The Great ANTICHRIST REVEALED.
Before this time, never discovered.

AND,
Proved to be neither Pope, nor Turk, nor any Single Person, nor the Succession of any one Monarch, or Tyrant in any Policie;

BUT
A collected pack, or multitude of Hypocritical, Heretical, Blasphemous, and most scandalous wicked men, that have fulfilled all the Prophesies of the Scriptures, which have forespoken of the coming of the great Antichrist; and especially, have united and combined themselves together by a solemn League and Covenant to slay the two witnesses of God; Moses and Aaron, as Christ interpretesth them; (They have Moses and the Prophets Luke 16.13.) that is, The supreme Magistrate of the Commonwealth, and the chief Pastors and Governors of the Church of Christ.

And the Christian world is requested to judge,
Whether the Assembly of Presbyteryans consulting at Westminster, Together with the Independents, Anabaptists, and Lay-Preachers, be not the false Prophet, and the mystical soul of that great Antichrist; And Whether the prevalent Faction of the long Parliament, (termed of late the Rump Parl.) and their Adherents, that killed the two witnesses of Jesus Christ,

1. Charles the first, King of Great Britain, and in him, civilly, all his Magistrates;
2. William Laud Arch-Bishop of Canterbury, and civilly all the suppressed Bishops and silenced Preachers of these 3 kingdoms, be not the gross and visible body of the same Antichrist.

By Gr. Williams, L. Bishop of Ossory.

Impii homines, qui dum volunt esse mali, volunt esse veritatem, quia condemnantur mali. Augulf. 
Me, me adsuam qui feci, in me convertisti ferrum. Virg.

London, Printed at the charge of the Author, 1660.
A strong faith fenced with a golden helmet,
Need not fear the beast his hatchet,
But his wicked deeds will ring,
And shew the prayers of the King,
Whom the cruel beast hath kill'd,
And all the Prophecies fulfill'd,
Of our blessed Saviour Christ,
Touching the accursed Antichrist.

The Author's Protestation.

Call God to be my witness, and heaven and earth to testify against me, if I aim at any thing, or desire any thing, by the publishing of these books, but the glory of God, the true service of Jesus Christ, and the good, the peace, and the happiness of the Church of Christ, and the people of these Kingdoms, without envy to any man's good, or hatred to any man's person, or the ambition and desire of any place, profit or preferment; for that, I thank God, I have learned, in any state to be contented, Et contemnere contemni.
The Authors Prayers, which Morning and Evening, he useth to say to Almighty
God, and to his Saviour, Jesus Christ.

Our Father which art in Heaven, &c.

O

Eternal, Almighty Lord God, our good God, sweet Saviour Jesus Christ, Holy and blessed Spirit, glorious Trinity, three persons and one God, have mercy upon us most miserable sinners, have mercy upon us most miserable sinners: O Lord God pardon and forgive us all our sins; those great and many sins, that we have most haynously committed against thy divine Majesty; Lord enter not into judgement with us thy servants, for no flesh is righteous in thy sight; and deal not not with us according to the multitude of our transgressions; but according to the multitude of thy mercies and compassion do away our offences, and give us thy grace that ever hereafter we may serve thee in holiness; and righteousness all the daies of our life; make us truly thankful unto thee for all those mercies and favours, and loving kindnesses, that thou hast continually so graciously, and so mercifully bestowed upon us; for thou hast created us after thine own image, thou hast redeemed us with the precious blood of thy dear Son Jesus Christ; and thou hast called us and sanctified us in some measure, with the graces of thy most blessed Spirit; thou hast delivered us out of all our troubles, from all dangers, and from the hands of all that hate us, from the snare whereunto we were fallen, and from those dangerous sea voyages, wherein we had utterly perished, if thou hadst not most mercifully preserved us; thou hast given us meanes and maintenance whereby we were unable to serve thee, and thou hast restored the same to us again, when we had utterly lost it; thou hast given us faith to believe in thy Son Jesus Christ, hope to attain to eternal life, love and charity both towards thee and our neighbours for thy sake, repentance for our former sins, and a resolution ever hereafter to lead a holy and a godly life; thou hast blest us in all our ways, prospered all our journeys, delivered us from all evil, helped us in all our necessities, preserved us in health, and restored thy servants to life, when they were at the point of death; for all which, and for all other thy mercies and loving kindnesses, both spiritual and temporal,
The Author's Prayers.

temporal, we heartily praise thy glorious name, and magnify thee with all our souls; we honour thee, we bless thee, we praise thee, we thank thee, and we will magnify thee for the same for ever and ever. And we do most humbly beseech thee, of thy goodness, O Lord, to continue still thy loving kindnesse towards us, and to preserve us still from all evil and mischief, from all sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation; save and defend us from shame, reproach, and discredit in this world, from violent and sudden death, and from the malice and hatred of all our enemies; O let them never prevail against us, let them never have the upper hand over us, and let them not say, There, there, so would we have it; neither let them say, We have devoured them: but, be thou with us, be our helper and defender, be our shield, and our buckler, be our strong Tower, whereunto we may, always resort, and we will not fear what man can do unto us: We pray thee also, good God, give me wisdom and understanding; O Lord I beseech thee, give me wisdom and understanding, memory, boldnesse, and utterance; help and assist me at all times, and in all places, to preach thy holy word for the glory of thy name, and the benefit of thy people. And as thou hast helped and assisted me the last time, and all other times heretofore, for which I do heartily praise and thank thy glorious name; so I do most humbly beseech thee to help and assist me the next time, and at all other times hereafter, that I may set forth thy praise and glory: bless O Lord, the holy Catholic Church, bless and preserve thy servant Charles, that is our lawful King; and all the servants of Jesus Christ, that are with him, comfort them now after the time thou hast chastised them, and for the years, wherein they have suffered adversity; give them patience to endure whatsoever thou layest upon them, and in thy good time deliver them out of all their troubles; and restore them to their just rights again; as for their enemies cloath them with shame & confusion; And for those that trouble them, & wrong them, open their eyes, that they may see their own most odious, & most abominable sins, touch their hearts with the finger of thy holy Spirit, that they may be truly penitent and sorrowful for all their wicked ways, and that they may turn unto thee with weeping, fasting, and prayer. And though we be a sinful nation, a nation laden with iniquity, corrupt children, and the seed of evil doers, yet do not thou cast us off from being thine inheritance; let not thy wrath burn like fire, and let not thine anger continue from Generation to Generation, but be thou pleased and reconciled with us in the death & passion of Jesus Christ, and for his sake be thou merciful unto us, and forgive us all our sins, and give us thy grace, that ever hereafter we may serve thee in holiness and righteousness all the days of our life; make us more and more thankful unto thee for all those favours and mercies, and loving kindnesse, that thou hast continually so graciously, and so mercifully bestowed upon us; increase our faith more and more, stirre up our hope, and kindle our charity both towards thee and our neighbours for thy sake; give us true repentance for our former
The Author's Prayers.

fins, and a constant resolution ever hereafter to lead a holy and upright life. Grant us that means and maintenance whereby we may be inabled to serve thee; not too much, lest we be too proud, and so forget thee, nor too little, lest we should want, and so despaire of thy mercy: but of thy goodnesse grant us that competencie and sufficiencie, whereby we may be inabled to serve thee, and not be chargeable, but rather helpful unto others. Bless O Lord my family, my wife and children, and all that belong unto me; Bless the two Universities, of Cambridge and Oxford: And bless likewise the Tribe of Levi, the Ministers of the Gospel, that do continually wait at thine Altar, and especially those reverend Bishops, that are yet alive in these dominions: and thou that art the Judge of all the world, be a just and a righteous Judge, betwixt us and them, that have taken away the reward of our labours, and have hindred us to discharge our duties, and caused us, that have sate in scarlet, to embrace dunghils; we do acknowledge and confesse, that we have most worthily deserved all the miseries that are come upon us, and much more, if thou shouldest deal with us according to our deserts, and punisht us according to the multitude of our sins. But we know, Lord, that thou desirest not the death of a sinner, thou takest no pleasure in the destruction of the living, but rather that they should turn from their wicked ways and live; and if thou, Lord, shouldst be extream to mark what is done amiss, 0 Lord who may abide it? when as the best of us all is not able to answer Thee one of a thousand; and therefore we do most humbly and most earnestly beseech thee, not to deal with us according to our deserts, nor to punish us according to the multitude of our sins; but according to the multitude of thy mercies, to do away our offences, and to give us thy grace, that ever hereafter we may serve thee in holinesse and righteousness all the dayes of our life. Make an end of this wafting division that is amongst us, free us from these dangers, and deliver us from these troubles; O let not our enemies still prevail to triumph over us, and to trample us under feet, as mire and clay in the streets, but let the light of thy countenance shine on us, let thine ears hear our prayers, let our cry come unto thee, and let thine eyes behold our miseries, and our troubles, which we suffer at the hands of them that hate us: And as thou didst deliver the Israelites thy people from the oppressions of the Egyptians; so deliver us, O Lord our God, out of all our troubles and afflications, and let not our sins hinder thy mercies towards us, but be thou gracious and mercifull unto us, to pardon and to forgive all our sins, and to make speed to save us, to make haste to help us; because we have none in heaven nor in earth, to make our complaint unto, but only unto thee, O God; and therefore we do most humbly, and most earnestly beseech thee to be our good God, gracious and mercifull unto us, to pardon, and to forgive us all our sins, to deliver us out of all our troubles, and to restore every man to his full and perfect right again. So shall we praise and glorify thee, O Lord; we shall honour and magnify thee in the great congregation, though
through Jesus Christ our Lord: to whom with thee of Father, and thee
O blest Spirit, three persons and one immortal, invisible, indivi-
dible, and only one wife God, be given and ascribed from the bot-
"of our hearts, as is most due unto thee, all possible thanks, prais
power, might, majesty, dominion, and glory, both now and ever-
more, world without end. Amen.

O eternall God, Son of God, Lamb of God, that takest away the
fins of the world, I pray thee take away my sins, and call them not to
remembrance to lay the punishment thereof either upon me, or up-
on any other for my sake; but be thou gracious and merciful unto
me, to pardon and forgive me all my sins, and to give me thy grace,
that I may lead all my life according to thy most holy and blest
will. And now Lord, I do most humbly and earnestly beseech thee
to accept this morning sacrifice of praise and thanksgiving,
which I offer unto thy divine majesty, from the bottom of my heart,
for all those mercies, favours, and loving kindness, both spiritual
and temporal, which thou hast weighed unto me from the hour of
my birth to this very day; and especially for these favours, that
thou hast delivered me from all dangers, both by Sea and Land, and
hast brought me hither safe, to give thanks and praise unto thy
holy name: thou hast also freed me from the fiery purgatory, from
the Labyrinth of Law-suits, and thou hast finished my business ac-
cording to my desire, and far better then I could expect; thou hast
helped and assisted me to preach thy word, unto thy people, and
hast granted me their love and favour for the same.

O Lord my God, I do thank thee with all my heart, and praise
thee with all my soul, for these, as for all other thy mercies that
thou hast weighed unto me; and if it be thy blessed will, to grant
me that favour, which I desire of thee, that I may not offend thee;
I shall thank thee while I live, and praise thee while I breathe; but let
thy will be done, and not mine; for mine is frail, and thou know-
est what is best, which I do not; and therefore I humbly beseech
thee to give me thy grace, that whatsoever thou dost, I may wholly
submit my self to thy blessed will, and praise thee for the same while
I live: And for mine endeavours to explain those mysteries, which
thou hast revealed unto thy servant John, I do most humbly, and most
earnestly entreat thee, to inspire me with thy blessed Spirit, and en-
lighten me with thy grace, that I may truly understand them, and rightly
explain them unto thy people; and if thou feest it for thy glory,
and the benefit of thy Church, I pray thee help and assist me, strength-
then and enable me to finish the same, and to publish them unto the
world; or, if thou feest it not for thy glory and the benefit of thy
Church, I beseech thee, let them be like the unfruitful fruit of a
woman, that perisheth before it seeth the Sun; because I desire no-
thing hereby, neither praise nor profit, but only to discharge my
duty to the uttermost of mine ability, for the setting forth of thy
praise and glory, and the benefit of thy Church and people, by re-
ducing those that arc in error unto the true faith, and the right ser-
vice of thee, O God, and confirming those that are in the right;
The Author's Prayers.

to continue constant therein unto the end. And to this end, I
beleeche thee to restore our King and Governour, and all the exiled
persons that are with him, unto their places and dignities again;
that they may be the instruments whereby thy service may be recti-
fied, thy people truly instructed, and thy name religiously glorified;
by the acknowledgement of thy justice, in our punishment for our
transgressions, thy great mercy and goodness in relieving and
helping us in our necessities, and thine infinite power, wisdom,
and goodness in suppressing our enemies, and delivering us out of
their hands, that we might serve thee without fear in holiness and
righteousness all the days of our life. Hear us O Lord our God,
and grant these our requests unto us, and whatsoever else thou
knowest to be requisite and necessary for us for Jesus Christ his
sake, and dispose of me to do all things according to thy most holy
and blessed will; so shall I praise and glorifie thee for ever and
ever. Amen.
TO THE
KINGS
Most Excellent MAJESTY.

May it please your Majesty,

I present mean condition bids me to lay my hand upon my mouth, to stop my speech to so high a Majesty; but my place and calling charge me to tell you, what you have best reason to know, how the long Parliament have put your most religious and renowned Father, of ever blessed memory, to death; the first and chiefest of the two witnesses of Jesus Christ, which, as the Angel saith, the beast that ascendeth out of the bottomless pit, should kill; And now, according to his promise, God hath raised this first witness in your Majesty, to stretch forth your royal hand to the other witness; and as Christ said unto S. Peter, Tu conversus, confirma fratri; so, your Majesty being risen, it is our undoubted hope you will put life into the other slain witness of Jesus Christ; and like another good Josias, purge the Church from all false Priests, and restore the Episcopal government to its pristine lustre, for the building of God's Church; And the good will of him that dwelt in the bush, and walked with your Majesty in all your travels, will dwell with you, and bless you, and preserve you from all dangers; for he tells us plainly, that he will honour them that honour him, and they that honour not him, shall be lightly regarded.

And therefore I could wish, that all the Monarchs of the world, would consider David's entrance into his kingdom.
The Epistle Dedactory.

dom, and Jeroboam's entrance into his kingdom: bow like one another almost, they were in all things; for

1 Sam. 15. 1. David is said to be the son of Jesse, none as I conceive of the prime Princes of Israel; and Jeroboam is said to be the son of Nebat, and to be a mighty man of valour, and of an eminent place in King Solomon's Court.

1 Reg. 11. 12. 2. The Prophet Samuel told David that he should be King; and the Prophet Ahijah told Jeroboam, that God would make him King.

1 Chron. 17. 13. 3. The Lord told David that he would build him an house and settle the throne on his seed; and the Lord told Jeroboam, that if he would walk in his ways, he would build him a sure house, and would be with him, and would give Israel unto him.

1 Sam. 13. 14. 4. The kingdom was transferred unto David for the disobedience of Saul, and the kingdom was conferred upon Jeroboam for the sin of Solomon.

1 Sam. 7. 5. David took away the kingdom from Ishbosheth the son of Saul; and Jeroboam took away his kingdom from Rehoboam the son of Solomon.

1 Reg. 11. 26. 6. David was elected and chosen to be their King, by all the tribes of Israel in Hebron; and Jeroboam was elected and chosen to be their King, by all the ten tribes of Israel; and the Prophet forbade Rehoboam and all Judah to war against Jeroboam for their revolt, because this thing was from the Lord.

1 Sam. 17. 6. 7. David was a mighty man of war, and so was Jeroboam a mighty man of valour. 1 Reg. 11. 28.

But you may observe this difference betwixt David and Jeroboam, that David had many wives and concubines, which we do not read that Jeroboam had; and David committed more personal and particular sins, as his adultery, and the murdering of Urias, and the numbring of Israel, and his rash judgement against honest Mephibosheth, then we find in all the 22. years reign of Jeroboam.

And yet David hath this Elogie and commendation, to be a man
The Epistle Dedicatory.

...man according to God's own heart, and God hath settled and established his kingdom, and his throne to him and his seed for ever; but Jeroboam is said to have made Israel to sin, and the Prophet told his wife, that the Lord would bring evil upon the house of Jeroboam, and would take away the remnant of his house, as a man taketh away the dung, till it be all gone. 1 Reg. 14. 10.

And what is the reason of all this, that David, who seemed to be more vicious, and tainted with more sins then Jeroboam was, should notwithstanding be so perpetually blessed, and the other so severely and so suddenly punished?

It may be answered, that although David had, as well as other men, many humane frailties, wherein it cannot be said, he was according to God's own heart; yet his principal care was, and his heart was wholly set, to see the true God rightly honoured, and his service to be duly and truly performed; as you may find how zealous he was to bring the Ark of God, and to set it in his place, in the midst of his Tabernacle that he had pitched for it, and to offer burnt-offerings, and peace-offerings, before the Lord, and how desirous did he shew himself to build God a Temple? and notwithstanding all his great affairs, and his many and mighty wars, and abundance of troubles; how he composed his Psalms, and directed them to the chief Musicians, Asaph, Altschith, Jeduthun, and the rest; and ordered the Priests and Levites to discharge the service of God and of the Tabernacle, according as the Lord had commanded the same to be observed by his servant Moses. So careful was he at all times, and before all things, to have the service of God rightly and duly performed; And therefore, herein he is said to be a man according to God's own heart, and God blessed him, and established him and his seed in his throne for ever.

But Jeroboam, though perhaps he was freer, and more abstemious from many other sins, than either David himself, or many other men were; and it may be, a very just morall man; yet, when he came into his kingdom; he wholly neglected to see the Lords service truly executed, and out of a politick conceit,
The Epistle Dedicatory.

conceit, as he conceived, to secure himself and his posterity in his newly gotten power and authority, he cast out the Priests of the Lord, the sons of Aaron, that were the lawfull Governours, and the true servours of God, and gathered together a company of novices and young fellowes, the loweft and baſest of the people, that were not of the fonnes of Aaron, and that for some small preferment, would both say and do, whatsoever he pleased, and serve, what god soever he commanded, and with what service soever he liked, he made them Priests of his high places, to offer sacrifices to his golden gods: And therefore is he said to make Israel to sin, and God soon rooted him and his posterity out of that kingdome, that God had given unto him.

And so he can do with all those Kings and Monarchs, whatsoever they be, that by their timorous conniving with Sects, or a popular favouring either the greater part, or the stronger side, do think it the most politick course, to be securely established, and so suffer the service of God, to be either neglected, or perverted, and the faithfull Governours of his Church, to be suppressed, through the impetuous importance of aspiring emulators, or the clamorous desire of ignorant vulgaris; whereas the best policy in the world, to preserve them is, to be men of courage, to uphold the true service of God; this fortitude being a vertue most necessary both for the Prince and the Preacher, quia timiditas eorum, est calamitas multorum, because their fear will become the fall of many; when the one dares not say the truth, and the other will not do what is just, or will do what is unjust, for very fear: whereas the upholding of Gods right service, is able to uphold them against all opponents.

And therefore, that the true service of God might be preserved, uncorrupted, and unchanged, by all Kings and Monarchs, which is the chiefest thing that God requireth at their hands, and is the principal thing that can preserve them in their Mijesty, and perpetuate the same unto their posterity, it is most requisite, they should be very carefull in the choice of their spiritual teachers and guides, to direct them for the preservation of the true worship of God; for
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we know the Arian Bishops made Constantius an Arian Emperor, and the Priests of Baal made Ahab and Jezabel so zealously affected to the service of Baal, and so the Papish Priests make Papists, and the Run-a-gadoes out of the Church do, when they return, make Sects and Factions in the Church; and therefore, as it had been good for Ahab, if he would have hearkened to Elias, and Micaiah, as he did to the Priests of Baal, and good for Constantius, if he had as well favoured the Orthodox, as he did the Heterodox, and Arian Bishops; so it will be good, and the best course to guide all Kings, Monarchs, and Governors of the people, for the setting of the true service of God, to give ear unto, and to countenance those, who are appointed by God, to direct them in God's service, rather than to any others; for the grave and reverend Governors of the Church, are like the discreet Counsellors of King Solomon, and will advise them not to listen, nor to relieve so much upon the directions of any novices, which may prove like the counsel of those young favourites of Rehoboam.

Thus I have freely expressed my mind to your Majesty, so plain, that he which runs may read it, and reading it, may easily understand it; and I humbly beseech you to bear with my plain dealing; for, though it behoves not us to polupragmatize in things that are beyond our line, and without the compass of our calling, and to intermeddle with the civil Government; yet, as John the Baptist told Herod of his duty to God, so it behoves us, with the spirit of Elias, to inform our Kings and our Governors, how they should uphold God's service; or if we neglect the same, for fear of their displeasure, we shall make our selves liable to the displeasure of God Almighty; and so, as Lucian saith, θυμον ψυχων, shunning the smoke of man's anger, we shall fall into the fire of God's fury, or as Job saith, timentes pruinam, opprimemur a nive, that is, as Saint Gregory moralizeth it, by fearing the frost of man's hatred, which we might tread under our feet, we shall be oppressed and swallowed up with the snow of God's vengeance that falleth down from heaven upon our heads, and we cannot avoid it.

And
The Epistle Dedicatory

And therefore, as Saint Clemens faith, quæ vobis expedire novimus, tacere non possimus; we must needs tell you what we conceive makes for your happinesse; so I humbly beseech your Majesty to raise the slain witnesses, which the cruel beast bath kill'd, and to redresse in God's service, what the long Parliament did amisse, and so God will bless you and yours, which is the daily prayer of

Your Majesties most Humble, Faithful, and most dutiful Subject,

Gr. Osory.

To
To the High, and most Honourable
COURT
OF
PARLIAMENT.

The humble address of Griffith Williams,
L. Bishop of Ossory.

May it please your Honours,

The Spirit of God long ago hath foretold it, out of his great love unto his Church, what sad accidents, and heavy disasters, should fall upon her for the times to come, even to the end of the world; and amongst all the rest of her crosses, that she must unavoidably undergo; this is none of the least, if it be not of greatest importance, that the beast which ascendeth out of the bottomlesse pit, which is interpreted to be the man of sin, and the child of perdition, as Saint Paul calleth him, that is, the Great Antichrist, should kill the two witnesses of Jesus Christ; that is,

1. The Monarchie, or supreme Monarch, that hath the sovereign Majesty, and the supreme power, to rule the people, and to place other subordinate Magistrates and officers under him, for the execution of justice in all the parts of his dominions;

2. The
The Epistle Dedicatory.

2. The Hierarchie or Episcopal government of God's Church, which is as requisite for the Church, as the Monarchie is for the Common-wealth; for the Church of Christ is said to be God's vineyard, and the vineyard must be well fenced, or, if the hedge be broken down, all the wild beasts of the forest will destroy the vine; so must the Church be well fenced and guarded, by wise, discreet and careful Governors, (which are as the fence and hedges,) that by their spiritual Courts and censures, do keep out all Sectaries, and hereticks, and all errors and herefies, and false doctrine, from the Vineyard of God, which is the Church of Christ.

And if these hedges and fences of God's Church, the Bishops and Governors thereof, be broken down, their Court suppressed, and themselves nullified and annihilated, as that long Parliament did, it is as impossible, to keep out Sects, Hereticks, and false Prophets, from the Church, as it is to keep the civil state, and common-wealth in peace, and to have justice and equity duly preserved among all men, without the civil Magistrates, and their Courts of justice: for as these protect the innocent, and punish the Malefactors, with the powerful sword of justice, so must the Bishops and Governors of the Church, which are best able to judge of divine questions, defend the truth, and, as Christ whipped the buyers and sellers out of the Temple, so must they by their censures, whip all those Sectaries and Hereticks, that will not otherwise by fair means be driven out of God's Church; because, as Saint Bernard saith, quinolam duce, debent trahi.

And it is not unknown to any, that hath taken notice of the transactions of these times, how that long, lasting, and intended to be an endless everlasting Parliament, hath killed our most heroic, religious, and renowned King, the most constant Martyr, and the first and chiefest of the two witnesses of Jesus Christ, and also Doctor William Laud Arch-Bishop of Canterbury, and suppressed all the Bishops, that were the other witnesses of Christ.

But our good God hath promised, that he would re-
To the Parliament.

Inscitate and revive the slain and slaughtered Witnesses, and restore them to the Church, and their charge again; Rev. xi. 11, 12. And now you see, how the wife and great God, whose ways are in the seas, his paths in the great waters, and his foot-steps are not known, hath by unlikely, improbable, and almost, in man's judgement, impossible ways, through the many many transmutations of things, and alterations of governments, brought his own purposes to this pass, to make you the instruments, to effect his will, to perform his promise, and to be that Cloud, in which, and by which, the two slain Witnesses shall ascend to heaven; chap. xi. verse 12, and hath given you power and authority, and inabled you to do the same.

And now, most honourable, and most renowned Patriots, you have most justly, most religiously, and most gloriously, to your everlasting praise, revived the first and chief Witness of Jesus Christ, and restored the government of these nations to be Monarchial, that doth most resemble God himself, which is the sole Monarch of all the world, and is the government that the most nations of all the world hath ever used, and especially this kingdom, since the first peopling of it; and you have put the Crown upon His head, to whom your wildomes knew, It justly belonged, which was the only way to bring Peace, and to make these kingdoms happy.

It refleth, that the other Witness of Christ be revived, and the Government of the Church be restored, as it hath been ever since the Apostles time, to be Episcopal; and to raise the Bishops, and other Ministers, their dependants (that, as yet, lye unburied in the streets of the great City) to their pristine dignity, to their offices, their authority, and their former estates; for their inabling to discharge their duties in the government of God's Church, they having suffered wrongs and indignities enough already. And I hope your wildomes will direct you, to let the Ark of God be carried upon the Levite's shoulders,
To the Parliament.

shoulders, as the Lord commandeth, and suffer the worship and service of God to be used, as it was in the reign of Queen Elizabeth, King James, and King Charles, and confirmed by all the Acts of Parliaments, and royal edicts in their times; and not to suffer the depravers of God's honour, and disturbers of the Peace of the Church, out of any singularity or sinister end, either to suppress the same, or any ways to alter it, or any part of it, unless your wisdome do appoint a full and lawful Synod, congregated after the usual manner of this Church, to consider what is fit, if any thing be found fitting to be added, diminished, or altered therein; for this care of God's service, to uphold the same in its integrity and purity, is the onely thing that will bring a blessing, and continue the happiness of this, or any other nation: and they are to do the same, to whom God hath committed the government of his Church, and the teaching of his people.

And because of the multiplicity of sects, and diversity of opinions that have sprung in this our Church since the killing of the witnesses, and that the faith of Christ is to be perswaded, by the word of God, and not forced by the sword of man, I humbly beseech you, to grant such toleration, as your wisdome shall think fitting, to such weak and tender consciences, as cannot, on the sudden, comply with us in our service to God, untill that by a friendly conference, painful preaching, and writing of learned books, we captivate their understanding, and bring them so to the truth, and true faith of Christ, and service of God; and not by rigid wayes; and too severe cenfures and punishements, to compel them, either to be hypocrites in our Church, or Apostates, to run out of our Church. For I would not have the people of God to be driven, hurried, and harrayed, like as we drive wild beasts, but to be led gently, and easily, like sheep; Leni spirito, non dure manu, by an inward sweet influence, and not by any outward violence.

And
To the Parliament.

And here I humbly beseech your Honours to give me leave to tell you; what I am not suffered to be silent, videlicet, that to take away the lands and possessions of men, that never rebelled, nor offered any violence, nor the least wrong, to any of our Protestant people in Ireland, but relieved them, and hindred others as much as they could, to abuse them, and yet to dispossesse, and to cast them out of their inheritances, because they were Papists, and professt themselves Roman Catholicks (as the long Parliament, and their subordinate instruments in Ireland have done, to the utter ruine of many ancient families, both of Brittish and English extract) is not onely, as I conceive, most unjust, but also contrary to all Christianitie, and farre enough from humanity it selfe.

When the Apostle bids us, to honour all men, that is, because they are men, be they of what religion soever they please, their different sense should not make us to destroy them, so long as they live peaceably amongst us, as you know the Sodomites permitted Lot, that professt not their religion, and the severe Pharisees suffered both the Sadduces and Essai, to enjoy both their lands and their estates, without troubling them for their religion; and would you make the Chriſtian religion more unjust, and worse then these? Sure none would do that, but the great Antichriſt, that would hinder all, to think well of the religion of Chriſt.

Therefore I hope your wifdomes and justice will be so far from confirming any injustice done by that long Parliament, or their under-agents, either to these displanted Irish, or ejected Clergy, or any others, that you will chriſtianly redrefs, what they have so unjustly done amisse: left the continuance of these crying wrongs here on earth, do pull down upon us all the flying vengeance of God, from heaven. Because the good God is just, and loveth justice, hating all oppressions and wrongs; and therefore, as I would not bele the Father of lies, so I would not do any injustice to the very devils; and let no finifer aspect bend you from

(*) ** 2

Pray Res, currat Lex, fiat justitia & nunquam munda.
The Epistle Dedicatory.

theftraight rule of justice; and if you will not redresse the too much wrong that we have suffered already, I beleech you confirm them not by any new lawes, to make your selves partakers of their sins, and to make us still to crye, with the soules under the Altar, how long Lord, holy and true, but let us have the benefit of our old lawes, that were justly made, and if you will not nullify all the acts that are without our late Kings assent, or perhaps cannot do it, because so many of that long Parliament, are members of this present Parliament, contrary to the desires of many, yet let the justice of our old lawes still continue; and we shall still continue our prayers to God, that he may still continue his blessings both to you and yours, which is and shall be, the daily prayers of

Your most humble, and
defareful Oratour, to serve you;

Gr. Ottery.

Gentle
Gentle and Christian

READER.

This book, as very many can bear witness, was fully finished above two years ago, in the time of Oliver the usurper, and I was very ready then to undergo the danger that should ensue the publishing thereof; and was as earnest to have it printed, but either because some of the things prophesied of (as the reviving of the witnesses) were not, as then, fulfilled; or because of some fears which my friends conceived from the Governours that then ruled, I could not by any means, get it to passe through the press; but now, all the prophecies that are anywhere in the holy Scripture mentioned, concerning the coming, and the proceedings of the Antichrist, being fully and clearing fulfilled, and come to passe, as I have shewed in this book, save only one part of the last prophefie, touching the refuscitation of the last witness, which some suppose to be unfulfilled, and the Presbyterians hope, will never be, as we explain it, and we conceive it done, or as good as done already, when, (as Christ said to Saint Peter, &c. tu converfus, confirma fratres) so God's prime and principal witness, being so gloriously risen, to the joy of all hearts, he will do, as Christ willeth him, stretch forth his royal hand, as Christ did to Saint Peter, to pull the other witness, out of those waves, that were so ready to swallow them up, and set them to the stern of the ship again; and then, as Solomon saith, spes impiorum peribit.

Therefore as I have been at all the paines in composing it, so I resolved by God's assistance, and only for the service of God's Church, to undergo any cost, to the uttermost of my ability, to publish it unto the world; and to bear all the blame, aspersions or punishment, that either friend or foe, publick or private, can lay upon me for the same: for I call heaven and earth to witness, that I have long studied, and seriously meditated upon the sense and meaning of the Holy Ghost, in those places of the Scripture, that foretold us of the coming of the great and egregious Antichrift; and I have often prayed, and most earnestly and heartily desired of my God, to grant me the true and right understanding thereof; as, who he should be; where he should rise; what feats and Tragedies he should effect; how long he should continue; by what means he might be discovered; and how he should be subdued, and as last utterly destroyed; and I believe God hath now granted my request;
To the Reader.

and that I have rightly and most truly explained those holy Scriptures, that speak of him; And if the Presbyterians can give me satisfaction, that I am mistaken herein; I shall very willingly recant, and be most heartily sorry for mine error; but if they be not able to demonstrate my mistakes, as, I assure my self, the beast with all his power, and the false Prophet with all his skill, and putting all their heads together, shall never be able to do; then I intreat them, not to be like the Galatians, to become mine enemies, for speaking the truth; but to consider well what they do, because God will not be mocked, and it is a fearful thing to fall into the hands of the living God; for my witness is in heaven, that I bear not any malice, or any the least will, to any one of all the Presbyterians, or to any other of the members of the long Parliament, or their adherents; neither wrote I these things, out of any excessive sense, that I ever conceived of any injury, that was done unto my selfe, nor especially for any hope of profit or preference, when a Presbyterian told me, The publishing of this treatife would be my ruines but Paupertas, orbitas, & senectus, the no lass of Lordships, the no infants to cry after me, and the years of mans life, which are three score yeares and ten, being already past in me long agoe, and I being very ready and willing, for caufe heretofore showed, to undergo what death soever it shall please God to impose upon me, either on a block, or a gibbet, or a pillow, so it be for the discharging of my duty: it is not a pin matter, for a good conscience, which of these be must abide: Quia nec nobis ignominio sumus pati, quod passum est Christus, nec illis glorio sumus facere, quod fecit Judas et Pilatus; and therefore his threatnings could not frighten me from divulging the same unto the world; and that for these four special ends.

1. To do my best endeavour to bring the members of the beast, and the false Prophet, with their adherents, to repentance, and to forsake the courses that heretofore they have most wickedly walked in.

2. To dissuade all others from adhering to them, or approving of their unjust proceedings.

3. To persuade the godly servants of Jesus Christ, that have suffered so much, and such indignities at the hands of the beast, and his assissinates, to continue constant in their former resolutions, and not to be dejected, for any adversity, or to approve and affect the prosperity of the beast, and to embrace the doctrine of the false Prophet.

4. That as our predecessors recorded the truth of those things, that happened in their times to us, which otherwise we should never have known; so likewise we should deliver the truth of what we have seen done in our time to our posterity, that the sad condition of the Church, and especially of the witnesses of Jesus Christ, in these days of the Antichrist, might be made known to after-ages; that as Johns disciples said to Christ, so the disciples of Christ might demand in like manner of the Antichrist, Art thou he that should come, or shall we look for another? and I suppose none can give a better answer, then what our Saviour gave to the Jews in the like case. The works that I do, testifie of me; so the works that these men of our time have done, shall testify unto all posterities what they are; for as Demodocus said of the Milesians,
To the Reader.

fians, that they were no fooles but they did the same things that fooles do, so if these men of our time say, they are not the Antichrist; yet I believe the world seeth they did, and still do the very same things, that the holy men of God prophesied the great Antichrist should do; and this is all that I do, and no more, in this whole book.

1. To show you out of the holy Scripture, of the old and new Testament, what the great Antichrist should do, when he should come into the world.

2. To set down what is seen done by the men of our time, the prevalent faction of the long Parliament, and their adherents, together with the Presbyterians, Independants, and Lay-preachers; to continue their names and their memories to the generations that are to come, which is all that shall be left of them, when they have left their pomp behind them, and shall carry nothing with them but the deeds that they have done; And as Queen Hester said, so say I; if for this I perish, I perish; yet the truth is great and will prevail, and continue true, when the greatest tyrants shall be reduced to dust and ashes. And in the Interim, I do profess, that I neither fear the sharpest sword of the bloodiest tyrants, nor the most virulent tongues, or malicious pens of the most railing Rabheca; quia nec melior fì laudaverint, nec deterior fì vituperaverint, because the praise of men makes me not one jot better, nor the aspersions and dispraise of enemies one title worse then I am; and my conscience tells me, that I have so lived, Ut nec pudet vivere, nec piget morti, as that I am neither ashamed to live, nor afraid to die.

And if any man shall blame me for any acrimonie or bitterness that be findeth in this book, I call God to record, that it proceeded not as I said before, out of any excessive sense that I ever conceived of any particular injury that was done unto me, when as I found my friends favourable enough to me, and granting me more than I expected from them, nor out of any hatred or malice to any one of all the Presbyterians, Independants, or Lay-preachers, or to any other of all the long Parliament men, when as very many of them were my best Patrons, and my singular good friends, that offered me great preferments, which I would have accepted, if my conscience had not utterly dislikd of their ways; but what ever gall or vinegar hath distilled from my pen, it proceeded only out of the vehemencie of the zeal, which I bear to the true service of God, and the love that I had to the piety and goodness of our good King, and especially the extrem hated, that I conceived against the injustice, impieties, and evil doings of the men anatomized in this book; for my faith is, that although heretofore, many particular tyrants, heretick and wicked men, might be noted out of Histories, that perhaps might be worse, and more detestable then any one of these men here meant; yet that such a pack, such a society, and such a multitude of wicked hereticks, tyrants, and malefactors, that combined, and were like sworne brethren, to effect such un-heard-of mischiefs, injustice, and impieties, as they have done, the sun, in above 5000. years revolution, never saw the like, except that wicked counsel, which condemned the Son of God to death.

And therefore, seeing we are fallen into such times, wherein, Nec vitia
To the Reader.

vitia nostra, nec eorum remedia ferre possumus, I may justly say,
----quis iniqui Tam patiens orbis, tam ferreus, ut teneat se, &c?
Who can hold his tongue at the sight of such doings?

And old Chaucer saith,
The words must be of kin to the deeds. And the wise Writers
do loath to trimme u p vices in Vertue's raiment; and we that are rude,
know not how to call a spade otherwise then a spade, as King Philip of
Macedon, answered a Traitor, whom he had pardoned, and complained
that the people called him a Traitor. And though I earnestly desired to
be moderate in my expressions; yet the height of that wickednesse, which
I found ailed, could not otherwise, with all my rhetorick, be set forth
in any fairer terms unto my Readers.
O Antichristos:

The Great

ANTICHRIST

REVEALED.

Before this time not Discovered.

CHAP. I.

To what end Christ foretells the Afflictions and Persecutions of his Church; that her greatest Persecution should be in the time of the great Antichrist: and of the strange Persecution, and extreme Cruelty, Oppression and Injustice, that have been lately acted against God's servants in these parts, and in our daies by the Ministers of the Antichrist.

Our blessed Lord and Saviour Jesus Christ, out of his great and infinite love to his Church, foretels her of the many troubles, afflictions and perfections that his best Servants, and her chiefest members should finde and must undergoe here in this world, amongst the sons of men, to this end, that she might earnestly pray to God, he would be pleased, either to avert them from her, or to strengthen her with patience, most constantly to endure them; and still to keep her garments clean, and her conscience undefiled in the midst of this froward and crooked generation. And after this prediction of our Saviour Christ, St. Luke in the Acts of the Apostles, and Eusebius, Socrates, and others in their Ecclesiastical Histories have left it recorded to all Posterity.

what direful Torments the poor harmless Christians have endured in the first ten grievous Persecutions, under Nero, Domitian, Dioclesian, Decimus, and others, Heathen Tyrants, that were so cruel and so tyrannical to the Saints and Servants of God, that most good men and religious minds cannot read their Sufferings without weeping, nor remember them without pity: For,

Quis prodere tanta reluc
Funera, quis cedes poffe deflcre nefandas?

It is not credible for Infidels that know not the Gospel, to believe so many slaughters, and such exquisite Tortures, as the Christians endured, when as ali flammas exuft.
The great Antichrist Revealed,

excipi, allegera percursit, alle paibulz cruciati; or that they can be looked upon by any humanity with dry eyes.

And ye S. Isidorus tells us, and so doth S. Aug., S. Cyril, and Hypolinus the holy Martyr, in his Oration de consummatione mundi, that in the time of the Antichrist, which would be towards the end of the world, and so long before the coming of Christ to judgment, the Synagogue of Satan and the worldly Senate, or of the world, should more furiously rage, and more cruelly persecute the true Church of Christ, and the most faithful Servants of God, than ever was done in the primitive times.

And besides the accession of above 5000 years experience unto Satan's natural and bred sagacity and sharpness of knowledge and understanding, to find out new wiles and subtler devices to afflict God's servants, they reason this reason for their assertion; because that, as the Scripture testifieth, Satan was to be bound and fettered, as a dog in a chain, for 1000 years, and that is after the end and determination of the first great persecutions, and the persecutions of the Goths and Vandals, and the other Arian Kings, that were not the persecutors and tormentors of the Orthodox Fathers, and the Protectors of the Faith of one Substance, which is the right Catholic Faith, than the Heathen Tyrants were of the Faithful Christians: In all which time of 1000 years, that is, either the full and determinate number of 1000 years, as some Expositors would have it, or else a very long season, and much about the time of 1000 years, though not precisely such a term, as others would have it, the Malice of Satan was so locked up and chained, and his power so abridged, that he could not destroy as many, nor persecute the Saints so much as he desired, and would have effected, if possibly quantum vellera; had he been suffered to do what he would.

But when his 1000 years imprisonment should be expired, and he loosed out of his chains, and more liberty granted to him, then his inconstant spirit and his revengeful Malice for his former imprisonment, would devise the means and find out the wiles to vex and persecute the servants of God, and the Witnesses of Jesus Christ, more than ever he had done before, in any of the former persecutions.

And truly I think, that although Satan was not fully loosed and set at liberty till now of late; yet whosoever readeth Thanaus, Tilenus, and Chamier, and the Book of the Martyrs of our English Church, written by Mr. Fox, and other Authors, that have written the History of those two last centuries, and doth rightly consider the sufferings and malacres of those Christians, that they within the compass of those years, have undergone, in France, Germany, Spain, Italy, and other places round about, and that only for their Religion, and not for any worldly dominion, which was the sufferings of the people in former ages, in the time of the first four monarchies; and is still the condition both of the Jews and Christians within the territories of the Turk, that tolerateth any sect, and permiteth all religions and all nations, to live peaceably and quiet, throughout his whole dominion, so they yield themselves subject to his rule, and pay to him their allotted contribution; and meddle not with the Mahometan laws and superstition; he muzzles ingloriously the truth of this assertion, and the unquestionable certainty of this prophetical prediction of Isidorus, and the other fathers aforementioned; videlicet, that the fortiest Troubles and the greatest persecution of all, that Satan raised or shall raise up against the Christians, as they are Christians, hath been, is, and will be, that which he hath, and shall doth procure, and will persevere to do it, by the Ministrers and Ministry of his prime General, and his dearly beloved son of perdition, the great Antichrist.

And if according to the counsel of Moses and Job, we ask the days of old, and enquire of our fathers that were before us, what they suffered, and how they were handled hereof, either in France, Italy, Spain or Germany; or else, nearer home, where the Truth may be sooner found and better known of us, in England, and that, under K. Hen. 8. and C. Mary, the two greatest persecutors of God's servants, for their religion, that our Chronicles do mention; and compare their sufferings in the just and even balance of an impartial judgment, with that oppression, persecution, injustice and cruelty, and that joined with such falsity and a presence of fvey, as cannot
cannot by my dull Pen be expressed; which, for the space of 14 or 15 years, hath been acted and continued here in this Island of Great Britain, against Loyal Subjects, none can deny, and Faithful Christians; as we hope God will bear witness; and that only for their Loyalty unto their King, and their Piety towards God, in the constant retaining of the true Faith, wherein they were baptized and Christened, and a good Conscience, wherein they lived; we shall find the Cruelties of those two renounced Princes, to be favourable and great mercies; and all the Favours and Merit of our new and now pretended Saints, towards the true Ministers of Christ, and the Faithful Servants of God, to be the greatest Cruelties that ever were recorded in any History, and I think, such Injustice and so great, as was never heard of in any Nation:

For,

1. When King Hen. the 8. became sacrilegious, I have no other term for his Doings, to rob the Church, and to take away the Lands and Possessions of the Abbies, and the Priories, he did the same with the leave and consent of many, if not most of the chief Abbots and Priors, whom, with other rewards and compensations, he had allured therunto; & volenti non fit injuria; and so, though they ought not to have consented to such an impious Act, to be Partakers in his Sacrilege; yet the injury that was done unto themselves, cannot be deemed so great, because they were consenting; and those benefiter men, whom he could not perforce with other better Preferments, to yield their consent to his desire, to pass away their Patrimony, he took that care and care for them, that they should be very competently provided for, some one way, and some another way, and many of them with Pensions out of his own Exchequer, that they might not want what was necessary for them, while they lived; And as I am credibly informed, Mr. John Pymme, a most Noted and Notorious Member of the Long Parliament, when he was in that Office, hath paid the Pension, allotted to one of them that lived to these our own times: And this kind of proceeding cannot be thought so great a Persecution, or so grievous an Oppression of them, or so odious an Impiety in the King, especially if you consider the Long life and little good that many of them did, and the single condition of these men, that lived without Wives, without Children, without Families.

But the Long Parliament, without the least colour of the Consent of any one of all our Bishops, Deans or Prebends, but altogether against their wills, and against the will of the King, that should have a Vote in every Act, and a Negative Pillage, as we conceive, hath taken all, even from all and every one of them, that had, for the most part Wives and Children and Servants, and allowed them not one Half-Penny out of all the great Means they took from them, to relieve themselves and their Families; but let them live as they will and as they can, dig, or beg, or starve and die, when they can live no longer; and so I my self have seen many worthy Divines, and some Reverend Bishops in great want and misery: And this was worse dealing than the Pirate, that took me at Sea, dealt with me, when he took away all my Money, and yet gave me as much as might well carry me home to my House.

And 2. In Q. Mariestime, when our Godly Bishops and other Grave Doctors were burned, and many good Protestants imprisoned and perfecuted for their Religion and the Profession of the true Faith of Christ, by the Instruments of the Dragon, the old enemy of mankind; yet then they were cited to the Courts of Justice, they had Articles exhibited against them, they had time allowed them to answer, and all the Proceedings against them, passed on, as against all others, in forma jure, according to the Law. And they had neither suffered nor been depraved, if they had recanted, Some of the Lay Protestants, I presume, from their Ignorance and want of understanding of the School-term and Schollerlike distinctions, wherein their Adversaries were most Skilful; and although the Conscience of these Pious Martyrs, and the Resolution of those, whose Zeal to the Protestant Religion, and Desire of Reformation, and perhaps Ambition to be Martyrs, transpored them, it may be imagined things beyond their Knowledge, have moved them rather to suffer themselves to be deprived of their estates, and to suffer death, than to deny their Faith, which the more Learned knew, and the other good-meaning men believed to be the true Faith of God's Elect.
The great Antichrist Revealed.

Elec: yet the death that was imposed on them, and the punishment that they suffered, was not, if you consider all circumstances, especially the excess of the persecution, and the severity of the persons suffering, in comparison of the sufferers in these times, near to bitter and to bad, nor any wares so cruel: so and so inufferable, as this most inhuman dealing, which hath been used, and the punishment that was inflicted, so extremely and universally upon all the Reverend Bishops, Deans, Prelates, and abundance of most learned Divines and other loyal Subjects and good Christians of these Kingdoms, by the subtle tormentors and new tyrants of these daies: For seeing as the Poet truly saith,

Dala mortis miserae.—To die is sweet, and a favour to them that are in misery, either through want, sickness, sorrow, or the like insufferable disasters: and as another Poet,

Moriq; minus pena, quam morta mortis habeb;

Who would not choose rather to die, than to endure shame, and be in contempt and disgrace while he liveth, as they must needs be, that from the height of honour, are tumbled down to the lowest pit of Confusion, to become the scorn of the vilest in the world, which the Long Parliament hath made us to be.

Therefore it is apparent to all the world, at least to all understanding men, that these Martyrs were in a far better condition, and used by those Tyrants after a far better manner than our Ministers and others were, by the now pretended Saints; they were more justly proceeded against, more fairly handled, and less cruelly dealt withal, than our men are: the poor Christians that have been miserably undone by the Long Parliament: For I speak by the Experience of some that I knew myself to be thus handled and thus dealt withal, before ever they were called in question, or charged with any crime, or accused for any fault, or have leave to answer for themselves, or be suffered to speak one word in their own behalf, and for the relief and support of their Wives and Families, to be adjudged, yet oftentimes contrary to their own Articles and Engagements to be approved of all their Means, their Lands and their Livings and all that they had, to be taken from them: And because they had done nothing worthy of death or of bonds, they shall not have the honour, I speak of many that were thus used, either to be imprisoned, where it is likely that some good men would relieve them, or to be put to death, whereby they should have had an end of their miseries, and enjoy the glory of Martyrdom: but to make their Tyranny to exceed all cruelty, and the miseries of the distressed and ejected persons the more miserable, when their enemies, as the Prophet saith, whom they ever honoured as friends, chased them as a Bird without cause, and they that did feed delicately, even with Kings Dishes, must now live defile in the streets, and they that dined in their Robes of Scarlet, even with the best Lords in the Kingdom, must now embrace Dung-hills; and when the Parliament are told of the unjust and cruel proceedings of their Committee men, yet that must not be regarded, nor their injustice so much as questioned; because they are not to consider now, quid sit honora, quid sit utile; what is just and honest, but what is available, be it never so vile and so wicked, to further their designs; and if they did not uphold and countenance these their Instruments, and not check them, their own Projects might be obstructed.

The forming mercies of tyrants most cruel.

And therefore, as Tiberius and other Fox-like cruel Tigers, worse than the bloody Nero, would never put them to a present death, whom they hated most, but said, they loved them not so well, as to take away their life; and therefore in a seeming favour and
and mercy, they suffered them to enjoy some space and liberty; but it was in extreme cruelty and malice, to make them the more miserable, by thus inflicting upon them a daily death; So the subtle Tiberians of these times, have dealt with God's Servants, to prolong their miseries, and to make their lives more grievous than any death could be unto them, e.g. fiiipsis graves poëre; And as one faith, to see themselves to be the heaviest burdens and the greatest Maladies, that possibly could be, unto themselves; when as all men may be assured of that truth, quod miserrimum est quisque sibi solius; nothing can be more miserable than to have been most happy, and then to fall into the depth of infelicity; for what other thing is this, but to make themselves to become the lingering Executioners of themselves? Which is a death worse than any other death, even by the Testimony of the holy Prophet: For they that are slain with the sword, faith he, are better than they that are slain with hunger, because these pine away, stricken through for want of the fruit of the field.

And that nothing might be wanting to fill up the measure of this part, of the inquiry of that Long Parliament, and to make their cruelty most cruel, and the persecution of God's Servants most bitter; because the more general, and the more extensive and spreading the mischief is, the more it prevents the persecuted persons of all sorts, and deprives them of all Relief and Comfort; this course must be taken, not with a few of the choice men of this or that Calling, as Capitis rerum, which might be thought to be the Heads of any disorder, after the manner that the Severals of the Jeff Generals in war use to do, when they decimate the Mutinous in their Army to be punished, ut nonem ad paucos, multos ad omnes; that the punishment of some few, might strike a terror, and cause amendment in them all; but they must deal more universally, with all the most Reverend Bishops, all the worthy Deans, Sub-Deans, Dean and Chapter, Arch-Deacons, Priests, Chancellor, Chancellors, Sub-Chancellors, Treasurers, Sub-Treasurers, Sacraments, Prefects, Canons, Canon-Residents and non-residents, Petry-Canons, Chorals, Vicars-Chorals, Choristers, Old Vicars or New? These be the very words of their Act; they were so well acquainted with all the Particulars of the Church-Officers, that as Jesus dealt with the Idolatrous Priests of Baal, so they might deal with the Faithful Messengers of Jesus Christ, and suffer not one of them all to escape, but they must all down in England and Wales, yes, in Scotland and in Ireland, in all these Three Kingdoms; and you may be sure, if their power could reach, neither Bishop, Dean nor Prefect, nor any one of all that depended on them, should remain in Italy, France, Spain, or any other part of all the Christian world, they must all down, and down with them, even to the ground; and then being cast down,

"Mentes infernas altos"

Imposunt—They must lay weight enough upon them all, that they may be never able to rise up again, until they rise in Judgement against them. For as the Jews, when they had laid Christ in his Grave, were afraid he would rise again, and therefore laid a huge Stone upon the door of the Sepulcher, and hired the Watchmen to keep him down; so these men, their Scholars, for fear that the fore-said Servants of Christ might rise again, must fell all their Lands and Possessions, and put them into the hands of Captains and Colonels, and other men of Arms, thus with the edge of the Sword, should keep them bare enough, and naked of all support, if ever they should chance to arise: Good God, faith a Father, Si Diabolus non perseveret, quantum vellet, aliquis interferens non remanet: If the Devil had power to destroy as many as he would, and as he desir'd, there should not remain any one righteous man upon the face of the earth.

And yet this is not all that the prevalent Faction of the long Parliament have destroyed and extirpated out of house and home; for to these afore-named Church-men, whom the Devil spited most of all, you may add the Catalogue of such Heads and Fellows of Colleges, and other Learned and Religious Gentlemen, of the famous University of Cambridge, as have been plunder'd, that is, robbed, ejected, imprisoned and banished, only for their constancy in the True Religion and right Service of God, and their Loyalty and Faithfulness to their Lawful King: And the like Cat-

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The long Parliament dealt with Christian servants, as the Jews dealt with Christ.

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The perfection of the Church under the long Parliament, how great and how general it was.

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What it is to be most miserable.

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How well the Parliament was acquainted with all Church-Ministers.

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Montes in super altos

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The great Antichrist Revealed,

tale of the Heads and Felllowes of the other Famous University of Oxford, besides
the great number of Grave Doctors and other Learned Divines in and about the City
of London, and throughout thee Three Kingdoms, that have been deprived of all
their Means and Livelihoods, and many of them most barbarously killed: Of all
which, you may see such a number, as is scarce credible, yet nothing more than is
true, in a little Book printed at Oxford, in Anno 1647: and entituled Mercurius
Rusticus & Querela Cantabrigiensis: A Book worthy to be read of all that desire to
know the Extent and to understand the Greatness of the late persecution of the Christians
under the Long Parliament; how Gangrena-like it spread it self beyond Decius or
Dioclesians Tyranny, and almost, in these parts, like Adams fin, that were over all,
so did their Persecution run over all the most Faithful Sons of the Church, and the
Loyal Subjects of these Kingdoms.

And I would fain know, what Bussy or Phalaris, Dionysian, Dioclesian or Nero,
or John Vasilovic, the great Russian Tyrant, or what other Tyrant of the world hath
ever undone so many worthy men, without once questioning them for any fault, or
charging them with any Crime, that they had done; or who did ever attempt to de-
stroy so many, only for being ill affected to their evil deeds?

But now, being thus afflicted, destitute and deprived of all their Means,
how shall
all these, these thousands of most worthy men live? These men that were not brought
up to work, and used not to dig, and are ashamed to beg, and therefore without a
great measure of Gods Grace, to support them, and to sustain their Afflictions,
they might fall into desperate conditions? They will answer, as one of them did to
me, and like as the High Priests, the Cruifiyers of our Master Christ, answered Jas-
dus, What is that to you? Let them live how they list, or let them perish; or let per-
rievere mine, and so, for them, they shall all utterly perish.

And therefore I may well demand, what Tyrant did ever live since the day that
God created the Heavens, What King, What Pope, What Hildebrand", What
Helbrand, What Turk, What Jew, What Man, What Devil, would be such an
Apollyon, as to cut off, not all the necks of the Heathenish Romans, with that bloudy
Emperor, who wished that they all had but one neck, one neck, that so he
might chop it off suo illus, with one blow, but all those good Christians and the Faith-
ful Servants of God uno bulitum, with one Vote, one Breath and one Act, which was
an Axe indeed, and was laid to the root of every Tree, that bare the good fruit of
Faith and Obedience in these Kingdoms?

Surely, I think none could have devised such a Plot, so full of mischief, so far be-
yond the Sicilian Vespers, and Gunpowder Treson, and so void of Humanity,
and stuffed up with all cruelty and abominable Impiery (especially if you consider the
large extent and the evil Consequences thereof) except the infernal Apollyon,
the great Destroyer of Christianity, and the Hellish MisANTROPS, that laboured con-
mually to root out all the Christian Faith and the true Service of God out of the world,
did unanimously in their hearts, to provoke them and to spur them on unto the
same; or else that Beelzebub, the chief of the Devil, would send a pack of his Prime
Captains and best Instruments out of Hell, to root out all the true Servants of Jesus
Christ.

For if you compare this our last persecution and afflictions under the Long Parlia-
ment, with the former Persecutions of the Heathen Tyrants, or the Arian Kings,
which they brought upon the Church, you shall find,

1. That there was but one Nero, one Dioclesian, one Constantius, and one Julian
in all the world, at one time, to persecute the Christians that were spread over all the
world; but here amongst us, we suppose to have, I know not how many hundred
Dioclesians and Julians together, at one time, in one City, to vex and persecute the
Christians of one poor little Island.

2. The former Tyrants persecuted them for their Disloyalty, as they alluded,
unto their Emperors and Governours, which was most false, as appeareth by the
Analogies of Tertullian, Minutius Felix, and others: But we were persecuted for
being Faithful and Loyal unto our King, and to our Governours; as all the Kingdom
knowed.

CHAP.
before this time not Discovered.

CHAP. II.

That neither the Pope nor the Turk is the great Antichrift; that the Antichrist when he should come into the world, should arise out of the Truest and Purest Reformed Church on Earth; which was the Church of Ingland, in King Charles his time, being fully reformed of those Errors and Abuses that should creep, and had crept into the Church, which other Reformed Churches had not so perfectly purged: And wherefore they did it not, and could not do it.

The serious consideration of the former things, and the sad condition of the Disseised, Persecuted Members of Christ, and the Testimony of the foresaid Authors, touching the Prophecy, that should happen in the time of the Great Antichrist, which I conceived to be now so visibly seen, and so universally spread through the Subtility and Cruelty of the Prevalent Faction of the Long Parliament, have moved me to settle my Thoughts upon the search of those Texts of Holy Scripture, wherein the holy Prophets and the blessed Apostles had treated, and foretold us of the coming of the Great Antichrist, and the sufferings of the Saints and true Servants of God in his time, and under his unjust and cruel Government; and to pray to God most earnestly and constantly night and day, for the help of his Grace and assistance of his Holy Spirit, to guide me to the true and right understanding thereof: And then, by reading the best Authors that I could find, to explain those obscure Mysteries and to further me to undertake the same, I found and saw,

1. Many good and probable Arguments produced by Luther, Calvin, Beza, Junius, Chytraeus, Tilenus, Maraesius, and our own Counrmen, Powel, Whitaker, Brightman, Downham, Thomson, Mede, and others, very Learned Protestants, and worthy men, to prove that either the Tyrannical State and Polity of the Papacy is that Great Antichrist, as some would have it; or else series Paparum the Succession of Popes, from Boniface the 3rd, in Phocas his time, that usurping Emperor, who got to the Imperial Throne by the Murder of his own Master Mauritius, and his Wife, and his Brother, and his Children, and gave to the Pope the Preeminency and the Title of Universal Bishop, about the year 605, as Balzus faith: Or from Boniface the 8th, that reduced and imprisoned his Predecessor Celestine the 5th, about the year 1294, as Junius faith: Or else from Vitalianus the Musical Pope, about the year 666, as Thomson faith, to this present Pope, is that Spiriapex, the great Antichrist spoken of by St. Paul in 2 Thes. 2. 8. and by St. John in Revel. 13. 1. And that Rome is the place of his abode and the proper Seat of him, as Brightman, Downham, Thomson Antichrist, and many others do unanimously affirm, and is, according to the Saying of St. John in Revel. 17. 18. meant by St. Peter, where he faith, The Church that is at Babylon, is elected together with you, saluteth you, 1 Pet. 5. 13. and is interpreted by many of the Ancient Fathers, to signify the City of Rome in that place, as Papius apud Euseb. 1. 2. 15. Tertul. adversus Judaeos. S. Hieron. in Esaian. c. 47. August. de Civit. Dei. l. 18. c. 22. Orat. Synchron. l. 2. c. 3. & l. 7. c. 2. And divers others of our late Writers.

And their Reasons (to reduce them as brief as I can to certain heads) that induce them to believe the Popes and Papacy to be the Antichrist, are of two sorts;

1. Their Blasphemies, Heresies and Impieryes against God.
2. Their Tyranny, Cruelty and Iniquity against man.

1. The Popes Impiery against God, is seen by their undermining, croffing and corrupting all the Articles of our Creed, and by a high transgressing of all the Ten Commandments of the Moral Law, as Thomson very orderly and largely seteth down; and

What moved the Author to enter upon this discourse of the great Antichrift.
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and more especially, their Blasphemies, either by their own mouths and proper assertions, or by their giving privilege, countenance and approbation to the Blasphemies of their Minions and Flatterers, which are plentifully set down by J.W. the Author of Roma ruinæ finialis, in Anno 1666. And their Idolatry; when Pope Marcellus sacrificed to the Idols of the Painters; and all of them in worshipping their Bread God in the Mafs, and their Mahumets or Deify, their Saints departed, and their Relicks, as Mr. Mede sheweth in his Learned Treatise of the Apocryphal of the last times, and his Apocalypse Key.

2. Their Injustice and Inquisitors against men is evidenced by their Pride in their exalting and lifting up themselves above all that is called god; that is, above Kings and Princes; as Gregory the 3. excommunicated the Emperor Leo Iconomachus: Zachary the 18. deposed Childerick the lawful King of France, to set up Pipin in his room: Leo the 3. created Charles the Great to be the Emperor. Araphilus durst presume to excommunicate the Emperor Anastasius Grandfather to Justinian, about 490. Martin 1. performed the like censure against Constantine the Emperor about 650; but he was therefore brought by Theodorus Callipus unto the Emperor in Chains, and banished into Panna, where he died: And Gregory the 7th. called Hildebrand, about 1080, out-matched all the rest of his Predecessors in pride and boldness, by compelling the Emperor Henry the 4th. to come barefoot, in an humble manner to him, to give satisfaction unto his Holines, or else to be deprived of his Kingdom. Alexander the 3. rode upon the neck of the Emperor Frederick Barbarossa, and as he was setting his foot upon his neck, he abused that place of Scripture which faith, super Adjidem & Basilicam ambulabis; by applying it to justify this his Luciferian Pride and Tyranny: And Adrian the 4th. made the said Emperor to hold his stirrup while he got upon his Palfrey; And Celestine the 3. was so insolent, as to put the Crown upon the head of Henry the 6th. and of the Empress, with his foot, and pushing it off again in like manner, to say, I have power to make and to unmake Emperors at my pleasure; a Pride surpassing the pride of Lucifer, Prince of pride, and Diameter-wise opponent to the Humility of Christ: And as the Pride of these Popes puff'd up their hearts to swell above all earthly Powers, to the Injustice and Cruelty of the Roman Bishops and that Hierarchy, were no whit less towards their Inferiours, as appeareth by the unjust and barbarous burning of John Hus and Hieron of Prague, and the rest of those bloody Martyrs that were slain in France, by the Popes Procurements and Affassins, and in Belgium, by the Duke de Alva, that was the Pope prime Instrument of Cruelty against the Protestant.

And therefore according to the judgment of the said Writers, the Synod of Carpe in France, that was held in Anno 1064. in the 31 Article of their Confession, faith, Cum vero Episcopus Romanus, eretha fibi in orbe Christiano Monarchia, sibi arroget Principatum in omnem Ecclesias & Pastoratus; siquidem in fines, in demum ipsum se appellat, Canon. fass. Diff. 96. lib.1. Sacrar.Cerem. cap. de Benedict. eniis. velit adorari. Concil. Lateran. 3d. Sess.13,9,10. Ipse sibi tribuat omnem potestatem in Cena & in Terra. Res Eccles.

And this Article Tilenus analizeth, and profecuteth the same at large, to prove the Pope to be, as they say, the great Antichrift: And I will not at this time examine the truth and validity either of this proposition or assumption, though I might very well deny them both, as well the one as the other. But I confess that these things which the Synod charge the Wfids, being true, are transcendem sinnes; and questioneth the
before this time not Discovered:

the great enormities of the Roman Hierarchy and Papacy, especially of the Court of Rome, confronting the Kingdome of Christ, and corrupting the true service of God, do infallibly evince, that the Pope is an Antichrist; and the Church of Rome blenith with much Antichristianisme; for every one that opposed Christ, and opposed himself against his Kingdome, his Word, and his Doctrine, can be none other than an Antichrist; and so was Simon Magus, Elcinas, Menander, Ebion, Cerinthus, and other Hereticks, that sprang up in the Apostles times; and of whom, and the like, S. John faith, And now there are many Antichrists; each one of them an Antichrist: and such indeed are all, Antichrists, more or less, according as their opposition is more or less, unto Christ, his Church, and his Gospel: and no doubt but the Pope, and Papacy opposed Christ, corrupted his truth, and oppressed his Church, in very many things: and therefore he cannot be denied to be an Antichrist, and one of them that are great Antichrists.

But though these things do sufficiently prove the Pope and Papacy to be an Antichrist, and a very great Antichrist too; yet they come too short to prove him to be the great, eminent, egregious, transcendent, and especially designed Antichrist, which the Scripture faith should come before the end of the world; and I never saw yet any Arguments, alleged by the best of the aforesaid Authors, that was sufficient to evince him to be the same, nor indeed, as Bishop Montague faith, That I could not sufficiently answer, at least wise to mine own satisfaction, to hinder my belief therein. Caufa. And though the Synod of Gaff and Mr. Powell, and some other rigid Puritans of England, transported with the height of their zeal to a prejudicive opinion against the Pope, do put it amongst the Articles of their Faith, to believe him and his Hierarchy to be that great, transcendent Antichrist; yet I am sure, that, neither learned Zanchius, nor Grynaeus, nor Fausti, nor any of the most learned, and more moderate Divines of England, do think him to be the same; neither is it the Doctrine of our Church; when as no Synod of our Church resolved it, nor any one of all our Convocations offended to it, as learned and reverend Bishop Montague well observeth.

And although S. Peter calleth Rome, as it was then in his time, Eshbick, idolatrous, and full of confusion, Babylon; yet, quia de ceteri Scripturarum præprio accipere, ubi non vaga satis ad tropes defecerent; because it ought to be an infallible Rule, which all Divines should immutably observe, That the holy Scripture is to be taken, and expounded properly, where the Analogy of Faith doth not compel us to recede unto Tropes and figurers, as here it doth, when S. Peter wrote this Epistle; but not so when Rome became all Christian, and was rather Hierusalem than Babylon; And because I see Bellarmin's Arguments to prove the Pope not to be that great and long expected Antichrist, insufficiently answered, and the answers unsatisfactory to many men, notwithstanding all the endeavours of Bishop Downham, and others of our best learned men, to do the same; and especially because that, although many of the marks, signs, and actions of the great Antichrist may be rightly applicable, and properly belonging to the Pope; yet, being none can be truly said to be that very Antichrist, but he that shall have all the marks, tokens, and characters of that Antichrist, and shall by his actions fulfill all the Prophecies, and Predictions that are foretold us in the Scripture, the great Antichrist should do; and all the marks and actions foretold us of that great Antichrist, are no ways applicable to the Pope, not fulfilled by the Pope, as in the profession and sequel of this Discourse, I shall make it as clear as the light, to any impartial man, that is not prejudically transported, and obliquely wedded, to his own groundless opinion; and for many other reasons, that in the explication of those Scriptures that speak of him, I shall hereafter set down unto you, all men in the world shall never make me believe, that the Pope, or Succession of Popes or papish state, and Polity, is that great enormous Antichrist, that should come into the world, or that the city of Rome is, or must be the proper seat and throne of the Antichrist: and so E.H. in his Treatise, de Antichristis, Pag. 81. faith thee very same words that I do.

2. As the forefaied Authors concluded the Pope and Papacy, to be that great Antichrist, so many other learned men, and great Divines, finding the invalidity of the E. H., de Antic. Pag. 81. That many other learned men do believe the Turk to be the great Antichrist.
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the former mens Arguments, and the insufficiency of their reasons, to confirm their Opinion, and to justify their allegations, to prove the Pope to be Antichrist, have thought the Turk to be the same, that should come into the world, to destroy the stock of Christ, and they do judge Constantinople to be that Babylon, which is prophesied and spoken of in the Revelation, to be the sea, and throne of that bloody beast, ever since Mahomet the 2. took the City of Constantinople, and turned the great and famous Church of San-Sophia, in anno 1455. to be for the service of the false Prophet Mahomet, that was the son of Abdalla, a Merchant in Mecca, of Arabia, and was born post-humous, in anno 571. as the Lord Peralam collecteth. And that learned Bishop Montague setteth down 19 special reasons, that might prove his Successor, and upholder of his Blasphemies, the great Turk, and his wicked, tyrannical state and Polity, directing all his Laws and Practices ex diametro, to oppose the state and Kingdom of Christ, and to oppress his servants, to continue, and to be that great Antichrist, rather, and far more likely than the Pope; as to abbreviate the same.

1. In his Apostasy, whether you understand it from the Doctrine and Gospel of Christ, or from the Rom. Empire; for both himself, and all his Sectaries have relapsed from Christ, and Apostatized from the Profession of his name; and have received the mark and stamp of the Beast; and he is much more interest'd in the Rom. Empire than the Pope is, or then any of the Popes that ever was.

2. For his deceiving signs and wonders, from the first Mahomet to the present Turk, the stories are most manifest, how he and all his, took that course to deceive the people, and to make himself to be believed, and to be esteemed a ris his, as great one, like Simon Magus; the which thing secondum litteras, & facta quorum est, was never personally verified in any Pope of Rome to this day, as it was in that false prophet, who is amongst all his followers accounted the great power of God, and their Saviour, to these very times.

3. For the number of the beast, whether you take it from the time of his rising, as Thomson, and some others think it should be understood, or for the proper name of the man that should be the Antichrist, it is more agreeable to that false Prophet, than to the Pope, or it may be, to any of all the Popes that have been; for Mahomet's rising against Christ, to obscure the true light of his Gospel, was in the first Century, as divers Authors do affirm; and Hierusalem was taken by Homer, his Successor, about the year 666. and the name of Mahomet, written in Greek, the Language in which S. John wrote his Revelation, doth make up the just number of 666. as 40. 1. 70. 40. 5. 300. 10. 200. 2 as also 7. as aGreek, which is so much insinuated upon them, that make the Pope to be the Antichrist.

4. It is observed by the Learned in the Eastern Languages, that the word Turco, which is the name of the chief Prince of Gog and Magog, doth signify the same thing that Apollon and Abaddon doth, which is a Destroyer, and is a name ascribed to the King of those Locusts, that came out of the bottomless pit, and are interpreted by the best Authors to be the Arameans, that were the prime Subjects, and the first setters up of Mahomet, that great Imposter.

5. The Mahometans, in these days, and the Saracens of old, are the grand professed enemies of the Christians, quae tales, as they are Christians, and do call themselves Mahumans, that is, the right believers, which I confess the Pope and Papists likewise do, as indeed the Ariam, Donatists, and all other Hircricks did.

6. That Deceiver and false Prophet, Mahomet, though he made a great show of Sanctity and a strict holy life, as all such Deceivers do; yet personally, as a private man, he was a man of sin, given up to all Lascivieties; and in his Alcoran tolerating all profanities, unto his Sectaries; and promising unto them a Paradise of all carnal pleasures after death, which as yet no Pope, that we read of, ever did.

7. That great Lyar Mahomet, and his heir and successor the Turk, literally exalteth
before this time not Discovered.

...aleth himself above Christ, above all the holy Prophets and Apostles of Christ, and above all the Kings and Monarchs of the earth, and as St. Paul saith, *etn mira
rhapsoria sit*, above all that is called God, and filleth himself the Lord of Lords, and the God of the earth, that hath the power and right to dispose all the things of this world at his pleasure, as it is to be seen in divers of the Letters of Solomon, Amos, and others: And his Alchoran, which is but a proverbion, an oath-pinch of lies and fables, patched together by his few-Scribe, and the Nestorian Sergius, of Jewish, paganish, Manichaean, and Ariean heresies, and Superstition, he commended, as received from his friend, and old familiar acquaintance, the Angel Gabriel, to his followers, above the Law of Moses, and above the Gospel of Jesus Christ: and he promised his carnal Paradise to all the observers thereof, and threatened eternal torments to all the despisers of it; and I think, no Pope exceeded this impiety.

8. The Heir and Successor of Mahomet, the Turk, is and hath been a long time possessed of Hierusalem, the Temple of God, and the land of Promise, ever since Homar took it: except some few years that the French held it from him, after that, in the Holy War, Godfrey of Bulloigne took it; and because that Mahomet was circumcised, and the Turk, and all his followers in like manner, the Jews flacked unto this Conquerour, when he won the holy City, as unto their Moiffas, and advancing his Enterprise, they paid him tribute, and assisted him in all his impiery, and proceedings against the Christians, which they never did, in the like manner, to any Pope whatsoever.

9. Having thus taken and possessed the holy City, he now sitteth up upon it, and against them more than the Pope ever did; for he hath brought into confusion many many Christian Churches, and Congregations, in Syria, Palestina, Egypt, Persia, Armenia, Arabia, Africa, Greece, Thrace, and Asia the less, and in many other Countries besides; whose candles he hath put out, and removed their candlesticks out of their places; and instead of the Gospel of Christ, he hath taught them to blaspheme his name: and hath set the mark of the beast upon those that were the servants of Christ, b' circumcising them in their flesh, and renouncing their former Baptism, which is the mark and budge of the lambe; and those, that will not thus renounce their Saviour Christ, though he suffereth them to live quietly, so long as they pay him their allowed Contributions, as I shewed to you before: Yet he doth extremely tyrannize over them in those taxes and contributions; and especially in that barbarous tribute of the Christians children, which every third year are to be taken away from their Parents, from their Religion, and from their God, to become the worshippers of Mahomet, and to be his ferment Eunuchs.

10. He is seated in Constantinople, which is new Rome, and so termed by the old Writers, ever since Constantinople made it the Imperial throne of the Roman Emperors, and is now made a greater Babylon, and fuller of confusion than ever old Rome was since Constanine time.

And surely, in my judgment, these Reasons do sufficiently and demonstrably evince, that the great Turk is a great, and a very great Antichrift: and indeed a far
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greater Antichrist than the Pope, or any Pope that hath yet been, take the very snift of them.

3. Some other Divines there be, that think it is probable and most likely, the Moslem Religion, and the Turkish State, that profess and uphold the Religion of the false Prophet, may be conjointed in association with the Pope and Papacy, to continue and make up the great and transcendent Antichrist, that shall most virulently oppose the State and Kingdom of Christ, and oppress the true servants of God; for though these two states of the Turk and Pope, be opposite, ad invicem, one against the other, in temporalibus, in respect of their temporal Rule and Government; yet they may both combine and be alike, in oppugning the truth of Christ, and corrupting his true service, though differently, repellit medium, in respect of the ways and means that either of them doth it; as the Turk directly, and the Pope obliquely; the Turk, vi aperta, by fire and sword, and the Pope, fraudulenter, by fraud and deceit; and yet both of them repellit finis, to aim at the same end, to uphold their own wicked state and polity, by opposing the Gospel, and suppressing the Kingdom of Christ.

And for my part, I shall never be any Advocate to plead for either of them, neither would I have any man to imagine, that I would ever seem to diminish or lessen, much less then, to excuse the wickedness and impieties either of Turk or Pope; the Christian world knoweth that either of them, and both of them are bad enough; each of them an Antichrist, and a very great Antichrist, the best of them, that hath much opposed the Kingdom of Christ, and blasphemed the true service of God with many errors, Heresies, and superstititions.

Yet, as I said of the Pope, so I say of the Turk, that I cannot believe him to be that great and egregious Antichrist, which the Scripture saith, représent spiritus, because I cannot see him filled and filled with all the marks, signs, and actions of that Antichrist, to the full; so as no exception can be taken against the proof thereof in any point; or, because I cannot find, nor can it be found by any other, that all and every one of the marks, and Characters, and all the actions, that are foretold by the Prophets and Apostles, should be done and seen in the great Antichrist, are fully seen to be done and fulfilled either in the Pope, or in the Turk; but that there are many particular things and acts foretold us should be done by that Antichrist, that can no ways be found in them, nor done by them, or fulfilled in either of them, as hereafter, in this Treatise, I shall more fully declare the particulars that are unfilled by them, and the marks and Characters of that great Antichrist, that are no ways applicable to either of them.

And so as I said before, the more moderate Divines, and for learning, nor inferior to the best, as Zanchius, Lamberti, Andrews, Montague, and many more, are of the same opinion, and do believe, that neither the Pope, nor the Turk, is that great transcendent Antichrist, but do conceive, that out of these two states, policy, and Government, different in the means, the one from the other, but agreeing in the end to oppose the Kingdom of Christ; or else, out of some other states, policy rule and Government, in many things like to these, and in many things unlike to either of them, but in some respects far worse than the worst of both the other, the great enormous Antichrist, that singular, notorious Antichrist, prophesied of in the holy Scripture, shall arise and come, and in fraudulent malicious craftiness, and execrable wickedness, shall, through heretical impostures and lying miracles, go beyond all others, against the honor of Christ, and the service of God, and do more mischief unto his servants, than any other that ever lived in the world, and shall do such feats and acts, as in some respects are more odious and detestable in the sight of God, and more pernicious and destructive, both to the bodies and souls of men, than are the doings either of the Pope or Turk.

And therefore, seeing we finde so many of the most learned men varying in their opinions and judgements about the Antichrist, and the concomitants of that great beast, spoken of in Rev. 13, and about the Prophecies and mysteries of the holy Scriptures, that do concern that man of sin; because the secrets of the spirit of God are like the deep ocean, not easily wadeable, but as St. Gregory faith, deep enough for the
before this time not Discovered.

the greatest Elephant to swim, that is, surpassing the Reach of the quickest wit, and no wares intelligible, unless they be revealed by the same Spirit: And because the Prophesies that are contingent and to come, are not periphrasical, and cannot be well explained by the best Expositors, before we see them fulfilled; but as Riddles are never perceived, what they be, or what they mean, until they are unfolded, but are clear enough when they are explained; so Prophesies are hidden, until they be fulfilled, but periphrasical and plain enough to them that will look and search after them, when they are accomplished and already past: In respect whereof, Irenæus faith most truly, that certis & fine periculis est, explicationem Propheticam, quam tum nor divinat; it is a fatter and a later course, without danger, to expect and wait for the fulfilling of a Prophecy, than rashly and presumptuously to go about to explain it before we see it fulfilled.

And therefore I do not so much wonder, that many of the Fathers, and the other Learned men aforesaid, have erred, which by seeing some things come to pass, that the Apostles said should be done and happen in the time of the Antichrist, did presently apply them, some to the Pope, and others to the Turk, and concluded them to be the Great undoubted Antichrift; because they did anticipate, and make such a Conclusion, before many other things of the Prophecies, touching the Acts, Markes and Characters of the Antichrift, were fulfilled and made manifest unto the Church.

But I hope I may the more freely pass with less cenure, to set down, what I and others that are of my mind, do conceive concerning the Great transcendent Antichrift, when I shall only treat in this Discourse and set before you these three Points;

1. What the Scriptures say, by what way the Great Antichrift should come, where he should be seated, and when he cometh;

2. To enquire of the diligent Searchers of things, and to demand by way of satisfaction, and not of resolution, of the impartial Observers of the Affairs, Passages and Transactions of our times, whether the things and doings that they have seen, and done in our daies, be not answerable, and in every point suitable and correspondent to the Prophecies and Predictions of the Acts and Doings of the Great Antichrift?

3. If by paralleling the Acts and Doings of the Great Antichrift that he should do, with the Actions that they have been done in their time, they find, that no Garment was ever more fitted to any mans Body, nor any line fatter to the Rule, than are the Acts, Doings and Proceedings of these times, from the Year 1640, and so forward, correspondent and answerable to all the Prophecies of the Scripture, that are left unto us by the Prophets and Apostles of Christ, concerning the Doings and Proceedings of the Great Antichrift; then I leave it to the discreet and judicious Reader, to determine and judge, whether the Great Antichrift be already come, and who he is; and I know no better way to judge of it, than this; For

As our Saviour Christ, when the Disciples of John asked him, whether he was the Christ, or should they look for another? He gave them none other Answer, but go, tell John what you do hear and see, the blind receive their sight, the lame walk, the Leper are cleansed, the dead are raised up, and the poor have the Gospel preached unto them; the which things were Propheved, that they should be done by the Messiah, when he came into the world: And again he saith, Opera que ego faciam, referamur de me. The Works that I do, do bear witness of me, whether I be the Christ or not: So I say to them that would know, whether the Great Antichrift be come or not, or whether they shall look for another? and in another place? Consider well what you hear and see, whether the things, and all the things, that were propheved should be done by the great Antichrift, were not all acted and done modo & forma, as they were fore-thewed, here in England, even in these our daies or not? And then judge your selves, whether he be come or not; and who he is, and where seated: For I shall do no more, but shew you, what was propheved of the Antichrift, that he should do; and demand, if you have not seen and heard of all those things that he should
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should do, acted and done in these our dutes here in these Dominions.

That the Antichrist shall arise out of the true Church.

That he Antichrist shall arise out of the true Church.

First Then I say, that it is agreed upon of all sides, not only by Bellarmine, and the rest of the Popish writers, but also by the most learned of our Protestant Divines, that the Scriptures telleth, how that as the Darnets grow from, and among the Head, to the Antichrist and his Adherents shall spring out of the true Church of Christ, even when it is the true Church: So that need not to stand long to confirm this Point; for as Christ by his spiritual Fishermen catcheth Souls in the Devil' Pond, that is, the world, & feeds them in his own, that is, the Church; so the Devil goeth about with his Net, and by his Instruments, to catch men in Christ his Pond, that is the Congregation of Saints and true Servers of God, and then carrieth them to swim in the Dead Sea of eternal misery.

And so E. H. confesseth and confenteth right fully with me, that it is an undeniable truth, that the Antichrist must and shall arise in the midst of the Purest Church in the world, even when it is and remaineth, that is, in respect of very many of her Members, pure: and then, as Christ turned the cold water into sweet wine, so will the Devil, by the Ministry of the Antichrist, turn the Pure Wine of God's Word into bitter Water, and the sweet milk of God's Truth into a sour and flinking Puddle of all Errors, Heresies and Blasphemies: For in Dan. 7.25. Which many Divines hold to be a Prediction of the coming of the Great Antichrist, and I yield him to be therein typically professed of: It is said of Antiochus Epiphanes, which was the greatest enemy and the cruellest persecutor that ever the Church of the Jews had, and was indeed a very lively Type and the most perfect Pattern of the Antichrist, that he should wear out the Saints of God, and change their Laws and Customs, and abolish the times of their Sabbaths, their Feasts and their Circumcision; and as Trellelius faith, Legem ipsum Dei, furaq; omnia nefarie commissi, most wickedly to pluck ifunder and rear the very Law of God and to trample all Rights underfoot; and to the Antichrist, that is there typified by Antiochus, should do the like unto the Christians: Which doth sufficiently shew, that he must appear and reign in the Purest Church on earth; for to the Church of the Jews was then, in the Reign of Antiochus; and because, there be the best Saints, and they have the best Laws and Customs, even those, which Christ himself and his Apostles have prescribed unto them; and which therefore the Antichrist goeth about to change, and by all means laboureth with all his might to destroy.

And thus Bellarmine produceth argumentum ad hominem, and argueth against the Protestants, by an argument taken from our selves and from our own assertion, to prove that the Pope cannot be the Antichrist; because it is yielded of all sides, that the Antichrist must arise out of the true Church, and must reign and rage in the same; therefore if the Pope be the Antichrist, the Church of Rome must needs be acknowledged and confessed to be, and not that it was, but still is, the true Church, yes, and the true Church of Christ, and both the Calvinists and the Lutherans are out of the true Church, because of the schisme and separation that they made from the Roman Church: The which Argument I see no well answered, though Bishop Downham and others attempted to do it, to this very day; And St. Aug. speaking of the Antichrist, sitting in the Temple of God, faith, they understand it right, qui potentiam Latinam deci, ficas in Graeco; non in templo Dei, sed in templo Dei, sed in templo Dei, sed in templo Dei; quoad Ecclesia, sed in amicum, id est, velis amisus; vel si quis alius do locutionem genere dici sole; which think, it may be spoken in Latin, as it is in the Greek, he sitteth not in the temple of God, but for the temple of God, as if he were the temple of God, which is, the Church of God, as we say, he sitteth for our friend, that is, as our friend.

Whereby you may see, St. Aug. understandeth that the Great Antichrist would pretend to be the only great friend of the true Church, and so in the true Church, and not
not one of it, and consequently not to be the Turk, in any wise, that pretendeth not to serve Christ; nor the Pope, if we deny the Church of Rome to be the true Church of Christ; and therefore we may conclude with Bellarmine, that the Pope cannot be the Great Antichrist, nor Rome the proper Seat of the Antichrist; as Down-

aman, Thomson, and others would have it to be; because as I said before, the Antichrist must arise in the midst of the true and pure Church of Christ, which we most deny Rome to be; For the Apostle faith, the man of Sin and the child of Perju-
den, which all Interpreters do expound to be the Antichrist, shall sit in the temple of God, which as, the greatest of the School-Doctors, Aquinas faith, must not be understood of the Jewish Temple at Hierusalem, that hath been destroyed, and shall never be re-elevated, as some of the best Jewish Rabbines do believe; but as S. Chry-

say:am and the Greek Scholiasts pag. 333, and Gorham, and many others do under-

stand it of the true Church of God, where the Gospel of Christ by his Faithful Bish-
opsh and Painful Ministers is truly preached, the Sacraments duly administered, and the Flock of Christ rightly Governed and instructed to serve God as they ought to do, that the Antichrist will eat himself, and there Satan will affist him, to overthrow the Bishops, to pervert the true Ministers, to neglect and nullifie the holy Sacraments, to corrupt the Truth of the Gospel; and to ruine that Church which Christ builds:
For it is observed, that the Antichrist in this place the word reid, which is derived from the Verb reid, that signifies to dwell, or to inhabit; because that is the House or place where God abideth, that is, among his Saints and in his Saints, as God himself doth testify unto his People, that will truly serve him.

And therefore Constantinople, where the Turk refideth, and hath made the Church of San Sophia, where the High Altar and the Patriarchal Throne stood, to be a Turkish Mosby, whither the Grand Signior goeth to the Blasphemous Ceremonies of their False Prophet; and the City of Rome, where the Pope lieth, and hath apostatized from the true Faith in many Points, and corrupted the Gospel of Christ, at least, with many Superstitions, cannot be said to be that reid where God refideth, and the Antichrist lieth as god, to destroy it; but it must be that Church, wherein God in the most special manner dwelleth and delighteth in it; and that is in the Purest Church that can be found on earth, in respect of all the outward things that do constitute the same; for you must know, that the Church is to be considered two manner of waies;

1. Reiplicit divina illius hominis eorumque, and to God only knoweth his Church, and who are the Members thereof, as the Apostle thereveth.
2. In respect of that Discipulm, Rule and reid, which is apparent to our eyes, and confisteth chiefly in these four speical things.
   1. In the Prayers of the Saints.
   3. The Administration of the Sacraments. And
   4. Obedience to the Discipline of the Lawful Governours; And the Church which in these respects is the true and purest, is that reid in God the Temple and House of God, where he dwelleth, and which the Devil, by his dear Servant the Antichrist, laboureth by all means to overthrow.

But you will say, Constantimople was reid in God the true Church and dwelling place of God, and so was Rome, when her Faith was published throughout the whole world; Rom.1. and so both continued until the Antichrist suppressed the Truth, and testid himself therein.

To this usual Objection I answer,

1. That it is agreed of all fides, and by all Interpreters, old and new, Papists and Protestants, that the Great Antichrist should come towards the end of the world, and in the last Period of the Great waes, last times, as the Scriptures testify the same most evidently; for though the Mystery of him and his Iniquity began by those Hereticks, that sprang up in the Apostles time; yet was not he to be revealed in his strength and faithful till the last and latter end of times: and therefore not any waies like to come and to appear to many Hundred years since, as they preferre; which make either
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2. That God suffereth not the enemies of his Church to tyrannize long.

Which in the Prophets words, I may express, that although heavens may endure for a night, yet joy cometh in the morning; and age may be sure of it; because God himself tells his Church that for a moment in mine anger have I forsaken thee, but with everlasting compassion will I have pity upon thee; and to accordingly, he suffered not Antichrist that was the most lively type of the Antichrist that is in all the Scripture, to rage against the Church of the Jews, for all their wickedness, any longer than Three years and a half; neither did he suffer the Captivity of his People in Babylon, for their great sins recorded, 2 Chron. 36.14,15,16, to last any longer than 70 years; nor the Children of Israel to be oppress by Pharaoh, for the wrong they had done to their Brother Joseph, any more, after the Death of Joseph, than about 200 years, as Helvius collecteth, which is the longest time that I find God seems to sleep, and to forget the Afflictions of his Church: And therefore I cannot sufficiently wonder, that Mr. Mede, Marsius, Tilenus, the Gapp Synod, and others of the Divines aforenamed, should imagine that God would be so regardles, so unmindful, and so severe (though in Justice, we confess, he might be much more severe) unto the Christian Church, as to suffer the Great Antichrist, the greatest and the cruellest enemy unto his Church, that ever the world bred, to reign and rage against his Saints and Servants, for so many hundred of years, as the Pope and Turk have now ruled, since they conceive them to be the Antichrist, and the Great Antichrist that should be so signally revealed.

3. That the Antichrist was to arise, not out of a true converted Church from Paganism and the serving of their Idols to Christendom, as both Constantinople and all the rest of the Eastern Churches were, when Mahomet corrupted them; and also Rome, and the Western Churches, when the Pope replenished them with his Superstitions; but the Antichrist was to spring and to appear out of the pure and purely Reformed Church, after it should be purged and cleansed from all Heresies, Errors and Superstitions.

For it was prophesied and fore-fhewed by the Apostle St. Paul, that after his departure Seducers, Corrupters of Gods Word, and false Prophets should creep into the Church, and introduce many damnable Doctrines amongst Gods people, to poison the Souls of the Flock of Christ: And St. Peter likewise foretells us, that there should come False Teachers into the Church, who should principally bring in damnable Heresies: And so we find that not only Ebion and Cerinthus, two Heretical Jews, and after them, Arius, Pelagius, Manichaeus, Nestorius, Eutyches, and the like, brought in most wicked Errors, and Heresies, that did most palpably and grossly infringe and trouble the Church of God, and therefore were the sooner perceived, and the easier prevented and confounded by the Grave and Godly Fathers; but also the Church of Rome, the Popes and their Parasites, have privately, that is, invisibly and unperceived by the very Docturs of the Church, brought in many strange Doctrines, and thereby corrupted in many things the true Faith of Christ, and defiled the Church of God with many most Pernicious Errors, as specially, in forbidding the Priests to marry, commanding us to abstain from Meats, besides many other Superstitions and Points of least moment, and most of all, in that strange Metaphysical and incredible Doctrine of Transubstantiation, and the consequences of that Doctrine, in the idolatrous adoration of the consecrated Host, and other very frivolous Superstitions, which have brought much Misery, and have been most Pernicious unto the Church of Christ.

That a reformation of the abuses in Gods service was fore-fhewed.

And after that the Field of Gods Church should be thus overgrown with Tares, and with Thorns and Thistles, the same Apostle sheweth, that God would look upon his Church, and there should come a Reformation, and he would raise Reformers,
before this time not Discovered.

...to root out those erroneous weeds and Baflard Plants, and to prescribe a form of Godliness, or a set form of God's Worship, whereby the Church of Christ and Servants of God should be guided and directed how to serve God rightly in the true Faith of Jesus Christ: And their Reformers of the foreaid Errors, and Prescribers of that set form of Gods Service, and Teachers of the People, to worship God according to that form of whole-som Doctrine, are filled by St. Paul, as they were indeed, good men, and the good Ministers of Jesus Christ, 1 Tim. 4:6.

And because the Devil can never rest quiet, but when we strive to be best, then will be labour and strive to make us worst of all, and to become proud Saints, that are more odious in the sight of God, than the greatest sinners, when they are humbled for their sins, as our Saviour testifieth, the same quick-lighted Arrogant being illuminated by the Divine light of God's Holy Spirit, faith, there should spring up a company of Hypocritical Professors, that would be proud and boating of their knowledge, though it were never so erroneous, and proud of their Godliness, though they were never so great worldlings and Hypocritical Dilemblers: And thefe E. H. rightly termeth, the black guard of the Antichrist; and he counteth eighteen Troops, or as I think, he might have rather said eighteen Legions of them.

1. Self-Lovers, which is the Root of all mischief.
2. Covetous men, that long for the Lands and Livings both of King and Priest.
4. Proud men, of their strength, of their Knowledge, and of their Godliness and Holiness.

5. Blasphemers, of God, of the King, and of the Saints of God.

6. Disobedient to Parents, especially to their Spiritual Parents, the Bishops and the Church.

7. Unthankful men, to those that have best deserved and done them most good.
8. Unholy men, without any spark of true Holiness or Religion in them.
9. Without natural Affection, to their Kins-folk and those of their own flesh and blood.

10. Trace Breakers, without any regard of their Oaths, Promises or Articles of Agreement.

11. False Accusers, and Make-bates, by charging men with those things that they never knew.

12. Incontinent, and given over to all uncleanness and all fleshly lusts.
13. Fierce, and cruel men, threatening after the Lives and blood of those whom they hate, and nothing satisfying them but their death.

14. Defpersers, and so hurters of those that are good.
15. Traitors, that is, betrayers of their King, of their Governors, and of their Friends.

16. Heady, that is, obstinate and wilful men, that will have nothing done nor said, but what they themselves think good.

17. High-minded men, and such as from a low estate and mean extract, aimed at great matters, and aspire to high places, to be Knights, Lords, and Princes.

18. Lovers of Pleasures more than Lovers of God, whatsoever Pretence they made, of their love to God, yet indeed their own Pleasure was and is their god, and their main end and is for their own good.

And all these eighteen Troops, which the Apostle cloathed in the same Livery, that is, a pretended form or show of Godliness, and a Directory to feem more zealous in Religion, and to bear a greater love and care of God's Honour, than all others; but should, notwithstanding all their Pretences, their Zeal and their Saintship, deny the Power and virtue of the right and true Form of Godliness, 2 Tim. 3:5. and thereby, 1 Tim. 3:5. faith the Apostle, they shall turn the Grace of God into vanity, that is, turn the true Service of God into vain jangling, and a foolish feneceless praising; and so probably prove themselves to be just like Jannes and Jambres, that refitted Moses, who was their chief Governor, and King in Telmuran; and like Corah, Dathan, and Abiram, that, as the Prophet faith, angered Moses in their Tents, and Aaron the Saints of the Lord; 1 Tim. 6:16.
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and so despised, rebelled, and would have destroyed both the Civil Magistrate, and the Ecclesiastical Governours of Gods Church, which Officers themselves desired and aimed at, and would have obtained, if God by his fearful Judgment had not prevented them.

And according to these Prophecies and Predictions, and the like;


2. Of a Faithful Reformation of all in-creep Errors and Abuses.

And

3. Of a Faithles Apoſtate and Rebellion against the Reformers of the same, and the Defenders of Gods Service, by a company of Hypocristical Zealots, we find by the succethes, faith one, and I think very right, that all these things happened just as they were foretold by the Apostle, as in other places, so likewise in this our Church of England: For after that the Pope and the Church of Rome had fallen away from some Points of the true Faith, and had privately, as I shewed before, brought in divers Errors, Abuses and Superstitions, which defiled the Purity, and blemished the Beauty of our Church, as of many other particular Churches besides, Maryn Luther steps up, and falls out with the Pope, for and about the Sale of his Indulgences, by his Factor Tercelius, whom the Pope then employed for that busines; and then he bitterly inveigheth against his Holiness for this, and the other Corruptions of the German Church, that were no les, as they said, than centum gravamina, a hundred grievances, which were preferred to Pope Adrian the 6th. with an earnest desire of a speedy redress, as you may find it in faeculorum exspectandum: Hereupon King Henry the 8. it may be in Requital of the Popes favour, that granted him a dispensation to marry his Brothers Wife, writes a Book against Luther, and therein blames him very much for apostatizing and starting aside from his Mother, the Church of Rome, and contrary to his Faith, and Oath, and all good manners, so eagerly to oppose, and so bitterly to rail against his holy Father the Pope; and so to the utmost of his Learning, that was both an understanding, wise and Learned King, he defends the Faith together with the Corruptions of the Roman Church; or rather maintains, the Errors and Superstitions of that Church, together with so much of the true Faith, as the Pope and the Church of Rome did then profess; and for this Royal Engagement against Luther, the King receives a double Recompence.  

1. The one from Luther, his great Antagonist.

2. The other from the Pope, his dear Client. For

1. Luther in the heat of his Fury, and the height of his German spirit, railes as much against the King, (and calls him, as I read it in his own Book, and not out of any other Transcribers, a ⚗tertius Rex, an unfeemly term, as I conceive, for a poor Monk to give to so great a King, and as I said, none of the meanest Clerks,) as he had formerly done against the Pope; which bitter Invectives against a Father in the Church, and the Patriarch of all the Western Churches, as the Primitive Counsellors term him, & qui in ordine primus sit inter Patriarchas, & primus ordine in Apostolorum collegio omn eft, non inviti concedimus, faith Ticleus, and such uncivil behaviour towards Kings, that are the Lords Anointed, be they what they will, when I read, not upon the credit of others, but in his own Tractates, as I thought very well of many things, that he wrote, so I should have thought much better of all the rest, but that I conceived so much bitterness, mingled with such a meafure of Gall and Vinegar, as dropped from his Pen, not against the sins, but against the Persons of men, could not be distilled from the Spirit of God, which is a Spirit of Meekness and Longenes, as our Saviour testifieth; But

2. Recompence.

2. The Pope, for this Scholastic Defence of the Faith of the Roman Church, by the King, (which the Pope himself should have done by his Pen, and desired the King to have afforded him by his Sword,) gives to him, and to his Successors, the Kings of England, the just, good and honourable Title of Defender of the Faith; that is, the True and Christian Faith, or the Faith of Gods Elett, which was pretended to be then in Rome, and is now defended by the King.

And though King Henry obtained this Eulogy, this Title and this Authority upon a wrong ground, because he defended a wrong Faith; yet as Jacob got the blessing, upon
before this time not Discovered.

upon an untrue suggestion, that he was his father Isaac's eldest son, even his first-born Esau; but being once gotten, he still retained it: So did the King, when he fell out with the Pope, and fell from the Pope about his divorce from Queen Katherine, which the Pope, upon good grounds would not admit, till retain that Title, and especially the truth and substance of that Title, and maintained the same, as a King with his sword, which he had gained, as a Priest, with his pen; and so did his son and his Successor after him, Edward the 6th continue a royal defender of the true faith; and when Queen Mary would have remitted the Title, and permitted the faith to be undefended, and the truth to be corrupted in this Kingdom, the witnesses of Christ his Gospel, the holy Martyrs of our Church, (Cranmer, Latimer, Ridley, 3 reverend Bishops, and the rest of those holy Champions) stood up, and defended the same unto death, with the shedding of their blood, and the los of their dearest lives.

And after Queen Mary's time, Q. Elizabeth, like another Deborah, with the advice and assistance of all the godly Bishops, and the rest of all the Divines in her Kingdom, concluded and set forth the Articles of our Church, and that perfect form of Godliness, the Liturgy, and book of common prayer, and service of God, which they composed with a free liberty from her majesty at home, and without any fear of Pope, or any other foreign Authority abroad; And this faith concluded and expressed in our 39 Articles, to which all Ministers subscribed, and this uniformity of God's worship thus purged from all abuses, errors, and Superstitions, and so perfectly composed by all those holy men, for the honor and service of God, was fully authorized by the Queen, and all the Parliaments, that were convened, and held in her time, to be observed, without any omission or alteration, in all Churches; as you may see by the Preface before the Book of common Prayer: And afterwards it was continued and preserved by that wise and learned King, K. James; and above all and more strickly than all, by that ever blest King, and glorious Martyr of Jesus Christ, Charles the I. that defended the true faith, and this true form of serving God, against all opposers, both the superstitious Papists, and the apostate Puritans and Separatists, even to the los of his life;

And I presume, all good Protestants will yield unto me, and I am persuaded, that the Pope and his Cardinalls, if they would speak according to their consciences, could not deny, but that the Church of England, as it was purged from Idolatry, and Superstition, and establisht in such purity of Doctrine, and excellency of Discipline, in the reign of King Edward the 6th, and especially in Queen Elizabeth's time, and so continued in the reign of King James, and King Charles, was the true and the pure Church (unless they did except their own Church) that way-fared, and was militant here on earth, where the faith of God's child might infallibly be found, the service of God was rightly observed, and was the rock, the Temple, the House, and the Church, which he hath purchased, and wherein he dwelleth. And

So E. H. truly confesseth, that amongst all the reformed Churches, the Church of England hath always been esteemed the purest, as being most conformable to primitive purity, and the word of God, both in Doctrine and Discipline. And this appears even from the pens of the heads of other reformed Churches; as Bucer, Melanthon, Calvin, Camerarius, Bucer, Zanchius, Molanus, Casaubon, Severit Saravie, and others, who, many of them confess in plain words, and all by consequence conclude, that the Church of England, of any particular national Church in the world, cometh nearest to the apostolic rule; for though all the Churches, that professed against the superstitious reunions, and errors of the council of Trent, and the Church of Rome, have borne the name of reformed Churches; yet neither all, nor any of them all are indeed well and perfectly reformed; when as many of them are corrupt in many points of Doctrine, as I could shew you amongst the Calvinists, and especially the Eucharistic Churches, that maintain that soul error of the ubiquity of the humanity of Christ, their consubstantiation of his body in the Sacrament of the Lords Supper, and their many mistakes about the communication of the Properties of both his natures, as Dusaus thewerth most excellently against Chminissius; and most
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The reason of the deficiency of the Reformation of the other reformed Churches.

And the reason of their deficiency is, because that in the French and German Churches, and the Churches beyond the Seas, the Reformers of them, by reason of the innumerable number of their potent enemies, and the civil broyles and divisions, that were then in those parts, and especially the want of a King in Israel, that is, a supream Monarch, in some of those places, over the people, which made way for every one of the vulgar fort, to do, as we read in the Book of Judges, what seemed right in his own eyes, were constrained to do, what they might, and not what they would have done; what could be effected, and not what they desired to be performed.

But the Church of England, not by popular, or any one particular man's reformation, as John Knox, that furious puritane, did in the Church of Scotland, but by a national Synod of all the Bishops and best Divines, called by the King, and confirmed by the King, Peers, and Commons of the whole Kingdome, reformed her self; not as other Churches did, incommunually, but with a great deal of advice, diligence and deliberation, that so it might be effected, as the Apostles left it, as the facred rule required, and as it was premonstrated it should be performed, and weeded from all the dross, the tares, and the darnells, that should spring to choak the pure wheat.

And therefore, seeing the Church of England, until these last times, was the best, and the purest reformed Church on earth, it is conceived, and I do believe, that the devil, the great Antichrift should arise, not out of Rome, that hath corrupted many truths, and superadded many errors and Superitious upon the fundamentalls of our Religion, and is as yet unreformed; nor out of Constantinople, which hath likewise apostatized from the true faith of Christ, and doth still continue unreformed to Christ, from their false Prophet; nor out of Hierusalem, as some men do most fondly dream; but out of this Church, this very Church of great Britain.

For as heretofore, this Island of great Britain brought forth Constantine, the son of Helen, the daughter of King Ceylon, which was the best instrument that ever the Church of Christ had, to further, and to honor the Christian Religion, as Eusebius sheweth the same at large. And as according to the Septuagint, the Prophet faith, he hath passed through the narrow sea with affliction; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away; which may signifie, that Christ hath first of all purged this Church, that lyeth within the narrow seas, and hath made the purest Reformation here, that was made in any place, by the afflictions and sufferings of the aforesaid Martyrs in Queen Marie's days, and hath thereby brought down the pride of the Pope, and of the Roman Church, that were then as powerfull as the Assyrians when the Prophet wrote the same, and hath driven away his usurpation, and freed us from his tyranny, as the Israelites were delivered from the bondage of the Egyptians; so the devil, bearing an inverteate hate and infinite maleice against this Island, more than against any other place, for these two great services, that it did to God, 1. The toleration of the Christians, to profess their faith in peace, and the Plantation of the Church of Christ, to encrease and multiply by the means of the Martyrs; And 2. The Reformation of this Church, better then any other Church, by the means of those holy Martyrs, and godly Bishops that did the same, he was fully resolved to be revenged upon this Church of Great Britain:

Therefore, as not long after Constanines times, he stirred up the Picts, the Scots, the Dames, and the Saxons, to punish, plague, and tyrannize over the poor Britains, as it appeared by the lamentable address that they made unto the Romans, for their aid, and help against their enemies, for the first good service they had done to the honor of God; so immediately, after that those godly Reformers of this Church had rooted out those evil weeds of Errors and Superstitition, that the Devil had planted therein, he stirred up Penry, Martin Marprelate, Cartwright, Broughton, and divers others, (that in Q Marie's days fled beyond seas, to save their lives, and there stuck that transmarine poyson, that infected both their own and many other mens soules,) to make invetories against
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against our Church, far worse, and more bitter, than all the actions that Cicero did against Verres, or his Philippicks against M. Antonius, to revenge the second good service that this land had done to Christ.

And these that were reasonable good Scholars, but sly, mad, and furious men, did, through their violent proceedings, get to many Profelites, and Disciples after them, that, as S. Bernard faith of the former Heretics, in a very short space, numeri eorum multiplicatis sum super numerum, they increased like the tares of Egypt, that do super-sevare, beget young ones before they be delivered of their old brood; and this grand host of his Instruments the Devil persuaded, and egged them forward to prosecute their enterprise, and never to give over and desist, until they should effect these 3 things.

1. Unking the Kingdom, and make it like the Israelites after the time of the Judges, that every man might do what seemed right in his own eyes.

2. Unbishops the flock of Christ, that the faxes, wolves, and other savage beasts, the Heretics and Schismatics, might destroy them, at their pleasure; and to

3. To uncumhurch this formerly pure and famous Church of great Britain, and to cause it totally to apostatize from the true faith of God's elect, to be divorced from Christ, and to be no ways answerable to the usual and right definition of a true visible Church, to which the infidels and unbelievers, being converted, might be incorporated;

And then, after that they had more than desperately opposed their King, and risen up against the pious Defender of the true faith, he persuaded them, that if he would not consent, to deside that faith, to abolish the right form of God's worship, to corrupt the Christian Religion, and to destroy the ministrers of Christ, the governors and upholders of God's truth, in this so well reformed Church, with fire and sword to war against him, and never leave, until they should bring him to a bitter death, and a glorious martyrdom; and after that they had like James and Jambes withfood their Governors, and cathedred their Bishops, and supprest the Articles and Liturgy of the Church, he persuaded them to fill the same Church with damnable Heresies, not privily, as the Apostle faith the former Heretics would do, but most openly, in the sight of the sun; and at last, as our Saviour faith out of Daniel, to bring the abomination of desolation, that is, such abominable blasphemies, heresies, errors, and absurd opinions among the people, and such wicked deeds, of perjury, oppression, pride, lascivioustness, and the like corruptions of God's true service, that do more highly provoke the wrath of God, than all the fines of ignorance, negligence, or incontinency, and cause him to bring utter ruine and desolation upon any Kingdom, to stand in the holy place; that is, in the Churches, Chapells, and all other consecrated, and holy places, that were dedicated for the true service of God, and for the people of God, that did formerly truly and holily serve the Lord in those places; and this the Devil did to this end, vide elis, That so, the Kingdom being without a King, the flock of Christ without Pastors, and the Church of Christ without her Discipline, and true Doctrine, he might raise that cruel beast, which S. John saw rising out of the sea, from these narrow seas; and bring up the great Antichrist out of this pure Church of great Britain, to root out the true service of God, to be the plague of his servants, and the death of his saints, and to be fully revenged on this land, for the twofold displeasure it had done to him before.

Now, whether Satan hath, by his Instruments, done all this or not, I leave it to the wise and judicial impartial Reader to determine it; only I finde that Mr. Alexander Roff, in his Animadversions against Mrs. Hobe's his Leviathan, p. 15,
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That the Antichrist is no single Person, but a Collected Multitude of men; who these men might be, of the Grand Apostate, whereof the Apostle speaks, that made way, and opened the Door wide, for the Antichrist to enter in; That it is neither the Apostacy of the Prime Hereticks, nor of the East Churches, nor of the Roman Church; but of some purely Reformed Particular Church, supposed to be, and demanded if it be not the Church of Great Brittain.

But here it is a great Question among the Learned, whether this Great Antichrist be one single and singular Person; or a certain Polity, Kingdom, or Multitude of men? Hyperius faith, Est multitudine aliqua, & diversi ibi invicem succedentes, qui unum quodammodo Antichristi corpus efficiunt; It is a multitude of men, succeeding one another, which after a sort do all make up the vast Body of the Antichrist; and so faith Tilenus, and all those that would have the Pope to be the Antichrist: Brightman faith, the Antichrist must be understood to be a wicked Kingdom, Rule or Dominion, which he affirmeth to be, not the Kingdom of England, which in his time indeed could not be; but the Papacy, the Roman Hierarchy, and the Rule and Dominion of the Pope, in Italy, France, Spain, or wherever his Jurisdiction reacheth; and Mr. Medes, Mr. Potter, and others are of the same judgment, and do take the Antichrist to signify the Papal State and Kingdom; and so Bishop Downam, Thomson, Shelden, and many more, do say, he can be no single and singular Person, but a multitude of men, which many of the best Authors do conceive, to be made up of single Persons succeeding one another, as Hyperius faith; and they can be none other, as they suppose, than Series Paparum, the whole Class of the Popes.

On the other side, E. H. doth constantly and confidently affirm, that not only the restrictive Article prefixed to each one of his Names and Titles, as a drpeaico, as Apospeus his aquaper, and the like, but also the things attributed to him, and likewise the time of his continuance, and many other particular Circumstances and reasons do evidence, that the Great Antichrist can be but one single, singular and individual Person; and so Cardinal Bellarm, though he confesseth, that sometimes this name of Antichrist is taken communiter, for any wicked Opposer of Christ and his Kingdom, as Bishop Montagu Likewise faith, and as it is most true; yet he averreth, that where the Apostle prefixeth the Article, it signifies none, or no more than one only single and singular Person; because as Epiphanius faith, Articuli Graci contrahunt significatam ad unum rem certam, the Greek Articles do contract and tie the significations to one certain thing, as αὐτοῖς signifies any man in common, but αὐτόν noteth this or that singular man.

And the Cardinal would needs prove him to be, but a singular and single Person; because our Saviour faith, I came in my Fathers name, and ye receiveth me not, but if another shall come in his own name, him ye will receive; but indeed here is a Fallacy, lath Thomson, nec enim eum verae saeclae, for though Apoll be the Singular number, yet the Grammarians tell us, that τὸς τινὶ διὰ τὸν ὄνομαν, αὐθεν ὁ πολλῶν, the word τινὸς, which signifies another, as well as ἄλλος noteth the second of any two, but αὐτός intimateth any one of many; and so our Saviour meaneth not here to single out any one only opponent to him; but he is ekeath of any one indefinitely, whether Thuda, or Judas of Galilee, whom Gamaliel mentioneth, or Barcohebas, of whom Eu Jeb. speaketh, or any other false Imposter whatsoever.

And therefore it is well observed by Dr. Abbart, that what our Saviour speaketh here,
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here, in the singular number, indefinitely, of any one, he delivereth the same thing expressly in the Plural number, when he faith, Many shall come in my Name, saying 1

Matt. 14. 5, am Christ, and shall deliver many, though our Saviour doth not in this Chapter, speak of the Great Antichrift, but of those false Prophets that should come and deceive the Jews; and so likewise doth not determine any one single Person, nor mean here the Great Antichrift, but indefinitely signifies, that the Jews, which refused to receive Christ, would receive, as they did, any other false Christ, that came in his own Name; which is the very Exposition of Maldo at: and yet the truth is, that as Ecclesia Credentium, corpus cum Capite... the whole Church of the John, c. 5. 13.

Faithful, the Body with the Head, is said to be, and is but one Christ; as where our Saviour faith, no man ascendeth up to Heaven, 1 John 3. 13. I hope the Article 3, twice prefixed, do not so signify the Person of Christ, as to exclude the rest of his Faithful Servants, his Members from ascending thither; but this is the Spirit, Son of man signifies Christ mystically understood, that is, whole Christ, the Head and all his Members; and so taken, none ascendeth, but he that descendeth; though as St. Bernard faith, after ascendant quos descendit, he ascended anotherwise than he defended; for he defended naked, only in his Divinity, but he ascended clothed with our Humanity; and he descended only as the Head of his Church, but he ascended with all his Members and his whole Body, that is, his Church, which together with the Head, do make but one Son of man, and one Christ; for so Christ faith unto Saul, why persecutest thou me? because, in good propriety of speech, that Christ that Chrift the head, and the Church his members are termed Christ, may often be well spoken of the whole, and so understood, which is truly proper to any one part, as, I am ill, when my Head only aketh, or they have put me into the stocks, when my feet alone were set therein: And so in Gal. 3. 16. By Christ is understood, the whole Church of Christ, united unto Christ, as to her Head: And so likewise, when the Dragon is said to stand before the woman, that when she was delivered, he might devour her Child; the Child, faith Janius, signifies Christ... feminum, quern vocat mysticum, id est, sexism, ex Persona Christi, velis capite, & ex corpore cum capite, per spiritum adunato, confistantem; that is whole Christ, which they call mystical Christ, consisting of the Person of Christ, as the Head, and of the Body, as is the Church, united unto the Head, by the Spirit; and so (faith he) the appellation of Christ is taken, in 1 Cor. 12. 12. Where the Apostle faith, as the Body is one, and hath many Members, and all the Members of that one Body, being many, are but one Body, so also is Christ.

And I say, that as thus Christ our Saviour and the whole Company of the Godly and Faithful Christians, are termed Christ; so likewise Ecclesia Malignantium, the Congregation of the wicked, and (as Primaimus calls them) the whole Body of the Devil, which are all the Company of wicked Reprobates and ungodly men, are in the singular number, sometimes termed the City of Babylon, sometimes the Beast, sometimes the great whore and Jezebel, the painted Harlot, as if they were all but one Woman, and one spouse of their Head and Husband, the Devil; they form the Synagogue of Satan, where they meet and combine themselves to serve and to worship him; and sometimes the Antichrist, that is, the adversary and opposer of Christ, and the man of sin, as if they all were but one man; because they all do either reject or neglect Christ, and refusing to believe his Words and to obey his Voice, by submitting themselves to his Ordinances, they do all of them, as one Army, and one grand enemy fight against him, and his Servants under the Banner of his Capital enemy, the Devil.

And as this causus impium, the whole Multitude of these wicked Reprobates, is, by venerable Beda, termed the Beast, and the Antichrist; and the whole Assembly of the Lying Prophers, and all the rest of the roaring, flattering and dissembling Preachers of the Beast, are in the singular number, and with the Restrictive Article, 3, termed and said to be, 3 Matt. 24. 24, the false Prophers, as Janius teilteth; so specially the pestifera pars hominum, the worst pack, the vilest confederates, Senatus confusus, the great Synedron, the supream Council and the highest Court, of greatest Authority in the Kingdom, and the Synagogue of Satan, which is the Repression and...
The great Antichrist Revealed, and synecdochically the Mystical Body of the present dispersed multitude, and the main name of the Antichristian company, is, and may more rightly be termed the Beast, and the Antichrist, or the man of sin and Child of Perdition, as if they were all but one man.

And the reason, why the whole conglutinate Pack, and united Senate of wicked men, are spoken of, in the singular number, quasi unus homo, as if they were all but one man, is, because they all have but one Head, that is, the Devil; and as all the Believers are said to have but one heart, and one Soul, that is, to serve Christ; so the holy Ghost faith, they are wicked Senators and Members of the Beast, have but one mind, that is, one will, one course, one end; and one main scope and desire, to destroy the Truth, to overthrow the Church of Christ, to wear out his Servants, and to ruin out the right Service of God, and all Piety from off the earth.

And as for their unanimous proceedings against Christ and his Church, they are spoken of, as if they were but one man; so for their transcendent Impiety, their egregious and ignoble wickedness, their unparalleled plots, and exceeding all former Presidents in their abominations, they are most effectively and properly titled the Beast that attendeth out of the Bottomless Pit, the man of sin, and the Antichrist, that is, the great Adversary of Jesus Christ; because that, as Saul was higher by the head and shoulders, than all the rest of the People, so the wicked company of this collected and united Troop of the Servants of Satan, is, quasi unus est decem millibus, such a transcendent abominable Senate, as that you cannot find the like and such another among ten Thousands; when as all the Precedent Hereticks, all former Tyrants, and all the subtle, cruel and bloody Persecutors of all ages, were but Fools and Dwarfs or Pigs, in respect of this crafty Fox and great GoLias, that doth so Giant-like defie the whole Army of Christ, and so Nimrod-like persecute all the Faithful Worshippers of God.

And thus the Geneva notes, do understand the man of sin, to signify, the Body of the Tyrants and persecuting Church; and the Parliaments Ministers in their Answer to his Majesties first Paper, P. 180. in the life of Wight, do confess, that a number of Persons are, in the Mysterions and Prophectick Writings, express in Singulairs, as the Letters or Epistles that are directed to Collective or Representative Bodies, use to be written and directed to one, when as they are intended and are meant to all the whole Body in the Meeting assembled; and in Pag. 235, they say, that many Ministers, making up one Presbytery, is represented by one Angel, as I say hereafter, they are, by that one Beast, in Rev. 13.11. And St. Aug. speaking of the Antichrist, sitting in the Temple of God, faith, Nonnulli, non eum Principem, sed unum corporis eius, id est, ad eum pertinentem hominum multisiddinem, fructum sapientiae principum, hoc loco, intelligi Antichristum voluit; some will have in this place, understood by the Antichrist, not the Prince himself, but his whole Body in a certain manner, that is, the multitude of men, that belong unto him, together with their Prince and prime Leader himself: And Mr. Mede faith, the Beast, in Rev. 13.11., doth signify a Company of men, composed of a certain order or Members, like as a Beast, and not one man alone: And Dr. Hammond conceives the man of sin, which we conceive to be the Antichrist, to signify not any one singular Person, but the Grand Captain of all Impostors, together with all the whole Set of Gnosticks and Idolaters, that follow him: And the Magdeburgenses, and Calvin, and Beza, and most of our Protestant Divines, do understand the Beast and the Antichrist to signify more than one particular man.

Yet I cannot yield, that the Antichrist, should signify, as they conceive, a multitude of Particular and singular men, succeeding one another in the same Throne of Impiery, as many Kings do succeed one another in one and the self same Kingdom; because herein I see as many Improbabilities and Disagreements with the Scriptures, to take the Antichrist for the Series and Succession either of Popes or of any other the like Person, Turk or Tyrant; as I see Incongruities and Errors in taking him for one single and singular Person; when as the Succession of any such Person, that is, of any single Person succeeding the like wicked Impes, that preceded him, cannot be.
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correspondent to all those particular places of Scripture, that are properly to be applied to the Antichrist; nor any one of all the series, i.e. nor any one of all that succeeded one another, did or could act all those transcendent enormities, that are singularly to be effected, that is, to be done by the singular person of the Antichrist, or with respect to an unity of the agent, at the very time of their acting, and within the compass of the time allotted, and prescribed to the Antichrist for the doing thereof, as to instance a few things out of many, to make war with the witnesses, &c. to kill them, which no one Pope or Turk ever did, and to make war with the saints, &c. to overcome them, which one single person, be he what and whom you will, of all the series & classy events of Popes or Turks, could never do.

And therefore questionless, these men must yield, that the Antichrist signifies not any one single person in the series, and succession of Popes, but the Prince or prime leader with his followers, and so it must signify a multitude together, and not any one singly and alone; And so it comes to what I say, that the beast, and the Antichrist doth betoken a collectTed multitude of wicked men, army or Senate, whereof one may be the ringleader; and this multitude, knit and combined together is, and will be the worst pack, and the most wicked, totius causæ diaboli, of all the servants and foulonders of the devil; and they are like the choicest Legion or regiment of Caesar's veteran soldiers unto the dragon, his life-guard, and a confederacy of the prophane hypocrites, and corruptest wicked men, that ever assembled, and continued to confederate, and act together, since their elder brother, the Synedrion and council of the Jews, condemned Christ himself; such another pack, or company of men as killed Christ, I take the Antichrist to be; for they were the ws ene spra of one and the first great adversary of Christ, and this confederate pack is the dology, the other, which Bellarmine speaketh of.

And the restrictive Article, i, to each one of his names, as the episcopat, ipsis omnibus, a ipsis omnibus, to ipsis omnibus, and the like, doth not so infallibly evince, that he must be one single person, (which, as I shewed you, could not effect and do all that the Antichrist doth,) as E. H. thinketh, and the cardinal endeavoureth to prove, as it doth most certainly contradict the significations as Epiphanius faith, huic catui, huic senatui, vel huic Ecclesiæ malignorum, to this singular pack, this very Senate, this peculiar and particular company and association of wicked men, that do consist of many single persons, whereas, as in all other confederations, one may be the prime and principal leader in all exploits.

For it is observable, that, as Eudemon truly admiteth, the article i doth give a double limitation, the one to delineate the nature only, the other to limit the universal nature; to this of that particular of that nature, yet so as it may agree to any other of the same kind; and thus the Greek article 8 or 8 i signifieth and compreheth, not only the head, but also every particular member of the head; and so they do indeed tie the significations, ad summa res certam, to noe one certain thing, as I say, that 8 episcopat and 8 Senecan signifieth here, this one pack, knot, company and society of men, and every particular member, head and tail, of that association, and none other.

And it is more agreeable to all reason, that 8 episcopat the Antichrist, should rather do one this very society and collected pack and multitude of men, than this or that single man; because we all know, by experience daily seen, that united malice, and confederate power, do always the strangest villanies; and we finde it in the devil himself, that although he be the Prince of darkness, and hath alone a very great and powerful malice, yet even he, without fellowes, urging about, cannot do so much mischief, as he doth in conjunction with more associates; and therefore, when he hath any great and notable villainy to effect, as to subvert kingdoms, to ruine Churches, to suppress God's true service, and to destroy the prince and chiefest servants of Christ, he associates himself with many hands and heads, and faith unto them, venite, come my dear friends; and let us join our wis and powers together to do such and such acts, as will well produce so much pleasure and profit both unto me and you, and I shall reward you very liberally besides.

An I wee finde it also, that, in such an association of wicked instruments, and the combination both ofinformal terrestrial malice, where the devil is the device

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and counsellor, and men the actors, and the more men do unite themselves to produce the mischief, God permit the great deal of mischief and villanies, more abundantly to be done, both to the Church and state, both to private and publick persons, than he usually doth, to any single malice; as he suffereth more slaughters to be done by a multitude of blood-thirty men, than he doth by any single, though never so bloody a tyrant; and more robberies by a company of robbers, than by any one of the greatest thieves.

And therefore we do confidently avouch, that the great Antichrist is a great company of men collected together, and combined together in association, by a solemn League and Covenant, to do such and such feats and facts, as shall prove the greatest prejudice, mischief and villanies to Christ and his servants, that ever were done, since the crucifying of the Son of God; And so the great Antichrist is like a great and mighty oak-tree, consisting of many many boughs and branches; of whom we may justly say, as the Poet doth of the like case,

\[\text{\textit{Tartarus vanus;}}\]

when one branch of that tree, or one member of that corporation decayeth, another presently, as bad or worse, springeth up, and succeeds in the place thereof; and so you see who is meanly, and to be understood by the great Antichrist.

But then the Question is, who should be this association, and collected multitude of such wicked men, so transcendently wicked above all others?

And I finde many men answering this Question, as our Saviour answered the Jews, when they questioned him, and asked of him, by what authority he did those things; by demanding of them, Whether the baptism of John was from heaven or of men? To do they answer this question, by demanding the question, whether it may not be conceived, that the Assembly of Presbyterians, consulting at Westminister, together with the Independents and Lay-Preachers, are not, as it were, the foul, that moveth, guideth, and directeth to all actions, and the prevalent fomination of that long Parliament, that beheaded their King, and suppressed their Bishops, be not, as it were, the body and organisational instrument, that produced and effected all the acts of that great Antichrist, the man of sin, and the child of perdition, that was to come into the world? For you must observe, that as a man confitteth of body and soul, so the man of sin, the great Antichrist, must be confett of body and soul; and as sometimes the mystical body of Christ, that is, the church, is termed Christ, as in Act. 9.4, and sometimes the head alone is called Christ; as Christ hath also once suffered, 1 Pet. 3.18. and thus Christ is most usually taken; and sometimes the head and the body joined together, by the Spirit, is called Christ, as Galat. 3.16. and 1 Cor. 12.12. So the Antichrist, and the beast, sometimes signifies all the pack, knot, or company that are, as it were, the body of the beast and of the Antichrist, as 2 Thess. 2.8. sometimes it is put for the visible head, or most polypragmatic actor of that company, the General of that army, the Speaker of that Senate, and the ringleader of all that association: as in Rev. 11.7. and sometimes it signifies both the head and the body of the beast, as Rev. 13.6, 7, 8. and so likewise the beast and the Antichrist is sometimes put to signifie only the soul, as it were, of the Antichrist; and sometimes it is put for that pack, which is, as it were, the body of the Antichrist; and sometimes it signifies both the body and soul of the Antichrist.

And if you would rightly understand the actions and the things that are spoken of the Antichrist and the beast in general, you must distinguish, in particular, of the acts that are applicable and ascribed unto him, as they are in respect of these several significations, and several agents; because many things are done by the head of the army, or the ringleader of a company, alone, and are only applicable to him alone, and to none else: or other things are done by the body alone, and are applicable only to the body, though they could not be effected by the body without a head; and other things are done, that they are applicable, and may be ascribed to be done, both by the body and the head; and as the acts and operations of the body and the soul are different and must be thus rightly distinguished, if you would understand the proper acts and operations of each of them; so
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so are the acts and operations, that are ascribed to the Antichrist, different, and must be rightly applied to the proper agents, either in respect of his head or members, or in respect of his body or soul, if you would truly and rightly understand them; because that, as I said before, the man of sin consisteth both of body and soul, that is, an assembly of Divines, which are as the soul of the beast, and are called the false Prophet, and a pack, or company of most wicked lads, that are as the body of the beast, and are most commonly termed the Antichrist; because they are the more visible, and the instrumen}
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Parliament, without adding the prevalent fiction, as sometimes for brevity sake I may omit, I desire my Reader to remember, that I mean only those, and that party of whom it is demanded, whether they have not all, and every one of the notes and marks of the great Antichrist, and have done all the things, and fulfilled all the Prophecies, that should be fulfilled and done by the Antichrist.

And because the events of things are the best commentaries upon Prophecies, if so it be apparent, that all the things, sayings and doing, that are prophesied, and foretold should be done by the great Antichrist, are all manifestly seen to be done, and fulfilled in them, and by them, aforesaid, and by their confederates and adherents; I know not how to give satisfaction to them that demand this question: or how to deny them to be the Antichrist; and to acquit them from that suspicion.

But I will leave the answer of these demands, and resolution of those Questions to be determined by those impartial Judges, that are quicker sighted than I am: and I will proceed, not to forestall any thing, but to explain unto you what the Prophecies have foretold us should come to pass, and should be done in the time, and by the members of the great Antichrist; and for the application of those Prophecies, as fulfilled in these days, and by these men, I leave it to the better observers of the transactions of our time, whether they can rightly do so, or not.

And first, I finde the Apostle telling us, that the door, and breach, or gap whereby the Antichrist shall have way to enter into the Church, and sheepe fold of Christ, to destroy his flock, will be apostasia, or rebellion; for when the Thessalonians had heard, that such a great egregious Antichrist should come, and thereupon did presently expell him, and then thought the day of Christ his coming to judgment should instantly follow; because they had heard, that his coming should be, towards the end of the world, and but a little before the day of Christ his coming; the holy Apostle, to relieve their misapprehension, of what they had heard, and to explain the truth and time of both their faith, the day of salvation, quae venit defestis prius, until there be first a falling, or falling away, as Beza translates it; or, nisi venire prius rebellion, unless there comes a rebellion first, as the Syriac hath it; and, as very many of the best Interpreters say, the word venire signifies; because every rebellion is a falling away from what we should be.

And this rebellion is conceived by some Authors, to be that, which the people made in Rome against Nero; and by others it is thought to be that, which the Jews made against Flora; or that which the grand rebell Barchochebas made against Rupus, in the time of the Emperor Adrian, who did therefore sufficiently chastise the Jews for their apostasy and revolt; and others of no small efficacy, do understand it of the ruins of the Roman Empire, and the Provinces revolt from the Roman Empire, under the Turk, and other apostate Governors of the Provinces, as Niger, Albimus, and the rest, that proved false against their Emperors; but Mr. Calvin, which is ever held the best customary, even since the Apostle's time, as B. Hall faith, wonders that so many learned men, as understand these words of the Apostles, or rebellion of those revolters from the Roman Empire, should so far mistake the Apostles meaning, nisi bonum esset satis sus, surmains alii, sum judicium, sequam sum esse; unless it be, that where one hate erred, others, without judgement, or any further search for the truth, have followed him: which is an usual fault, and a great fault, amongst many writers, where they see one run, they are often ready, like sheep, without reason, to follow after him.

And yet I wonder not so much herein, as Mr. Calvin doth; because the Apostle might well mean, both the apostasia and rebellion from the temporal Monarchy of Rome, as the type or Prodeemer, and also from the spiritual Kingdom of Christ, which is the Church, as Elseas, Anselenus, and very many more of our best Prophets and writers do interpret it; because commonly, they that rebel against the one, will never stick at the other, but when they kick against the Magistrate, they will presently turn against the Priests, and God requireth obedience to be observed towards the civil Magistrate, as well as to the spiritual Minister; neither shall you ever finde, that any depart from
before this time not Discovered.

from his true and obliged obedience to his lawful Governor, but he presently apostatized, and made a recession from the true service of God; as when Jeroboam rebelled, and made a recession from his obedience to his King, he presently made a defection from the true God, and a diſceſsion from his worship to serve his golden calves; and when the Sacraρes, and Terrarchs of the Provinces rebelled against the Roman Emperors, they presently fell away from the Church, and instead of Christ took Malthus for their Prophet; and the Jews tell us plainly, we have no King, or will have no King, because we feared not the Lord, to from unique, that a diſceſsion from God's service doth ever accompany the rebellion from the civil Government, and the rebellion against our Governors is the face-number of our diſceſsion, from the true service of God and the faith of Christ: because that our Governors, which have the charge, to see that the true faith and right service of God be preserved, do, while they are obeyed, hinder this Apoſtæ and falling away from Gods service; but when they are resisted, and the bond of our obedience to them broken, there is no step of this apostasie, but that every one may be of what faith, and do what service he pleaseth, and as he pleaseth, unto God.

And therefore, I take this apostasie and rebellion that the Apostle speaketh of here, to be chiefly meant for a civil rebellion against the supreme Magistrate, as he is judge, prince, and rule, the defender of the faith, and preserver of Gods public service, and a spiritual opposition, or withstanding of our spiritual Governors, and the discipline of Christ his Church; and so a falling from the true Doctrines, and the faith of Christ, which is the end of that progression, and left step of this apostasie, that begins in our disobedience and rebellion against Moses and Aaron, and ends with our diſceſsion from God and Gods service; for thus S. Paul faith, the Spirit speaketh evidently, that in the last times, wondrous times to the eyes, some shall departe from the faith; and to, in Acts 21.21, it is said, they heard of thee, good Sovereign ministers and Masters, that thou hast set a diſceſsion or diſceſsion from Moses: that is, from the laws and Ordinances of Moses; and to Theodore calleth this apostasie the apostasie and departure from God, which is the last step and period of our rebellion against the King or civil Magistrate.

And this falling away from God, and from Gods service, must be of such men, as formerly have made them to be the true subjects unto their Governors, and the Professors of the Gospel of Christ, and the obedient children of his Church; because apostasie or rebellion is a falling away off and from that, which we either were or seemed to be before: as subjects, that pretend obedience, and not strangers of another kingdom, are said to rebel against their Governors, which strangers never acknowledged to be their Governors; but as Judan was termed the Apostate; because that, during all the time of his Pseudarch Caius Caligula, he professeh himself a Christian, and afterwards, when he himself came to be the Emperor, he renounced the faith of Christ, fell into the Heathenism idolatry, and pursued all the beast Christians; and therefore this Apostasie cannot be ascribed to Caius Caligula, as some think; because that, being bred up in Idolatry, cannot be said to depart from the worship of the true God, which he never professed: nor can it indeed be ascribed to any number of men, but so such as have reced and departed from the faith and service of God which they pretended or seemed to profess before: and therefore also, the Turks, that are bred in the Mahometan Religion, and the Papists that are misled up in idolatry and superstition, cannot be guilty of this apostasie, nor be said to apostasise, and to depart from the true faith and service of God; because they never had it, nor profest it: for, how can any be said to depart from the truth, that never knew nor understood the truth? or how can any man be said so departe and recede from London, that never was in London; therefore it is most certain, that this apostasie is a diſceſsion and departure from the true faith and service of God, which men pretended or seemed to profess before.

And whereas E. H. and some others say, that this Apoſtæ of the Apostle speaketh here, Thes. 3. 3. must be understood of an universal and a general Apostasie, & universel diſceſsion, as Cornelius & lapis tertius is, an universal falling away, that
The great Antichrist Revealed,
is, of all the particular national Churches in the world, both the Western and the Eastern Churches; because the Apostle speaks indefinitely, and limiteth not the apostate to this or that particular Church.

Ianver, with the leave of so great and so learned a Clerk as Cornel. a lapideis, that is, as love the Apostle intendeth not to speak of the Antichrists in general, when as then, in his time, there were many Antichrists, as St. John sheweth; such as were the Ebionites, Cerimonialis, Marcionites, Nicholasius, and the like; but he speaks of an aristocrates, a particular Antichrist, that should be an Antichrist of such, and a more eminent, egregious Antichrist than all other precedent or subsequent Antichrists whatsoever, were, or should be; so he meaneth he by this Apostacy, not every petty apostacy, or single Heresie, or any small and little hubbournels or some particular Churches; that should fall away, and rebel against their Governors and Teachers, and to make a defection from some Points of the true Faith, or corrupt the Profession and Faith of Christ by their evil Manners and wicked Conversations; as in St. Paul's time, the Church of Corinth did; by denying the Resurrection, profaning the Lords Supper, and suffereth the incestuous Corinthian to communicate amongst them; which was no small apostacy; And in St. John's time, the Churches of Asia did not much less than the Church of Corinth fell away from the Truth; but the Apostle would have us to understand, that the Day of the Lord shall not come, before there shall come, that falling, or the falling away first; that is, such and so great, so eminent and so full a falling away, and so foul a rebellion against their Governors, and from the Faith of Christ and the true Service of God, as the like rebellion and falling away from the Truth, and especially from the right worshipping of God, was never known before in any Church, Greek or Latine, Eastern or Western Church; nor ever shall the like be seen after it, until the day of Christ his coming.

And this the Particle is, set before, doth sufficiently shew unto us, that as a motion doch de gen and particularize some great transcendent Antichrist, so doth the Apostate of some particular well reformed Church, and not of a general apostate of the Catholic Church, against which the gates of Hell shall never prevail, Mat.16. 18.

And this Author wrote a Book entitled The Grand Rebellion.

E. H. de Anti.

chiisto, c. 6.
pag. 101.
before this time not Discovered:

Now it is demanded, where, in what Kingdom, and in what other Church, this Grand Rebellion and huge apostacy hath happened and appeared? And it is answered,

1. That this apostacy here spoken of, cannot be meant of the apostasy of the prime grand Hereticks: For though the Nicolaitans, the Ebionites and the Carmihians, in the time of St. John, and afterwards, the Montanists, Valentinians, Arians, Neforians, Eutychians, and the succeeding Hereticks, Manichaens, Pelagians, Donatists, and all the other Brood of the prime Hereticks, fell into many most fearful errors, and so rebelled against their Governors, and drew many Disciples after them, to make a defection from the true Faith, and have by their apostacy and subtilty corrupted whole Churches and Congregations of Christ; yet, that their backsliding and apostasy cannot be said to be this damnable, the grand Rebellion, 'and the special great falling away from the Faith, which the Apostle here speaketh of; because their apostacy was not so general, and so extensive from the most and the chiefest points of Faith, as this is; but each Heretick and each Sect of these Hereticks, starteed aside from some particular point of the true Catholic and Christian Faith: as Arius denied the Divinity of Christ; Nestorius made Christ to subsist of two Persons; and Eunichus on the other side to confound him, confounded the true Properties of both Natures; Manichaen would have God to be the Author of evil, or that there be two Gods; the one good, and the other all good; and the other evil, and the author of all the evil that is; Pelagius taught the too large extent of man's Free-will; and others with the Stockes, ascribed all events to a fatal necessity; and so the rest of those Hereticks, deified themselves, and their Churches with some particular errors, or with some very few at the most; and yet full they retained the rest and the most of the true Faith, and especially the settled Form of God's Service, and desired always to be in the Communion, and to keep the unity of the Catholic Church; and they ever observed the right Government and Discipline of the Church; none of all the Hereticks until Arius, nor, after he was therefore condemned for an Heretick, as Epiphani sheweth, any other Heretick, (till this last Century, produced a Brood of Arius Prosectes) were ever found to deny the Episcopal Government of the same) and they all generally retained the established Creeds and Articles of whole Doctrine, Liturgies, Catechismes, and the right manner of the Worship of God, with that reverence and devotion, as he ought to be worshiped, though they starteed aside, and apostatized from some particular points of the Foundation of the Catholic Faith.

And

2. The like may be said of all the Asiatick and African Churches that succeeded them, and were many of them corrupted by those grand Hereticks, that they professed the Creeds, observed the Liturgies, and reverenced their Governors, as the Apostle enjoyneth, and receded only like their Leaders, from some few Points of the true Faith; and therefore the grand apostacy here spoken of, cannot be fastned nor applied to any of them.

And

3. As the Eastern Churches are free from this apostacy, to the Church of Rome, and all the rest of her subordinate Western Churches, though they have corrupted the Doctrine of Christ with many Errors, Ceremonies and Superstitions, yet because they retain the main Heads, the true Scriptures, the Catholic Creeds, and the great sum of the Christian Religion, though mingled with many erroneous accessions, and is therefore rightly compared to a field of goodly Wheat, but very full of Tares and Darnels, cannot be said to be guilty of this grand Rebellion and apostacy.

1. Because all their Errors and Superstitions are not so foul as those of the fore- said Hereticks, and the additions, which they agglutinate unto the Truth, as a bad superstructure upon a good Foundation, cannot be liable to this transcendental apostacy; when as all the errors of the Church of Rome, are rather Superstitions and additions of more Articles, than ever the Apostles left, or the Primitive Church professed, to the true Faith and Catholic Creeds, than a defection, or dis fencing and departure from the Faith; and therefore that Church cannot be guilty of this apostacy and departure from the Faith, but rather of creating a new Faith, and new Articles of Faith, which God never requireth us to believe.

2. Because
The great Antichrist Revealed,

2. Because the first Church of Rome, of France, Spain, and other Churches under the Popish Jurisdiction, did never profess all the Articles of our faith in the true and right sense, as they ought to be believed and interpreted; but they were born, nurtured, and hudled in the errors, and Superstitions that they are in continually; and how can they be said to recede and depart from the faith, and from the truth, but never knew them, nor professed them? and therefore seeing they never were in the true faith, they can no ways be said to be guilty of this apostasy from the faith.

But you will say, (as E.H. doth, and many others with him) that when after Constantine time, the Church began to be wealthy, and as the envious said, venenum intravit in Ecclesiam, poison, that is, the poison of riches, honors, and authority, especially after Pius his time, that gave unto the Pope the title of universal Bishop, entered into the Church, and among the Clergy; then the Monks brought tapers into the Church, and they induced the trisagium, that is, sancte Deus, sancte fortis, sancte immortalis, which as the Monks say was first uttered by an Angel in the Cathedral Church of Constantinople: and about the year 605. Boniface the 8. usurph the Title of Universal Bishop: and after that, the Churches became sanctuaries for metics, holy-days were appointed, Priests were forbidden to marry, Laius-service was enjoyned, the Liturgies were augmented, the Pope was commanded to be killed, Images were adored, the Saints were invocated and prayed unto, which Mr. Mede faith is the Doctrine of Demons, that makesthe Apostacy which the Apostle speaks of, 1 Tim.4.1, 2. Vtestiments, and other Church Utensils were consecrated, the Emperors and other civil powers were shouldered out by the Pope and Church, Indulgences were sold, and abundance of such absurdisties were brought into the Church: and when the godly Christians petitioned unto his Holiness, the Pope, for a reformation of these abuses, did not the Council of Trent confirm them? Did it not, in their first meeting, Sess.3. decree, that the vulgar Translation, that hath some errors, and much rude Latine in it, should be authentical in all places? and Sess.4. That original sin is so taken away by Baptisme, that concupiscence, or lust, in renum, the regenerate, is no sin, until they give content unto it? and Sess.5. That there remains in us a freedom of mind, will to good, which being excited and stirred up by grace, concurs with grace to do the good we do? and Sess. 7. That seven Sacraments were to be received? And then, at their second meeting in Bononia, Sess.2. did they not establish the Doctrine of Transubstantiation? And Sess.3. have they not made Penance, and extreme Unction two Gospel-Sacraments, or Sacramenta nova legis, as they term the 3? And 9 years after, at their third meeting, Sess.5. have they not imposed the Pope to mutilate the Holy Sacrament of the Eucharist, or Lords Supper, and to take away the cup from the Laity? and Sess.6. have they not concluded the whole Mass to be a propitiatory Sacrifice both for the quick and the dead? and Sess.8. Did they not give full power unto the Church, to dispence with God's law in Lev.18. concerning Marriages? And at their last Sess. Have they not confirmed the Doctrine of Purgatory, invocation of Saints, worshipping of images, giving of Indulgences, and preservation of Reliques?

And was there, ever since Christ's time, or could there be a greater; and a more general extensive apostasy and departure from the truth, than true faith than this, where the Pope and his Faction have thus prevailed against the Protesitants, to put out the light of truth, to corrupt the Gospel of Christ, and to defile the service of God in this manner?

To this great and bitter charge against the Church of Rome, I answer, That some men are so addicted to this Church, that they see nothing to be evil in her, but all truth; and all to be imbraced without question; and others are so transported with passion, such hatred unto the Pope, and such a prejedicative opinion of that Church, that they think nothing good in her, and no hing to be followed, that the holdeth; so that they are willingly ready to reject the Gospel, as they do all Prayers and service the Papist rule to God, because they are approved by the Church of Rome: it is an Argument sufficient, to cast away all the service of God, all good works, and all the acts of Piety and Chritity, if they be but once persuaded they are Popery.
before this time not discovered.

For my part, I do unfeignedly from my heart profess myself a true and right Protestant, and an obedient Son of the Church of England, as it was reformed, and the 39 Articles of our faith approved, and confirmed in Queen Elizabeth's time, and so continued in King James and King Charles his time, until the Beast, that ascended from the bottomless pit, may mean the Devil, endeavoured to remove our candlestick, and to put out the light of Israel; and for the Church of Rome, I do perfectly and thoroughly hate and renounce all the errors and Superstitions of it; and for her truths and good things that she holdeth and doth, I do heartily love and embrace them, and will therein join the right hand of fellowship, and desire communion with them; as a man, that will not refuse a pearl, because it was taken up from a dunghill: but for the aforesaid things and points that E.H. and others speak of, and object against her; I believe some of them may in some sense be justified, some others not altogether so offensive, as a groundless hatred against Popery makes them seem to be, such as Martial speaks of,

Non am • Non am •
SабiDe, nec possum diicere quae,
Hoc tantum possum diicere, non am • am •

I love thee not, but why to tell thee, I cannot:

Yet this I can tell for truth, I love thee not:

And for most of them, I confess they are either enormous or superstitious, or some way or other justly offensive to God's people, and do sufficiently prove, that the Church of Rome hath apostatized, and receded from many points of the true Doctrine of Christ, that her felt had formerly professed, especially when S. Paul spoke unto her; and as that learned and worthy Divine Mr. Mede hath fully shewed, how that Church hath backslid in worshipping Mahuzims, invoking of Saints, and adoring of their Images and relics; so I confess the same to be a soul and mighty error, and a great abuse of God's service in them; and not much inferior or less faults, than the Gentiles adorning of their Dea • dea •, and Demons, which was the deifying of their deceased Heroes, such as Hercules, Romulus, Num • Num •, and the like, were as Plato, Apuleius, Plutarch, and others tell us the Heathens did.

Though notwithstanding, I am so far from blaming S. Basil, S. Chrysostome, Fortune • •, S. Gregory, S. Hilary, James Bishop of Nisibis, Eucherius, Theodoret, and others, that Mr. Mede charges to have done, too undifferently, (to say no more) for so much commending the Martyrs, and calling them walls, and fortresses, and as Gregory Ny • • terms them, mer • mer •, Guardians, and Protectors of those Cities, and places where those Martyrs were interred; that I do exceedingly approve their discretion, and commend their wifedome and piety herein; because those times were times of Persecutions, and Christianity sought by the enemy of mankind, and his Instruments, to be expunged and rooted out of the world; and therefore to encourage all the Christians to be constant in their Profession unto their death, it was requisite to use all the Eulogies and praises that might well and rightly be given, especially in the funeral Orations of the Martyrs, unto those holy men, that had so meanfully fought the good fight of faith, and so Christinely died for the defence of the Gospel of Christ; when as the contrary would have been a great disquieting of the weak Christians, but these Eulogies a fire to inflame them, to all readiness to undergo the like Martyrdom, rather than to fear aside from their Christian profession. Neither do I see how those Eulogies and praises that these Fathers gave unto the Martyrs, are any ways contrary to the truth of our faith, or the Word of God; because we know, that, as the Prophet fa • •, right • •, in the sight of the Lord is the death of his Saints; and no doubt but he hath some love and care of their dead bodies, to preserve them from that spirit of malice, and contempt that the Devil and his wicked affinates bear against them; and therefore as he preferred all that were in the ship for S. Paul's sake, so he may be pleased to preserve others his servants with the preservation he extendeth, and would have shewed to the bodies of his Saints, and especially of his Holy Martyrs, the which he would have no ways to be abused, as
That the aforesaid Errors make not this Apostatia.

1. Reason.

That the Church of Rome holdeth all the foundation and preservation of the Christian Religion.

2. Reason.

That the Church of Rome holdeth all the foundation and preservation of the Christian Religion.

And I say that, although the Roman Church hath failed in the Premises, and erred in the points aforesaid; yet all that doth not make this grand apostatia, which the Apostle here speaketh of:

1. Because here, in the Roman Church, we finde no rebellion against their Governors; butqui ducunt eam seducunt eam, the leaders of that Church deceive the Church, and do her apostatia is not so odious, but the more excusable, and the less abominable in the sight of God.

2. Because these Errors and Superstitions aforesaid, and the like, have only defaced, but not nullified; bespotted and polluted, but not destroyed that Church, which is now like unto a false woman that hath played the whore, but is not divorced, nor run away from her husband; for so long as they profess to believe, as the three authenrick Creeds, that is, the Apostles Creed, the Nicene Creed, and the Athanasian Creed, teach us; and use the Lords Prayer, and publish the ten Commandments, and receive the two Gospel Sacraments, that is, Baptism, and the Lords Supper, and retain the whole frame, and reverent manner of Divine worship, and service of God, with the rightly authorized, and lawfully called Pastors and Governors, and a dutifull submission to the established Discipline of the Church; which things are both the foundation and preservation of the Christian Religion; and which, they say, are all observed and performed in the Roman Church; I believe no good Christian can deny her to be a true Church, though not a pure Church of God; because that while the foundation remaineth sure and undugged up, all superstructures of wood, hay, stubble, doth not evert and overthrow the whole edifice, but is rather a going beyond, than a going back, from the faith of Christ, like the being too righteous, and not too wicked, as Solomon speaketh, that is, the being too precife, and making more sines than ever the Law of God made, and not too profane, and so exceeding in the works of supererrogation and observing many other commandments of men, besides the commandments of God; just as the precise Pharisees required the people to do in the time of Christ: and Mr. Mede resolves Mr. Hartlib, that the Roman Church hath not erred in the fundamental Articles of the Faith, but in the additions, which they added unto the foundation: so likewise D. Cawdron, B. Hall, and most of our best Divines are of the same minde.

And therefore questionlees the Church of Rome cannot be guilty of this grand rebellion and Apostathia here spoked of. And

4. As the African and Asiatic Churches of the East, under the Greek Patriarchs, and the European Churches of the West, under the Pope of Rome, are not liable to this grand Apostatia; so neither can the Church of Rome, nor any other Matter of that Church say, and fay truly, that the falling away of Luther, Calvin, Beza, and the rest of the Protists and protestant Churches from the Roman errors and superstitions, and from their obedience to that Church, can be this falling away, and apostatia here spoked of; because we with them, and they with us, do hold and profess the same authenrick Creeds, that do contain the same substanse of our Christian Faith; and are agreeing in all, or at least in most of the essential and fundamental points of the Christian Religion; and the differences between us in the most points, that are of moment, are not so capital, but that, for the most part, a charitable construction, and a right distinction might well and fairly reconcile most of them, especially as they are held by the best Interpreters of the Scripture in that Church, and by the most temperate and soberest Divines of our Church; because as the Apostle saith, charity is kind, and is promoteth, charity is not rash, that is, in her judgment, no more than in her actions, butareth all things, believeth all things, hopeth all things, and endureth all things; and the want of this divine grace of Charity maketh these faults, that are indeed but mole-hills, to appear like mountains; and this want of charity is too too common a fault, both among the popish and the Protestant writers, which
before this time not Discovered.

which doth make the breach wider, and the differences to seem far greater, and far worse than indeed they are; which made me oft to pray, that God would send more love between us, and suffer not the devil to send to much misprision and dislike between us, as there is.

And now, the forefayed Churches being freed from being liable to this apostasy, the question is, what Church can be said to be found guilty of it? and instead of answering it, it is now demanded. If this now present Church of great Britain be not liable to this charge, of a grand rebellion and apostasy, as the Apostle speaketh of, that is, such a rebellion as Corah, Dathan, and Abiram stirred up against Moses and Aaron, and such a defection and falling away from the true faith, and the right service of God, which they formerly professed, as neither leaves the fundamentals of Christian Religion undigged up or undone, nor the appearance of a true visible Church among the people?

For, that all the people of England were very faithful and loyal Subjects, and most respectfully obedient unto their Governors, both their Kings and their Bishops, during all the reign of Q. Elizabeth, King James, and many years of King Charles, as any Nation under heaven, I think, I do verily believe, no man can justly deny.

So likewise, that all the subordinate Clergy did, with the same, subscribe, and unanimously profest to uphold and maintain the 39 Articles of the Church of England, and the established Discipline thereof, and did accordingly, for well nigh a century of years, use to teach the people, to believe that Doctrine, and to observe that Discipline, as the true Christian Faith, and the right Government, that Christ and his Apostles, for the preservation of that faith, hath left unto his Church; and also, that the people and Congregations, throughout all this Kingdom, had the true faith preached unto them, and the right service of God, the 39 articles, the 2 blessed Sacraments administered, and all the other prayers and service of God, that the Governors of Gods Church preferred, were observed, practised, and professed by them: I am very sure and confident hereof, and I believe no man will gainsay the same.

And therefore this Church had, and did profess the true faith, and Doctrine of Christ, and did use to serve God rightly, and to be obedient to their Governors, both Magistrates and Ministers for many years, according to the form prescribed unto them: And you may remember how you read in Revel. 6.9, that the souls, which S. John saw under the altar, and cried to God, to avenge their blood on them that dwell on the earth, are said to be therein for the word of God, and for the testimony which they held, and why I pray you doth the holy Ghost make such a distinction between the word of God, and the testimony which they held, but to them unto us, that these souls had collected out of the Bible, which containeth all the word of God, the chiefest heads and points that are to be known, believed, and practiced for the true worship of God, and their own Salvation, and so compiled an abstract of Gods word, into another book, which is here called their testimony; and that is, the communion Book, or Book of Common-prayer, and publick service of God, which is sometimes called the Book of life, as Rev. 20.12, Rev. 22.19, where you may observe how mention is there made of 2 special Books, and the one is termed the book of this prophecy, which is the word of God; and the other is termed the book of life, because the sum and substance of all that is in the Bible, which is the word of God, and which is necessary to a true and eternal life, is contained in this book, of their testimony, for which book and the constant practice of Gods service, according to this book, as well as for the other book of the word of God, those faithful souls were slain: and it is well known, the Presbyterian caueth the Parliament to destroy us, for the testimony that we held of these Books; but the Answer, that God gives unto these slaughtered souls, may serve for a sufficient comfort unto us: yet this gives occasion to demand,

Whether the prevalent faction of the long Parliament, and their adherents, the Sectaries of these 3 Kingdoms have not hereby resisted their Governors, whom formerly they had so religiously observed, and rebelled, warred, killed, and beheaded both Moses and Aaron, that is, the supreme Magistrate, and the chief Priest, I leave it for my Reader to determine.
The great Antichrist Revealed.

And, whether the Assembly of Divines at Westminster, and all their followers and Adherents, contrary to their former oaths, practices, and profession, have not generally apostatized, and totally relapsed, and fallen away from the most essential, and most material points of our Christian Religion, and from all the right service of God, which themselves formerly taught and observed, and have led their Congregations after them to the same apostasy? Let the observers of our new teachers, what Doctrines are now taught, and what service is now used in every Church, judge hereof. For I read it in Arise Evans, that you may easily finde it, every foolish man gets up into the Pulpit, and poureth out his folly: and to now the false Christs, and false Prophets do appear: for the Independant faith, here is Christ; the Presbyterian faith, loc, here is Christ: but the Anabaptist faith, no, he is not amongst you, but here is Christ with us: and to all the other Sectaries crie, and have, as the Apostle faith, divided Christ: And you may consider what Tilenus faith, Vetus Ecclesia, primis temporibus, solo Apostolorum, videndum vacat, symbolo, ex sacris litteris excerpto, contenta erat; The ancient Church, in the first times, was concerned only with that faith, which they call the Apostles Creed, that is taken out of the holy Scriptures; this was the faith of the Christians in the Apostles time, and this was the same and the substance, and the abstract of all the whole Scripture, for so much as concerned the saving faith; and this faith, contained in this Creed, is the Faith of God's elect, and sufficient to save all the elect people of God; though afterwards, for the suppression of those Hereticks, that sprang up to corrupt the same, formulam illam per novas formularum, ex iisdem sacris litteris collectam, laudantibus & confusis explevit eos; The Bishops, (and be faith not the Presbyters) did more fully, and more clearly, out of the same sacred Scriptures, explain that form of faith by other new forms, as the point in question, and controverted by the Hereticks did require: as First in the Council of Nice: then in the Constantinopolitan: after in the Ephesius: and at length in the Chalcedon Council.

And the whole Catholic Church, and all the particular Churches of God, the Greek Church, and the Latin Church, and every other particular national Church of the world, have ever professed to observe, and to retain this form of faith, thus left to us by the Apostles, and thus explained by the reverend and godly Bishops in these Councils, and never to discede from the same.

And yet now, I would have all wise men to consider, whether the Presbyterians, Independants, and all the brood of our new and lay-Preachers have not moved and prefumed the long Parliament, to suppress the Governors of the Church, and to lay aside the ancient Discipline and Government thereof? and have they not themselves abandoned and cast off, not only the Apostles Creed, and the other 2 authenthick Creeds, so to say by his seldome or never hear any one of all three repeated by the Ministers, to any of their Congregations, but also the Lords prayer, the 10 Commandements, and all the whole former service of God, which was formerly used in the Church, and is now wholly neglected, and seldome or never used to be read, and practised to be done, by these men unto the people, which in divers Parishes have not had the holy Sacraments in many years administered unto them, Et non ignota eam.

And the Raison hereof is, as I conceive it, because the service-book, as we term it, that is, the Book of common Prayer, that contains the 3 Creeds, and the Lords Prayer, and the Decalogue, and the form of the Administration of the Sacraments, and all the other Prayers, that are the principal and most essential parts of God's publick service, is most straitly prohibited and rejected. And the Disciples of these new masters, and the Adherents of that long Parliament, tore the Bibles, threw down the fonts, cast away all offices, spoied all pictures, prophane the Churches, and did many other sacrilegious and outrageous things, whereby (as many men conceived) the whole reformation of this Church is nullified, and the apostasie, that is here spoken of by the the Apostle, is fully come to pass and accomplished: and they pray, that there may never come to any national Church, (as they hope, these shall not come) a greater apostasie and falling away, both from the truth of faith, and the service of God, than this is, whereas the like, as many good men and great Schollars do believe, hath
before this time not Discovered.

hath never been hitherto, by the worst, and the most dangerous Seed of Hereticks.

Because, the Church being, as the Scripture testifieth, minis ordinaires, like an army that is well ordered under their lawful Commanders: Or as Bellarmin faith, Civitas hominum videmur Christi dominio professo coetus, sub regimine legisms hominis Pastorum, et praecipue suis Christi in servis Vicaris Romani Pontificis: In head of which last Sentence, I say, sub regimine regum, or regimine legisms hominis Pastorum, and go no further; that is, a Company of men gathered together, and professing the same Christian Faith, under the rule and government of their lawful Governors; the same and lawful Government being dissolved, and the Governors suppressed, and the Symboles of our Faith rejected, the true Doctrines corrupted, and the right Service of God cast away, and the like enormities, that are used, do eradicatethe foundations, and not only pollute, but also destroy and unchurch the Church of Christ, and make it not to be, as it should be, visible here on earth; and do provoke the Lord to leave his Habitation, and to remove our Candlestick to another place.

For you may remember what the Prophet Zachary faith, I took unto me two sives, Zech. 11.7. the one, I called Beauty, the other I called Bands, and I fed the Flock; this book is the Church of God, and the two sives are the Doctrine and the Discipline of the Church; the Doctrine is the Beauty, and the Discipline is the Band, and preservation thereof; and therefore, when the Discipline is rejected and rebelled against, the Doctrine must needs then be corrupted with Heresies and Errors, and the Service of God neglected and prophaned: For, as a Garden or Vineyard, which the Church of God is, cannot be kept undeveloped from the wild boar, and the beasts of the field, without their fence; so no more can the beauty of the Church, the Service of God, nor indeed the Church herself be preserved, without her bands, which are the Laws, Canons, and Discipline of the Church; and therefore the Devil instigateth all his instruments, to break those bands afunder, and to cast away the cords from them.

And so you may remember, we presently found, that when the Bishops, the Governors of our Church, that preserved the Discipline, which was the fence and the hedge of Christ his vineyard, to keep out the foxes, that is, the Hereticks and Schismaticks out of the Church, and the boar of God's barrel, to keep in the wine, that cheweth God and man, that is, the true Doctrines of faith, and the right Service of God, were thrown down, nay, thrown away, and the Government of this our Church dissolved by that long Parliament (which never happened to the Church of Rome,) then instantly the beauty of this Church, which formerly, for learning, Doctrine, and Discipline, was the flower of all the Churches in Christendome, as the rose of Sharon, and the lily of the vale, became quite defaced; and the Church herself became Lo-ammi; her whole usual service was rejected, the Service-book, that was the rule of God's worship, broken all to pieces, and strictly prohibited to be used, the Creed, Lord's Prayer, and Doxology fell down or never repeated, the fundamental points of our faith either corrupted, or omitted to be taught, and all sorts of damnable long-buried Heresies, were revived, preached, and printed in every place; whereby our well-reformed, and lately glorious Church became, like an Army routed, a barrel unstoped, and a vineyard omerened, and then filled with all corruptions both of life and doctrine, to make way for the man of sin, as John Baptiz did to Christ, to enter in.

And to shew the enormities of these times, more plainly, I will, out of their own mouth, and from their own books, quote unto you what a Presbyterian, as I conceive him to be, faith, Versus eft illa evoca ris querela; provemebus oratris novi, fudici adolescentulum; provemebus hac multa tempus, novi oratris, sed oratris novi, statis factis, ferrariis, arari, signari, paries quam fratres apostolates: Pastores sunt pastores: secures: tonsurati, futores e futuris, equei, equitatrix, et expeditionibus, nationibus et nationibus, pulci et pulchra, Sine nomen graminis: eis ejusmodi fors, quae velo vocant, Gidam brevier, bone, longa sequenda est bellige, ne bellieta sit a nos discrentem: and whom, I pray you, doth this man mean should be the beast, and the beast that he speaks of, and is afraid to be born in pieces by them? unless he means those beasts that did slay, and adhered to the long Parliament.

Bellarmin, de Ecclesia mild. Cap. 3.

And they are no lawful Pastors, nor Ministers of Gods Church, that have not their lawful Ordination.
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Parliament? but Mr Hall, to make good his charge, sets down the names of their Preachers in margin, as Paul Hobson, a Taylor; and Rice, a Tinker; and Lambe, a Soap-boiler; and Symmes, a Shoemaker; and Oates, a Weaver; and Nelder, a Souldier; and Heath, a Coller-maker; and Field, the bodder-maker; and Green, a Felt-maker; and Potter, the Smith; and Spencer, a Coach-man; and Durante, the Wash-ball-maker; and Deamer, the Cooper, that can neither write nor read besides many women-preachers: and he quotes Edwards, another Presbyterian, in his Gangrana, part 2, page 81, and 88. and in the 1 page of his Book he names Laurence Williams, a Naylor, publick Preacher; Tho. Hinde, a Plowright, publick Preacher; Tho. Palmer, a Baker, Preacher; Sergeant Oakes, a Weaver, Preacher; and Humfrey Rogers, lately a Bakers boy, publick Preacher: and how many more such Preachers might he have found, if he had further searched into England and Ireland; so many, as I think, would fill a Volume, of no small size: And if these brave Preachers be not the false Prophet, and the Preachers of the Antichrist, I know not who shall be the Prophets of Christ: for my good Presbyterian, extenuate, out of thine own mouth, and from your own book, I believe it is apparent, that these men sprung, from the proceedings of the long Parliament, and the Adherents of it, are the false Prophet spoken of in the Revelat. 16.13; and the second Beast that the Apostle saith walking out of the earth, and is as the soul, and the very life of the Antichrist; and of which Prophet the same Hall faith,

A Story shewing how an impudent preaching Trooper affronted and disturbed a reverend and learned Bishop in his Sermon.

And all the preaching of these men, and these women Preachers, is but a tyrantichon, and bosh-porch of all errors, Heresies, and Blasphemies, as Alexander Raf in his Animadversions upon Mr Hobbs his Leviathan, and Edwards, in his Hell broke loose, and his Gangrana, do partly shew unto you, what tofe they bring and what manner of men they are; how blinde, and how ignorant, and yet, how impudent they be; for, who so bold as blinde bayard?

And here, I must crave leave to tell you a story, and some doings belonging to this business, quorum pars magna fas, and an eye-witness of the fame my self: Not long ago, a grave and a reverend Bishop, that had been a Doctor of Divinity, admitted in Cambridge, Oxford, and Dublin, of above 40 years standing, and well known for his learning and abilities in many Kingdomes, travelling from Ireland towards London, came on the Saturday night to a Gentlemans house of good quality, and his special good friend; which, then told the Bishop, how they had for their Parson, and Preacher, a man, that, as they were informed, had been a Trooper in the Parliament Army, and he only preached unto them; and received their Tythes, but did neither baptize their children, nor bury their dead, nor deliver the Sacrament of the Lords Supper, nor let them have any other service of God, but to preach, or expound some Chapter; and thus they had been for 7 or 8 years, without any of these things, but what they procured by some of their neighbour Ministers; and he desired the Bishop, that he would bestow a Sermon upon the Parishioners on the morrow, which was the Lords day; the Bishop answered, that he loved not, that any man should intrude himself into another mans charge; but if they would send unto their Preacher, and he gave way to it, he would willingly preach the next day; which the Gentleman did that night, and the Preacher was contented the Bishop should have the place; but when the Bishop had done his Prayer, and read his Text, in Nehem. 8.2, and 3, and divided the same, and had past over the 1 part, that the Preacher was Ezra the priest, and thereupon heaved, That none should presume to intrude themselves to do the publick Offices of Gods service in the Church of God, but they that were lawfully called, as was Aaron; and then had entered upon the 2 part, the place, were Ezra preached, which was in the street before the water-gate; and thereupon heoved, that either in the time of plague, or war, or
before this time not Discovered.

or persecution, or failing at sea, or demolition of Gods Temple, as now the Temple of Solomon was destroyed by Nebuchadnezzar, and was not as yet fully re-satisfied, or the like just occasion, the Preacher might pray and preach, as Christ and his Apostles did, in any place; but when neither of these, nor any other exigent like unto these, did require it, he said, the Church, that was appointed and consecrated, as Solomon did the Temple, for Gods publick service, was the first, and the enjoyed place for the Preacher to preach and pray, and the people to come to hear, and to do the service of God: and, as he was amplifying this point, the more at large, because, on this very day, the Preacher had moved the Parthians, according to a brief from the Lord Protector, to a liberal contribution, towards the repairing of a famous neighbour Church, that was ruined by the war, the Preacher steps out of his seat among the people, and opening his book, said, The Bishop preached lies, and false Doctrine unto them, which he would prove to be so, and read a place of Scripture, that was nothing at all against the Bishops Doctrine; and after he had, for a good space, stood in contumacy the Bishop, and the Bishop silent all that while, and had made an end of his conteration; the Bishop demanded, if he would now give him leave quietly to go on, and to make an end of his Sermon; the Parson and his Disciples answered, he had preached false Doctrine, and lies enough already, and therefore he must come down, and proceed no further; which the Bishop presently did; and the Parson got up into the pulpit; but thereupon the Gentlemen and the Parthians on the one side, and the Parsons Professors and Disciples on the other side, rose up in a tumult, and very bitterly out-bearding, and chiding one another, so that the Bishop was mightily afraid, they would have gone together by the ears, and have done some great mischief, and had much ado for a very great while, to perswade them, and to entreat them for Gods sake on all sides to be quiet. And this tumult ended; the Gentlemen, and the better sort of the Parthians, that were much offended, and grieved for this affront that was done unto the Bishop, resolved to prefer a Bill of indictment against the Parson, and his Disciples, at the Quarter-Sessions, which was on that week; and so they went to the Clerk of the Peace, and drew a bill, preferred it to the bench, and had 3 or 4 witnesses sworn to prove the disturbance of the Preacher in his Sermon but one of the Justices of the peace, upon the bench, that is a Presbyterian and the son of a Presbyterian, understanding that the Preacher disturbed was a Bishop, called the Professor of the Bill, and told him, he could do nothing in that bill, which he should have rather preferred against the Bishop for preaching, than against the Parson and his followers for disturbing him; because the Bishops are all prohibited, and must not preach; and therefore advised him, to take up his Bill; and the other Justices withdrew him to follow his advice: and so after all their pains and cost, he did; because he wisely foresaw it was but vain, contra stimulum calcitrare, to swim against the stream; Yet afterwards, in the General Sessions, held for the County of Denbigh, the Grand Jury, consisting of 24 good Gentlemen, indited the preaching trooper, for disturbing the Bishop in his Sermon; but the Judge, after he had thundered his threatenings against some of the Jury, and pleaded for the Trooper, as if he had been his Advocate, quoth the indictment: a very good Judge, and is not he a member of the bench? yet the Bishop would question him in another place but for fear of meeting such another Judge. And I would very fain know, when such a thing was done, or suffered to be done in the Church of Rome, and that with the approbation of the Governors of that Country? But to proceed, and to shew unto you the enormities and Apostasie of the men in these times, a little more plain: as the servants of the Antichrist are said to bear the mark, and the name of the beast in their foreheads, or in their right hand; so the Rev. 14. 1. servants of Christ are said to have the name of the Lamb, and of his father, written in their foreheads; and that is, the vow and promise, whereby they have bound themselves in their baptism, to serve the Lamb, as their Lord and General, and never to backslide confess. Apst, from him, to the service of Satan, and to follow his pompes and devices, and the lusts of our flesh; For, as S. Chrysostome, and others of the Fathers do witness, this was the practice, and the ancient custom in most Churches, that every one which gave himself to Christ, to
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be baptized, and to receive his badge, and mark in his forehead, should profess, and say, "Thus saith the Lord," or "Thus saith the Son of God," or "Thus saith the Antichrist," or "Thus saith the Beast," or whatever mark he should receive the Sacrament of Baptism, as the seal of the Lord, and the mark and name of the Lamb, and of his Father in his forehead; the which mark S. Augustine calleth the royal mark, and the mark of the Redeemer, wherein the Christians so much gloried and rejoiced in;

And, as Epiphanius saith, that those few, which ran after the Idol-service, and to that end, by the Art of Chyrurgery blotted out their circumcision, & praepium per adaequationem, & parum characteris abolitionem, to the denial of God himself, and for the abolishing of the mark and character of their forefathers; so Tertul. Id. ep. 1. c. 6. Origen, and C. 1. l. 59. Aug. in Ep. 7. tract. 7.

And I know none of all the old Hereticks, backsliders, and apostate Churches, or persons any where, whether you look into the Greek Church, or the Roman Church, or any other national Church in all the Christian world, (not the Donatists, which came nearest, excepted,) that used this ancient form of renouncing Satan and his pomp, and adhering to Christ, and receiving his seal, and his mark in their foreheads, and did afterward so execute and abhor that form, refuse the mark, and renounce the very seal, the Sacrament of their baptism, and receive the mark of the beast, and follow after the works of the devil, the pomp of the world, and the lust of their own flesh, as many in the long Parliament, many Presbyterians, Independants, Anabaptists, and other Sectaries, and adherents to the long Parliament have done, or especially any hereticks, or apostata's in this Church, that have made their apostasy wider, and more general than these men have done.

For you may observe, that although T. Cartwright, and Penny, and the frantic Parker, that ideal the innocent signe of the cross, which the primitive Christians commonly used, to shew, that they were not ashamed of their crucified Saviour, of fornication, adultery, murder, and all other sins of the Decalogues, and some other particular Catechises, their Professors, did, in their paroxitical zeal, turn themselves from the discipline, and some points of the Doctrine of this our Reformed Church, as especially that Article of Christ his dispersion into Hell; yet all the Clergy, and the whole Church were never comprised within this apostacy, neither did they so generally conform, unto it, and adhere unto these Matters; but the Assembly of Presbyterians at Westminster, concluded all the Clergy, and all the other people, by their binding Directory and Determinations, that were confirmed by the Parliament, and required them strictly to recede from all the whole established form of God's worship, and to follow their Directory, and manner of praying, preaching, and other service of God, which is conceived to be more destructive to the true Christian faith, and more derogatory to the honor of the true God, then were any of the Heresies of the greatest Heretarchs; as is partly manifested against their Doctrine, by B. Montague, in his apol. Cof. by Dr. Stearns, in his medea animi, and in Dr. Taylors vindication of Gods attributes, against the desperate and most dangerous Doctrines of this false Prophet, the Presbyterians, Independants, and Anabaptists, and their Disciples, by the store of said means, are now so multiplied, that as David said of the sons of Zeruiah, so may we say, of them; the sword is not able to suppress them, but they must have places of credit, and Titles of honor conferred upon them, for fear of further inconveniences:

And therefore, as the Lord faith, that backsliding Israel hath justified her self more than rebellious Judah; so have these men given way to the Roman Church, to justify her self more than the now English Church; because these men did not purge our Liturgy, and mend the errors and faults, that they pretended to be found in our service Book, but did wholly reject it, and cast it quite away, and never brought any other in the room thereof: And the Roman Church can never be taxed with the like proceedings,
before this time not Discovered.

proceedings, when as they often mended their Misfalls, and Breviations, but never quire exploded any of them; and the Reformers of our Church did the like, which is indeed a reformation; and the other a rejection of Gods worship.

And if these things do not make up the grand rebellion, and the huge Apostacy, that the Apostle here speaketh of, I only wonder at it, and leave it to better Judges than I am, to determine it.

CHAP. IV.

Of the Literal and Mystical Babylon: That Rome is a Babylon: That neither the great Babylon in Assyria, nor old Rome, nor Constantinople, which was called new Rome, is that Babylon spoken of Rev. 17, and where the Antichrist speaketh himself, but that is to be mystically and not literally understood, for some City of confusion: and what the Prophet Daniel intimeth the Antichrist should do, by the doings of Antiochus, that was the most lusty type of the great Antichrist, in his rebellion against his Superiors, and his persecution of Gods People, the Jews.

2. The Antichrist well perceiving the Apostasy, the relapse and falling away of the true and purest Reformed National Church, from her Lawful Government, and from the true Faith of Christ, and the right Service of God, by her rebellion both against the civil Magistrates and the spiritual Pators thereof, begins to shew himself; and finding the door to wide open, enthrone upon the stage, and will establish his Court and set up his Throne and principal Seat of his Residence, as the Scripture sheweth in the City of Babylon. And therefore the Prophet Jeremy faith, Put your soldiers in array against Babylon round about, all ye that bend the Bow, stand as her, Stand no arrows; for the bath sinned against the Lord: And all the children of God are charged not to go to Babylon, but to go out of her, because she came in remembrance before God: And he determined to destroy her, and to give unto her the wine of the fierceness of his wrath; for that her sins have reached unto Heaven; and she hath made all Nations drink of the wine of the wrath of her Fornication.

But here the question is, what Place or what City, is to be understood by this great and glorious proud City of Babylon, which is to Sinful, and from which we are commanded to flee away, and to fight against her.

For the better understanding of which point, what Place is specially meant by this Babylon spoken of Rev. 17, you must remember that the Scripture speaketh of a two-fold Babylon, or of Babylon two manner of wafes, that is,


And 1. For the Literal Babylon.

1. We find two Great Cities specially of this Name; the one in Egypt, the other in Chaldea: That of Egypt, was the lesser, and least famous than the other, which was the Greater, and far the more glorious City; whereof the Poet faith, 

Ack Superba folet Babylon potenanda Trophies.

Antiochus;

Which was not that Babylon, which is in Egypt; but that ancient and famous Babylon, which Nimrod founded, Nimes enlarged, Semiramis walled about, Nebuchadnesser amplified, Ninus beautified and enriched, and Curious reduced to his obedience: For this Old Babylon, the Metropolis of Assyria, and the Seat of the Assyrian Emperors for many years, might for Four special things,

1. For Strength and Big-rects;
2. For commodious Scituation;
3. For the pregnant wis of her Inhabitants;
4. For the puissance and the might of her Kings;

That is, compare with any one City in all the world:

1. After the death of Nimrod and his Son Ninus, her chief Founders; Semiramis, the Wife of Ninus, that was a Woman of more than Malevolent Wit and Courage, whose Garb of wrapping her head in Lawes, after the death of her Husband, the

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the Persians imitate to this very day, did first surround this City with walls of 32 foot thick, and 50 cubits high; between the Turrets, the Towers being raised 10 cubits higher; and in compass, the walls were 355 Stadia; and every Stadium being 139 Paces: Or according to Pliny's description of it, the breadth of the wall was 50 foot, and the height of it 200, each foot containing 3 fingers breadth more than our ordinary measure; and in circuit it was 60000 Paces; so big, that Aristotle thought it might have an equal dimension with all Peloponnesius; because that when it was first taken by Cyrus, the utmost part of the City, knew not in three days after, what had happened.

2. For Situation.

2. For the Situation of this City, the great and famous River Euphrates, that was of a Stadium broad, brought his Channel through the midst of it; and it was so arched over, and adorned with such beautiful penit Gardens, that it seemed afar off, to be like a wood upon the top of a mountain; and the lands about this City, were so exceeding fruitful, that the ground commonly produced 20 of one, and sometimes more, as Calinus and Curtius write; for Nimrod that was the mightiest hunter living, would have the finest and the best place, that could be found, even the very Plain of Shinar.

3. For the Wit and Ingeniousness of her Breed, her wisdom and her knowledge were such and so great, that, as Esajas testifieth, they caused her to fall, and to lay with the Poet,

Ingenio perii, qui miser ifs mea!

Mine own too much wit hath undone me: For this City had the honour to produce the first Teachers of Astronomy, and they were so expert therein, that neither the Indian Gymnosophists, nor the Egyptian Priests and Magicians were any wiser comparable unto them, as you may observe it out of Daniel, c.2.2., & 4, & 10. And this City likewise bred the first Inventors of that curious Art of working with needles, those rare and specious works, that were done of divers colours, which enticed Achab the Israelite, to hide the gaudy and goodly Babylonish Garment.

4. For the Pujance of her Kings and Princes, she outwented all other Cities whatsoever: Nimrod (called Belus) by the Gentiles, but indeed his Father) that was Noah's Grandchild's Son, being the first and the stoutest man then on earth; then Belus, Nimrod's Son, whom the Gentiles honoured as a god, in after times; and after him Nimus, that built the great City of Nineveh; then his Wife, the Mirror of all women, Semiramis; afterwards, omitting all those Eighteen Kings, which Berus nameath, and Twenty more, that Silem lettereth down, Paimbelochus, that swayed over the Scepter 48 years, and Phileazar, whom the Holy Scripture nameathom Paim-Ashur, that reigned 23 years; and Salomazar, that reigned 50 years, and subdued all Phoinicia, excepting Tyre, and carried away the King of Israel; and the Ten Tribes Captives into Assyria; and Semacherib, that for reviling God and the good King Hezekiah, by a railing Rabihca, was forced to return home with dishonour, and then flain by his own Sons in the Temple of his Idols, after he had reigned seven years; and Esarhaddon, whom Josephus calleth Astaracelous, reigned Eleven years; and Beladoc, whom Esayas calleth Ben-Merodac, that after the revolution of Twelve years, translated the Kingdom to the Assyrians, and reigned afterwards Eighteen years: And Nebuchadnezzer, that said, Is not this great Babylon, that I have built, that is, so great and so glorious as now it is, for the House of the Kingdoms and for the Glory of my Majesty? And then Bel-Bazzar his Son, whom Duraeus did succeed: And many other famous Kings and Princes reigned and ruled in and over this Great and Glorious City of Babylon, more than we read to have done over any one other City of the world.

And therefore this City, in these and many other respects, was the most splendid of all the known Cities of the whole Universe, and is, in that respect, termed by the Prophet Esayas, and said to be the Glory of Kingdoms.

But it is yielded of all sides, that this Literal, Chaldean Babylon is no where meant to be the Seat of the Great Antichrist, that must arise in and out of the true Church of
of Christ; and set himself in a greater, and a more Mystical Babylon: And therefore

II. Babylon mystically understood, which must be so understood to be the Seat of the Antichrist, is taken two ways:

1. Generally, for the whole world of Wickedness.

2. Particularly, for some Special Place of this world.

1. When the Prophet saith, By the waters of Babylon we sat down and wept; when we remembered thee, O Sion: And again, O Daughter of Babylon wasted with mirth, yea, happy shall he be that rewardeth thee, as thou hast served us, and blessed shall he be, that taketh thy children, and throweth them against the stones: Though literally and in the first sense, they are to be understood of the Chaldean Babylon, yet mystically they are to be taken for this wicked world, which is the City of Satan, and the Metropolis of his Empire: For although God be the King of all the earth, both by the right of Creation and Preservation, yet Satan is said to be the King of this Babylon, by the unjust Title of usurpation; and therefore he is called the Prince of this world, that ruleth in the hearts of the children of Diobedience.

And this world is resembled, compared, and doth symbolize Babylon in very very many things, but especially in these five respects;

1. Amansitatem, Pleasantsness. 2. Cacitatem, Blindness. 3. Celsoindinem, Height of Spirit. 4. Confusionem, All kind of Disorder and Confusion. 5. Iniquitatem, The Multiplicity of all kind of Iniquity.

1. Babylon was the delight of the Nations, and a most sweet and pleasant place, as I showed you before; even so the world, ab ornani dicunt obscurs, is so called by the Grecians, from the beauty of it: Quid enim mundo praehominis, For what can be more excellent and pleasant than this world? faith Lucius Apuleius.

2. The Assyrian Babylon was full of blindness and ignorance: For as the Prophet saith, I will pray the Father, and he shall give you another Comforter, whom the world cannot receive, quia non videt eum, nec fiet eum, because it seeth him not, and knoweth him not; for though the light shined in darkness, yet the darkness comprehended it not, and though the Ministers of Christ do preach the Truth daily unto the world, yet the children of this world are full drowned in Darkness, and will not receive the knowledge of the Truth that they might be saved.

3. The Assyrian Babylon was full of Pride, so high and so haughty, that they would build a Tower which should reach to Heaven: And the Prophet faith of her, She hath been proud against the Lord, against the Holy One of Israel: And so is the world full of Pride.

Maxima quae, domus servis est plena superbia:

Not a great House, but hath a great deal of Pride, and proud Servants in it, faith the Poet.

4. The Assyrian Babylon was full of all Disorder and Confusion, the Labourer would be a Director and a Matter-worker, the Mason would play the Carpenter, and the Carpenter would be the Joiner, and so none was contented with his own station, nor any man dutiful in his own Place, but when the Masters called for Bricks, the Servants brought them Clay, when they desired Bread, they gave them Stones; and the whole it was called Babel; because of this disorderly confusion: Even so it is in this world, no man is contented with his own state, none dutiful in his place; and none satisfied with his own condition; but as the Poet saith,

Opiis equitibus non nego, opituarare Caballus.

The Oxe would bear the saddle, and the Horse would draw the Plow.

5. Babylon in Chaldean was full of Sins, for she hath sinned against the Lord, faith the
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the Prophet: So the whole world lieth in wickedness, faith the Apostle: And all that is in the world, is either concupiscence of the eyes, or concupiscence of the flesh, or Pride of life.

Hæc tria pro trino numine mundus habet.

1. Particularly, Many other Cities and Kingdoms of this world are, and may, in this Mystical sense, be rightly titled Babylon.

And that either, 1. Respective, secondum quid, or 2. Respectually, Eminently, exceeding all the rest:

1. The City of Rome is called Babylon, by the Apostle, and is acknowledged by the Rhetorics, and the Fathers and Jesuits before cited, to be understood in that place of S. Peter, 1 Pet. 5, 13; and I think none can well deny it to be the Symbol, similitude and resemblance of the Chaldean Babylon, in two special respects:

1. In respect of the Excellencies,

2. In respect of the Impieties thereof:

1. As Babylon excelled all other Cities for strength and bigness, commodious situation, pregnant wits and puissant Kings; so the City of Rome, was strong and big enough, situated in Italy, the very Garden of Europe, and upon the famous River Tiber, not much inferior to Euphrates, and for the Pregnant wits of the Romans, I presume, their Poets, Orators and Lawyers might well compare with Athene or Babylon, or any other City of the world, and as the African Empire continued for above 1000 years from Nimrod to Belshazzar; so the Roman Emperors have ruled from Julius Caesar, to this very day, above sixteen hundred years: And we may well say, that what other excellencies ever was in Babylon, the same might be found in Rome.

2. As the City of Rome doth thus parallel Babylon in her excellencies, so the Church of Rome doth equalize or exceed the City of Babylon in all Impieties: For to make this plain, the sins of Babylon were of two sorts:

1. Against God.

2. Against Man.

1. Her sins against God, were principally three;

1. Ignorance, that she knew not God: For every man was brutish by his Knowledge.

2. Pride, that she contemned God: For she hath been proud against the Lord, faith the Prophet.

3. Idolatry, in worshipping those that were not gods: For is the Land of Graven Images, to show their Idolatry, and they are mad upon their Idols, faith our Prophet, and those Idols were Bell and Snoonth-Bench, 2 Reg. 17, 20. These were the sins of Babylon which Jeremy noteeth; and to these Essay addeth Sorcery and Encantations, c. 47, v. 9, 12, 13.

And in all these things the Church of Rome may shake hands with the City of Babylon.

For,

1. Though as Babylon abounded in many Arts, and was excellent in all human Learning, when they had their Astrongers, Magicians, and many other Sects of Learned men, that while their Empire flourished, did likewise flourish in all Learning; and from hence Learning first proceeded unto the Greeks, as afterwards it spread it self from the Greeks unto the Romans: And this the Prophet Essay plainly acknowledgeth, when he faith, Thy wisdom and thy knowledge O Babylon, have caused thee to rebel: And yet as the Prophet Jeremy noteeth, She was most brutish in the true knowledge of God: So in the Church of Rome, I confess they are Scholars, and Scholars great enough in all Arts and Sciences, and they that deny the same, do either bewray their own Ignorance of their works, or their partial judgment of their worth; and therefore I will never deny the truth and their due; they are for the most part, great Scholars, good Artists, expert Linguists, and politic States-men: And no marvel, because they have better helps and means to attain unto these things, than any other Scholars have, in any other parts of Christendom: Yea, in the kno-
knowledge of many points, of the greatest moment, and mysteries of the Divine Verity, they come short of their poorer Brethren: And no wonder neither; because, as it is in Job, God taketh the wife in their own crafting, and the counsel of the Job 13.

froward he carrieth headlong: And as Christ faith, He hideth these things from the wife and prudent, and revealeth them unto Babes; when as the Apostle faith, God causeth the foolish things of the world, to confound the wife, and the weak things, to confound things that are mighty, that no flesh should glory in his presence. And therefore let no man wonder, that they are great Scholars and very learned men, and yet overwhelmed in great errors: For so Arius, Pelagius, and divers others were great Scholars, and yet great Heretics: And so do all Sermam Parum Tertullianus, ingeniosissimus Origines, Tertullian was the most Learned of the Fathers of his time; and as Eusebius, Euseb. writes of him, Origen the wisest and most excellent; and yet both of them were tainted with foul Errors, condemned since for foul Heresies: For the truth is, that non nisi ex magnis ingeniosissimi erit: great errors could never be so insensibly ingendred, and so probably defended, without great Learning and good Wits.

2. For the Pride of the Church of Rome, I will not stand so much upon that, whereby, as Babylon of old exalted her self above all her sister-Cities, and said, I shall be a Lady for ever, I am and none else beside me, I shall not sit as a Widow, neither shall I know the loss of children: So the Church of Rome doth arrogate unto her self, the prime Title, and exalteth her self above all other Churches of the world:

Though this be so great a sin, that St. Gregory faith, quicunque desperantes primum suos invente confusam in vacuo; Seeing our Saviour exhorted him; that would be chief of all, to become the Servant of all: But I will inquit upon that Pride of hers, whereby, as Babylon exalted her self in Pride against God, so this Church doth lift up her self against God, and spurn against the Grace of Christ, and that, in as many other Points, fo especially in these Four principal Points.

1. Of Free-will.
2. Of Justification.
3. Of Satisfaction.
4. Of Merits and the works of supererogation. For,

1. Though our Saviour tells us, sine me nil potestis facere, without me, you can do nothing, that is, nothing that is good; no, not to think, a good thought, faith the Apostle: For as St. Bernard faith, Homo in Paradyso male venti suo arbitrio, perdidiis se & arbitrium; man in Paradise, abusing his free-will, lost himself and his will; that is, to do any good that can be acceptable to God: And therefore the Apostle faith, that God worketh in us both, volit & agere, as well to will good, as to do good: Philip 3.13, And St. August. faith, volentem praevenit, ut velit, volentem subiecit, ne frustra vellet; he prepareth and preventeth the willing mind, to make him willing, and he followeth it being willing, to do the good, that he may not will in vain: And yet, we deny not, but man hath freedom of will, to will the things that be willeth; for the will is always free, and not compelled, else should it be no will: And therefore when God moveth us to will that which is good, he doth it not by forcing or compelling our will to will such and such things, but proponebat boni et sancti Objecta; by laying the Objects of good before the eyes of our understanding, and then, inclinando voluntatem, by inclining our minds, and enticing our wills to yield and to embrace that good; and that, by a kind of a sweet influence and secret persuasion, in our apprehending the sweetness of the Object, and no compulsion at all; but even as we pray in our Liturgy, Lord have mercy upon us, and incline our hearts to keep this Law: But to say, that a man can will good of himself, without this help of the Grace of Christ, we do utterly deny; because all the cogitations of man's heart are prone to evil continually: And the Apostle faith, that we were dead in trespasses and sins: Gen.6.5: And if we were dead in sin, then sure we must needs be without any life of Goodness Col.2.13: in us: And therefore we say with St. Aug. to will any thing freely, is the work of Aug. de corde nature, to will evil, is the work of corruption, but to will well, and that which is & gratia, good, is the work of Christ and of his Grace.
And yet the Church of Rome ascribes so much power to the will of man, that Bellarmine faith, our conversation is in the power of our free-will; and that before all Grace, we have free-will, even in the works of Piety, and may by this will, leviores quaestis, testis humanæ superare, overcome all the lighter motions of sin, and dispose our selves to receive Grace, as Aquinas and Suarez say; yes, and to keep Gods Commandments, as Scotus and Durandus do affirm.

And what is this, but in a human Pride, to rob God of his Glory, due to him for the Grace of Christ, and to give it to the freedom of our will? to lessen the bounty of Christ, and the goodness of his Grace towards us, and to magnifie the goodness of our selves towards him? *Athocpiarum mentum eff, ut nihil boni sibi tribuamus;* But it is the part of every good man to ascribe no good unto himself, but with St. Paul, to confess, *all good to be due to the Grace of Christ;* because as St. James faith, *Every good and perfect gift is from above,* and cometh down from the Father of Lights. *Every good and perfect gift is from above,* and cometh down from the Father of Lights. Therefore we say with St. Bernard, *that aliquid est velle, & aliquid est velle bonum;* it is one thing to will, and that we have from our selves, and it is another thing to will, that which is good, and this we have from the Grace of Christ, and thanks be unto him for his Grace.

2. In the Doctrine of our Justification. The Apostle proves by many arguments, that we are freely justified by the Faith of Jesus Christ, and that it proceedeth meerly of Grace, and not of works, left any man should boast, if it had been of works: And therefore St. Ambrose faith, *non glorior quia justus sum, sed quia redemptus sum, non quia vacans sum pecator, sed quia remissa sum peccata;* I will neither glory nor rejoice, that I am just, but because I am redeemed, not because I am free from sin, but because my sins are forgiven me: And St. Aug. faith, that credendo in Christo, justificatur homines, men are justified by believing in Christ: And so not only these men, and all the Clasfe of the Fathers, St. Basil, Nasianzen and the rest of that age, but also the godly fort of the Church of Rome, as Aquinas, Cassander and Arians, do ingenuously confess, that Faith is reputed for righteousness, to every one that believeth in Jesus Christ, and that we cannot be justified by our own works or merits, but only by the Faith of Jesus Christ.

And yet the Council of Trent doth anathemasize all them that teach and defend this Truth; and it affirmeth, that the formal cause of our justification, is our own inherent righteousness; and to Bellarmine and the whole Schools of Jesuists do eagerly defend the same Tenent. But it may be some will say, this point might easily be reconciled; because that, as they affirm, we are justified by our good works; So we teach, that we cannot be justified without good works: For though sola fides justificat, Faith alio modo justifieth us, yet we say, that fides nonquam off solidaria, Faith never goeth alone, but is always accompanied with all good works: And therefore the difference betwixt us, is but in name and explication, seeing what they call inherent righteousness, we call Satisfaction; and we preach the necessity of good works for Satisfaction, as much and as earnestly as they do for justification: And therefore all this strife and stir about this point, may seem to be but a wordytrix, a mere trifle about words, and nothing else, when as both fides do agree about the Substance and the necessity of good works.

Alas Beloved, decipimur specie rell; we do many times think that to be of great moment, which is indeed but of little consequence; and many times we judge that to be of nothing worth, which in very deed is most material; So many men think this point of difference to be but of small account; but I am of Mr. Calvins mind herein, that this point of all others, is one of the most importance, and our difference herein to be very great; for they make our good works to be causa efficiens, the precedent causes of our justification, and we make them to be fructus afferentes, the subsequent fruits and effects of our justification: and so, they ascribe to man, the greatest part of the Salvation of man, when they ascribe justification to the inherent works of man; for what is inherent in us, must needs be ours; and therefore, if we be justified, as they say, by our inherent righteousness, it must needs follow, that
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we do justify our selves; and so we do arrogate more unto our selves, than we do attribute unto the Grace of God: For * quantum est hominum, et justum est hominis; melius est faciendi quam faciunt Deus; quia melius est justandi quam hominum effe;* if God made thee a man, and thou by thy good works makest thyself a just man, thou makest something better than God makest; because it is better to be a just man, than to be a man; But we attribute nothing to our selves, but all to our Saviour Christ, when we say with the Apostle, that we are justified freely by his blood: And so we make our justification perfect, because it is Christ's; and our sanctification we acknowledge to be imperfect, because it is ours, for that it is done by us, though by the help and assistance of the Grace and Spirit of Christ.

And therefore you see the difference to be so great, as it is to say, Christ justifieth us by his righteousness, made ours by faith, and to say, we justifieth our selves, or are justified by our own inherent righteousness or good works: the former we teach, to the praise of God and glory of Christ, and that no man should boast of any thing that is in himself: and the latter the Church of Rome stiffly defendeth, to the praise, as we conceive, of themselves, and that they might boast in the Lord, as Bellarminus faith, and to exalt themselves herein, like Babylon, in pride; against the Lord, as we say.

3. In the point of Satisfaction, they are as injurious to Christ, as in the other point of our Justification: For, though our blessed Saviour, Jesus Christ, by the shedding of his most precious blood and the suffering of the most bitter and accepted death of the Cross, hath made there, by his own oblation of himself once offered, a full, perfect, and sufficient Sacrifice, oblation and satisfaction, for the sins of the whole world; as our Church doth most Christially confess in our Liturgy: Yet the Council of Trent doth affirm, that by this satisfaction of Christ, made upon the Altar of his Cross, the fault is only pardoned, but the punishment is not remitted, until that by our own Penance and other sufferings, it be fully satisfied for: But because this seemeth too reproofful to the Justice of God, to remit the fault; and yet to inflict the punishment, which would be nothing else but a mere mockery, as if a King should say to a Traitor, I will forgive thee thy Treason, but thy Head must be cut off for a punishment; therefore the Learned Cardinal, wiser than the rest, distinguisheth the temporal and eternal punishment of our sins: and he yields the eternal punishment to be fully satisfied for, by Christ, but the temporal punishment, he saith, must be discharged and satisfied for, by our selves, that is, by our penance and other sufferings and satisfaction.

But I answer, that if this were true, then must it needs impeach that the great propitiatory Sacrifice, which Christ hath offered for our sins, of some great imperfection; because it was but in part, and for a part, and not for all, and we must needs thereby conclude, that either Christ could not discharge us from the temporal punishments, or else, could, and would not do it; but to say either of these, is most injurious unto Christ: For, to say, he could not do it, denieth his Power, that is Almighty; and to say, he would not do it, is to deprave his Goodness, who is goodness itself: And indeed, this diminudatory satisfaction were to crost the very Rules of reason, that he which had done so much for us, as to defend from the Besom of his Father, to take upon him the form of a Servant, and to suffer the most bitter death of the Cross, to make satisfaction for our sins, and to deliver us from eternal vengeance and the wrath of God, would be unwilling to satisfy his Father for the temporal punishment, especially, when it would cost him no more to satisfy for all, than for part of all: Nay, when as the satisfaction made by Christ, is of far more worth, than the Justice of God could require for all the punishments we had or would deserve; *quia modicum est iustitiae humanae, predicatione quindecim, quod sufficiat in praestatione,] pro redemptione animae mundi, quod sufficiat in praestatione, esse;* because it must needs be, that the least drop of Christ's blood, by reason of the hypostatical union, of the manhood of Christ with the Godhead, should be sufficient to make satisfaction to the wrath of God, and to procure the redemption of the whole world, as St. Clemens faith; and therefore this partition of satisfaction is both false and frivolous.
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But you will object, that God pardoned the guilt of David's sin, and yet he inflicted a punishment upon him for his fault, and to he did and doth upon many others of his chosen Saints and dearest Children.

I answer, and confess that many times after the offence is remitted, we see punishments inflicted upon the Offender; but we say, that is not to satisfy the Justice of God for that sin, for which Christ hath fully satisfied, but to amend us, and to confirm us unto God, that is, not to make satisfaction unto God for the sins that are past, but to be for a prevention unto us against all other sins, that are to come, and would otherwise be asked by us.

And this is the end for which we persuade men to fast and pray, and to perform all the exercises of true Penance, to show the fruits and truth of their repentance for their sins past and offending God, and to declare the willingness of their minds to do any Service, and to undergo any Labour, and patiently to suffer any cross or disaster, that might any ways be available for the prevention of all sins to come.

But to say that any penance or punishment imposed by the Priest, or voluntarily assumed by our selves, should any way satisfy God's wrath for our sins committed against him, we do utterly deny and detest, as a most derogatory Doctrine to the all-sufficient satisfaction of Christ.

And the truth of this Doctrine sufficiently sheweth, that there is no need, and there can be no place nor use of any Purgatory, to make satisfaction for sins after this life.

No need of Purgatory.

4. In their Doctrine of Merit, they exceed in Pride, above all the rest: For though our Saviour tells us, that when we have done all that we can, we are but unprofitable Servants, and far short of what we should be; And the Apostle plainly faith that by Grace we are saved through Faith, and that, not of your selves, it is the gift of God; not of works, lest any man should boast. And the Holy Fathers are plentiful in the justifying of this point, and teach, quod sufficit at meritis seire, quod non sufficiant merita, that it sufficeth us to know, that no merits can avail us any thing, to merit any thing at the hands of God, but the Merits of Jesus Christ, as St. Bernard faith.

Yet such is the Pride of these men, that some of them do say, a just mans work is of value worthy of Heaven, and that absit ullo reiusti meritis Christi, without any respect to the merits of Christ, as I read it afoeaded, Suarez was not ashamed to write: Nay more, they teach that men are able not only for to merit, but also to supererogate; that is, to merit for themselves and for others likewise, when they do more service unto God, than God commandeth them to do, and do more good works, than God requireth at their hands. I remember the five wise Virgins would not impart with one jot of their Oyle unto their Fellowes, lest they should want the same themselves; but these men think they have enough both for themselves and others: And therefore, because they would have nothing left, they have invented that gainful Doctrine of Indulgences and pardons, whereby they transfer the surplusage and remainder of the merits of those Saints, which have supererogated, and have done more good works than will serve their own turn, or that God requireth at their hands, unto such, that men them, and can pay them for them: the which point of their Doctrine, I dare say, is no Gospel, but a very profitable Kitchin-Divinity.

And so you see how they derogate all from Christ, and ascribe all this unto themselves: And as Constantine faith of Aetius, do ergere sibi se culas, set up Ladders of their own framing, to climb alone to Heaven, without the help of their Saviour, or but with a very little of his help: And what is this, but as the Poet faith surgere simul, to swell with pride, and to become insolens against the Lord, against the Holy One of Israel, as the Prophet speaketh of Babylon? For our Saviour faith, if any man will be his Disciple, he must forfake all, and deny himself and follow him; but these men will neither deny their own errors, nor forfake their own Pride to rely on their Saviour Christ. 3. As
before this time not Discovered.

3. As the Chaldean Babylon was full of Idolatry, the Land of Graven Images, that was mad upon their Idols, as the Prophet-speaketh, so is the City and Church of Rome: Of whom we may justly say with Baptista Mant.

And this Idolatry of the Roman Church we affirm to be committed in two ways; and in two special respects.

1. In giving the true honour and worship of God to false Gods
2. In worshipping the true God with false worship.

For,
1. They give the Divine Worship, which they themselves confess to be only due to the true God, unto the Creatures. As,
   1. To the consecrated Bread of the holy Sacrament of the Lords Supper here on earth: And
   2. To the Saints and Angels that are in Heaven.

   When the Priest hath consecrated the Bread, he lifts it up above his head, and faith three times, that one of the most comfortable sentences in all the whole Book of God, and ever proper and peculiar to Christ alone, O the Lamb of God, which taketh away the sins of the world, have mercy upon us; and then immediately all the people fall down and prostrate themselves unto that Water Cake, as unto the everlasting God: And what greater and more palpable Idolatry can there be, than to worship Bread, instead of God? Indeed the Heathens adored Ceres, that they say, first invented the sowing of Corn, for a Goddest, but they counted her the lowest of all their Goddeses, and her Daughter Proserpina, they feigned to be married to Pluto the King of Hell, the fittest place for such Goddeses: But these men adore, not the makers and authors of bread, but the bread itself, and count that bread to be the true and living God: and therefore seeing their Idolatry is the greater, let them take heed their judgment shall be severer, and that they shall not, with Proserpina, be either Kings or Queens, or have any Dignity in Hell, but with the rest of the wicked Idolaters, shall be slaves of Hell, if they repent not, for evermore.

But these men, to save this sore, and to quit themselves from this high charge of Idolatry, do say, they worship not any bread, either hallowed or unhallowed, but the Body of Christ, which is the blessed God for ever and ever: For after the Priest hath consecrated the bread, and said, this is my Body, it is no more bread, but it is changed and transubstantiated into the very true and natural body of Christ, according to the words of Christ himself, this is my Body; So, as the water was no more water, after Christ had changed the same into wine, the bread is no more bread, after the Priest transubstantiates the same into the Body of Christ; and therefore they commit no Idolatry nor offence by this their adoration of the Host, which is now become the true Body of Christ; because the Body of Christ, though not as it is a Creature, and the Son of Mary, yet as it is hypothetically united to the Son of God, and is a nature of that Person, which is the true God by nature, is to be worshipped and adored.

I answer, that if they could well prove the former point, that the consecrated bread is transubstantiated into the body of Christ, we would willingly, as we do, readily yield unto the latter; as I shewed unto you, how the body of Christ is to be worshipped: But for the truth of their Transubstantiation of the Sacramental bread into the body of Christ, it releeth to be discussed.

We read in St. John, that the Word was made flesh, and so flesh was united unto the Word: And St. Paul faith, the Son of God was made of a woman, and so the seed of the Woman was made the Son of God; but we never read it in all the Scrip-
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The first inventors of transubstantiation.

The falsehood of the Doctrine of transubstantiation shewed three wiles.

1. From the Holy Scriptures.
   John 14. 3. & v. 28.
   Mark 16. 19.
   Acts 7. 56.
   Acts 9. 4.

2. From the Ancient Fathers.

3. From pure and sound reason. And a threefold cord is not easily broken; For Christ told his Disciples, before his passion, that he must leave the world, and go to his Father, as he was man: And St. Mark faith, that after his resurrection, he was taken up into Heaven, and seated on the right hand of God: And to Saint Stephen saw him in heaven, standing on the right hand of God; and Saint Paul heard him from Heaven, saying, Saul, Saul, why persecutest thou me? And St. Peter faith, that the Heavens must receive or contain or hold him, until the times of restitution of all things: that is, until the last day, the day of judgment. How then can he be corporally present here on earth, and still residing in Heaven? But to make the Point more clear; our Saviour faith, except ye eat the flesh of the Son of man and drink his Blood, ye have no life in you: that is, none can attain unto eternal life, but only those that do eat the flesh of the Son of man and do drink his blood; but all the Patriarchs, Fathers and Prophets of the Old Testament, and all those Christians that are baptized and die before they receive the Sacrament of the Lord's Supper, could not, nor cannot eat the very natural flesh of the Son of man: For as yet, in the time of the Fathers of the Old Testament, he had not assumed his Body; and therefore, either all those Fathers can have no life; or else our Saviour meant it of a spiritual eating of his flesh, by the mouth of Faith, and not of any carnal eating of him by the mouth of our Bodies.

But to deny eternal life to these Fathers, is most absurd and injurious unto them; therefore our Saviours meaning must needs be granted to be of a spiritual eating of his flesh; and no thanks to grant it: For the Apostle proves it, saying, that they did all eat the same spiritual meat, and they did all drink the same spiritual drink: that is, as we do now; for they drank of that spiritual rock that followed them, and that rock was Christ, whose flesh they did thus spiritually eat, that so they might have eternal life:

And St. Aug. expounds it in the same manner, saying, viabilis cibus, hoc est, Manna, spiritualiter intellegerunt, spiritualiter sustinuerunt, spiritualiter gustaverunt; they understood that visible meat, that is, the Manna, spiritually, they hungered after it, spiritually, and they did eat the same spiritually.

And of all Christian Children and others that are baptized, and die before they receive the Sacrament of the Lord's Supper, the same Father faith, nullius eligendo ambigendam, non semper, sed fideliis corporis & sanetissimis Dominus participem fieri,

And St. Aug. de Symbol. August., when in baptisme efficacum membrum Christi, no man ought any way to doubt, but that every one is then made paraker of the body and blood of our Lord, when by Baptism he is made a member of Christ: Therefore the words of Christ are not to be understood of any oral eating of his flesh, or drinking of his blood.

2. From the Fathers.

The whole stream of the first Fathers of the Christian Church are against this new-found Doctrine of Transubstantiation of the bread into the flesh of Christ, and of the wine into his blood, and for the spiritual eating of the flesh of Christ and the spiritual drinking of his blood: For Origen faith, fe seducuntus lexiterum sequitur quod diffimilis, nisi manuaveritis carmen his hominibus, non habebitis vitam in vitis, lestra illa occidit, if you follow the letter of that which is said, except ye eat the flesh of the Son of man, ye have no life in you, ye letter killeth: for it is the Spirit that giveth life, the flesh profiteth nothing: And the same faith, Christus naturam panis non maneat; Christ change not the nature of the bread: So Tertullian contra Marcionem, l. 4. August., contra Adamant. Monach. to. 6. c. 12. et in epist. 221. Cyprian. de causis Domini. Hesychius in Levit. l. 3. c. 2. Amb. de Sacrament. l. 1. c. 5. Chrys. in John.
before this time not Discourèved.

Joh. Tract. 25. & 26. And all the reft that write of this Point, are of the fame
mode, and do expound it in the fame
manner.

And fo many of the Popish Writers themselves do either ingeniously confess, or else
tauntly yield unto this very truth; for Po, e. Gelasius Truth, non definit esse substantiam
et

nature panis & vini, the substance or nature of the bread and wine doth not cease to be;
and Roffenſy yields, that the very presence of Chrifhod, in the Maffe, cannot be
proved by any place of Scripture; and therefore we need not believe it for any
truth; and Tuiſall confelfeth, it was no herefes to deny the Doctrine of
Transubftantiation before the Council of Lateran: And Arias Afontanus, upon the
words of our Saviour, this is my body, faith, it is no more, but, my body is incarnatantly
contained in this Sacrament: and this we do all affirm, and accorded be he that denies
it: for we say, with Clement Alexandrinus, that, doppex sanguis Dominii alter carnalis,
gere in Chriftum of manacare pamen viviens, to believe in Chrift, is to eat the
bread of life, which is the flesh of Chrift.

1. Carnally, or corporately, in heaven.
2. Mystically, and spiritually in the Sacrament.

1. If the bread, upon the pronouncing of those words, this is my body, be turned
into the flesh of Chrift; then the Apostle did eat his body, and yet saw it whole and
unburnt before their faces; and if fo, it is a wonder, that they did not, with Nicodemus,
ask him, how can these things be? for, I am sure they asked him, many questions of
lefs moment, and easier to be understood, than this great and high point of the
transubstantiating of the bread, to become his flesh.

2. If the bread be changed to flesh, and the wine into the blood of Chrift, and we
eat and drink the fame; then it is carried through our noses, and pafteth through the
draught, or it is turned to our nourishment, which notwithstanding must at last, together
with us, fee corruption; but that is contrary to the laying of David, that God will not
uffer his holy one, to, nor his mortified, much lefs his glorified body to fee corruption;
3. If the bread be turned to flesh, and the wine into blood, then the dogs and mice
may eat, with reverence be it broken, the most glorious body of the Son of God; and
peace may be mingled with the most precious blood of Chrift; as we read one of the
Emperors was poisoned in receiving the Sacrament; but it is most absurd to say,
that the blood of Chrift should poifon any man.

4. If the body of Chrift doth fit in heaven, and doth lie under the accidents of the
bread, then either he took no true body of the bleffed virgin, or now, after his ascension
he hath put away all truth of a natural body; for a true natural body cannot fubist,
without its quantity and quality; and every quantity must be measured and bounded by
place alone; quod numeris suntis corporis fines, non pastis substantia, sine commune;
Julius Scaliger faith, and therefore, if you take away locality from a body, you must
take away quantity, & trinorum dimensionum terminus, and the bounds of the threefold
dimensions, longitude, latitude and profundity, and so you make a body to be no body;
and take away the finitudes and definition of a body, faith the fame Scaliger; and so
S. Auguftine faith, sede finis locorum corporis, non quantus erat; & quas in quantus erat,
non erat; If you take away the places of places from bodies, they can be no where;
and what is no where, is all at once; and therefore, by this rule, which is most certain,
the opinion of Aquinas and Lombard, who do affirm, that the very body of Chrift is
there in the bread, fed non in locis, non qualitate, aut quantitate: but not as in a
place, nor with quality or quantity, is utterly false, and overthrown; for that, as I
said before, every true body must have quantity, and every quantity must have place.
But to this Bellarmine answereth, that it followeth not, that a true natural quantative body cannot be in two places at once; quia ad efe circumscriptivae in loco nihil requirimus, nisi sit locum in commissu fratrum, non esse man sit aliquis in loco suo; because to the being circumscriptive in a place, there is no more required, but that the thing placed should be fitted and measured according to his place, and not that it should not be else-where, in another place; and therefore the acute Cardinal, Bellarmine, and all the whole School of Jesuits, say, that the body of Christ though it be commensurated, bounded and fited to the place, whereas it is placed, yet may the same body be else-where in another place: And to confirm this, that may be alleged, which Turfellian faith, that one Xavier was seen at the self same time in two several places, both in a ship, and in a boat, far distant from that ship; and Bellarmine relateth the like story of S. Anthony of Padua, as, that he was seen preaching in a Town of Italy, and at the same time, he was seen in another place.

For Turfellian's instance, I say, not only with Plutus, tune id dicere audes, verbera, quod nemo uxoratum ex uxoratum, nec post unum scribatur, esse, nec de signis deinceps hominis indicandum est, nec de signis deinceps hominis indicandum est, but I will also say with Aquinas, that by the same reason, that he might be in 2 places, he might be in a thousand places at once; and therefore if Xavier was in one place, it must needs be the Devil that was in the other place (by such impossible things, and improbable fictions), to include the credulous people; and to Bellarmine's reasoning I answer, that the absurdities of his reasons do quite overthrow the possibility of his Doctrine; because that for the same body to be circumscripted in one place, and yet to be at the same time in 1,000 places; and for one place to fit, bounden, and commensurate a body, the which very body, now as it standing is in 1,000 several and far distant places at the same time; it overthroweth and nullifieth not only the humanity of our Saviour Christ, but also the order of things, and the very principles of nature, and it exceedeth the bounds of all sense and reason.

But I know, they will reply against this, and say, that we must not conceive of divine things by the rule of humane reason, when as so, we should never believe the world to be made of nothing, or that a virgin should bear a son; for subtle Philosophy doth many times pervert pure divinity, and Aristotle seduced many a Doctor, and caused Artis to become Artis, faith Socratet; and that may be true according to the rules and Principles of Phylology, which cannot be true in Divinity, which made Paul bid us, be not, lest any man fail us through phylology, Colos. 2. 8. and therefore we must seek to attain to the knowledge of those things, not by the reach of reason, but by the rule of faith, which Philo calich fides ocultas, so well fighted, that, as the eagle's eye, being aloft in the clouds, can notwithstanding eagle, fug fuisse uxores, & sub filius piscines, under the thorns a bare, and under the waves a fish; so quick-fighted faith, here on earth, can, notwithstanding fore up into the deep things of God in heaven, and can most perfectly see those things, and believe those mysteries, which humane sense and reason can no ways perceive, nor possibly reach unto them.

I answer with S. August. that we easily yield, and do undoubtedly believe, Deus possit mulieb, quae non intelligere non possimus, that God can do many things which we cannot understand; as to create things of nothing, to make the sun to stand still, to cause the fire not to burn, and the water not to drown, to assume our nature into the unity of his person, to be born of a virgin, to raise up himself from the grave, to ascend to heaven, and many other such things we believe by faith, though we cannot search and finde out the reasons thereof, especially in all the books of nature; but we cannot yield, nor believe that those things may or can be done, which we understand and know, and can bring many Reasons to prove, that they cannot be done; as for the same thing to be and not to be; when as all the Schooles do affirm, Deus contraditoria efficere non potest: God cannot do contradictory, as, he cannot lie, because he is truth: and he cannot die, because he is alwayes, and eternally life; and therefore, though we grant, we can make creatures of nothing and reduce all creatures into nothing, and change the nature of any one thing into another thing, as Eve made out of a pillar of salt, of these stones to raise up children unto Abraham, to turn Mose rod into a serpent,
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serpence, and water into wine; and, if he pleased to Metamorphosé all those Ovid, in his transformations that Ovid writes of; yet, that he can make any one thing, to be two distinct things at once, and still to remain one, as to make Moses rod, to be both a rod and a serpent at once, and to be still a rod, and yet a serpent; the same one numerical thing, to be bread and flesh, wine and water, fruits and the children of Abraham, at the self same time, we utterly deny, and can no ways grant it; because such things are mere contradictions, and do overthrow the truth of God.

And therefore, that Christ should be in heaven, and be the bread that we eat in the Sacrament here on earth, that he should be visibly there, and invisibly here, and that he should be one and many, continued and discontinued; in one in place, and at the self same time in to thousand places, and such like, we cannot believe; because these things are not onely contrary to all reason, but do also exceed all faith: and therefore in all sayings of the holy Scripture, that do seem to contrary one another, we must finde out such expositions of either place, as, that neither of them do overthrow the truth of the other, nor yet be contrary to the analogy of the faith.

And this sheweth, that the Church of Rome, adoring the consecrated bread in the Eucharist with divine worship, committs palpable idolatry; like unto Babylon, by giving the true worship of God to that which is no God: and fo,

1. They give the same divine worship of the true God unto the Saints and Angels, that are no God; for though that by their Doctrines and distillation, Arian and Nova, and Simplicity, they would clear themselves from this idolatry; yet, if they will erect samples obloquy, and make prayers for the honor of the Saints and Angells, thereby to be helped and relieve them, all the streams of Tiber can never wash away their idolatry; because, as Proster faith, the dedications of Temples and Altars, and Prayers, and the like, are proper and peculiar parts of Gods divine worship.

2. As the Roman Church giveth the true worship of God to those things that are no God; by their superstitions and many foolish inventions of their will-worship, they worship the true God with false worship, such as he neither commendeth, nor is pleased with them, and which, to ease my Reader, I must pass over.

1. The Sinner of Babylon against man, were especially of two sorts;

2. Covetousness, from whence proceeded their friends and deceivers, which the Propher deneth down, c.53. v.13.

2. Cruelty, which diminished and destroyed the children of God, and caused them to be scattered like sheep, and to be driven away; and truly the iniquity of the Church of Rome is every way equal, if not exceeding the iniquity of Babylon, and resembles the same, as in many other things; so especially,

1. Of their Confusion, and division among themselves.

2. Of their Covetousnes and collusion against all.

3. Of their Injuries, and oppression of the best men.

4. Their great sin is Diana of the Ephesians: and all covenanted and conspired against —— And A.B. 19. 34.

Yet, if we look into the Church of Rome, we shall finde, that, howeuer, in this that may concern the preservation of that hierarchy, they hold together; yet, in many other things there is such appositions, contentions, and contentions amongst them, as
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will plainly shew them to be a Babylon; and that, as the Pope faith in another place, so we may say, of them;

Scinditur incertos studia in contraria clerus.

For we finde their Councils, Popes, and Orders, crossing, thwarting, and contradicting each other, as,

1. The First Council of Nice allowed the communion under both kinds, unto the people; But the Council of Constance, and the Council of Baſil, and that Council of Trent have forbidden to give the cup unto the Laity. So the third Council of Carthage accursed him that would call himself universal Bishop; but the Council of Trent cut off all them, that will not acknowledge the Bishop of Rome to be so. And the great Council of Constance condemned all Images, from the divine Worship; but the second Council of Nice allowed them, and then again the Council of Frankfort accurses that Nice Council, and accounteth it false idolatry to worship them, or God by them.

2. Their Popes do follow the same steps; for Stephan the 6. abrogated all his Predecessors Decrees; but Formosus took up his body, after his burial, for it, and cut off two of his fingers, and then burned his body again; and the next succeeding Popes Theodorus the 2. romanus, and John the 30. confirmed all the Arts of Formosus; but Sergius disannulled them all again, and took up Formosus his body, and threw the same into Tiber.

3. The Oppositions among their Orders is never a while left, than bewitt their Popes; for, the difference betwixt the Dominicans and the Franciscans, about the conception of the blessed Virgin Mary, (the Dominicans holding, that she was conceived in original sin, and the Franciscans denying the same) was so great, and their fury was so hot, against each other, that Pope Xystus the 4. joining with the Franciscans, burned 4 of the Dominicans for defending that truth.

Neither are their Schools free from this fault; for the Sectists, Ochamists, and Thomists could never be reconciled, until the Thomists got the conquest; and at this day, the Seculars and the Jesuits can never agree; nor the Jesuits, that are indeed the better learned, accord well among themselves; for Alphonse de Calatrave, and his Adherents do hold the Council above the Pope, but Card. Bellarmine, and all his Schollers do hold the contrary; and it is observed by Genebrard, that there were 20 several Sects and Schismes amongst the Romanists at the same time; and others have collected 80 several different Opinions amongst them, about that one only point of the Eucharist.

And I could yet further enlarge this point, how they do not all agree in the Doctrine of our Justification, nor in many other points beside; nor indeed any one of them long with himself; quia spes mendacior est mememor, because the rather of errors and false Doctrine had need to have a good memory, \( \text{et falsitatis atque erroris effe in re memoriam, ut nemine repugnante, a seipsum jugularus, and that is the nature of Error and falsehood, that a long time it will overthrow itself, though there were no man to speak against it; and therefore we finde Bellarmine himselfe confuting and contradicting himself in many places, as our learned Bishop Morton hath most excellently observed; but I stood too long on this point already.}

2. There Colusio is, and especially in former times, was such, that they did not only deceive one another, but almost all the world besides, Presbyter, amplexas feminas, presbyterum benediciendi causa fecisse: and old Lyra faith, sit opus quidem Ecclesiae des maxima decipere, in filis miraculorum, a scelerestem jugulatum, and the greatest deceps and colaterane shall happen sometimes in the Church of God by the false and signified miracles, that shall be done by the Priests; and so indeed, as our Presbyters do now, so their Priests and Jesuits, by their signified falsity, false miracles, and subtle insinuations into the hearts and bosomes of the vulgar people, seduxerunt gentem, have seduced them, and made them drunk with the wine of their abominations and abominable flatteries.

3. For their oppreßion, vexation, and cruelty towards the servants of God, it exceeded all humanity; and the Chaldean Babylon must not compare with them herein;
before this time not Discovered:

for they did not only vex the children of God, and lay heavy jakes upon
their necks, which was all that Babylon did unto the Israelites, but they did also per-
fecute the best Protestants with sword, fire and faggot, burning them, as they did
John Hu and Hierom of Prague, and take their bones out of their Graves; if they can-
not lay hands on them alive, as they did the bones of Bucer and Phagini, in the
time of Queen Mary.

before this time not Discovered:

And so they warred: And as the King of Moab burned the bones of the King of Amos 2.1.
Edom, so they raged against the very Ghosts of the Saints.

And therefore, if we had nothing else to say against them but this, their cruelty
against the Saints and Servants of Christ, yet this alone is a sufficient argument to
prove their City and Church a Babylon, and themselves rather Citizens of Babylon,
than Members of the Church of Christ; for as he that was born after the flesh, perfe-
cuted him that was born after the Spirit, even so it is now, faith the Apostle: The
Church of Christ doth never persecute, but doth always suffer Persecution; for Chris-
tian Religion is to be maintained, enlarged and defended, non occidento sed momento,
non suavitate sed patientia, not by killing, but by mortifying, not by cruelty, but by
patience; nam si fercvorum tormentos religionem defenderes velis, cum non defende-
sur; sed pollestate; faith Laſtantias; For if thou wouldst defend Religion with meddying of
Religion not
blood and inflicting torments, it is not defended, but polluted; and thou doft defile it
and spoil it, in seeking to maintain it.

And this is plainly seen by the example of Christ himself, who neither instituted his
Kingdom by any forcible meanes, nor would have himself defended by any inward
power of the sword, but biddeth S. Poer to put up his sword into his sheath; and Matth.16.23; he sheweth the reason of it unto the Governour, because his Kingdom is not of this
world, nor like unto the Kingdoms of this world; for they are enlarged and defended
by force of Armes and by the sword, but the Kingdom of Christ is increased and con-
stantly by the reading and the preaching of the word; and Faith cometh ex auditu, now
exmetu, by hearing, not by threatening, ex dono Dei, non ex imperio hominum; from
the Gift of God, and not by the Command of any man.

And therefore S. Bernard faith, that suadend fides, non vagenda; Faith is to be
perswaded and not compelled: And S. Paul faith, that the weapons of our warfare are
e 2 Cor.10.4.
not carnal but spiritual: And Dameſcens faith, that the Gospel was preached through
Dama/c3fºnt:
out all the world without weapon, armour or Battel, by a few naked, poor, afflicted
men; and if men believed, they saved their souls; if not, the Apoſtles were to take
mean other revenge, but to sháke off the dust of their feet to be witnesses against them,
that refuſed their Doctrine.

But the Romanists against this, do anſwer for themselves and say, that our Saviour Obje-
bids his Servants to go to the high waies, and compell the people to come into his Luke 14.3
Wedding, that his Houfe might be full.

I anſwer, 1. That the Word compell, doth not alwaies imply a forcible compul-
sion, but a continual perfwasion, and an undeniable intreaty and importunity; until
our request be granted; for fo the two Diſciples going to Emmanus, are said to have
compell or contraried Jesus to stay with them, that is, by their importunity,
and not by any forcible way: And fo we are to compell all men, by entreaty them
with continual importunity, to believe in Christ, and by him to be reconciled unto
God, and by captivating their understanding to the obedience of Christ, which is the
best compulsion in the world.

2. That we are in some fense to compell them, that is, quasi medie, to the
moments of Faith, though not to the Faith itself; to come into the Houfe, but not to
em; to come into the Church, but not to believe; because this men may do, but the
other God alone must do: And therefore we faith with S. Aug. against the Damantnns,
that in this fense, Kings within their Kingdoms, and every man within his Houfe, is
to compel and to cauſe his Children and Servans and all that are under his Juridiction,
to come into the Church, to hear the Word of God, and to make everyone to perf2
form
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form the outward service of God, at least in them, so far as man can judge; for the Commandment is, that thou shalt keep holy the Sabbath Day, and that no manner of work, thou, and thy Son and thy Daughter, thy Man-servant and thy Maid-servant, and the Stranger that is within thy Gate.

But the Church of Rome would compel us to believe what they believe, and to profess, that we believe whatsoever their Church professeth; and this their compulsion is with no light hand, as appears by their Inquisition, and the French Massacre: And yet they will answer, that they compel no man to believe, but only punish those that do err and revolt from their Belief.

I confess, that some of the Learned do affirm, heresies spiritualis gladio jugulata esse, that Heresies and apostasies are to be punished only with the spiritual sword, and not with the temporal sword of the Civil Magistrate; because our Saviour saith unto his Disciples, after he saw many departing from him, non guidet vos unless ibis abiunt? and will you go away likewise? As if he said, I hold you not, use your own judgment, and be that will depart, let him depart, he may go for me. And therefore St. Paul doth but excommunicate and deliver such men unto Satan, that they might learn not to blaspheme; to them unto us, that there should be no bloodshed nor temporal punishment for the Faith, in the Church of Christ:

But for the better clearing of this point, of compelling men to Christianity, and to believe, I say, that great wisdom and discretion is to be used in this case of men's confinements, and that a double consideration is to be had herein.

1. Of the Time, when these Offenders do appear in the Church.
2. Of the Persons, who they be that do thus offend. For,

1. There is a time, when such Offenders, Heretics or Apostates should be spared, and there is a time, when they should be punished and not spared: For,

2. In the infancy of the Church, that is of any Church, when the true orthodox Christians are but few, and it may be fewer than the Heretics and Apostates, it is not the safest way to be too severe and rigid against these men; but in a Christian polity, rather to give some scope to these men's Confidences, and so to suffer the Tares to grow with the wheat, as our Saviour speaketh.

And I know no reason why the Roman Catholics should not be tolerated as well and alike as Anabaptists and other wiser Schismatics. That those times do require some toleration of Religion.

2. When the true Professors are many.

And I know no reason why the Roman Catholics should not be tolerated as well and alike as Anabaptists and other wiser Schismatics. That those times do require some toleration of Religion.

2. When the true Professors are many.

2. But when any Church is established, the Magistrates settled, and the true Professors many and plentiful; then all such offenders are to be corrected, and not permitted to corrupt others, and to seduce the weaker part of the true Professors; or otherwise the Christian and civil Magistrate cannot be free from sin, if he suffer such offenders to go free from punishment; for if he punishe Theoremy, and spare Idolatry, the Rebels and Runagades from him, and not the Revolters from Christ, how shall he answer this to God?

And therefore King Ahas gathered both Judea and Benjamin and all the strangers from Ephraim, Manasses and Simeon, and did exact with them, that whatsoever would not turn from his Idols and his Idolatrous ways, to seek the Lord God, should be slain: And Moses caused them to be put unto the sword that had worshipped the Golden Calf: And Jehu did put all those Priests unto the sword, that had forsaken the Lord to worship Baal: And so should every Christian Magistrate do the like, when he seeth the time ferveth that he may and can do it.

---immediately---
The Rule of nature tells us, that the scab’d sheep must be separated from the Flock; left the infect the found ones; and so must Heretics and Schismatics from the flock of Christ: but a little leaven leaveneth the whole lump, and one lewd fellow may spoil many, and one subtil Heretic or Schismatic may reduce many of the simple people; and therefore, I would they were cut off from you, that trouble you, faith the Apostle.

II. As a wise consideration must be had, of the time, when and how this rooting out of the weeds may be done, so the like consideration must be had of the Persons that do offend and are themselves led out of the way.

1. Some are private, quiet and peaceable men, that tacitly keep their errors and misbeliefs unto themselves, and so do no great hurt, but only unto themselves. And, therefore, 1. Tacit Offenders.

2. Some are more active and do corrupt others, and speak of wicked blasphemy, as the Psalmist speaketh; and to the selfe, we should be more indulgent; but on the other hand, we should inflict the severer punishment.

3. Some do err and revolt of infirmity, for fear of imprisonment or loss of their means and livelihood; as St. Peter denied his Master, for fear of what the High Priests might do unto him; and many honest men now do many things that otherwise they would not do, for fear of the present Power; and should these be prettyly punished or cut off for their slips and slidings? God forbid: I remember Epiphanius writeth, that in the reign of Diocletian and Maxim, which was a time of great persecution, divers Christians were imprisoned, of whom some were martyred, some revolted, and some were still detained in durance; and these that still were imprisoned, disputed amongst themselves, whether those that had revolted, through the violence of the Persecution, should be received into the Church again, or not, when God eased them of that Persecution; and Peter Bishop of Alexandria, misericordia mutus, moved with pity (faith Epiphanius) said, he would refuse none immediately upon the confession of their repentance; but Melania Bishop of Thebae, said, he would receive Epiphanius, none, except that by a long Trial and a public proof of their amendment, they shewed the fruits of their true repentance: Where, you see, they dispute of the receiving of them that fall through fear, but not of their sudden cutting off from all favour; because of their amendment there is so great hope, and Peter in my judgment had the better end of the cause, for those that fell through infirmity and fear.

4. There be some that revolt and start aside for novelty and of wantonness, and it may be of malice, and are obtinace in their errors; and herein Melania was in the right, that they should not be so easily pardoned nor so gently dealt withal, that thus erroneous, relapse and forfake the true Service of their God: For if we punish a woman that through wantonness, adulterates and breaks faith with her Husband, shall we not severely punish them that do thus start aside from God? Yes surely, such men must be severely cenfured and punished, and not pardoned, until, as Melania faith, they do fully shew the fruits of their repentance.

And so you see this point, how far we may compel men to the Faith, discussed; and how the Weapons of Gods Church are Spiritual; and that the City of God doth never exercise any cruelty upon any one, nor any temporal punishment for Spiritual points, save only in some particular cases of most necessity and of great moment, as I shewed before, and that also on those that were his children, and not on strangers, that never were within the Pale of the Church.

But the Church of Rome compelleth all men to submit to her, more with the outward sword of the Magistrate, than with Aaron’s Rod and the spiritual cenfure of the Word of God; and that likewise without any respect of Persons, and without all shew of Clemency, as witnesseth their cruelties against the poor Indians, their Massacres in France, their Inquisition in Spain, and those unmerciful perditions here, in the outward civil and temporal persecution of the Roman Church.
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in England, in the days of Queen Mary, and their new-devised plot of the Gunpowder Treason.

And therefore, though we had none other Argument, yet this their usual cruelty against their Brethren and good Christians, might serve for a sufficient testimony to prove the Church of Rome to be none of the best Saints of God, but the Citizens of Babylon: For it is an infallible truth, that Heresie, apostatia and cruelty are ever joined and combined together; and whereas mercy and clemency do comports about the true Servants of Christ, severity and cruelty do fill the hearts of the Hereticks, Schismatics and Apolatas.’

And so we read that the cruelty of the Arians against the orthodox, was more than barbarous; nam deminimus gravissime efficiend Ecclesiam, armati diversi velis, they insulted and affrighted the Church with most grievous damages, being armed with several weapons, faith Eusebius: And Novatus exceeded all the rest; for he would neither give bread unto his father, when he was ready to starve, nor burial unto his corpse, when he was dead; but to show the height of his impietry and cruelty, he slewed his own wife out of doors, when she was great with child, and so killed his own child in her belly: And Psofdonius relates the like cruelties in the Circumcelliones, which were a most savage Sect in the time of S. Ambrose, and therefore could no be any good Members of the Church of Christ; nam quenun wid deris et paci gauden.-

And yet, touching the Church of Rome, lest that in seeking to reform your judgment, I should wrong your Charity, you must distinguish between the Church of God in Rome, and the Church of Rome: For as Satan hath his Synagogue in the midst of God’s Church, so God hath his Church and his Elect in medio minuticum, in the midst of their enemies, as a righteous Lot among the wicked Sodomites, Israel in Egypt, and Daniel, Shadrach, Meshach and Abednego in Nebuchadnezzar’s Court, and many thousands in Israel, that bowed not their knees to Baal, when notwithstanding the rest of the Israelites ran a whoring after their own inventions: So we assure ourselves, there may be, and there are, many thousands in Rome and of the Romish Church, that retaining the Foundation of their Faith, according to their knowledge, do adhere to the Roman Church, as many did in Israel follow Ahab, with a simple heart and good meaning: And so as the Lord said of King Aha, that although he had not taken away the High Places out of Israel, yet his heart was perfect all his days: It may be, that although they cannot, through their Ignorance, or dare not, through Fear, or be not able, through their mean estate and poor condition, execute planas, and to cast off the Romish Garments, as blind Barzum did his Cloak, yet may their hearts be found and perfect towards Christ and his Church: and to reject these from the Communion of Saints, were no better than a proud cruelty, or at least, a defect of Christian Charity.

And therefore we adhere to these in love and pity, and deem them as our Brethren in Christ Jesus: But for the rest, that are the wilful and obstinate Abrotes of the Romish Idolatry and impiery, we will not only follow the counsel of our Lord and Martyr, and of his blessed Prophets and Apostles, to get one of this Babylon, and to separate our selves from amongst them, and to have nothing to do with their flood of wickeds; but we will also do as our God commanded us by his Prophets Jer.50.14.

And thus I have shewed unto you, that saith it, respectively, yes, and in many respects, that Rome and the Church of Rome, is a Babylon, a City of Confusion, and the Popish Hierarchy full of many iniquities and impieries: And I have been the more large and ample in this Point, to let the world see, how falsely and unjustly the Presbyters, Puritans and their Adherents, have and do throw their scandalous imputations and aspersions upon myself, and the rest of our Reverend Bishops, for being
before this time not Discovered.

ing Papists, and Popish, and Popishly affected, when as indeed all wise men know, that none propagated and defended the Gospel of Christ and the true Protestant Religion, and in these the Romish Babylon, and swelled, confuted, and here with us, suprised the Superstitions, Hereies and Idolaries of the Church of Rome, more and more learnedly, than Bishop Jewel, Bishop Babington, Bishop Horne, Bishop Andrews, Bishop Davenant, Bishop Wiff, Bishop Prideaux, Bishop Hall, Bishop Morson, Bishop White, Bishop Lange, and the rest of our Reverend Bishops: And on the other side, the Presbyterians and Puritians, that hated and opposed our Bishops, though they raised against the Pope and Popery, and stuffed their Sermons with Invectives against them; yet, through their Ignorance, for want of Learning, have insensibly against their own wills, dispersed and taught many Papist points, and the flat Errors of the Romish Church unto their Auditors, who, as the blind do swallow many a flie, so do their simple Profelites suck those poisonous Tenets, which are thus insensibly by their ignorant Teachers infused into them.

But to return, you see Rome and the Church of Rome is a mystical Babylon: And yet,

2. As the Chaldean City of Babylon cannot be said to be the Babylon that is spoken of in Rev. 17, and the proper peculiar Seat of the Antichrist; so no more can the Italian City of Rome be said to be the same: And though that after the eclipsing of that great Assyrian Babylon, first by Cyrus the Persian, then by Alexander the Gracian, that was here poiyoned by Thoifate, with poiyon in a horfe hoof, and after that exhausted and almost unpeopled by Seleucus; Rome was for the Splendor, strength and dominion thereof, termed Babylon, and for her Pride, Idolatry and confusion in the service of her Idol Gods, is so titled by S. Peter; and is acknowledged by the Fathers afore-cited, and by most of the Learned Jefuits, that confest the Assyrian Babylon to be the Type and figure of the Italian Rome, and to be so understood by the Apostle in that place. Yet I say, it cannot be meant by any place of Scripture, to be the Seat and Throne of the great Antichrift, and the Babylon spoken of in Rev. 17. For though Mariadaith,

Terrarum Dea, gentiumque, Roma
Caœ per eis nihil, & nihil somdemum:

And though Rome be sometimes signified by this name of Babylon, as I said before; and is therefore interpreted, by all those that would have the Pope to be the Antichrift, to be that great City, and that great Babylon spoken of in Rev. 17. and elsewhere in that Book: And I confefs, it is often called a Tabiis & Capitol, that great City; yet not simply, in repect of the quantity or circuit thereof, when we read of many Cities that were bigger than it; but in repect of the Power and Authority, that her Consuls and Emperors had over all other Cities and Dominions, in which sense, she is called by Athenæus, to be Ιouμης Θυαποικίας και Φοινικίας, an Heavenly City: And by Julius Festus, he is said to be Donna et Regina orbis terrarum, the Lady and Queen of the world, which made the Smyrnenses to erect a Temple, and dedicate the same to the City of Rome, as to a Goddess: Yet I say, this is not that great City, nor that Babylon which is to be understood in Rev. 17. and is to be the Seat of the great Antichrift, that must have a greater room than the great City of Rome. And

3. As neither Babylon in Assyria, nor the mystical Babylon of Rome, can be said to be that Babylon, the Seat of the Antichrist; so no more can the City of Constantinople, which is known to be called New Rome, be understood to be his Throne, and the Babylon there spoken of: For though Constantinople cannot be the Seat of the Antichrist, yet it is, in both states of Church and Commonwealth, a witnesses in the whole European world, privileged with the Old Rome, as having Senate, and one of the yearly Consuls, and being the Imperial City, and feared upon seven Hills, as well as Old Rome; and is therefore called by Nicetas, παλαιοὶ διακοπεῖς, and by Paulus Diaconus, orbis τῆς Βασιλείας σημερίδιος, the City of seven hills, and being likewise in a fore-land, or Land-straight, άγων θραυσίων.
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As none of these aforesaid great Cities can be understood by that Babylon, which is to be the Sea and Residence of the Antichrist, so no more indeed can any one City of the world, how great and how powerful soever, be properly and literally said to be the Throne or sitting place of the Antichrist, or the Babylon, that is meant in Rev. 17, and some other Places of the Holy Scripture, from which we are commanded to go one, lest we should be partakers of her Plagues: For they do minimus burses cotti, too much adhere and flock to the Letter and outward bark of the Text, that do to expound it: Whereas the meaning of the Holy Ghost is more mystical and spiritually to be understood, for the great and spacious confused City of this world; that as the Church of Christ is Civitas Dei, the City of God, whereof S. Aug. wrote 22 Books, which he styled, de Civitate Dei; and is typified and signified in many Places of the holy Scripture, by Hierusalem, the City of Peace, that is at unity within it self; and by that little City, that hath but few men within it, as when our Saviour faith, his Flock is but æt atter, a little flock, which a little City would well contain; so the Synagogue of Satan, Ecclesiæ malignantium, the congregation of the wicked, is indeed in number so many that very great City, that is like a Queen, to tyrannize over Gods Servants, and is no less than the whole world, and can be no less to contain the whole Army of Satan, when as civil impo runge, the congregation of the ungodly, is a mighty multitude, and therefore must have a great and a very large City to inhabit: And because the Citizens of this world, are as the Citizens of Hierusalem were, when Tiber betrayed it, at odds among themselves, and yet agreeing to rob and flay all the good and godly men that were amongst them, until Time for their wickedness, had destroyed them all: And as the builders of Old Babylon were, when God confounded their Language, of several minds and dispositions, so that when the one called for a stone, the other brought him clay, and when he called for Mortar, he brought him Bricks, until at last, they brought both their work and themselves unto confusion; so are the Citizens of this great Metropolis, of several desires and ambitions; the one hunting after wealth, the other after honours, another filled with malice, and aimes at nothing more than revenge; and yet all of them agree to persecute the poor helpless man, to kick against their Governors, to despise their Teachers, and to rob their Brethren, until they confound all things, both the Servants and Service of God, and at last, themselves, by an utter ruine and a most fearful confusion; therefore their city is termed Babylon.

And so I say, that neither of the three forenamed Cities, nor any other one Material City of the world, can here be in the Apoelles sense, understood by this great City of Babylon, but rather that City, whereof the Fellow, of whom the Philosopher demanded, what Countryman he was? answered, that he was Civilis mundi, a Citizen of the great City of this world: And this I say, for these special Reasons:

1. Because neither of the three forenamed Cities, nor any other one City of the world hath made the Kings of the Earth and all Nations drunk with the wine of her Fornication, as this City of Babylon is said to have done: For neither old Rome corrupted all Nations with her heathenish and idolatrous Service of her many gods, nor new Rome hath spread her Malanomous Religion over all the parts of the earth, not especially the Pope did all the Regions of Christendom, much less then all Nations; with his Superflitions: But the great City of this world, I may freely speak it, without a figure, hath bewitched, transubstantiated, and made all the Nations of earth drunk with the sweet wine of the vanities and pleasures thereof, none can deny it, quodvae rumorum in malignos p Oppium.

2. Because all that had ships in the Sea, that is, all the Merchants that traded to bring
before this time not discovered.

... bring commodities from one Nation to another, were not all made rich by either of the three forenamed Cities, or by any other City of the world whatsoever; as the Holy Ghost faith, they were all made rich by this Babylon; but all the Merchants that had ships, and were at any time, or in any place made rich, were injuried by the great City of this world.

3. Because the City of Babylon, that is here in the Revelation meant, is said to have killed the holy Apostles and Prophets of God, and though S. Peter, and S. Paul are recorded to have been killed at Rome, yet neither Rome, nor Constantinople, nor the Assyrian, nor the Egyptian Babylon, nor any other one City of the world did ever see any, or if any, certainly not many of these holy Prophets, that God sent unto the Israelites, and were killed, not by any of the foresaid Cities, but by the Jews, and in Jerusalem, and in the Cities of this world; that have indeed killed all the holy Apostles, and Prophets, that were killed, and do still continue, to kill the best servants of Jesus Christ, even as our Saviour foretelleth us, in the world, not in Rome, not in Constantinople, but in the world, you shall have tribulation, because the world burneth you, as it hateth me before you; and therefore Ribera demandeth right, quos apolloben, aut quos Prophetam persecutae Ecclesis, Romana, seu Roma papalis, nec S. Iohannis, nec S. Ideo legate, de quibus pasu? which of all the Apostles, or of all the Prophets did the Church of Rome, or Rome, become Christian; persecute and kill, that the Saints should rejoice at her Punishments? 3. Reason.

4. Because it is expressly said, that in that Babylon, which is there meant, was found, the blood of Prophets, and of Saints, and of all that were slain upon the earth; mark this, of all that were slain upon the earth; and tell me, how this can be referred to any one City of the world, but only to the great City of this world? and so is literally true, without trope or figure; and why should we run to figures, when the sense is true in the letter?

5. Because of many other particulars, that you may finde in the 17 and 18 Chapters of the Revelation, and elsewhere in the Scriptures, ascribed to this great City of Babylon, which, without tropes and figures, and many other shifs, can no more be referred or applied, either to old Rome, or new Rome, or to any other one city whatsoever, but may properly without stretching, or any violence offerred unto the Text, be applied to the great City of this world.

And therefore by this Babylon, that is spoken of in Rev. 17. and elsewhere, and said to be the seat of the Antichrist, I conceive, that we are to understand, not Rome, as J. 11. and all the rest that make the Pope to be the Antichrist, (and would rather bring the Holy Ghost to mean, as they think, then submit themselves to his meaning,) do interpret it; but the great City of this world, that is, in all things agreeable to every particular thing, that is spoken of this great Babylon; for, as that place and city was chiefly called Babylon, that is, confusion, because, as Moses saith, God confounded the Languages of those great rebels, that endeavoured in that City, to scale the walls of Heavens, and, as it were to defie God himself; so this world is just like unto the same, the receptacle of all confusion and disorders: and it is one of the three captical enemies of mankind, that we profess in our Baptisme to renounce, and that we are charged not to love, but still to fly from them, and the deceits thereof; and, for which our Saviour, that prayed for his enemies which crucified him, dehied his prayer, saying, I pray not for the world, because God knoweth all those, that work wickedness; and S. John faith, the whole world, all of it, is in wickedness, and will not be raised from it; and besides, God is the God of order, and the whole world is out of order, the very lable of all confusion; and confusion is the mother that bringeth forth the Antichrist into the Church, and it is the mother that separateth, cherisheth, upholdeth, and protecteth him against Christ, and against his Church.

But though the world in General is this great city, which is meant, Rev. 17. and elsewhere in that book, and wherein the great Antichrist will settle himself; yet must he rise, and spring in some place, City, or Kingdom of the world, that is not as Rome, or Constantinople, a Babylon, as a Babylon, respectively, but only simple, and transcendentally, like as the Chaldean Babylon was, and in all things resembling her, when first she was
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called Babel, the City of Confusion; and that was, when all the Inhabitants thereof were without any settled, just, and lawfull Government, or Government among them, but were as the children of Israel were in the latter time of the Judges, when there was no King in Israel, but every man did that which was right in his own eyes; and so they did now in Babel; they understood not one another, they obeyed not one another, but when the Master or Governor required one thing, they did another, and when they called for bricks, they brought them straw; and so forth.

And what Kingdom, City, or Church, is, or hath been thus, like Babel, without any settled, just, and lawfull Government, or Governors, I will not determine; but I am sure Rome hath her Governors, and the Church of Rome her settled, strict, and well observed Orders and Lawes, which none dares disobey, nor do, what is right in his own eyes, nor preach what Doctrines he pleases unto the people.

But in what Kingdom, City, or Common-wealth ever we see no settled, just, and lawfull Government, but the Governors, like pegs driving out one another, and settling first one kind of Government, then another of greater power cometh, and changeth that Government, then a third, then a fourth, and so forth; and the Commonwealthe standeth, like a windmill, upon the top of a hill, that must turn with every wind, and submit it self to every Government that is most prevalent, and where you see the Church without Rulers, without order, and without Law, but every Presbyter doth what he pleaseth and serveth God with what service his own fancy liketh best; I believe that City, Kingdom, and Church, doth in all things parallel the first Chaldean Babel, and must be, if any place be, the very seat of the Antichrist, and so solemnly, most eminently, and transcendently a Babylon, and the fittest place for the Antichrist to reside.

And to the Antichrist, having learned his lesson, divide & impera, i.e. by confusion and division, and setting the Father against the Son, and the Daughter against the Mother, the Subject against his King, and the King against the Subject, the people against their Pastors, and their Pastors against the people, and so of all the rest, he will settle and infrone himself, in that imperial fear of his rule and authority, where there is most confusion, and where there is no settled, just, and lawfull Government; and this is that Babylon, thus mystically expressed by the Holy Ghost, and thus clearly explained unto you, where the Antichrist shall rule, and reign, and rage over Gods people, even in that place of the world, and in that sense of this Great City, where there is most division and confusion both in the Church and Commonwealth; this confusion being his chiefest consolation, and the furtherance of his progress, and, which, as the Poet faith, — Turhabit sacer nundis, will soon bring the world out of order, and to be ruled as he listeth.

And now the question is demanded, Whether in any other place of all the world, you can finde more divisions and confusions, and a more unstable, unjust, and unsettled Government, both in Church and Commonwealth, than you finde in these Churches, and Common Wealhes, and formerly the Kingdomes of England, Scotland, and Ireland? for though that in this Babylon, this place, that is so full of disorders and confusion, you may finde many zealous and religious men, that do fear God, and mourn for the fin of the Antichrift, and abhor all his wicked ways; yet it is demanded, if ever there were more fiction in Hierusalem, in the time of their last siege, more sects in Amsterdam, more malice in Rome in the time of the profcription, or more corruption, in the time of the Pape, and more division among the Reubizens, and confusion in great Babylon, in the land of Shinar, than may be found, now, in this relieved Church, and among the people of these Dominions,

And for the diversity of sects, multitude of opinions, and the manifold confusions in the Church, it is demanded, if the errors and heresies of the Sectaries, Presbyters, Independents, and lay-Preachers are, not only published, printed, and permitted, but also cathedrally and amnestically, if not maintained, yet commenced or connived at, at the least? And if here, in the field of Gods Church, and out of this Babylonish chair, you may not finde any error or heresie that hath been formerly invented, and broached by the grand Hereticks, and connived by the Fathers of the Church, now again, in some
before this time not Discovered. 6; and be of any Sect, either Anabaptist, Ariam, Arminian, Brownist, Barrowist, Dper, Donatist, Crooksh, Curchian, Catharian, Euphori, Eutholian, Familiar, Gnostick, Hugonism, Hystis, Jesuit, Librarian, Leland, Marcionist, Manichean, Monarchist, Miltent, Nefhian, Nicholastan, Origenist, Pelagian, Porcan, Quaker, Ranters, Sactist, Socian, Seeker, Tractist, Valentinian, Winterist, or if you will, Atheist, or Adamite, or Independent:

From all these, and from all other Sects old or new, and have liberty of Conscience to profess, and be of what Sect you shall profess to believe in Jesus Christ, as all the very worst heretics did, and yet do you take the Oath of abjuration, and renounce poetry and polytheism, which are the only men, as I see, that although they do believe in Jesus Christ, as well, if not better than any of the forefaid Heretics; are excluded from this benefit, and excepted from this liberty of conscience, to serve God, as seems good in every man's eyes.

And though all these Sects differ one from another, and are in confusion, and executing one another; yet all of them do agree, to disassociate themselves from the true Professors of the primitive Christianity, to tear the Apocryphal Books out of our Bibles, to cast away the service Book, and to cast away the Articles of our Church, and the Book of Homilies; they are no Saints, if they do not this.

But for the resolution of the forefaid Questions, though I could say much therein: Yet I will only refer the same to what you may read in a little Treatise, intituled Hell broke loose, that so, as it seemseth, the Antichrist might come forth, out of the bottomless pit, as St. John faith he should do; and to a book of Mr. Edwards, intituled Gangrana, which is set out at large, and three times printed, where you may finde, very orderly, and methodically set down, such as a multiplicity of most horrible blasphemies, so odious, and so hideous, that my hairs do stand, and my heart doth tremble at the thought of them, and my soul is very much afraid to name them, lest thereby the Devil should insinuate some wicked men, that as yet know them not, to embrace them, and likewise in another book of Mr. Alexander Raff, against Mr. Hobbs his Leviathan, which Mr. Raff faith, is like that beast in the Revelation, cap. 13: (and that is the Antichrist) which opened his mouth into blasphemy, against God and his Tabernacle, and against them that dwell in Heaven.

1. Against God himself, and that many ways, as specially,

1. In saying that God made the world by nature, and so by consequence, of necessity, according to the course of nature; whereas indeed he did it voluntarily and freely, and might have chosen whether he would have created anything or nothing; for he being liberamnus agens, a most free and no waies necessitate agent, whatsoever pleased the Lord, that did he in heaven and in earth, and in the Sea and in all deep places, faith the Prophet.

2. In making the three Persons of the Trinity, the Father, the Son and the Holy Ghost, to be rather Names than Substances, which is contrary to our very Creeds, and the Faith that we do profess.

3. In making Christ only to personate God the Son, as if he were not so indeed, but 3 Errors.

4. In making God take upon him only that Office, Place and Title: Whereas in very truth, Christ by reason of the Hypothesi union of his Manhood to the Godhead, is rightly said to be, as he is, the Son of God.

5. In making God to be corporeal and a part of the Universe; when as Christ tells 5. Errors. us plainly, God is a Spirit, and the Scripture tells us in many places.

2. Against God's Tabernacle, that is his Church, by labouring to overthrow her 2. The Tabernacle, her Knowledge, her Miracles and her Ordinances.

3. Against
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3. Against them that dwell in Heaven, that is, the Angels and separated Souls of the Saints, in making the one but Fancies and dreams, that are indeed created sub-

stances, of a pure spiritual being; and the other mortal, and not capable of any other

happiness, than what is earthly, which is the greatest discouragement that can be, to

all Christians, and would make them, if this were true, of all men the most miserable,

and would be the very poyson of all Pity and virtue.

And besides all this, he faith, that the said Hobbes in his Leviathan affirmed, that

Faith is not by inspiration or intution, but by study and industry; that to believe in

God, is not to trust in Gods Person, but to confide the Doctrine of the Scripture;

that our Belief is in the Church; that they were not Devils, but mad men, that con-

fessed Christ in the Gospel; that Covetousness, Ambition and Injustice, with Power,

able to uphold them, are honorable: that wicked Tyrants and good Princes are all

one, and no such difference between them; that a man may be against his Conscience,

that is, do the thing, which his own Conscience tells him he should not do; that

men should not render a reason or an account of their Faith; that Kings and Princes

are not subject to their own Laws: that private men have no propriety in their own

Goods: that our natural reason is the Word of God: that divine dreams cannot win

our Belief: that it was but a wind, and not the holy Spirit of God, that moved on the

Gen.1.2. waters in the Creation: that the Dove which lighted on Christ in his Baptism,

and the fiery Tongues which sat upon the Apostles in the day of Pentecost, may be called

angels: that Christ hath no Spiritual Kingdom here upon earth: that Christ did

not cast our Devils, but only cured Madness: that Satan did not enter into Judas:

that we may discern in matters of Religion: and that we may disobey both Christ

and his Apostles without sin.

Such, and much more like puffe and smok, faith Ross, doth this Leviathan send

out of his nostrils, as out of a boiling Cauldron: and herein contrary to all truth, and

without shame, he raked up the Opinions, and vomited forth the Blasphemies of the

old heretics, and chiefly of the Anthropomorphites, Sabellians, Nestorians, Sadduce-

ans, Arabians, Taceans, or Euchratites, Manicheans, Mahometans, and others the

like wicked Hereticks: All which Errors, Heresies and Blasphemies, the said Ross

hath observed, and quoted the very Chapters where they were to be found and seen

in the said Leviathan, and hath in his animadversions most religiously and learnedly,

like a good Servant of Christ, confuted the fame, to whom I refer my Reader to be

more fully satisfied in every point.

And to the Reverend Bishop Hall hath somewhat shewed, the Errors, Heresies,

Blasphemies, Aburdities, and Confusions, that sprang amongst us, and these Secta-

ries have brought into this Church of Christ. And so likewise, no doubt, but many

other Divines have observed and confuted the Blasphemies of these Beasts, that have

so divided the seamless Coat of Christ, and brought such a confusion into his

Church.

And letting past the multiplicity of errors, dissensions and absurd conclusions, that

have now lately crept into these Dominions, about the Government of the Comm-

teenth, when some would have it a Monarchy, others no Monarchy, some desire it
to be Aristocratical, others Democratical, and others Anarchical, no Government
at all: If all the forefaid errors, and all other sorts of heresies and blasphemies be not

the undeniable marks and notes, and the Confuers of the greatest confusion and divi-

sion, that can be amongst Christians, in the Faith and Doctrine, that they do profess;

and if every Parish-Priest in order, or without order, becoming absolute, like a Pope,
in every Congregation, without any subordination to superiour Governours, as the

Independent, Anabaptists, and Lay Preachers would have it, doth not breed the

greatest confusion that can be, in the Discipline and Government of the Church; I

leave it to any wise man to determine it, and to judge, whether the Popes Traditions

or the Turks Alcoran, or the Jews fabulous Targums can bring more Sells and divi-

cions, and cause greater confusion among the people, than these Sectaries and Her-

ticks have facetted and produced in our Church?

Objection. But here it may be some Presbyterian will object against me, for making the Region of
of division and confusion to be that great City of Babylon, that is spoken of in the Revelation; and is the place and City where the Antichrist shall exalt himself, and say to me, as S. Bernard doth in the like case, to Aburyardus, that answered him, good omnes Paræsæ ego autem non feci; that although all the Fathers thought so, as S. Bernard said, yet he thought not so; and therefore that I must with Acta trigere mihi feclam, set up a Ladder for myself alone to ascend and climb up to the high top of this great Mystery. The understanding of what place is meant by this Babylon: when as most of the Expositors of this Point and Place, both old and new, Papists and Protestants, (as you may see them produced in heaps, by the author of Rome ruina finalis, Aro Domini, 1666, which is dedicated, incipit simo D. O. Prophetae) do by Babylon, there spoken of, literally understand, the City of Rome, and no other place, but Rome; and I expound it not so, grammatically as they do, for any special place or City, but altogether mystically, for the great City of this world, and especially, for that part of the world, where most errors, heresies, divisions and confusions are spread and do infest both the Church and Commonwealth: And why should I think to be believed before all the rest? Or what revelation have I had, to understand it better than they did?

To which I answer, 1. That the Particulars of the Person, time, place and other adjuncts of the great Antichrist are tendered unto us everywhere in the Scriptures, as Prophecies, and as Mysteries, sealed up, obscure, and not manifested, not to be understood, many times, by the Prophets themselves, until they be fulfilled, and are made known by evident and plain events, which as I said before, is the best exposition upon all Prophecies.

And therefore as Bishop Montague faith in excusè of the Fathers, concerning their erring in this very case of the Antichrist, the ignorance or mistaking of these things, which cannot possibly be understood, before the time of their accomplishment, in the last days, can no wise be held prejudicial to the wisdom and judgment of the Fathers of former times, nor the receding from them can be said to be a fault or presumption in us, when we see things otherwise fulfilled than they thought: because as Tibbonius faith very well, alia etiam habenes Antichristum non posse agnosce, alia revelatum, volle adiceris, it is one thing not to know the Antichrist, while he lieth hid, before he cometh into the world, or to know the place or time of his coming, before he cometh; for neither the Fathers of old, nor the Protestants of latter years, though never so learned, could rightly and infallibly discern, either who he was, or at what time, and in what place he should arise, until they saw him; and it is another thing, to refuse to know him, or to take notice both of him, and of the place where he is, when he plainly appeareth, and is made manifest to as many as are willing to take notice of him.

2. I say with Dr. Hakewill, that sometimes an error, and mistaking of a point hath been conceived, and delivered by some man of note and worth, both for learning and judgment; and then the same error hath by the succeeding Schollers been generally in, raced, and received for a truth, sine judicio, as Mr. Calvin faith, in the like case, and without further search or discussion into the nature and ground of the matter; and in such a cause, we ought to accept and follow a late and newly delivered truth, and recede from the old and ancient error, though never so generally imbraced by the former Authors, rather than to continue in a generally received error; because, truth, whensoever, and by whomsoever discovered, is to be received, and preferred before error, how anciently, or how generally forever it hath been delivered; and that being but an inspired speech, to say, malleus cum Scarcita error, quam cum aliis viri sentire.

3. The Antichrist, having seen the rebellion, and apostacy of the Church, and now growing strong by the division and confusion that is both in the Church and State wherein he in triumpheth himself, as in the case of his Majesty, he begins to play his part, to all the wickedness, and to fulfill all the Prophecies that the spirit of God foretold his Church, should be accomplished by the Antichrist; that fo, as he tells them of the signs of his approach to judgment, that they might know his coming to be near, by the signs and Marks of the Antichrist, and fulfilling of all the Prophecies, that concerned him, the Saints, and
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How and in what sense all things are done, and all Prophesies of the Antichrift are fulfilled by the long Parliament.

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servants of God might take notice of him, as much as possibly they can, to avoid him. But here I would have it observed, that, when I say, that all and every thing prophesied in the Scripture, of the old and new Testament, that the great Antichrift should do, are now conceived to be done and fulfilled, in and by the prevalent faction of the long Parliament, termed the rump Parliament, and their adherents, and the Assembly of Presbyterians, Independants, and Lay-Preachers, and their Professors; it is not meant, that the rump Parliament should fulfill all and every thing prophesied concerning the Antichrift; or that the Presbyterians should do the same themselves; but that all and every thing prophesied of, is now fulfilled, and acted by some of them, or of their adherents; not that all and every one of them fulfilled all things, but that all things were fulfilled, in and by some of them; as, all the wickedness, that is done by an Army, is not done by every wicked man in the Army, but one commits murder, another rape, another theft, and so forth: so it is in the evils prophesied to be done by the Antichrift; every one of his members commits not every evil, and fulfills every Prophecy, but one part or member of him killeth the witness; another blasphemeth, and another changeth the times, and so forth; and thus we finde all things, and all Prophesies now in our days, fulfilled and acted, that were never so fulfilled and acted before, as I have shewed in this book.

And these Prophesies which are left unto us concerning this great Antichrist, are of two special forts:

1. Typically, delivered in the old Testament.

1. The most pregnant place of the old Testament, that by the Divines of the Gappe Synod, and others, is ascribed, to foresee the coming of the Antichrift, is found in the 11 Chapter of the Prophecy of Zechariah, the 16 and 17 Verces, where the Lord faith, Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off; neither shall seek the young one, nor lead that is broken, nor feed that is faint; but he shall eat the flesh of the fat, and wear their bones in pieces; no to the idol-shepherd that leaveth the flock, the sword shall be upon his armes, and upon his right eye; his armes shall be clean dried up, and his right eye shall be utterly darkened: a most considerable place to describe the great Antichrift, and his coming among the flock of Christ; and therefore I shall desire you, for the better understanding thereof, to observe these four Particulars that I finde set down by this our Prophet:

1. His Raiser, that brings him forth, and that is the Lord God; For Io, I will raise up a shepherd in the land, Verse 16. and the reason why he raised him is set down Verse 3. and 5.
2. The time, when God raised him, and that is, after the breaking of the 2 slaves, beauty and bands, spoken of Ver.7.
3. The titles, names, and epithettes that God himself beueth upon him, thence to shew us, all his qualities, and his doings, Ver.15. and 17.
4. The Judgment that shall fall upon him, both for his foolishness, and his wickedness, Verse 17.

But, as the Eunuch saith unto Philip, of whom speaketh the Prophet this? So, before we can well understand these points, we must with the Eunuch demand, whom doth the Prophet mean by this foolish and idol Shepherd?

And I answer, That by this foolish and idol Shepherd we are to understand,

1. Primarily, not any one single shepherd, but chorom pseudo-Prophetae, the whole company of false Prophets, that lived about the time of our Saviour Christ.
2. The whole multitude of false Teachers, that should be the false Prophet of the great Antichrift, which towards the end of the world should appear, and play their part, to vex the Church, and to persecute the servants of Jesus Christ; for so all the Divines in the National Synod of Gappe, 1604. in the 31 Article of their Confession do apply this Prophecy, and Text of the foolish Idol Shepherd, to denotate and shew unto us the great Antichrift, which S. Paul calleth the man of the sin, and the child of Perdition.

And so I take the False Prophets, and wicked shepherds that were about the time of
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of Christ, to be the Type of the false Prophets of the Antichrist, and those wicked Shepherds that are the Antichristian Preachers, and both to be understood here by this foolish and idol-Shepherd. And I told you,

1. That the rafter, and sender of this idol-Shepherd unto his people, is God himself; for, as he giveth Kings, both good and bad, the good out of his love, and the bad out of his anger against any Nation, as the Prophet testifyeth of Saul, of whom the Lord faith, I gave them a king in mine anger, that is, against the people, that were weary of their good and milde Government under Samuel, and I took him away in my wrath, that is, against himself, for his disobedience, and transgressions of my Commandments; so he sendeth shepherds unto his flock, and Prophets unto his people, both good and bad; the good, out of his love, and the bad out of his anger, against his people; for, as Christ said unto Pilate, Thou couldst have no power at all, except it were given thee from above: So the false Prophets, and this idol-Shepherd could not rise, if the Lord had not raised them; and therefore,

The Raiser of this Shepherd;

1 Sam. 15. 35.

Hofea 13. 11.

John 19. 11.

Eve\v{r}onum.

These men could not come if God made not way for them.

But would you know the reason, why the Lord raised this idol-Shepherd, and these false Prophets amongst his people; look into the 3. verse, and you shall finde it two-fold:

1. The voice of the howling of the shepherds, for the spoiling of their glory; that is, the cry of the good shepherds, and faithful Pastors of God's Church, for their companions, their rejection and suppression; for, as the Apostle faith, that, because men receive not the love of the truth, that they might be saved, therefore God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believe not the truth, but have pleasure in unrighteousness; so, because the people rejected the true shepherds, and as our Saviour faith, killed the Prophets, and stoned them that were sent unto them; for Zachary was stoned with stones, by the command of King Joas, in the Court of the House of the Lord; Michael was thrown down by king foran, to break his neck, because he had rebuked him for the sinnes of his Father; Amos was very often persecuted by Amasias, and his son struck him with a club, on the temple; of his head, and so killed him; Isaiah was fawed asunder in two parts, under King Manasses; Jeremy was stoned by the people, at Taphiris, in the land of Egypt; Ezekiel judged the two Tribes of Dan and Gad, in Babylon, and because he reproved them for their wickedness, one of them slew him; Manasseh the son of Simms was killed by Josuasins, and his carpke thrown where the common fort of people were buried; and so the rest of God's faithful Prophets were rejected, persecuted, and supprest. Therefore the just God, as a just reward of this unjust dealing with the true shepherds, raiseth up the foolish, and the idol-shepherds; and, as he faith by the Prophet Micah, if a man walk with the wicked, and is false, he shall be the Prophets of this people, Ver.13. The 2. Reason that moved the Lord to raise up these idol-Shepherds, is said to be the roaring of the young Lions, which I take to be the harsh and thundering threatnings of the new-sprung, domineering Lords, against the old faithful shepherds, to cause the people to reject them, and to adhere unto their young Teachers; because it is said, that their professors lay them, and hold themselves not guilty, but think they do very well herein; and they that thus tell the people, say, blessed be the Lord, for I am rich, that is in God's favour; and their own shepherds, that is, their new young shepherds pity them not, but think that they are in a far better condition, than ever they were before; Therefore the Lord faith, I will not feed you, and I will no more pity you, Ver.6. (that is, you that are thus seduced, by your professors, the young roaring Lions, and your new Teachers, that are the Chaplains of those Lions, but, that the speed is, he is done, and that that is to be cut off, let it be cut off, and let the rest eat every one the flesh of another.

Ver.9.

And yet such is the great love of God, and his pitry towards his elect, that he biddeth
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Ver. 4. and that is, the poor of the flock, as the Prophet explains it, Ver. 7. or, those that are despised, and, as it were appointed for the Slaughter by the young roaring Lions, and the foolish new shepherds.

And therefore the true Prophets and good old shepherds do take unto them 2 staves, the one they call beauty, and the other they call bands, and they feed the flock, that is, the poor of the flock, that are willing to be fed by them.

So you see the raising of this foolish and idol-shepherd; and the reason why he raiseth him; then,

1. Time when the foolish idol shepherd is raised;
2. For the time when God raiseth him, you may observe, that it is after the breaking of the Prophets 2 staves, beauty and bands, and

1. The stave of beauty signifies the true Doctrine of the Church, and the faithful exposition and teaching of the law of God; and
2. The stave of bands, is the good discipline, and the right Government of the people, that bindeth them together in the unity of Faith, and perfect charity among themselves, and hindereth them to struggle, and to fall out into divers Sibles and factions.

And, if you do observe it, you shall finde, that when the stave of beauty was cut in funder, that is, when the true exposition of the Law of Moses, and the true Prophets, was corrupted by the false glossies of their new Teachers, that were the Scribes, Pharisees, and Saduces, then presently their King, their Priest, their Prophets, and their good shepherd Jesus Christ was bought and sold by them, for they weighed for his price 30 pieces of silver, a very goodly price that he was prized at off them; for I heard of some, that when the stave of beauty was broken, and the truth of God word corrupted by false teachers, sold a very Meaner Man for a far greater price.

And was not our King bought and sold, and murdered, when our stave of beauty was broken to pieces? and were not our Bishops suppressed, when our stave of Bands was chopped about by the beast, and the false Prophet? let my Reader judge.

But when their King, and their Good Shepherd is thus bought and sold, then presently the other stave, even Bands, that is the Discipline and Government of the Church is cut asunder, and when both these staves are broken, then the foolish shepherd with his instrument is to guide and to feed the flock; for so the Lord now faith unto the Prophet, take unto thee yet the Instrument of a foolish shepherd.

And what is the Instrument of a foolish shepherd, I cannot guess it to be any other than his pipe, wherein he takes great delight, to be alwayes piping and prating unto his flock, thinking that his piping is a sufficient discharge of his whole duty; and so wholly neglecteth the Office of a good shepherd, which is set down, v. 16.

And therefore, as the children that sit in the Market place, and call one to another, saying, we have piped unto you, and ye have not danced; so we may say, that these foolish shepherds do pipe all day unto the people, and yet the people dance not after them; because they lead not the dance, they do nothing but pipe, or as our Saviour tells us, they say, and do not, and therefore their piping is no better than vain jangling.

So you see the time when God raiseth this foolish and Idol Shepherd, when the stave of Beauty is broken, the good shepherd is bought and sold, and the stave of Bands cut asunder, and the Instrument of a foolish shepherd is used in stead thereof: For Lo, then saith the Lord, I will raise up a Shepherd in the Land, which shall not thrust his soul that be cut off, &c. And so,

3. This shepherd is set forth and shewed unto us by a double notion, or a twofold name and title.

1. Of a Foolish shepherd.
2. Of an Idol shepherd.

And the name of a shepherd may be applied as well to the temporal Magistrate, as to the spiritual Priest, for so God himself, that was and is the King of Kings, the Prophet saith, Hear O thou shepherd of Israel, thou that leadest Joseph like a sheep, thyself; and Christ, that is our Priest, faith, I am the good shepherd; and David, faith,
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faith, show leadest thy people like sheep by the hands of Moses and Aaron, so Moses and Aaron were the shepherds of their sheep; and to Homer call eth Agamemnon warrior king, the shepherd of the people.

But the shepherd here spoken of, is characterized by the name and notion,

1. Of a Foolish shepherd, as Christ calleth the Scribes and Pharisees, Fools and blind; because they perverted and abused the holy Scriptures, by their false glosses and interpretation, and unjust application thereof; and fools indeed, when for the love of some worldly preferment, or for fear of the los of some worldly honour, they leave the right way of serving Christ, to serve the Antichrist: For what is a man profited if he shall gain the whole world, and lose his own soul? Or what benefit is it to be glorious for a moment, and to be miserable for ever and ever? And therefore well may the False Prophets be termed foolish shepherds.

2. This foolish shepherd is termed an Idol shepherds; and that, as I conceive, in two respects:

1. In respect of the little or no good that he doth.

2. In respect of the great honour that he expecteth, and the much evil that he effecteth. For,

1. As St. Paul faith, that an Idol is nothing in the world, and doth no good in the world; for as the Prophet David saith, The Idols of the Heathen are but silver and Gold, even the work of men’s hands; they have mouthes and speak not, eyes have they, and see not, they have ears, and hear not, noses have they, and smell not; they have hands, and handle not, feet have they, and walk not, neither speak they through their throat; even so the Idol shepherd doth no good in the world, but wholly neglecteth his duty, as the Lord sheweth, v. 16.

As,

1. He shall not visit those that be cut off, that is, he will not labour to bring men unto Christ, but he will rather drive them away from Christ, and rather provoke the erroneous, than recall them, rather thrust them out of his Church, than receive them into his Congregation.

2. He shall not seek the young ones, that is, to take the little children, the Infants, and to incorporate them into the Body of Christ; but he will suffer the poor innocent Babes to perish, for ought that he will do for them; though Christ bids us to suffer little children to come unto him, and forbid them not.

3. He shall not heal those that are broken; that is, he will not receive any offenders, that are broken through the temptation of Satan, and the frailty of their own flesh, to be members of his Church, and admitted to his flock; but though Christ, that is the good shepherd, calleth all those that are broken and weary and heavy laden, to come unto him, and promoteth both to heal them and to ease them, and refuseth none, no, not Judas himself, while he proffered himself to belong unto him, and to do him service; yet this Idol shepherd is so spy, and so supercilious, that he will not receive not heal that is broken by sin, and broken for his sins: for he must have no trash in his net, no Chaff on his floor, nor any Tares in the field of his Church; such a holy Saint is this Idol shepherd.

4. He shall not feed that standeth still, that is, he will not confirm them that are in the right, but rather shake them and amuse them, than strengthen and assist them to proceed in the true service of God: So you see the little or no good, that the Idol shepherd doth unto his flock: And yet,

2. As the Idol requireth all the honour and all the service that may be, even the Worship that belongs to God; whereupon the Idol service is termed Idolatry, that is, the divine worship given unto the Idol; and whatsoever the God of Heaven doth, the Idolaters ascribe it to be done by their Idols; for so the children of Israel, say of their Golden Calves, these be thy gods that brought thee out of the Land of Egypt, and therefore as the Prophet Habakkuk faith, c. 2. 19. They deck and adorn their Idols with Gold and Pearles and Precious stones, and think nothing too much or too dear that they bestow upon it; as it appeareth by those great and inscrutable gifts that Ceres sent to that Idol god of Delphos, and to the other of Amphiaran, parti-

cularized by Herodotus: Even so the Idol shepherd looked for such respect and ser-

vice
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vice to be done unto him, such honour, such Salarye and such preference as cannot be thought too much for: his delites; and therefore the Lord faith, that he shall eat the

flue of the fat, and tear their Claws in pieces; that is, he shall enrich himself with the

substance of the wealthy, and those that fed him not, he will vex and exceedingly torment, because he seeks not you, but yours, and aimes not at the honour of God,

but makes a god of his belly.

And that the Pope did this heretofore, it is fully laid to his charge by all them that make him to be the Antichrift: Whether he doth so now or no, I know not: but I am sure, the Long Parliament did eat the flesh of the fat, and tear their claws in pieces; for they devoured the Livings and the Lands of the King, of the Bishops, of the Deans and Chapters, and I know not of how many Earls, Lords, Knights and worthy Gentlemen of these Kingdoms, and tore their claws, i.e. their strength and power all to pieces; I think I may say this without question.

4. The judgment of the Idol shepherd.

And to this Beast, for doing as the Jews did, kill his King and his Bishop; let him fear the like judgment as the Jews had.

That this is fulfiled in the Long Parliament,

4. The judgment of the Idol shepherd.

So the right eye, i.e. the understanding of divine things shall be taken from the Antichrift, though his left eye shall be quickght-en enough in all worldly things.

And so this Beast, for doing as the Jews did, kill his King and his Bishop, let him fear the like judgment as the Jews had.

The staffs never broken in any Church till now in the Church of England.

The time that the Antichrist should rise. The Antichrist must be those new raised Preachers, that do cohere with this foolish and idol shepherd of the Jews.

The Pope is the great Antichrist; and therefore, when other matters fail them, they fill theirスキム
before this time not Discovered.

Sermons with exclamations against the Pope, and deal with him, as the Collier did with the Major of London, when he came to High-gate; and yet I am as sure, that they are altogether mistaken in their faith, and knowledge herein: for, though the Pope should be, as he is, an Antichrift, and a foolish Idol-shepherd, as many others of our Presbyterians be, and doth imitate this Idol-shepherd of the Jews, in all or most of the forfait particulars, as the little, or no good that he doth, to the flock of Christ, and the great honor and service that he expecteth from all the Kings and Princes of the earth; yet there are many other signal Characters, notes, and acts of the great Antichrift, express in other places of the holy Scripture, which are no ways coherent, and applicable to the Pope, which I could shew unto you, but that, nunc non est narrans tempus.

But then you will demand of me, Who is that Antichrift, if the Pope be not the Antichrift?

I answer, that, as S. Augustine faith, satis est dicere, quid non est Deus, quam quid est Deus: for God is not the Sun, he is not the Moon, he is not a created subsistence, and I err not in any of these answers; so I say, satis est dicere, quia non est Antichristus, quam quia est Antichristus: and he is not the Pope I am sure of it; but I am sure he is a fool, and an idol shepherd, whosoever he be, yet not the Pope; because they have not as yet happened unto the Pope, for that his strength and power are not taken away, though much diminished, neither is the knowledge and Doctrine of the Roman Church utterly or totally perverted, and the truth of Christian Religion quite extinguished, nor yet the right way of serving God wholly corrupted, as I shewed unto you before; but whether the power and strength of the Long Parliament be not unwielded away from a mountain to a mole-hill, and themselves vanish away like smok, lest those members that are yet unsublimed, answer it; or if they be not yet come to nothing, how long they are like to continue, let my Reader judge.

2. The next testimony of the Old Testament, that is said to have any reference to the Antichrist and his doings, is found in the Prophecy of Daniel: But St. Paul tells us, that to the Jews and Fathers under the Law, omnia in figura contingebant illis, all things happened and fell out to them in types and figures; and most of those types and figures that were delivered unto them, reached no further than Christ, which was the true substance, and to be understood in and by those shadows: and so for the Antichrist, I find no Prophecy concerning him in all the Book of Daniel, but as he is typified in the person of Antiochus Epiphanes; and you know, that as Theologia Symbolica non est argumenta, symbolic divinity will not hold argument, so types and figures non eunt quae eorum pedibus, do not hold correspondence in all things, but only in such particulars, whereunto they are applied; and therein, you shall find how the Antichrist is typified and declared unto us in the person and by the doings of Antiochus. For

The Prophet Daniel, describing the four Beasts, that typified and signified the four great Monarchies of the world; the Assyrian, the Persian, the Grecian, and the Roman, and the little horn that sprang up among the other ten horns, faith the ten horns are interpreted by the Holy Ghost, to be ten Kings, that is, faith Tremellius, 1. Selenicus Nicæus. 2. Antiochus Soter. 3. Antiochus Theus. 4. Selenicus Callinicus. 5. Callinicus being expelled, Polomimus Evagoras. 6. Polomimus expelled, Selenicus Cerasus. 7. Antiochus Magnus, that was surnamed Hyrax, the Hawk, for his speedy expedition of the greatest affairs, and was the Father of Selenicus Philopater, and of Antiochus Epiphanes. 8. This Antiochus Magnus being ejected, Polomimus Philopater. 9. This Polomimus Philopater being ejected by Antiochus Magnus and his Sons, Selenicus Philopater. 10. This Selenicus being killed, Antiochus Epiphanes, that was the little horn; that sprang up among the ten horns, and was not another horn besides the ten horns; but cornua ulcissima, the last of the ten horns, and was at his first beginning but a very little horn indeed, that had no right at all unto the Kingdom, and is the most lively type of the Antichrist, that is to be found in all the Scriptures, both in respect of his entrance into his Dominion, and of his dealings with the Jewish Church, just as the Antichrist should enter into his rule, and deal with the Church of the Christians. And the Prophet tells us of this Antiochus, and under his person, of the Antichrist, That,
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1. As you see how he comes to his power and dominion by the suppression and destruction of others the lawful Kings, so should the Antichrist do; and we know many of the Popes came to have dignity and authority, by the election and destruction of other Popes, as the Hittories do sufficiently declare unto us; but whether the Long Parliament came to their rule and dominion by the expulsion and destruction of their lawful King, I leave it for my Reader to judge.

And,

2. The Prophet tells us that Antiochus shall be diverse from the first Kings, that is, as some Interpreters do expound it, he shall be a grand enemy of regal Government and Kingly Majesty, so will the Antichrist, ex diametro, contradict and oppose the Monarchical Government, which the Pope never did, but upheld the same to the uttermost; and you know, who turned the Regal Government of these Kingdoms to a Commonwealth; or as Montanus reads that place, ipse eris major priorius, he shall be greater than the former Kings, that is, in his successes, in his victories, in his revenues, in his taxes, in his absolute authority, and in his esteem among his Neighbour-Kings and Princes; so was Antiochus, so the Antichrist will be: So is not the Pope, when as many former Popes were greater than this in all the fore-said respects; but whether the Long Parliament laid greater taxes upon the people, and had more victories and better successes in their proceedings, than many other former Kings, let them be their own Judges.

3. The Prophet faith, this little horn, that is, this Antiochus Epiphanes tres reges humiliabit, shall bring to the ground, or humble three Kings, as Montanus reads it; Or, tres rege deprimerit, he shall depress and overthrow or subdue three Kings; as Tremellius translates it: For he drove out of Syria, 1. Ptolomeus Philopater. 2. His own elder Brother Seleucus. And 3. Demetrius, the Son of Seleucus, to whom the right of the Kingdom did appertain: So the Antichrist shall overthrow three Kings, faith Cornelius a Lapide: And I did not read, that any of the Popes have done yet; but I know who is said, to have suppressed tres reges in uno regis; and to have subdued three Kingdoms, as some do expound these words, and may well be the mystical meaning of this Prophecy.

4. The Prophet goeth on, and faith, he shall speak great words against the most High, that is, faith Tremellius, blasphemus erit in Deum, he shall utter such blasphemies against the most High God, as the Jews could not endure to hear them: So the Antichrist should do, faith the Evangelist, Rev. 13.6. And so do no doubt but many Popes have done: I will excuse none of them; and I have shewed to you before, and shall yet shew to you hereafter, what iniquitable blasphemies have been broached and are published in many places by the Sectaries, adherents and off-spring of that Long Parliament; which may therefore, very well, go hand in hand with Antiochus, and with the Antichrist, whatsoever he be.

5. The Prophet faith, that this Antiochus Sanctos excelsorum detestat, tremellius reads it, i.e. faith he, conumeret simum & arrocissimus Tyrannus erit in populum Dei, he shall be the bitterest and the cruellest Tyrant that ever was, far worse than Pharaoh, against the people of God: And so the Books of the Maccabees, and especially the cruel butchering and torturing of the Mother and her seven Children, only, because they would not eat swines flesh, which the Law of God forbid them to do, do sufficiently declare, that neither the Egyptian Pharaoh, nor the Chaldean Nebuchadnezzar, nor any other foreign or domestick enemy, was ever so bloody and so cruel unto the Jews, as this Asian Antiochus was: and our Bibles read it, he shall wear out the Saints of the most High; and so the Antichrist shall do: And our Hittories tell us, the Popes have wear out, and been the death and destruction of many of the Servants of God, this cannot be denied; and it grieves me much to think, and it would grieve me much more, to set down a Catalogue of what, and how many worthy, noble and faithful Servants of Christ, have been worn out of these three Kingdoms, within these few years, by whom, and by what means, you know: And I fear, that when God maketh inquisition for bloud, the Long Parliament will not be found guiltless.

6. The Holy Ghost informed Daniel, that the little Horn, which at the first, was but
before this time not discovered.

but little indeed, and then did succeed, grow so great by the suppression of the three Kings, and the accension of three Kingdoms, should think to change the times and the Laws; and so we finde that Antiochus did use all possible endeavours, to abolish the times of the Jewish Sabbath, and feasts, and their circumcision, & legem ianam Dei, jurâque omnium nefarum convulvere, and to overthrow the very law of God, and tear in pieces all humane rights most wickedly, faith Tremellius: and so the Antichrist would indevouer to do the like, to put down all the festival times, and the holy days of the Christians, and to change all the Laws and Customs, that they had learned and observed, even from the Apostles time: And I am sure the Pope is not guilty of this sin of the Antichrist; for he is so far from putting down their feasts and holy days, that he multiplied the same, and added unto their primitive feasts a great many more holidays than were needful, or indeed fitting to be observed; but I pray you tell me, what born did ever change so many Laws and Customs, both of the Church, and of the Kingdoms, as the long Parliament hath done? for, hath it not troden under foot, nor one nor two, but all the ecclesiastical Laws and Canons of the Church; and hath it not very often transgressed, and in many things nullified our Magna Charta, the great Charter, and the fundamental Laws of this Kingdom, that for so many hundred years were confirmed to our forefathers, and Predecessors, by I know not how many Parliaments, I am sure above 30 at least?

And for the times, I would fain know, if any good Christian heart can look upon these times without bleeding, or hold his eyes without weeping? for the greatest love, and favour that ever God shewed to mankind, was the giving of his own natural, coessential, and coeternal Son, to be made of a woman, and made under the Law, to redeem us from the curse of the Law, and from sin, death, hell, and Satan; when a greater good than this, the omnipotent God himself could not do for us; for, what could God give better than God himself? but, as the Apostle faith, because God could swear by no greater, he swore by himself; so, when he could give no better, he gave himself; and therefore S. Ambrose faith, plus, Domine Jesu, debo tua inuris, quod sum reddens, quamuis speribus, quamvis suas creatur; O swee Jesu Christ, I owe thee more love, and thanks, and service, for thy care, and pains, and sufferings, by which I am redeemed, than for thy work, whereby I was created; because that in my creation, dedi mihi domam, God gave me unto myself; but in my Redemption, dedi se mihi dext, God gave himself unto me, and because, in the creation of me and all things else, dixit & faciens, he did but speak the word, and they were made, he commanded, and they stood fast, but in the accomplishment of our Redemption, multa dixit, magna fecit, & divinitatis, he spake many gracious words, he did many wonderful works, and he suffered many execrable and intolerable things.

Therefore, as God commanded the Israelites, in remembrance of their deliverance out of Egypt, That was but the type of this our deliverance from the bondage of sin, and Satan, to keep the feast of Passover; and in remembrance of the reception of the Law, on Mount Sinai, which was an inferior favour, and lesse than our receiv ing of the Gospel, to observe the feast of Pentecost; and in remembrance of their wandering, 40 years in the wilderness, and their feeding there all that while with the Manna, that came down from heaven, which, notwithstanding, is no wares comparable to our feeding with the Word of God, and the blessed Sacraments of the body and blood of Christ, which is God himself; to keep the feast of tabernacles; and whatsoever neglected to keep the same, and to observe these times, that soul should be cut off from Israel, that is, from among the people of God, as an ungrateful person unworthy of the favour of God; and as Mardochaeus and Queen Hester commanded all the Jews to keep the feast of Purim, that was to be kept upon the 14 and 15 days of the Month Adar, which is answerable to our February, Hebr. 13, 14: throughout all their generations for ever, for days of rejoicing and Thanksgiving for their deliverance from the malicious plot, and wicked designe of proud Haman; the which feast was observed by Christ himself; and as in like manner Judas Machabeus injoyed the feast of dedication to be observed upon the 25th day of the Moneth Castor, which is our November, for a thankfull remembrance of the like benefit; which was the calling out of Antiochus his Garrison frum Hierusalem, so that, the Apostles, and their immediate Successors, the Bishops and Fathers of the Church, and all the
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other succeeding Governors of Gods people, considering that the Jews temporal favours aforesaid, were but types of our favours, and shadows of those substances, that we have, and so, no more fierce so comparable to the benefits that we receive by the birth, circumcision, resurrection, and ascension of Christ, and the gifts, that is, the Apostles, the Teachers and Governors of Gods Church, furnished with the gifts of the Holy Ghost, that Christ sent unto them, on the day of Pentecost, 50 days after his ascension into heaven; by which favours, and great blessings, we obtain a deliverance, not from a small temporal bondage, as that of the Israelites was under Pharaoh, (far less then the bondage of many good Christians in these days under the Turk) or from such an enemy, as was Haman or Antiochus; but from sin, death, hell, Satan, and eternal damnation, have in their own persons observed, and rejoiced all other Christians to observe, the feast of Christs Nativity, and of his circumcision, resurrection, and ascension, and the other days preferred by them, as days of rejoicing, and meeting together in the Church, to praise God, and to thank him for those great and inestimable favours and benefits, that he hath conferred upon us, and we received, as upon those days: and I may demand, What Pope was ever so wicked, and committed such, as to prophan all these holy times; in so high a measure, as Antichrist-like, to command them to be prophaned, and to punish those who would observe them; as the adherents of that Parliament did? if I knew him, I should verily believe him to be the great Antichrift.

But as the Prophet David complaineth of the Jews, that they kept not the Covenaunt of God, and would not walk in his law, but soon forgat what he had done, and the wonderful works that he had showed for them; so we may justly complain of all those, the spawn and offspring of the Presbyterian assembly, and adherents of that long Parliament, that not only forget the due observation of these holy times, but also forbid, and inhibit, and, in many places reprehend, correct, and punish their Christian brethren, for their religious observation of these good days, and the performance of these holy duties, which they owe to God for his great blessings. Yet I hope, that with all their subtility and authority, that voice them down, they shall never be able to suppress them, no more than Antichrist was, to abolish the Jewish feasts; because the holy Ghost faith, the little horn that was the type of the Antichrist, when he came to be great, and to the height of his power, did but think to change the times, and was not able to change them; because the godly Jews observed all their festival times, and holy days, notwithstanding all the inhibition of Antichrist to the contrary, and all the torments that they endured for observing them; So I hope all good Christians, and true Saints will observe these their feasts, and holy days, and upon no terms, either of fear, flattery, or gain, omit, on these times, to do their service, and holy duties unto God; nor shew themselves less thankful to God for the true substance, than the Jews were for the types and shadows of that substance.

But I remember Sanders, Anselmus, and some others, out of Irenæus and Hippodorus, do think, that the Antichrist shall be a Jew, of the Tribe of Dan; because old Jacob faith, Dan shall be a serpent by the way, an adder in the paths, that bites the horse heels, so that his rider shall fall backward; and the Prophet Jeremys faith, the snorting of his horse was heard from Dan; and especially, because that the Angel in the Rev. c.7, where 12 thousand are sealed out of every Tribe of Jacob, leaves out the Tribe of Dan, for that the Antichrist, as these men suppose, should arise from that Tribe; and Bellarmine faith, it is very probable, the Antichrist shall be a Jew.

And whether these men, that refuse and forbid the observance of the festival times and days of Christ, be Damitans or no, I cannot tell; but I am sure, they are like Jews, not only in the Jewish, precise, and ceremonious observation of the Sabbath, that was to be sanctified, for the remembrance of our creation, and the prophanation of these holy Christian feasts, that we keep for the remembrance of our redemption, but also in many other things, that do obliterat and blot out the memorial of the greatest benefits, that Christ hath done for us, and the chief points of our Christian Religion. Therefore, if the promoting of Judaism, & the suppressing of the adjurations and helps to understand and to preserve the main heads of Christianty, be a note and property of the Antichrift, let our Assembly of Presbyterians, and the members of that long Parliament with their adherents,
adherents, that think to change these times, take heed they be not found to be the Antichrist.

But these men will object against the observation of these Feasts, and especially of Christmas, that they know not on what day of the month he was born and, therefore why should they observe the 25th. day of December for the day of his Nativity? Or if it be true, that he was born on that day, yet they have no Precept in all the Scripture that they should cease from their vocation, and keep that for an holy day:

To the first part of this Objection I shall but briefly answer, by demanding of thee, Why dost thou, with all other Churches in Christendom, observe the year of our Lord's Incarnation, when the Angel saluted Mary, and the Word began his Incarnation in the womb of the blessed Virgin, to begin on the 25th. day of March; if thou dost know, that he was not born on the 25th. of December? Dost thou think the event either more or less time with her Child, than the usual and natural time of other women? And therefore if thou wilt change the day of his birth, change the day of his Incarnation in the womb of his mother, and let the year of our Lord, in all out deeds and writings be altered and begin on another day, which thou knowest to be a shorter time of his Incarnation than the 25th. day of March; for why should all our evidences be false and erroneous? Or if thou, my good Presbyterian, dost not think the 25th. of December, to be the day of his Nativity, why dost thou not inform us, for certain, on what day of the month he was born, that we may not neglect the duty, because we are not sure of the day? But you think it a sufficient excuse, wholly to neglect the duty, because you doubt of the day: And yet it might be a sufficient reason, to satisfy any reasonable man, (besides that John Baptist, who was born on the 24th. of June, that then was the longest day in the year, and just six months before the birth of Christ, as the Angel informed Mary), that according to the dates of their birth, Christ must increase and he must decrease; that the whole Church of God have unanimously observed this day constantly for the day of Christ his birth; and why shouldst thou think that Christ would all this while suffer his Church to be deceived herein, or that thou shouldst be wiser than the whole Church hath been for so many Ages together?

To the second part of thine Objection; that thou hast no Precepts in Scripture to observe this day, I confess it; and how many things dost thou, not only in natural but in ordinarie affairs, but also in and about the Service of God, that thou hast no Precepts for them in all the Scriptures? For where hast thou any Precept, to keep the first day of the week for the Sabbath? To receive the Sacrament of the Lords Supper, once every month? To preach twice every Lords day? To build a Church in such and such a place? To make the Sermon so long as thou dost? The People to meet in Church twice a day and no more? And the Service to be on such hours, and no other? And the like? For, though God accepteth of no such Worship, Will-Worship, but will have the substance of his Service to be, as himself prescribeth: Yet, wilt thou have God to fet thee down ever a particular circumstance and pun it in and above his Service? Hath he not left Teachers and Governors over his Church, and given them both a power to do, and a Command, that all things should be done in Order, and as they should be done in the Church of God? And if Christ hath left this power with his Apostles and their Successors, the Governors of his Church, to fet all things in Order, touching his Service, in respect of the times, places and manner, and they have ordered it, from the beginning, that this 25th. day of December should be kept holy for the remembrance of the blessed birth of Christ, and the whole Church have ever since observed the same, Why shouldst thou deny this power unto them, and disobey their Order? Or who, but the Antichrist, would speak against the same, and he, that would have thee, as well to reject Christ himself, as to neglect the day of his Nativity?

Thus you see how illustrious Amphilochus (for so Epiphanes signifieth, though he was indeed, as the Holy Ghost tellith, a vile person) doth antedate the Saint-like Anti-christ in all acts; and I could proceed further in the parallel, and especially in the time of their continuance and their judgments, which do immediately follow, ver.26. but that I had rather pass before my Book doth dwell too big, from the times and the shadows that the Prophets shew us, unto the plainer testimonies of the New Testament and the Apostles of Christ, that do so clearly demonstrate, and supremely paint...
paint out the Antichrist, that the true Saints and Servants of Christ, which desire to know him, and would not be over-awed with servitors, nor over-joyed with simularies and great promises, nor yet blinded with worldly love, might well and easily understand, who he is, when they see him, to have come into the World, that so, they might flee from him and not be seduced by him; for though that these things which Daniel speaks of the little horn, which was Antiochus, may, in some sense, be applied, by way of Analogy, as the type, to the doings and proceedings of the Antichrist; yet I think rather that all Daniel's Prophecies, and their relations, should more properly, and in their first aspect be confined to the Jewish Church, and their extent to the death of Christ, the destruction of that Temple, and the dissolution of the policy of that people, than reach any further, to express the same and the accidents that should betfall into the Gospel Church, that were designed for the Apostle to express; and especially, because that, as we say of Similarities, so it may be said of Types and Symbolical Divinity, they do not universally in all points hold paralle, nec sive argumentativa, as the Schools do speak, and as I said before, neither are they for sound proofs; therefore I will proceed to the plainer and fuller description of the Antichrist by the testimonies of the New Testament.

CHAP. V.

Of the special particular sin, that is the proper sin, and peculiar only to the Antichrist, and to none else; and the sin that is most destructive to Mankind, and most hateful unto God; and what is meant by the Antichrist his exalting himself above all that is called God, and that is worshipped, and of his sitting in the Temple of God, as God.

2. Having waded through the Enigmata's of the Prophets, we are come to the transparent evidences of the New Testament, that do foretell us of the coming of the Antichrist, who, as he should fulfill the Prophecies of Zechariah, by following the steps and doings of that foolish and idol-shepherd, and like wise the Prophecies of Daniel by his imitation of the wicked acts of Antiochus; so he shall accomplish all the Prophecies of the New Testament that do concern him; and shall do all the impieties and the tragic acts, that the Prophets of that Testament do foretell us, that he should do.

And all the evident and unquestionable Predictions, that we find set down concerning him, are set down only in three several places, and by three especial Instruments of the Holy Ghost; that is, St. Paul the Apostle, St. John the Evangelist, and he that goeth under the Title of John the Divine, which was indeed St. John the Apostle; for that place of St. John, alluded by Bodelerine, doth not mean the Antichrist, but any other false Christs, such as Judas Galilean, or Thammas, or Barchochebas, or the like, that should come as a Christ in his own name, as I shewed you before; and the Predictions of Christ, in the 24th. of S. Matthew, are not properly to be referred to the Antichrist, but to those false Christs that should come to deceive the Jews, and those false Prophets and Pseudo-Apostles, the Professors of the Antichrist, that should come towards the end of the World, to seduce and to deceive the people; and therefore I shall only pass over the places of these three describers of him; and the first place that properly concerneth the coming of the Antichrist is in 2 Thes. 2. where S. Paul describing him, as he was the best Scholar, and more learned in the Arts and Languages than any of all the Apostles, so he doth more signify and evidently shew him than any other; he sets him forth as a City upon a hill, that all men may see it, and makes him so visible and so intelligible, by that palpable mark and proper more and badge, that he falieth on him, that he might easily be known, when men do behold that mark, and observe that note and badge which the Apostle layeth upon him; for he saith, he will be an egregious sinner, that is a furious and egregious sinner, and tran-
before this time not Discovered.

trancendent, above all other sinners; and therefore the Apostle termeth him, 
below: nor the pious, that most wicked sinner, and more wicked than any other, faith 
Tirinus; totius peccatoris desiderium; that is, wholly given over to sin, as having his heart 
and his hands eminently sinful, as our Learned Zanchius faith; for as Christ is another 
omnibus santiis, better and holier than all the Saints; so the Antichrist will be poor 
omnibus malis, worse than any of all the wicked men, faith Aquinas; infamier secol- 
fius, nobly wicked, faith Marcellus; worse than Ahab, that told himself to work 
wickednes. And Cornelius a Lapide faith, the tricks and fallacies of the 
Antichrist to get Profeleites and followers after him, to effect his wickedneses are six-
fold:

1. A seignent and diſembled Sanctity, to be well thought of by all men.
2. Smoothneſs of Language and fair ſpeeches, to gain love and favour.
3. Wit and Eloquence, to perswade men to aſide and to affit him.
4. Large promises and great gifts, to win them unto him.
5. Signs and wonders, all pretended to be done from God, to draw men to a good 
belief of all his actions.

And if all these cannot serve the man, to make men to become his adherents and 
affitants; then,

6. Terrors and torments must do the deed; and it is demanded, If this sixfold 
Art was not most exquiſite in the Presbyters and the prevalent faction of the long 
Parliament? But to go on, to shew you the sins of the Antichrift, Arinna, as E. H. 
quorēth him, doth thus paint him out, saying, Invadet imperium Antichristus, ac 
dominabitur titulus justae poſſessionis, ac veræ pietatis; sed ubi revelabit capera publica, his 
notis ornabitur, quas Apoſtolus hanc tribuit, videlicet, homo peccati, filius perditionis:

Upon which words of Arinna E. H. doth thus paraphraſe, that the Antichrift is E. H. De Ant-
called the man of sin; because he is the Protetor and Patron of many groſs sins; he 
rollates Idolatry and Rebellion; he invadeth Kingdoms, and under pretence of setting 
up Piety, and promoting Sainſhip, he takes possession of the Throne; (as if he were 
the right heir thereof) and none is so great a Sainſ as he, if you will believe his words, 
or the flattering Titles of his Followers, that adorn him with most goodly Eulogies; but 
when he shall begin to appear publikely, that is, to be revealed, as the Apostle faith, 
and to be made known by his marks and sins unto the Saints, he iball have none 
other ornaments to put on, that is, from those Servants of God, to whom only he shall 
be revealed, but what the Scripture gives him, that is, the man of sin, and the Son of 
pérdición: (which is the Title of Judioa, that betrayed his Master, his King and his 
Saviour;) and what we read in the Revelation, the beast that ascendeth out of the bo-

Adorned, that will make war with Gods Witnesses, that is, the Magistrates, and 
the Governors of Gods Church, the faithful Patiors and Preachers of his Word, and 
will overcome them and kill them, and of whom the Holy Ghost principally faith, He 
that is unjust, let him be unjust still, and be that is filthy let him be filthy still, and never 
go about to strive to make him clean; because, it is but left labour, Aristipus became, 
ro waif a Blackmoore, to make him white: And fo it is to seek to amend that man of sin, 
and all his wicked followers, that think themselves better and more righteous than 
all others; and therefore, as our Saviour faith, that the Publicans and harlots shall 
go into the Kingdom of heaven, ( that is, be sooner converted) before the High 
Priests and the Pharisees, that think themselves to be the only Saints, and the bringers 
of others into heaven; to the Drunkards, Sweaters, Whore-mongers, Sabbath-
breakers, Robbers, and the like lewd liuers and proflante perions, may be sooner 
converted and brought to repentance, than this hypocritical Saints, and those Sain-
λέγ sinners, that think themselves most wise, and more holy than all others, and 
from this confidence, do act all the Villanies, Cruelties, and abominable Impieties 
against the Service of God, and do such intolerable injuries to the Servants of Christ 
as that greater cannot be devised.

Thus you see, how this man of sin is deſcribed unto you by these Learned men, 
for a most notorious transcendent sinner; but all this while, it is not agreed upon 

The sixfold 
art of the Ant-
christ.
of all sides, whom the Apostle meaneth in this place by this man of sin; this should be such an extraordinary sinner; for Dr. Hammond and some others would have us hereby to understand Simon Magnus; because that Justinus, Ireneus, and some other Authors do avouch, there was a Statue erected unto him, and an Altar, with this Inscription, which was Simonis Sanco Deus, to Semo Sanctus the God: for so Varro, that was most skilful in the Roman Histories, faith, Inter Deus Romanorum, non obscurus fuit Deus Semo, qui & Sanctus appellabantur: Among the Gods of the Romans, the God Semo, which was also called Sanctus, was none of the obscurest or meanest God;

And therefore, others, as the Commentator upon this place, conceived to be Hugo Grotius, perceiving this mistake of the Greek Interpreters, doth understand Caius Suetonius to be this man of sin: of whom Suetonius faith, Nec Servum meliorem ullum nec detestorem Dominum fuisse: There could not be a better Servant, or Subject, than he was, and a worse Lord or Master; could not be found: So that he was brought forth, as it seemeth, Ut offendas, quid summa vita in summa fortuna posset, that in him might be seen, what the greatest vices, or the most vicious men might do in the highest fortune, as Seneca writes of him unto Albinus. And it is true, that Caligula was injurious to the commonwealth, a most notorious wicked Emperor, yet nor meant here by the Apostle under the Title of the man of sin, as Macrobius and Cæradotus prove at large, and do shew, that the best of all Interpreters both Old and New do attest, that the Apostle meaneth the Antichrist, that should come into the World a little before the End of the World, and not any of these Antichrists that came so soon as the Apostles time.

But though we cannot, digito demonstrare & dicere, hic est, name the man, and say, This is he; yet, from Daniel's explication of the acts of Antiochus, and from these Comments and Paraphrase of the aforefaid Divines upon the words of S. Paul, you may, as Moses did from Mount Nebo, view the Land of the Canaanites, behold some of the sins of the Antichrist, and thereby have a shrewd guess who he is: For that collected multitude, and pack of wicked men, which, as I shewed to you, must be underfoot by the Antichrist, shall, as you have heard, oppose the Kingly Government, protect Rebels, Heretics and Blasphemers, tyrannize most lawlessly over Gods Servants, usurp the supreme Authority, change the Laws, the Times and the good Customs of the Saints and People of God, subdue three Kings, or Kingdoms, suppress the Governors of Gods Church, and the Preachers of his Word: and do all this, and the like feats, upon presence of Zeal, to propagate the Gospel, for the honour of God, and the service of his Son Jesus Christ, even as Christ hath formerly told us, by his Apostles and Prophets, that the Antichrist would do.

And if you have observed any collected multitude, to have done these things, you may know what to judge, though you may not say what you think.

And though these demonstrationes are very plain, yet methinks I do observe somewhat in this description of the Antichrist by S. Paul, that I find not observed by any of the Interpreters, that I have read: fave what is briefly touched by E. H. in Pag. 76. De Antichristo. For the Apostle in this Character of the Antichrist, seems to set such an astrabisme, or, as it were, a dfath with his pen, whereby he should be made most palpable unto our hands, and most visible unto our eyes, if we would but diligently observe it, we should not miss to know who he were: For,

1. The Apostle, speaking of the wickedness of this Antichrist, speaketh in the singular number, and calleth him, non absumus, et non absumunt, et absumit, the man of sin, and not the man of sins; which expression, (besides the Hebraisme, that
That after this time not Discover'd.

that signifieth, he should be a very sinfull man, as the child of death, signifieth one that is defined and condemned to death, doth most certainly give us to understand, that the Apostle meaneth, that the Antichrist should commit some singular peculiar fin, that should only and properly be the fin of the Antichrist, and of none else: And therefore,

2. To inforce the particularity of his fin, his proper and peculiar fin, the Apostle doth not simply lay, that he should be ὁ ἀντίκηρος ἡ ἁμαρτία, the man of fin, but with the Article of a special designation both of the man, and of the fin, that you might take notice as well of the one, as of the other, he faith, he should be ὁ ἀντίκηρος ἡ ἁμαρτία, the man of the fin, or, the man of that fin, by which fin he may undoubtedly and apparently, as by a proper badge and character, be known to be that great Antichrist, that should come into the world, when as he only committeth that fin, which none but he did ever commit the like; for as ἡ ἀντίκηρος ἡ ἁμαρτία signifies God, King, and man, that is, any one of them, indefinitely; but ὁ ἀντίκηρος ἡ ἁμαρτία, and ἡ ἁμαρτία do determinately note forth unto us this particular person of God, or King, or man; because, as I said before, out of Epiphanius, the Greek Articles contrahunt fignificationem ad rem certain, leave not the thing they spoke of, like an individuum vagum, but do tie the signification to a proper and certain thing; fo ἁμαρτία signifieth any one fin, whatsoever; but ἡ ἁμαρτία notheth, and pointeth out, this very particular fin; and not another.

And therefore, they that would know who is the Antichrist, must consider and inquire diligently after these 2 special things.

1. What fin is that, which is the formalis ratio, that gives esse, the very being unto the Antichrist, and by which fin, he may be undoubtedly known to be the Antichrist; and without the committing of that fin, no sinner, be he never so great, or tainted, with never so many sins, can properly be said to be this great Antichrist;

2. If we can finde the fin, that makes the great Antichrist, we are in the next place to enquire and search, whom we can finde, if we can finde any, that have committed that fin; and when we have found the fin, and who hath committed that fin, if we can finde them, we have found out the great Antichrist, that is spoken of by the Prophets, and hath been long expected, and much feared by the Church; for, as John Baptist faith of Christ, I knew him not, but he that sent me to baptize with water, said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he, which baptizeth with the Holy Ghoff, and is the Messias, and the Christ: fo whosoever committeth this proper and peculiar unusual fin, the fin of the Antichrist only, the same is he; because the Antichrist only is the man of that fin, that is, which only committeth that fin, and none else but the Antichrist committeth it.

Then we are to ask, and seek, and to search diligently, to know what fin is the proper and peculiar fin of the Antichrist: and I shall, with the help of God holy Spirit, do my best to finde it out: and I am sure this fin of the Antichrist is like the Antichrist himself, a most notorius, eminent, and transcendent fin, unheard of among the Heathens, unknown in the world, and uncommitted by any other sinner, until committed by the Antichrist; and a fin when it is committed, so perspicus to all mens eyes, as is the beacon upon a hill, so destructive unto mankind, so odious, so abominable, and so hateful in the sight of God, as that no other fin whatsoever, is altogether so destructive unto mankind, or so hateful unto God, as this sin of the Antichrist; for it is a paradisus among the Philosophers, and much more among the Divines, to say, that all sins are equal, when as, this sin of the Antichrist is more detestable in the sight of God, than any other sin whatsoever, as I hope to make it very plain unto you, before I have done the canvassing of this beast.

And what fin may that be, which is so transcendent, so destructive unto man, and so odious unto God, as none more?

May it not be the fin against the Holy Ghoff? which is, a known, wilfull, malicious, total, and final Apostacy from the formerly professed truth of the Gospel, and faith of Christ, and a perpetually persecuting of the same, insipidently unto the end, with a most obstinate refusal of all grace; and a despair of all pardon from God: Surely this must needs
The great Antichrist Revealed,

1. Not the sin against the Holy Ghost.
   1. Reason.
   2. Reason.

needs be a most houmous sin, and I believe the most hurtful and destructive to the sinner that commits it of all sins; because, as our Saviour faith, it shall never be forgiven him, either in this world, or in the world to come: yet I am persuaded, this is not the sin, that is most destructive to mankind, and most hurtful unto God, or, that is the proper sin of the great Antichrist;

1. Because many others, besides the Antichrist, have, in all likelihood, committed this sin, and the sinners, as may be feared, and are suspected for such, as was Julian, Spira, and the like, are registered unto us in good Authors.

2. Because they that commit this sin, are altogether unknown unto us to be such sinners, that it is too great a presumption for any man to say, such a man hath committed the sin against the holy Ghost: and therefore, we can but fear, and are not certain, that either Julian the Apostata, or the despairing Spira, have sinned the sin against the holy Ghost; and therefore this sin is not the sin whereby the Antichrist may be known; his badge and character must be more perpicuous: And

2. Not the sin of Idolatry.

In the 2 Com. Exod. 20. 1-17. In the 2 Com. Exodus, de idolatr. L. C. 3.

What shall we think of Idolatry, which is, either the taking of that which is no God for the true God, and the giving of the service and honour of the true God to those false Gods, which are but idols of stocks or stones; that, as the Apostle faith, are nothing, and therefore deserve no service, nor any honor in the world; or else, the giving of a false worship of our own invention, unto the true and ever living God? without question this is a very houmous sin, and such idolaters are rightly termed the haters of God, and no doubt but very hurtful unto God, as himself professeth in several places: yet this sin, which was not known in the world, &que dum Nimi parentis Beli idolam erigit, for 2000 years together, is not, as I believe, the sin that is most hurtful unto God, or most destructive unto mankind, or the proper and peculiar sin of the Antichrist; because thousands are guilty of this sin, and most of us more or less are offenders in this point, when some make gold to be their God, and others make a God of their belly, and the like.

3. Not the sin of Infidelity, or of Blasphemy.

1. Reason.
   2. Reason.

But the highest and the worst kind of degree of manslaughter or murder, which is,

1. Most destructive to mankind.

All mortal things fall out by chance? I Answer, that this sin of Diogoras, that is said, to be such a fool, as to deny, there was a God, and of the like fools, and prophan Atheistis, is a most fearfull sin, and most damnable to them that suffer it, and no doubt but harboured continually in the hearts of the Antichrist, or else he would never be such an adversary unto Christ, and so fearful of his God: yet I say, this sin is neither the sin that is most destructive to man, and most basefull unto God, nor the proper and peculiar sin of the Antichrist, that is here meant by the Apostle.

1. Because that this sin, which, as the Prophet saith, lurketh in the heart of the fool, cannot be so easily discerned by us, but is only known to God; and

2. Because that if this sin were the proper and peculiar sin of the Antichrist, we should have more than 10 thousand Antichrists in the world; and the very like may be said of the sin of Blasphemy, and of many other fearfull sinnes.

But, supposing over all these, and all the rest of the most abominable and fearfull sins, that may be all accumulated in the Antichrist, and yet are not the proper sin of the Antichrist, whereby he may be known to be the Antichrist; I say that his proper and peculiar sin, that is, palpable, visible, and sensible to us all, and is most destructive to mankind, and therefore most basefull unto God, is the worst and highest degree of manslaughter, or the malicious killing, and unjust murder ing of such an innocent person after so vile a manner, and for so base an end, that as a worrier and a foullering away of mans life could not be committed: this is the sin, that I conceive to be that sin, whereas the Apostle faith, the Antichrist shall be a murderer, the man of the sin: For,

1. It is apperent, that the greatest mischief that one man can do unto another, is to take away his life, as Cain did Abels life; with bloody hands; for, though he should take
before this time not Discovered.

take away all my goods; yet I may get more, as Jotham did, after all was taken from him; if I be slandered, and falsely accused, as Joseph and Susanna were; yet with Joseph and Susanna I may recover my reputation again; if I be cast into prison, yet at last with Manasseh I may be set at liberty; and if I be banished my Country, yet with the Israelites I may live to return out of captivity; but when I am killed, and my life is taken from me, there is no hope of recovery, quia ab inferis nulla redemptio; there is no return from the grave; this is a wound that cannot be cured, and a mischief that cannot be paralleled; for now I can neither serve God, nor will give him thanks in the pill, nor help my friends, nor do any good unto myself; and therefore the Lord Num. 35. 33.

faith, that blood defiles the land, and the land cannot be cleansed of the blood, that is thus unjustly shed, but by the blood of him, or them that have shed it.

2. It will appear unto you, how odious, and how abominable, any, the least unjust killing of a man is in the sight of God, if you consider what you may finde in the 3. unto God, Book, and the 2. Chapter of the true Church, where the baimens of this fin is treated of at large, as to abreviate the summ thereof, that it is 1. A fin against nature, which many other finnes are not; because every creature 1. Against loves his like, & saith inter sese convenit uritus; and as the natural faith, serpens serpem nature, non ladis, one serpent will not sting another, neither will the very Devils kill one another.

2. It is a sin against reason, which faith, that every man should do to another, as he would have done to himself, and no otherwife.

3. It is a beastly sin, quia sierina rubies off saignius & vulnera lateri, it is a point of; A beastly savage cruelty to delight our selves with the wounds and blood of others, faith fin.

Seneca.

4. It is a devillish sin, and a sin of the Devil, who, though he be not termed an adulterer, or idolater, or a covetous person, nor incited men to these sins, for many years, as, no to idolatry, untill Ninus set up the image of his father Nimrod, as some say, otherwise called Belus, by the Gentiles, &c. of Belus the son of Nimrod, Ezech. de idrolar. l.c. 3; as others say, for an idol to be worshippd, well nigh 4000 years after man was made; yet our favour faith, he was a murderer from the beginning; because it was he that murdered our first parent, and made them liable unto death in paradise, and it was he that taught Cain to kill his own brother Abel.

5. It is not only one, but it is also the first, and the greatest one of those crying sins, 5. The greatest that are once so called in the Scriptures, because they do continually cry and call for the 4. vengeance against the transgressors; and fly with the foules of them, that were slain for crying finnes, the word of God, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? for the other three crying sins, that is, Sodomy, oppression, and detaining of our servants wages, they are but parts and parcels of this great crying fin of murder; because that in Sodomy that food is spilt, which might have been the master and subsistance of the human flesh and blood; and by the other two, that is, oppression, and wages detaind from the labours, the life of the oppressed and poor labouring man, is made to languish, and to be shortened by little and little, for want of means; because the life of man, and the means to maintain that life, are like ens & humano, quando conversibles, equivalent; and therefore the wise man faith, The blood of the needy, is thy blood, that defendst them thereof, is a man of blood; but in murder, and the killing of a man, root and branch, and all the tree, seed and fruite, is wholly destroyed, and cut down all at once.

6. It is a fin, which produceth that irregularity, that although the finners should truly repent, and have their finnes pardened by God, which is but seldom seen, that they do; yet they cannot promulge, be advanced, or proceed on in Gods favour, and be so acceptable in Gods service, and for to do him service, as any other finners may be, upon their repentance, as it appeareth plainly, by what the Lord faith unto David, that otherwise was a man according to Gods own heart; and had heartily repented, and made 7 penitential Psalms, for his murder; then shall not build an house for my name, because thou hast been a man of war, and hast shed blood, not only the blood of Uriah, but also very likely the blood of others, that were innocent in the wars, as M
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7. The adoration of this sin is seen, by the punishment that the most just God imposed on this sin: For when Cain slew his brother, the Lord said unto him, the voice of thy brother's blood crieth unto me, that is, the voice of the blood of thy brother. For it is in the original, that thou hast shed, that is of all the blood and progeny that should have sprung from Abel, to have replenished the earth, if thou hadst not shed it; doth most justly require, that I should take vengeance on thee; therefore, thou art cursed from the earth: And this his curse was so great, and of so large extent, that it reached to the very earth that bare him up: and therefore the Lord added, when thou tillest the ground, it shall not henceforth yield unto thee its strength, a forger and a vagabond shall thou be in the earth: which seems to be a most heavier sentence inflicted upon him, for killing his brother, than that which was imposed upon Adam: for offending God's own Majesty, though there was a straight charge and a Commandment, so ruinous or to Adam, that he should not eat of the forbidden tree, lest he die: and as yet, no precepts given, to forbid the shedding of mans blood: For,

2. God doth not say to Adam, thou art cursed for thy sin, but cursed for thy sake; but unto Cain he saith, thou art cursed from the ground, as if he had said, the curse shall not fall to the ground, but it shall light upon thine own head.

3. He doth not say to Adam, when thou tillest the ground, it shall not yield its strength unto thee, but thorns and thistles shall bring forth unto thee, that is, naturally, and of its own, which if thou hadst not sinned, would of itself have brought thee, all sweet and pleasant fruits, shall now bring thee nothing else but weeds and noxious flowers; but unto Cain he saith, when thou tillest the ground, and makest it fruitful, but it shall not yield its strength unto thee, so that the unjust judgment of a well filled and well manured ground, is the punishment of Cain's murder, and an additional curse, to that, which was formerly imposed upon Adam.

3. He doth not say to Adam, that he should be a vagabond, and have no resting place upon the earth, but that he should eat his bread in the sweat of his face, until he should return to the earth; but unto Cain he saith, a Fugitive and a Vagabond shalt thou be in the earth: And therefore Cain, that knew well enough his Father's sentence before, and now hearing his own sentence, so far exceeding his Father's punishment, crieth out, my punishment is greater than I can bear.

4. And yet it is no marvel, that the punishment of this sin of murder should seem greater than the punishment of Adam's sin, or indeed of any other sin whatsoever; for in nature, let reason show you, who doth offend you most, he that disobeys your voice and breaks your Command, or he that seeks by all that he can, to take away your life? And in Adam's sin, and in all other sins, that are but the transgressing of Gods Command, it seems to be a leaving of the Being of God, or the suffering of God still to be a God; as in the great sin of Idolatry, though we make an idol, which is a thing that hath no being in the world: as St. Paul saith, to be our God, and fall down and worship that no being, with that worship, which belongeth to the true God; yet we do not thereby seek to annihilate and to destroy the Being of the true God, we only rob him of his honour, but we seek not to take away his life, we leave him still to be a God, though we serve him not: But in the murdering of a man, we do what lists us, to destroy and to bring to nothing the very Essence and being of God; because we deface and destroy the Image of God, when as God himself is invisible and incensurable, and in nothing of all the things that he made, so plainly and so exemplarily to be seen of us, as in the face of man, and therefore of all the creatures and of all the things that are, man above is said to be principally the image of God, and in that respect, chiefly, to be respected and cherished, and not to be murdered or killed; because that, in the Image of God, God made man.

And therefore be that idle man, doth, to the injury of his best endeavours, his very best to yield God: because he defrayeth his Image, when he can do nothing else, nor come at any thing else of God, but his Image: And if as our adversaries...
adversaries do say, the service done to a dead Image, which is no where commanded by God to be done, doth presently round, and prototypo, to the Person represented by the Image: Then certainly we may be much surer, that the defacing of God's Image, as is typified by the Image of man, whom God doth most earnestly command us to love, and so straightly prohibitory to hate, must needs be a dishonour of God himself; and all the injuries and contemptus that are done to this Image, do presently redound to the very Person of God: And the City of Thessalonica, besides many others, can well tell thee how severely the Emperors punished the abule, that was done to their Statues or Images, when they esteemed the dishonour that was offered unto their Images, to be as Transgressions committed against themselves.

8. This sin of murder and killing of a man, not only defaceth the Image of God, but also robbeth God of his Temple, which is sacriledge, and thrusteth God out of his House, and maketh none account of, but trampleth under his feet that creature, which God did so highly esteem of, and purchased at so high a rate, as with his own blood, and with no less than his own death. And in a word, this unjust and malicious shedding of mans blood, to death, is so odious, so hainious, and every way so horrible a sin in the sight of God, as that it is impossible for me, had I the tongue of men and Angels, to express the vindict and the exceeding heinousness of the same.

And therefore God, to shew unto us, how hateful this sin is in his sight, doth immediately after the Flood, give this great and straight Commandment, and the only Commandment that he giveth, to all the Sons of Noah, to abstain from shedding of mans blood, and he doth so paterially, and with such terrible threatnings, express the punishment of the Transgressors, as I know not the like of any other sin in all the Scriptures, saying, surely, that you need not doubt of it, at the hand of every beast will I require it; and though the beasts be void of reason, or understand not what they do, yet will I not hold them guiltless, if they shed mans blood: and therefore much rather and far sooner at the hand of man, and at the hand of every mans brother will I require the life of man: And for the due observance of this strict account to be made, for the taking away of mans life, he appointed Kings, and gave them authority to appoint Magistrates under them, to take care and to see that whatsoever the death of mans blood, by man should his blood be shed, that this sin might never escape unpunished.

And the reason why God is so severe in the punishment of this sin of man-killing, is here rendered, and ought to be well considered, videlicet, for that in the Image of God made be man; and so whatsoever killeth a man, except it be whom the Law of God and the Law of the Land requireth to be killed, is guilty of destroying the Image of God: and God cannot endure, to have his own lively Image, which himself hath made, and no Painter nor Angel could make the like, to be defaced: And therefore also, when God gave his Laws to us on Mount Sinai, the first Commandment of all that do concern our duty towards man, after the duty that we owe to our Parents, that bring us into the world, and do bring us up, and feed us, when we could not feed our selves, is, Thou shalt not kill.

And truly in these respects, and for the foresaid Reasons, I, for mine own part, do so far hate and detest to kill any man, (except it be for such a necessiety, as compelleth me, to save mine own life, rather to kill him, that maliciously seeks my life, than suffer my self to be killed;) that I had rather do any servile work for my food, for a penny a day to buy bread, than to receive the greatest Salary, honour and preferment, that the world could confer upon me for killing men: And I believe St. Gregory was not of any other mind than I am, or not far from this mind, when he said, Si in mortem

Longobardorum me miserece valuisse, hoc die Longobardorum gens nec regem nec ducem habe

res: sed quis Deus simus, in mortem misericordia honestia me miserece formidis: that is, If I might have my will, to be the death of the Longobards, or if I would have them dead, the whole Nation of the Longobards should have neither King nor Captain at this day: but because I fear God, I will not with the death of any man, but I tremble for fear of being the death of any man: And he that fears God, will certainly with St. Gregory,
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be very much afraid to join himself to any man's death, but will study by all means, vacans cedis habeant manus, to keep his hands stem from all blood, especially the blood of innocents.

And so you see, how unnatural, how unreasonable, how devilish, how base, how baseless, how inexplicable, and how hateful and detestable in the sight of God is the murdering and killing of a man, which is the image of God. And,

Yet you must know, that not the simple and single murdering or killing of a man, is the sin of the Antichrist; for if that were his sin, we should have 10000 Antichrists; and therefore it could not be his proper and peculiar sin, when that sin is committed by so many; but his sin is such a murder, and such a killing and slaugthering of a man or men, as comes to the sun, the very height and highest top of this mischief, so high as none other man committed the like murder: For this sin of murder and man-slaughter, is like a huge and mighty tree, that hath many branches and branches, or rather like a long ladder that hath many steps, before you can come to the top of it; and the highest degree of this mischief, the uppermost stage in this ladder, and the worst kind of all the many many kinds of murders and man-killing, is the proper and peculiar sin of the Antichrist, which since the death of Christ, never any man, nor any degree of men committed, but the Antichrist.

And therefore, that we may more perfectly see, and the more plainly understand the sin of the Antichrist, we must untwist the cable and unfold the multiplicity of this many-headed monster, the murdering and slaugthering of a man. And,

Two kinds of homicide or man-killing.

1. Lawful.

The one lawful, and required by God himself to be done, as of those that maliciously kill any man, or those that prove Traitors, Idolaters, or any such high transgressors of the Law of God, or of the Kingdom or Commonwealth, that enjoin such penalties upon such obstinate and great Offenders, as will not submit themselves to observe the Law: And this kind of man-killing comes not within the sphere and compass of my discourse, neither is it the sin of the Antichrist, nor any ways, if rightly done, displeasing, but most acceptable in the sight of God.

2. Unlawful

Three ways.

1. With the heart, and this is very bad.

2. With the Tongue, and this is far worse.

3. With the Hand, and this is the worst of all.

We may kill our neighbour, in our heart and with our heart, four special ways.

1. By Desire.

2. By Envy.


4. By Hated. For,

The Prophet faith, the Lord abhorreth the blood-thirsty and deceitful man, that is, the Lord hateth him, that desireth and longeth after a man's death, as he that is thirsting, desirous to drink: and I fear that too many are guilty in this kind, the Lord reprobates our desires.

2. Our Saviour faith, Whosoever is angry with his Brother without a cause, he shall be in danger of the judgment; and therefore we should study to suppress our anger, which is a sin, and doth rest in the bosom of fools, faith the wise man.

3. The Apostle speaking of the wickedness of the Gentiles, faith, They were full of envy, murder, debate: And the wife man faith, alas alium per invidiam occidit; one man slayeth another through envy; as Cain through envy slew his own Brother Abel: and the Jews through envy crucified our Saviour Christ, and therefore prefer, quia malumrum invidere quum credere, they preferred faith St. Cyprian, because they chose rather to envy him, than to believe in him.

4. St. John faith, that whatsoever beareth his brother is a man-slayer; and the Lord faith, thus shall not have thy brother in thy heart: For as he that looketh on a woman to lust after her, hath committed adultery in his heart, so he that beareth his brother, hath killed him in his heart.
2. The Tongue killeth many men, and killeth them many ways; yet, phatus lingua quam gladio persorve, the Tongue hath slain more than the Sword; for as S. James faith, the tongue is a fire, and a world of wickedness, it is an unrighteous, full of deadly poison; and the Son of Srah faith, It hath destroyed many that were at peace.

And the Tongue, besides those that it killeth by bearing false witness against them, as the men of Belial did against Naboth, and the Jews against Christ, killeth men two special ways.

1. By Flattery. 2. By Detraction. And,

1. S. Augustine faith, that Pla noce lingua adulatoris, quam gladius persecutoris; the Tongue of the Flatterer doth more mischief than the Sword of the persecutor; and Anisthenes was wont to say, It was better for a man to fall into no, among Ravens, than to xoked, among Flatterers, that do slay men in their faults.

2. The Prophet faith, Vors detractors fuerunt in te, adeffundendum sanguinem, and the Tongue, besides those that it killeth by bearing false witness against them, as the men of Belial did against Naboth, and the Jews against Christ, killeth men two special ways.

- By Flattery. - By Detraction.

And these murders and killing of men with the heart and with the tongue are but steps, stairs and progress, to the murder of the hand: For first we begin to dislike, and to dislike the man; then we grow angry with him for some thing that displeaseth us; and if he hath any virtue, or good part in him, or any honourable place, or preference, or any love and good opinion from the people, then presently we envy him, and then hate him, and to hate him more and more; and now the Tongue will begin to play its part; and though in his presence it will flatter him, whom the heart detests; yet in his absence it will load him of scandalous imputations upon his person and upon his actions, even as Abdiel did upon the government of his own father, King David; and Maon against the Government of William the King of Sicily, and abundance of such varlets, as I could name, have done the like, against the Government of some other Kings and most excellent men.

And when those bloody-thirsty men have proceeded thus far, to envy his happiness, and to hate his person, as Cain hated Abel, and the way is thus made by scandalous sibertions and false imputations to make him odious and detested among the people, there wanteth nothing but the stroke of the hand to effect the tragic murder and killing of that man, whom they desire to destroy, be he King, Priest, or Prophet; for lo Zimri killed his King and his Master Eil; So Phecas slew his Master, the Emperor Maurice; So the Servants of King Amon flew their King and their Master; So Amon, Captain of his Guard killed his own King and his Master Xerxes, after he had retired out of Greece; So Bruni and Caffius with their Associates killed Julius Cesar; and so many more such wicked Servants have, by the foresaid steps, ascended to the slaugthering of their Kings and Masters, to teach the way for others, that would not be without presidents, so to do the like.

But here likewise we must well observe, that there are many kinds, and degrees and waies of this bloody sin, which is the actual killing of a man; and therefore we must look over those degrees and waies of murder, and the several kinds of this mean-killing, before we can find out the worst of them, which is the proper and peculiar fin of the Antichrist, and which is most hateful unto God: for the blood-thirsty murderer brings his design to pass by killing whom he hateth,

Either ☞ 1. With his own hands: Or, ☞ 2. By the aid, means and performance of some others:

1. Some are so impudent, and the fire of their malice is so hot, that they must pres-
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And that two waics.

1. Secretly by their Assasins, and those bloody butchers, whom they procure to be their Instruments, to bring whom they hate, to an untimely death. Or,

2. Publikely, by a Court of justice, which is to pronounce judgement against Malefactors, that ought to be put to death by the Laws of God and Man, and which Courts they procure to condemn, whom they have upon false suggestions, though the party be never so innocent.

The first way Richard the Third procured the death of his two innocent Nephews, the Sons of Edward the fourth; and Edward the Second came unto his death the same way, though it is not so well known who procured it; and so King David did the like, by causing Joab to be the death of Urieus, whom he ought rather to have rewarded, than to have murdered him; and so do all they that procure their wicked Instruments, to poison those whom they hate, as the Earl of Sommerset procured the Lieutenan of the Tower, Sir Francis Eleyon, to poison Sir Thomas Overbury.

And such secret contrivings of their intentions, are very fine shifts for Murderers and Malefactors to free themselves from blame, and from punishment; if they could as well blind the eyes of the All-seeing God, as they do many times the eyes of simple men; but though Davids hands were far from the Fall, and becomming free from the blood of Urius, that was slain by the Sword of the Enemy, yet God tells David, He was the Murderer; and his subtlety shall not serve his turn to wipe away his punishment; for as the Devil, faith S. Augustine, is said to be a Murderer, Non gladio armatus, non ferro accinctus, sed quis ad hominem veniendo, & verbum feminando occidit eum; not because he killeth with any weapons, Sword or Spear, but because he destroyeth Man by his wicked Counsels, and by flattering on others, his Instruments, to destroy him; and And therefore procul dubi decepcionem, faith the same Father, They are very much deceived, that think them only to be Murderers, which lay violent hands upon their Neighbours, and not them also, Per yorum concillium & fraudem, & horaionem, homines extinguitur; by whose counsell, deceit, subtility, peripatiation or procurement, any man is unjustly brought unto his death, whether it be suddenly by the Sword, or any other violent way, or lingeringly by poison.

The 2. way that the blood-thirsty murderers use to bring whom they hate, and would have killed, unto their death, I finde twice practised, and but twice, that they brought their purpose to effect, that I can remember, in all the book of God.

1. By a personal, and an inferior Court of justice, where one or 2. or very few judges are deputed to sit, and judge the delinquents that are brought before them.

2. By a national, and the highest Court of the whole Kingdom, where fis & medulla regni, the choicest Peers and members of the Common-wealth do sit, to judge, and to determine of the offences, and the grave affairs of the Kingdom.

And this is likewise done two waics.

1. By an inferior Court of Justice.

I finde, that the inferior Court of few Judges, did once condemn an innocent person unto death, in the holy Scriptures; for so you may read, how Ahab and Jezebel procured the Judges of Jezreel to condemn innocent Naboth unto death; and though we finde not such another presidant in all the Scripture; yet I fear that the like practice is used in many other places, where you may finde such an Ahab, and such Judges; but though Ahab thought he might with the herte, that commits adultery, and then wipes her mouth, and is clean, be freed from this fault, because his wife procured
before this time not Discovered.

proposed in, and the Judges of Jerusal did judicially, secondarily alleged & probate, condemn him to death; ye the Proflate tells Ahab, that God will condemn and punish him, and all his potteries, for it; for, in the place, where dogs licked the blood of Nabas, shall dogs lick thy blood, and God will bring guilt upon thee, and will take away thy posterity, and will cut off from Ahab him that purposes against the wall, and him that is free up and left in Israel; and so accordingly, Jehu caused the Rulers of Jerusal, the very same Town where Nabas was condemned, and likely, the very same Judges, that condemned him, to cut off the heads of 70 of Ahab’s children: And when he came to Samaria, he flew all that remained unto Ahab, until he had destroyed him, according to the saying of the Lord by his Prophet.

2. I have one other example in the holy Scripture, and but one that I can remember,...Eyhewherethenational Court, or the Synopcis and the Representative of the whole Nation, did thus, judicially, condemn an innocent person unto death; and that was, when the of Justice, Sanhedrim, or High Parliament of Israel, where the High Priest and the Elders were as chief judges, condemned out Saviour Christ, to death.

And I conceive, that the very like fin is the proper and peculiar fin of the Antichrist, What the proper that is, a judicial condemning of an innocent person or persons, their Superiors, (as per fin of the Christ was) unto death, and that by the Representative of a whole Kingdom; 1. Because no one man can commit this sin, neither Pope, nor Turk, when it is to be acted by the Representative of a whole Kingdom; therefore it can be no common sin, but a sin only proper to such a Court, when as no Court can commit it.

2. Because it is not usually done, when we cannot read in any History, since the times condemned Christ; to these our times, of any national Court, that agreed to condemn an innocent person or persons, their Superiors, unto death; therefore this sin is proper and peculiar to this Court, that commits it, when as no other Court in an other place, or at any other time, hath committed it.

3. Because that, if any other murder or homicide, be odious, and wicked, and dreadful in the sight of God; then certainly this judiciary murder, whereby the innocent person is not killed, as was Abell or Amasra, but is condemned to death deliberately, by a Court of Justice, as was Nabas by the Judges of the Judges, and especially by the Highest Court of the Kingdom, as Christ was by the Sanhedrin, and Parliament of the Jews, as Hierusalem, must needs be most transcedently abominable, and wicked, above all other kinds of murders whatsoever; for that this is not a single and simple fin of Homicide or murder, and shedding of man’s blood, to the defacing of God’s Image, which I shewed you was bad enough; but it is marbus complicata, a twifled, compound, multiplied sin of many many branches, so that, neither Cain’s malicious killing of his brother Abell, nor Judas sacrilegiously murdering of Amasra, nor Achasechel his immaterial particide of Semachieth, nor David’s greedy killing of Urnas, nor Bruth and Caesius conspiring the death of Caesar, nor Rich the 3. secre murdering of his Nephews, nor any other kinds of Murder whatsoever, can be near comparible to this; and so abominably odious, as this judiciary murder, which we read, by one single simple sin, even as one an infinite number of persons into a multitude of persons, and binds them all together, to be liable to the future judgment of the just God, and wrongs many more, whom this sin and malice cannot defile; for that hereby,

1. The fin of judgment is made the seal of wickedness, the shame of Satan, and The manifold of mischief of a judiciary condemning of an innocent person to death.

2. The persons here offending are many many perons, as, the Wintessey sotworn and perjured, the Jure corrupted and involved in the blood of the innocent, and in the fin of the Proflate, and the Judge or Judges Devils, that were Lyars, and murderers, as our Saviour saith, from the beginning, and they do here, by their unjust judgment, wrong.

f. The innocent person, that is condemned;

2. The place, that is abused and desfiled;
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And they that do all these things against Christ can be no other than the Great Antichrist.

1. Cast out of his throne of justice, and the Devil placed for a Judge in his stead.
2. He is made a liar to pronounce false sentence:
3. He is made that which is worse, an unjust God, to condemn an innocent person.
4. He is made a murderer, to kill a man, that by the Law deserveth not to die.
5. And lastly, He is made hereby a very Devil; for he that doth all these things, can be none other than the Devil.

And you know, the Judge standeth here, loco Dei, as God's Viceregent, and Deputy, in God's stead; and God faith of them, dixi dixi eftis, I said you are Gods, and commands the people to reverence, and to honour them as Gods; because they pothes the place, and execute the judgment of God; as the good King Jehoshaphat tells them.

Therefore this judicial condemning of an innocent man to death, doth, as much as lieth both in the Judge and Prosecutors, make the just God to be an unjust devil, which is far worse, than to angend him, or making him no God at all; because, as Plutarch faith, and proves it too, saeius est nullus deos esse credere, quam deos nonios: it were better to believe there were no God, than to believe that he is an unjust, and a wicked God; as it is more honor to think there was never such a man as Alexander or Julius Cæsar, than to think they were such savage men, and bloody murderers, and Caniballs, as would kill and eat their own wives and children;

And may not God therefore much rather say to such transcendent offenders, as he doth in a lower degree say unto the Jews, for separating by them that are not Gods, and assimilating themselves in the Harlot houses; how shall I pardon thee for this? as if the heinousness of this sin, of a judicial murder, and manslaughter, unjustly prosecuted, and sentenced to death, being far more odious than any of those times of the Jews, went beyond the understanding of the omniscient and all-knowing God, to finde out the way and the means to pardon it; especially, if you consider these four particulars, that are evidently to be seen, in the unjust judicial sentence, and killing of Christ, and in that sense of the Antichrist; killing the Witnesses of Christ.

1. The fact itself, which is not a private, but a public sin, not a safe, furious and precipitate manslaughter, but a solemn, deliberate unjust judicial murder, and defacing of God's image.
2. The sinner, or murderer, not a single person, as, Cain, or Joab, but a collected multitude of people, the nobility and gentry, and the Representative of the whole Nation.
3. The person killed, not our inferior, or subject, as Uriah was unto David, and Naaboth unto Ahab; nor our equal, as Abel was unto Cain, and Amasis to Joab; but our superior, our King, our father our Priest, and our Prophet, as Christ was unto the Jews; and as the two Witnesses of Christ are, whom the Antichrist will destroy.
4. The end, why these foul murderers do thus kill those eminent persons, expressed by our Saviour Christ in the Parable of the husbandmen, that killed the Kings son, that he was being the heir, and being killed, the inheritance might be their own; and they should rule and reign as Kings, and have all for themselves; that was their chiefest aim; for they had learnt their Poetry to make every Verse true, that endeth with, semper tibi proximus esto.

As,

The covetous and ambitious mans Poetry,

Comm. furis Felix, semper tibi proximus esto; Si furis Roma, semper tibi proximus esto; Si furis alibi, semper tibi proximus esto; Si tibi furores, semper tibi proximus esto; Si tibi sunt muti, semper tibi proximus esto;
before this time not discovered.

So their hate, their malice, and their murder, was not for the love of justice; to have sin punished; but for the love of themselves, that they might have the pleasure and the profit, for their iniquity.

And now, having passed through these particulars, and seen the highest step and staff of this ladder of homicide, and the worst degree or kind of murder, I say, the sin of the Antichrist is like the sin of the Jews in the condemnation of Christ; which was, an usurpation by Inferiors and Subjects; as the Jews were to Christ, of the highest Court and throne of justice, and hence judicially and most unjustly to condemn to death, and accordingly to kill and murder the most eminent person, their superior, placed over them by God, to be their King, to rule them, their Priest and Prophet to pray for them, and to instruct them, and all this under the hypocritical cloak and pretense of piety and Religion, but indeed to this end, that they might get the rule, Government, and Dominion into their own hands. And I conceive, the proper and peculiar sin of the Antichrist, that the Apostle mentioneth in this place, to be just like unto the same, and never committed, either by the Pope or Turk, or any other single person whatsoever, when it is to be done by a court, and a collected multitude of men, which therefore maketh the sin more odious and abominable in the sight of God, and of all good men.

And, if in all Aquinas Summes, or Antoninus his Titles, or in all the Tomes of Abelardus, or the mighty Commentaries of Cormelles à Lapide, or the painfull Works of Alstedius, or the Summes of Vices by Peralbus, or in and among all the beastly sins that Axorius in his moral Institutions, setteth down, or, as the Prophet Jeremi faith, Jer. iii. 26. Pass over to the Isles of Shittim and see, send unto Kedar, and consider diligently and see, if there be such a thing: or if you can finde in any Amber, divine or human, a sin more injurious to man, and more odious and abominable in the sight of God, than this, thus committed by the Jews against Christ, and by the Antichrist against the two witnesses of Christ, then will I retract mine Affertion, and submit myself to the correction of the Presbyterians, for misinterpreting this place, and mistaking this sin here meant by our Apostle.

But to justify my Collection, you may remember, how angry the Lord was, and how terribly he punished Corah, Dahan, and Abiram, with such a punishment, as the like is not found in all the book of God, for despising their Superiors and Government, and refusing to yield obedience to Moses and Aaron, in, but giving seditious and scandalous words unto them, and saying, when Moses called them, we will not come up: how angry then, and what punishment, think you, would the Lord have inflicted on these rebellious Subjects, if they had most wickedly, and thus hypocritically, as, I now shew you, killed Moses and Aaron, by a formal judicial judgment of a whole Court of justice?

And to make it plain and evident, that this man-killing is the notorious and proper peculiar sin of the Antichrist, by which, as by a plain and singular character, he might be known to be the Antichrist, when he came into the world, the holy Ghost faith, that when the two witnesses of Christ, the Supreme Magistrate, and the chief Pastor of God's people, as some of the best Interpreters say, have finished their testimony, that is, according to the time determined by God, the Beast that receiveth one of the beamabits is, that is, the Antichrist, as all Interpreters do confess, shall make war against them, and shall overtake them, and kill them, that is, in manner and form I believed to you before; because no other kind of killing them, could have been so odious and so abominable in the sight of God: And the Apostle here, in 2 Thes. 2.3, doth intimate as much in the very next words, that do immediately follow the mark of sin, by calling him profanely, 2 Thes. 2.3, that is, the child of perdition, or the son of destruction, or of the destroyer, which I find only ascribed to Judas, that betrayed Christ, and delivered him to death, and to the Antichrist, that brought the witnesses of Christ to death: And so both Judas and the Antichrist are rightly termed the sons of destruction, both actively and passively.
The great Antichrist Revealed.

2. Passively, in destroying themselves, as Judas did, in hanging himself, and the Antichrist will do, for so unjustly delivering his King and his Master to be destroyed. And so you have seen, what sin is the notorious, proper and peculiar sin of the Antichrist, the murdering of the Witnesses.

1. Because it was done by Infrumences and Subjects against their Superiors and Governors, as the Jews did against Christ, and Corah, Dathan and Abiram against Moses and Aaron, that were their Rulers and their Teachers; and the Pope hath no superior Pastor, to instruct him, nor the Turk any Emperor or King, to command him.

2. Because it was done by a collected multitude, and a High Court of Justice, the highest Court in the Kingdom where it should be done, and therefore neither by the Pope nor the Turk, could it be done.

Who then hath done it? Truly, if any Court hath done such an Act, I think I need not, if I knew it, digito demonstrare, & dixerit hic eff; because such a publick Fact, and so abominable in the sight of men, that is, as the Apostle speaks of the death of Christ, not done in a corner, is known far and near, and talked of by young and old.

Yet this much I will tell thee, my friendly Reader, for I think none but my friends will read me, that I have read very many Histories, both of the Greeks and Latins, and many of the Histories of the Church, and the Lives of many Kings and Emperors, both of our own Kingdom, and of other Nations, and the Nine several Speeches, as I believe, of the best anti-regal Orators of the Long Parliament, concerning the Power of Parliament to proceed against their King for mis-government. The which Speeches, if I be not much mistaken, were all taken and collected out of Dolman’s Book, that was the great Jesuice and arch-enemy of Queen Elizabeth, Father Parsons, that printed a Book full of treason against the Queens Majesty, under the feigned name of Dolman; and the Book was condemned by Act of Parliament, the 35th. year of Queen Elizabeth, and now with the change of the Title, the most of it is reprinted, to shew the Power of Parliament to proceed against their King; which by that Act of the 25th. of the Queen, I conceive to be then judged no less than criminales Majestatis, a crime of High Treason against the Queen, though in the Long Parliament, it was thought a point of just proceeding against our Kings, especially against King Charles.

And yet in all the Histories that I have read, and in all these Nine Speeches, and all those Examples, that those Orators do produce, of the Kings and Princes, that were dethosed, banished or killed by their Subjects, for their Tyranny and mis-government, as Saul and Amnon, by the Jews, Romulus, Tarquinius, Julius Cesar, Nero, Domitian, Heliodorus, Maximus, Constaime the 6th. and Irene, by the Romans; Childerick and Charles of Lorein, by the French; Flaveo Sinuilla, Don Alonzo el Sabio, and Don Pedro, by the Spaniards; Don Sanchez, by the Portugals: Henry the 3. by the Polamans; Gustavum, by the Swedes; Cifterman, by the Danes; Eduon, John, Edward the 2. Richard the 2. Henry the 6. and Richard the 3. by the English: Which are all but obliquely and poorly produced, and might by a reasonable Historian be fully answered; especially because according to that true Rule, Vivitur preceptis, non exemplo.

We are to frame our lives by Precepts, as God commandeth us, and not by examples, as other men have done: For I can have examples enough, beyond number, of men that have committed murders, and that have been Robbers and Adulterers, and the like: And shall I therefore follow their examples? God forbid: So many Nations have...
have done thus and thus unto their Kings: And will this warrant us, to do the like? By no means: Because we are to look, not what other Nations do, but what God commandeth us to do: and he commandeth us, not to touch his Anointed, nor to speak evil of the Governor of the people, be he good, or be he bad; for if he be good, mutier est imm, he is thy preserver, and thank God for him; and if he be bad, semper est invenire, God sent him for thy trial, and thou must not kick against God, but receive thy trial with patience, until he that sent him in his anger, take him away, in his wrath against him, and in his love to thee; and he can take him away when he pleaseth; till which time, with David, thou shouldest reit thyselfcontented, as he did, to endure the Tyranny of Saul: though I say, that I read of those forefaid Princes, that were deposed, or killed by the foresaid Nations, and of many others, Kings and Princes, that as the Peer faith, came not to their graves, fucca morte, without blood; yet I find not any one of them all, in any Nation whatsoever, to have been proceeded against, and to have been condemned and killed modo & forma, as the Jews proceeded against Christ, and the Antichrift would proceed against the Witnesses, and the Parliament did against our King.

And therefore this sin of the Antichrift, is not an usual or a common sin, as Idolatry, blasphemy, murder, and the like, but such a murder, as is to be the proper and peculiar sin of the Antichrift, and of none else; in which respect, the Apostle calleth the Antichrift αἰτιος της αὐτοτροπιας, the man of the sin, by which sin, I do, as I said you, might know him to be the Antichrift.

But it may be some will say, that I do hereby positively and plainly conclude the Long Parliament, to be the great Antichrift, and to have committed the proper sin of the Antichrift, because they, being the highest Court of Justice, have condemned their Superiors, their King and chief Pastor, judicially, as the Jews did Christ, unto death.

I answer, that God hath not made me a Judge to determine whether the Long Parliament hath justly or unjustly condemned them to death; for, if they have done justly therein, they have done well, and no wiles committed the sin of the Antichrift, which is such a condemning, as I shewed of an innocent person unto death, and of such persons, as God requireth not, but forbiddeneth to be condemned; but if they have unjustly condemned them, let them look to it, and answer to God for it, I will not be their Judge; let who will determine the question: but I will proceed in the Apostle's description of this man of sin, that is, the Antichrift.

And to shew that the Antichrift is full of other sins, though this man-killing thus, as I shewed, be his Mafter sin, St. Paul goeth on to set out some of his sins that tend to produce and to perfect the former sin; saying, that he should oppose and exalt himself above all that is called God, or that is worshipped. So that,

He is αδιανοιας, an opposer, or an adversary, as both the Syriack and the vulgar Lattine read it; and as learned Zanchius faith, this word α ανατατομω, in Greek, anwfeχω, to the word Satan in Hebrew, and as the Son of Perdition, which the Apostle here acriterhunto the Antichrift, fo this word adversary allurth unto Judas, of whom Christ saith, have not I chosen twelve, and one of you is a Devil? And why a Devil? but because he proved himself to be a hypocritical Traitor, to betray his King and his Master Christ, which is the head of the Church; and so is the Antichrift αδιανοιας, a Devil, for betraying his King and the Church, which is the Body of Christ; and so our Saviour saith unto Peter, μη με αναστατωσης, get thee behind me Satan, And why Satan? but because he was herein α διανοτως, that comεω of ανατατω, contro, against, and ανατατω, to throw, and it signifieth, a garrison, a hinderer, an opposer, that would not have Christ to do the service of God, and the work for which he came into the world; though Peter pretended thus contro-jacte, to cross Christ out of his love to Christ; and so the best Critics tell us, that α διανοτως significat adversarium, & quovis modo alteri oppositum, significeth an adversary, and him that opposeth another any manner of way: And Aristotle saith, διανοτως ανατατομω αναστατως, opposis opposi alteri dicimus quadrifariato; one may be said Arist. in Ed. to oppose another four manner of ways: And the Antichrift, faith Marcianus, not sep. once
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once through error, like Peter, sed perpetuand disputemur, confess Dominum oppugnatis, se Samuels; but perpetually and of necessity, oppose God, like Satan, and doth especially contra-jus, throw against, rebel and oppose his King and his Pastor, his civil and his spiritual Government; and therefore is he rightly termed Satan, or quis adversarius, or adversarius. He that is an adversary, and that not only against man, but likewise against God; because as Beza thinks, hujus ordinis dextrum, to下单, flamma se cuncta Deo in se bellum genero, God is the author and the approver of regal power, and is likewise of our spiritual Government, that they which rebel and to oppose their King or their Pastor, might know, that they wage war, and set themselves, like Satan as adversaries against God himself, though they should pretend with S. Peter to do it out of their love to God.

1. An exalter of himself above his King.
2. As the man of sin is adversarius, an adversary, to set himself against, and to oppose his King and Pastors, the chief Rules and Governors of the people and God's Church, and to make war with these witnesses of Christ, and the upholders of his truth, and his Gospel, and to overcome them, and to kill them; so having vanquished and subdued them, he then becomes invisibilis, sibi effere, a lifter up and an exalter of himself above every one, suppose above all men or every man, as the Syriac Interpreter reads it, or above every one; or rather in some Greek Copies have it, soter, above every thing, αὑτῷ οὖν, that is called God: So that this doth sufficiently shew, how that before his exaltation and his lifting up, he was an inferior and a Subject; therefore nei her the Pope nor the Turk cannot be here meant; and why.

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That there are three sorts of noncupative gods.

1. Falsa nuncupatione, by a false and unjust nomination, as are all the Idols, Images, and the false gods of the Gentiles, gods falsely called, and unjustly termed gods, when as indeed they were but Devils.
2. Gratia adoptionis, by a free grace and favour of God, who said to those he honoured, you are gods.
3. Delegata potestas, by a peculiar deputation, and a special commission from God, to some persons, as gods unto others, as where God said unto Moses, I have made thee Pharaoh's God, and to Aaron, thou shalt be in stead of God.

And therefore, to shew that he meant not, that the Antichrist should fight against the God of Heaven, and exalt himself above the Almighty God, the Apostle adds, that he will exalt himself, ἐν τούτῳ ἀναβαινει, above all that is called God; or as Beza reads it, Adversus quaestum dicitur Deus. He lifteth up himself against whatsoever is said to be God for otherwise Antichrist, that, as Tremellius faith, Daniel speaks of, Chap. 11. v. 18. and is contended by all the best Interpreters, to be the Type of the Antichrist, in himself said to worship Massim, which Mr. Mede renders Μαζαμαν, Desmocrateus, the God of Forces; and that, his God, whom he worshipped, Tremellius thinks to be Jupiter Olympus; or, as it may be, the heathenish Mars, the Gentiles God of War, by whose aid and assistance he believed, that he obtained all his No- vices; because this Massim signifies the God of Forces, though I confess, that under the name of Forces may be comprehended all that appertains unto the War, as Men, Money and Armament, as well as the Victory: And as Antichrist worshipped his God, in the Antichrist, faith Cornelius a Lapide, Sunt Deorum.
before this time not Discoverd.

monem coler, will pretend to worship the Almighty God, but will exalt himself above all those that are called Gods.

And who are they that are chiefly called Gods, but the supreme Magistrate, or the prime Governor of any Kingdom or Commonwealth? He that is appointed by God to have the rule and power over all the rest: For to God faith unto Moses, I have made thee a God unto Pharaoh, that is, I have made thee higher and greater than Pharaoh, by giving thee power and authority, as a Judge, to condemn him, and as a God, to punish and to chastise him: and unto Aaron, thou shalt be instead of God, that is, to direct him in his Office of High Priest, and to command him to discharge the same, as he ought to do, and to reprove and correct him, when he doth neglect it; which are the principal things, duties and Prerogatives of any King or prime Magistrate of any Kingdom or Commonwealth.

And thus all the best Orthodox Interpreters, both Papists and Protestants do agree, that the Apostle meaneth here, that the Antichrist should exalt himself above his King; because the Scripture doth most properly and plainly speak it of Kings, when God faith, Dixi Deistiis, I have said, thou art Gods; and our Saviour doth primarily and principally mean Kings when he curreth the same saying against the Pharisees, as Beza witnesseth, saying, Testimonium quod est in Christijs in Psal. 82. v. 6. Habuerit, ubi expolltus Deus cum regibus terra, qui imperio & potentia, quam Deo acceperant, abuserentur, hoc Christus ad pretendentem fundam, quod deorum nomine ornens, quis ad regendum mundum sunt ministri; that is, the testimony which Christ curreth against the Pharisees is found in Psal. 82. v. 6. Where God expostulateth with the Kings of the Earth, which abused that rule and power, which they received from God; and this Christ applieth to the present occasion, that they, which are Gods Ministers and Deputies to govern the World, are honoured with the name of Gods. And so, the first words of that Psalm do sufficiently shew, that Kings are to be understood there by Gods; for God standeth in the Congregation of Princes, fith the Prophet, he is a Judge among Gods, and therefore by God in this place, the Apostle meaneth the King, that God hath set over this man of sin to rule him, as well as others; because the Kings are appointed by God to govern, and to judge the people of God: and therefore he tells his people plainly, By me Kings do reign, that is, not only by my permission and sufferings of them to reign, as I suffer many disorders, and many evils to be done; but they reign and rule by my authority and by my appointment, that have ordained, and set your Kings to reign and rule over you; for they do sit in the thrones of judgement, as Gods Deputies and Vicegerents, in Gods stead; to exercise a part of Gods power here on earth, which is, as the Poetic can tell you,

Parcer subjicit, & debellare superbus.

To defend and to reward the good and obedient Subjects, and to punish the rebellious, the wicked, and the wrong doers; and to that end, as God hath the Keys of heaven and of hell, to let the Godly enter into glory, and to shut up the wicked within the Chambers of deathso Kings have pretensions vita & morte, the power of life and death, that is, to preserve the life of the innocents, and to put the transgressors unto death, or to pardon them, if they flee cause, and to spare their life, which is the greatest power on earth; but not to put to death whom they please, and for what cause soever they lift, which is the property and practice of an unjust Tyrant, and not the liberty of a good and a righteous King.

So you see the honour, power and prerogative, that God hath conferred upon Kings, and is warranted and confirmed by our Saviour Christ; and therefore ought to be ascribed and yielded unto them by their Subjects; especially if they be Christians, and such as profess to know the will of God.

And yet the Apostle tells us, that this man of sin, which is the Antichrist, will exalt himself above his King; and I will not judge, but refer it to the World to judge, whether the long Parliament and their adherents have not denied this honour, worship and obedience, and indeed every part and parcel of that honour, which God hath granted

Let the Red-der Judge whether this be not fulfilled in the long Parliament.
The great Antichrist Revealed,

The words of the Parliament in their Petition to the King.

Will any wise man believe men's words, when their deeds tell them to their faces, that they lie? And how shall I believe, that his personal safety, and royal honour and greatnes were much dearer unto them than their own lives and fortunes, when I see them taking away his life? And after they had finished the Tragedy of his life, and had taken off his Head, to do, as the Athenian did with Herostratus that burnt the Temple of Diana, that is, to extinguish with his Person, his Name, his Memorial, and his Office; When they would not suffer his Friends, and his Servants, to keep their King and their Masters Picture in their private Chambers, but searched their houses, as they did my house, to see if they could find the Kings Picture: And when, as the Prophet tells us, the lawless Jews said, we will have no King, because we fear not the Lord, and what then should a King do to us? For we, that fear not the Lord, will never reverence any King; no more than they, that will have no King, will never fear the Lord; because God hath coupled the fear of the Lord and of the King together, with such an indissoluble knot, that whoever searcheth God, cannot choose but fear and reverence his King; and he that feareth not his King cannot be truly said to fear God; So the Parliament said, We will have no more Kings, but we will be, as our Neighbour Nation is, a Free State and a Commonwealth.

But for all this their lying, That they will have no King, it is demanded, If these men proved not as Scholars of those dissembling Jews, and imitate those their good Masters to a hair; for as those Jews said, we will have no King, that is, no King of Gods appointment, or no lawful King, that hath a just right and title unto his Kingdom; yet if you look but two Chapters before, you shall find how God complaineth, they had set up Kings, but not by him; and this was first in their intention, before they rejected their lawful King, that God had set over them, but last in the execution, because the Old King must be first ejected, before any new Kings can be established: So have nor the Parliament, when they beheaded their Old King, of Gods appointment, and their lawful King, without question, made themselves new Kings over Gods people; I do not say, usurping Kings, that had no right, nor tyrannical Kings, that did no right unto the people; but as the Prophet faith of the Jews, so it is questioned, if the Parliament have no set up Princes, yes, such Princes, as were, but Bankrupts, Shoemakers, and Taylors, Drapers and Tinkers, Carters and Cobblers, and the like Scum of men, of no learning of no breeding, of no blood, and of no worth, but such as Job describeth, whom the ancient Gentry and Nobility of this Land, would have disdained, to have set with the dogs of their flocks, and made these, so such as these, to be Rulers in all Lands, the Justices of the peace; thus, as the Prophet faith, the Jewish Rulers would fell the poor...
poor for a pair of shoes, so would these younger brethren, that are to make their fortunes, for a Print of Baner, or a gross-worth of eggs, tell Justice, and betray the right of their poor Neighbours? Such Rulers and such Princes, as no people in any Country would have endured the like, to Lord it over them but those puny Kings, Silly fools, and poor spirited men, whose hearts and courage the Lord hath taken from them, and given up their best mobility and Gentry, to be quite befuddled, bestowed and baffled by such buffoons, when he intended to plague that Nation, and utterly to lay all their glory and honour in the dust; even as the Poet elegantly thencever,

Hoc placet, O sapori, cuncta vobis vertere cœlestes
Propositi sunt, nostris errorebus addere crimones.

Thus it pleaseth God, when for their sin he intends to plague, and to end the glory of any people, to blind them so, that they commit error upon error, adding shame unto shame, betrefiing unto their best affections, and Pride-like, harden their hearts in their follies, that they cannot do what is honourable, and what they ought, until they be destroyed and made Subjects to those that were their Servants.

But God tells the Jews, that those new Kings of their own election, were no Kings of his setting up, nor any Princes of his making, but of their own establishment, and to meet Usurpers through the pride of their hearts and the violence of their hands, such as Absalom was among that people, and some others of our former Kings, That I could name of this Land; and therefore the Author of the Treatise of Usurpation, faith, That the people of any Nation do not unto such Usurpers, such Kings of their own setting up, neither reverence nor obedience, nor can any Officer with a safe conscience act under them; Though I say not this, which is true, to deny that obedience to any Usurpers, or to the unworthy of our Rulers, which may stand with God's Word, and may be yielded unto them without sin; because I would have no weak people stirred up, to make an insurrection against their powerful Governors; but when God, that casteth down one, and raiseth up another, takes away the rights of our former Princes and Rulers, and suffereth others, how mean or how base soever they be, to step into their places, and to sit upon the thrones of Majesty, and the seats of Justice, howsoever this be come to pass, Do not permit any of it, my advice is to all private men, to rest themselves contented for the present, and, as the Apostle faith, to be quiet, and for peace and quietness sake, to think it far better to obey, than to rebel, and to leave all things to God disposing, qui dispone omnia suaviter, and will set all things right in his good time, and as St. Paul faith, Worketh all things together for the best to them that love him.

2. The Apostle tells us, That as the Antichrist will be Imposing, and exalting of himself above every one that is called God, and that is principally, as I shewed to you, above his King; because that in the first place, the King is chiefly termed God; so he will likewise be Imposing a lift up of himself, God, Bishop, that is, supra vicem, as Tremellius reads it, or adversus vicem, as Beza renders it, above all that is worshipped, faith our last, and the General Translation; and the meaning is in few words, that the Antichrist will exalt himself above the Bishop, and the Ecclesiastical Governors of the Church, as well as above the King, which is the civil Governor of the Commonwealth; for vicem, the word which the Apostle useth, coming from vicem, or of vicem, is used in Prophane Authors, as Paper faith, and signifies either, that is, religiously to worship, or the thing that we worship for Religion sake, from whence a Professor, or a religious man is termed observer, a pious and religious person; and all sacred and holy things, that are dedicated, and consecrated for Divine Service, are called obserere, Religious things, or things that appertain to Religion; which made Beza and Tremellius to translate it Numen, which appertained to God; doth sufficiently make it plain, and manifest, that the Apostle meaneth here, not the Emperor, not any other King or civil Magistrate, which had formerly exprest, under the name of God, as some Interpreters, without reason, would have it; because that it is said, that St. Paul was delivered to a Jew, that was a Centurion, offecundariis of Augustus Band, faith our Translation, whereas it should have been translated of the Band of Augustus;
The great Antichrist Revealed,

-Augustā, or Augusta's hand, which was the wife of Cæsar, and was filled with seæcum; Augusta, as Cæsar himself was called Augūstus, nam Augustos Graeci seæcum vocant; for the Græcians call Augūstus, seæcum, faith Maria; but the Apostle understandeth, as I said, the ecclesiastical Governors of God's Church, whom we reverence and worship, for their callings, even as the same Apostle injoyneath the same Thessalians to hold them worthy of double honor for their works sake; that is, for the administration of the sacred Mysteries, the preaching of the Gospel, and the delivery of the blessed Sacraments, with the pouring forth of their prayers to God, for a blessing unto the people, and other the like religious acts and offices they do, in the service of God; and above whom, notwithstanding their sacred function, and all the holy offices they do to God, in the behalf of the people, the Antichrist will exalt himself, and throw those reverend Bishops, whom all other good Christians honour, unto the ground.

That the Pope cannot be here understood to exalt himself vix uæcum suprauersum .

And therefore, as this cannot be applied to the Popes exalting of himself above the Emperors, and the Kings of the earth; because he had shewed this before, how the man of sin, would exalt himself above them, and it had been but a frivolous repetition, and tautology, which St. Paul never used, so suddenly to express the same thing twice, and the later expression, that should be plainer, to be observed than the former, contrary to all rules of Rhetorick; so can it neither be any ways applied to the Popes exalting of himself above the rest of the Bishops, and ecclesiastical Governors of the Church; because he is one of those persons, and a special one too, whom the people worship, and reverence for his calling and Religion sake; and therefore it were a Solicitude, and a very improper speech to say, it was such a transcendent sin, for a man that is worship'd for his Religious sake, to exalt himself above him that is worship'd for his Religion sake, which seems to none other, than to say, he will exalt himself above himself, or above those that are no ways his superiors, but his equals at the most, and at the best; as many other men do, besides the Antichrist:

But the meaning of the Apostle is, that this man of sin, being but a subject, will notwithstanding lift up himself above his King, that is, in the place of God, over him: and being but a secular lay-person, he will, for all that, exalt himself above his spiritual Pastors, whom he ought to worship, and to honour, as all good Christians do, for their offices, and calling, and Religion sake: this is the true meaning of the Apostles words.

Let the Reader judge whether this be not fulfilled in the long Parliament.

3. That the Antichrist will be an usurper, and an intruder into the office of the Church Governors, as well as of the civil Magistrate.

What such properly signifies.

John 2.19.
before this time not Discovered.

this temple: that is, where the Godhead dwelleth, and I will rear it up in three days: for so the Church of Christ, where God dwelleth is everywhere in the new Testament called ναὸς Θεοῦ, the Temple of God, as Ἐπιστ. 2.21. Ἀπ. 11. 19. 1 Cor. 3. 16. 2 Cor. 6. 16. and so Theophilus faith, he shall sit, now in temple: οὐκ ἐστιν Hieronymus, sed in Ecclesias simpliciter, & in omni divino templo: not in the temple, specially understood, which is at Hierusalem, but in the Churches simply, and in every divine temple: and S. Hierome faith, in templo dei debeat, vel Hieronymis, ut quidam passum, vel in Ecclesiis, ut verius arbitrum: be shall sit in the temple of God, either, at Hierusalem, as some think, or else in the Churches, as we more truly suppose:

And this clearly sheweth, that the seat of the Antichrist can be neither at Rome, nor at Constantinople, as I have shewed to you before, unless you will yield, either Rome or Constantinople to be the truest and purest Church that Christ hath on earth: because the Antichrist will arise, and sette himself in that Church, faith the Apostle, which is, ναὸς Θεοῦ, the dwelling place of God, and not where he hath dwelt: that so he may do the most dishonour unto God, and the most mischief unto his servants: and God dwelleth in the purest Church, no man can deny it: and therefore the Antichrist must arise, and intromine himself in the purest Church, as I have fully proved before: and there, in that Church, faith the Apostle, he sheweth himself, as God, or as Erasmus doth best translate ἡ ἐν καθενων, (that comes from ἐν λατινος, demonstru) oftentimes, boasting and bragging, or τῶν γενεσεως, as Beca translates it, pretending that he is God, or as Treemelius faith, οὑν γενεσεως, as θεος ἔσται, he will carry himself, as if he were a god, that is, in Gods stead: the true King to rule the people, and the right Bishop to govern the Church of Christ: or, as some do read it, he would be esteeme and taken, sanctum habere Dei, for such a supreme Monarch, and chief Governor over Gods Church, as God paid unto Moses, he should be to Aaron, his God, to direct him in all the service of the Tabernacle, and the whole worship of God: so will the Antichrist be such a God, to order, direct, and dispose of all the worship of God, and how all the Clergie, in order and without order, should behave and carry themselves in the whole service of the Church, which I take to be the true meaning of the Apostle in this place.

For this shewing himself, or bragging, that he is God, is not to be understand, that he would have us believe, or believe to be the true everlasting God, and worship him with divine worship, as the Historians tell us, Alexander, Antigonus, Augustus, Caligula, Domitian, and divers others of the Caesars and Emperors, were transported to that height of pride and ambition, as, believing themselves to be more than men, the people, their subjects, to take them for Jupiter, Apollo, or some other of those anciently esteemed Gods, and to ascribe the honor and worship, that was usually given to those Gods unto themselves, as Altars, Sacrifices, and the like, whereof Virgil speaking of Augustus faith,

Virgil. eleg. 1.

Saepe tener nostri ab orvisibus immutat agnos.

And Horace also faith,

Horace, epist. 1. 2.

Futur andis que sumus per nonum ponimus art.

But the meaning of the Apostle is, that this man of sin, the Antichrist, will brag and boast unto the people, that he is all for God, and for the honor and service of God, and therefore fits in the temple of God, to set out the right directory of serving God, that so God, through him, and by his only means, and endeavors, might be rightly served; and worshiped, according to his directory, as the Mahometans worship Mahomet, according to his Alcoran, and we formerly worshipp God according to the form prescribed unto us by our Governors, in the book of Common-prayer, and so he sheweth, that he is God, that is, most godly, and to a God, by the participation of the godliness and holiness of God; which exposition doth most fitly agree with ἡ ἐν καθενων; what he sheweth himself to be, which is, the redielt way to deceive the people.
The great Antichrist Revealed.

Let the Reader judge whether this be not fulfilled in the long Parliament.

And whether the long Parliament hath not usurped this ecclesiastical power and jurisdiction over all the holy things, and to set forth the sole Directory of God's service, tamquam fit Deus, as if they alone had Aaron's Office, to order all the other Priests and Levites, or had the spirit of S. Paul infallibly to direct the Church of Christ, as well as Moses his Authority, and the power of a King to rule the people: Let the Parishes and people of God, that have none other form of Gods service, but what the Parliament Preachers, and the observers of their Directory do use, be the Judges, both of what service, and of what Doctrine is brought unto them.

I make small account, though I will not pass it unnoted, of that Observation, which some men have made, that the Parliament House, where the members of the long Parliament sate, was a Chappel consecrated by King Edward the 3. to be the Temple of God, as appeared by many Records; because many other Parliaments have sate in that Chappel, and yet not any of them all have usurped this power, to be the supreme dispensers and directors of all the holy service of God, the Commanders of all the Bishops and Priests of the most high God, how to do his service, and what service should be done unto him, and to make themselves the sole Possessors, the right owners, to dispense, sell, or give, all the Revenues, lands, fates, Tythes, and offerings of the Church, as it is said, the Antichrist would do, and which he may no better, nor so well do, as Scurus and Procraustes, the two vilest robbers, that we read of, could take thy purse, and all thy mony by the High-way side.

Note the word fit in the temple. And here also I cannot omit to observe, that the Apostle faith, that the man of sin, shall, not stand, but sit, in the Temple of God; where the word ἐστὶν, that comes from ἐστίν, which properly signifies to sit, as where it is said, that Christ said ὁ θεὸς ἐστιν ὁ καθίζων, sitteth by the well; and to the two Angels were seen καθίζοντας, sitting in whitewashments, is to be distinguished from ἐστιν, that is derived from ἐστίν, which brokeneth and signifies collocare, to place, or to set a thing in some place, as it is, where the Apostle faith, if you have judgments of things pertaining to this life, τίνις καθίζων, set such, or place them to judge, who are least esteemed in the Church; and so, where it is said, that the Disciples brought the Asse, and the Colt, καθιζοντες, or as it is in some Copies, καθιζοντες, they set him, or placed him thereon: And therefore it is rightly concluded by Marstius, that this setting in the Temple of God, is ill applied by Grotius, to Cain Caligula his casting of his Statue to be placed in the Temple at Hierosolom: but it may most properly signifie the setting of the Parliament, or the like society of men, in that place; where they intend to acquiesce and rest themselves, whether the place be physical or Metaphysical; And whether the Parliament resolved, not only to stand in that their dignity and Authority for a while, or intended to set and acquiesce, and continue themselves and their Successors for ever in the Parliament-House, and in the Temple of God, to govern the Church of God, as God, themselves know best: I will not judge of their Intention.

CHAP. 
before this time not Discovered.

### CHAP. VI.

That the Antichrist is a great Professor of Religion, and a seeming Saint; Thus he belieth his Profession, and is indeed the greatest Hypocrite in the world; What the great Lie of the Antichrist is: What it is to deny Jesus to be the Christ: And how the Father and the Son may be denied two manner of ways.

2. Although I might go on, to explain unto you what S. Paul further setteth down concerning this man of sin, that is the Antichrist; yet, because they are not such Characters and acts as are proper to him alone, and not also common to his Prophets and Followers, and some of them likewise do rather shew his judgment, how he shall be destroyed, than his description, how he may be known; therefore I will proceed from those sins, doing, and demeanour of him, whereby S. Paul hath painted and set him forth, as I have shewed you in the former Chapter, to what the holy Ghost informeth S. John, he should do, whereby the people of God, might by what sins and description of him, as S. John setteth down, plainly know him and avoid him, when he should appear in the world, for S. John sheweth many of the very same sins, and the same doings of the Antichrist, though express in other terms, as S. Paul had done before; the same sins by other names, and some other like sins added unto what you heard before, because he is not satisfied with few sins.

And first, after that the holy Apostle and Evangelist S. John had said, they had heard, that the Antichrist should come, even as S. Paul told the Thessalonians, that the Antichrist should come, that is, a great, eminent and transcendent Antichrist: be addeth, that now, that is, in his time, there were many Antichrists; that is, of a lower form, and of lesser mischief, than the great Antichrist would be: even as S. Paul likewise told the Thessalonians, that the mystery of iniquity had begun to work in his days; that is, by the ministry of those Heretics, and false hypocritical Professors that abused the truth of their Christian Profession; then the Apostle S. John distinguisheth between the true Christians and those false simulating Professors, that were those many Antichrists that he speakest of, and the forerunners of the great Antichrist; and he sheweth how the true Christians might be discerned and known, by the probation, or the anointing of the true Christians with the Grace of God's holy Spirit, whereby they came to know, to confess and to profess the truth, that is, the Faith and truth of our Christian Religion; and on the other side, he doth say, and positively affirm, that the denial of this Truth by the hypocritical Professors, in the main head, that is, to deny Jesus to be the Christ, is the proper note, and the undeniable mark and Character of the great Antichrist, which is the head of all the other many inferior Antichrists, that are all delitute of that Nation, whereby the true Christians do believe and confess Jesus to be the Christ: let them make what Profession forever they please, of their Faith and Christian Religion, yet indeed they are no true Christians, but the great Antichrist, if they deny Jesus to be the Christ: For faith the Evangelist, and that by an Interrogation, which is the strongest affirmation that can be, "is the same thing, as the denial of this Truth by the hypocritical Professors, in the main head, that is, to deny Jesus to be the Christ:"

Touching which words, you must observe these two special things.

1. That
The great Antichrist Revealed.

Two things observable.

1. That St. John calleth the Antichrist a Liar.
2. You are to understand, what his Lye is.

1. That the Antichrist is a Lyar.
2. By belying his Christian Profession.

1. That he is an hypocritical and apostate Professor.
2. That he is a crafty and cunning deceiver of the poor people.

For this great Antichrist will make a great profession of Religion, as if he were the only Saint and the best Christian upon the earth, that hath the greatest care that can be, of God's Service; for the observing of his Sabbath, and the preaching of his word, and the refraining from all Swearing, and the like; and yet all is but a great Lye, only for an outward show and no more, when he speaks that with his tongue, which he cares not for in his heart; and therefore he is said to speak like the Dragon: And why like the Dragon? Because that as the Dragon flattered Eve with many great and fair promises, to make them like gods, and to fill them with knowledge, both of good and evil; yet all were but lies, and every word against his Conscience, that knew well enough, the lying to his voice, and believing his words, would make them like devils; so will the Antichrist flatter and fawn, promise and profess great matters, and make you believe he is a Saint, and will bring you all to Heaven, when with the Dragon, he tells you nothing but lies, and leads you straight to Hell: And therefore doth St. John say, that he is a Liar, that belieth his own Profession.

And it is demanded, whether the Long Parliament Profelites and adherents, did not even the like, and follow the very same course, as the Antichrist is said he should do, and prove themselves such Liars, as he should prove himself to be? For did they not profess themselves to be the true Saints, the best Christians, and the purest Church of Christ that is, or that men do know here on earth? and that there were no Tares in their field, no Chaff in their floor, no Trash in their Net, and nothing but Gold on their foundation? And do they not say, that they have the Assembly of the Malignants? neither will they sit among vain persons? And besides all this, have they not sanctum Deus, as God and chief ordinal and ruler of all Church-matters, rejected, cathetered and abolished the formerly established Orders and Ordinances of the Divine Service, and as Christ, when the old Covenant of works and Legal Ceremonies was to be expired, and those rites were to be nullified and done away, did, in the stead of it, set up his new and better Covenant of Grace, as the Apostle sheweth; So have they not devised and set forth a new, and as they say, a better Directory than ever was before? that is, a new form of Divine Worship, new Canons of God's Service, and a Service of the new fashion, such as neither we nor our Fathers did ever know the like, and far better than ever they had? and for the observance of that Directory, have they not made higher Ordinances, and imposed severer punishments upon the transgressors, then (as is conceived) the Pope ever did for the omission of his Breviary and Missal, or the Turk for the neglect of using his Alteras.

Yet, as the Author of the French History, relating the horrible rebellion of the holy Leaguers in France, faith, that the essential form of a zealous Catholic in this League, was to rob and to profane Churches, ravish widows, spoil the Clergy, and murder them even against and before the Altars; and to vomit out all kinds of indignities, and scandalous imputations against their King; so the author of Mercerius Rubic's faith, the Zealous Covenanters, limbs of the Beast, and members of the Antichrist, the Profelites and adherents of the Long Parliament (he doth not say, the very members of the Parliament themselves) have done the very same things, if not worse, and have out-gone and out-done those holy Leaguers; and all examples of impiety, injustice and wickedness, and have also pasted all Presidents of Sacrilege and prosphoration of God's Holy Worship: So that, whatsoever the old Eustathians, Messalians,
before this time not Discovered.

Fraticelli and the rest of those hair-brain'd and mad Hereticks durst never attempt to do or say, these holy Schismatics, and Covenanters, that put no difference between holy and profane, whether persons, times, places or things, have acted ever with greediness, and taken delight and pleasure in those that did them, so, as if the devil would shew in them the master-piece of all infernal impiety.

And what are these doings, but as Christ saith of the Scribes and Pharisees, that would be counted the only Sains among the Jews, to sit in Moses Chair, which they usurped, and to teach for Doctrines, the traditions of men, that were indeed but the Doctrines of devils? And as the Apostle faith, to sit in the Temple of God, as God? When they have presumed to teach more errors and heresies, than the Pope and the Romish Church ever taught, and to add more impieties, than the Turk or Mahometans ever durst presume or adventure to do? Or as St. John faith here, what is all the great profession of holiness, that they make but a great lie? When they say one thing and do another; profess Religion, and follow all Abomination, and with the Jews draw near unto God with their lips, and to have their hearts far enough from him?

And this is the first and main branch of the Lyar, when the Antichrift doth belye his Profession, and his doings, his practises and his works, do tell and certify to his face, that all his words and sayings are very plain and palpable Lies.

2. Of what is the Lyar doth imply that the Antichrift is a great Covenant-breaker, and a false Deceiver of those that trust him; because of deceit, that is derived from deceit, which doth properly signify deceiper & falle, to deceive, to couzen and cheat, from whence, decoy, a false brother, and decoyer, a false witnes is derived, doth betoken a falsifying of ones faith, and the breaking of the Oath and Promise that we make to any one; So that from hence, you may likewise fee, how the Antichrift is an eminent Christian in Profession, promising and vowing in his Baptism to forfake the World, the Flesh and the Devil, and professing in his words that he renounceth them all; and yet but an Hypocritical Apostate by all his Actions, and demeanour, both towards God and Man; whereas he violates his Oaths, falsifies his Faith, and breaks the Promises and Vows that he hath made to his God, to his King, to his Country, and to all that trusted him, and believed him to be such a Saint and good Christian, as he professe himself to be.

But whether the long Parliament, and their adherens have broken their Covenants and their Articles, and deceived their King and their Country, and have falsified their Oaths, their promises and protestations both to God and Man, I leave it to God and their Country to judge.

2. The Apostle sheweth, he meaneth not that every petty Lyar, whereof we have tooo many in every place, is the Antichrift; or that the Antichrist is but a petty Lyar; but his meaning is, that the Antichrift is both an ordinary lyar, cozener, and deceiver of men; and also an eminent, notorious and a transcendent Lyar; no small Lyar, but a Lyar eternally, beyond and above all other Lysters whatsoever; for this great Lyar doth not only belie his holy Profession, by his lewd and wicked actions, as I shewed to you before, and as very many other worldly men, and nominal Christians do; but he tells also this great lie, this capital Lie, the worst of all lies, especially for a Professor of Christianity to lye; that is, to deny Jesus to be the Christ; which is a negativelie, not the simple telling of an untruth, but a malicious denial of the chiefest truth, and the most beneficinal truth of all truths to all mankind; and therefore a lye worse than any other lye whatsoever; and a lye, that doth (as you shall see hereafter) co-incidate and owhere with that sin of the Antichrist, that S. Paul meaneth, that I have expressed to you before, and doth make the efs formale, the very being of that Antichrist, that could never devise a worser, and a more pernicious lye than this, and therefore in denying this truth, in denying Jesus to be the Christ, he denieth the Father and the Son, and discovereth himself plainly, by this denial of Jesus to be the Christ, as by a proper undeniable mark and character, to be that great Antichrist.
The great Antichrist Revealed,

that was expected to come into the World.

For the better understanding of which great and special point, whereby you may infallibly know the Antichrist, you must consider these two things:

1. What is the meaning of denying Jesus to be the Christ.

2. Whom we can find, to have denied Jesus to be the Christ, and if we can find any, that hath, or doth deny Jesus to be the Christ, than we have found the Antichrist, let us take heed of him.

And for the clearing of the first point, you are to observe here, that this is such a great Lyar is, a denyer of Christ; or of Jesus to be the Christ; and you know what Christ faith, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God; but he that denieth me before men shall be denied before the Angels of God; or as St. Matthew faith more emphatically, Him will I also deny before my Father which is in heaven; and not without great cause and a very just reason for it, even, in any mans judgement: for that the word ἀδικεῖν, which is the word that St. John useth here, and which our Saviour useth there, in the place before cited, doth signify as the learned Criticks do witness, no bare and simple denial of some truth; but a treacherous, rebellious and unnatural revolt from ones lawful Prince or Master; and a revolt accompanied with such a malice against his person, that the revolted relieth never satisfied with any thing, but in the blind and utter destruction of the person denied; for so St. Peter tells the Jews, that had crucified Christ, that God had glorified his Son Jesus, μέλλων δικαίωσθαι, εὐλογητῷ αὐτῷ ἐπετέλεσθαι, ποτέ δὲ μὴ ἀδικησεῖς, whom you have delivered, and denied, that is, that he should live, before Pilate, when he was determined to let him go, that he should live, πέπιπτον υἱὸν ἀνθρώπων; but you denied the Holy and Just, that is, you denied that Pilate should let him live, and were never satisfied, until you had him crucified; and so the Antichrist denies Christ, or Jesus to be the Christ, and never leaves to persecute and persecute the Christ, not Jesus, but the Christ, whom he denies Jesus to be, until he brings the Christ, as the Jews did before bring Jesus, down to the dust and unto death; and so becomes the man of the sin, that S. Paul had spoken of before unto his Thessalonians, that is, the murderer, in the transcendent and vilest kind and manner of man-killing.

But here also you must observe, that the Apostle doth not say, This great Lyar denieth Jesus to be ὑπίστασθαι, the Son of God; because this denial maketh not the Antichrist; for so Arian, the grand Heretick, denied him to be, and yet he is not said to be the Antichrist; because he confessed and believed that he was the Christ; neither doth the Apostle say, That this great Lyar is the Great Antichrist, because he denieth Jesus to be ὑπίστασθαι, the Saviour of men, or the Redeemer of Mankind, for so his Name Jesus signifies; and so the Jews, the Mahometans, and all the Infidels deny him to be; and yet they are not said for this denial to be the Antichrist, though hereby they are αἰθιοπικοὶ; and do absolutely deny to believe in him, in their Jesus, and their Saviour, as the Antichrist doth profess, that he is the Jesus, that is, the Saviour both of himself and of all other men, that do believe in him; and therefore he is not said to be ὑπίστασθαι, an Adversary, or denyer of Jesus; but he is said to be the great Lyar and the Antichrist; because he would make the World to believe, that he loves Jesus, and believes in Jesus, and is the best Christian in the World; and yet absolutely and peremptorily denyeth Jesus to be the Christ.

Therefore we must take some pains to untie this knot, and beg the assistance of God's Spirit to explain this mystery, that may seem as a Riddle, unless we examine it very well, to know why the denial of Jesus to be the Christ, maketh the Antichrist, and the Antichrist to be the great Lyar, because he denieth Jesus to be the Christ; and how it can be, that he, which believeth in Jesus, that he is his Saviour, and the true Messiah that saith all mankind, and as he faith, that this his Jesus is Christ; and his Christ, should notwithstanding be the Antichrist, and in all his sayings and profession but a great Lyar, because he denieth Jesus to be the Christ; his faith he is Christ, and believeth in him, as in this Christ; and yet denieth him to be the Christ, or
before this time not Discovers.

or to be Chrift; therefore we may well demand with Nicodemus, How can these Job's things be? I say very well; or if they were not, the great Antichrift could not be the great Lyon.

But for the clearing of these points, I confess, that I must plough with E. H. his Heifer, that gave me the first uncorking of the discovery of the truth of this double dealing of the Antichrift, where he hath most truly, and learnedly, though briefly, explained the sense and meaning of the Apostle, and discovered the apparent great ly of the Antichrift, in saying and not saying, affirming and denying the same thing at a breath; that must needs make him a Lyon, if anything makes him; for as x. x. x. Chrift, signifieth anointed; and Jesus was anointed to be both a King and a Priest; for to the wise men say, Where is he that is born the King of the Jews? Simulnatus, simul Mat. i.º. Caesar, He was a King as soon as ever he was born; and Pilate wrote upon his Cross, Jesus of Nazreth King of the Jews; so that when his enemies bereaved him of his life, yet they could not deprive him of his royal and Kingly Office; and the more firmly to ascertain us of his Priestly Office, The Lord sware, and will not repent, thou art a Priest for ever, after the Order of Melchizedech; which was not like the Order of Aaron, that was to be determined and to have an end, but was an everlasting Order, to continue a Priest for ever; for these two Offices only were the chiefest and the ordinary Offices, whereby the Lord ruled the people, and governed the Church of the Jews; these were the ordinary Rulers of that Commonwealth; and therefore these two Offices, of Kings and Priests, were the only usual and confessed Offices that were appointed in that Church and among that People; for the Prophets were an extraordinary Calling; and extraordinarily anointed: and that anointing also, not with oyle materially, as the Kings and the Priests were; but by the calling on of Elijah's Mantle upon Elisha, which was termed an anointing of him; but the other two were usually anointed with material Oyle: And these two Offices, of a King and a Priest, are the Offices whereby Jesus redeemeth and saveth, and also guideth and ruleth his whole Church; and without which Offices he could not be a King, either to purchase and save, or to rule and to instruct his Church; and therefore whatsoever denieth Jesus to be a King and a Priest, denieth him to be the Chrift: and though he should confess him, and believe him to be his Jesus and his Saviour, yet he cannot save him, if he be not the Chrift, that is, anointed to be both a King and a Priest; and so in denying him to be Christ, be denieth him to be Jesus and a Saviour, which he faith, he believeth him to be; and therefore, he must needs be a great Lyon, in saying that now, which he pretently denieth.

But here the question may be demanded, How is it, or how can it be, that the Antichrift, which profetheth himself to be, not a Jesus from the name of Jesus, but a Christian, as they were first termed in Antichrist; from the name of Chrift: and faith, he doth acknowledge and believe, and will not, and doth not deny Jesus to be both a King and a Priest, yea, his King and his Priest, whom he doth above all others, both honour reverence and obey, as his King and as his Priest: should notwithstanding standing be laid, and laid truly, without any unjust imputation laid upon him, to deny Jesus to be the Chrift, that is, the King, to rule, and the Priest to govern and to instruct his Church?

I answer, that the Apostle meaneth not, That the Antichrift should in plain words, positively and peremptorily deny Jesus to be a King and a Priest, as the Jews, Turks, and other Infidels do; when as he confesseth publicly, and in plain terms, and never denieth with any manner of words, that Jesus is not the King of Kings and Lord of Lords, and that he is not a Priest for ever after the Order of Melchizedech; but profeseth the same as much and more than any man living; and yet herein he is the great Lyon, because that what he faith in words, Falsus magis, be apparently denieth by his deeds, which are the chrestis affirmation of negation of any truth, and the best witnesses to confirm both what we say and what we deny: as both our Saviour and his Apostle St. Paul do sufficiently testify.

And
The great Antichrist Revealed.

And so, the meaning of denying Jesus to be King and Priest, is not to be understood only of any verbal denial, but that the Antichrist, though he doth in words confess him to be his King and his Priest, and denyeth him not to be anointed by God, with the true Oyle of grace, the anointing of God's Spirit above and beyond all others, that ever were anointed, to be the King and the Priest of the whole Church; yet by his deeds and his actions, he would most treacherously and maliciously deny and hinder Jesus to exercise and execute those Offices, that is, his Kingly Offices and his Priestly Office, by thole his deputies and Vicegerents, whom he appointeth and placeth under him, and in his stead, to rule, govern, and to instruct his people here on earth: for he being ascended into heaven, executes these Offices, of King and Priest, none otherwise now in his personal absence, than by his Substitutes and Deputies, that he placeth to be Kings and Priests under him: and wholoever denyeth and hindereth them to discharge their duties and to execute those Functions and Offices of King and Priest, denyeth Jesus to execute the same, and to discharge the duties of his Kingly and Priestly Office.

And we must not understand the Apostles words, that the Antichrist denyeth Jesus to be the Christ, or his denial of him to be the true Messiah, and Saviour of the World, and for that end, to be anointed both for a King and a Priest, which he never denyeth; or otherwise, if this were his denial of him, to be a King and a Priest to this end, we should have ten thousand thousands of such Antichrists, as Jews, Turks, and all the Infidels over all the World, that deny Jesus the Son of Mary to be anointed for a King and a Priest to become the true Messiah, and to pave his people from their sins; for we know that all those do that peremptorily deny Jesus to be the Christ, or to be thus and to this end anointed to be King and Priest; and yet they are not said to be the Antichrist nor the great Liar, which the Antichrist is said to be; because their rye do not contra memoriam, nor deny that, which they affirm; deny by their doings, what they affirm by their sayings, but their hearts and their tongues do conceive and confess the same thing, that Jesus is not the Christ, neither their King nor their Priest, and the Antichrist doth the clean contrary, saying in words that he is his Jesus, and yet by his deeds utterly deny him.

And therefore, by this ample Explanation of this mystical Sentence that the Antichrist is a great Liar, because he denyeth Jesus to be the Christ: I hope it is made plain enough, that the meaning of the Apostle is, that the Antichrist, which mendaciously and falsely, like a great Liar, professeth himself a Christian, and acknowledgeth in his words, that the Lord Jesus is the Christ, that is, his King and his Priest, and himself his loyal Subject, and the most faithful Servant of Christ, will notwithstanding all this great profession, maliciously deny, and most rebelliously hinder and oppose the lawful Deputies, Lieutenants and Servants of Christ our King and Priest, to execute and to discharge their Kingly and Priestly Offices, under Christ, and in Christ his stead; and will, as I shewed you, from the force and true meaning of the word ἀναθέω, so deny them to execute their functions, that nothing will satisfy or serve his turn, untill he hath utterly destroyed both King and Priest, and so denied them, both to serve their Offices, and to live in their places: that is to be King and Priest.

Thus the Antichrist denyeth Jesus to be the Christ, by denying his Deputy-Kings and Priests, to execute their Kingly and Priestly Offices under him; for as he that refuseth the lawful Magistrate, refuseth the Ordinance of God, faith the Apostle, and so far as he refuseth God's Ordinance, he refuseth God himself; because Man can make no other visible refistance of God, than by the resist ance of his Ordinance; So he that revolteth from, or rebelleth against, the execution of these Offices of Christ, by those deputies, that he selleth under him here on earth, is rightly said, to revolt from and rebel against Christ; and so he that denieth them to execute their Offices of Kings and Priests under Christ, may justly be said to deny Jesus to execute his Office of King and Priest; even as you see, he that refuseth against the Kings Sheriffs or Lieutenants, is justly said to rebell against the King; For though Christ be now in heaven,
before this time not Discovered.

Known, yet he hath his kingdom here on earth, and he is still our King, as the Prophet saith, *The Lord is King*, and hath put on glorious apparel; and he placeth *other Kings to be his Substitutes and Vicegerents*, to guide and to govern his people, according as he doth command; and therefore he saith, *By me Kings do reign* | Prov. 8:15. and as he is still our King, to S. Peter saith, He is still the Bishop of our souls, and the *Priest that maketh an atonement to God for us*; and he placeth other Bishops, and other Priests under him to teach, and to govern his Church in the truth of his Service and Religion.

And you know what Christ saith to them his Deputies and Vicegerents, He *denieth thee*, and he *denieth me*, and he *denieth them*; and in denying me, he *denieth himself*; and he *denieth me*, and he *denieth mine Office*, to be both King and Priest; and so deny me to be the Christ; and in denying me, he *denieth himself* that he *denieth me*, and he *denieth me*, and he *denieth me*, and he *Gave me the Gentiles* | Ps. 105:16.

Therefore it is most plain and apparent, that whosoever professed himself a Christian, and yet maliciously opposed, and traitorously denied the execution of the Kingly and Priestly Offices of Christ, to be performed by his Deputies, Kings and Priests, that he appointed under him, and so far denied them to do it, as utterly to destroy them, and deny them to live (as the Jews denied Christ before Pilate), to be Kings and Priests in Christ's stead, to govern and to teach his Church, is here meant by the Apostle to be the *Grand Liar and the Great Antichrist*, that denieth Jesus to be the Christ; and so you have seen, what is the meaning of denying Jesus to be the Christ.

2. The other Point to be considered, is to enquire, and search if we can find, who have done so, as I showed you, denied Jesus to be the Christ; and if you find, who hath done so, you shall find out the *Amucrist*; and I believe we shall find him either in Rome, nor in Constantinople; for the Pope, I am sure of it, denieth not the Bishops as Christ's Deputies, to execute their Priestly Office, when he professed himself to be Christ's Deputy and Vicar, to discharge that Office, to instruct and to govern his Church; and for the Turks, he will not extirpate Monarchy, nor cast down Kings, when he professed himself to be the chief Monarch of the earth, and a King of Kings, as he is himself.

But whether the Long Parliament and their adherents, that in words do continually affirm and profess, that Jesus is the Christ, and themselves good, if not the best Christians, that are on earth, have not by their deeds, in opposing their King, the Substitutes and Vicar of Christ, and denying him, either to execute his Royal Office, or to live, and in suppressing all the Bishops, and so many Orthodox Loyal Preachers, so that they shall never, as Bishops, execute the Priestly Office of Christ, denied Jesus to be Christ; by denying those Substitute Officers of Christ to execute those Offices, or to live in those Offices; I leave it to them that can judge, who is the Liar and the Antichrist, and that denieth Jesus to be the Christ.

Only, I must say, That if I were a Pagan, and an Infidel, and had seen no more of the Parliaments doings, but these two things, i.e.

1. Their words and great profession of holiness and Christianity. And,

2. Their deeds in the cutting off of their own just and lawful King's head, and the head of their chief Priest, and the suppression, exclusion, and extirpation of all the godly Bishops in these three Kingdoms, and likewise the prohibition and suppressing of them, and the rest of the Orthodox Preachers, from preaching of the Gospel of Jesus Christ, nor for any supposed Errors in their Doctrine, but for a suppression they had, that those faithful men would publish the truth and vilenesses of their Acts and Proceedings unto the People; I should believe none could be a greater Liar, or a greater Antichrist, than they that did such things; Being confident, that

Let the Reader judge, whether the Long Parliament hath not fulfilled this saying of the Apostle. The two things that do most of all regret the minds of the Author.
The great Antichrist Revealed,

That neither

Decius, nor Diocletian, nor any other of the primitive Persecutors, nor Pope, nor Turk, nor any later Tyrant hath ever done the like.

And yet herein, I am not so wedded to mine own opinion; as that I cannot endure dissensions; for I am not of their minds, that hold him not for their friend, and will bear no correspondence with him that will not, per omnia & in omnibus, in all things be of their minde; neither do I propone my conceptions, notions, and Expositions, as infallible Articles of faith for others, sub pena, to be believed; but I only set down, what I conceive, and do verily believe to be true, and my Reasons and Arguments that induce me thereunto: leaving to all others, the liberty of their own conscience to believe what they will, and whom they will to be the Antichrift, Pope, or Turk, or whomsoever they please.

3. That the Antichrist not only denies Jesus to be the Christ, but also, by this denial, he denyeth the Father and the Son, and this, as I conceive, may be done two manner of ways:

1. By separating himself from the rule, Government, and Ministry of Christ, and maliciously suppreſſing the ordinances, and the Sublime Governors of Christ: which is a most observable and inseparable, mark of the Antichrift, and of all his followers; for thus our Saviour tells us, that whoever deſpifeth, rejeſteſt and suppreſſeth the officers, Embaſſadors, and Ministers, that Chrifit fenteth, and ſteeth over us to ruie us, and to infruct us, deſpieth, reſteſt, and, by as much as in him lieth, suppreſſeth Chrifi himeſſelf; and whoſoever deſpieth, reſteſt, and deſpifeth him, deſpieth and denieth God the Father, that ſente him; and therefore you may plainly fee hereby, that the rebellious tisers against their King, Prince, or any other, their ſupreme Governor, that Chrifi placeth over them, and the ſuppreſſors of the Apoſtles, Bishops, and Pastors of Gods Church, the ſucceſſors of the Apoſtles, that Chrifi ſends to teach, and to govern his Church throughout all ages, do rebell, reſte, and deſpiſe Chrifi, which is the Son; and by rejecting and denying Christ, that is, the Son, they reject and deny him that sent him, that is, the Father; and so by denying, hindering, and suppreſſing their Subſtitute officers of Chrifi, that they shali not love to execute their offices, they reſte and deſpiſe both the Father and the Son; because theſe, master and ſervant, Christ and his Deputies, as Kings and their Embaſſadors are Relations, and fo indiſſolubly knit together, that you can neither oppoſe, suppreſſ, nor deny the one without the other; and therefore, quia per latera nostra Chrifii pasiones, because Chrifi is thrut at, and wounded, through our fides that are his ſervants, he faith unto Saul, Why perſecuteth thou me? when he neither did, nor meant any hurt to the person of Chrifi, that was in heaven, but abused and perfeſted hisſervants, that were on earth; which is the true meaning of the Apoſtle in this place: or otherwise, if you expound these words literally of him, that, by denying the Son to be essentially one God with the Father, denyeth the Father to be a God; because the Father and the Son are fo effantially one, that no man can deny the one but he must deny the other: then cannot this speech of the Apoſtle be properly applied to the Antichrift; because, that if such a deſerter of the Son, to be one with the Father, be the Antichrift, you may finde many thouſands of the Antichrists in the world:

But of such as profes to honor the person of Chrifi, that is in heaven, and yet quite deny, suppreſs, and extinguish his Deputies and Officers, that should execute the Offices of Chrifi here on earth, we shall finde none but the great Lyar, that is, the Antichrift, will do the same: And whether the long Parliament did thus deny the Father and the Son, by denying them that the Son hath fent, as the denial of him whom the Father hath fent, is a denial of the Father, as well as of the Son; let the judicious Reader judge.

2. The great Lyar may be said to deny the Father and the Son, when he profeseth
professeth to believe in the Father and the Son; and yet denyeth with the
Arians, Nestorians, Eutychians, and other old Hereticks, the words, and
rejeketh the notions and expressions, whereby we come to understand, and make
the people likewise, to have some competent measure of knowledge, in the
great Mystery of the holy Trinity, how the Father and the Son, and so the
Holy Ghost, are the only true God, as our Saviour faith, John 5.7,3, the which John 17.3.
thing the Pope never did, I am sure of it.

But whether the long Parliament Divines, and their Professors, the false prophets, John 1.18.
and the Independant Apolititu's, that are such Arianists, as the Apostle speaks of,
that went out from us, and were not of us, and such fews of the Church, as
S. Bernard speaks of, Fili nequam, filii talenti, quaesciam in materiam, do not
thus deny the Father and the Son, when they reject and refuse the words,
Essence, person, unity, Trinity, and the like words, that antidromous nothing cannot be
found in the Scriptures, and do likewise calibar and exclude from Gods service
the Gloria Patri, Glory be to the Father, and to the Son, and to the Holy
Ghost; and cut away from all the most excellent Hymns, To Pray
landemus, to Dominum confiterim, and others the like holy Hymns, and
expressions of our Faith, which S. Ambrose, S. Augustine, and other godly men, and
after them the whole Church of God,

—Pens quans norma loquendi,

that hath the power to coin words, to explain the truth, have ever used, to
bring her children to some understanding, and a competent measure of
knowledge in that great and inexpressible mystery of Godliness, which is, the
unity of the Godhead in the Trinity of persons; and, a conseq., the Trinity
of persons, the Father, the Son, and the Holy Ghost in the unity of Essence or
Godhead; and to make the weaker Christians, and the weaker Divines, the
better able to answer, and to confute those wicked Hereticks, that are always
ready to arise, (as now they do,) to deny the truth of these holy Mysteries?
let the wise and experienced Divines judge hereof:

For the Apostle meaneth not, as I said before, that he, which in plain terms,
and with open mouth, denyeth the being, or the God-head of the Father, and
of the Son, the Lyar, and the Arianist, but, as the crafty fool, that durst
pox: say it openly, yet cunningly and secretly faith in his heart, There is no God,
Ps. 53.1.a. and

is a meer Arianist, though he never uttereth that abysmal wickedness with his
mouth; so are they meer Arianists, and great Liars, that say, they do believe
these Mysteries; and yet secretly and maliciously deny the Father and the Son,
though not directly, yet by infallible consequences, when they deny these notions
and expressions, whereby we come to know the Father and the Son, though
they profess the contrary in their words, which makes them to be the Lyar, because
they say one thing, and do another, that is still the property of the Arianist, to do
just so, as they do.

And therefore, seeing he is the Arianist that denyeth the Father and the
Son, as the Apostle faith; and, that he which denyeth and rejecteth them that
are so, denyeth and rejecteth him that sent them, as our Saviour testified; and
that they also, which deny the notions and expressions, whereby we come to
know the Father and the Son, do by consequence, and in very deed, whatsoever they
say to the contrary, deny the Father and the Son, it must needs follow, that the deniers
and suppressors of them that are so by Christ, and the users of those notions, and the
rejectors of those expressions, whereby we come to know the Father and the Son, must be
the great Liars, and the Arianists: from which charge, though I accept them not, yet
I know not how the Assembly of the long Parliament Divines may excuse
themselves, and be quitted, anew forsoveret al judicandum Deus, when the
Son of God shall call them to an account for it: let them think of it in
the meantime.
For, as he that denieth my name, whereby I am made known, denieth me, and he that denieth his own name, denieth himself, because his name is the chiefest note, that makes him known; and, as when the Lord saith, Thou shalt not take the name of the Lord thy God in vain; because his name is that, which chiefly makes him known to us; and by his name there, all Divines say, that we must understand, not only the name Jehovah, and Lord, and God, and the other usual and proper titles and names of God, which S. Hierome, and others have collected out of the Scriptures; but also any other thing, that discovereth and maketh God known unto us, as his works, his name, his attributes, and the like; because God hath no proper name, that can make him known unto us, or fully express his nature, and his being, as God himself faith unto Moses, when he desired to know his name, that he might thereby know him: So whosoever denyeth the things, and rejecteth the words, notions, and expressions that bring us to know God, or to know the Father and the Son, to be the true God, doth therein and thereby deny God, and is, as the Apostle faith, the great Liar, and the Antichrist, that denyeth the Father and the Son.

Lib.
The measuring of the Temple; the two Witnesses that should erect and build the Christian Church; who they are; how long they should prophesie; how they should be killed, and used after their killing; how they shall be resuscitated and revived; and in what time they shall be revived after they be killed; and of the great mystery of God, what it is, and when that shall be finished.

Our loving Lord and Master Jesus Christ, having left us here on earth, was not like Pharaoh's Butler, to be mindful of us, as we are of him, when he was glorified in Heaven; but he sends his Angel to inform his best beloved Disciples and Servant John of those chiefest afflictions and perfections, that the Christian Church should find, and must so undergo here amongst the Sons of men, from that time, that the Angel came unto him, until he shall come to judge the World, and to deliver his distressed Servants out of all their troubles; and he foretells us of them, that they being foreshadowed unto us, we might the better either study by our endeavours and prayers to God, wisely to prevent and avoid them, or most fully with God's assistance to undergo them, which might the better, and with more patiently be done, being expected for to come: quiesciens præsa minus noster; because expected troubles are always less dangerous, and not any ways so grievous, as those that do suddenly surprize us, and rush upon us like an4 medicans; and this sad and wofull condition of the Church, the Wars and Conflicts that she must pass through, and the troubles and perfections that she must suffer, the Blessed Evangelist and Apostle St. John setteth down in this book of the Revelation, as the Holy Ghost by his Angel shewed them unto him. And of all the things that are foreshadowed, I intend only to handle, by the assistance of God's Holy Spirit, and to treat in this place, what I conceive to be the chiefest things that are observable in the 11th, 12th, and 13th, Chapters of this Book of the Revelation, and which are as I believe principally mean, or at least, most probably applicable to the very times wherein we live, and in all likelihood to this particular Church of great Britain and Ireland, that to many men seemeth to be the Stage, whereupon all, or most of the sad spectacles and Tragedies here in these three Chapters mentioned, are evidently seen as they were foreshadowed.

I confess, the burthen: that herein I took upon me, is very heavy, and the charge very great; and I have often Prayed to the same Holy Spirit, that as Daniel, Isaiah, Wisdome, and Revelations Secrets; Dan. 2, 21, & 22, and that hath revealed these secrets unto his Servant John, that he would be pleased to reveal the meaning of them unto me, who without his help can understand nothing, but with his assistance may find out the true meaning of these mysteries, which wiser men and greater Schollers without his help cannot do; and herein I presume not positively to affirm any thing, as Articles of Faith for others to believe, but I only do set down what I verily do conceive to be the true meaning of the Holy-Ghost, and say with the Poet, A

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The great Antichrift Revealed,
— Si tu quid retinias istis.
Candidus imperti, si non, his utere mecum.

Now the summe of thefe three Chapters, in brief, is this:

1. In the 11th Chapter, the Angel feteth down to St. John, the flate and condition of the Gouvernours and Paffors of Gods Church, the two witneſses of Jefus Chrift, and their very tryall, their persecution, and their fuffering under the rule and Reigne of the great Antichrift, termed here, the Beauf that afcended from the bottomles pits.

2. In the 12th Chapter, he fheweth the troubles, Crosses, and Perfeclution of the whole Church, and the chiefef members of the fame; and how that, notwithstanding all the malice of Satan, and the fpite of her perfecutors, the Church should bee aflifted and delivered from them all.

3. In the 13th Chapter, the Apoftle defcribeth unto us the great Antichrift that fhould moft of all perfeute the Witneſses of Chrift, and the false Prophet that fhould influfe and infettle the Antichrift to proceed on in all his impieties; and be fheweth the Combination of thefe two and of others, the chiefef Enemies of the Witneſses and of the Church of Chrift.

First, After that the Apoftle had eaten το ἰερουσαλήμ, the little book which the Angel gave him, and was told by the Angel, that he must Prophafe againe before many People, and Nations, and Tongues, and Kings; he faith, there was giuen unto him a Reafon, like to a Rod, or a meafuring Pole; and the Angel faid unto him, arise, and meafeure the Temple of God, and the Altar, and them that Worſhip therein: And we find that this meafuring Reed was ufed sometimes to pull down, to ruine, and to deftroy the meafured place; and sometimes to buil and to reare up the fame; and some Interpreters, whom E. H. followeth, do understand it here for the ruine and Rejection of the Jewiſh people, the defipation of them by the Romans, and the end of their then Temple, their Sacrifices, and their Religion that was now approaching on, and very nigh at hand; but I rather conceive that by the Temple of God that was now to be meafured, we fhould understand the Church of God, that is, the Christian Church, that was now to be eſtayd, to be reared up, and to be reduced to a new forme, and to have new Ordinances, and new Sacraments, far better than those that were in the Jewiſh Temple; as Beza faith.

1. Reaſon. 1. Because the Old Temple at Hieruſalem was already deſtroyed by Titus, and the Jews vanquifhed and fattered by the Romans, after they had won their City, before this meafuring Reed was delivere unto the Apoftle, which was about the latter end of Domitian Reigne, after the deſtruction of Hieruſalem; therefore not likely that the Angel would giue him a Reed to meaſure their defipation, after they were defipated, and their deſtrution after they were deſtroyed.

2. Reaſon. 2. Because this Temple was committed to the two witneſses of Chrift, as is plaine out of the third verfe, which Beza therefore Tranlate, by adding idem, feciles Eccleſiam, that is, the Church of Chrift, or illud, feciles Templum, which signifies here the fame thing, unto the words of the Text, saying, and I will give her, that is, the Church unto my two witneſses, to be inftructed, and to be govern(ed) by them; and not as our laſt Tranflation hath it, I will give power unto my two Witneſses, but I will delive my Church unto my two Witneſses to be guided and eſtayd; whereas the Jewiſh Church, that was already deſtroyed, and their Ceremonies now were to be quite abolifhed, was rather taken from the Witneſses, and the Witneſses from it, and not given unto it to be eſtayd by them, when it was to be ruined, as the Apoftle fheweth.

3. Reaſon. 3. Because the Apoftle is here likewise commanded to meaſure, together with the Temple, them that Worſhip in the Temple, which therefore must needs be underſtood of their building up, and not of their deſtroying, when God will not deſtroy them that Worſhip him.
before this time not Discover'd.

But the Court, faith the Angel, which is without the Temple, and into which all sorts of people were admitted to come, the fame being answerable to our Church-yard, leave out, and measure it not, faith the Angel; and the reason is, because this Common Court was given to the Gentiles, that is, not only to the Christian Church Apostatized to Idolatry, as Mr. Mede faith, but also to the Infidels, Worldlings, Hypocrites, and all other wicked and profane people, that were and would be such as those, whom the Jews termed Gentiles, that is, not the true Worshippers of God, which notwithstanding are permitted to come to the Court of Gods house as the Gentiles were to the Court of the Temple, and to be there in the material Church, among Gods people, and to seem to be as good Christians as the best; and yet they are not measured to be built, and to be made true Christians & right Saints and Servants of God; because they are, as the Gentiles were accounted to be among the Jews, that is, not the right Worshippers and Hurriers of the true God, whom the Jews professed, and believed that he was only known in Jary, and his name only great in Psal. 79, 1. and that he was only known in Jary, and his name only great in Psal. 79, 1. Israel, as the Prophet sheweth, but Idolaters and the Worshippers of stocks and stones, and those Images that were no Gods; for so are all the Hypocritical professors, and profane worldly men, and licey livers, that will not be reduced and brought by the Witnesses of Christ to a better forme, to be built in the true service of God, and the right faith of Jesus Christ, none otherwise then as the Gentiles were among the Jews, not any of Gods people.

And these Gentiles, that is, these Hypocrites, Worldlings, and profane people that are as the Gentiles were, admitted to the Court of Gods Temple, received into the visible & material Church among Gods people, & are accounted as Gods Children, and good Christians, yet, being not measured, nor built by the Witnesses, whom they regard not, upon the right foundation, that is, truly ingrati by a lively faith into Jesus Christ, whom they refuse to obey and to believe in him, shall at last, faith the Angel, that is, when the two Witnesses shall have finished their testimony, and that will be after 1200 and 60 days, tread the holy City under foot, that is, most grievously persecute and vex the true Church of Christ, and the Faithfull Servants of God, that are measured and rightly built, and instructed in the true faith, and the right manner of Gods Worship by the Witnesses, for the full space of 42 moneths; which space and length of time, both same chronize, and is the very same space, and exprist in the very same phrase, that the Antichrist is said, that he should continue, to prevail in the molesting and perverting of the Saints and Servants of God, which is 42 moneths, cap. 13. verfe. 5. whereby it appeareth, that these profane Worldlings & Hypocrites will be the followers and the adherents of the Antichrist, & that they will joyne with him to molest & persecute the true Worshippers of God, when he appeareth in the world; untill which appearance and coming of him, the true Christians, which is the holy City, shall be quiet in a faine manner, and the two Witnesses shall have power, faith our Translation, to Prophete, and to build up the Temple of God, that is, to edifie and to instruct the true Church of Christ, as Christ hath committed the same to be instructed, guided, & governed by them.

Therefore, after that the Angel had commanded the Apostle to measure the Temple, that the Christian Church might be edified and amplified by the labour and the Testimony of his two Witnesses, he proceeds to describe the Witnesses that should erect and build up his Church, and to shew their endowments, qualifications, and abilities, and what things should happen unto them, how they should be destroyed and yet restored again.

But now touching these two Witnesses, the first thing that is most requisite to be known, for the better understanding of all the rest of the things that are said of them, is to find out, who are mean by these two Witnesses; this is the greatest question, and most of all unconfident they are; for the most learned Cardinal of Rome, quote 4 Penmen of the Holy Scriptures, as Malachy, 4. and 5. the Son of Syrach, Ecclus. c. 49. 5. 44. 16. S. Math. relating the words of Christ; Matt. 17. c. 11. and St. John in this very place here treated of; Rev. 2. Of the two Witnesses, the Builders and Governors of Gods Church.

Who are to be understood by the two Witnesses.
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11. c. 3. and to these be adjoineth seven or eight Ancient Fathers, and some other learned Commentators upon the Apocalips, that do all say, if we will believe his Interpretation of the forefaid Scriptures, these two Witnesses are Henoch and Elias, that shall come from the place where they are now preserved by God, to reftift the Antichrift, when he commeth and appeareth in the world, and to Preach unto the people, that they should not be seduced by the Antichrift; the which office they shall do for the space of 1200 and 60 days, that make three years and a half, just to long as Christ Preached, after he was Baptized among the Jews: and at the end of those 1200 and 60 days, they should be slain by the Antichrist, about one moneth before the Antichrist should be destroyed: and it is a wonderfull thing to consider how many Papists are led away with the belief of these fictions, of which I will not stand to confute, and to shew their Vanity: for that Bibliander and Chrys treus have sufficiently answered to these places, and have fully shewed howthese were the mistakes of those Fathers, and but meere fancies of the Papists; when our Saviour tells us plainly, that John Baptist was the Elias, which was for to come, and which the Jews dreamed, as the Papists do, should be Elias the Tisbite that was taken up to Heaven in a Fiery Charet.

Others, by these two Witnesses, do understand two Bishops of Hierusalem, whereof the one was Bishop over the Converted Jews; and the other of the Gentile Christians: and these Berchochabas, a Seditious and Rebellious Jew, whereof Eusebius writeth, did kill in the civil diffention of the Jews, as some Authors teftifie, but as unlikely, as the former fiction of the Papists.

1. Because we cannot yield, that there were two Bishops of Hierusalem, one of the Converted Jews, and another of the Gentile Christians, as if they meant to make two distinct and severall Churches; which might produce a great division, and bring many Inconvenience between the Jewish Christians and the Gentiles, whereas now the partition Wall, between Jews and Gentiles was broken down, and as both people were to have but one chief Shepherd, that is Jesus Christ, so they were to have but one fold, and one Deputy Shepherd, that is, one Bishop under Christ, in one City, though I deny not, but there might be subordinate Presbyters and Deacons under that Bishop, to assist him to instruct the people, and to Govern the Church.

2. Because the Revelation is not of known things, that were already past, (for that is not properly a Revelation, but a Narration of things, especially things publicly done, and not concealed) but it is of things that were to come to pass: and though Berchochabas was supprest by Rufus, in the time of the Emperor Adrian, about the 130 year of Christ; yet it is thought that these men, which are supposed to be two Bishops, were slain long before this Revelation was shewed unto St. John: and not unlikely: because Eusebius nameth 15 Bishops of Hierusalem, that succeeded one another before Xisera, that was but the sixth Bishop of Rome after the Apostles, and lived about the beginning of Adrian's time.

3. Because it is manifest, that Berchochabas cannot be understood by the Beast that ascended out of the bottomles pit, and the great Antichrist, which is here said to kill the two witnesses; because none of the notes and marks of that Beast, under which notes, the antichrist is described in the Scriptures, do any ways agree with Berchochabas: for he never apostatized and fell away from Christ, whom he never professed; neither did he ever sit in the Temple of God, as God; nor wrought any signs, or wonders, nor went about his work sily & mysteriously, as the Antichrist doth; but he went about his design openly and plainly, apoerto marte, with armed Troops; and therefore he cannot be understood to be the killer of these two witnesses, nor these witnesses to be those two supped Bishops of Hierusalem.

Others, by these two witnesses do understand it generally of the Ministers and Preachers of God's word, that are expressed by the number of two, because of their weakness, contemptible and fewness, according to our Saviour's words, The harvest indeed is great, but the labourers are few; and yet they are two, that they might
might the better assist one another, and especially, to confirm the Testimony of one another unto all other men, according as the Law requireth, that by the mouth of two or three Witnesses, every word might be made good unto men, as the Apostle saith.

But I can see no reason, that all the Ministers and Preachers of God's Word, should be expressed by the number of two, when as, though in the beginning, when Christ spake it the number of the Apostles and Disciples were but very few, yet the Psalms, prophesying of the succeeding time of the Gospel, after the day of Pentecost, faith, that God gave the word, and great was the Company of the Preachers, and they could not be weak and contemptible, during the time of their prophesying, and before the coming of the Antichrift, because they were the two Olive Trees, and the two Candlesticks, that stand before the God of the Earth, and if any man killeth them, that is, during the time of their Prophesying, fire proceedeth out of their mouth, and devoureth their enemies; and therefore our last translation adds, for the explanation of the point, the word power unto the Text, saying, and I will give power unto my two Witnesses, and they shall prophesy, that is, during the time allotted them, 1200 and 60 days, so that none shall be able to hinder them.

Others do conceive, that by these two Witnesses, we may better understand the two Testaments, that is, the holy Scriptures of the Old and New Testament, whereof our Saviour faith, Search the Scriptures, for they testify of me; and thus do they expound them, that make the Pope to be the Antichrist, because he hath supprest the Scriptures both of the old and new Testament, and hath offered violence, and so killed the true sense and meaning of these two Testaments.

For the violence, that the Pope and his Cardinals, and the whole Church of Rome have offered unto the holy Scriptures, I cannot, and I will not go about to excuse them; neither do I think, that they can excuse themselves; but, though the two Testaments are witnesses of Christ, and do bear witness of him, yet because they are but a dead letter, and so dead witnesses, as are the Heavens, and all the works of God, the witnesses of God, though the Scriptures truly expounded are by far, the clearer and the surer witnesses of him; but being turned like a nose of wax by the Hereticks, as they are very often, I assure my self they are not here meant by these witnesses; because they cannot properly, nor indeed any ways, be said to be killed, when the truth may only be wounded, and for a time suppressed, but never killed and quite extinguished, quia magna veritas prevaleat, as Zerobabel proved; and it is but an idle jest of Expositors, to run unto tropes and figures, when we may literally without tropes, expound the same more agreeable unto the truth, and without violence unto the Text: therefore I conceive that the two Testaments cannot, with any probability, be understood by these two Witnesses, that are said to be killed by the Beast; and especially because they cannot be said to be the two Olive Trees, or the anointed ones, nor the two Candlesticks, that hold up the light, when as they are the light, that these Candlesticks do hold, nor to be confined to such a time, as 1200 and 60 days, when these two Testaments, maugre all the malice of the Antichrist, shall continue to the last day.

And therefore I do rather expound these two Witnesses to be the preservers and the interpreters or preachers of these two Testaments, that being living creatures, may be killed by this Beast; and these are rightly termed the two Olive Trees, or the two Sons of Oyl, that is, the anointed of God, and the two Candlesticks, that stand before the God of the Earth, that is, to hold up the light of the two Testaments, to enlighten the Church of God with the truth of his holy word, in despite of the Devil, which is termed the God of the Earth: And these preservers and Interpreters of these two Testaments are, as E. H. truly observeth, the civil Magistrates, and the Ecclesiasticall Governours of Gods Church, that is, Moses and Aaron; or the King, as the supreme Magistrate, and the Bishop, as the chief Pastor, that hath the oversight of the rest of the subordinate Ministers; as
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St. Paul theweth: for the King is<br>cuſtos ministræ tabula, the defender of the<br>faith, and obliged to take care, as well of the Church and service of God, as of the<br>Commonwealth; so Moses testifieth, and so David, Solomon, Jeſusaph, Ezechias, Jeſus, and all the godly and good Kings of Israel and Judah had; and so Confantine, Theodosius, and our own pious Princes, Queen Elizabeth, King James, and King Charles, and all other good Christian Kings shewed, that they took special care to fee the truth purely preached, and the service of God duly and rightly executed, and therefore may moſt truly and literally without any trope or figure, be said to be one of theſe two witneſſes of Jeſus Christ; and the Bishop is to take upon him curam animarum, the special care and charge of souls, and the charge of them that are under him, and undertook the charge of souls, to fee that they do careſſfully feed the flock of Christ, whereas the Holy ghost hath made them overseers; and therefore also the Bishops and the Ministers of Gods word, may be rightly faid, and none can deny it, to be the other witneſſes of Jeſus Christ: and so Christ faith unto his Apostles, and in them to all the Bishops that were to succeed the Apostles, that they were his Witneſſes, and they should testify, and bear witneſſe of him in Hieruſalem, and unto the uttermoſt parts of the Earth, which they themselves could not do, but in and by those Bishops, that succeeded them in all the ordinary duties of the Apostles: and therefore no forehead, were it of Brass, can deny theſe to be the witneſſes of Christ, without blushing, when Christ himself doth affirm it.

And so you fee plainly, that theſe two, which are indeed the Sons of the Olive Tree, the two onely Offices and Callings that are the anointed of God, and the two Candlesticks, that hold up the light of the two Testaments, the King, by the strength of his Sword, and the Bishops by the faithfull preaching of Gods word, are the two witneſſes of Jeſus Christ; and therefore well may the King and the inferior Magiſtrates under him, and the Bishop with his subordinate Clergy, like Moſes and Aaron, the supreme Magiſtrate and the High Priest, be rightly termed the two witneſſes of Jeſus Christ, in every Kingdom and Commonwealth.

Then after that the Angel had intimated unto the Apostle, who are to be understood by theſe two Witneſſes, by terming them the two Olive Trees, that is, the two anointed Officers of Gods Church; and the two Candlesticks, that do bear and uphold the true light of the Gospel unto the people: he proceeds to shew the power and Abilities, the gifts and Endowments that God would bestow upon them, both for to enable them to build up the Temple that was measured, that is to edifie and to enlarge the Christian Church, and also to protest themselves against their Enemies, and to punish those that should be refractory; and to shew for how long a time they should freely and fairly enjoy this power and liberty to build this Church; for, (faith the Angel) theſe two Witneſſes shall have power to powe rot fire out of their mouth, to destroy their Enemies, that go about to hurt them; and they shall have power to set the Heaven that it rain not in the days of their Prophet; and they shall have power over waters, to turn them to blood, and to smite the earth with all Plagues, as often as they will: And these powers and Abilities are the very same that Christ had formerly given unto his Apostles, and their Succesſors, the Bishops and Governours of his Church; and the very same powers and abilities that God long before had given and granted unto Moſes, and to all his succesſors, thatsupply his place and office, the Kings and chief Magiſtrates, that are, as he was, to rule over and to govern Gods people; for our Saviour tells St. Peter that he will give to him the Keys of the Kingdom of Heaven, that is, of the Church, which is the way that brings us to the Kingdom of Heaven, and whatsoever he shall bind on earth, shall be bound in Heaven; and whatsoever he shall looke on earth, shall be looke in Heaven; and this power he gave not only to St. Peter, but also to all the rest of the Apostles and their Succesſors for ever: as you may see in Math. 18. v. 18. and John the 20. v. 23. And so according to this power granted unto the Apostles and Bishops that are the Governours of the Church, and have the Keys thereof, the sentence of Excommunication, or the shutting out of the Church,
Church, and the delivery of the lewd and wicked person unto Satan, as the Apostle speaketh, is the fire that proceedeth out of the mouth of this Ecclesia spiritualis witness, and the key that shuttesth the Gate, and the windows of Heaven, that the rain of grace, and the comforts and consolations of God's word, cannot fall on such a person, so long as he continueth in that excommunicate condition: And, as God hath given unto Moses power, by his Rod, to turn the rivers and all the waters of Egypt into blood, and to bring all the other Plagues, that were brought upon Pharaoh, and upon all the Land of Egypt, for their obstinate refusal to let Israel go to serve the Lord: So he hath given unto his King a power, and a sword, that is signified by Moses his Rod, to punish and to draw blood, even the heart's blood of such wicked offenders, as will be like Pharaoh, rebellious and obstinate against the commandments of God; And herein, you may observe the extent of their power which he granted unto them, that is, to smite the earth, but not the heaven, with all plagues; and that is, to punish the earthly and worldly minded men, that are wicked, and do follow after the vanities, impieties, and iniquities of this sinful life: but not the godly men, whose conversation is in heaven, and which are obedient to the laws of God and man, with fines, mulcts, imprisonments, banishments, and death itself; for if they smite the heaven, that is, the righteous and the innocent with any of these plagues, that power is not given them from God, but from the Dragon, that is, the devil gives it them, as the Apostle speaketh. And so you see the powers and the abilities, that God hath given to these his two witnesses, the King and the Bishop, the civil and the ecclesiastical governors of his people; the one exercising his power in the church with the word of his mouth, and the other in the Commonwealth with the sword in his hand.

And for the time, that these two witnesses shall quietly and peaceably execute their offices and prophesies, that is, discharge their duties to govern the Commonwealth, and to build up the Church of Christ, the Angel saith, it shall be 1200 and 60 days cloathed in sackcloth; and that is, as Junius here, and divers others do rightly take a day for a year, 1200 and 60 years, as they do collect out of Ezekiel and Daniel, and other places of Scripture, where under the number of so many days as are expressed, so many years are to be understood; And so we find that with the favour, and under the protection of Christian Emperors, and Godly Kings, the orthodox Bishops, and true pastors and preachers of the Gospel of Christ, did freely without fear, publish the doctrine of faith and repentance, which was the doctrine of John Baptist, and the doctrine that Christ continued to preach, and commanded his Apostles in like manner, to preach the same unto the people; and which I take to be signified by their cloathing in sackcloth, in their conformity to them their doctrine, as John Baptist did, cloathing himself, in a garment of camel's hair, and a girdle of leather about his loins, and not mourning for the pollution of the true Church, (which during the time of their prophesie, was not polluted) as Mr. Medeo and others do suppose, but, as I conceive, much amiss, that we should think the true Church was, or that God would suffer his true Church to be, so long polluted, for the full space of 1200 and 60 years, before the perfection of the Antichrist should begin, or that his perfection should last so long.

And that is, if you begin to account, not as Junius would have it, immediately after the passion of Christ, because this power of free publishing the doctrine of repentance was not yet given them, while they were prohibited, and persecuted from place to place, for preaching the Gospel of Christ; but it was given them after the end and determination of the ten former persecutions of the Church by the heathen tyrants, and after the other forms and afflictions, that were raised against them, by the meannes and procurement of the Arian Hereticks, and were as violently prosecuted by Constantine and other Arian Kings of the Goths and Vandals, as the perfection of the heathen Emperours; as the life of Arianism, and the story of...
of the Church doth sufficiently testify, when the Church was settled and established in peace and quietness, and the governing Bishops freely permitted, and royally protected by the Christian Kings and Emperours, to preach the faith of Christ, and to exhort their people to repentance from dead works, yea and to insnjoy the transgressors, to repent in Sackcloth, and to abhorre themselves and their former courses in duft and ashes.

And this was not, till after the death of Valens, which was about the year of Christ 382. When Theodosius had vanquished the Huns and the Gothes, and the rest of those boylerous Northern enemies of the Empire, that exceedingly troubled, and brought infinite crosses and molestations, not much inferior, if not some ways worse, then the Heathen perfections, upon the Church; as you may easily find in those excellent Books of St. August. De civitate Dei, and others; the Ecclesiasticall Writers of those times.

And from this suppression of those fierce and cruel enemies, both of the Orthodox Church, and the Roman Empire, which was, as I said, about the year 382. to the beginning of the long Parliament, we shall find about the summe of 1200. years; throughout all which time, the true Orthodox Bishops, the one of the two witnesses of Gods truth, in all the Christian Kingdoms, as Spain, France, Germany, England, Scotland, Ireland, and the rest, had full power and free liberty to preach the Doctrine of faith, and to injoy repentance unto their people; and they were not only protected from the wrongs, violence, and malice of all their opposers; but they were also assisted to reduce all transgressors to repentance; as, above all other times, in these Kingdoms, that are best known unto us, the happy Reign of Queen Elizabeth, King James and King Charles, can sufficiently justify this truth unto you; and the Christian Kings and Princes, that were the other witnesses of God's truth, and the nursing Fathers of the Church, were through the faithful preaching of God's word, and the strict and godly Discipline of the Church, most loyally obeyed, and religiously observed, as they ought to be, in all the Christian Kingdoms; and to both the witnesses, by their mutual helping and assisting one another, were thoroughly strengthened and enabled for this space of 1200. and 60 years, to build up the Temple, which was commanded to be measured, to be razed up.

But then it is said v. 7. § 3ravrexágogi7irgaệtvęíavavrįv, and when these two witnesses, thus orderly strengthening and assisting each other, shall have finished, or end, their Testimony, that is accomplish the full space of 1200 and 60 years; the beast that ascendeth out of the bottomlesspit, shall make warre against them, and shall overcome them, and shall kill them; three short sentences, and three great wonders; for,

1. Prohetes πολεμάω μετά αὐτῶν; the beast shall make warre with them; and is it not wonderfull, that the beast should make warre with Gods witnesses? for, if he be a Warrior, and will needs make warre, can he fight with none, or finde none to fight withall, but with the witneses of Jesus Christ? for this is to fight against God himself; and to touch them, is to touch the apple of his eye, as the Lord profeffeth most plainly in Zechary 2. 8. and therefore, hoc magnum est, hoc mirum, this must needs be a wonderful thing, that any beast should venture to make warre with Gods witnesses, but the second thing here said is more wonderfull, For,

2. He shall make warre with them, καὶ νικήσῃ αὐτούς, and he shall overcome them; Indeed they are filii pacis, no Swordmen, no men of blood, though the King weares the Sword, because they are the Sons of Oy, and the Children of peace; and the King weares the Sword principally to preserve peace; and the Office of the Bishops is to be, evangelizantes pacem; the preachers of peace through Jesus Christ; and therefore, in this respect, it is no wonder, that the Antichrist which comes in σάλαντας, with all power, both of Arms, men and money, should overcome these harmless men; but is it not a wonder, that God, whose Servants they are, and whose witneses they be, should, not onely suffer this infernal beast, to make warre with them,
before this time not Discovered.

them, but also to vanquish and to overcome them? yes indeed, it may seem marvellous in our eyes; and it stumbleth many men, and makes them to think ill of Gods witnesses, to see them subdued by the beast, which they would not so misjudge if they would, with the Prophet, consult with God, why he suffereth the wicked so to prosper, and his own Children so to be punished. And yet

3. The last point is most wonderfull, and far more marvellous then the former, 3. Wonder, that he should overcome them; for it followeth, that he shall overcome them, and he shall kill them, what? will nothing serve to quench the thirst of this beast, but the blood of these Saints, and the death of these witnesses? and will God suffer his own dear servants, his choyest Officers, and the rulers of his people, and the witnesses of his onely Sonne Jesus Christ, to be killed and murdered by this beast? for this will make men to believe, as many do, that these witnesses are the beast, and the beast to be the best witness of Jesus Christ; but they might things, remember, that, as God suffereth all this, so many times he suffereth much more then this: as, when he suffered Joseph to be sold into Egypt, Urias to be killed, Daniel to be thrown into the Lions Den, Shadrack, Mobach and Abednego, to be cast into the fiery furnace, and above all, and more strange then all, his own dear and onely Sonne, to be killed and crucified by the like beast: and they might think, that God knoweth what is best, and that he doth always what is best, and as the Apostle faith, worketh all things together for the best, for all that love him; so Rom. 8. 28, that their conquered condition proves to be their happiness, and their enemies Victory to be their misery; for though God suffereth them to be vanquished and killed, yet then are they Blessed, and as the Prophet faith right dear in the sight of Psal. 116, 15, the Lord is the death of his Saints, and much dearer is the death of his holy Martyres, the witnesses of his truth, whose blood he will most assuredly avenge on them that dwell on the earth, to make them most miserable.

But here the question is, that seeing the two Witnesses of Christ are the supreme Quelli. Magistrate, which is the King, and the chief Priest, which is the Bishop, the Civil and the Ecclesiastical Governors of Gods people; and it is the Beast, that ascended from the Bottomles pit which killed them, who be they that are killed, if they be killed, and who is that beast that hath done it, if it be done?

I answer, that Mr. Brightman thought that this Prophecie was fulfilled in the Repr: Smalcaldick War, under Charles the 5th: the which mistake, Mr Mede doth sufficiently confute, so that I need not stand to disprove this error, but if I demand, whether King Charles and his Magistrates, and the Bishop of Canterbury and his Clergy were not the Witnesses of Jesus Christ? I presume none will, none can justly deny the fame; and if againe it be demanded, whether the long Parliament and their adherents did not make war with the King, and accuse the Bishops, and most of the rest of the grave Doctors and faithful Preachers of this Church, for innovation, and a high Project of bringing in Popery into this our Kingdom; which unjust supposition and groundless jealouie they spread everywhere among the people, to set them on fire, and to gallop unto the War against the King, to press him to subscribe, confirm and raise their covenant, whose principal scope was to root it out and to overthrow the Hierarchy, and the Ecclesiastical Governors of Gods people, which were the Bishops, and the other faithful Witnesses of Christ; I believe all this is so well known to all the Kingdom, that every one will confess it; and, as they cannot deny the War with these Witnesses, so they must yield, that these two Witnesses, both King and Bishop, were vanquished and killed; I am sure that Parliament hath overcome the King, and he is killed, which was the supreme Magistrate, and one of the two Witnesses of Christ.

And I find the names of such persons, as did actually sit as Judges upon the Tryall of his Magiſty, with the Counsell and attendants on the Court, which they called the High Court of Justice, to be these.
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And I do set them down, that all pollities and their Childrens, Children, and whose embrioes are not yet in being, may understand who had the honour to be the Judges of this good and Godly King: to condemne him to death. And I would have it obserued, that of these 32 were Colonels, and three Generals that fought against the King; and all of them a party that warred and waged the war against him; and thee that were his enemies & sought his life, were made his Judges to take away his life. And whether this was good Justice in the Parliament, to make his enemies to be his accusers. Witnesses and Judges, I leave it to wiser men then I am, to judge of it.


The Counsellers that were appointed to be affitants unto the Court, and to draw up the charge against the King, I find to be.

Dr. Davifaus, Mr. Alke, Mr. Cook, Serjeant Dandy, Serjeant at Armes, and Mr. Philip was Clark unto the Court.

The Messengers and doore-keepers were, Mr. Malford, Mr. Rudley, Mr. Pain, Mr. Powell, Mr. Hull, and Mr. King was the Cryer: all which do make up 77. and of those that were to be his Judges, any 20 of them were to condembne him.

And so this High Court of Justice adjudged him, that was one of the Witnesses of Christ, to Death.

And for the other Witnesses of God, which is the Ecclesiasticall governour of the flock of Christ, which is the Bishop and his subordinate Clergy, I doubt not but the most part of the Christian world understandeth, how William L Andes, Bishop of Canterbury, whose works do sufficiently prove him to be an Orthodox man, and a faithful Witnesses of Christ, was adjudged to be beheaded by that Parliament, and all the rest of the Godly Bishops, and the Faithfull teachers of Gods truth, and Witnesses of Jesus Christ, are spiriually and Civilly killed by the suppression of their Office and calling; and silencing them from Preaching: and some of them actually brought to their Graves, either through want or grief, or some other
other ingredient, which that Parliament administered unto them; and not any of them, but is brought to such contempt and scorn among the generality of the people, and so spiritually used in many places, that the like was never known since the Arian or the Heathen persecutions: and this destruction of them from their Offices (had none of them been actually killed) is sufficient to prove the killing of the Witnesses, as Mr. Mede confesseth most truly.

But though we say, that the King, as supreme Magistrate, and the Bishop, as chief Priest, are meant by these two witnesses, here spoken of; yet we do not positively say, though we might, that these two witnesses that were thus killed, by that Parliament, are the very witnesses that are meant in this place, c. 11. 7. by the spirit of God, or that the Parliament which killed them, is to be understood by the beast, that ascended out of the bottomless pit, but we leave that to God, and to them, that are better able to determine, whether they be or not.

One only I say, that we cannot finde the Pope to have either actually killed, or civilly suppressed these two Offices of the two witnesses of Christ, but that he, to the utmost of his power, upholdeth both the regal dignity of Kings, and the divine calling of the Bishops; and therefore that he can no ways be meant by this beast, that ascended out of the bottomless pit, and shall either actually or civilly, or both actually and civilly, kill these two witnesses, and suppress these two Offices and callings of the two witnesses of Jesus Christ; which herein, in that which befall to our witnesses, fell out most unhappily here amongst us, in these Dominions, and makes many men to think, that, as the Poet faith, hac hac, non sine numine divum

Eveniment.--All this was done, that the Scripture might be fulfilled, that faith, the two witnesses of Christ should be killed, by the beast, that is the Antichrist, and therefore if they be not killed already, in those that I have named, as we believe they are, I am certain, that they shall be killed in the two forenamed Offices of King and Bishop, because the Scripture must be fulfilled.

And now, the Witnesses being killed, that is, the chief of them, as the King and Bishop Land actually slain, and beheaded; and the rest subordinate unto them, civilly killed, by their ejectment out of their Offices, and quite put out of all hope of recovery, (which happened not all at once to the Bishops, and which was not, till the good King was made away, and the Parliament had prevailed, and fully vanquished all their enemies, and the afflictants of these witnesses;) the dead bodies of the witnesses, faith the Angel, shall lye in the streets of the great City, which spiritually is called Sodom and Egypt, that is, Sodom, for their great and abominable sins and filthines; and Egypt, for their blindness in the Religion and service of God, and for their cruel oppression, and persecution of Gods right servants; where also the Lord was crucified, and that was the great and holy City of Hierusalem, so that the dead bodies of these slain witnesses, shall lie in such a City, as shall be like Sodom and Egypt, for impiety and iniquity, and yet like Hierusalem, for profession of true piety and sanctity, hearing of Sermons, and hating all superstition, for as Hierusalem, the City where our Lord was crucified, was then pretended to be the only holy City of the World, the City of God, and the Inhabitants thereof, the only people of God, so that City, where the two witnesses of God, shall lie unburied, and where our Lord Christ was crucified in his anointed witnesses, the King and the Bishop, and the rest of their subordinate Officers, his members, (as he said unto Saul, Why persecutest thou me? when he persecuted his Servants) will pretend to be the only zealous and best Protestant City, and the most opposite to Popery, that is in the World. And I know not how London will evade, and wash away these Characters of Sodom and Egypt, and Hierusalem, I will not accuse her, let her excuse her self, if she can; howsoever, when the slaughtered witnesses are cast forth into the streets of the great City, they of the people, and kindred, and tongues, and Nations, shall see their dead bodies three days and a half; and shall not suffer their bodies to be put in graves.

Upon which words, thus in his notes annexed to Beza's Translation, that understand

Mr. Mede (had none of them been actually killed) is sufficient to prove the killing of the Witnesses, as Mr. Mede confesseth most truly.
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derstands this beast that flew the witnesses, that is, the Protestant Preachers of his time, to be Boniface, the 8. (who killed neither King nor Bishop, and I am confident, never did so much mischief to the Waldenses and Fratricelli, that were condemned for hairbrain'd Hereticks, as the long Parliament did to the Orthodox Bishops) faith, that these three days and a half, do signify these three years and a half, that the said Boniface lived, after his jubilee, as Bergomensis recordeth.

But I conceive rather, that these three days and a half, are not simply and properly to be taken strictly for the first and determinate time of 3 years and a half, but for some certain short space or time thereinabout, that, for some reasons, I shall shew hereafter, the spirit of God is pleased to express, by these three days and a half, during all which time, thus expressed, the dead witnesses, that are, in some part actually killed, and in the rest, spiritually and civilly slain by the beast, shall, after the beast hath triumphed over them, remain in the fight of the World, in the streets, that is, in the common Roads, and open places of every Town, City and Village, rejected, despised, and scorned: for so saith the prophet, the street of the great City enlighteth, as Mr. Mede proveth at large. And being thus despised and scorned in every place, the wicked limbs of the beast and the adherents to the Antichrist, shall not suffer their carcasses to be put in graves, that is, they will strip them of all honour, they will deprive them of all their just titles, and they will deny them all civil respects, and effect them no better then as the Apostle faith, the very filth and off-scouring of the Earth; for this is the meaning, and to be understood, by the laying of them in their graves, which the very Heavens reckon'd the left, and not the least honour and respect, that we owe, and should shew unto our worthy friends, and deceased Heroes, as Vergil and Virgil, by the interring of Palinurus, to whom, he faith, Et statuent tumulum, & tumulo solemniam missent. And Quintus Curtius thoweth, that the same due respect ought to be observed, as an honour that we owe unto all our worthy Heroes, friends and benefactors.

And so Quintus Curtius faith, that when Alexander left so many men in the straitsof Pisa-Sufida, he would not depart thence and leave his slain Soldiers unburied, until they were interred, because, faith Curtius, among all other Ceremonies observed in the Discipline of their Warses, there was none more religiously kept, then the burying of their dead, and you may remember what great account Tobit made of this honour that is due unto the dead bodies of men; and therefore especially of worthy men, such as these witnesses of Christ were.

And whether the godly and Christian King, the defender of the true Christian faith, while he lived, was, according to the letter of the Text, suffered to be put in his grave, after the Christian form, prescribed by the Church of England, or rather thrown like ——— into a pit, without the due honour that we owed him, let the worthy Author of the History of the Church of England be consulted with. I am sure, the goodness, vertue, and piety of this gracious King, and glorious Martyr deserved, at the hands of his friends and subjects, a far more glorious Tomb, honour, and solemnities of burial, then what Artemisid did for Mauzolum, or what was done for Alexander, or any other Emperor or King whatsoever, I will not except Constantine, nor Theodosius, who though they were most pious men, yet did they not sacrifice their lives, and suffer all their blood to be spilt, rather then they would suffer God's service to be any wares defiled, or his Servants to be destroyed, as this glorious Martyr did; therefore I wish he should,

And whether the Reverend Bishops, the worthy Deanes, the learned Doctors, and abundance more of the faithful witnesses of Jesus Christ, do not thus lie neglected, without honour, without respect, may despised and scorned, without means, and without maintenance, in the great Cities, and in the little Villages, Towns and Counties, throughout all England, Scotland and Ireland, let those that see them be the Judges.

And let my Reader consider, I beseech him, if that learned and pious man, Mr. Mede,
Mede feemeth not to intimate, that these two witnesses of Christ shall be killed, and rise again in the reformed Churches? for he faith, who knoweth not, whether or no, the reformed Churches shall not be deservedly punished, for the reproach offered to Christ in this behalf, by taking away the witnesses for a time, because they revered them not, according to the dignity of their Embassie, while they enjoyed them; for it is too well known, what offence the reformed Churches have committed in this behalf, that while the Prophets of Christ mightily bestowed themselves in reforming the Temple of God: others, in the mean while, disgracing that most sacred work, and especially the workmen, by pillaging the treasures, and interverting the oblations thereof, not leaving, in some places, to much as food, (to the great disgrace of the true Religion) whereby the Ministers thereof, might be homicide, according to the dignity of their Calling, sustained, much less, that any thing should abound, which they might set aside, for the enlarging of the Reforma- tion, the negligence of the Holy War, the relief of the afflicted brethren and other pious uses: and was not the preparation of this kind, for which, the Jewish Temple, that was the Type of the true Christian Church, was given to Antichrist Epiphanes, that was the Type of the great Antichrist, to be prophesied, and the true Religion of the true God, to be troden down for the space of three years and a half? for an Army, faith Daniel, shall be given to him against the daily Sacrifice, by reason of transgression, and it shall cast down the truth to the ground, and it shall do it and prosper, which you may see more at large, in the History of the Maccabeets, lib. 2. from the beginning of the third Chapter to the fifth Chapter: thus far Mr. Mede: Wherein, habemus consistentem virum, we have this learned man, ingeniously confessing enough to make good what I assume, that the witnesses should be slain in the reformed Church, and the cause that moveth God, to suffer them to be killed, and the Church to be deprived of them, to our sin; our sacrilege in robbing them of their revenues, and our neglect and contempt of their persons; which doth always follow the pillaging of their Estates.

And if Mr. Mede had seen the unparalleled sacrilege, and the incredible contempt of the best men in holy Orders, and the trampling of the highest form in Christ his school, underfoot, that we see now, what would he have said then, to these things? I think as much as I, if not more.

But if the witnesses be taken away and killed, as he feareth, in the reformed Churches, and their killing must be there, because there is the place, where they do bear witnesses: and it is the Beast that ascended out of the bottomless pit, that killeth them, and that Beast is the great Antichrist, as hereafter I shall make plain unto you: therefore it must needs follow, that the Antichrist must needs rise in like manner, out of the reformed Church, and so neither Pope nor Turk can be the Antichrist.

Then, after the witnesses be killed, ejected, and deprived of all respect, it is said, verse 9. that they which dwell, i. e. yis, on the earth, that is, the carnal, earthly and worldly minded men, shall rejoice over them, and make merry, and send gifts one to another; that is, for very joy, that those witnesses are vanquished and suppressed, they shall be the more jovial, and much more exercise the jollity of their mirth and jubilee now, and send gratulatory presents, and make feasts for Colonels and Captains that had followed the war, and suppressed these two witnesses, and so rejoice, according to the joy in harvest, and as men rejoice when they divide the spoil. Gaudete sunt gaudio maximo, they will rejoice with the greatest joy that can be, more then ever they did rejoice before.

And the reason of this their jubilee and great joy, is not omitted to be here rendered by the Holy Ghost, and therefore not to be passed over in silence; and that is, faith he, because these two witnesses, that is, the King by his just Laws, his powerful sword, that formerly turned the waters of their unlawfull lusts and pleasures, as Moses did the waters of Egypt, into blood; and the Bishops by their spiritual Courts and sentence of excommunication, that like fire proceed out of their mouth,

Therefore he is not the Pope, nor Turk.

How the worldly and carnal men rejoice for the killing of the two Witnesses.

For the manner of sending gifts, See Hift. 9. 19.

And as. Hift. 9. 3.

Earthly men accounted those that restrained them from their wickedness, their tormentors.
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mouth, to root out the refractory, carnall and lewd lives, out of the Church, or to reduce them to repentance, tormented them that dwell on the earth, that is, by rebuking them in their Sermons, & punishing them in their Courts; and so the witnesses vexed them by their reproofs, and by their laws, both Ecclesiasticall and Civil, which inflicted penance, and imposed fines, imprisonment and death it self upon the scandalous transgressors of the Laws of God and the King; by which means of the said civil Rule and Government, there was some restraint to bridle those earthly and carnall men, & to curb them, that they should not gallop so fast as they desired, and as otherwise they would have done, in their lewd and ungodly courses; for which bridling and binding of them, to run on in their evil and wicked ways, these two witnesses were deemed by all those that dwell at this time, upon the earth, and had their conversation and delight in the things of the earth, to be their very enemies, and their greatest tormentors.

And now I demand, If the earthly and carnall men, the lewd lives, adulterers, Sabbath breakers, Drunkards, and the like transgressors of the Law of God and the Church, did not rejoice and leap for joy to see the King killed, and all the Bishops suppreffed, and their Courts, that restrained their outrages and impieties, quite abolished? for though all godly men, and all honest men, do mourn, and are grieved at the heart for those things that were done to these witnesses of Christ, yet they that dwell upon the earth, and are only given by reason of the free citizens of this world, and have none of their conversation in heaven, are exceeding glad, that there is no king in Israel; and no Bishop in the Church of God; that is, no Monarch or supreme Governor to punish their unjust doings, and no Bishops Court to question them for any of their prophanes, or to prohibite any lewdness and exorbitances, but that they might, as now they do, in many places, live after their own lusts, in all lasciviousness and wantonest, and do what they list, run and preach without a calling, and so fill the Church with fetis, heresies and errours; and as it was said of some lascivious Friars:

Mans solium virginis predictan in choro,
Note solium veneris agitant in thoro.

So may we far more justly say it of these unlawfull, uncalled and unlearned earthly Preachers, that prate and preach, and say, and say, and all to none other end, but to hide their wantonest, and worldliness, and to deceive the world.

Thus you see how the two witnesses of Christ are killed, and shall for three days and a half lie unburied without their last honour, without favour, and without any respect in the world, but the worldly men rejoicing for their dejection: And all this while, that the witnesses-bearers of God's truth, shall be as dead men in the world, and as striking carkasses in the nostrils of them that dwell on the earth, the holy city, that is, the true Church of Christ, which is, as St. Augustine call eth it, the City of God, shall be, as the Angel faith, c. xii. troden under foot by the Gentiles, that is, the unconverted, that served not God, and were none of God's people, but such as followed after their Idols, and their own ungodly ways; so shall the wicked hypocrites, worldlings, and carnall men, that are here understood, by these Gentiles, prophan th e Houses of God, the Temples, the Oratories, and all other places consecrated for God's service, when the fonts wherein they were baptized, shall be thrown out of the Churches, the windows shall be daught in pieces, the Altars or Communion-tables shall be trampled upon, the Bibles torn and burnt, the Chancellors made stables, and the whole service of the holy Church neglected, contemned, and prohibited: the which things, I suppose, may very well be said to be, a treading of the holy city underfoot: for so the Angel faith, the holy city shall be troden under foot fourscore and two months, c. xii. v. 2. And here, verse 9, he faith, the witnesses shall lie unburied three days and a half, which, if you take a day for a year, as Pumina, Bellarmine, and most Interpreters do, they do synchronice, and agree just with the foursity two months, which do make up the three years and a half that the holy city shall be troden underfoot, to shew unto us, that while the witnesses lie without
before this time not Discoverd.

without their honour, and are s upp res s ed, the King disobeys and rejected, and the Bishops dethroned and despised; the whole Church and people of God, that would truly serve him, and respe ct his Viceroys, and reverence his Messengers, shall like wise be neglected, despised and abus ed, as we have most apparently seen it here among us, how many good men have been despised and abused ever since the King and the Bishops have bin s uppressed.

But though noste plus tota, yet redempt spectacula mane; albeit, heaviness may last for a night, yet joy cometh in the morning, for God is so good and so gracious, that he will not always be chiding, nor flout up his loving kindness in dispensed, especially towards those that serve him, and to the uttermost of their power, discharge their duties; and therefore the Angel informeth our Apostle, that after 3 days and a half, which I conceive, is not precisely to signify 3 years and a half, no more then I do take the 42 moneths for that just period, and ses terms of 3 years and a half, without either more or lese; but indefinitely for some short space, expressed here by 3 days and a half, as the time of the treading of the holy City is expressed by the space of 42 moneths; not lese then 3 days and a half, because they should not have the honour, equally with Christ, to rise soon as he, that rise again the third day, and was most justly to have a greater privilege and preheminence, in rising sooner then any other; nor yet any more then three days and a half; because then they should sink, as Martha said of her Brother Lazarus, that had been dead four days; and therefore, seeing that on the third day, the dead Corps remaineth sweet, and the flesh as yet feeth no corruption, but doth begin to sink, and to putrefie on the fourth day, as the Physitians doe relate, God would not suffer these two witneses to lie in the streets to sink, and to be corrupt ed; but after 3 days and a half, while they were yet sweet, and their memories precious with all that feared God; the spirit of life from God, or the breath of life; for so euiaAcknowledgments: and signifieth, in ad ad ori a vel absent, shall enter into them, and they shall stand upon their feet, not that the good King and the Bishops, or any others of the Martyrs & witnesse of Chriſt that are killed, shall rise again, in their own persons; but thought is too gross; because they are now in glory, and great gaine by the malice of the beast, that killed them; and they should be much the worse, and great losers, to be reduced and brought back again hither into this valley of misery; but the meaning is, that as our Saviour faith, John Baptist was the Elias, that was to come; because he was endued with the spirit of Elias, and was sent, to do the work and to supply the place, and to execute the office of Elias, so they that shall be invested with the abilities, re-establiſhed in the places, and confirmed with the power and authority of those witneses, that the beast hath killed, and shall be enthroned, and take possession of the seats, offices, and priviledges of the lain witneses, are faid to be the witneses revived, and reſtored by the spirit of God, to stand up again upon their feet, and to feem to be in glory, and to have their places restored to them; and so Mr. Mede faith, the witneses shall be restored, and revived in their succ e sors, when they shall enjoy the offices, and the former effate of the slauftered witneses. And so we may be sure, when God feeth his time, which is but a very short time, expressed here under the notion of three days and a half, these two witneses, that are lain by this beast, that is, as I shewed before, the monarchical and Episcopall Government, by King and Bishops; shall and will rise again, and stand upon their feet, mange all the opposition of their adversaries; and then, as the Holy Ghoſt faith, v. 11. great fear shall come upon them, that see them; that is upon their enemies, that had killed them, either by themselves or by their predecessors, and upon those also that consorted and furthered to put them to death; and I believe they may very well, and ought very much to fear, to see that God is so mindful of his witneses, and therefore, will without question, be revenged on them and their Posterity, for the slauftering of his anointed Servants.

Then the Holy Ghoſt feteth down Verfe 12. the manner and the manner of the rising and raftoration of the lain witneses, saying, that they shall hear alike...
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...a great voice from Heaven, that is, a powerful call from the Church, and from the People of God, which is here meant by Heaven; for they only shall restore them, and shall lay upon them the stone, and be come upon it, that is, ascended and taken for your former places, your offices and your dignities, that the beast and his adherents have taken away from you, and from your predecessors, and for which they shall ascend up to Heaven in a Cloud; that is, by the help and assistance of a multitude of unperceived, and as it were invisible friends, shall be as a Cloud of Witnesses of their integrity, and a Cloud of Intercessors to speak for them, and to plead their causes to God and all good men against all their malicious Adversaries, and a Cloud of powerful Patrons, to regain unto them, and to restore them, if not to their estates and possessions, which in all likelihood the beast had fold, or bestowed, or otherwise disposed of it, and the takers of them, perhaps had expended and confounded, yet certainly to their Offices and dignities, with some competency of estate to support their dignities, which they shall obtain in defiance of the beast and all his followers; for their Enemies shall see them, faith the Text, though they were brought to that pass in a Cloud, that is, by a miserable and an unperceived way, and they shall not be able to hinder them; because they shall be advanced and lifted up into their places, by a Cloud, and in a Cloud, which signifies an innumerable multitude of God's Servants, that shall unite themselves together, to re-establish the two Witnesses, and to advance the Kingdom of Christ against the Antichrist.

And therefore it is immediately added, v. 13 that in the very same hour, that is, wherein the Witnesses shall ascend up to Heaven, that is, to take their places and dignities in the Church of God, yea in the Church of Christ, there was, or there shall be a great Earthquake, and the tenth part of the City fell, or shall fall; for in the Prophecies, things to come are spoken of, for the certainty of their fulfilling, in the present or perfect tense, as if they were already past, and in the Earthquake were done, or shall be done of men, about., Where, by the way, you must observe, that the word ἡσαύς, which is derived from ἡσαύω, to move, doth not properly signify an Earthquake, but simply any quaking or motion, and may be referred to any matter, as head, heart, City, Kingdom, or Commonwealth; and by the figure Synecdoche, it is especially used to signify an Earthquake; and therefore the meaning of the Holy Ghost in this expression is, that when the two Witnesses that were killed, shall in their succursors, be lifted up to their offices of government, both of the Church and Commonwealth, there will be a great quaking and fear, and shaking in the Land, and a grievous fear among the multitude, and perhaps a commotion or an insurrection, or at the least, a mighty discontent and murmuring among the enemies of the Witnesses, and of the people against the Antichrist and his party; and in all likelihood, whenever, and in what place forever the better and commotion shall happen to be, it will begin among the Antichrist his own party, either his Scouriers or adherents, or some others of his chief Commanders.

And the Angel faith, sodem v. that in the same time and commotion, and discontent, the tenth part of the City, that is, of that great City, where the Lord was crucified, and the Witnesses lay dead in the streets thereof, that wicked Sodom, and hypocritical Hierusalem, fell; that is, from the Antichrist; and that is but a very small number out of a very great City; or else it may signify, the tenth part of the servants, abettors and followers of the Antichrist, that adhered unto him, in that City, Church or Kingdom, where the two Witnesses were slain, shall fall away from him, and attest him no further in his Antichristian proceedings against the Servants of Christ; because they shall by that time, perceive his hypocrisy, and how themselves were deluded by his dissimulating pretences of piety; and if this be understood, yet this is but a small discolour from him, and he need not much care to loose one part of ten, he may do mischief enough with the other nine parts: and therefore I do rather approve of Mr. Mede's interpretation, that...
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by το ἐνεργεῖ τὸς μύσος, the tenth part of the City, we may understand, the tribute of the Antichrist, the Taxes and Contributions, that are imposed upon the people to maintain the warre, to pay the Souldiers, and to defray all the other expenses of the Antichrist, which are usually the tenth part of their estates at the least, which will be denied unto him; And the falling away of this part may be to some prejudice unto him, and cause some stir and commotion indeed, because neither Warre nor Souldiers can be maintained without money, nor the nine parts of the City stick unto him without their pay; and I conceive, that the denial of those Taxes, Contributions and Excises, will be the prime cause of that commotion, disension and difference between the Commanders of the Antichrist, for want of their pay: and then ἐκεῖνατια ἡτοῖ οἱ σφαγαῖ αὐτὸν κυριάκας ἐπεκεῖν, in that stir, quaking, motion, or commotion and discontent were slain of men, faith our Translation, heads of men, faith unction, names of men, faith the Text, 7000. the meaning is the same; videlicet, that in the stir, tumult, and commotion, which shall happen among the Souldiers of the Antichrist, and about the time of the setting up of the witnesses, and the denial of the tribute and pay to the Souldiers, 7000 men, which may signify, a great many men, shall be slain; and it may be, the meaning is, that they shall be civilly killed, that is, only excluded from their places and offices, and become of no power, or authority: being disbanded and scattered, because they did contend one with another, and oppose and withstand the rising of the witnesses: for, as here amongst us, the two witnesses of Christ, 1. The Monarchy and Magistracy. 2. The Hierarchy and Episcopacy, were not all corporally slain, but only the King, as the head and chief of the Magistrates, and the chief Bishop, as the prime and chief of the Hierarchy, and the rest both of the Magistracy and Ministry, were only mystically and civilly slain by their supression, silencing, and taking away their means and offices from them; so I conceive, that in the stir, muttering and discontent for putting down the witnesses, and in the desire and workings to set them up again, to revive them, and restore them to their places and dignities, some few of the grand opposers of the Monarchical Government shall be corporally put to death or killed, and the rest that will be very many, express here by the number of 7000 Chieftains, Officers, and their adherents, shall be only cashiered, displaced, and their Commissions and power taken from them; and mystically and civilly slain.

And those 7000 men that shall be either thus mystically slain, or according to the letter corporally slain, in that commotion, and for their opposition against the rising of the witnesses, are not of the common sort of men, but Chieftains and Officers, and all men of name, of note, and account, such as the Companions of Corah were termed, men of renown in the Congregation: so shall these men be, men famous in the Army, and for their service unto the Antichrift, capita hominum, heads of the people, and ring leaders of the seduced multitude.

Where by the way, you may yet take notice of the great malice of Satan against Christ, and the great power of the Antichrist against the witnesses of Christ, that he should have such a number of men of note, to assist him to overthower the Servants of Christ, for, though among 600 thousand men that came out of Egypt, there were but 250 men that rose up and rebelled against Moses and Aaron; yet here is 7000 men of renown, that stand up, and fight, and are slain for the Antichrist, to withstand the witnesses, and to hinder them, to obtain their Offices and places; and if so many men of note be slain, what a multitude of other inferior men of no note, may be slain, and of others that fight and assist the Antichrist against the witnesses & are not slain?

But it may be, the number of 7000 doth signify, as I said, a great many; because the number of 3 and of 7, and of 10, hath very often none other importance, than a great deal, or a great many, as in St. Jude, the Lord commeth with ten thousand of his Saints: so in St. Matthew 13. 45. and in St. Luke 8. 2. the number of 7 betokeneth many; and so I rather conceive the meaning of these words 7000. men were slain, to be, that a great many were slain, and not that the just and C
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full number of 7000 men were to be slain in that commotion. And it may be likewise conceived, that all these 7000, or great many names of men, that were to be slain, or annihilated and undone in that commotion, are not all of the Antichrist his party, but rather so many, and such a great number should be slain of both parties, which is the likeliest interpretation. Yet howsoever, whether you understand the words literally for the full number of 7000 men, or mystically for a great many, or whether you understand them all of both parties, or all of the Antichrist party, you may here observe, a greater love of Christ unto his witnesses, then the malice of Satan can be against them, and the power of Christ far greater, and better able to protect, and to set up his witnesses, and to overthrow their enemies, then the Antichrist can possibly have to destroy them, or to hinder their reformation; for to the comfort of the witnesses, and of all others the Servants of Christ, St. Cyprian, that was himself a Martyr, and a faithful witness of Christ, faith most truly, that non plus ultra ad dexterum terrae pana, quam ad eirgendum divina tuta, the Lamb that standeth on Mount Sion, is far more able to protect us, then the roaring Lion, is to overthrow us; and Christ is far more powerfull to raise his witnesses, then the Antichrist is or can be to hinder their rising; and therefore, were the Souldiers of the Antichrist, and the followers of the beast 70 times 7000, yet they should be subdued and slain in this Earthquake rather then the witnesses of Christ should be hindered to ascend up into Heaven, and to be restored to their offices and places, for so the Angel testifieth, that the witnesses ascended up in a Cloud unto Heaven, and 7000 heads or names of men were slain in the Earthquake, and the remnant were affrighted, as well they might, to see how gracious the Lord is to aßist his servants, and how powerfull to overthrow his adversaries that will oppose and suppress his witnesses; and they, that is the witnesses, gave glory to the God of Heaven, which is indeed the God of his Church, more especially, then he is the God of any other place, or people whatsoever.

And then faith the Angel, when the witnesses are restored, and their enemies subdued, the second woe shall be past, and the Saints and servants of Christ will give thanks and praise unto God, as they have most just cause to do, as for all things else, so likewise more especially, for overthrowing their enemies, and reforming the witnesses of Christ to erect and build up the Temple of God, by serving God with the right service and preaching his word truly unto the people, as you see they do, from this 14. verse unto the end of this Chapter.

But let the restored witnesses, and the rest of Gods Servants should grow secure, after they had overcome these great troubles, that with great constancy they had passed through, they must still be exercised and trained up in gymnatio patientia, in the School of afflictions, and therefore the Angel addeth, that although the second woe be past, when the witnesses are restored, and the 7000 men slain; yet behold, faith the Angel, and consider it well, η ουα κα τιν αγκαμα ταιυ, the third woe cometh quickly. And this woe I take to be the last woe, that shall fall upon the Sons of men; and under which the Lord God will powre out the 7 last violls of his wrath, upon the Antichrist, and his adherents, and upon the false Prophets, and upon all prophane windings and wicked Hypocrizes, and in some respects, upon very many of the true Servants of God, and the witnesses of Jesus Christ, as falling in the same Ship, and being commorants in the same City among the wicked, and perhaps foiled in some measure with the manners, and evil practices of the world, and therefore must partake in some kind, of the plagues and punishments that God powreth down, like rain upon the wicked; and then, that is, after the powring out the Vials of Gods wrath, the mystery of God, which he hath declared to his servants the Prophets, shall come to an end, and be fully finished, as the Angel testifieth to our Evangelist, c. 20. v. 6, 7.

And this mystery of God, I conceive to be, (with the favour of them that think the contrary) not the reformation and calling of the fewes, and the other ten Tribes
Tragedy is not Discovred.

Tribes of Israel, as Dr. Willes, E. H. and some other learned men do imagine; nor the reformations of the relapsed gentle Churches, and the destruction of the Papacy, Taresmus and Mahometism, as others of our late Presbyterians do as fondly conceive; nor yet the overthrow of the Popish Antichrist, set forth by Sanders, Bellarmine and others; but the great mystery of godliness, whereas Saint Paul speaketh, 1 Tim. 3.16, that is, the mystery of Christian Religion, which is the greatest of all mysteries, and therefore Eκατέργασθον, termed the mystery of God, and a mystery indeed to the World, and all worldly men, that know nothing, and believe nothing of it, shall then be finished and be at an end; and what God hath declared unto his Servants the Prophets, and the Prophets unto his People, that God sent his Son, his eternal wisdom, υπὸ νόπος ὑπῆκεν, and the word God, to be made flesh, to save all that believe in him, and repent them of their evil ways; and that this Son of God will come to receive the believers in him to everlasting life, and to execute judgment, and to render vengeance unto all the ungodly, that will neither obey God, nor believe in him, and to cast them for their injustice and impiety, into everlasting fire, which is prepared for the Devil and his Angels, shall then come to passe, and the truth of this great Mystery, which now, the worldlings and Atheists will never believe, shall then appear most manifest, unto all the Sons of men, good and bad.

For, though there be some other particular mysteries of a lower degree, spoken of, in Rom. 11.25, 1 Cor. 15.51, 2 Thes. 2.7, Ephes. 5.3, Rev. 1.20. &c. 17.5. and in other places of the holy Scripture: yet this only mystery, is the great mystery, and the mystery of God, which is principally and most specially spoken of in the new Testament, as the mystery that was hid from the ages, and from the wise and prudent of this World, and was declared unto all his servants the Prophets; and which shall be finished, when the seventh Angel shall begin to sound; whose sounding shall put an end to the third woe, and the 7 last Vials of God's wrath, and shall begin the felicity of all God's Servants.

And this I take to be the true sense and meaning of the Holy Ghost, touching the particulars that are prophesied of, and foretold us in this 11th Chapter of this Book; whereby you may apply to these present times, and our own proper Church, what you conceive to be already fulfilled, and may unquestionably be applied unto them: and for the rest, that is unfulfilled, I dare not presume to determine any thing; for as the Philosopher saith, de futuris contingentibus non est facile determinandum et cura, so I say more truly, de futuris prædictis omnibus animaticis praedicis — to explain the predictions of the Prophets, and the Prophecies of the holy Scriptures, that are so mystically foreshewed unto us, before they be fulfilled, may as easily be mistaken and misapplied, as rightly expounded by the best interpreters, that can but conjecture at things to come, especially for the times and seasons of their fulfilling, which the Father hath put, and referred in his own power.

Therefore, for our two witnesses of Jesus Christ, that were here killed among us, whether they be these two witnesses here spoken of, in this 11th Chapter of this Book, or not, I leave it for others to determine: I must leave them dead, and unburied in the streets of the great City, in the manner that I showed you before, and the people making merry, feasting and rejoicing for their suppression; and I hope we may without offence, I am sure, to all good Christians, expect when the spirit of life from God shall raise them up again, and accomplish the manner of their restauration to their offices and places, which is yet unfulfilled and unbelieved, especially in the little hope we have of the raising of the last, which is the Ecclesiastical witness; but the time of their reviving, is the more uncertain, when it shall be, because we cannot well set down, the exact time, when the Ecclesiastical Hierarchy, and obserum prophetares, were quite killed; for though the beheading of the King, and of the chief Proctor of our Church William Laud, is well known to a day, yet the deadly wounds and strokes of the rest of the Bishops were many, and not all imposed at one time; but...
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1. They were thrust out of their unquestionable right of sitting as Peers, and members of the upper House of Parliament, which we confess, was the royal favour of pious Christian Kings and Princes, that conceived them to be fit men to be consulted with, and was confirmed by many acts of Parliament unto them.

2. They were put out of their calling, whereunto God had called them, and cast out of their office, wherein Christ by his blessed Apostles had placed them, and their Hierarchy was utterly denied them, and their dignity trodden under-foot.

3. Their whole means and maintenance, the Patrimony of the Church, which the Parliament gave not to them, were taken from them, and either sold or given away; and most of the faithful Ministers Livings were sequestred, and bestowed upon young novices or worse, and the godly Incumbents left with their diocesan, either to live on alms, if they have none other means, or else to starve, as many of them did want.

4. They were excluded from all benefit of Law, and all Lawyers, Attorneys, and Solicitors strictly prohibited to assist them in the legal seeking of their due and just right, which was also a wrong to the Lawyers.

5. They were silenced and made speechless, by that Thunderbolt, which proclaimed them enemies to the state, and should be proceeded against as enemies, if they presumed to open their mouths to preach the word of God, either publicly or privately, which is their spiritual killing, and may be feared, to be the forerunner of their corporal slaughter.

But whether all those strokes afores spoken, have laid the Ecclesiastical witness down for dead, or that yet some heavier blow then all those, will be given them, to make a final extinction of them, I am not sure; and therefore must, at this time leave them, either as the poor Traveller, that fell amongst Thieves, betwixt Hierusalem and Hiericho, half dead, and to expect their deadly wound, or as the Levites, whose wife, quite killed, and parted among the twelve Tribes of Israel, and so must lie; not only accursed, mouthless and speechless, by this last blow, that cannot be healed, but even dead, till the Spirit of life from God shall raise them up; till which rising of them, if they be these witnesses here spoken of, Chap. 11. Rev. 11. the second woe shall not be past, but afflictions shall be added to our troubles, and sorrow with our afflictions, and miseries to our sorrow, taxes upon taxes, oppressions upon oppressions, and troubles upon troubles, more and more shall be power'd out, and shaped together, to fill up the measure of the second woe, that shall be inflicted for the killing of God's two witnesses.

But if this stroke, that makes them speechless, be the last blow that killeth them, and that our late ever blessed King and Bishops, be the very witnesses that are here meant in this Chapter, as I conceive they are, then do I expect their rising, and do hope their restauration will be about June 1660, that is just about 3 years and a half, after this last blow was given, and in the very time prescribed for their rising by the holy Ghost; for you must observe, that although the actual and letteral killing of the King and the Arch Bishop was done long before; yet this mystical metaphorical, and civilly final slaying of the Ecclesiastical witnesses, the rest of the Bishops, was not till about November 1656. when this last blow was given to them; and therefore feeling the Spirit of God doth not say, that the two witnesses shall be killed by the beast at the same time, but that after they are both killed, and lain both dead 3 days and a half, (though the one of them hath lain dead somewhat longer,) the Spirit of God shall raise them up, it cannot be expected, that the time of their rising, taken to be, as most interpreters take it, for the least time of 3 years and a half, or thereabout, can be, to either of them, until about June 1660. and it may be, to the other, a while after, and not both raised together, as they were not killed together, but, that as the one was the longer before he was killed, so he should be the longer before he should be raised, and to expect the help of him that shall be first raised, to raise him also, which we hope will soon be effected, that we may render the prayers and thanks that follow in this Chapter unto our God.

CAP.
Who is here meant by the Woman Cloathed with the Sun; who is meant by the Dragon; and by the Man child; when the Church began to be freed from her bloody persecution: how long she was freed from it; what is meant by the War of Michael and the Dragon; the last bloody War and persecution of the Dragon, how long it lasted; how the Church is relieved in this bloody persecution; and Junius his interpretation of this Woman rejected.

Of the Revelation treated.

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deant by the Dragon; and by the Man child; when the Church began to be freed from her bloody persecution; how long she was freed from it; what is meant by the War of Michael and the Dragon; the last bloody War and persecution of the Dragon, how long it lasted; how the Church is relieved in this bloody persecution; and Junius his interpretation of this Woman rejected.

As the Holy Ghost setteth down the slaughter of the two Witnesses, the Magistracy and Ministry, the Civil and the Ecclesiastical Governors of God's Church, by the Beast that ascended from the Bottomless Pit, that is the Antichrist; and the reviving of them again in their Successors, and referring them to their former state and condition, to execute their Offices, as before, by the Spirit of God, that hath done all this for them, in the 12th Chapter of this book; so here in this 12th Chapter he setteth down the State and condition of the Church it tells, how she shall be perfected and afflicted both at first, and at last, in her beginning, and throughout her continuance, especially in the time, and by the means of this beast, that is, the great Antichrist; for as the Apostle faith, συνέτειν μὴν ὡς συνάγειν εἰς τὸ ἔδαφος; there appeared a great Wonder in Heaven; that is in the aire, which in this place is signified by Heaven, as where the birds of the aire are called the Fowles of Heaven; and what may that συνέτειν μὴν; great wonder be? It is γυμνοποιηθηναι τὸν ὄμο; a Woman Cloathed with the Sun; and what meaneth that? surely this Woman signifieth the Spouſe of Chrift, that is the Church of God; and this Church is Cloathed, that is inſhined, not with the new lights of Phantastick upstarts, that are but old errors and heresies heretofore buried, and now revived by our Novices, even as Moses faith unto the Idolatrous Israelites that their new Gods were nothing else but old Devills; but this Church and Spouſe of Chrift was Cloathed with the old and unipotted light of the Sun, which is the Fountain of our light, wherewith she was girded and compassed about, as with a bright shining garment; for so the word συνέτειν μὴν, that cometh of συνάγειν, circundo, cingo, to gird about, signifieth: and this is this, the Sun, wherewith she was inſhined and cloathed, is none other, then ἡ σταυρος, the Son of God; Jesus Chrift, who as the Prophet faith, is the Sun of Righteousness, and the garment, that the Apostle biddeth every Chriftian man to put on; and so she was Cloathed and enlightened with the true light, that lighteth every man that cometh into the World; And this woman thus Cloathed, had the Moon under her feet; that is, the true Church of Chrift, trampled all sub-lunar and mutable things, as is the Moon, under her feet, as deeming them no better then dust and dross, and things of no value, as the Apostle speaketh; or as Mr. More faith, by the Moon we may understand the Mosaicall Ceremonies, as the Jewish feafts of new Moones, of the Passover, of Pentecost, and of Tabernacles, that were all ordered, and observed according to the motion of the Moones; all which the Christian Church, as they were shadows of things to come, as the Apostle speaketh, trampled under her feet, and cast them all away, when Chrift, the true Sub stance of them, came in place: or else the Moon, which God made to rule the night, may signifie the power of darkness, as the Worshipping of Idols, and all the vulgar Superstitions, there following after their Oracles, and the like works of darknes, which the Church of Chrift quite Caffed and abandoned. And this Woman had upon her head a Crown of twelve Stars, that is, as St. Ambrose faith, the glorious and Heavenly Doctrine of the twelve Apostles, that is, briefly comprized and knit together, like an unsuable Crown,
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Crowne, in the twelve Articles of our Christian Faith, which these twelve Apostles have composed, and delivered to this Woman for the instruction of her Children, and which therefore should be dearer unto them, then the fairest Crowne of the purest Gold, though now our Presbyterians have cast them quite away. And she, being with Child, cried, travelling in Birth and pained, to be delivered; even as other women that are with Child use to do; for the Church, as Rabbi Kimchi faith, is compared to a Mother, in respect of Universality, and so cryeth and is pained in bringing forth Children unto God: and she is likened to Children, in respect of particular, that are all the Children of the Church, begotten and brought forth by her unto God, through their regeneration and new birth by Baptism, and the Preaching of the Gospel and grace of Christ.

And these unctions, pangs and pains of this woman to bring forth her Child, may most especially signify the troubles and afflictions, that the Primitive Church endured for the Preaching of the Gospel, and converting the Infidels unto the Faith of Christ, under the first ten grievous persecutions; and so likewise for the troubles, that the Church should suffer at any other time, and chiefly those great troubles, that the Church should undergoe, for doing the same service and work of regenerating Children unto God, in the persecution of the Antichrist; for these troubles and afflictions of the Church, are compared by the Prophets to the pain of a woman in travell; because the Church will endure as much, and as readily hazard her life, to beget a Child to God, as any woman endureth, and hazarded her life, to bring forth her Child into the world, and sooner too: And our Saviour, to shew the greatest of these pangs, and pains of a woman, that is in travell with Child, faith, that the troubles of the Jewes, which should happen unto them, and were as great as any we read of, as Josephus ben gorion witnesseth, are but ἰδέα διά, the beginning of their pangs or sorrows, which shall be no leefe then the pangs of a woman in travell; so shall the pangs and pains of the Church be, under the perfection of the Tyrants and the Antichrist, for bringing forth Children unto God, very great pains and troubles; as that, which bete followeth, will make it more manifest; for,

The Evangelist faith, v. 3. ηιεωθη ας ιον ανα γενος το τον ἥμων, there appeared another wonder in Heaven: and that seems to be a greater wonder then the former, and a wonder indeed, every way, if we should consider all particulars, in very many respects; and therefore the Holy Ghost prefixeth ἰδέα, and behold it, or consider it well; for a great red Dragon, or as the Greek hath it ιερος κωμος, a great fiery Dragon, or a Dragon as red as fire, appeared in Heaven; so he that durst go into Paradise before, dares now, to go into Heaven, and to appear among the Saints of God, as he is more often, and more diligent in the Church of God, to hinder our devotion, then we are, to perform the duties of our Religion; and he that was but a Serpent before, crawling upon the Earth, is now become a great Dragon flying in the Air; and therefore this sign or wonder, well deserveth an ἰδέα, behold him, and take heed of him; for he hath 7 Heads, harder to be discovered then the heads of Nijm, and harder indeed to unhead him, then it was for Hercules to cut off the heads of hydra; and he had 10 horns, and therefore he was of a mighty strength, because the horn is an emblem of power and strength; as Zezecia made horns of iron, and said, thus faith the Lord, with these shalt thou pass the Syrians, uplift them shalt confirm them; and he had 7 Crowns, upon his heads, that is, upon every head a Crown; to shew unto us, how glorious and majestical wickedness, and the instruments of wickedness would seem to be; and his tail drew the third part of the Stars of Heaven, and did cast them to the Earth; by his tail, I understand the fear of him, the terror of his sting, and the lashing of them far and near, that will not submit themselves to him; and by the Stars of Heaven, I understand those, that seemed to be holy Presbyters, good Christians, and to shine like Stars in the Church of God; or else those, that were appointed to shine, and to give light, as Stars to them that are in darkness,
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darkness and do walk in the night of ignorance; as are the Bishops, Preachers, and Ministers of God's word: for lo the Angel faith unto our Evangelist, that the seven Stars in the right hand of Christ, were the Angels, that is, the Bishops and Pastors of the seven Churches; and by the third part of the Stars, I understand not the subdividing of the third part of the rulers of the world, to the empire of Rome, as Mr. Slide thinketh; for why should the rulers of the world, be termed the Stars of Heaven, and to be cast to the Earth, when as they were earthly and worldly enough already, and had small correspondency with Heaven; but a great many, (as I told you the number of 37 and 100 doth often import,) both of the Clergy and laytie, that seemed to be as Stars in the firmament of the Church, for fear of the Dragons tytle, to be flung and lashed, with the loss of their preferment, their wealth, their lands, their liberties, and their lives, were alll'd down from Heaven and drawn away from their station, and from the performance of their due respects, unto the Witnesses, and of their duties, of the right service of God in his Church, and are cast down to the earth, that is, to follow after the world, and for the love of the world and the preferments of the earth, to observe and follow any new forms of God's service, and so to become Apostates, Meteors and falling Stars, and mere Hypocrites in the Church of God; which is very much, that the Dragons tytle should do such great mischief.

And yet, this is not enough for this Dragon to do, to corrupt the third part of the Stars, and to draw a multitude of professors from the right service of God, to follow after the world and his wicked ways; but he would fain have more grief to his Mill, Hell being like the Daughters of the Horseliech, that still cry, give, give; and being one of the four things that are never satisfied, and that never faith, it is enough; and therefore he stands before the Woman, which was ready to be delivered, to devour her Child, faith our Translation, when she had brought it forth τιναν δεπνυχτι, ἀποτέμνων, to eat up her Son, faith the original; but τιναν, being derived of τινα, pario, to bring forth, it may be translated her Child, as well, or, as I conceive, more agreeable to the meaning of the Holy Ghost, then her Son; and the Dragons eating of it, would be a speedy devouring of her Child, whether it were Male or Female; so the Dragon was watching this woman, and is still watching, to devour every Child of the Church, Male or Female.

And in the fifth verse the Angel faith, και ἐκεῖνα ὑπὸ ἀπελθαν, and the woman brought forth a man Child, who was to rule the Nations with a rod of Iron, and the Child was caught up to God, and to his Throne; where, we are past the plains, and are come into the wilderness, wherein the way is not so easy to be found out; when we do find so many pathes, and such a great diversity of opinions among the learned, who is meant by this Man child, and what is to be conceived of his birth, and of his taking up to the Throne of God, for some Interpreters, by the Birth of this Man child, do understand the Birth of Jesus Christ, in the Jewish Synagogue of the Blessed Virgin, whom the red Dragon, the Devil, by Herod his grands instrument, fought immediately to destroy, as soon as ever he was borne, as St. Matthew saith, and also tempted him, as soon as ever he was Baptized, as the same Evangelist declareth.

But against this, E.H. doth rightly oppose, that the Revelation is not of known things that are past, but as the Angel faith, of things that must shortly come to pass; chaps, pag 44, and the incarnation or Birth of Christ of the Virgin Mary, was not to come, the same being already past, well nigh an 1000 years before; and therefore, though we deny not (but the Dragon fought to destroy Chrift, as Rupertus faith, as soon as ever he was brought forth, out of his Mothers Womb; yet we say that cannot be the meaning of this place, which is to be understood of another Child, that is to be borne of another Woman; and therefore E.H. and some other Authors do understand this woman to be the Primitive Church of the Christians, groaning to be delivered from under the bloody Tyranny of the Red Dragon, that is, from the cruel dealing, and sad condition, that she sustained under the Pagan and persecuting Emperours, E.H. Lococius, By this Child underlaider the great Con-
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Emperours; and the Lord delivering her from these Tyrants, by raising up Constantine, who, as they say, is the Man-child, that the Church then brought forth a good Christian, to rule the Nations with a Rod of Iron, that is, to subdue Licinius and Maxentius, and the Nations that adhered to them, with his Victorious Sword; and he was caught up to God, when he was converted from an Infidell, to become a Christian; and he was placed in Gods Throne, when he attained to the Imperial Majesty.

The which exposition, though it seem very probable and plausible, yet cannot I yield unto it, to be the meaning of the Holy Ghost in this place, because this woman doth not criе, to be delivered from her enemies, that were without her, but in her belly, having in her belly, that is, a Child, within her, having or bearing, she cried, by reason of her child birth pain, which the word ᾠναίων, that cometh from ἄναιον, which signifies to bring forth a Child, from whence ἀνάφλησση, doth properly signify dolor parturientis, the very pangs and pain of bringing forth the Child into the world, and ἄναιαίων, that comes of ἄναιιων, to grieve or vexed, and wrested with pain, doth make it manifest, that she cried not to be delivered from her enemies, but to be delivered of her child, that she had in her womb, and would fain have him to be brought forth into the world.

Neither can I see any reason, to perswade me to yield, that this man-child, should signify Constantine the great.

1. Because this woman which signifies the Church, was not, as then, before Constantine time, ἐπίσκοπον ἔτι ἄναψε, circumciceps, girted, or girded and compassed about with the great light of the Sun, that is fully enlightened and instructed with the Doctrine of Christ, and the many points of particular truths of Christian Religion; nor can we finde her to be thus enlightened until the time of Theodosius, after the death of Valens and Gratian, which was about the year of Christ 382 when those great lights, that God then raised in his Church, to expell the fogy mists of errors, and clouds of heresies, that were formerly raised by the Hereticks, and still preserfed the Church, St. Hieroym, St. Ambrose, St. Augustin, St. Basil, Bishop of Caesaria, that for his great learning and wisdom, was rightly termed Baslius Magnus, great St. Basil, Gregory Nazianzen, that for his excellent skill and knowledge in Divinity, was fyled Theologus, the Divine, as the writer of thefe Revelations is called, John the Divine, Epiphanius, Cyrilus Bishop of Hierusalem, and many more most worthy men, of great learning and piety, made the truth of the Gospel of Christ, that was left unto us by the Evangelists and Apostles, to shine in the Church, as the Sun in the Firmament, that formerly, while those hereticks, that Irenæus, Tertullian, Epiphanius, and St. Augustin, record, troubled the Church, and darkened the truth of the Gospel, the said truth shined but as the light of the Stars; and therefore, during those times of the grand Hereticks, the very Angels of the few chiefest Churches of Asia, that is, the Bishop and prime Pallots of those Churches, were called seven Stars; for the seven Stars are the Angels of the seven Churches, faith the Holy Ghost, and the twelve Apostles are compared unto twelve Stars, as I shewed to you before; and the Church could not be inlightened, with the light of the Sun, when her chief teachers were but Stars, and shined to her but as Stars, though the light, which those Stars sent forth, was the light, which they received from the Sun, that is the Sun of righteousness, as the Prophet calleth him; but in the year 382 and about that time, was the flourishing time of the learned, when the Doctrine of Christ did shine as the Sun, faith Reignolds.

2. Because that although the Church, like the woman, that is with Child, is pained before the time of birth; yet is the moſt of all tormentcd, when the child is nearest to be born, so the Church had her pangs in those that she brought forth in the time of the persecuting Emperours; but now after the death of Valens, when Theodosius had freed the Empire from the Northern blasts, and delivered the Church from those grievous troubles and molestations of the Arian persecution, not
not much, if any thing inferior to the Pagan persecution, that the Goths, the Huns, the Alans, and the other cruel enemies, under Germanicus, Attilius, Alaric, and others, had continually brought, as well upon the Church as upon the Empire, the Church was neere her time, that she should peaceably bring forth Children, very plentifully unto God; and that is, to beget Christ by our Regeneration, and to bring him forth by faith in the heart of many Sons and Daughters, which is the Child, that is now spiritually to be born, in every true member of the Church, in every Christian soul; and in that respect, as the thrones and pangs of the Church are the thicker, and come the oftener, by reason of the plenty of Children, that the now brings forth, for her pain and cry is the greater; and therefore I say, that this her travell was not in the time of Constantine, that was born about 284, when the Church comparatively, brought forth but very few Children unto God; but in the days of Theodoreus, about 382, when those great lights were named, encompassed, and clothed the Church round about, with the heavenly truth, as with the glorious light of the Sun, the Church did then most plentifully bring forth very many Children unto God; and so her pangs were the more, and her cry the greater.

3. Because that although Constantine subdued Licinius, Maxentius, and the rest of his and the Church his enemies, and attained to the imperial dignity, to protect the Church of Christ, as he did, within his Dominions, from all those Tyrants that formerly vexed and molested her; yet, it cannot be said, that he should be able to feed or rule хανά το θν, all the Nations; but this power must be left to that Child, whose Government is upon his shoulders, the strongest part of his body to support it, and is therefore able to rule them with a Rod of Iron, even while he is a Child, as being, by reason of the mystical union, of the Godhead and with the mankind, of perfect power and ability to rule or feed the Nations, as he was of perfect knowledge and understanding to pose and to confute the Doctors; which Constantine, whose Government was in his band, by the strength of his sword, was not able to do; for to this holy Child Jesus, as St. Peter calls him, God had given the Heavens for his Inheritance, and the utmost parts of the Earth for his possession, which he gave neither to Constantine, nor to the Pope, nor Turk, nor to any man else; and therefore he only, and no man else but he, hath right, as well as power, to rule them with a Rod of Iron; and therefore, when Herod and Pontius Pilate, with the Gentiles and people of Israel, which two species comprehended all Nations of the World, were gathered together in a confederacy against this holy Child Jesus, and did to him, what God before determined to be done; yet did the Apostles then, many scenes and wonders by the name of the holy Child Jesus, as Saint Peter freely telleth all his enemies.

4. Because that if Constantine should be meant by this Child, that is here spoken of, then many men might conceive, that Helen his Mother, must be understood by the woman, that was cloathed with the Sunne, and cried to be delivered, and being delivered, fled into the Wildernes, where she was fed 1200 and 60 days; which is most absurd to imagin, and therefore the other is as absurd to conceive.

And therefore I understand, that by this Child is meant, not Constantine, but Jesus Christ, not as he was born in Bethlehem of his Mother the blessed Virgin Mary, which was past long before this time, but of his spiritual birth by faith in the heart and soul of every true member of the Church, that is here signified by this woman, which cried to be delivered, and to bring forth Christ, into her member, even as St. Paul plainly sweweth unto the Galatians, saying, My little Children, of whom I travel in birth again, until Christ be formed in you, as the Child is formed in his Mothers womb; where the Apostle useth the same word, to travel in birth, as the Holy Ghost doth in this place; for so doth the Church labour and travel, as the Mother of a Child doth, to beget and to bring forth Jesus Christ in every one of her members; and as the Devil carrieth Christ himself, as
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soon as ever he was baptized, into the Wilderness, where he sought by many temptations, to overthrow him; so doth the fame red Dragon, the Devil, watch and labour to destroy every Sonne of the Church, as soon as ever Christ is begotten in them, and to extinguishe, and devour the spirit of Christ, that is, all the graces of Gods spirit, as soon as ever they be regenerated, and made the Children of the Church; Christ is no sooner brought forth by them, that is, the grace of Christ doth no sooner appear to be in them, but the Devil is presently ready to eat up all the graces, the faith, the hope, the love, and all the other fruits and gifts of Christ, and to take them quite away from them.

But the love of God towards all sincere Christians, is such, and so great, that he takes up every truly regenerated Child of the Church unto himself, and to his own protection, and placeth them in his own Throne, even the Throne of Majesty, by advancing them to regall dignity, and making them Kings and Priests, to sit and to remain, where himself receeth and delighteth to reside; and that is, among his chosen Children, which is, the Church of God, where every faithful Child of the Church, shall be as safe from the malice of the Dragon, as Noahs Children were in the Ark, from the waters of the deluge; Satan being not able to pluck them from thence, out of Gods hands. But against this, you will say, that this Child of the woman, is to rule all the Heathen with a Rod of Iron, and to break them, that are stubborn and refractory, in pieces like a Potters Vessel; and this, every Christian Child, that the Church bringeth forth, cannot do.

Sol. I answer, that we do not say the Christian child, which is regenerated and brought forth unto God by the Church, is the Child that the Dragon watcheth to devour; but Christ that is mystically begotten, and spiritually residing in that Child of the Church, which is truly regenerated, is that Child, which is advanced, and advance all with himself, as his member, every true Christian to the Throne of God, and which, in, and by those, that are his members, and have him, by his spirit, residing in them, subdueth the Devil, and all the Heathenish Idolaters, and all others, the enemies of his Church; as he did overthrow all the Oracles, all the Altars of the Gentiles, all the Tyrants that persecuted, and all the Hereticks that molested his Church.

And all these things, were wrought by this child, in and by those instruments, that were his members, and the Children of the Church, even as we find it fully expressed in our Ecclesiastical Histories, how Constantine, overthrew Licinius, Maximianus and Alexander, that rebelled against him, and vexed Gods Church; and Theodosius vanquished Maximus, Eugenius and Arbogastus, and that in so wonderfull a manner, as not only the Christian Historiographers, but also the Poet Claudian, in admiration of his Victory, faith,

O nimium dilecte dei, cui militas aeter,

That as the Stares in their order did fight against Cicera, so the Skies and the winds did help and assist Theodosius, so much beloved of God; and so many other true Christians, Children of the Church, and the members of this Child, or rather, as I said, this Child, in and by those his members, hath subdued all the Idolatrous Instruments of Satan, and the tyrannical enemies of his Church, and so ruleth them, with a Rod of Iron, and breaks them in pieces like a Potters Vessel.

And yet, notwithstanding all the omnipotent power, and the infinite ability of this Child, to protect his members, it seemed good to God, not to suffer the woman to stay, before the Dragon, but he, by his blessed spirit, moved her; for fear of the red Dragon, as I conceive, (though that is not express) because he still waiteth, and watcheth for any opportunity to destroy the faith of Christ, from every Christian, and to bring them, either to renounce their faith, like the Apostate Julian, or to follow after the world like Demas, or else to defile the faith of Christ with the old errors and herefies of the primitive age, that are still revived by upstart inquirers) to flee into the Wilderness; that is, to forsake the vanities of the world, and all world-
before this time not Discovered:

If pomp, and the society of all wicked and earthly men; for the Wilderness is said to be the place, which God had appointed and prepared for her, verse 6. And what place, I pray you, doth God appoint for his Children in this world, but such a wilderness or desert, let the same be where it will, where they may fast and pray and serve God, without being hindered or corrupted by the wicked worldlings; for so Lot, while he was in Sodom, Joseph in Egypt, and Daniel in Nebuchadnezzar’s Court, lived, as it were like Marathon the Eremite, in a wilderness; that is, sequestred from the world and all the inducements of this world; otherwise, as St. Ambrose faith, Transire in Egydium non est crimen, sed transire in moras Egytorum crimen habet, as it was no sin to pass into Egypt, but to follow the manners and the idolatries of the Egyptians, was most finfull; to live in the world, is no wayes offensive to God; but to fashion our selves like unto the world, and to be led away, and as it were bewitched with the vanities, pleasures and delights of the world, is that which is forbidden, and is most hateful unto God: and therefore God brings his Church, that is his Children out of the world, though they live in the world, and will eth them to use the World, as though they used it not, or not abusing it, as St. Paul speaketh.

And in this Metaphorical Wilderness, or solitary unworldly manner of living in the world, and not in any local Wilderness, such as the Children of Israel wandered in, the Church of Christ, by the power and providence of God, was led, that is, with the Heavenly Doctrine of the Gospel, which is the Spiritual food of our foules, for 1200 and 60 days, faith the Angel, v. 6. and that is, as Junius rightly expounds it, by taking a day for a year, 1200 and 60 years; which must needs be expired, after the Woman became Cloathed with the Sun, and was so delivered, as I shewed to you before, and thus fed in the Wilderness, for fear of being corrupted by the wiles of the red Dragon, just about the yeares of Christ, 1642.

For so the Ecclesiastical Histories do most evidently, and undoubtedly declare unto us, that during all this time of 1200 and 60 years, after the reigne of Theodosius, until the yeare 1642, the Church of God had rest, and was freed from any bloody persecution for the protection of the true faith & the right Service of God; and the two Witnesses of Christ, that is, as I said before out of E. H. and others, the Christian Magistrates, the King, as chief, & those that are sent from him, as St. Peter faith, and the Spiritual Ministers, the Bishops and Preachers of the Gospel, living in their Cloysters and Monasteries, as in a Wilderness, seckind from the world and all worldly affairs, had free liberty and furtherance, through the protection and assistance of the Christian Emperors, and those Kings and Queens that God raised to be, as scourging Fathers and scourging Mothers unto the Church, to Preach, open and publish the mystery of our Christian Religion, and the truth of the two Testaments, and to instruct the people of God in the doctrine of Faith & Repentance, and to edifie the Temple, that was measured to be build, as I have shewed to you before. xvi. 3.

But then, the Dragon seeing the Woman and her Child, thus escapd and freed out of his persecuting hands, the hands of his instruments, the Idolatrous Heathen Tyrants, and the bloody Arian Kings, he, like a very cunning fencer, that can play with both hands, and is good at all Weapons, wheeleth about; and because he could not prevale in his own ground, and upon the Stage of the Heathen Tyrants, he, like the Roman Scipio, very boldly enters upon his Adversaries Territories, and makes a War in Heaven; and that is, he followeth the Woman into the Wilderness, and the Divine into their Cloysters, which was the Churches Heaven upon Earth; and he will not part with her, as there to let her escape free from his faults; but he will now prosecute another kind of Combathe with her, which he had only begun before, when he saw himself like to be worsted, in the former conflicts, and that Combat shall be, not, as E. H. and Mr. Mede do imagine, the bloody Wars of the persecuting Tyrants, which was already past, and the Dragon failed of his purpose therein, but bellicum dogmaticum, a verbal War; that is, a Spiritual, Scholastic, and Ecclesiastical War, like the Pharzlian civil War of the Romans.
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when a Kingdom is divided among it self; which is the worst and most dangerous of all Wars, and so it is this Ecclesiastical War, that the Heretics, and their grand Captains, the Professors of Arius, Nestorium, Eutyches, Pelagius, Manicheus, Arius, the Trinitarians, Millenniums, and the rest of that litter, did still profess, to molest the Church of Christ.

The heretical War. And my reasons to prove this War to be no bloody War, but rather a spiritual and Ecclesiastical War, are these.

1. Reason. Because this War is said to be in Heaven, which cannot signify the seat and place of the Blessed Angels, and of the Saints departed out of this life; because, that neither War nor sorrow, nor any other trouble can come there; and therefore the seat of this War must be, not the World, simply confidered, which is never called Heaven, but the Church of God, which is the Christians Heaven here upon Earth, and the Ark that carrieth us through the Seas of this World, into the Eternal Heaven; and therefore, this War, being laid to be rather in the Church, then in the World, when as our Saviour, speaking of our bloody Wars, faith, in the World you shall have Tribulations, must needs be an Ecclesiastical, Heretical, and no bloody War, no worldly War.

2. Reason. Because it is said that Michael and his Angels, the are the Angels of the Churches, and not Michael and his Princes, fought against the Dragon and his Angels, and not, as it is said in Daniel, that he afflied his Angel against the King of Persia, but with the Dragon and his Angels, that is the Devil and his false Prophets, the Heretics, that mislaid the Church, and corrupted the true faith and the right Service of God; and yet, as their Maker the Devil, transformeth him self into an Angel of light, as the Apostle speaketh, so will the false Prophets be deemed and esteemed Angels, but this Heavenly Angel tells us they are the Angels of the Dragon, that make this War with the Angels of Christ.

3. Reason. And lastly, because that in this War, we find none slain, nor any blood spilt, as they were under the persecuting Tyrants, as well the Arian Kings, as the Pagan Emperors; and therefore this War must needs be understood of no Foreign bloody War, but of a Verbal spiritual War, waged within the bosome of the Church, that happened after the death of Theodosius, who had freed the Church from all external Wars, and bloody persecutions, but could not stop the mouth of the false Prophet, nor hinder the Dragon and his Angels, to raife and prosecute this Heretical War.

And yet now, as the Woman formerly prevailed in the first War, against the bloody Instruments of the Dragon, that were vanquished in patientia Martyrum, through the patience of the Martyrs, and the sufferings of the Saints; so here, in this second War, she gets the Victory over her Enemies, and the Dragon is overcome, by the blood of the Lamb, and his Angels vanquished by the Word of their Testimony, v. 11. that is the Heretics, and Schismatics were confuted and silenced, in prudencia Doctorum; by the Wisdome of the Bishops, that were the Governors of the Church, and by their learned writings, and faithfull Preaching of Gods truth; and not with the Sword or Cannon shot, or any other such outward force which the Angels of Jesus Christ, the Ministers of the Gospel, never use, as the Angels of the Dragon do and now did in many places; because they are commanded with St. Peter to put up their Sword into the Soweth, and it is for none, but the satanites of the high Priests, and the Sannicians of the Antichrist, to come out against Christ, and to fight against his Witnesses with Swords and Staves.

Then, the Dragon being by Michael, that is, by the power and wisdom of God, that is, Jesus Christ, which Michael signifies, and not by any one of the chief Princes, or of the seven Arch Angels, as Mr. Mede thinketh, cast out of Heaven, that is, driven from the Church, as he did the buyers and sellers out of the Temple; when all the errors, heresies, and superstitions which the Devil by his prime Angel, the Heresiarch, had invented, and sowed among Gods people,
were confused and rooted out of these our reformed Churches, and these Churches restored to their Primitive purity, and settled in the right forme of serving God, by the painfull diligence of the learned Bishops, the Pastor, and the Protestant Preachers of Gods word, which was fairly begun in Queen Elizabeth's time, continued and bettered in King James his Reign, but not clearly done, and perfectly finisht until King Charles his days, nor any where so purely done, as in these our dominions, as I have fully proved unto you, before; there ensued a two-fold act, or a double conquence of this great Victory of Michael and his Angels over the Dragon and his Angels.

1. The Triumph, rejoicing and J opean of the Conquerors, the Inhabitants of Heaven.
2. The fretfull wrath and continued malice, of the Conquered Dragon.

1. In Heaven, that is, in the Church of God, as I said before, St. John heard a loud voyce, sayeing; now is come Salvation, and strength, and the Kingdom of our God, and the power of his Church, c. 12. v. 10. where you must first, observe the Emphasis in the word, now δεκτε ἐκ τῶν οὐρανίων, now is Salvation come; and it was come long before, when Christ had fully purchas'd our Redemption before his Ascension into Heaven; but I conceive this Salvation to be meant not of our spiritual and eternall Salvation from Sin, Hell and Satan, which was come by Christ long before, but for our Temporall Salvation and deliverance from the power and malice of our Enemies; and that was now come, that is fully and perfectly come, and not before; because that till now, the Church was exercised either with bloody perfections from without, or with intestine broyles, and heresies from within; but now, ἡ ἡμερία τοῦ ἀδήμον ἡμῶν, the accuser and false traducer of our Brethren, the Holy Prophets, and the Apostles of Christ, by misapplying their sayings, misconstruing their words, and perverting their meaning, and making them to say that which they never thought, as all Hereticks do, being cast out of the Church, and quite vanquished, confuted and silenced; 1. By the blood of the Lamb, that is, by the faith, which the true Christians had in the death of Christ, and by the patient sufferings of the Martyrs, for the defence of that faith in the former perfections, both of the Pagans and Arians, when they loved not their lives unto death, but valued them as nothing, and yielded them most freely for the maintenance of that Faith, which they had in the blood of the Lamb. and 2. by the word of their Testimony; that is the brief Articles of their faith, and the uniforme rule of Serving God, and by the constant, firm and faithfull justifying and maintaining the truth of that Doctrine and Service which they professed and published unto the people, against all Hereticks whatsoever.

Therefore now, ευχαριστείτε ὑμεῖς, v. 12. rejoice you Heavens, and ye that dwell in them; that is, the highest Heavens, and all you Blessed Spirits, and Holy Angels, that do rejoice at the Conversion of one Sinner, rejoice now much more, for these great Victories; and especially for this last victory; that Michael and his Angels hath obtained against the Dragon and his Angels; and you, the Metaphorical Heavens, the Churches of God, wherein God resideth, rejoice you, as you have most cause to rejoice that the accuser of your brethren, and the false traducer of the Apostles and Holy Fathers of the Church, is cast out from amongst you, and your Churches are purely reformed, the doctrine of faith truly taught, and the Service of God rightly administered, and all errors, heresies, and superstitions swept out of the Church.

But woe to the Inhabitants of the Earth and of the Sea, v. 18. that is, to the Worldlings, Hypocrites, bloody men and loose men, for the earth signifies earthy men, and the Sea, is a loose, roaring and raging element cold and moyt; and therefore signifies the loose and dissolute lives, roasers and furious men, that have not any heat of Love and Charity in them; and those also, that for the love of gaines and profit only, and not out of love to benefit their Country and their Neigh
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Neighbours, and to shew the bountiful goodness of God to all places, but only out of a covetous desire, to enrich themselves, do passe all seas into all foreign lands; woe, woe unto all those! because that he, which could not and cannot prevail, against the true Christians, that do firmly stand, and so fouly oppose him, will be sure to catch these soon enough within his net, and hold them, fast enough, to make them pay for all; because, as the Holy Ghost saith, he hath 
leads away, great wrath, and is exceedingly troubled and vexed, not only for his former foys, and his calling out of Heaven, but also, most especially, for that now after these victories, he knoweth, or as the word is, saw, he seeth that he hath but a short space, to recruit, and to see if he can revenge his former foys, and therefore,

2. He goeth presently among the Inhabitants of the Earth and of the Sea, and perverteth them, to throw all the stones of the Earth, and to stir up all the waves of the Sea, and to use all possible arts, to vex and oppress the woman, and to overwhelm the ship of Christ, which is the Church, in the seas of all miseries and afflictions; and so now, the Dragon begins a fierce to rage, and to persecute the woman, faith the Holy Ghost, v. 13, which brought forth the man-child, and to vex and molest all her Children, all the true and faithful members of the Church, whereof most of them, especially her lay children, were left very quiet, while the spiritual and dogmatical war raged, that raged most of all amongst the clergy: but now, that war being ended, the Church reformed, superstitions expunged, and all the heresies confuted, the Dragon vanquished, his Angels suppressed, and the service of God purely and rightly discharged, the true Church and all her members, (the corrupted, unreformèd Churches he hath them in his hands already, so that he need not trouble himself to meddle with them) are newly molested, and exceedingly persecuted with great wrath, faith the Angel, and that is, with a bloody warre, and a greater warre, and a far more unnatural, and unchristian warre, and a more violent, and more malicious persecution of the warre, and persecution of them that were quiet in the Land, then ever was done by this Dragon at any time, before this time.

The reason of the exceeding greatness and sharpness of this persecution of the true Church, signified by this woman, is not omitted, to be set down by the Holy Ghost, for the comfort and consolation of all the persecuted Saints, and distressed members of Christ, and for to encourage them with the more constancy to perseve, and to withstand the assaults of the Dragon unto the end; and that is, because the Dragon, that in the apocryphæ, had had many hundred years, to prosecute that spirituall and dogmaticall war, yet now knoweth and seeth, that he hath but a short time to rage, and to wage this newly revived bloody war; and therefore he must bestrive himself, or he shall lose his Harvest, that hath but a short time to gather in his fruit; and that time, that he is permitted time to rage against the woman, as the spirit of God sets it down, is but a time, and times, and half a time; which signifies the three days and a half, that the two witnesses of Christ shall lie unburied, in the streets of the great city, and the 42 months, wherein the beast should prevail against God's Servants, and should tread the holy City, that is, the pure Church, under feet: for all these times, thus express by several terms and expressions, as of time, times, and half a time, and three days and a half, and 42 months, and do synchronize and cohere, for the length of the time, I take to be the very self same time; and that is, the time, wherein the Antichrist should rage, and should suppress and kill the two witnesses, and exceedingly vex and persecute the true Church of Christ.

And these times, thus express by the Holy Ghost, are interpreted by very many of the most learned, both Papists and Protestants, to signify three years and a half, or, as some men do think, three years and half three years, which makes up four years and a half; though I rather conceive, it should be taken for some short time, much thereabouts, which the good God, in his great wisdom knoweth best, and would have
before this time not Discovered.

have us, by these expressions of it, to know for a certaine truth, and to assure our selves, that it shall not, and cannot be long, but either that time directly, or much about that time, though perhaps, not that time exactly to a day, yet it may be most exactly, to a minute; as God seeth best; I will not be too curious, nor too pre-fumptionous herein.

Only, I would have it observed, that the time of this persecution of the Woman; and the time of her first abode in the Wilderness, when she fled there first, from the face of the Dragon, after the bringing forth of her Child, is not the same; for that time is said to be 1200 and 60 days; and this time of her persecution by the Dragon, is said to be a time, and times, and half a time, which is just the same time, for the length of it, and express'd in the same phrase, as Daniel saith, Antichrist, that is the most lively type of the Antichrist, that can be found in all the Scriptures, should rage against the Church of the Jews; and that was just three years and a halfe, neither more nor les, faith Tremellius; or three years seven moneths and thirteen days, faith some, and Deodatus; but for that time of her abode in the Wilderness, and this time of her persecution by the Dragon, had been the same time, why should it not be express'd by the same term, and by the same phrase, but that the Holy Ghost by altering the term, and using another phrase, to express it, would have us to understand it of another time; when we see, the time of the Witnesses Prophecying, and the time of the Woman's first abode in the Wilderness, being the same time, they have the same expression of 1200 and 60 days, as you may see in c. 11. 3. & c. 12. 6. and so likewise the time of treading the holy City under foot, and the time of the beast continuing his War against the Church and the Saints, in this last persecution of the Dragon, being the same time, it hath in like manner the same expression of 42 moneths, c. 11. 2. & c. 13. 5. that so we might understand it, to be the very same time.

And therefore I say that the Woman's first abode in the Wilderness for 1200 and 60 days, and this her treading under foot by the beast, and her last abode and nourishing in the Wilderness for a time, times, and half a time, c. 12. v. 14. is not the same, and doth not Synchronize, as Mr. Mede faith; but the continuance of the beast persecuting her, being 42 months, c. 11. 2. and her nourishing in the Wilderness, during this War, and the persecution of her by the beast, being a time and times, and half a time, that makes 42 months, or three years and a halfe, as the most of the beast interpreters do agree, it is to be taken, do Synchronize, and therefore must be understood for the very same time.

But all this while that is, during the time, time, times and a halfe time, and by three days and a halfe, and 42 months; how long, or how short soever that time shall be, the great Dragon, that is the Devil, by the cruel beast, that is the Antichrist, and the Dragon's prime instrument of all mischief, shall cast out of his mouth, faith the holy Ghost, Waters as a flood after the Woman, that he might cause her to be carried away by the Flood, c. 15. and that is, he shall make Laws and decrees, orders and Ordinances, that do proceed out of the mouth of men, that must not be pass'd over unobserv'd, and are as poisonous and as deadly as the waters, that are sent out of the mouth of the Serpent; and they shall be made so plentifully and in such an abundant manner, that they shall be like a flood, or a torrent flame, that, as the Poet faith, Fluis acris amnis ammonem, floweth more violent, then any constant current; so shall these new made Laws, and Ordinances of the Beast, be more prejudicial to the Servants of God, then any former well known Laws and decrees; and they shall be cast after the woman, that is, not gently made, but violently thrown with such force, as might wholly carry away the Woman, and so destroy the Church, and overwhelm all the right Worshippers of God, and the true professors of the faith of Christ; for by waters, as the Psalmist speaketh down in many places, is signified Crosses, troubles and afflictions, and all kind of molestations and miseries, which the Dragon by his new made orders and Ordinances would bring upon the Church without measure, whereby her

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members, from the highest to the lowest, should find plundering and pillaging in all places, imprisonment without mercy, banishment without pity, taxes beyond ability, death without example, and killing in all quarters; the which things, are the floods of miseries and afflictions, and not the Doctrines of Arius and other Heretics, as Mr. Mede faith, that the Dragon powreth forth after the woman, that she might be carried away of the flood; that is, that she might be terrified by these floods, and driven away by these miseries, from the right service of God, and the performance of the duties, that the oweth unto the witnesses; as we see terror and trouble are too powerful, to drive away the weak, and such as have no solidity in them from the right way, either of equity or piety.

And thus shall the poor and pious woman, the true Church of Christ, and all her members, be persecuted and afflicted by the Dragon: and whether our Church hath bin thus used, or not, during the warres of the long Parliament, I leave it to the judicious Reader to consider it; howsoever, the goodness of God, and his love towards his Church and Servants, is such and so great, that he sheweth himself to be, as the Prophet speaketh, domum in opportunitatis, a good God, most gracious in the most needfull time of trouble: for, as soon as the Dragon began to persecute the woman, after that he was thrown out of Heaven, and cast unto the earth, God gave unto the woman two wings of a great Eagle, that she might fly away into the Wilderness into her place; v. 14, which was the place, that was prepared by God for her; to secure her from the Dragon, v. 6, touching which wings, we are to consider these two special things; that is,

1. What these two wings be and why they were given unto the woman;

1. We may well understand, these two wings are not the Magistrates and the Ministers, as E. H. thinketh, and some others with him; because now, in this persecution of the woman, and the rest of her Children, the true members of the Church, the two witnesses are likewise persecuted, and killed, and do lie dead and unburied, all the while that the woman is persecuted; and therefore they could not possibly help the woman to fly away. Neither are these two wings of the Eagle, the Eastern and the Western Empire, as Mr. Mede imagineth; because the Eastern Empire, at the time of this persecution of the woman, had wholly apostatised from Christ, and was become another enemy unto the woman; and the West Empire, under the Popacy, was no faithful friend, but had analphabetized the true Church, that is thus persecuted by the Dragon: and therefore I do rather conceive that these two wings are,

1. Faith, by which we escape all the fiery darts of Satan, Ephes. 1. 16.
2. Good works, and an holy conversation, which stops the mouth of the wicked, as St. Peter faith; or rather, because their members, that hereby should be stopped, will not be stopped, but will traduce and slander Innuocency itself, as the Jewes slandered Christ himself, in whose mouth was found no guile, these two wings may be said to be,


1. Patience. Manfully to suffer whatsoever it should please God to permit the Dragon, and his Instrument, the beast, to inflict upon her; for not only Levius cit patientia quisquid corrigere est nefas, patience makes every burden to seem lighter then it is, and helps us to bear that, which we cannot bear; but also vincite qui patitur, by a patient suffering, we overcome the greatest maladies, as Christ himself, by his suffering, overcame all his and our enemies; and therefore, si vincentes diceremus, if thou wilt overcome this Dragon, and conquer this beast, arm thyself with patience.

2. Prayers fervently and constantly made to the Almighty God, that he would assist her and strengthen her, to endure faithfully against all the assaults of Satan; and in his good time, to deliver her from them; for the time would be too short, and
before this time not Discouered.

and my papers too scant, if I should go about to set down, what great things have been obtained, and what wonderful things have been brought to passe, and effect-
ed by this power of prayer; when as a Father faith, hee eft victoria, que vincit
munum preece noftra, this is the victory that overcometh the world, and will o-

And chafe be the two wings of the great Eagle, that is most able and powerful,
to fly and to escape, (and I know no graces more powerful then these two)
whereby the Church and all her members have always, and shal ever, through
Gods help, which their prayers will obtain, be able to persue in the true faith, and
tight service of God, and likewise to discharge all other duties, that they owe, both
to the witnesses and to all other men, during their lives, mgure all the pite of the
Dragon, and the persecution of the beast, and likewise to escape all their malice and
mitchief: and therefore let us ever pray to God, and be patients and content-
ed.

2. We are to observe, that the Holy Ghost omitteth not to explain the reason
and the end, why God gave these two wings unto the woman, not only to fly away,
and to escape from the violence of the Dragon, but more especially, to be noted,
that she might fly into the Wildernefs, into the place, which
God had formerly prepared for her; therefore, it is apparent, that she was now
come out of the Wildernefs, and out of the place, and as the Children of Israel left
their Tents where Moses was, and joined themselves to Baal Peor; so no doubt,
but she had left the Wildernefs, and the heavenly life, that she should have led, and
associated her self too much with the world and worldly men, which is the cause of
her persecution, and the inflicting of the second woe upon her, which she might
have escaped, had the continued in her place; because no punishment cometh, un-
til a transgression procedeth; the sin goeth before, and the correction followeth
after; so the woman came out of her place, and the Dragon was permitted to
whip her into her place, and therefore this is a second passage of the woman into the
Wildernefs, which being not well observed, hath made many Interpreters, to
imitate the times, and the meaning of the Holy Ghost in this place.

But seeing her coming out of her place, is the cause of her present woe, and of
the persecution of the Dragon, by the means and malice of the beast, let her
quickly; if she would be preserved, and escape the flood of waters and afflictions,
that the Dragon ueth after her, get again into the Wildernefs, and return into
her place, and continue faithful in her Christian Profession, and the discharging
of her duties, both to God and man; because the neglect thereof hath been the
cause of all her troubles, at all times whatsoever.

And let her and all her Children, the members of the Church, the soever and the
rather do this; because that to encourage her, to continue constant in the righth
service of God, and to honour the witnesses so religiously as she ought to do, God
looked down from Heaven, and, considering the great wrath of the Dragon, and
the flood of all miseries, that by the service of the beast, he had cast after the
woman, as he looked upon the afflictions of his people, when they were in Egypt, and
sent Moses for to help them; so now, in this persecution of the woman, he
moved the earth to help this distressed woman; and to open her mouth, and to swal-
low up the flood, which the Dragon had cast out of his mouth, v. 16

Where, you may see, and should consider it, how the fencelss creatures are obe-
dient Instruments, to do their service unto God; both to punish the wicked, and
to help the godly; as the raging Sea was a wall of defence unto the Israelites on
every side, and a grievous gulf to devour Pharaoh and all his Host; so here, the
death earth, that opened her mouth to swallow up Dathan, and to cover the Con-
gregation of Abiram, for their wickedness, both now likewise, according to the
letter, open her mouth, to swallow up the flood, that the Dragon had cast after the
Woman, to preserve her from being ruined by that flood.

But here we are to inquire what is meant by this earth, that hath a mouth to be
E opened

Nothing so
powerful to
obtain what
we desire as
serving and
constant
prayers.
Mr. Mede, pag. 47.

The great Antichrist Revealed,

opened for the defence and preservation of the woman; and it is strange unto me, that so learned a man, as Mr. Mede should by the earth, understand the Bishops and Doctors that were gathered together in the general Councils; because I cannot remember any place of Scripture, where the Godly, Religious, and spiritual men, are expressed, and are to be understood by the earth; because that, although all flesh is grass, and every man is but dust and ashes, and therefore the Prophet faith, O Earth, Earth, Earth, hear the Word of the Lord, yet being regenerated, and filled with the graces of God's spirit, and having their thoughts, and their desires raised up from the earth, and their Conversation in Heaven, they are never termed Earth, but as the Church here, and in many other places, is called Heaven, so are they fabled spiritual men, though their bodies be nothing but earth.

And therefore I conceive the meaning of the words to be, that God in the time of this persecution of the woman, and affliction of his Church, inspired some men, and moved them, that otherwise were as earthly and as worldly minded as any others, though not altogether so malicious and so bloody as the rest, to open their mouths, and to out-vote the worse and most spiteful fort of the instruments of the Dragon, that they should not utterly destroy all the Children of the Woman, and Servants of God, but should suffer them to live, which the more violent party would have quite extingush'd, and to let them compound for their Estates, that they might have some small livelihood to support them, after all their plundering and persecution: and God dealeth with them that serve him, and continue constant, to discharge their duties, that as the Prophet speaketh, he maketh their enemies to become their friends, and to be their helpers, as here the worldlings do open their mouths, and make speeches to preserve many of God's Children.

And whether such a thing as this happened not in the last long Parliament, I leave it to my judicious Reader to consider.

Therefore the Dragon, not satisfied with all the former miseries of the Woman, and all the perfections of her Children, which hitherto they had suffered, but his wrath being still increas'd to see any help or comfort afforded to the Woman, he pursues and inurgates his instruments, the beast and his associates, to make War with the remnant of the Woman's seed, which keep the Commandments of God, and have the testimony of Jesus Christ: v. 17. that is, the Dragon moveth the beast to be incensed and enraged against those, that, after the death of the Witnesses, and the small relief and breathing time, that some members of the Church have had, will not submit themselves to do the service which the Dragon, by the beast prescribeth, and yield themselves to be seduced by the false Prophet, which are the Angels of the Dragon, but will constantly adhere to God's right service, and the established forms of God's Worship, and continue faithful observers of the Laws, discipline and doctrine of the plaine Witnesses; these now must beare the brunt and malice of the beast, the poor and small remainder of the true and faithfull Servants of God, which, notwithstanding all their perccution and deprivation, and all other sufferings whatsoever, will keep the Commandments of God, and have therefore the testimony of Jesus Christ, that they are God's faithful Servants, and not such as will turne with every blast of wind, and be carried away with a little worldly preference.

And thus I have run over this 12th Chapter of the Revelation, and have in a plaine style set downe, what I conceive to be the true meaning of the same: how the Holy Ghost therein sheweth the state and condition of the Church of Christ, from the time of that Godly Emperor Theodore, about the year 382. for the space of 1200. and 60 years, which ended about the year 1642. about which time, after the first War is past, by the invasion of the Turks and Mahometan Tyrants into Christendom, and the defacing of the Christian Churches, and defining the true Faith in the East Empire, the Dragon, as the Holy Ghost here faith, should more maliciously begin, by the Ministry of his chiefest instrument, the great Antichrist, his greatest and moste persecution against the Church of Christ, expressed here under...
before this time not Discovered.

A person of this Woman, that hath these floods of waters, sorrowes, and afflictions thrown after her the which perrectuation, (according to the old adage, si longa est afflictio, levus est, si graviss, brevius est; if thy trouble be long, it is but light, if great, it is short; quia nullum violentum est perpetuum; because no violent thing is able to continue very long;) because it should be so great and so grievous, the spirit of God tells us; it should continue, but for a short space, and a few years; and when the same shall be ended, and fully expired, the second woe shall be past; and then, after the end of this bloody perrectuation, and the expiration of this second woe, the third and last woe, faith the Angel, is quickly to be expected, and shall not long be deferred, before it commeth: and this last woe shall be poured out in a full measure, upon the Turks and Mahometans, the supplanter of the Eastern Churches, and upon the Antichrist and his adherents, the great perrectors of the true reformed protestant Church, and upon the Popish superstitious and Idolatrous Corrupters of the rest of the Western Churches, and upon the false Prophet the Chaplains of the Antichrist, and upon all other Hypocrirical Worldlings, and Prophane liuers whatsoever, and whersoever they be, and upon many of Gods Servants, that cannot escape a common plague, while they live among the wicked.

And so you have the determination and extention of these three great woes, troubles and afflictions, that have and shall fall upon the world, thus more plainly expressed.

The first woe fell heavy upon the Eastern Churches, by the comming in of the Turks and Mahometans, for their Blasphemous Heresies, and denying the deity both of Christ and of the Holy Ghost, and likewise the denial of all the due reverence and respect, which they owed to the Martyrs and Saints of God, whereof Leo Isaurus, and Constantiunus Capronimus, and the Constantinopolitan Council, that consisted of 338 Bishops, were the chief crusers, and the Principal Authors of that contemn, and were sufficiently chastified for the same.

The second woe is now fallen, or falling, or most like to fall upon these Western Churches, by the comming in of the Antichrist that was long expected, and prophesied that he should come amongst them, to play his part; for that having the true Doctrine of Christ, and the right forms and manner of God's service settled and established amongst them, they would notwithstanding, in a wild wantonness, be seduced by the false Prophet, to reject the same, to suppress their Government, to play the Wickednesse of Christ, and, being most perfec Hypocrites, to lead a most worldly life, far worse then either Papists or Pagans, under the Cover and Vizard of piety and Saintship.

The third and last woe, that we are certaine is yet to come, and will come as the Angel faith, very speedily after the end and determination of the second woe, shall fall most heavily, as I said, upon the Mahometans and the Antichrist and his adherents, and the false Prophet, and upon all the Enemies of God, and the bringing of the former woes upon his Church, and all other Lest and wicked liuers whatsoever.

And now I should proceed to the 12th Chapter, but that there is an exposition of this 12th Chapter, annexed to our Bibles, which might, if not answered, have much, of what I have formerly explained; for Francis Junius, a very worthy man and not meanly learned, in his notes, joyned to Theodore Beza's translation of the New Testament, upon this 12th Chapter, undertaketh, by this Woman, sometimes, the Christian Church of the Jewes, and sometimes he would have the Woman to signifie the gentile Christians: and he faith, that the Woman which fled into the Wilderness, where she was fed for time and times, and half a time, signified the Jewish Christians, or Christian Jews, that fed out of Hierusalem, when the Romans were comming to beleive it, into a little Village, called Pella, as Eusebius writeth, and remaineth there, a postrema Judaorum defensione ad urbem excidium c. 58, from the last falling away or revolt of the Jewes, untill the destruction of their City and Temple; which was just three years and a half, and by the earth

E 2

The 3 great Woes upon whom they are to fall.

1. Woe.
The great Antichrist Revealed,

that opened her mouth to swallow up the flood, that the Dragon cast after her, he saith it signifieth the unbelieving and rebellious Jews, that underwent the war, and sustained all the miseries, that the Romans brought upon that nation; whereby those believing Jews, that were in Pella, did escape that flood of afflictions, that otherwise must have fallen upon them, if they had not fled out of Hierusalem, when they heard the voice that cried in the ayre, migremus hinc; let us depart hence.

And he conceiveth, this passage of the Woman into the wilderness expressed in the 14th. v. where she is nourished for a time, and times, and half a time, which he rightly expoundeth for three years and a half, to be not the same, with that passage of the Woman, expressed in the sixt verse, where she is fed 1200 and 60 days, which he also rightly expoundeth to signify 1200 and 60 years; but he misapprehends this second passage of the Woman into the wilderness, to a woman that cannot be understood in that place, as appeareth.

1. In that the Woman, (for there is no mention made in all the Chapter, but of one, and the same woman) that is, the Christian Church, or the Christians that believed in Jesus Christ, is said to be fed, that is, to be guided, governed, and instructed by the two Witnesses, that is, 1. The Kings and their under Magistrates; and 2. The Apostles, and the Bishops that succeeded the Apostles, and the rest of God's Ministers, for 1200 and 60 days: and we are sure the believing Jews in Pella were not so long guided and instructed by these Witnesses in that place, nor in any place else that we know of; and therefore they could not be signified by this Woman.

2. In that this Revelation was not of known things that were already past, but of things that were hereafter to be fulfilled, that is, after they were revealed unto St. John; as the Angel telleth plainly unto our Evangelist, c. 1. 19 And this time, when St. John was banished into Patmos, and wrote this book, was not in the reign of Claudius Caesar, that banished all the Jews out of Rome, as some men, out of Epiphanius do imagine, and as hereafter I shall make it more fully to appear; but it was about the latter end of Domitian's reign, as both Justin Martyr and Irenæus testify; and as Balanus, Beca, Maræus, and the most of our best late Writers do assent to Irenæus testimony: and that was about the year of Christ 98, and these believing Jews fled to Pella, either when Veipsiones began the war, or when Titus his Son came to besiege Hierusalem, which was about 40 years after Christ his ascension, that is, in the year of our Lord 73. and in the second year of Veipsiones reign, that was proclaimed Emperor in 72: and therefore those Jews could not be here mentioned.

3. In that their being in Pella, that was neer enough to Hierusalem, though it was beyond Jordan, during all the time of the siege, could be but little better, if we consider the miseries of bulletting our enemies Souldiers, and our plundering our commanding, and other abuses, that are incident unto us by and from them, that follow the war, of which the Poet faith,

Nulla siles pia tasse qui castra sequuntur; then if they had been within the City of Hierusalem, lave only the freedome of their lives, when perhaps their other troubles and abuses were no ways les, if not in some respect far greater then the troubles of many of them, that were within the Walls of Hierusalem: And therefore their being in Pella could not signify the earth's opening of her mouth to swallow up the flood of their afflictions, which no doubt but they endured in full measure.

4. In that Pella, being but a little Village, it is not likely, that it could contain fo many of the Jews, or that so many should go out of Hierusalem unto it, as should move the Holy Ghost to express them here, under the notion of this Woman, that was persecuted by the Dragon, when as these were not the men against whom Titus waged his war, being so few and so contemptible, and no ways opposing him.

5. In that this persecution of the Woman, and her flight into the wilderness is after
before this time not Discovered.
after the Warre in Heaven, and after the Dragon was thrown into the earth, as
the Text makes it plain, v. 13. & 14. but these Jews being in Pella, was long be-
"fore this warre: and therefore they cannot be meant by this woman.
6. In that according to the old rule, non est distinguendum ubi non distinguis-
"hes: we may not chop and change, times, places, and persons, where Scriptures
change them not, to fit our own purpofes, and to make good our own left liked
Interpretations, which is but, as the Poet faith, to stagger,

Much like a waterifh Cloud, which sometimes hither is driven with the wind,
and sometimess thicker, or as another faith, Praxitiles like to make beguiled minds
to bow down to the painted trumpet, either of these high conceits of the great
Scholars, or of the brain-fick fancies of the weaker wits: but we ought fairly
to proceed according to the molt genuine fence of the place that we interpret, and
such as crofth oner other trust, nor carrieth any absurdity or impoſsibility with
it.

And who feeth not prima facie, at the firſt fight and reading of this 12th Chap-
ter, how the Holy Ghoſt proceedeth therein, to let forth the dangers, troubles, and
persecutions of this woman, that signifies the Christian Church, from the time, that
she became cloathed with the Sun, and the beginning of her pain in travell, unto
the end of her persecutions; as, how she should flie into the Wilderneſs, how long
she should be nourifhed and fed in that place, what Wars the ſhould undergo in
that time, and after the ending of that Warre, and the stepping out of her place,
how she should be therefore punished and perfected, and for what time she ſhould
be placed in that persecution, and how she ſhould be helped and relieved out of
the hands and power of her enemies; which are all successively in a continued Ser-
ies, and a just order let down, by the spirit of God, of the fame woman, that was
the Christian Church, in this 12th Chapter of the Revelation.

And as, not all this, by Junius his conception,(lo indeed not any part of this, can
be referred to the believing Jews, in Pella, as understood by this woman, v. 14. but
to the Christian Church, converted and collected both out of the Jews and Gentiles;
especially conſidered, after the time of Theodosius, as I have ſhewed to you
before. And this last persecution of this woman, can be no otherwife understood,
as I conceive, then of the ſufferings of the reformed Protestant Churches, and ser-
vants of Chrift, in theſe our times wherein we live; because they fall out just at the
end of 1200 and 60 years, wherein the two witneſſes, after that the woman was
cloathed with the Sun, should prophesy, and the woman ſhould be fed by the wit-
neſſes, before they ſhould be ſlain, and before the beginning of this her great per-
secution, and flood of all miseries, that the Dragon, by the service of the Anti-
christ, ſhould raise againſt her, and throw after her.

And I say, that although Arethas, Rupertus and Barradius, do with Junius under-
stand this woman to signify the ſemide Synagogue, and Alciar takes it for the
princípior Church of the Christians, to whom I do affent, she may be taken for
that Church, at that time, when the Dragon began to watch her; that he might de-
voure her Child; yet St. Ambroſe, Ticonius, and Primasius, do with me under-
stand this woman here, flying to avoid the Dragons flood, to signify the true Chi-
rian Church, in her last persecution, sub fonte mundi, a little before the end of
the world, when Satan ſhould be let loose, after his 1000 years imprizonment, and
should then powere forth a flood and deluge of all crofes, troubles, and miseries up-
on the true Church, and the faithfull ſervants of Jesus Chrift, the which I think he
hath now, within these late years, done to the uttermoſt.

7. And lastly, in that those times, of the womans being fed and nourifhed in
the Wilderneſs for 1200 and 60 years, wherein the Herſicall warre betwixt the
Angels of Michael, and the Angels of the Dragon was made, and was not ended
here, in our Church, until King Charles his daies; in whole time, both the Brown-
iffs and Puritians were imprefled, and the ſemide Fisher, the great Goſia of
The great Antichrist Revealed,

That the times here spoken of, cannot cohere with the Jews in Pella.

That we cannot remember where it happened, that the chief Magistrate and the chief Prelate were killed about the same time, by the same person, and for the same cause, whatsoever pretences should be alleged; which cause, is shewed to be, the malice of the Dragon to the woman and her Child, and to lay the witnesses. And I do verily believe, that if learned men had lived in these times, and had seen the things that were and are done in these days, of the last Century of years among Protestants, and in the best reformed Churches, they would have interpreted that and many other parcels of Scriptures far wiser and better, than they have done; and no marvel, nor any disparagement to their learning and wisdom; because, as I said before, Prophecies and Predictions mystically set down, are not perfectly understood until they be fully accomplished and fulfilled.

And therefore, as the Holy Ghost had set down in the 11th Chapter, how the two witnesses of God’s truth, and the Governor of his Church should be buffeted, perfecuted, and killed by the Ministers of the Antichrist, the beast that ascended out of the bottomless pit; so here in the 12th Chapter, he sheweth how the Church her self, and all her members should be molested, affliated, and perfecuted by the Serpent, that had formerly seduced her out of Paradise, and now followeth her into the wilderness, makes war against her, and throweth a whole flood of miseries and mischief upon her, to see if she can utterly destroy her; and being exceedingly vexed, and filled with wrath, that the woman should be any ways helped, as she was by the earth, and earthly members, that opened their mouths to speak for the innocent Children of the woman, and thereby swallowed up many of those bitter waters, that the Dragon had poured upon her, that all the Servants of Christ, and the observant of the witnesses, should not be wholly and irrecoverably destroyed, he goeth about to make warre, with the remnant of the woman’s seed, and yet it is not said, that he made this warre with the remainder of the woman’s seed, after the death of the witnesses, because they were so few, that they were not able to warre with him, but he went about to make warre with them; and to that end, 3$a$5b, he stands upon the Sands of the Sea; for these words are the conclusion of the 12th Chapter, and not the beginning of the 13th Chapter, and they are to be referred to the Dragon, and not to St. John, as our English Translation mistakes it; and the meaning is, that the Dragon intending to pro persecution this warre against the remainder of the faithful Christians that observed the witnesses, and did their duties in the service of God, as they ought to do, and so kept the Commandments of God, and had the Testimony of Jesus Christ, that
that they were faithfull and faithfull servants, stands upon the Sands, that is, upon the rest of the Preachers of Gods word, and those faithfull Clergy-men, and other zealous and considerable Christians, that used and observed the right form of divine service, or the right manner of serving God, which the faithfull and plain witnesses of Christ had prescribed, and obeyed their Governours, and submitted themselves to the Discipline, and to the uttermost of their abilities, justified and defended the same Government, which the true Governours of Gods Church had ordained; and he treadeth and trampleth these Sands under his feet; for as the Sands are placed by God to keep in the Seas, within their bounds, that they should not overflow the lands, so is the Law and Discipline of the Church, and those faithfull Ministers and others that observe the same, a stop and a bridle, to restrain the people, and to hinder them from pulling over the bounds of equity and piety; and though the Discipline and sentence of the Church seemes but a weak fence, to keep out the wild beasts, and to retain, in the fold of Christ, his sheep; and of little force, like a paper bulter, to terrifie the wicked from any evil; yet, as the Sands that are but of a small substance, do notwithstanding keep in the raging Seas, and as the twigs, that tie the hopes of a Hogs-head or Tun, are but very small, and yet are the preservatives of the Wines; so are the Laws and Discipline of the Church, though not capital, nor bloody, yet sufficiently able, like the Sands to suppress the raging waves of wickedness, from all the Children of the Church.

But now saith the Angel, the Dragon stands upon these Sands, beats down all holy orders, rageth against all the Discipline of the Church, throweth the observers of them out of their Churches, deprives them of their livings, stops their mouths with sermons and threatenings; and as he had formerly slain the witnesses, so now he raiseth the winds, stirreth up storms, and all the Tempests that he can, to blow away these Sands, that adhered to the witnesses, and endeavoured to keep in, and to restrain the waters of the Seas, and the wickedness of the people from overflowing: and wherefore these winds do blow, and these Sands are flooded upon, I pray God to give them patience, to overcome these stormy winds and Tempests. Amen.

C A P. III.

The three principall enemies of Gods Church: Satans 1000 years imprisonment, when begun, and when ended; when the Christian Religion triumphed over the Idols of the Gentiles, and over all the Gods of the Heathens; that the beast signifieth the great Antichrift, and a pack or confederacy of most wicked men; from whence it sprang: of the seven heads of the beast: what they are, handled at large; and the Authors opinion of the seven Kings and the eighth, that is the beast and the Antichrift.

3. After that the Angel, which Christ sent unto St. John, had informed him of those sad accidents, that should betall unto the witnesses, in the 11th Chapter; and the state and condition of the Church of God, under the person and title of the woman, for the space of 1400 and 60 years, and the persecutions that the Ruth undergo, after the end and expiration of those years, that began, as I shewed unto you, about 382. and ended in or about 1642. in the 12th Chapter, he proceedeth in this 13th Chapter, to shew unto him the Instruments, that the red Dragon raifeth up, and the Devil woteth to become the murderers of the witnesses, and the persecuting enemies of Gods Church; and I find them here, in the 13th Chapter, and in the 17th Chapter, wherein most of the things that are shewed in this 13th Chapter, are more clearly explained by the Angel, unto our Evangelist.
The great Antichrift Revealed.

1. The beast, that rose out of the Sea, and is the same that is said to have risen out of the bottomless pit, c. 11. 7. and is as the body of the Antichrist.

2. The beast that rose out of the earth, and was subduent to the infernal beast, that rose out of the Sea, and is the false Prophet, and as it were the soul of the Antichrist.

3. The Whores, that sat upon the scarlet coloured beast, and that sat upon many waters.

1. The Antichrist.

The first of these, as being the body, which is most perspicuous, is most generally termed the Antichrist, that was prophesied, and expected, that he should come into the Church of Christ, before Christ should come to judge the world.

The second of these, as being the soul, that animates and gives life unto the body, is termed the false Prophet, that instrueteth, instigateth, and so furthereth, and surreeth forward the Antichrist in all his proceedings.

3. The Whores.

The third of these, that is, the Whores, which are two, the one sitting upon many waters, c. 17. 1. the other sitting upon a scarlet coloured beast, c. 17. 3. are apostate Churches, and back-riding Professors, that have falsified their faith, and departed from their first love to Christ, to follow after the world; and then, as Hagar disguised Sarah, and set her at naught, that was the true wife of Abraham, so these trumpets and false Churches, pervert the faithfull spouse of Christ, as all Whores use to do, to the true and honest wives.

And although all these, the beast, the false Prophet and the Whores, be the instruments of the Dragon, to vex and pervert the Servants of God and true Church of Christ, and do all unanimously fight under the same banner, in the grand Army of Satan, the prime adversary of Christ; yet, because these three before cited, are three different and distinct Agents, and different Instruments of the Devil, to effect different evils and mischiefs, and are severally to play their several parts in their several stations, in the Tragedy of Gods true Church, therefore they are accordingly described by several names, and have their several actions and doings severally set down, and fo likewise their several judgements and punishments; for,

1. The beast, that ariseth out of the Sea, and is commonly termed the Antichrist, that flyeth the two witnesses of Christ, and intrudes himself into their offices, and then destroyeth the people of God, that will not submit themselves to him, and to his Ordinances.

2. The false Prophet, by preaching his new Doctrines, deceiveth them that dwell on the Earth, that is, the worldly minded men, and instructeth the Antichrist what to do, and so instigateth and assisteth, and justifyth him, in all his wicked and unjust proceedings.

3. The Whores which are corrupted with errors and superstitions.

(1. All schismaticall and heretical Churches that are two, and do comprehend, 2. All hypocritical Professors, carnall livers, and worldly minded men.

Whereof each one is termed Ecclesia fornicaria, the whore; because all these have broken their word, and falsified their faith, which they had made to Christ, and vowed to observe in their Baptism; and became drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, and have made drunk, the Kings of the Earth, that is, all earthly, and worldly minded Kings, and all the Inhabiters of the Earth, that have not their conversation in Heaven, with the wine of their fornications, when they had intoxicated and bewitched them, with their fair and false glosses, that corrupted the Text, and with their lewd examples to follow after the sweet pleasures of the flesh, and the vanities of the world.

And,
And, as the behaviours, the actions, and the sins and wickedness of these three enemies and Persecutors of Christ his Church, are different and thus severally expressed by the Spirit of God; so their judgments and punishments are divers, and their state and condition is not alike, nor in like manner to be considered; for, as the woman that is married to an husband, and then committeth fornication, that is, secretly in fornicibus, in some vaults as they used in Rome, and other great Cities, coupleth herself, and is joined to another man, is said to play the whore; And yet, while she is undivorced, and not cast away, not departed from her husband, she is still his wife, and upon her repentance and submission, there may be a reconciliation and a remission of all her former faults; and she may become a very good woman, and thist Church which is betrothed to Christ by faith, and by the incorporation of her members into him, in their baptism; and then afterwards corrupteth the true faith, and breaketh the promise that she had made to Christ, either by following after the lusts of the flesh, and the vanities of this world, as the hypocrites, carnal livers, and formal professors do; or else by joining herself, as the Israelites did with Baal Peor, with human inventions, idle ceremonies, and fruitless superstititions; or imbraceth the errors and heresies of learned heretics, may rightly be said to commit secret fornication, and to play the part and tricks of a spiritual whore; And yet, whilst either of these whores professeth herself to be the spouse of Christ, and is not departed from Christ, that is, not wholly apostatized from the faith of Christ, but still holdeth the main heads, the fundamental points, and the preserving of the Christian religion, which are the witnesses of Christ, undestroyed; we cannot deny that Church to be the spouse, and a true Church, though not a pure Church of Christ; as a sickly diseased man is a perfect man, though not a sound man; nor can we say but that upon their repentance and amendment, there may be a pardon of all faults, and a reception of these delinquents into favour, by him that is so gracious, and so merciful, and abundant in goodness and truth.

And so it may be hoped, that both the civil whore, that followeth after the lusts of the flesh, and the vanities of the world; and the ecclesiastical whore, which is bewitched with the love of errors, ceremonies and superstitions, and which most of our protestant writers take the church of Rome to be, and to be here signified by the whore, may yet, by true repentance, and a full reformation of all errors and abuses, recover and retain the love and favour of Christ, to continue the loving husband of his penitent spouse, and to find him ready to receive them, when he finds them ready to return unto him; for, though the one of these whores is said to have committed fornication with the king of the earth, and to have made the inhabitants of the earth drunk with the wine of her fornication; c. 17. c. 17. 2, and the other whore is said to be drunk with the blood of the saints, and with the blood of the martyrs of Jesus; c. 17. 6. Yet, when the beast and the false prophet, which are the most violent and virulent enemies of God's church, were both taken and cast alive into the lake of fire, burning with brimstone, there is no mention that the whores were cast in with them; But the judgments of the whores is formerly described, and their punishments are very amply set down and expressed, c. 17 & c. 18, where the hornes of the beast are said to hate the whore, and to make her desolate and naked, and should cast her into flamas and burn her with fire; c. 17. 16. And these punishments of the ecclesiastical whore, to have her subtilty and her state eaten up, and her self burnt with the fire of all crosses and afflictions by the burn of the beast; and so likewise these punishments of the civil whore, that are so fully set down in the 18th chapter, and must be referred to the great Babylon of this world, that I have formerly spoken of, and not to Rome, nor to the church of Rome; because there are many things in this 18th chapter, and especially, that in her was found, the blood of the prophets, and of saints, which could not be referred to the Babylon of this world, and not to Rome.
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bring these Whores to Repentance, and to escape the Lake of Fire and Brimstone, where the vile beast and the false Prophet shall be cast.

For you must observe, that although some Writers have confounded the Whores and the beast, and make them all but as one Enemy, express by both these names; yet they be indeed two Enemies, or rather three Enemies of the Church of Christ, and Enemies one to another; for the Ecclesiastical Whore rides the beast, that is, curbers and bridles the Beast, as a rider curbes his Horse; and so doth the Pope and his Cardinals, and all the Church of Rome curte and execute the Antichrist; and the ten Hornes of the beast do bathe the Whore, and make her desolate and naked, and burn her with fire; and so it may be demanded if the long Parliament and their Polyarchy, have not sufficiently shewed their hatred to the Pope, and all Papists, and have made all that they could reach, naked enough, and have eaten their substance, and burnt them with the fire of Afflictions and Persecutions, and have pretended to do the like to all Carnal and worldly professors; 

Esay. 9. 31. 

and yet as Euphran did eate Manasses, and Manasses did eate Euphran, and both of them did eat Juda; so do not the Whores and the Beast, the Church of Rome and the Synagogue of Satan, do all of them what possibly they can to root out the true Protestants, the only pure Church of Christ, from off the earth? though as I said, it may be hoped that the judgment of the Whores and their afflictions, may at last, through the goodness of God, reduce them to repent and reclaim them from their Fornications, and cause them to return, as the Prophet faith of the like Harlot, unto their former Husband.

But the Beast, which is the Antichrist, that ascended from the bottomless pit, and is wholly fallen away from Christ, is a Papist Apostatized from the main Heads of the Christian Faith, and absolutely divorced from being any Spouse, or Church of Christ, as you may see, not a few of the Members of the Beast and his adherents, that driveth off their Baptismes, and permit not their Children to be Baptised, and to be incorporated into the Church, to be made lively members of Christ, which is, to renounce the marks of Christ, and to blot out the Seal of the Lamb, as I shewed before, and is therefore termed, the man of Sin, and the Child of perdition, as committing the more masculine wickedness, killing, hanging, and beheading, and the like, far more odious and more abominable bloody sins, than are the infirmities of a woman; and the false Prophet, that seduces and deceiveth the poor simple people of God, and both furthereth the beast, and instructeth him, as Libanion the sophister instructed Julian, and Sergius the Monk did teach Mahomet, how to proceed in most Villaines, Enormities and Cruelties that are inflicted and imposed upon the Church, they are said to be taken alive, and as Moses faith of Corah and his complices, not to die the common death of all other men, but to be cast alive into the Lake of fire, burning with Brimstone.

For that the Devil having now ended his 1000 years imprisonment, which began in Phoca his time, or rather in Heraclius his successors reigne, about the year of Christ 610. or 630. when the persecutions of the Heathen Emperors, and of Alaricus, Attalus, Totilas, Genfericus, and others of the Arian Kings of the Goths and Vandals, were all quite finished, and Boniface the third Bishop of Rome,

Super alios caput extulit omnes, It extolled and worshiped above all other Bishops; and the Church began to goe hand in hand with the Civil State; and ended about 1620 or 1630. Some 45. or 35. years agoe; when the Beast began to bite the King, and to increach upon the rights of Majesty, and the false Prophet to smite Micaiah on the Cheeks, and to out-beard the Bishops, and to trample them under feet: he doth by these his two instruments, the Beast and the false Prophet, most wickedly suppress Gods Service, and perfecute Gods Servants, for which they are to receive this deadly doome, in the Lake of Fire and Brimstone.

But
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But in the aforesaid time of 1000 yeares, all from 630 to 1030. Satan was said that he cold not raise any bloody persecution against the Church; though it cannot be denied, but that the Church at this time, did, now and then persecute some of her own Children, as the Waldenses, and our Murryses in Queen Marys days, and some others in other places, which, as the Church faith, was but debita corollia proper indebitam contumaciam, when as in the Arke of Moses, there must be kept as well Aaron Red for to Christifie the Froward, as the Heavenly Manna, to refresh the weary, though in very deed the Church thowed her self herein, many times, not to be inflamable, when the reproved the Righteous, and winked at the Wicked, and oftentimes condemned the Righteous with the Wicked, and sometimes more severely then the Wicked, so that of many a Son of the Church, we might justly say with the Poet.

Cruelis mater magis, an puere improbus ille?

Improbus ihe puere, crueliss !in quoq. mater.

The Church was more to be blamed for her cruelty, then her Children for their inolency.

And therefore for these, and for other the like sins of the Church, that were now come, like the sins of the Amorites, to the height, and delivering just punishments for these unjust dealings; And so for other the like Delinquencies of the professors of the Gospel, the Lord was provoked hereby to let Satan loose, to whip his Children for their misprisions, and stepping out of the Wilderness, out of their place, to follow after the world and their worldly profit; and then, the Dragon being let loose, he begins afresh to persecute the Church with Fire and Sword, and lends this Beast with his Emmissaries and Affasins to lay the two Witnesses of Christ, to destroy the true Members of the Church, and to ruin all that he can beside: and then St. John seeth Bevisa divisio in the bandans, a Beast rising out of the Sea, the which Beast I am now to decribe unto you.

But, before I proceed to the description of this Beast, I do think it most requisite, that I should say somewhat more for the clearing of the time, when the 1000 years, wherein those souls that were beheaded for the witness of Jesus, should live and reign with Christ, and Satan should be bound that he might not pervert the Church with any bloody persecution, for the faith of Christ (which are both to be done in the same 1000 years) should both begin and end. And first.

That the 1000 years, wherein Satan should be bound from persecuting the Church, and the 1000 years, wherein the Saints should live and reign with Christ are the very same 1000 years, and not as the Chilias or Millenniums dream, that Christ shall come, either in his own person, as some of them grossly think, or else by his Spirit, as others of them, the more moderate men do say, and reign with a man of them yet on earth, a 1000 years, it is fully and learnedly Eved, by that worthy and learned Divine Dr. Hammond, that doth so in most of all his Writings, that he worthily deserves to be loved and honoured of all the Church, that for me to say any more, were but anima littus contradict, to write iiiads after Homer, to no purpose, when better cannot be said, and more need not be said, then what when the worthy Scholar hath set down on the 20th chap. of the Revolution page 997. and of likewsie, what the reverend Author of the Revelation encouraged hath therein set down, to shew the fond conceits of these Chilias, which are very excellently discovered per discription.

But for the time, when those 1000 years, (both for the one and the other, i.e. Satans binding, and the Saints reigning) should begin and be determined, I shall humbly crave leave to difsent both from him and from all others, that do subscribe to his opinion: for whereas he conceiveth the fame to begin, either in 455. when by the Wars of Alaricus in 410. and of Attilas in 451. and of Gerericus in 455. Heathensmome and Idol Worship was fully destroyed in Rome, and Christiannity became victorious over it; And to end, when Mahomet the second took Constantinople in 1455. or, as some say, in 1453. or else, as he rather thinks, they began in

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311. or thereabouts, when Constantine receiving the Christian faith concluded the persecutions of the Church, and by an imperial decree, proclaimed Liberty and immunities to Christianiety, and ended about 1311, when the Ottoman Family began to flourish, and to over-run Greece, and to bring Mahometism into Asia: though Mariana inclines rather to the other opinion, that his Imprisonment began after Rome was taken by the Goths, and after Moualism, that was termed Augustism, the last Emperor of the West, was driven away by Odoacer the King of the Huns, which was about 477, and so must end in 1477.

I answer; that although Constantine for this time, freed the Church from all Heathenish persecutions, and then immediately the two Olive Trees, and the two Candlesticks, to whom were given indeed before, on the day of Pentecost, such gifts as enabled them to instruct and to lighten the Church with a very good and competent measure of true light, were now furnished with a larger measure, and with such abilities as were sufficient to lighten her, with the light of the Gospel, and to feed her in the Wilderness, that is, to govern her in a far better manner then ever they did, or could do before; and though after this, in the time of Theodosius, about 382, they were fully enabled to lighten her with the great and glorious light of the Sun; yet was not Satan bound all this while, nor a good while after this; for when he saw how by the Ministry of these two Olive Trees, the two Witnesses of Christ, that were now so well furnished with abilities to build the Temple, that the Angel commanded to be measured, the Church began to bring forth Christ most plentifully in her Children, and was like to do the same more and more; he sought to devour this Child, that is Christ, which was brought forth by the Church in her Members, and he used all his sights and devices to that purpose. And through his Instruments, persecuted and destroyed many a Christian man; and therefore the Saints beheaded for Jesus, did not as yet live in their successors, and reigns with Christ; nor was Satan bound from persecuting the Church, when as he beheaded and killed them still, and stirred up, not only Constantine, the Son of Constantine to be a great persecutor of the Orthodox Christians, and Julian the Apostate, his Cosen German, and immediate successor, to be greater then he; but also the Arian Kings, both of the Huns, Goths, and Vandals, that invaded Italy, sacked Rome, entered into Africa, besieged Hippo, and brought such infinite troubles and miseries upon the Church, that Epiphanes and Haymo, considering the Cruelties of Genefricus against the true Christians, Bishops and Priests, and all, that would not renounce the true faith, and become Arians, by putting many of them to death, and banishing others, as Victor the Heweth, did find in him the number of the Beast, 666; and therefore thought he might be the Antichrist; and Atila slay himself as orbis terror, and flagellum Dei, the terror of the world, and the scourge of God; and about the same troublesome times, the damnsis swarmed in Africa, and, as St. Augustine the Heweth, brought an infinite deal of vexations upon the Church; as did other Tyrants and Heretics in other places, which were as bloody and as cruel, if not altogether as bad persecutions of the Church, as formerly the Heathen Tyrants brought upon it. And therefore the words of Christ were done so, and I will give (not I will, nor I do, as Beca faith,) but power unto my two Witnesses, as our last English Translation hath it, and they shall Prophecy 1100 and 60. days, are to be understood to begin then, or immediately after, to be fulfilled, when Pocock granted that power and preheminence unto Bunif which is the third Bishop of Rome, that the Sword of Satan had neither edge, strength nor ability to suppress the word of God, nor to abate one jot of the power of the Witnesses; but that the Church & her Governors were freed from all fear of Tyrants, and judgments were given unto the Saints; that is, they, which formerly were haled to be judged, and condemned at the Bars of their Enemies, have now quiet possession of judicatures and powers to punish and condemn the refraritory; which Ecclesiastical discipline could never be free from persecution, nor be executed so freely and so justly, as it ought to be, so long as the Church was owed, and
before this time not Discovered.

and her Governors suppressed and terrified, either by the Heathen or the Arian Tyrants, or by any other temporal Potentate, or civil power of the Infidels that could master them; for though no I said before, Christ, immediately after his ascension, 2 Cor. v. 10, gave gifts to his witnesses, to enable them to prophesy, and in and after Constantine's time, they had free leave to prophesy, and the Evangelist, in a far better manner and condition then before, and a more plentiful measure of God's spirit and assistance, to begat Children more plentifully unto Christ; and afterwards, in A.D. 395. Christian Religion triumphed over the Gods of the Heathen, when Theodosius first overcame Eugenius and Arbogastus, the two Standard-bearers of the Dragon, and took away the College of the Idol Pontifices, and as Zosimus saith, defaced the Temples of the Idols, which Constantine had only set up, and Julian had opened again; yet, in all this while, he gave them not that the Novus, power, so to prophesy, and so to rule the Church, as that they could not be resisted, or hindered by any Heathen Potentate, King or Emperor; nor did he give the same power unto them, until Phocas his time, which then they had, and held it always after in their hands 1000 years at the least; and indeed used it in a far higher measure against Christian Kings, then God gave them leave to do; as it appeareth, not only in the lives of the succeeding Emperours, but also in our own Chronicles, as especially by the passages between Hen. 2. and Bishop Becket, and the like.

And therefore the Saints 1000 years reigning and ruling with Christ, and Satan's 1000 years binding, that he could not hinder the Church to rule, did then begin, either about the end of Phocas, or rather in Hierachius Reign, about the year of Christ 660 and 670, and died 641. and must end just in King Charles his time, when the Devils Chain was broken all to pieces, and Satan let loose, like a roaring Lion, to devour both King and Priest, the two faithful witnesses of Jesus Christ, and abundance more of God's true Servants, throughout all Christendom.

And that for their Religion, the profession of the true faith, and the right service of God, which was done no where else, at no time before, nor by any other instrument of Satan, since the determination of the Heathen Tyrants, and the Arian persecutions; for though the Turks invaded Greece, and took Constantinople, and brought therewith the Mahometan Religion, as a just punishment, and the first two, upon those Heretical Churches; yet it is most certain, that this their invasion was libidine dominandi, as Alexander entred into Persia, and the Romans warred upon their Neighbours, to gain their Territories through their ambition, and greedy desire of bearing rule, for to enlarge their Dominion, and not so much for the suppressing of the Christian Religion, or the enlargement of their own idolatrous superstition; when we finde the Turks do now, as the Romans did of old, permit all Religions, both Jews and Christians, Orthodox and Heretick, to live, and live peaceably amongst them; and to exercise each one, their own Religion, without any disturbance, so they pay their allotted taxes, and submit themselves unto their Laws in a civil Government, which cannot properly be said to be a persecution of the Christians, qua Christians; but because they profess the Christian Religion; but rather a worldly desire of Dominion; and so we read that Almacar, the great Mahometan Emperour, which being interpreted, signifieth, the defender of the Law of God, meaning the Alcoran, (that Hozean, the Husband of Mahomet's daughter, digested into four Books, containing 206 Chapters) when he Tarif and Mura, his Generals, he conquered Spain, and drove away Rodrigo, which was their last King of the God's blood, and replenished that Kingdom with Moors and Mahometans; yet persecuted he none for their Religion, but only fought to allure them to their superstitions, and idolatrous service, by giving Offices, and promising immunities, liberties and promotions to those Christians, that would be contented to imbrace Mahometism.

And, as our Saviour Christ and his Apostles, never forced any man by fire and sword,
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Sword, to imbrace the Christian faith, not killed any one, that refused the same; because the true faith ought to be ingendered by persuasion, and not by compulsion, by preaching and not by fighting: so Simon Magus, that is made by some, though far wide, to be the Antichrift, spoken of by St. Paul, in 2 Thes. 2. 3. and his sect of Gnosticks, never forced any that we read of, to follow their idolatrous and Heathenish worship; indeed Arius and all the rest of the Arch-Hereticks of his sect, sought to impose the Orthodox by force of Arms, to leave the faith of one substance, and to become homousious, that is, simul eisens, the believers of Christ to be of the like substance with his Father, and so to imbrace the Hereticks that they invented, as I have shewed you before: for as Laelianius faith, quae imponat mihi necessitatem vel credenda quod volim, vel quod velim, non credenda, who can compel me either to believe what I lift not, or not to believe what I will? and he faith most truly, that there is nothing more free than Religion, which the minde no sooner withstandeth, but forthwith it vanishteth, and is no more Religion, when as constrained bringeth in dissemblation, and maketh Hypocrites, to worship thy power, but not thy God; therefore King Thedoric did say very well, that he could not command Religion, because no man can be inforced to believe against his will; and Laelianius Lispius, bids thee over run all Europe in thine imagination, and thou shalt see, that by these severe proceedings, that is, of fire and Sword, Cities are rather overswept, and, I may add, Kingdoms ruined, then made religious; because those things that do rest in opinion, are altered rather by teaching then by commanding, by instructing then by threatening; and therefore, as when we finde any discord in our institutions, we do not in a rage break the springs, but reducethem to concord by patience and leasure; so should we do with them, that differ from us in matters of faith, rather seek to convert them by brotherly persuasion, then cut them off by an absolute compulsion; and he citeth Cassiodore, St. Bernard, and St. Augustinus, to be of the same judgement, and then conclude the that Chapter of his 4th Book, with unsign'd Prayers and sithes to God, that men would endeavour to redress and amend their Brethren in the points of faith and Religion, after such a course, which indeed is the only Christian course that is chalked out by Christ.

And yet, I would fain know, if this last warre, and our last persecution, that was raiued up by the long Parliament, that is suppos'd by wise men, to be this beast, that is, the Antichrift, was not meestly for Religion? pretended to have the Gospel truly preached, and the service of God rightly and truly administered, which was the incessant Song of the Instruments of that persecution; but was it not indeed to supprest the true service of God, and under that fair pretence, to destroy the peace of the national Church, both for Doctrine and Discipline, that was now extant upon the earth? which is, the treading of the holy City under foot, c. 11. 2. and was it not intended by the Dragon, that used those his Instruments, for this end? and it is not this most apparent, both by the Covenant, that was so eagerly prefixed to be taken by all hands, and by those that were so furiously pursu'd, that refuited it, and also by the causes, the causes, that every one of those furious fighters cryed, and redoubled their cry to be the causes, that moved them to warre against the wisest, and to persecte all the true faithfull Christians, let the whole kingdom judge?

I know how and therefore I do undoubtedly conclude, that Satans 1000 years imprisonment variously was began about 620, or 610. in the Reign of Heraclius, and was determined and ended in or about 1620, or 1630. about 33. or 45. years agoe, in the Reign of King Charles: at which time, Satan, for our sins, was by the just judgement of God, loosed and set at liberty, to whip and scourge us with new persecutions of fire and sword, and all other their concomitant miseries; and that not to bring us to any bind; and it is too tedious to relate it, and I set down what I conceive most probable, faith the Reverend Author of the Revelation unrevealed, pag. 41.
before this time not Discovered.

and civil subjection, as was the chiefest sym of the Turkey against the Grecians, but principally to drive us to renounce the truth of our Religion, and to omit the duties of our profession, and the service that we justly owe both to God and man, to abandon the long received jurisdiction of the Church, that was weeded from all dross, and sealed with the blood of holy Martyrs, and to imbrace a new invented Directory, imposed upon us by some few retrograde impostors, which is a persecution against conscience, and to the greatest persecution in the world, and far worse then the affliction, that Harab imposed upon the Israelites, that being for his own worldly service, and this to drive us from Gods service, and the like whereof, I remember not to have read executed in all the Turkis History; nor could I find the like in all the time afore showed, in any place, by any Tyrant, since the Reign of Heraclius, the successor of Phocas, to these very days; and so now, Satan being set at liberty, and as Edwards faith, Hell broken loose, he stands upon the Sand of the Sea, to trample our Govenours and Government under feet; and then as I said before, St. John beareth witness and saith, in the visions, a beast arising out of the Sea.

And this is a diminutive word from the Greek, for which the Anglians use ef, eft, eza, which signifieth not every kind of wild beast, but a fierce, cruel and savage beast, both here betoken the great Antichrist, that the Dragon stirred up to kill the witnesses of Christ, and to persecute the true Church of God; for though Hymno, Albucus and Pineda, do by this beast understand Lucifer, the Prince of Devils, and Buda, Primasius, and Richardus do express it to signify Cupus diabolic, the body of the Devil, that is, cumo & multitudinem impiorum, all the whole multitude of wicked Reprobates, that as all the elect and godly men are termed the Church and body of Christ, so are they termed the Synagogue of Satan, and the body of the Devil, who is the head of this monstrous body: and indeed it signifieth this whole multitude of Reprobates in some places as in c. 19, 19, when all them shall be taken and cast into the Lake of fire and brimstone; and Antonius, Euthymius and Salmeron, do by this beast understand, Mahomet, the first founder of the Turkish Empire, and the first inventor of that wicked Alcoran, yet Ireneus, Tertullian, Victorinus, Hypolinus, Prudentius, Prasfer, Ribera, Thomas, Rupertus, and long before them, Greg. Nazianzen, that faith, Quid est antichristus? vis opibus amplius, Apostata ile pestissimus, bellum venenum vossum:

And many more, even of the most ancient, do by this beast understand the great Antichrist, that the Apostle speaketh of, 2 Thes. 2. 3. and that St. John faith, should come into the world; that is, to do the feats, which we have seen lately done; and Cornelius a Lapide, whom, not only all the Divines in Europe, but also all good Christians are obliged to honour, for the great pains that he took for the good of Gods Church, faith, this is the common received opinion of Divines, to understand the Antichrist by this beast; and our learned Bishop of Worcester, Dr. Prideaux, faith, that antichristus typicae demonstratur a Daniele, supra a panio, sed plenissime a Johanne, Apoc. x. 1. and I should shew my self too bold, (without apparent extraordinary good reasons) to depart from the judgement of such a Cloud of Interpreters, as I could cite, as well of the modern as of the ancient Doctors, that do with such unanimous consent, expound this beast to signify the Antichrist, and not the Heathen Idol Worship of the Romans, as some Learned Divines conceive it, nor the Ethnwick Empire of Rome, as Alcuin takes it.

For though the Commentator, supposed to be Grotius, a man more then ordinarily learned, doth understand by this 7. headed and 10. horned beast, the Idolatry of the Romans, or Ethnwick Rome, as Alcuin thought; and by the horns of this beast, he conceives those Kings that were subject to the Roman Empire, ought to be understood. Yet Caracotta in his Tract against this Commentator, doth most fully convince this conceit of these men, because Daniel, whom this our Evangelist seemes to imitate, even in the very Phrases of him, by the beasts that he nomiuates, understandeth
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standeth not any vices or errors, but the domineering Kings, that reigned and ruled over the people, as the Ram which thou sawest, having two horns, are the Kings of Media and Persia, and the rough Goat, is the King of Greece, and the great horn, that is between his eyes, is the first King; so the four Beasts which he saw v. 7. are said to be four Domineering Kings, as the first of the Assyrians, the second of the Medes and Persians, the third of the Grecians, and the fourth of the domineering Senate, and people of Rome, under their Counsellors and their Emperors.

And therefore the spirit of God, following the same file, and the same expression here to our Evangelist, as he had formerly done unto the Prophet, by this Beast that rose out of the Sea, both mean some domineering Senate, that like unto the fourth Beast in Daniel, that is, the Senate and people of Rome, should reign and rage over Gods people.

And so it is to be observed, that the Antichrist expressed by the Apostle under the name and title of the man of the Sin, and here by the Evangelist, under this Beast, doth not betoken any one particular man, either Mahomet or the Pope, or any other Tyrant or oppressor, how great or how wicked ever he be; but (as I showed before) a pack or knot, and a confederate company of the most nefarious and most ungodly Hypocritical reprobates, that either were before, or should ever come after their time; And though Beda, Primasius, and Richardus do by this beast understand the whole multitude of the ungodly; yet we do more especially and particularly take it in this place, and attribute it to the worse part, and a confederated united pack of that whole multitude of wicked and ungodly men; and do conceive that as Solomon's Song for the excellency thereof, is termed Canticum Canticorum, the Song of Songs; So this transcendent wicked pack of extraordinary sinners that is, like the Catarian Conjunction, or rather far worse than that, when as that sought only to subvert the Commonwealth, and to ruin both the Church of Christ, and secular state, for the extreme impiety thereof, was and is called the Beast and the Antichrist.

And so, St. Augustine long since, understood this Beast to signify not any one impious wicked man, but a society or company of wicked Christians, and the confederate communion of naughty men, that Hypocritically, under the name of Christ, and upon pretence to propagate the Gospel of Christ, do fight against Christ, Et faciant unitatem contra unitatem, and do bind themselves together in junta, by a most solemn oath and Covenant, such as the Prophet speaketh of, to fight against the City of God, to overthrow the true Saints and Servants of Jesus Christ, to slay the Witnesses of God, and to prophan his House, and to prohibit his accustomed Service, these men are the Beast, that is belina mulorum caputum, the beast of many heads, such as the Heathen Philosophers and Orators termed and deemed the vulgar people, especially when they do madly and maliciously run on in their Wickedness, as they did against Christ, against his Apostles, and against the Witnesses and Servants of Christ.

Now, for the better understanding of the particulars concerning this Beast, it is to be observed,

1. That οὐκος signifies (as I said before) a little Wild Beast, parallel to the little Horne, that Daniel speaks of; for as that Horne at the first was but little, and little it was in the beginning.

The parallel.

And why call the Beast and the Antichrist.

Angulf. de civitate dei.

Evst. 28. 15. Who are to be understood by this Beast.

2. Things to be observed.

1. That οὐκος signifies (as I said before) a little Wild Beast, parallel to the little Horne, that Daniel speaks of; for as that Horne at the first was but little, and little it was in the beginning.
before this time not Discovered.

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leng by any rights, let my reader judge whether this be true or not, I will not determine it.

But as the Poet saith, Ineff quæq; gratia parvius, there may be much virtue in a little substance, so there may be much mischief in a little Beast, especially when it is stolen to his full with deadly Poyson, as the Serpent that deceived our fore-Fathers, was but little, and a slender Beast, far lessthan many other Creatures; yet was he more subtle than any Beast of the Field, and as the Spider is but a very small worme, yet it is full of most deadly Poyson; fo this Beast, * though at first the conversation was but very little, both in power and Authority; yet, being full of malice against the Witneffes, and for some private respects, most greedy of revenge, and having the subtilty of many heads, tempera succrescit, it grew in a very short time, to be fo powerfull, that all men wondered thereat, and cryed out, who is able to deal with this Beast? for they saw the Poets could not express such a revengefull minde in Medea, or Dianira, (that said,

O sorrow, which no vengeance can suffice,
Some unknown horrid punnishment device;

What hate can do, let none learne of me:) as they saw in this Beast against the Witneffes of Chrifl, and against all that affifted or adhered to them.

2. We are to obferve that St. John saw, οὐ τὸ αἷμα τοῦ τέρατος πάντως, this little Beast to arife out of the Sea; and that it is out of the deep; and it is therefore said to be the Beast that ascended out of the bottomles pit, where the Devil was bound, and from whence now he lends this Beast; and you know the Sea is corpus aggregatum, a body compacted and made up of many waters; for the Lord called the gathering together of the Waters, Σαλάς; and the Holy Ghost expounded the Waters which the Apofter faw, to signifie people, and multitudes, and Nations, and Tongues, fo that the rising of this Beast out of the Sea is but the choosing and the electing of this pack and society or company of men, from the rest, and by the rest of the multitude of men, that is, from the vulgar people and common fort of men, which therefore cannot be referred to the Pope, that is always chosen from and by a few Cardinals, and never by the vulgar multitudes; or else his rising out of the Sea may signifie, as Corneliapide understandeth it, their springing and choosing of them out of the World, which in many places of holy Writ, for the many Analogies and likeneſses thereof, is often compared unto the Sea, as especially.

1. Propter Turbulentiam, as the Sea is a raging Element, fo is the people termed turbæ, quæs turbatae multitudina, a very troublesome multitude, and therefore the Prophet joyneth both thefe together, laying, thou filleft the rage of the Sea, and the noife of his Waves, and the Madness of the people.

2. Propter Inconstantiam, as the Sea is ever ebbing or flowing, and never continuing in one flay; fo is the people of this world ever inconstant in their desires; to day they will cry Hafana, to morrow Crucifige, in this Parliament, they will have no King but a Common wealth, in the next, they will be like other Nations, and will have a King; now they will have a Monarchy, anon they will have a democracy, and then an Anarchy; and fo of all things else, they are as changeable as the Moon.

3. In the 4th, e.v. 6. of this Revel. the World is compared to a Sea of Glafs; 3. For the frail like unto Chrystall, that is, to a Sea of Glafs, faith Geminianus, Propter fragilitatem, for the frailty and brittlenes thereof, as you may fully fee it, in the book intituled the Fall of Confortunate Princes, and to a Sea of Chrystall, propter frigiditatem, by reason of the coldnes thereof, when we fee the love of many, especially Worldlings, even among brethren, is waxen cold.

Or it may be meant, that his rising out of the Sea might signifie his rising out of this Iland of great Britaine, which lieth seated in the midde of the Sea, that is Constantinie, who, both of all the Emperors, promoted the Christian Religion, sprung from this Iland, fo to be revenged for that benefit, the Beast, who is the Antichrift and the worst enemy to all good Christians, should likewise arise out of this Iland.
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And so you see from whence this Beast ariseth, even from the multitude of the people, or the Commons of the Kingdom, but the question still remaineth far greater, to know who or what is meant by this Beast; for notwithstanding such a Cloud of Witnesses, as I produced to you before, do unanimously avouch, that he signifies the great Antichrist, that should come into the world, towards the end of the world; yet Jninus doth expound it of the civil Empire of the Romans; Alciatus faith it is to be understood de Romano imperio ethnico; of the Roman Ethnick Government, under the Heathen Emperors; Mr. Mede understands it of the Cefarian Empire, parted into ten Kingdomes: and Dr. Hammond makes it to signify the Heathen Idol worship of the Romans; and fo, as St. Augustine faith of the like case, alij atque alij aliique alii indi opinatis sunt; and it is not my purpose, neither will my time and my book give me leave to shew the mistakes, and to confute all; and every one of the assertions of these learned men, that, be they never so learned, may be easily deluded by the strength of their own fancies, especially, when they are bypassed to some wrong end, or carried away with any prejudicate conceit; but I hope the Testimonies of so many ancient and worthy Fathers, that I have before named, and the particular description of this Beast, which I shall explain unto you, and likewise his acts and doings, together with many other circumstances and particularities, that are hereafter to be specified, will overweigh the opinions of those and other worthy men, that think otherwise then I set downe, and will make it plain unto you, that by this Beast, is signified the great and greatest Antichrist, that should come into the world, or the flagitious State and Government of the Antichrist, opponent and set up against the true Government of Christ, though notwithstanding so strong a pretending very strongly to be the very same, in all things, which that Government which Christ him self hath instituted, and for the enlargement of the Church and Kingdom of Christ; for,

1. This Beast is said to have seven heads; and these seven heads, say some of them, that by this Beast do understand the Ethnick Empire of Rome, are the seven principal persecutions of the Christians, betwixt the time of Nero, and of Julian the Apostata; as first Domitian, second Trajan, third Antoninus. fourth Severus, fifth Decius, sixth Valerian, seventh Dioclesian; and those of Maximinum, and Aurelianus, are not accounted as any heads of the Beast; because the commands of Aurelianus were not executed, and that of Maximinum was not universal, but only against the Passors and Preachers of the people; or, as some others do account these seven heads: first Claudius, second Nero, third Galba, fourth Otho, fifth Vitelium, sixth Vespasian, seventh Titus.

But against this, it is justly objected, that six of these never made any cruel edit against the Christians; and of these seven be the seven heads of the Beast, then these being taken away, the Beast shall remaine disease, a body without a head; and if Domitian be the Beast, that was and is not, as both Grotius and Dr. Hammond think, then these seven heads must be heads without a body; because they had all been, and had all past before Domitian came.

Aurelius, faith, has septem capitas sunt septem reges, qui praecesserunt Antichristum, these seven heads, are seven Kings, which have gone, or shall come and go before the Antichrist commeth; Mr. Mede takes these seven heads for the seven Sates of the Roman Government, 1 Kings, 2 Consuls, 3 Tribunes, 4 Decemviri, 5 Dictators, 6 Emperors, 7 Popes. And so Marvius faith these seven heads do signify not the seven Kings which Grotius nameth, but the seven politique forms of Government, whereof five were now already past, the sixth, that was of the Cassars, was then in being; and the seventh which was to continue but a very short time, under Odoscrus, was to succeed in his time; for whereas Mr. Mede maketh the 7th Order of their Government to be that of the Popes, Marvius makes it of Odoscor King of the Herulis, which extinguished the Government of the Cassars in Antoninus, when the Western Empire wholly casst, and was dissolved unto the Barbarians, and the forms of Government quite altered; because (it doth) women regin
before this time not Discovered.

regit assumpt Odoacer, cum tamien nec purpura, nec regalibus uteretur insignibus.

Alcazar faith they be the seven deadly sins, that are the seven heads of this Beast, as first, the pride of a Lyon, second, the Covetousness of a Tygar, third, the Luxury of a Bear, fourth, the Anger or wrath of a Viper, fifth, the Gluttony of a Wolfe, sixth, the Envy or malice of a Serpent, seventh, the Sloath and Lazinesse of an Ass; seven heads that are very great, and very bad heads indeed, and he must needs be a very bad Beast that hath all these seven bad Heads; but

The Holy Ghost expounding these seven Heads, faith they are seven Mountains: and Theodore Beza, c. 17.9. Francifc. Junius, with the most part of our latter Interpreters, that would faie make the Ecclesiasticall Hierarchy of the Pope to be the Beast, and Rome to be his sea, do expound them to be the seven hills whereupon the City of Rome was built, which are

1. Palatine
2. Capitoline
3. Quirinall
4. Calvis
5. Equiline
6. Aventine
7. Viminall

In respect whereof the Greeks call the City of Rome into regress, and var- ro calls it Septiceps, seven headed Rome, and others call it the City of seven Hills, as Virgil speaking thereof, Scilicet strerum fastae septima Roma, Septemque unanimum circumbidit arcas: and Propertius faith, Urbis Septem alta jugo toti qui presitus orbis: and Ovid faith, Sed que de Septem totum circum spicat orbem, "Montibus imperat roma demumque locus."

But, though the Greeks and Latines call Rome the City of seven Hills, yet this seemeth not to me to be the meaning of the Holy Ghost in this Text, to understand these seven Hills, by the seven Heads of the Beast.

1. Because that besides these seven Hills, Rome had three other Hills that were of special note, though not included within the pomerium so soon as the other Hills were, as,

1. Collis Hortiulorum, where the cirque or square place of Flora was.
2. Paniculus, where Janus was buried, and which is now called Montrium, or Mons aureus, the golden Hill.
3. Vaticanus, from vaticinium, from whence they had their predictions and Prophecies: and therefore, seeing this City had ten Hills, it is not likely that the Holy Ghost meant the first named seven Hills should be understood by these seven heads.

2. Because Rome, as now it standeth, is not as then the old Rome was, seated upon the foresaid seven hills; but after it was sacked and deftroyed by Alaricus, and the other her most furious Enemies, the Goths and Vandalls, it was re-edified out of the ruins of the old Rome, and both the Temples and the Vaticane, and the Popes Palace, and many other faire buildings were seated somewhat distant from the former situation of the old City, as many good Authors and Travellers of good credit testify unto us: and therefore it is not probable, that the Holy Ghost by these seven Heads should meane the seven Hills of old Rome, left we should be deceived in the predictions that do concern the new Rome.

3. Because these seven Mountains are termed, ἱπαρκαὶ ἴχνα, seven heads, c. 13.

1: Therefore they cannot be taken literally in a proper sense, for the seven Hills of Rome, which should be then rather called the feet of the Beast, or the Foundation whereupon he stood, and not the heads of the Beast.

But you will object, that it is said, the Woman sitteth upon these Mountains, as upon the Waters; therefore, though called heads, yet may they signifie these hills, upon which the City is seated, and sitteth upon them.

I answer that by sittiting upon these Mountains, as the sitteting upon many waters, is meant nothing else, but that the Whore and not the Beast, or the Beast here termed the Woman, and v. 1, the great Whore, because she is the Synagogue.
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gogue of Satan, that hath falsified her faith to Christ, doth rely and rely upon the plots and devices of her own head; as all the wicked do indeed, whatsoever they say in their words; for though they cry out Providence, Providence hath produced such and such victories and successes unto them, yet do they wholly rely, stand and sit upon their own prudence, and the plots of their own heads; because no man can truly rely on God's Providence, that wandereth out of God's ways; or else, by the woman here, may be understood not the Beast, but the Heretical Church, it may be the Church of Rome, that hath plaid the Harlot with Christ, and yet sits on, rides on, and leekoth to tame the Beast, and to subvert all the plots and devices of his heads.

4. Reason. Because the Holy Ghost doth not say, that either the Beast or the Woman fatest upon seven heads or seven hills, which do properly signify a hill; but he saith, seven heads are seven mountains, which do very much differ from seven hills, as much as little differeth from great, which in quantity is a difference great enough; neither may we think that the woman was built upon seven mountains, or that the Holy Ghost spake improperly, and called seven Hills seven mountains.

And therefore I conceive rather that the sense and meaning is mystical, and not literally to be understood, and that by these seven heads, which the Holy Ghost faith, are seven mountains, we may understand seven great and mighty things, as mountains are in comparison of the little hills; and so, we may take these seven heads, as Alcazar thought, for seven most bay nuae, and most odious deadly sins, not that every sin is not deadly enough, and brings death to every finner, but that these sin are more hateful and more abominable both to God and man, then are all the other small sins that are committed; and these seven sins of the Beast, I take them to be, or may be

1. Hypocrify. 2. Perjury. 3. Subtlety. 4. Cruelty. To dye and colour all the rest with blood, to make them all scarlet sins which is the livery of the Beast; for these be the heads whereupon the Beast refeth, and wholly relyeth, and beleiveth that by these heads he shall effect all his projects. Or else, because the number of seven, as of three and of ten are perfect numbers, and do very often import much or many, we may well understand by these seven heads, the many plots and devices of this many-headed Beast, which I take to be the left and truest expostion of these seven heads; because this Beast is made up with very many heads; and these heads are likened unto mountains, and so signified by the Holy Ghost, because that by these names and the practices of dissembling, lying, forswearing themselves, and using all kind of subtlety, sedulity, and cruelty, with many more, the like wicked ways and tricks, the Beast hath effected and brought to pass very great and mighty things, and hath attained to all his strength and power, which is often signified by the mountains, as the Psalms sheweth, when he saith, Thy righteousness, O God, is like the strong Mountain which can neither be removed nor shaken: for if the hills of the robbers be so strong, as is intimated in the Scripture, then the Mountains must needs be thought much stronger.

And I can see neither incongruity nor absurdity to say, that these Septem capita rerum, seven chief heads, that produced all the plots and devices of the Beast, should be termed Mountains for the greatness of the strength, power and Authority, that the Beast hath attained unto, by the tricks of these heads; and that these seven Mountains, should be signified seven heads, in regard of their original Fountains, from whence they spring; because the heads of this hybride Beast have produced these bitter fruits, and have plotted all the Villanies and mischiefs that have befallen to the two witnesses, and to all the true Servants of Jesus Christ.

But if these seven heads betokened seven Emperors or seven Kings, that belonged unto the Beast, as the aforesaid Authors do conceive, then the crowns should have been said to be upon their heads; whereas you may observe, that upon
on their heads are the names of blasphemy, which do well agree with their lies, perjuries, and the like; and the Crowns are said to be upon the 10. Horns, and not upon the heads of the beast.

And to make it yet more plain; that this beast can neither signify the Idol-Worship of the Romans; and that Domitian cannot be the beast, as some do think, that was, and is not, and yet is; for so the words are, ἁγγείας τοῦ θησαυροῦ, which the Holy Ghost faith of this Beast; it is apparent, that neither of these can be said to have been, and not to be, and yet to be at the same time, as the Holy Ghost affirmeth of this Beast; for though Domitian was chosen by the Souldiers, whilst his Father Vespasian was in Judea, and then gave up his right and title to the Empire, when Vespasian returned to Rome, yet this doth not cohere with, he is not, and yet is, which is affirmed of this Beast; and though it might have been said, that he was and is not, and yet shall be, if this Vision of the Beast had been shewed to St. John in Vespasian's time; but it could not possibly be said, that he was, if according to Epiphanius his Testimony, St. John was banished to Patmos, and had these visions revealed unto him in the Emperor Claudius his time; because that after Claudius, Nero reigned 13 years, Galba seven months, Otho four months, and Vitellius eight months, before Vespasian was made Emperor; nor could it be well said, that he was, whilst Vespasian was in Judea, when he was but an Usher and an Intruder, while his Father lived; or though it might be truly said in some sense, that he was, and in some other sense, that he was not; yet can it not be said in any way, or in any sense, that he was, and is not, and yet is, as the Holy Ghost faith of this Beast.

How then shall we unfold this Riddle, and untie this Gordian knot? I answer, that I have often thought of it, and essayed it divers ways, and yet could never see how this Testimony of the Holy Ghost, touching this beast, that he was, and is not, and yet is, can be applied either to Domitian, or to any other of all the Emperours, or Kings, or Society of men, so fittingly, and so probably agreeing with the meaning of God's Spirit, as it is, or may be applicable to the long and lately dissolved Parliament; for that was a true Parliament, when the King called them together, and they sat to consult with their King, de arduis rebus regni, about the great affairs of the Kingdom, and took their Oaths, and made their solemn Protestation to protect the King's Person, and to maintain the true Protestant Religion; But I heard many wise men judge it no Parliament, when they did expel and cast out their guides, and their leaders, the Messengers of Christ from among them, and endeavoured, as the Giants did of old, to make Warre against God, and raised an Army against their head, and with all their might did fight against their King, and at last, like——did most disloyally cut off his Head, that was the head of them, and of us all, and, as the Prophet speaketh of the like godly King, the breath of our nostrils; and yet still is it a Parliament in their own esteem, and with their adherents, and by their peremptory Acts and Ordinances, that are still accounted most excellent and binding, and are so urged, and observed by their adherents, and compelled to be observed by all others; and by the greatness of that power and authority, which they assumed unto themselves, and do by their Acts and Laws execute over all people, to this very day, more then any other ordinary Parliament ever used; whereby you see how this may be understood that is said of the beast; that he was, and is not, and yet is, though I leave it to the judicious Reader to judge, whether he conceives this to be the meaning of the Holy Ghost, or not; or whether all this may be so, as may thus be coherent and applicable to that long Parliament or not.

And, as this, which I have now expressed, doth seem very shrewdly to prove, the long Parliament is or may be here signified by this beast; so that which is set down by the Angel, in the 17th Chapter and the 20th verse, which is the explication of this vision, that is here shewed, c. 17, doth more fully seem to illustrate and confirm the same thing; for there he saith, ἠγαττίζετο ἐν τῷ νῷ, and there are seven
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seven Kings, that is, which have been, and will be great and grievous, extraordinary persecutors of my people; whereof, five are fallen, that is, dead and gone; which we understand by Junius, are 1. Servius Sulpicius Galba; the seventh Emperor of the people of Rome. 2. Marcus Salvius Otho. 3. Aulus Vitellius. 4. Flavius Vespasianus. 5. Titus the Sonne of Vespasian; and one is, faith the Holy Ghost, that is, faith he, Flavius Domitian, another Sonne of the forefaid Vespasian, in whole latter Reign, faith he, St. John wrote this Revelation, and another is not yet come, faith the Text, that is, faith he, Cocceius Nerva, and the beast that was and is not, Jps. 666, which our Translators render, even he was the eighth, (even he, especially to be observed, above any of the other seven,) faith the Angel, and this even he, faith Junius, is Nerva Trajan, that is, as I conceive him, Cocceius Nerva, the last that was aforenamed, or rather, as the stories shew, Ulpius Trajanus, qui hic vario reipecta, Septimus Severus, appellatur, who himself, in divers respects, is called here the seventh and the eighth; for that although in number and order of succession, he be the eighth, yet (faith he) because this man obtained his power and authority with Nerva, and did execute his consulat office with him, when Nerva died, he is also said to be the seventh, and is reckoned together with Nerva, as if Nerva and Trajan were but one head; according to which fence, our former Translation, though very corruptly, reads, the beast that was, and is not, is even the eighth, and is one of the seven: or, as the Genevan notes do understand those Kings. The 1. is Nero. 2. Galba. 3. Otho. 4. Vitellius. 5. Vespasian. 6. Titus. 7. Domitian. 8. Nerva, or as Doctor Hammond faith, (which is more likely to be right, if St. John was banished to Patmos in Claudius his time, and far more unlikely, if his banishment was in Domitian time,) the 1. is Claudius. 2. Nero. 3. Galba. 4. Otho. 5. Vitellius. 6. Vespasian. 7. Titus. 8. Domitian.

But indeed all these Expositions, and the like annotation of these Kings, that were fallen, and extant, and to come, which would be too tedious for me to rehearse, do seem to me, to be far wide from the meaning of the Holy Ghost in this place, because the spirit of God, here, in this Book, letteth down the state and condition of his Church, and foreshadoweth her, what afflictions and persecutions she should undergo, through the malice of the Devil, and by the means of those wicked Tyrants, his Instruments, that brought the first great persecutions upon the Church, and especially by those quaterion of adversaries, that towards the end of the world, should arise and seek to make an end of the true Church, as

1. The beast, the man of the fin, the great Antichrist, that would be an Antichrist, that is, an adversary unto Christ, var 44444444, most eminently, and therefore is termed the beast that ascended out of the bottomless pit.

2. The Ecclesiastical Whore, that breaks her faith with Christ, and makes the Kings of the Earth, and the inhabitants of the Earth, drunk with the wine of her fornication, that is, the fair glosses and the sweet conceits of her idolatries and superstitions, and makes her self drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus, and that is, because they will not imbrace, and follow her in her fornications.

3. The secular Whore, that followes after the world, and will not take upon her the yoke of Christ, but hateth all then, that seek to withdraw her from the sweet pleasures of the flesh, and the deceitfull vanities of the world.

4. The false Prophet, that by a pretended zeal to reclaim the Whores, and to reduce the one from the world, and the other from her errors unto Christ, deceive all them, that dwell on the earth, and instigateth, spurreth and freteth on the beast to proceed and to go on in all his villanies and wickednes against the Servants of Christ; all which, that should happen unto the Church, from the time of the Angels revealing them, before the end of the world, the spirit of God would foreshew unto St. John, that St. John might foreiew them unto the Church.

And this I take to be the main end, and the chiefest scope of the whole Book of...
of this Prophefie; and therefore, after he had told us of the beast that should so extremely perſecute his Church in the 13th Chapter, and would now further deli-
pher him here in the 17th Chapter, he addeth, and there are 7 Kings, that is, which have and fould in like manner, very and perſecute my Servants; and this he faith, and fo forewarneth to this end, videlicet, to teach the true believers in Chrift, by the ex-
amples of thofe former Martyrs, that had already fuffered, under thofe five per-
fectors, that were fallen and dead, to be now (in the time of this 6th, and after, in
the 7th time, and under the Tyranny of the beast, which is the 8th,) most patient
in all their fufferings, and to comfort themselves in all their miseries and affi-
lations, when they do consider, and weigh their own present state and condition, with the
precedent condition of thofe holy Martyrs, that have fuffered as much or more
then they, and are now, for their conftancy and patience in their perſecutions,
crowned by Chrift with eternal glory; and alfo, to put his fervants in mind, from what divine providence, and to what end, these perſecutions are fent unto them;
when they do consider, they come not by change, being thus foretold, fo long be-
fore they come, but by the special appointment of Almighty God, that knoweth
what is best, and disposeth all things for the best, and for the special good of them
that love him; and then lastly, to affure them of a glorious succed, and an un-
doubted Victory to become Conquerours, even when they are conquered, and do
fuffer their perſecutions unto death; because the fame spirit that foretells us of
their coming, tells us alfo, how our Brethren, that went before us, overcame all their
fufferings, and how we fhall overcome them in like manner, even when our en-
emies feem to overcome us.

And therefore immediately after the decription of our enemies, Chap. 13.
and the fetting down of our fufferings, v. 7, the spirit of God addeth, v. 9: Here is
the patience and the faith of the Saints; that is, their patience in fuffering and their
faith concerning their fufferings, to believe that they come from God, for their
good, and fhall produce all good succed unto them.

But thefe forenamed Emperors that are allledged to be here meant, were not all
such great perſecutors of the Christian, but some of them were very gentle and
meek, as Titus the Son of Vespasian, who was therefore called delicia generis hu-
mani, the delight of mankind; though indeed he was not altogether fo delightful;
nor fo gentle to the Christians; and others ruled but a very fhort space, as Galba
reigned but feven moneths and nine dayes, Otho but foure moneths, Vitellius but
eight moneths, and we read of no great evils, that there three men did unto the
Christians, though they were no good men; and after thefe, Vespasian reigned but
ten years and eleven moneths, and Titus but two years, and two moneths.
So that all thefe five from Nero to Domitian, reigned not above fourteen years; and therefore I conceive that thefe five could not be meant to be fet in the Catalogue
of the chief perſecutors of Gods Church, nor be ranked in the fame Claf with the
beast and his adherents, when as neither Enosibins nor any other Eccleſiaſtical
Historian reckoneth the feth three amongst the perſecutors.

And whereas fiuinius, in his Annotations annexed to our Bibles makes Trajan to
be the 8th, and others make Nerva, and others Domitian, I fay that neither of
them is here meant to be the eighth, and of the feven; for I would have it obferved,
that the eighth is not faid to be a King; but there are feven Kings, faith the Holy
Ghoft, and but feven Kings are faid to be; and the Antichrift which is the beaft,
and the eighth, is no where faid to be a King, or to have a Crown upon his Head,
but upon his Hornes; So that if either of thefe, or any one of the other Roman Em-
perours, or any other King whatsoever, had been here meant to be the eighth; the
Holy Ghoft in all likelhood, would have faid, and there are eight Kings, whereas
he faith, and there are feven Kings.

Besides, you may obferve many other speciall marks and additionall differences,
that are given to this eighth, which are not attributed to anv of the other feven, and
therefore makes it plain, that none of all the Emperors or Kings can be under-
stood

Why the per-
spections and
affiliations of
the Church
are, fore-
theved,

The forefai-
d Emperors
not all to great
persecutors,
of the Church.

The 8th is
not faid to be
a King; which
ought to be
fpecially ob-
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Divers attri-
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ther feven.
The great Antichrist Revealed,

Rood by this eight; for first, It is said, that this eight is the beast that ascended out of the bottomless pit; and this is said of none of the other seven. Secondly, It is said, that they that dwell on the earth, should wonder when they behold the beast, which is not said at the beholding of any of the others, Kings or Emperors; Thirdly, It is said of this eight, that he is of the seven, and not one of the seven, as our English Translation hath it; and this is not said of any of the other seven. Fourthly, It is said of this eight, that he shall go into perdition; which in like manner, is not said of any of the other seven; and Fifthly, As I noted before, when the Holy Ghost speaketh of this 8th, he faith, and the beast that was and is not, which our Bible renders even he, and none other, is the eighth, mark it well.

Therefore I conclude, that this eighth can be none of the forefaid Emperours, nor any of all the Kings or Emperours of the world, of whom, none of these things is said, that are said of this eighth, who is no where said to be a King, or to ware a Crown, or to have any special Ensign either of King or Emperour; and I conceive, that by the 5 Kings, which were then fallen, we may understand the 5 great soff perfecutors, that lived and reigned after Christ his ascension, and before this Prophete was revealed unto our Evangelist, and I take them to be,

1. Caligula, that most vitionous and bloody Tyrant, who wished that all the Citizens of Rome had but one neck, that he might chop it off, at one blow, and whom Grotius makes the man of sin, and others do affent unto him.

2. Claudius Tiberius, that banished both the Jewses and the Christians out of Rome.

3. Nero, that Monster of men, that crucifie St. Peter, and beheaded St. Paul, within a year one of another, and when he had burned a great part of the City of Rome, that he might see how Troy burned, when it was taken by the Gracians, to put off the blame from himself, he laid the fault upon the Christians, and perfecuted them for the same.

4. Vespasian, that besieged Hierusalem, and first began the Warre against the Jewses, that brought abundance of miseries upon the Christians.

5. Titus, that utterly destroyed both their Temple and their City; and therein many Christians, as well as Jewses.

The Holy Ghost omitting the other three Emperours, Galba, Otho, and Vitellius, as men, that although they had been never so wicked, yet, in so short a space as they reigned, when as all three reigned but one year and 7 moneths, they could do no such great mischief unto his Church, as deserved to intoll in the Catalogue of the most noted perfecutors.

And by that one, which is said then to be. I do with Julian understand Flavius Domitian, who causeth this our Apostle to be thrown into a Tonne of boiling Oyl at Rome, and afterwards, seeing how the goodness of God preferred him therein, so that he took no more harm; then the three Children did in the fiery Furnace, or Daniel in the Lions Den, he spared his life, but banished him into the Isle of Patmos, where this Revelation was shewed unto him; and by the 7th, I do absolutely conclude him to be Julian the Apostata.

1. Because that although Diocletian was the cruellest, & the bloodieft of all the former perfecutors, yet the Holy Ghost faith, the other, that is not yet come, which was the 7th, when he cometh, must continue, but the & the space: and we find that Diocletian reigned 19 years before his persecution began, and in all 25 years; whereas Julian continued but 3 years at the most, and therefore Diocletian, that continued so long, cannot be meant.

2. Because, that although the Christians under Diocletian, Decius, Trajan, and the other perfecutors, endured more cruel tortures, and were far more in number tormented by these Tyrants, then they were to be at any time, either before or after yet, quæ sae nugæ martyrum femem Ecclesiae, because the blood of the Martyrs is the seed of the Church, and causeth it to bring forth fruits more abundantly, when as
before this time not Discovered.

as the cruelty of the Tyrants made the Christiana the more constant in their profession, and so could not do so much prejudice to the Christian Faith and Religion, as Julian did, for though Julian was not so bloody and so cruel as Diocletian, that forbade charity to be shewed to the Christians that were in prison, and even to those, that they were bound to pity by the Law of nature, their Kindred, nor did put the Saints to such cruel deaths and tortures, as the other, his preceding persecutors were wont to do; yet was he more devilish, and far like to overthrow God's Church, and to root out Christianity from off the earth, then all the former Heathen persecutors were, for, as I said, the more cruel they were against the Christians, the more did Christianity increase, insomuch that, as Sixtus, a bishop, Christian religion pro consuetudinum perpetuum & Christianorum erga omnes cujuscuius religionis beneficentiam, longe latuque propagata est; the Christian Religion, by reason of the constancy of the Martyrs, and the Charity of the Christians towards all men, of what Religion soever they were, spread it self far and near, when as the beholding of a poor Christian Woman, so constantly and so manfully suffering Martyrdom, as, upon the maine, bringing no great detriment to the whole Church, that gained thus much, and more out way, as the loocesth another way.

But when the Tiger Julian, that dealt like a Fox in all his ways, and perceived the issue of the former cruelties well enough, and therefore with-held his hand from blood, and used his wit to root out the Christian Faith from off the world, by taking away all the means and maintenance of the Clergy, and so exposing all the most reverend Bishops to scorn and contempt, and then, denying any Office or place of command or credit, either in the Army or Civil Government, to the Christians, and thrusting all others out of their places and employments, that professed the Christian Religion; and beflowing all Offices of honour and profit upon the Idol-Worshippers, and so magnifying the superstitions and idolaters, and bringing both the Clergy, and lay Christians to extreme want and poverty, and making them the spectators of reproach, as when as many of them had not bread to put into their mouths, and instead of Scarlet that they formerly used, they must now be glad of rags, and be driven as the Prophet speaketh, to embrace the dung-hill, and to dig or beg, or starve; he had almost extinguished the Light of the Gospel, and exhausted the very Soul of Christianity out of the world, and had been very likely to put out the greatest part of the light of the divine truth from all the parts of his dominions, but that the goodness of God, against whom it is hard to kick, and whose will must stand, when as no Counsell can prevail against his providence, did raise up the two Apolloniaris, that were two learned and most famous Christian School-Masters, who teaching many Noble mens Children, and by well grounding them in the Rudiments and principles of the Christian Religion, did, in spite of all the subtility of Julian, and the malice of Hell, exceedingly uphold and preserve the faith of Christ; for this Apostate, bred in Athens at the same time with Greg. Nazianzen, and very well skil'd in all humane learning, as, among other things, his literature, and the many elegant Orations and books that he wrote, heathen, and Marcellinus Tertifath, was not ignorant of that maxime of Cornelius Tacitus, Sublati studiorum premitis, ipsa studia præsent, the only way to put out the fire is to take away the fuel, and the readiest course, to put down all learning is to take away the reward of learning, and the maintenance of learned men; for, as Martiall faith,

Sint Mecenates, non desertum, pace, Marontes.

Bountiful Mecenates, and Religious uncorrupted Patrones will bring forth learned Authors, Poets, Orators, Historians and Divines; but if you will root out any Art, science or profession, you need not defile your hands with blood, by killing the Professors, but take away the means and maintenance of the Professors;
The great Antichrist Revealed,

and let them starve, but not be killed; because poverty and want, hunger and cold, nakedness and shame, with corn and contempt, will prevail with men, whose names are not written in the book of Life, and are not upheld by the special grace of God mightily hand, to do what thou wilt, more then the Sword or Canon.

Therefore I take Julian, that took this course with the church of Christ, to be Primogenitus diaboli, and Proximus Antichrifo, the first born of the Devil, in respect of his Wickedness, though not of time, and the next Neighbour or Gentleman Uber to the Antichrist, that chalked out the way to him, to overthrow the Church, and is the vilest and the worst of all the persecutors, that either preceded him or should succeed him, until the comming of the Beast, that descended from the bottomless pit, and shall descend to the Lake of Fire and Brimstone; because all the other persecutors perfected Presbyteros, the Priests and Bishops that stood for the Faith, but this wretch endeavoured to root out Presbyterium, the most sacred Calling and Function of the Bishops and Ministry; that there might be none to uphold the Faith of Christ upon the Earth, but that the Religion, and the Service of his Heathen Gods might be still continued, to whom, beyond all others, he was most superstitiously devoted, as Ammianus tells the last.

And he is said here, c. 17. 10. to be the 7th, & for the comfort of the Church it is added, that he should continue but a short space; which was but three years at the most; for this vile person beginning his Voyage against the King of Persia, resolved and vowed if he prevailed in that enterprise, to Sacrifice all the Christians unto his Idol Gods; therefore the God of Gods, and the Protector of the Christians, sent his Angel from Heaven, as some write, or a Devil out of Hell, as faith Calistus, that ran him through; or some other Instrument of the divine justice suddenly smote him, no man knowes bow, nor from whence, that he dyed, secretly saying, vici Galilee, vici Gallia; and then one of his Compeers objected against the Christians, that their God was not as they affirmed, low to wrath, when he did so speedily and so suddenly execute his fury against Julian; to whom we answer, that this doth exceedingly commend the great goodness of our God, that will, when he seeth his Patience and his long sufferance is abused, & cannot bring the reprobates to Repentance, & feed his Servants in jeopardy to be destroyed, to preserve his Saints, & to prevent their own further judgment, suddenly smite them, while they are ailing their villainies, and their foes are in their bands; as he did smite Nebuchadnezzar, while the word was in his mouth, and Corah Dathan, and Abiram, before they had the opportunity to destroy his Servants, and to commit any more wickedness, to heap more vengeance unto themselves; So that as the mercies of the wicked are cruel, the judgments of our God upon these transgressors malefactors, are mingled and alloyed with a great deal of Mercy.

And as these Reasons afore cited, do sufficiently prove Julian to be here meant by the 7th King the Angel speaks of; so the Holy Ghost faith, The Beast that was, and is not, is the eighth; as I have shewed to you before, who might be conceived to be him that was and is not; then it is said, that he which was and is not, is of the 7th, & that is, of the same race, or flock, or a colleague of and with the 7th, as Janus faith Trajan was with Nero, or Julian was with Constantius, as Marcellinus faith: But of the same quality and condition, of the same subtility and cruelty in persecuting the Saints, and suppressing the true Service of Christ, as the seventh was, and is of the same Fidelity and serving the same Master, and after the same method as the 7th did.

And I heard it demanded very often, if any Beast, any like them, with whom St. Paul fought at Ephesus, or any other Beast in the world, did or could possibly more eventfully imitate passibus aequis, even to a hair, and over imitate that wicked
wicked Apoflata in all points of subtlety and cruelty, and specially in this preposterous and most odious course, now specified against the Messengers of Christ, for the quite rooting out of them and their Message, the Gospel of Christ, as the Rump Parliament hath done; for as Julian did before them, so did not they by the same course, of plundering and ejecting the Clergy, and taking away all livelihood from the Bishops, and other grave Doctors and Preachers, cause many learned men, even all, whose names are not written in the Book of life, as the Holy Ghost speaketh, and some, that seemed Stavers, and not of the least stature, in the instrument of the Church, to fall from Heaven, and to start aside, like a broken Bone, and rather to follow the indirect Directory of the Parliament, then, for the obedience of the direct form of serving God, to forgoe their rich Rectories? yea, and did they not cause them to take the mark and Livery of that Beast, and against their Consciences, to take the Covenant of the Beast, and to forswear themselves, that they might preserve their Lands and their Livings, which otherwise they must have forsook, as they saw others do, in every place? So bewitching a thing is the love of this World, as Demas can well testify, and all that have not learned St. Peter's lesson, to forsake all, and to follow Christ; and do you see, how the 8th, that is, the Beast, is of the 7th, and practiceth the same arts, and the same ways as the 7th did. Or else, we may understand these words, the 8th is of the 7th, to signify, that this Beast is of the same subtlety, cruelty, and condition, and hath as much gall and bitterness in him, against the true Church, and the true servants of God, as all, or any one of the other 7, had; So that you can find no villany, or mischief in any, or in all the other 7, but you shall find the same falsly in this Beast, that hath as many heads, and more heads himself, than all the other 7, Kings had; and indeed this Explication is most agreeable to the Original Text, that doth not say, the 8th is in lucre of the 7th, but in turca of the seven.

And who soever readeth the first and second part, and especially the third part of the History of Independence, I should wonder, if he finde it not there sheweth, that all the devices, conspiracies, hypocrifies, and cruelties of those Kings or Emperours here mentioned, yea and Parallel 7 times 7, more unto them, are not reaching and answerable to the plots and devices, iniquity and impiety of the long Parliament, conceived by some men, as I said before, to be this beast, to poisseth the estates, destroy the liberties, take away the Lives of Gods Servants, and to overthrow the true service and Religion of Jesus Christ; for the Author of that History proveth evidently, as he faith, by the very Acts and Votes, the Ordinances and writings of that long Parliament, that they are more bloody and cruel then the provisions of Sylla, more unreasonable then the Articles of High Treason, that were made by the Duke de Alva, (then which the Devil could not devise much worse) and that their High Court of Justice is a new Slaughterhouse for the murdering of the free Subjects of England, without any just proceeding; but in all things contrary to all the Laws and Statutes of this Land, which are there abundantly produced by that Author, to make good his assertion, and to condemn that Court and their proceedings therein, for usurpation, treason, tyranny, theft and murder, for which illegal, arbitrary, and most barbarous bloody proceedings, every mans hands would be about their ears, if they did not keep an Army of Fanatics to suppress them, faith that Author: And what viler, bafer, and more abominable things, then these, could any beast, any Antichrift, or any Devil devisel do? I cannot tell, but I leave it to my Reader to judge, whether these things be true or not?
The 10 Horns of the Beast, who they are, and what they may signify: their Crowns, what they signify; their blasphemy; the three chief properties of the Leopard; how agreeable to the long Parliament; of the feet and mouth of the Beast, what they betoken; of the power and authority of the Beast; and the head that was mortally wounded, whom or what is meant thereby; and how the Beast shall continue to make Warre.

2. Of the 10 Horns of the Beast.

Mr. Mede in his Apology of the latter times, p. 83.

The Parallel, A Lapide his Expedition how fulfilled. M. Mede names the other three which the Pope suppressed, p. 83.

It is said, that the Beast had ten horns; and the Holy Ghost expoundeth the meaning of this expression in the 17th Chapt v. 12. saying that these 10 horns are 10 Kings, which have received no Kingdom, but receive power as Kings, with the Beast; whereupon, Junius, to make good his former Interpretation of the Beast, faith, hos decem Reges jam oleum numeraverunt & circumscripserunt multi; these Kings long agoe, many have numbered and described to be 10, which did arise and spring out of the Roman Empire, quum politicum illud imperium arte pontificem maximus capiit laboret, when that civil Empire began, by the craft and subtility of the Popes, to fall unto decay; and Mr. Mede names these Kings to be, 1. Verus. 2. Hengist. 3. Childeric. 4. Gaueric. 5. Theuderic. 6. Vicericus. 7. Gofericus. 8. Sivamani. 9. Theodore. 10. Martianus. Alcazar faith, that these 10 Horns do signify Polyarchiam Romanorum, the multitude of the Roman Senators, which gave their strength and power, by which they formerly ruled, unto the Emperor; and Cora. A Lapide faith, these 10 Horns are 10 Kings, qui quibus tres progressus antiquis, & eavmi sepem territi ei sponte subdendi, whereof three shall be vanquished by the Antichrist, as Daniel faith of the little horn, tres Reges depromus; he shall suppress three Kings; and the other seven being terrified, is, by the humbling of these three, shall willingly submit themselves unto him, and it may be, the three Kings, that A Lapide speaketh of, might be, 1. The King of England. 2. The King of Scotland. 3. The King of Ireland; and the other seven, that is, most of the Neighbour Kings and States, being made afraid of that power, that could so suddenly subdue these three Kingdoms, should very gladly yield themselves to become friends and Associates, and to make a league of friendship with this Beast: which Expedition, may possibly be very near unto the truth, when we see little else then this already come to passe.

The Commentator, supposed to be Grauvin, makes these 10 Kings to be the Kings of Armenia, Thracia, Galatia, Judea, Arabia, &c. which were under the Roman Empire, and the Ministers of their Idolatry: Et sic alii aucti ad altum aequo aequi opiniis sint.

And truly, I do not wonder, that these learned men transported with a desire to make the World believe that the Pope is the great Antichrist, and so misunderstanding whom the Holy Ghost meaneth by this Beast, should in like manner, mistake what or whom they should conceive to be the Beasts, and horns, and all other parts of this Beast, quia non absurdo data mole sequuntur, one absurdity draweth on another. But how far these Expositions of Junius, and Alcazar, and that likewise of Mr. Mede, and of all others, that would have these 10 horns to signify 10 Kings, pertaining to the Roman Empire, are from the meaning of the Holy Ghost in this Text, will most evidently appear, if you consider that the particulars of the description of these 10 horns, do no ways
before this time not Discovered.

squares and cohere with these 10 Kings, that they speak of, for these 10 Kings, in the former exc.
the Text, have interest but in one kingdom, as you may see in the 17th Chapt. v. 12.
and 17. where the spirit of God speaks in the singular number, ἀριθμὸν ἧνομον ἑνάκινον, says, that they had received no Kingdom as yet, v. 12. and in the 17. v. it is ed.
said, that God hath put it in their hearts to fulfill his will, and to agree, which those.
Kings never did, & that the Psalterus animō in the law, and to give their King-
dom unto the beast, and not their Kingdoms, whereas the Kings that were under
the Emperor, and are become under the Pope, were, and are properly Kings, and
have every one of them his own proper and peculiar Kingdom; neither can it be
said of them, as it is said here of these Kings, that they have received power, but
also, one house with the beast, that is, a very very small time, when as they came
to their power and dominion by descent or by conquest, and did not receive it as
these did, from any Master that gave it them, and they continued therein during
their life, some of them very long, and some of them at once time, and some at an-
other time, yielded themseleves unto the Pope, and all of them were of so different
a time, one from another, that it can never agree, with this one house or a short
space, where these 10 horns do agree to give their strength, and power and King-
dom, which they have received, unto the Beast.

Neither is there any likelihood, that those 10 Kings, which Mr. Made nameth,
should be the 10 Kings here meant; because they were but transient, by the success
of Warre, and of small Provinces, half or quarter of a Kingdom, as Vortimer and
Hengist here in England, Childerick, and Gundervick and Theodrick, in Gallicia,
and Suamani, but in a little Continent between the Rhine; so that they might be
better termed Reguli than Reges; and because also they were, as I said before, of a
different time, one from another, which might be the reason, as I conceive, that
made Pseudo to passe them over unnamed, because be saw the unlikelihood of these
men to be the 10 Kings, that are here meant; neither could they be said, to be the
horns of the Roman Empire, because they revolted from it, and became horns a-
gainst it, and pasied very hard to overcome it; but as I said unto the Absurd, miles
seguentur. So these learned men, mistaking the beast, did easily mistake both his
heads and his horns.

But if that by this Beast, you understand the long Parliament, you shall finde,
that as all the other particulars which are here set down in this Prophesie, do in
every point seem to accord and agree with that Parliament; so doth all the de-
scription of these 10 horns, that is, these 10 Kings, that had no Kingdom, but
the power, Authority and strength of Kings, which is potestas vītae & necis, the
power of life and death, and is the greatest power that any King can have, and
which they give unto the Beast, v. 13. that is use for the service of the Beast, doth
agree with the Parliament, if we understand by these 10 horns, either

1. Ten of the prime Generals and Commanders of that long Parliament, which
you will confess, had no Kingdom, and yet had the honour and power of
Kings. Or,

2. If by these 10 horns, we understand all their Chieftains, whereas not one of 2. All their
them had any Kingdom, and yet each one of them had the power and authority of Chieftains and
Kings, for one horn, that is, for a small time; and you may well remember, the best
and greatest of them had it not very long; and you know likewise, they all devo-
ted this their power and strength for the service of them; from whom they had re-
ceived it; and they were all of them as the Holy Ghost faith, of one mind, and did
all run the same way, to fight against the Lamb, to overthoue the true Church,
Gen. 31. 7. & 41. and to slay the Witnesses of Christ; and yet they did all of them, as they said, hate
the Whore, the Whore of Babylon, that is, as they expound it, the Church of
Rome, and all the Roman superstition; for 10. being a perfect number, the Holy short.
Ghost doth in many places, put down this number, as it doth many other perfect
numbers, for an uncertain number, as when Jacob said unto Laban, Thou hast chang-
ed my wages ten times, that is, many times, and the Holy Ghost faith unto the
Church
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Church of Smyrna, thou shalt have tribulation ten days; that is, several times, so by these 10 horns, or 10 Kings, we may understand many chiefains, that had the power of Kings, which they all employed for the service of that long Parliament, or else.

3. If by these 10 horns we understand the greatness and perfection of that power, strength and authority, which was given, and was shewed in those Greatkings, and they used, for the advancement of the Parliament, for the Scripture useth to express our strength and power by the epithets of a horn, as you may most frequently finde it in the Book of Psalms, where the Prophet calleth God the horn of his salvation, and thanketh God that he had delivered him from the horns of the Unicorns, that is, from the strength and power of his enemies; and he faith, that the horns of the ungodly shall be broken, but the horns of the righteous shall be exalted, that is, the strength and power of the former shall vanish away, but the strength of the other shall flourish, the horn being an emblem of power, as we see the strength and confidence of all horned Beasts, are in their horns; and by ten, is signified the perfection of a thing, as when we give the 10th to God, we intend to ascribe all perfection unto him: because, as Aquinas well observeth, after we reckon and account by figures unto 9, we add the Cipher 10, which is circular, and (as God, hath neither beginning nor ending, to make up 10, and then, we have no more figures, but to duplicate and triplicate the former figures in infinitum, and the Cipher only makes up the number. And so, by the 10 horns of the Beasts, we may very aptly understand the great strength, and the perfect power of the Parliament, that was able to subdue the King, whose strength is so amplified by Zerubbabel, and his Companion, as you may see in the 1. of Esdras 4.1 and v. 28, and which the Holy Ghost had set down in the 2d verfe, and yet repeateth the same application. And thus from all the aforesaid particulars, I hope it is apparent, that the Roman Empire cannot be signified by this Beast (which was the error, that brought forth many other errors after it) as to recapitulate all in brief.

1. Because this Beast is inferior, a little diminutive creature, and the Roman Empire, one of the greatest States in the world.

2. Because the seven heads of this Beast had no Crowns, whereas the seven Orders of the Roman Government, especially those of the Kings and Emperors, should have the Crowns upon their heads rather then the horns, if they had been meant by these heads; and so should the seven Emperors, that others make to be the heads, if the Holy Ghost had meant them for the heads.

3. Because
before this time not Discovered.

3. Because the seven heads of the Beast, which Mr. Mede faith, are the seven Orders of Rulers of the Roman Government, and which Djoerd. 63

3. Because the seven heads of the Beast, which Mr. Mede faith, are the seven Orders of Rulers of the Roman Government, and which Djoerd. 63

b. Before the seven heads of the Beast, which Mr. Mede faith, are the seven orders of Rulers of the Roman Government, and which

4. Because that if this Beast be the eight and the Cæsarian Order of Government be but the sixth, and in respect of the changed Cæsarianhip, but the seventh, then this Beast is not signified by the seventh, and the changed Cæsarian order of Government cannot be this Beast, but as the Holy Ghost tells us plainly, this Beast is the eight and of the seventh.

5. Because that if either the seven orders of the Roman Rulers, or any other seven Emperors or Kings be the seven heads of the Beast, then are they some part of the Beast, but not any of them is termed the Beast, nor saith he to be any part of the Beast, but they all are called Kings; and the eighth only is said to be the Beast; therefore they are not meant by these heads of the Beast.

6. Because that if the Roman Empire be signified by this Beast, then the ten Kings must be the horns, that is, the strength of the Roman Empire, but these Kings having rebelled, and fallen off from the Roman Empire, they cannot be said to be the horns of the Empire, but rather horns against the Empire: which I take to be an Argument ananswerable.

7. Because that if the Beast of seven heads and ten horns be the Roman Empire, then the Roman Empire, and not the Pope, must needs be the Antichrist; but according to these men, the Pope is the Antichrist, and not the Roman Empire; therefore the Roman Empire is not the Beast, and I hope I have more clearly shewed unto you, who may be conceived to be the Beast, and what we may understand by the seven beads and ten horns of the Beast.

But to proceed,

Fourthly, it is said, that upon the heads of this Beast there were inscriptiæ sacrae, the names of blasphemies; for so it is in some Copies, and it agreeth better with heads then brows, the name upon many heads; now blasphemy may be committed two specie ways.

1. When we assume unto our selves that Deity, and Divine Honour and Right, either of power or knowledge, which is only due to God, as when Christ told the Jews, that he was the Son of God, that is, his essential and coeternal Son; otherwise we are all sons by Creation, and the elect by grace and adoption; the Jews not knowing, and not believing him to be so, said, that he blasphemed; because that being but a man as all other men were, and no more as they thought, ascribed to himself the honour and title of God; or else when we give and ascribe the divine honour to any other creature whatsoever, as all idolaters do, and therefore idolatry in the Scripture phrase, is usually termed blasphemy, as you may see Ezech. 20.27, and Isa. 65.7.

2. When we derogate from God, that Deity and divine honour, and right, which is due, and we do as to ascribe unto God, or do conceive, and attribute unto him any unjustly act or thing, whether words or deeds, which do no ways agree with the excellency and purity of his divine Majesty; as when we do oppress the poor, content with Thieves, and be partakers with the adulterers, and then think wickedly, as all such Actors, for the most part, do, that God is such an one as themselves, or as Jupiter, Apollo, and the rest of the adulterous gods of the Gentiles were, that hath no regard of these things, as the Prophet speaketh, they do blaspheme that worthy name, by which they are called, as Saint James testifieth.

And
And is not the long Parliament, or some of their adherents, justly said to be guilty of Blasphemy both these ways? for,

1. Did they not assume to themselves, or at least their flatterers ascribe to them, those attributes and Prerogatives, that are only due and proper unto God, as among others, to break the powers of the earth in pieces, to levell the Hills, and to fill up the Valleys, to bruise the Nations with a rod of Iron, and to break them in pieces like a Potters Vessel? as my self have heard one of their Sword Preachers and adherent to the Parliament, Preaching the same unto the people? and, as he ascribed unto them this attribute of Gods power, which they made use of reasonable well, in thefe three Kingdoms, so do they not arrogate to themselves, that attribute of Knowledge, which as the Apostle faith, is only proper and peculiar unto God? and that to know, quis sunt ejus, who are his? for I refer it to the judgment of the people, if these mens Chaplains and Preachers take not upon them to discern and discriminate the elect from the Reprobate, and so accordingly do, what Christ did not to Judas, exclude them from Christ, and from the Communion of Saints? and being such, to affcribe their followers, that they may justly rob and kill those Reprobates, at their own pleasure, as men, that have no right to the good things of this world, but are unworthy to live upon the earth? as the Author of the History of Independency witnesseth, and which is a most dangerous and destructive doctrine to all humane society; and if the ground thereof be not extreme Blasphemy, let any other Christian judge.

2. For the other way, as the Worshippers of this Beast Blasphemed, so did not the adherents unto the Parliament commit more Blasphemies, and more odious Blasphemies then I am able to express? for our Saviour faith, whatsoever speaketh a word against the Son of man, it shall be forgiven him, but unto him that Blasphemeth against the Holy Ghost, it shall not be forgiven, neither in this world, nor in the world to come; faith St. Matthew: and yet, did not that Parliament, and especially the independant party of the Parliament, and the whole pack of their profelites, with all reverence be it spoken by me, make the Holy Ghost to be the pack; flors to carry all their wise and wicked sins upon his back? and the spirit of God doth exceedingly complain against this lewd pravity of such wicked men, saying, super dorum unum fabricaverunt pecctorem, these sinners, do not only commit sin, but they will also build up their sins and fasten them all upon my back, as if I were the Author, the mover and contriver of all their wickedness and impieties; for when they are pulling down, and setting up new Doctrines, and new disciplines, and change their Faith and Religion, as the Nomades do change their Cottages, as, they are led by the Lesbian rule of their own fancies, which is the very square, by which they interpret the Holy Scripture, do they not usually allege, that the Spirit which Sanctifieth and illuminates them, bloweth, when, and where he will, sometimes this way, and sometimes that way, and oftentimes contrary ways? and therefore that they can make no proffession of any certain rule of Doctrine or Discipline, because they know not which way the spirit will inspire them, and to justifie this their inconsistancy, and their continuall chopping and changing of their minds and resolutions, they abuse that Text of Scripture, where our Saviour faith to Nicodemus, to pneuma tou Sin hæt, the wind (or Spirit) bloweth where it listeth, and then heareth the sound thereof, but canst not tell whence it cometh, and whether it goeth; so is every one that is borne of the Spirit, as every one of them is without question in their own conceit; and therefore, when, contrary to their Oaths, Protests, and Covenant, they beheaded and murdered the King, faith the Author of Independency, if he faith true, did they not pretend, that they could not reftit the motions of the Spirit? and so when they break their faith, their Articles (as they did, I know with whom) their promises, their Declarations, and their Covenant, do they not avouch, that the Spirit moves them to it? which is most true, if they understand it right, of the spirit of darkness, which they make to be the Spirit of God; And I would faine know, what greater Blasphemy then thefe,
before this time not Discovred.

if these things be true, as men worthy of credit, assure me they are; for what Blasphemy in the world can there be greater, then to make the Holy Spirit of God, that fierc from deceit, and dwelleth not in the body that is subject unto sin, to be the foul Spirit of Darkness, and the Author, mover, and promoter of such most horrid and execrable acts; acts never acted by any Christians, but but seldom, if ever known, by the worst of Pagans, and never before adventured or invented, as I conceive, to be justifiable by the most impudent of all the Hereticks.

And besides all this, have not their Assembly and Preachers, as I told you before, by consequent, and in effect, denied the Father and the Son, and to the Holy Ghost, which is the Son, and have they not abject and catheried some of the chiefest heads, and main points of the long received per judge truths of our Christian Religion? and did not that Parliament Authorize that of what Blasphemy-Apostate assembly, and countenance the swarms of their lay-word Preachers, to discontinue the 39 Articles of our Church, to dispute about the expunging of the fifth Article of the Apostles Creed, to Antiquate the Lords Prayer out of the Church Service, for fear, that, if they should not to say the same, they should quarrel the Spirits, as if the spirit of Christ would be offended with the Prayer of Christ, and to turn out the long settled service of God, and the book of Common-prayer out of the Church, to give way, as one faith, to a long-winded experimental non-sence, and Blasphemous repetitions, and most fawcy expostulations with God, in the stead thereof? which is the readiest way to introduce Atheism, and mens, as never to abrogate Christianity out of the world, which is the desire of the Dragon, and the proper work of the Antichrist.

And therefore, the Religion of the Fanterers and adherents to that Parliament, being but a more complicated and a syncretism, or rather a sink and common fewer of all errors, Heresies and Blasphemies, may we not well say, that upon the heads thereof, there is not only the name, but in the plural number, the names of Blasphemers especially, if I should set down, (which would swell to a huge Volume) all the Blasphemous tenets, that some of their members, many of their Preachers, and more of their adherents have breach’d, scattered and printed throughout these three Kingdomes, since the unhappy birth of that most unhappy Parliament, to most of the Kings most Loyal Subjects: and fo you see how this Appendix of the Beast, may be said to cohere with that long Parliament.

Fiftly, It is said that this Beast is like a Leopard, and the name following it. The Beast his former exposition, faith, this ought to be underfoot of the Roman Empire, that was like a Leopard proper velocitatem, by reason of their swiftness, and speedy expeditions, and their extraordinary successes to subdue their Enemies, when their Lust, in loc.

Generals might say with Cesar, veni, vidi, vici; assoone as I came, I overcame all. As after the the adventuraries that opposed me, whereby they have suddenly prevailed to large ed. Pan victor Maced. Greek fryer, catenique omnino quattuor Dominationes of the world; and his Empire was as suddenly divided, when he bequeathed the same to the Captains of his Captains, and almost as quickly again, translated unto the Roman; and therefore I say that not the Roman Empire, which was the fourth beast in Daniel’s Vision, and had Iron teeth, and stamp’d the feet of the Kingdomes with the feet of it, but the beast, that is the Antichrist, which was typified by the little horn, that came up among the horns of the fourth beast, that Daniel saw, is here likened to a Leopard’s; and that, not only proper velocity, for the great speed that he maketh in all his actions, but also in respect of all the other chief properties of the Leopard, which is observed to be.
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The three properties of the Leopard.

The parallel.

1. The great speed of the Parliament.

2. The cruelty of the Parliament.

1. Velox, very swift.
   And so was that many-headed beast that our Evangelist saw;
   2. Crudelis, very Cruel.
   And truly, I may justly demand if that these three properties of the Leopard might not be perfectly seen in the long Parliament?
   3. Maculofus, very much spotted.

1. Were they not most swift in their expeditions and executions, and subduing all, that have opposed them, either Demesnick and homebred Enemies, or any other foreign foes? and have they not conquered these three Kingdomes, and prevailed more in less than ten years space, then either the Wartike King of Sweden, or any other King or Common-wealth, if you consider all circumstances, since Alexander's time?

2. As they were most speedy in their actions, so I may demand, if they were not as cruel in their executions? and more cruel then all the examples that ever I found in any History, to parallel them? more cruel, as it is conceived, then John Vafilo-

mich, that was the greatest Tyrant of Russia, and as they say, greater then any other former Tyrant: and yet be never perfecuted any man, as their men did: only for being loyal Subjects unto their King, and faithful Servants unto their God; though we might say of Vasilowich, that

Savior isti triiti Busiride, Savior ile,
Qui salutum lento tormentis ignar boums?

And therefore when I duly weigh the decennial slaughters, practised in these Christian parts, by those that profest themselves to be the best Saints on earth, especially, when I consider, not the bloody killing of men, but the many deaths; that in a lingering death, they have imposed on many good men, and the piece-meal taking away of the lives of many, quos odemus gratis, whom they hated without cause, but only for seeking to do them the greatest good, and to prevent the greatest evil, that can be imagined, from falling on them: I cannot choose but cry out with the Poet,

O mites Diomedei equi, Busiridio ara

Clementes, jam Cima pius

All former Murderers were very mild, and all Tyrants gentle and light, in comparison of these Leopards; when as,

Vix oris nulla sides, tamen criminis bofites,
Tet panas cepisse pius:—

And we may demand,—quis proderre tanta
Fama, quis sedes pofit defterro nefandae?
Quid tale immures unquam gessit ferentur?

How is it possible to believe, that men should do such acts as they have done?

For though I read of the cruelties of Phalaris, Busiris, Dionysius, Nero, Diocle-

san, and the Roman proscriptions, in the times and warrs of Sulla, Marius, Cynna,

Augustus, Antony and the like; Yet the Tyranny and cruelty of these men was but of a single thred, of one Tyrant at one time, fave only 30 in Athens, and that but once, and the Decemviir in Rome, and that but once neither, they were soon weary of their Polyarchy; but I know not when, or where you shall read of such a pack and knot of Tyrants, and such a multitude of perfecutors, conspiring together as one man, to vent their malice, and to shew their cruelty against innocent men; and each one of them striving to become more famous then the rest, by being the more odious in the severity of his censure, and as Paterculus faith, where the emulation was wont to be about virtuous actions, the contention is now onely for the height of mischief, and he thinks himself the best man, who doth moft transcend in Villany; when they are become all such men as Aristophanes speaks of in Acismerus, i.e., v'te buis, v'te ipsis, v'te de nona mima nunc ara, nec sides, nec justirandam manus; that neither care for faith, nor oath, nor God; where you can find such a pack and society of men, there I do believe you shall find this beast that is like a Leopard.

Besides, the former Tyrants, and the most bloody perfecutors of the Church executed
before this time not Discovered.

ececited their cruelties only (except against some few malefactors, or some others; as the Christians, that were most innocent) against men for neglecting their commands (which the Christians would never have refused, had they not been repugnant to the Commands of God) or those men that they hated, for some delight done unto themselves; and but very few good and innocent men (except the Christians) either in the Prescriptions, or by the other Tyrants, were otherwise causeless spoiled and executed; but I pray you consider, without partiality, what a number of noble persons, what an infinite number of good Christians, that were so quiet, that they medled not at all, on neither side, what huge armies of faithless Subjects, besides all the Reverend Bishops grave Doctors, and learned Preachers that offended no man, were utterly undone in the last war, by those men that had no Command over them, nor received any of the least injuries by them? but as Aristides was banished out of Athens, justus, quia justus, only because he was too just, so were these poor innocents plundered, robbed, persecuted, imprisoned, buffeted, stripped, banished and killed, and their wives and children left either to beg or starve, only because they would not be wicked, and are they not then, that do such things, for their cruelty most rightly said to be like a leopard, when their feet are so swift to shed blood, and they so merciless, and so universally malicious in their proceedings of bloodshedding?

3. Can any Child be more like the Father, then the long Parliament and their adherents are unto the Leopard, proper veris colorum, by reason of their divers and befotted colours? the Leopard being not so befotted with diversities of colours, as they are maculated and sprinkled with the varieties of all kind of wickedness, if that be true which is written of them, that they were as the Apostle faith of the Gentiles, repeli omni injusitia, filled with all unrighteousness, farragine hereuse, a hedge-podge of all Heresies, old and new; and a world of all kinds of sins, as treason, rebellion, murders, thefts, sacrilege, rapes, adulteries, oppressions, libels, perjuries, hypocrizes, and abundance more of such stuff, that are most amply explained by the Author of the History of Independence, tho the Poet faith; 3. The divers coloured Regiments of the long Parliament, and their adherents.

Rom. 1. 29.

Depravan publica jura,

Justitiamque fugant, divum nil verba verenti:

Which sheweth, in a word, that the adherents, favourers and followers of that long Parliament, did neither fear God, nor love man, but have, notwithstanding all their pretence of piety, sold themselves like Abah, to commit all wickedness, even with greediness, and for the love of being great in the World, to become the very bond-servants of Satan. And are they not therefore befotted with more spots, and more diversities of colours then the Leopard or, have they not all the colours of the Rainbow, and some more then either of thefe? if you consider, 1. The white Regiment of their Hypocrites. 2. The black Regiment of their Independents. 3. The Scarle Regiment of Presbyrians. 4. The yellow Regiment of Anabaptists. 5. The green Regiment of Levellers. 6. The blue Regiment of Seekers. 7. The Azure Regiment of Dive-dippers. 8. The tawny Regiment of lay Preachers, and a great many more Regiments of Sectaries, then I can find colours to discriminate them; and though all these several Sects and Regiments of divers colours, do peevishly differ in some inconsiderable Tenents, yet they have some common principles to founder them together, that they may attain unto that main end and scope, at which they all principally aim, and that is, power, preferment, and profit; to rule all, and to have all the wealth and estates of the Antichristian Bishops, as they term them, and the reprobate Royalists, the Cavaliers, and the Laodicean Newuters; all which three sorts of Cast-awayes, they may as well rob and take away all that they have, in their conceit, as the Israelites

1 2 did...
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did from the Egyptians, and may as lawfully kill them, as they killed the Canaanites, and divide their Lands and goods among themselves, that are, if you will believe them, the true Saints of God, as it was told, one of their great Knights said, to the plundered Inhabitants of Anglesey: and therefore,

6. It is further said v. 2. that the feet of this Beast were as the feet of a Bear; and by feet, in the Scripture phrase, we are to understand their doings and their ways, as Solomon faith, ponder the path of thy feet, and let all thy ways be established, that is, let all thine actions and thy dealings be just and honest; and these feet of this Beast, are said to be like the feet of a Bear, which are, the most ugly, the most ill-favoured, and the most filthy and dirty of any feet, and so are all the actions and proceedings of this Beast.

And are not the doings, the Ordinances and pratiles of the long Parliament so? for what face sooner they bear, what colour ever they make, and how pious forever they seem to be in their preambles and pretences; yet if you look downwards, towards the feet of these Peacocks, and search into the depth of their actions, and find out the secret intentions of these glorious Birds, the Birds of June, as the Poets faigne, and the Saints of God, as themselves say, then I demand, if you shall not see, that there lieth under their glorious trawl, feet as black as the Swans, or Turkey-cocks, and every way as ugly and as filthy, as the Beares feet, that is, as hateful, and as abominable proceedings, as ever were masked under such specious fumes and pretences of so much holiness? let the Reader judge hereof.

I will instance, out of many, but in one or two examples of the incomparable justice of this Parliament, Dr. Wren, a very learned man, a most Reverend Bishop, a painful Preacher, a prudent Governor, and a blameless Christian in his life and conversation, yet because a Bishop, rich in his Government, as all Bishops should be, he must be cast into prison, have all his goods rifled and plundered, and have nothing left to him, to maintain himself, his Wife and many Children; and yet because he was so Orthodox in his Doctrine, so regular in his life, and so circumspect in his Government, I could not learn of any of the members of the Parliament, the least crime, besides a general clamour, and you know, that in universalibus injustis, that could be justly layed to his charge; and though he were neither of death nor of bonds, yet for all that, to see if his bonds will bring his death, the good man must be detained still in prison, for many years together: and why is all this? but to see if the length of his miseries would end his life and his injuries; because they hated him without a cause, and laid to his charge the things, that he knew not, and they proved not, and so could find no colourable cause of death against him; a most admirable example of a very just Parliament; let Heaven and Earth admire it: but I fear that in other such cases (God not suffering them to do this) when they can find no just fault against the persons that they hate, they will lay with Cæsar, and viam inventam ant faciam, and will imitate those flies, that finding no forest, will fasten upon the sound flesh, to make fores, that they may suck our blood; to forge faults, and to suborn witnesses, to prove them; and, to shew the reason of this my fear, I would add here the proceedings of this Parliament, and the great injustice that Col. Eusibius Andrews, and some others, found at the hands of that long Parliament, but that a better Pen hath set forth the same already. In the His: of Independence, p. 63.

Yet I may not pass the justice that this Parliament hath shewed in their public line printed Act for the Aisement of that great and heavy Tax, which they imposed upon the Kingdom, to maintain their Army, that when it was asest, and all payd by the Country, every penny, yet if their Receiver, that is appointed receiver by their Committee-men, whom they nominated, and appointed to be their Committee-men, should fail to pay the monies to their Treasurer, and should run away with all the Countries money; why then, because the Army must have money, the Country must be newly asest, and what they had formerly payd, they
they must pay again, so 

let the poor inhabitants of that poor County to repay, what they had formerly paid, about 4300 l. and odd money, as was reported by some of the Committee-men unto me, whereas a 1000 l. was paid again to the great wrong and prejudice, if not the undoing, of a great many of the poor men of that County: and whether this act be just or not, I refer it to the judgement both of Jews and Gentiles, and to the Heathens and Pagans, that know not God, and yet, may know, by the light of nature, what is just: for if you give full authority to your servant, to come to me for money, and require me to pay it him, and I according to your direction, do so, if he runs away with your money, will any Law make me to pay it again? credat Judaeus Apella, non ego.

And besides all this, and all particular acts of their illegitimate Justice, they have passed an Ordinance of Indemnity, not only for them that acted for the Parliament, but also for such as have over-acted, and have gone beyond the authority, that was given them by the Parliament, and had frequented men most unjustly, and levied the same Taxes three or four times over; and so they secured them from the Law, and from Justice; which made the Author of the History of Independence, to say, that you might as easily finde Charity in Hell, as Justice among any of their Committees; And I must here add, how justly and how Charitably they have dealt with the Reverend Bishops, Deanes and worthy Divines, and other Gentlemen in Ireland; for when the Irish Popish Rebels had causelessly and most inhumanely used them, expelled them from their Inheritances, and robbed them of all their Estates; the Parliament, as thinking this load of misery was not enough to be laid upon their backs, but, adding still more forrows unto the afflicted, instead of relieving them, do make an act, to take away all their Lands and possessions for ever; And whether the Irish Popish Rebels, or the English Parliament Saints, dealt with us more Christian-like, and whether more devilish-like herein, I leave it to the Judge of all the World to determine, they taking it from us, to give it to their Popish Priefts, and these keeping it to themselves.

But, as when Pilate said unto the Jews, what accusation bring you against this man? and demanded three times of them, what evil hath he done? and they could make him none other answer, but, if he were not a malefactor, and had not done evil enough, we would not have condemned him, and delivered him unto thee; so their condemning of him only, must be believed to be an unanswerable Argument, that he hath done evil enough, though Pilate, that examined the matter and the man, to the full, protesteth, that he could find no faults at all in him; so if it should be demanded of the Parliament, what evil have the Bishops done, that you should suppress their Calling, nullifie their Office, stop their mouths, take away their maintenance, and sell their estates, that all former Parliaments had confirmed unto them, to let them beg or starve, as many of them might have starved, had it not been for the bounty and great charity that was extended to them, by many worthy men, and most godly Citizens, and others, in and about this famous City of London, they can make you none other answer, then what their Brethren the Jews did to Pilate, if they had not been evil, and done evil, though we cannot tell you, what evil they did, we would not have done all this unto them; so their condemning of us, though they know not for what, must be sufficient to lay upon us the heavey judgement of malefactors, and if this dealing be not like the Beares feet, most ugly, I know not what can be, let others judge.

7. The Text saith, "the mouth of the Beast was as the mouth of a Lion;" and the Lion is the King of terrors, roareth to the trembling and terrifying of all the Beasts of the Forrest, and of all other men that bear him; so as the Prophet saith, When the Lion hath roared, Who will not fear? and doth not this description of the Beasts aptly cohere with the long Parliament? for
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for did they not roar so terribly, that as the Poet faith, and all men do know

Did it not, speak very proud things, great swelling words, and which is more, and far worse, breath'd it not forth.

Oris Cerberis ipsum & virum schidna.

Such cruel threatnings, as deadly, as the poyson of asps, against those that were quiet in the Land, against all the servants of Christ and that should serve God aright, and continue faithful unto their King? for these men being all made delinquents, aditus & sedibus effugat font, they are to be driven, and they must be pack'd out of house and home; and when they have destroy'd all these, and swallowed up all their Estates, then as Pyrhus told Cynest his Orator (that demanded of him, what he would do, when he had conquer'd all Italy) he would win Sicilia, then Africa, and Macedonia, & after that subdue Persia and India, and so forward, till with Alexander he should become the sole Monarch of the world, and then he would eat, drink and be merry; so the Parliament Profelites believe, that at the rooting out of the Cavaliers, the Parliament will conquer France, subdue Spain, harass Italy, pull the Popes out of his Throne, throw down the Whore of Babylon, and then pass on to reduce the ten Tribes, that were led away by Salmañazar, and are so drest with all the other Nations, that no man knows what is become of them ever since; yet these men by the help of their false Prophets will find them out, and in despight of the great Turk, they will subdue Gog and Magog, and bring all the dispersed Jews, and distress'd Israelites over the Caspian Mountains, into the land of Promise once again, if you will believe their Profelites, and false Preachers; which things are done, and then their glorious world, which they term the fifth Monarchy, and the Millenaries thousand years felicity in all worldly happiness here on earth, shall begin, as I have read it in one of their books, Printed at London, and dedicated by one of the Members of the new collected Church of Wrexham to Colonel Twisleton.

And are not these things magnalia, very glorious great exploits? which I cannot yet believe, though uttered by the mouth of a lion; and yet to further the credulity of these lying wonders.

8. The great power and authority of the Beast, that hath
1. The power.
2. The Seat.
3. The authority of the Dragon.

Mat. 17:21.
2 Thes. 2:9.

And hath not the long Parliament got such a power, and done all these things? I re-

Dan. 11:43.
38.

The parallel.
before this time not Discovred.

I refer it to any man's judgement. I know the Pope challengeth年のig, as great authority as can be imagined; but whether he hath this年のdiversi, such a militarie Force of gold and silver, men and munition, so plentiful and so powerful as the Parliament had it, I leave it to the world for to judge. But Then it is said, that the Dragon gave his Throne or Seat unto the Beast; and what Throne hath the Dragon, but an usurped Throne? when with the King of Babylon, that said in his heart, I will ascend into heaven, and I will exalt my Throne above the stars of God, and above the height of the clouds, and I will be like the most high, so he will affume to himself what is none of his own, and as he said to Christ, all these things will I give thee, when as they were none of his to give; so he gives unto the Beast no other Throne, but an usurped Throne, such as himself had no right unto, nor any power to give, but as the thief can give away my purse, which by force he had taken from me.

And to the Author of the History of Independency sheweth, how the long Parliament entered and possessed this usurped Throne of the Dragon, when in answer to the Kings offered Act of oblivion, they intended (as they did afterward) to pass an Act of general pardon, for which they expected a general obedience, and submission to their Government for the future; because pardon and protection implies obedience to the Protectors, without which they may be handled as publick enemies, and outlaws, that ought to be destroyed, as Traitors and Rebels against the State; as Poltieus the States interpreter sets it down numb. 16. from Sept. 19 to Sept. 26.

But how came they (faith Author, to that Majesty,) to whom for birth and breeding, for the most part of them, the place of a Confiable equals them, and the biggest of their education) that they should have the power and authority of granting pardons, imposing Laws, and requiring obedience from the people, and without that, to plunder them, and to punish the refusers, as they please? You see what the Holy Ghost faith, from whence the Beast had it; from whence ever they have it.

But our new Statists (faith he,) will answer you, that the supreme power is originally in the people, and so the Parliament voted the same to be, and the people have delegated, and committed the same to them, as the Representative of the people; and so having this derivative authority from the people (which had this authority but from them, and their vote) they use this authority to yoke their Sovereign Lord, the people, (whose delegates they profess themselves to be,) and to make them yield Allegiance and obedience unto them, that are but their own delegates, and servants of the Common Wealth, under the penalty of depriving them of their goods, Lands, and lives: Such a piece of circular Logick, for them to give a power unto the people, who had no power to give it; and then to take it to themselves from the people, to master and to defroy the people; as I think neither Aristotle nor Ramus, nor all the School of Athens did ever know the like; yet hereby we see how they got to the Throne of supreme Majesty, and though it be but an usurped Throne, faith that Author, and their authority a self-created authority, meere to cheat fools, and to dominore over the weak and helpless people; yet as Vespaean said, ducris odor luceri ex vis qualibet, so they thought it a brave thing to rule, by what Logick, Art, or means over they can attain unto the Throne, be it right or wrong. So cruelly hateful, and basely is the nature of Ambition, and the desire of bearing Rule, as Plutarch faith.

And now, the Parliament having gotten posseffion of this usurped throne, as we may call it, and clothed himself with this new created Majesty: it is said that he exerciseth 녈년의ig, that great Authority, with such and so great severity, and in so large and transcendent a manner over the people, as neither King nor Reifar, neither Pope, nor Tyrant, nor any other Pagan Infidell did ever the like; for, omitting others farther from us, though Henry 8. that was Pecul. for Antichrist, the Gentleman Uther to bring in the Antichrist, and of whom Sir Walter Raleigh faith, If all the pictures and patterns of a mercifull Prince were lost in the

The parallel. How the long Parliament came to the Throne of their claimed authority.

A strange piece of Logick.

Plutarch in vita Tyrchi.

Walter Raleigh, in his De rec to the History of the world,
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the world, they might all be painted to the life out of the story of this King, that neither spared Woman in his Lust, nor man in his Fury, hath mightily magnified his Authority over his Subjects, to make his Lust full will stand for law; yet he came far short multo paraphragia by many degrees of the power and Authority that this Parliament hath used over his Brethren, and over his own Sovereign Lord and Master, the people, for though neither Henry the 8th, nor any other King of this Land, did ever attempt to do any publick Act of moment, as to levy monies, press Souldiers, commit Prisoners, and put men to death, but according to the Lawes of our Land, howsoever they caused these Lawes to be sometimes wrested by their judges, to satisfy their own wills, as Sir Francis Bacon faith Henry the 7th, sometimes did; yet that Parliament without Law, and ex diametro, contrary to our Lawes, faith the Author of the History of Independency, have made themselves Masters of our Estates, of our liberties, and of our lives: that as the Centurion saith, he was a man under Authority and needed but say to this man, go, and he goeth, and to another, come, and he cometh, and to his Servant, do this, and he doth it; so this Parliament is above all Authority, and needs but set down what sum ever he would have, he must have it; and what men sooner he would have dead, they must die; for whatsoever this Parliament voteth, that is a Law, and they can vote what they will. And what Authority in the world can be greater then this? the Pope can do nothing without his Cardinals, nor the Cardinals without the Pope; and King Atlas could do nothing without his seven Counsellors, nor the seven Counsellors without the King; yet this Parliament will do any thing, without the King, and against the King: and therefore mine Author faith, that when this Parliament voted, that whatsoever the Commons in Parliament Voteth, and shall Enact, shall have the power and force of an Act of Parliament or Law, without the consent of the House of Lords, or the King royal Agent, any Statute, Law, custom or usage to the contrary notwithstanding, he never read yet any Vote, that hath in it more of dissolution, and more of usurpation, and innovation, then this one Vote, which makes their Authority Universally arbitrary, and lays the Axe to the root of all our Lawes, Liberties, lives and properties, all at once; and is not this ieiura, great Authority? or did ever Pope or Turk exact more or so much as this?

And thus that Author faith of the Power, Throne and Authority that the long Parliament assumed to themselves, and exercised over all the people of these Dominions; how far these things are true, I leave it, as I do all their Acts and Actions, to be censured and beleived by them, that are most judicious, and do best understand and know all their doings.

But to proceed.

9. It is said, v. 3. και καθώς μην παρατάξαι αὐτῷ ὰ τρόπον ὀρθόν, καὶ εἰς τὸν θάνατον, and I saw one of the heads of the beast as it were wounded to death, and his deadly wound was healed; whereupon Junius, that makes this beast to be the Roman Empire, faith that this head was Nero, qui in dominio, ejus successor, vel vespasianum & Titum, iussu eis, who in his successor Domitian was raised up; because that in Nero, the Cæsarion line and flock did wholly fail, & gubernacula republicae ad alios fuerunt translatæ, and the Government of the Common wealth was transferred unto others, by whose means, especially in Domitian, his successor, after Vespasian and Titus, the deadly wound of the Empire, that it received in Nero, was so cured, that it remained firmer then ever it was before.

But this cannot be the meaning of the Holy Ghost, because as I told you before, this Revelation, especially in the latter parts thereof, was of things that were hereafter to be fulfilled, and Nero was dead, and five Emperors more, Galba, Otho, Vitellius, Vespasian and Titus long before St. John saw these things; therefore Luther, Hervius, Chytræus and others, by the Head that was mortally wounded do understand the civil Empyre of Rome, that was wounded in the Emperors, sed vestigium erat per popum, but was healed, revived and raised by the Pope; and this exposition is likewise approved and followed by Mr. Mede, and by all that take
before this time not Discovered.

the Beast to signify the Roman Empire, and the Pope to be the Antichrist; but Mr. Niede, thowed you before, that this Beast cannot be taken for the Roman Empire; and, therefore by this Head, cannot be meant the Empire, that was reformed by the Pope, especially considering, that, not the Beast, but one of the Heads of the Beast was, as it were, wounded: therefore others by this one of his Heads, that was wounded, do understand the Capitol of Rome, that was twice burnt, about this time, but was after the burning of it, far more sumptuously edified by Domitian; and for μη του κιβωλου, one of his Heads, that μη, one, is by an Hebraizme, put for γεων, the first, as in St. Matthew, μη ακαθαρσια, one of the Sabbaths is put for γεων ακαθαρσια, the first of the Sabbaths, or the first day of the week; so is this one of his Heads, put for the first, or the chief of his heads; because that here was ιερος οικος Καπιτολινος, which was the chiefest Temple of the Heathen and Idolatrous Worship of the Romans; but seeing this Beast doth not signify the heathen Idol Worship of the Romans; but seeing this Beast doth not signify the heathen Idol Worship of the Romans; but seeing this Beast doth not signify the heathen Idol Worship of the Romans, as I have sufficiently shewed unto you before, this Head cannot be taken to signify the Capitol; and besides, the wounds of the Capitol were made by fire, whereas the Head of this Beast received his wounds thus: de antich., by the Sword, as the Holy Ghost lets it down, c. 13, v. 14.

But, taking the long Parliament for the Beast, it may well be said, that either the hypocrifie or subtlety of that Parliament, that is, their crafty plot to overthrow both the Monarchy of the Common-wealth, and the hierarchy of the Church, (which I told you might be one of the Heads of this Beast) was as it were, mortally wounded, when the Earl of Essex was beaten at Edgehill, and at Cornwall, driven to flee for his life, by the Sword of the King; so that if his Majesty had followed those good successes aright, like Julius Caesar, and not like Humble, that knew, quo modo vincere, sed non victoria mit, how to overcome, but not how to follow his victory, that wound, in all likelihood, (had not the King been too over-full a Prince, when he gave it, and too fierce politique then a prudent Soullier should be,) had been so mortally, that it could never have been healed. Or rather, as I conceive, by this head, that was, as it were, mortally wounded, we may understand the lies and erroneous Doctrines, of the false Prophet, and the cunning tricks and deceits of the Beast, that were reproved and confuted by the true Servants of Christ.

And so accordingly, the falshood of that Parliament in the misconstruing of our Laws and former Statutes, and the scandalous traducings of the good King and his loyal Party, which, as I shewed unto you, might be conceived to be another of the heads of this Beast, and was confuted and made apparently false, to all that would believe the truth, and shewed to be most unjust and false by the clear writings and answers of the King and his adherents; for the truth of things, on the King's side, and the falshood of the Parliament, and of their proceedings, were to fully and so clearly shewed, and their misconstructions detected, that I heard many of themselves confess, that the King went far beyond them in his papers, and was farre happier in his answers, then they were in their objections; the King always carrying away the Victory, and having still the better of them, while the matter was disputed with the Pen, either about the Militia, or Episcopacy, or any point in controversies, quia magna veritas, because truth is able to prevail, and doth, while we do peaceably seek the truth; and so, this false and lying head of the Beast, was wounded with the Sword of truth, which is the Sword of God's mouth, from whence faith the Holy Ghost, there proceedeth a sharp Sword.

But yet, all this while, the Kings Weapons were but paper Bullets, and his Spears but feeble quills; and therefore, though they may prevail in Hierusalem, the City of God; yet oftentimes currit in platea veritas, the Steel cuts the quills in pieces, and the truth is trodden down in the streets of Babylon, where the Devil ruleth, and where this head of the Beast, thus wounded with the Sword of truth, was healed; for ρατος του θανατου, the wound of his death, or his deadly wound was healed, faith the Text; that is, by the Weapon false, and by the
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The wound that they made against the truth; because the wound was, but as <omitted>, quæ mortis ferat, as it were a deadly wound. Nov quod reversa talis erat, sed quæ talis videbatur, not that it was struck dead indeed, for then it could not have been healed, but that it seemed so, and did appear sufficiently to be so, to all honest men, as Cornel. a Lapide well observeth; for it was such a wound, that although to them, which obey not the truth, but are like the fool Harpago, that, as Seneva faith, was as blind as a Beetle, and yet neefficere esse cecum, would by no means be persuaded that her eyesight failed her, but that the Room was dark, the Kings confutation of their eyes, the detection of their falsehood, and the manifestation of the truth and his innocency, were like Cassandra's Prophecies, and would give them no satisfaction; yet to all those that had their eyes open, and had sense to perceive the light of truth, this head appeared to be so sufficiently wounded, that it was plain, and bootless to add any Playster to revive it, or to have it further to be disputed.

But it is conceived, that the Parliament hoped to thrive better by Club-law, then by any truth; and therefore in this question, they will needs dispute the matter again, and for a melius inquisendum, the question must be decided by the Sword, that often beats down the truth, and prevails against the right; And so now herein, God, that in and out of his secret Council, doth all things well, and cannot do any thing ill or unjust, though we know neither the cause nor reason of his doings, permitted, as the Prophet faith he did in his time, veritas in plates coram, the truth to be trodden under foot; and as he gave leave to Satan, to overthrow the Houfe of righteous, and to slay his Children every one, fo he gave way to the Quack Falvers, to heal with their Weapons of Warre, the wound that the King and the Priest had made with the Sword of truth.

And Mr. Mede Reason to prove the Roman Empire revived by the Pope, to be this head, that was wounded, videbatur, because that, whatsoever evil the Beasts is mentioned to have committed, whatsoever adoration or worship is done unto him; all that is said to have come to passe, after the curing of his wound, for I saw (faith St. John) one of his heads, as it were, wounded to death, and bis deadly wound was healed; and then he addeth, and all the World wondered after the Beasts, that is, now, being healed, they wondered after him, and worshipped him, and he opened his mouth in blasphemy, &c. all after his healing; and none of his hainous acts are mentioned, or any subjection done unto him, or any honour conferred upon him, by the Nations, before his wound was healed; I say, this doth in all things agree with the long Parliament par better than then the Roman Empire revived by the Pope; for the Eastern Empire, which was the best part of the Roman Empire, was Quite lost from him, and never revived by him, since the time of Monylus, called also Augustinus, and the Western Empire, conferred upon Carolus Magnus, the Sonne of Popin, King of France, was ever since rather weakened then revived by the Pope, that hath made it a Skeleton to rest in Germany, without much honour, besides the title, and with lesse power then ever it had before; but for that Parliament, we know that till their deadly wound was healed by their Sword, and by their Victories and successes, neither did the people yield unto them their subjection, nor the Nations; and about them, honour them with such Complements, nor themselves commit such horrible wickedneses, as afterwards we have heard, and some have seen to amply done: but when their wound was once healed, and they became Masters of all that opposed them, then began their to Pann, and all the foresaid things succeeded, and they are said to have proceeded, a mal ad pejus, and as the Poet faith,

From bad to worse, from worse to worst of all.

And therefore, it is said then, v. 3. οὐαι γὰρ ἀνὰ τοῦ σώματος, all the World wondered after the Beasts, fo they did after the Parliament; and so they might wonder well enough, to see the falsehood of the Parliament, in their accussation against the King and his Party, to clearly detected, and the truth and uprightness,
before this time not Discovered.

of the Kings proceedings so fully confirmed to the World; and yet to finde
thee like incredulous Jews, and like Jannes and Jambres, to refist Moses, and to
wage Warre against the truth, and against all right, and to prevail against them,
which is able, if any thing be able, to make all the World wonder at it, as the Holy
The Parallel.

goon faith they did; for who would not wonder,

1. To see men so impudent, as to warre against the truth, and against innocence,
and Children warring against their Parents, and subjects against their King 1 and
which is more,

2. To see iniquity prevailing against equity, and wickedness against piety, and
the followers of the Antichrift against the Servants of Christ.

But though this may move us to wonder at it, and to wonder much at all this,
quia mirabilis Deus in operibus suis, because God is wonderful in all his work,
and more especially, wonderful in his judgements, when suffering the wicked to
flourish, like a green Bay tree, he challeneth his own Children every morning, and
bedgeth their wayes even with thorns, that they cannot step aside, but they shall be
wounded; yet we may not, by any means, for sake oppressed righteousness, and be
partakers with the wrong-doers in their properosals iniquity; and though to the a-
mount of all beholders, we see God permitting them to thrive, prevail and
prosper in all their wayes; yet must we not call lots with them, and be their
affiliats in their unjust proceedings; for though to worship the Beast, here signi-
fieth no more then to be subject unto him, and to do civil service unto him; because
oppression; out of the use of the Hebrew, betokeneth nothing else but civil wor-
ship, as you may see in Gen.27.29. and c.37.7. and c.49.18. and in 45. 14. and so
the words, who is able to make war with him, v. 4. do shew, that their worship was
no divine worship, but only to be subject unto him; yet here you may observe,
that the worshipers, that is, the servers, affiliates, and adherents of this propo-
se of Beast, are said to worship the Dragon; to shew unto us, that all those who
do any wayes serve the Beast, beyond truth and against right, do indeed in the
service of the Devil, to inlarge the Dominion of the Antichrist, and to in-
crease the power of the Beast, against the servants of Christ: and therefore,

2. It followeth, v. 5 There was given unto the Beast (and you may easie guesse,
who gave him these things, which God never giveth)

These two things.

1. ²²να ου καθως ἐκεῖνος, εἰ δὲ μάλα ψηφαλοί, a mouth speaking great things, and blas-
phemies. & magnam loqui, non solum est blasphemies in calum jactare. sed etiam in-
vide & superbe, scire sese Laudando, sive Larvata sive inaultandi: faith Marcius,
pag.124. to speak proudly of our selves, or to insult over those whom we subdue,
may here be well understood by this speaking great things.

2. ²²να τῶν χειρῶν την ἐκείστιν ὑμῖν, power to make war 42 moneths,
And both these things were fully given, and are every way applicable to that
long Parliament, as it is conceived, and I suppose rightly, for

1. Who ever promised greater things to any King, then the Parliament promis-
ed to King Charli? you may remember their very words, to make him a most
glorious King, both feared abroad, and honoured at home; but as the Devil said to
Christ, tānα ἡμῶν ἐν ἐναντίων. All these things will I give thee, but upon this condi-
tion, that thou wilt fall down and worship me; where the work was a 1000000 times
and more, surpassing the Reward; so the King conceived, they would deal with him,
6. to make him glorious in their account, but so, that he would be ruled by them,
and suffer them to rule the roff, and to govern all his three Kingdoms, which was
usura superans fortem, a making of him glorious to his lose, and not without di-
thonour; and for their blasphemies, I have touched the same before.

2. Power was given unto the Beasts, to continue, faith our last Translation, forty
two moneths, and so Mr. Made brings divers proofs, to shew that mihi, should
be taken in the signification of continuing; as it is in Acts 15.13. and 18.23.
2 Cor. 11.25. James 4.13. in all which places, and the like I do yield, that the

V. 4.

To worship the Beast, what it signifies.

Hinc male be-
fla pro idoloria
inelligenti,
quia idolum a-
dorante & non
idolatria,

Matth 4 9.
Such Mer-
maids live.

Maref.p.114.
The second thing.
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That the word must be so taken, as Mr. Mede saith, for continuing; but the taking of it so in these places, is no apodictical Argument, to prove it must be taken to here in this place; but rather the contrary; because that although some Greek Copies omit the word ποιησας, yet the ordinary Copies say that power was given to the Beast, ποιησας την θησ, to make war 42 months, which is agreeable to what is said, v. 7, that it was given him to make war with the Saints, that is, for 42 months, which is the same time, and expressed in the very same Words, as the Gentiles, that is, the unbelieving, the propahne worldlings, and the dissembling hypocrites should tread the holy City, that is, the true Church, and the faithful servants of Christ under foot: and now let us consider, whether this may be applicable to the Parliament; and you know that Parliament made wars, and wars indeed, the worst of all wars, in the judgement of heathens, Civil wars, nullo habiatura triumphos, where oftentimes the father fights against the son, and the brother kills his brother, as we read they did in the wars of Sestorinus; this the Parliament cannot deny. But how long the Beast should continue to make war, it is not so easily to be understood; the Holy Ghost saith he shall continue to make war 42 months; and the question is, what time is signified by these 42 months? Mr. Mede would have these 42 months to synchronize with the woman's 1200 and 70 days abode in the wilderness; and so the time of the Antichrist continuing, should be 1200 and 60 years at the least; but though the woman abode in the wilderness being 1200 and 60 days, may be interpreted for 1200, and 60 years; yet with his leave, I say, that this proves not the 42 months should likewise signify 1200 and 60 years; because that 42 lunar months do not make up just 1200 and 60 days; and if you understand the Solar months, and the Sun's passage through the Zodiac, then there is no reason the expression should be altered, no more than being doth in expressing the treading of the holy City under foot: which doth synchronize and betoken the same time, with this continuance of the Beast to make war; and besides though we find so many days to signify so many years, and so many weeks to signify so many years, as there be days in those weeks; because the days of Septuagesima, a week are certain, how many they are; yet because the days of so many months are uncertain, how many they are, except you do expressly set down, whether you mean the Solar or the Lunar months, I cannot remember a Parallel Text in all the Scriptures, where so many months do signify so many years, as there be days in those months; and therefore the most part of all the interpreters both old and new, do expound this time of the Beast that is, of the Antichrist, to be three years and a half, which 42 months doth make; and throughout all which time, the Beast should continue to make war, as is said here, and should by his adherents and associates tread the holy City under foot, as the Holy Ghost setteth down the time in the same phrase, c. 11.4.

But Mr. Mede excepts against this time of three years and a half, because all the things that are to be said in the time of the Beast, could not be performed in so short a time; as that,

1. Ten Kingdoms to be founded in that time.
2. Peoples, and Nations, and Tongues to become to serve the Beast.
3. To make war with the Saints, and to overcome them.
4. To cause all that dwell upon the earth to worship the Beast.
5. The whore of Babylon to ride the Beast so long, that all Nations shall drink the wine of her fornication, and the merchants that had ships should grow rich by trading with her. And

5. That the time of the Beast followed immediately after him, that is said to continue but a short space, c. 17.10. therefore if the time of the Beast be but three years and a half, how short must the other, that preceded him, be? or doth not this expression of his precedents short space, imply that the other, which is the Beast should continue a short space? when the Holy Ghost doth infer to singular a note of difference, to the time of the former, from the time of the latter.
before this time not discovered.

To which I answer, that all the things requisite to be acted in the time of the Beast, may very well be accomplished, as we see it already acted, within three years and a half: for

1. There is no such thing to be done, as the founding or setting up of 10. Kings, as I showed to you before.

But Mr. Mede produceth many Authors of the old Fathers, to prove that the Beast should rise, when 10. Kings should spring out of the Roman Empire; and that was in Anno 456. when Gensericus took the City of Rome; I confess that divers of the ancient Fathers, supposing that the Roman Empire was that, which the Apostle meaneth to be the beast, which hindered the rising of the Antichrist, and therefore, prayed in their Liturgies, that the Roman Empire might long continue, that the coming of the Antichrist might be deferred, and be long before it came; did imagine, that when the Empire should be shared among 10. Kings, the Beast would then shew himself, as you may see in St. Hierome, in Dan. c. 7. and ad deis. l. 20. c. 19. Aguracham, de monogramia, and in Iren. 1. 5. c. 21. 25. and others.

But the Roman Empire being no thing, that hindered the rising and the manifesting of the man of sin, that is, the Beast, who is the Antichrist, it followeth not, that the Beast must then rise, when the Empire falls to be divided among those 10. E. H. de Anti-Kings; for the stop and remora that hindered the man of sin to be revealed, is Christo,

clearly and sufficiently proved by E. H. to be, not the Roman Empire, but the two Writs of, that were as a Serpentine brEMbu in his way, that he could not rise and tyrannize over God's flock, until they were killed; and you know when they were killed, as I have shewed to you before.

2. I say, that peoples, and Nations, and Tongues, might well serve the Beast in a little time then three years and a half, as we see they have done to the long Parliament.

3. He might (as Antichus, that was his type, did) warre with the Saints, and overcome them, in that or lefse the time, and the issue of that Parliament, Warre, ending much about that time, proves this to be true.

4. He might, by an hyperbolical speech, which is not unusual in the Scripture, cause all that dwell on the Earth, that is, to cause abundance of people, and most of his Neighbour Nations, to worship him, that is, to reverence and to respect him, to send Embassadors unto him, and to court him; for otherwise, all that dwell on the Earth, will never worship him, nor reverence him, as the true Servants of Christ, that never did, nor ever will; and therefore by all that dwell on the Earth, we must understand all the earthly minded men, or else, as the Evangelists say, there went out to John Baptist all Judea, and all the Region round about Jordan, that is, most of the people of those parts, or a great many out of all the parts of Judea, and this we have seen done in lefse then three years to the long Parliament.

5. It is not requisite, that Babylon, or the Whore, should ride the Beast, so long as Mr. Mede faith, neither doth the Text at all any time, nor determine how long answered.

the Whore should ride the Beast, but faith, I saw a woman sit upon a scarlet coloured Beast, c. 17. 3. & 5. And I will tell thee, the mystery of the woman, and the Beast that carrieth her: and this doth not shew but that the Whore, which signifies the superfition and Idolatrous Church, might be of a long continuance, and yet that she hath not rid the Beast all that while, for I do not find, that the beginning of the Whore and of the Beast do synchronize, and are of the same time; but that the Whore began to play the harlot, that is, the Church began to apostatize, long before the Beast rose out of the Sea, and when the Beast did rise, and began to appear, then the Whore began to ride him, the meaning of which riding, I shall hereafter declare unto you.

6. I say that the precedent Kings continuance is termed a short space, not in opposition to the long space of the Beast, but for the consolation of those distressed answered.

Christians, that suffered under that seventh King; and I shewed you that Julian, which I conceive to be understood by that seventh King, continued not in all his
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whole Reign, (and likely not so much in persecuting the Saints) above three years, which certainly is but a short space; neither doth it follow, that because this is said to continue a short space, it implieth that the other shall continue a long space; nor that the Holy Ghost doth infer this as a singular note of difference of the former time, from the time of the latter, but that the spirit of God, for the comfort of his Servants, lovethe them, that as well this as the other, shall continue but a short space; God having always this respect to his Children, *Si longior longae sit, levis est; Si graviss, brevis est*, when their afflictions are long, as the Israelites' vexation in Egypt and in Babel was, then are they but light, and when they are heavy, as were the persecutions of the Jews under Antiochus, very grievous, then are they, as theirs were, very short; and therefore, the troubles and persecutions of the Church, under the Beast, being most heavy, and more grievous then ever the Church felt before, as I have formerly shewed and thereon of it, it is not likely it should be, as Mr. Mede and some other learned men do think, very long, but as we conceive, very short, about three years and a half, and not so many hundred years, as they set down, that would have the Pope to be the Antichrist; about twelve hundred years, at least; since the time that some men would make the Pope to be the Antichrist. And we all know, the Parliament's Warre with the King, continued not very long, but much about the time here allotted unto the Beast, and that is 42. moneths, which make three years and a half.

C A P. II.

The blasphemy of the Beast, 1. Against God by the Doctrines of the Presbyterians, and as it is alleged, the manifold injuries of the long Parliament. 2. Against his Tabernacle, that is, the Churches and places, where God is worshipped and served, and which the prime Christians had to serve God in them; Of the twofold service of God; at what times God might be served in any place; the two things that Jeroboam did to uphold his Idolatry; how God will be served, in the time, by the persons, after the manner, and in the places where he appointeth; and in what fence all things are alike holy, and in what fence some things are more holy then other things.

But how long soever these 42. moneths is, whether they signifie three years and a half, or three years and half three years, as some do think, which make four years and a half; (for I dare not presume so precisely to determine, what length of time is here meant to a hair, by these 42. moneths) or whether, as I rather conceive, some other unlimited space, that should not be very long, when it is expresstsometimes by days, and here by moneths, and not by years; for where the Scripture sets down the time, that any thing should be done, as that Antiochus should rage, a time and times, and the dividing of times, (which all Interpreters expose to signifie three years and a half; and that Christ should be three days and three nights in the heart of the Earth; it is not meant, that it must be so, exactly to a jot, or a minute; for we find that Antiochus continued three years, seven moneths, and thirteen days; and Christ was buried by Joseph and Nicodemus, about three hours before Sun-set, on Good-Fryday, and rose again about four or five a Clock on Sunday morning, which maketh not in all above 36. or 38. hours, or not above 40. hours, calling it to the highest account, and that reacheth
before this time not Discoverèd.

eth not fully to three days and three nights, properly and literally taken: but the meaning is, that it shall be so and so, much about that very time.

And so the Beast shall continue such a time, as the Holy Ghost intendeth by these 42 moneths: and in all that time, having received this power and great Authority from the Dragon, he opened his month in Blasphemy against God, to Blaspheme his Name and his Tabernacle, and them that dwell in Heaven: And I do earnestly beseech all men to obserue, and seriously to consider whether ever any Taylor fitted any Garment to any mans body, or Shoemaker a shoe to any mans foot, fitter then this prediction doth agree with the long and lately dissolved Parliament, and their Teachers, the Presbyterian and lay Preachers, and with none else, either Jew, Pagan, Turke, Pope, or any other Infidell or Heretick whatsoever, so as it doth with them of that Parliament and their adherents? for here you may observe a threefold Blasphemy of the beast.

1. Against Gods Name. 2. Against his Tabernacle. 3. Against his Servants that dwell in Heaven; but,

1. Mr. Mede faith, that by Blasphemy here the Idolatry of the beast is to be understood; and I confess that the Idolatry of the Israelites is termed and translated Blasphemy, as in Ezekiel 20. 27. where the Lord faith that by offering their Sacrifices in Bama, and polluting themselves with their Idols, they Blasphemed him, v. 28. c. 31. Yet I say. 1. That every Blasphemy is not Idolatry, neither doth it signify the Idolatry of the beast in this place; nor do Mr. Medes reasons confirme it; for

Though I do yield the beast to be an Idolater, and guilty of very much Idolatry, and that the beast feareth himself in Babylon, and Babylon is the Mother of Harlots, that commiteth Spirituall Fornication, which is the following after other Gods, as the Whore followeth other men, with or beside her own Husband; Yet this proveth not, that the Blasphemy of the beast, which is here spoken of, must signify the Idolatry of the beast, when as the beast like unto a shamelesse Whore, is guilty of more faults then one.

2. I deny the other heads of the beast, as I shewed to you before to signify those Kings of the Roman Empire, which Mr. Mede affirmeth to be; and so

3. I deny this beast to have descended from those Idolatrous heads, that he conceiveth, and therefore that the Idolatry of those Roman Emperors or Kings doth not prove the Blasphemy of this beast to signify his Idolatry in this place.

4. Neither do I conceive it likely that the Evangelist writing in Greek, and to the Gentiles, should use the Greek words in the signification of those Hebrew words that do in some places signify the same thing; therefore I expound the word, not for Idolatry, but according to the Grammatical and native signification of בֵּרָעָם, compounded of בֵּר ב to speak or write impiously, wickedly and unjustly both of God, and of his Tabernacle, and of his Servants the Angels and Saints that dwell in Heaven; And thus, consider

1. How the Chaplains of the long Parliament, and their selected assembly with those that they admit for the Preachers and Ministers of Gods words, which are the selfe Prophets here spoken of in this Apocalypse, as I shall anon shew unto you, have and do Blaspheme the most Holy Name of God, when as I told you before they do not only reject and deny the notions, expressions and meanings, whereby we make God known unto his people, which is a Negative Blasphemy; but also positively forswear themselves, by receding from that Promised Oath which they took, when they entred into Holy Orders, and were made Ministers, and by Preaching unto the Congregations such palpable Blasphemies, as made my hair stand, and my heart to tremble, when once I heard one of their prime Doctors Preaching to a great and honourable Assembly: and also by the publish Lectures and printed books of the Presbyterians, and the determinations of their Assembly as Westminster, and their Associates and Profeelite, wherein you may hear and read such
such

And yet this humble Dottor is still

Bishop Wenshaghe in his book to" was

Dr. Taylor in his vindicati-
in the examination of Tiltom.

St. Walter Re-

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concius pusi-

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mundo en reta

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Christian Lyne

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The great Antichrist Revealed,

the irrefpective and absolute
decree of election and reprobation, and the inevitable consequtents of these,

of abundance more of the like deep points of Divinity, that they have broached, as

are more Blasphemous and more injurious and derogatory to the mercy and justice

of God, then are any of the Blasphemous Errors and Heresies of the ancient

and grand Hereticks, as both learned Bishop Wenshaghe, and Dr. Taylor,

and others have most fully and abundantly declared unto you; and I, bring too

large already, most at this time pass them over, and, for the further clearing of

this point, refer my reader only to Mr. Edwards his collection of their Blasphemo-

us Tenents in his Gangrena, and the book intituled, Hell broke loose.

2. Consider and inquire how often hath that long Parliament it self Blasphem-
ed the bleffed name of God? I mean not by their Idle Lyeinge and customary swear-
ing, from which they do very weal to refrain their Tongues, and some of the ad-

verse party do very ill to use it, but that, which is far worse, by their solemn Vowes,

Oaths and Protestations, deliberately made in the presence of God and men, and,

wilfully unmade againe at their own pleasure, when they saw that it made and

served for their end as if Oaths and Vowes were, but, as Lewis the 11th, King of

France, was wont to say, they were toys to deceave fools, or, as Apples and Nuts,

and other like things and Babes, to beguile Children; and therefore he was wont

to wear a leaden God in his Cap, and after he had put to death any one whom he

hated, or falsified his Oath or promise, that he had made and sworn to any man, he

would take his God and kiss him, and say, that if he forgave him that fault, he

would do it no more; meaning, this fact that was already done, but the like

should utterly come very soon after; and did not that Parliament think and do the

like with their Oaths, their Vowes and their Protestations? for you may inquire,

how often have they sworn to be true subjects, and to bear faith and true

allege-

tance to the beheaded King, to his Heirs, and to his lawfull successors? and how

many Protestations have they made to the same purpose? and how often have they

sworn their faith, and broken this their Oath? So, inquire how solemnly have

they swore to live and dye with the Earle of Essex? and when they spesefed, and

thereupon disliked him, how suddenly did they disoblige themselves from that knot,

and did choose Sr. Thomas Fairfax in his room? So, inquire how Religiously, as

it seemeth, with hands lifted up towards Heaven, they swear and make a solemn Co-

venant to preserve the Kings person? and yet, by leaving the Clause of Prefervati-
on out of Sr. Thomas Fairfax his Commissiion, do they not tacitly Authorize him,

in the apprehension of wilfully, to kiss their King, if he can? which is not much

left in War, then a command, and afterwards, have they not killed and murdered

him, most barbarously indeed? then inquire how have they Voted and Vowed, and

sworn at large, to profes and to maintain the true Protestant Religion? and yet

presently have not they contemned, if not condemned and renounced the three au-

thentic Credes, neglected the Lords Prayer, rejected the reading, and terriified the

Readers of the Decalogue, as they are set forth in our Liturgy? and censured the

39. Articles of our Church? which I believe was the true Protestant Church, and

all these forenamed things were the partes constitutiva, effential parts of the Pro-

testant Religion, that did only discriminate the Protestant from the Papist; be-
cause we protested, thus to believe, and those things to defend, which the Papists

rejected and condemned for Heresies: and then to pass over many other things of

left moment; inquire how solemnly have they covenant and sworn to unite

themselves by an everlasting indissoluble League with their holy Brethren of Scot-

land? and how often have they termed that Combination against their King, in

their Papers and Declarations, a most bleffed union, and a most happy association,

that is, as they meant for their own end, to subdue and to overthrow the King? and

yet presently, after they had attained their end, how eagerly did they rail on

them, as on a most perfidious Nation, as perjured, as false confederates, and of its

credit, then the Punic faith? and how violently have they afterwards Warred, to

subdue
before this time not Discovered:

subdue them, or destroy them? which is indeed, one of the best acts that ever they did, to render vengeance unto them, and a just reward of their unjust dealings, and most profane disobey all confederating with them against their own King, and which without question, was a work proceeding from the hand of God, who is most just in all his works, and holy in all his ways, that as the wise man faith; they might know, that whereewith a man sinneth, by the same also shall he be punished, as the Lord doth, that worshipped Serpents, void of reason, and vile crafts, had a multitude of unreasonable beasts sent upon them for vengeance.

And what mystical art, what tropological fonce, or what subtle Scotia, or any Sophister, more subtle then he can, with any distinction, solve this their doings, and a thousand such like juggling tricks of theirs, from flat and literal perjury, & a gross blasphemy of the name of God, I cannot with mine understanding any ways imagine; for to swear the preservation of the King in the House, and to give leave, and to wink at the killing of him in the field; to swear to be faithfull to him, and to his Heires; and yet to cut off his Head, and to do to his Sonne, if they had him, what I know not; and to swear and protef, they did all that they did, for the eafe, benefit, and liberty of the Subjects; and yet to injure them to their own arbitrary wills, and to lay such heavy loads upon them, such yokes of iron upon their necks, and such immensurable Taxes upon all sorts of people, as the like was never known in this Kingdom, nor that ever I read in any of all our Chronicles, and worfe, as I believe, than what Rehoboam imposed on them, that for his indiscretion, did most undutifully rebel and revolt from him; I know not how, either all the dispensation of the Pope, or all the addition of their abrogative to their legislative power, that they claimed, can solve the fame from the grievous wound of apparent perjury, and high blasphemy against the name of God, done and done over and over a tribus ad centum, I know not how many times; and done always, as men conceived, to this end, not to blind God, which, I think, they knew, saw their thoughts, and I am sure, hated all these doings; but to deceive the simple people, that they might not perceive their intentions, nor see their ends, but that, being visited with these deceitfull impositions, they might be drawn on, by these religious cords, to follow and to assist them, as the people followed Absolon with a simple heart, to work their perditions ends.

And therefore, I read of a wise man that said, he did much wonder, what wise man would pawn his soul upon these mens Consciences, that, as he avouched, made no Conscience so frequently to break their own solemn Oaths? or who, but mad men, would hazard their fortunes to maintain these mens cause, that had neither cause nor reason for what they did? I omit to set down their other blasphemies, which were more secret in the Tenets of their faith, against the truth of our Christian Religion; because these are not so visible, and yet are so many, as would make a volume of themselves.

But let them be as secret as they will, they may be sure, that as the Heathen man could say, Ziv µη ἀδίνοι τὰς δυστικίας καζων, the Authorhs of such transcend wickedness, cannot hide themselves from the sight of the all-seeing God; but their pernuries and blasphemies so often, so secretly, and so hypocritically done, whenever they do it, are laid in store with God, and sealed up amongst his Treasures; and if they speedily do not repent, they may speedily perish eternally; and because their sins, besides their other sins, are so great and so many, their repentance must not be little nor light; but, as St. Peter, when he denied his Master, though he killed him not, went out and wept bitterly, so must they have many bitter tears of most sorrowfull souls, to wash away these fearful sins, which they committed to destroy their Master, and so many of their Pastors and Brethren, and for the sweet desire of bearing Rule, if they desire to live for ever, which I do heartily pray God to give them grace to do.

And so you see, how the blasphemy of the Beast against God, though no doubt, but is applicable to the Turk and to the Pope, yet by this that I have shewed you,
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may be more agreeable to the long Parliament, and rather meant here by the Holy Ghost, to be applied to them, then either to Pope or Turk, as many men do conceive.

1. The blasphemy of the beast against God's Tabernacle.

2. It is said that the Beast opened his mouth, and truly he opened it very wide, blasphemy of the beast, to blaspheme the Tabernacle of God; i.e. faith, Mr. Mede, the humane nature of Christ, but not right, for though I deny not the humane nature of Christ, to be the Tabernacle or the Temple of the Godhead, according as our Saviour faith, difplay this Temple, and I will raise it up in three days, as are also the bodies of the Saints, as St. Paul tellith, knew you not that ye are the Temple of God, and that the spirit of God dwelleth in you? yet I do much marvel, that Mr. Mede would have it so understood in this place, only to transfer this blasphemy to signify the Idolatry of the Romanists, in adoring the consecrated bread of the Eucharist, as the humane nature of Christ; when as the blasphemy of this Beast against God was spoken of before, and the spirit of God would not so suddenly express idem per idem; and therefore to blaspheme the Tabernacle of God here, signifies to blaspheme the place, where God, by his special grace and favour, refideth and dwelleth, to protect his Servants, as it were, under the shadow of his wings, and to cherish them, as the Hen cherisheth her Chickens, which the word κατοικία, that is derived of κατοικέω, habitu, or commoror to dwell, doth properly betoken; for so, by the Tabernacle of God, in the old Testament, is every where understood, the Tabernacle, that Moses reared in the Wilderness, and Josephus vocat templum portatile, untill the days of Solomon; and after that Solomon built that glorious Temple in Jerusalem, the fame was the Tabernacle of God, or God's dwelling place amongst the Saints, and so it was always desired by all the Prophets and Servants of God under the old Testament, and the material Churches, that were edified, dedicated, and consecrated for the Christians to meet, and to serve the Lord in them, are, as they were ever accounted by all the Fathers and Doctors of the Church, the Tabernacles of God, under the New Testament.

Yet I deny not, but that by a metaphor, the Tabernacle may sometimes signify seminum Dei, the company of God's servants, that meet together in Gods House, to pray and to praise the Lord, as where the Prophet faith, quam dilecta sunt Tabernaculatae Domini? O bow amiable are thy dwellings, thou Lord of Hosts? for this was spoken before the Temple was built, it is sometimes taken for those that dwell in tents, or Tabernacles, as it is in Ps. 91.1. and in Psal. 26.8. but in neither of these ways can it be taken here, because their dwellings in Gods House are immediately set down in the next words; and sometimes by a Catechismus, it is used for any dwelling place, as where the Prophet faith, that God flew all the most principal in tabernaculis vel tentoriis Chami, in the dwellings of Ham, but ναομὶ τὸ θύυ, the Tabernacle of God can signify nothing else, but the place, which is set apart, and consecrated for Gods servants to meet in, to serve God, and in which God sheweth his will, and promiseth his blessing, and his presence among his people; for this is the place, Where Gods honour dwelleth, and is most percievably seen here on earth, because he is most honoured in this place; and of this place and the type thereof, which was Moses his Tabernacle, the Prophet David demanded of God, who shall dwell in his Tabernacle? and faith, that he was glad when the people said unto him, We will go unto the House of the Lord.

And truly this material house, and place dedicated and consecrated for Gods service, one Saviour Christ, out of the Prophet say, calleth Gods House, and faith it is so called, and to be called, not of the Jews only, but of all Nations, the House of Prayer, and so we find that this Tabernacle, Temple, and house of God, hath been ever reverenced and beautified, as the holy Sanctuary, and dwelling-place of God, by Jews, Turks and Papists, yes, and the very Pagans, that knew not the true God, but knew that as Solomon, and Saint Steven do say, that he could not be circumcised in any place, and therefore dwelleth not essentially in Temples.
before this time not discovered.

Temples made with hands, when as fo, the heaven of heavens cannot contain him; yea, did they very much honour and adorn the Temples that were dedicated to the service of any of their false gods, as Herodatus writeth, how exceeding bountiful Cæsæus King of Lydia was to the Temple of Apollo at Delphi, and to the Oracle of Amphictians; and so, many other beathens spared no cost, to enrich and beautifie the Temples of their idols, and the neglect of this duty of beautifying God's House, as well as the profaning thereof, is every where most barably reproved by the Prophets, as where Haggai demands of the Jews, if it were time for them to dwell in field houses, and to suffer the House of God to lie waste? and you know how our Saviour Christ blamed the Jews for making the House of God a house of Merchandise; and yet their Merchandise was not within the Temple, but in the outward Court of the Temple, which was answerable to our Church-yard, and was also called the Temple, because it was very fair, and strongly walled about, and preferred from all profane ues, until these profane men began to abuse the same.

And therefore it is admirable to consider how the Primitive Christians, as Eusebius recordeth, erected such Oratories, and Basilica's, that is, Royal houses, as stately, as any Kingly Palace, and beautified the same with excessive charges for the Christians to meet in, and to serve their God; and so the Church of Saint Paul in London, and of Saint Peter in Westminster, and the rest of the Cathedrals throughout England, and Ireland, to paffe no farther, can bear sufficient witness, of the zeal and devotion of our Christian Predecessors, to erect such great and adorn such beautifull houses unto God, as became so great, and so glorious a God, as our God is.

And to prove that the first Christians, who lived under persecutions, even from the Apostles time, had Churches, though as then not so magnificent, you may see 1 Cor. 11.8. and 2. and c.14.19. and 23. and so the most ancient of the Fathers do bear witness; as Clement, Tertull, Socrates, and Eusebius proves the same out of the book of Philo Judæus. L.2.c.17. and Læbantius, in carminibus de Passione Domini faith,

Quisquæ adeæ, medíquæ subìs in limina Templi, Síste param.--

Whosoever thou art that comest to the House of God, stay a while, that is, to consider where thou goest, and as Solomon faith, to keep thy foot when thou goest to the House of God, which is as God himself expoundeth the meaning thereof unto Moses, saying, pull off thy shoes from thy feet, that is, to make clean thy ways, and bring no filth, nor any carnal affections, or worldly desires into the house of God, because the place wherein thou standst is holy ground; by reason of the gracious presence of God in that place, where Moses stood, and where God is prayed unto, and praised by the Minister, and the rest of his faithful servants: and if any man desiers fuller proof of this truth, I refer him to Cardinal Bellarmín, and to the excellent and learned Sermon of Mr. Made upon 1 Cor. 11.22.

And yet I demand, if these houses of God, the Tabernacles of the most high, that were thus consecrated, beautified, and adorned in the best manner, for the Christians to meet for the service of Jesus Christ, were not most barbarously profaned, and most odiously blasphemed by the Members of the long Parliament, and their adherents, the instruments of the Beast? for if you read Mercurius Rusticus, or the Countrey Complaint, Printed at Oxford, you shall there find, how the Cathedrals, which are the Mother Churches, and the chiefest of the material or inanimate Tabernacles of God, that are in England, as the places where the Sacred fire never went out, and where the morning and evening Sacrifice of prayers and praises of God were always used, and the Ministers, together with their Bishop praying, in the Church for them that laboured in the field, or pleaded at the barr, were defaced, profaned, polluted, and abused by the servants and the instruments of that Parliament; and not only made Stables for their horses, takes L 2 for

How the long Parliaments Party abused our Churches.
The great Antichrist Revealed,

for themselves, and brothel-houses for their wenches, whom they abused, as is there said, at the very Altars; but also had, I know my self, their windows broken, their carved work burned, their fonts, where themselves and their fathers received their Baptisme, and the badge of their Christianity thrown out of doores, and the dead bodies of Gods Saints not permitted to rest in their graves, but their memorials and statues, that wronged no man, I am sure of it, were burned and mangled, by pulling out their eyes, cutting off their noses, chopping off their Arms, and tearing the other parts of them all to pieces; and the Swine were suffered to root up their flesh, and the dogs to gnaw their bones, as if they had been the bones of beasts, and not of men; such inhuman dealings with dead Saints, that were interred in holy ground, as Savages and Cannibals could not exceed in cruelty and beastiality.

And what is this, but to blaspheme God and his Tabernacle, with the highest degree of blasphemie that can be imagined to be done against the house of God? and such, if not worse than what the Prophet saith, and exceedingly complaineth, and exclaimeth against it in Ps. 74.7, 8. and Psal. 79.2, 3. and you may be sure, such as cannot be amiss on the Pope, or Popish Church: and yet this was not only done by the Rake and unruly Souldiers, but it was also egged on by their preachers to be practis'd by the people, whom they perswaded to believe, that God is dishonoured, if we think that he takes any delight in these People-houses, as with all form and contempt, they use to term these Tabernacles of God.

And therefore, the Beast that ariseth out of the earth, that is, the false Prophet doth object that the Tabernacle of God doth not signify the People-house, which we call the Church of God: because God dwelleth not in houses made with hands; but in the hearts and souls of the righteous people, and the faithful servants of Jesus Christ, which are the Temples of the Holy Ghost, as the Apostle saith.

These are the Tabernacles of God wherein he dwelleth, even as he himself promiseth unto his people; and for the place of his service, it is wherefoever we lift up pure hands and hearts unto God, to call for his assistance, and to praise him for his blessings; for as God is every where, and as the old ver 5 faith,

Enter, present your Devout and humble petitions,

Which is according to the Schooles, supra caelestis nolumus, subter terram, non depressus—above the Heavens, and below the Earth, and as the Prophet David faith, a spirit that filleth all places, and is wholly present in every place; for if I climb up to heaven, thou art there, and if I go down to hell, thou art there also, even so, he may be served in any place, as our Saviour himself, tells the woman of Samaria, and as Moses did serve him upon the Mountain, Elias under a Juniper tree, St. Paul in an upper Chamber, and the Disciples on the Sea-shore, and the Apostle faith, I will that men pray every where, lifting up pure or holy hands without wrath.

And as we may pray unto God any where, so we may preach unto Gods people in any place, for so Christ hath promised, that whenever, or wherever two or three are gathered together in his name, or to do him service, he would be there in the midst of them: and so we find, that he himself, preached in the Mountain, and in the Ship, and in any place, where a fit opportunity, and a just occasion was offered; and he bade his Disciples to go, and to preach from house to house, which they did accordingly, as you may see Philip preached to the Eunuch by the high way side, St. Paul unto the Athenians, as Ezra did unto the Jews, in the street, in the midst of Mars-hill, and therefore, what need we to have a People-house, to serve God, when God may be rightly served in any place?

I answer, that the service of God is to be considered two ways, and is two fold.

1. Private. 2. Publique. And

1. For the private service of God, as for a man to pray unto God, to catechise his Children, and to instruct his Family, as Abraham and Joseph are said to have done,
before this time not Discovered.

done, we deny not but men may and ought to do the same, at all times, and in every place, and they are the best, that do it most oft.

2. For the publique service of God we are to consider it, either,

1. In ecclesia constitutam, in the establishing of a Church, or
2. In ecclesiæ constituta, in a Church settled and established; and in the first sense, many things may lawfully be done, which may not be done in a well settled and established Church. And in the second sense, there is a time when the publique service of God may be likewise done in any place, but that is not always, save only when we cannot come, or not come without great danger and detriment, to serve God in the place where he requireth to be served; and that is,

1. In the time of sicknes, so Ezekiel being in his bed, and not able to go to the Temple, turned his face to the wall, and so prayed unto the Lord.

2. In the time of a Plague, or any other contagious Disease, raging among the people; so David could not go to the Tabernacle of the Lord, for fear of the Sword of the destroying Angels, and I could never finde that God requireth our service with the loss of our lives, but when he is more glorified by our death, then he is by our life, as he is by the death of those glorious Martyrs, that lay down their lives for the defence of his truth.

3. In the time of Warre, which is the worst of all Plagues; so David inquired not at the Ark of God in the days of Saul, that thirſted after the life of David, and so we may absent our selves from the Church, for fear of the destroying Soldiers, that do seek our lives.

4. In the time of persecution, when our lives are sought after by Tyrants, either for religion, or the trangression of any duty that is required against our Consciense, so our Conciences be rightely informed; so Elias serv'd God under a juniper-Tree, when he was feign to ﬁde for his life from the face of Jezebel.

5. In Captivity or restraint, when we are held in durance; and cannot go where we would go; so Daniel prayed in his Chamber, when he was held Captive in Babylon, and Joseph in Egypt, and the Apostles in the Prison, and in the Stocks sung Psalms, and serv'd God, when they were detained so fast, that they could not go to the Temple.

6. In our Travel upon unavoidable necessities, as Mariners by Sea, and others by Land, upon urgent and extraordinary necessary occasions, as for Pilgrims to ride to preserve the life of man, and the like, they may serve God, and both pray and preach, in their Ships, or in a private house, as if they were in the Church of God.

7. When we are plagued by Soldiers, or any other enemies, so that we can neither carry in our own Houses, nor go to Gods House, without eminent danger, either of life or imprisonment, or the like; or where there are no Churches to be frequented, then we may serve God without offence in any place, wherefoever we are; for the primitive Fathers serv'd God, and preached in Chambers, and in holes, and in Rocks and Caves, and in any other like place, where they might with security and convenience serve God, and discharge their dutifull service unto him; and God accepted the same, and was with them in those places, as well as if they had been in his Temple: and so St. Paul preached two whole years, in his own hired House in Rome.

8. When by reason of Warre, persecution, or some other miserable devastation of Gods House, such as the Prophet speaketh of, Psal. 74. 9. That they have destroy'd all the houses of God in the Land, & so that the Servants of God can have no consecrated place to repair unto, then God accepteth of their service, that they do in any convenient place, wherefoever they do it; for so Ezra expounded the Law of God in the street that was before the Water-gate; because the Babylonians had destroyed the Temple of Solomon, and the second Temple, that Zorobabel built, was not yet fully erected and settled, nor the people in quietness from their enemies.

But
God must be served in the place that he chooseth.

Deut. 12, 5. 11, 13, 14, 16.

But when neither of these cases, nor any other extraordinary exigent, or necessity like unto these, do hinder them, God will in no wise approve, or accept of their service, but in the place, where he himself hath appointed; for you may see how often the Lord tells his people, they must not do their service unto him in every place that they do like, but in the place that the Lord shall choose: for, as he will have none to serve him, that is, in the publick Ministry, but those that himself calleth and chooseth, so he will be served where and when, and how himself appointeth and commandeth, & not as every man fancy pleaseth himself; quis bonum non est bonum, nisi sit bene bonum; because a good act may prove not good, if we do it not so, as we ought to do it; as, though it be a good act to relieve the poor, yet it is not good to rob thy neighbour, to bestow it on Alms; and though it was a commendable act, to stay the Ark from falling into the mire; yet, because it behoved not him once to touch it, God spoke Uzza, that he died for it; and though it was a good deed to bring the Ark to Hierusalem: yet David confessed, that, because they brought it not after the right manner, which the Lord appointed, that is, upon the breach of the Levites, and not upon a Cart, therefore the Lord made a breach upon them, and the place is called Perea. Uzza unto this day: So though it be a good & a Religious work, to Preach & to Administer the Sacraments; yet it is not good, that thou, which art a lay-man, uncalled and unqualified, and hast no Commission for it, shouldst do it, neither canst thou answer for thy rash attempts, when God shall say unto thee, quis requirivit te? who required these things of thee? and so, though it was a very good Service, to offer Sacrifice unto God; yet it was not good to offer it in the high places, or under every green Tree, which the Lord so often and so sharply reprooveth; And you know how Jeroboam that is so oftenigmatized, carbone notabilis arce, and branded with that black note, of making Israel to sin, is severely taxed for these two special things that he did, to uphold his Idolatry, and to continue the Service of his Golden Calfes, which he thought would perpetuate his Kingdom to him, and to his posterity: but proved indeed the quite rooting out of them; and which very things are now so commonly done here amongst us, by the long Parliament and their adherents, that were never yet done, as I cold find, either by Turk or Pope.

To choose illegal persons.

Qui docent Sacramentum quaestum intelligentem, prisci imperatorum quum aboluuerunt quod ipse habuerat, in Epistol. Hier. et in Epist. la.

The different censure of Jeroboam Priests by K. Jefus.

1. To make Priests of the basest of the people, that were not of the Tribe of Levi, but Soldiers and Trades-men, and other like Artificers, that had neither learning, nor lawful calling, men fit to do service unto the Devil, when by offering their Sacraments unto their Idols, they sacrificed to Devils and not to God, faith the Scripture; for Jeroboam knew, and the Beast likewise kneweth the same, that the lawful and learned Priests would never, generally, do that unlawful service; therefore he chooseth, either, them, that were no Levites, that is such as had no lawful calling, but were, as I told you, Taylors, and Trades-men; or, if he cold get any Levite, he must be such, as the long Parliament received and maintained, some young Novice, or poor Curate, that wanted means, or some worldly Demas, that would with Juda for preference fell his King and his Master; So were Jeroboams Priests, the meanest and the most ignorant of all the Tribe, that for a poor Hippend, or a small living would use any service, and observe any directory that their good Master should prescribe them. And so the people had Golden Gods, and Wooden Priests? Gods that had mouths and could not speak, and Priests that had eyes and could not see, which made the blind people to fall with their blind leaders into the fearful pit of eternall destruction.

Therefore the good and Godly King Jefer, that did set up the right service of the true God, deposed all these base Priests, but with a different censure for those that were ex generis Levitico, of the Tribe of Levi, and so had a lawful calling to offer Sacrifice unto God, he suffered them to live, and to eat bread among their Brethren, which was favour enough to such offenders; but he never suffered any of them to come to the Altar of the Lord at Hierusalem; because they that had so wilfully abused Gods service for such poor rewards, should never have the honour
before this time not Discovered.

to serve at God's Table, and to receive his reward: but these Priests of the high places, that were not divinitus vocati, lawfully called, sed ex institutione Jerobeam, but by the approbation of Jerobeam, that is, such as were no Levites, no lawfull Priests, but mere lay men, such as our Sword-Priest and Trade Divines are, he dealt with them, as Jeshu did with the Priests of Baal, He slew them all upon the Altars, and burnt men bones upon them: and very worthily, when as they durft presume to rashly take upon them, and to intrude themselves into that holy calling, which, as the Apostle faith, no man should assume, but he that is called of God as was Aaron; And I would to God, I might see the like good Jeshu that would deal in like manner, with the Ministers of the Beast; or at least some other way, stop the mouths of these false, unworthy, and unlawfull Priests, and most ignorant Preaches of Blasphemous Doctrees, that do now abuse God's Service, and broach such damnable Heresies and wicked Errors, as are able to poison the souls of the simple people.

2. The other device of Jerobeam was, to appoint the service of God to be done in Dan and Bethel, when as the Lord required they should serve him in the place, where he shou'd choose; and this place for the Israelites, before their settlement in Canaan, and the building of their Temple, was in any place, where the Ark of God reified, in the Wilderness, in Shiloh, in the house of Obed Edom—and after their setting in the Promised Land, and the subduing of their Enemies by King David, it was to be done in Mount Moriah; where Abraham was commanded to Sacrifice his Son Isaac, other wife called, (as it was afterwards) Mount Zion, where the Son of God, (of whom Isaac was a type) was Crucified for us, and which David took from the Jebusites, and built it round about from Millo inward, and called it the City of David, where he intended to build an house to God, in the threshing floor of Arnon, or Aramah the Jebusite, & where the Angel appeared unto him, and he built an Altar, and offered Sacrifice unto the Lord and where the Ark of God should be placed, and God should be there publicly served by all the people of Israel, after that time; but the Prophet told him, that the Lord accepted of his intention; yet because he was a man of War, and had shed much blood, wherein the Lord taketh no delight, though it was the blood of Gods Enemies, he should not build him any house; because God's house is not to be built in blood, nor with the Sword, as now the new builders of the Beast, have and do most eagerly strive to build it; but Solomon his Son, that was the Son of Peace, should build his house in that very place, where he intended it, and God commanded Solomon so to do, which he did accordingly, as you may see in 2 Chron. 3. &c. 6, where you may read the Prayer that Solomon made at the Consecration of this house, and the benefits that they should reap, which served God in that house.

And I desire every good Christian to read over that Chapter at his leisure, and to read it often, and then seriously to consider it, and withall to remember that of this, and the like consecrated place, that is dedicated for Gods Worship, the Prophet Ezechiel, it should be called of all Nations, the house of Prayer; therefore not of the Jew only, but of the Christians also; and the Prophet Jeremy faith the same, and our Saviour Christ confirmeth it, and no marvel, for God will be served.

§ 1. In the Time. § 3. After the Manner. § 4. In the Place. § That he himself appointeth.

1. As he will be served at all times, to specially at that time which he pleaseth to prescribe, as you may see in the 4th Commandement, where he chargeth us to remember to keep Holy the Sabbath day, and in Exod. 12. 16. he chargeth the Jews to observe the 14th day of the first month, to eat unleavened bread, and whatsoever neglected to observe this time, that soul should be cut off from the Congregation of Israel; and this he repeateth againe in c. 13. 5.

2. As God will be served in the time, that he prescribeth; so he will have his service performed, by the persons, whom he chooseth; and good reason, he should have the honour and the liberty to choose his own Servants, when a mean man will scarce
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scarce endure, to have Servants of another mans choice, intruded upon him; therefore Christ did choose his 12 Apostles, and the 70. Disciples; and the Evangelist tells us, he hath chosen quos voluit, whom he would, and not those that would be, whether he would or not.

3. He will be served, with that service, which himself prefcribed in the holy Scriptures, and not as every upstarts novice deviseth, which, (being not according to the received service, that is deduced by the grave Governors of the Church from Gods word) is but ius non meum, a will-worship, no ways accepted by God, but rejected and reproved as Idolatrous by the Apostle, and demanded by the Prophet, quis requisitis hoc? who required these things at your hands, wherein, you please your selves, and not God.

4. As God will be served in the time, that he appointeth, and by the persons, that he chooseth, and after the manner that himself ordaineth; so he will be worshipped in the place that he commandeth; for you may see in Levit. 17. 8. how the Lord proffeth, that whatsoever man there be of the Children of Israel, or of the strangers that sojourneth among them, that offereth a burnt-offering, or Sacrifice, and bringeth not the same unto the door of the Tabernacle of the Congregation, i.e. the Church-door, to offer it unto the Lord, even that soul shall be cut off from among his people: and in Exod. 23. 19. he faith, That the first of the fruits of the Land, they should bring into the house of the Lord; and in ch. 25. 8. he chargeth them to make him a Sanctuary, or a Tabernacle, i.e. an holy Houfe or Temple, consecrated for his service, that he might dwell among them.

And therefore, the Prophet David, before the Temple was built, desired that he might dwell in his Tabernacle, and faith, that he was glad when the people said, we will go into the house of the Lord, that was the Tabernacle, which Moses appointed to be made by the Commandement of God, for the place where God should be worshipped, before Solomon had built his Temple: and when Christ came, he did frequent the Temple, and faith, Iever taught in the Synagogue and in the Temple, that is, for the most part and ordinarily, and always, when he came to the Temple, and opportunity offered him so to do; and St. Matthew faith, that the blind and the lame came to him in the Temple, and be healed them; and so must we come to him, into his Temple, if we desire to be healed of our infirmities; and to the Apostles and Disciples of Christ after his ascension into Heaven, met and worshipped God in the Temple, and when the Christians began to be multiplied, they presently erected Churches, and consecrated them for Gods service, as you may see in 1 Cor. 11. 22. and from the 14th Chapter of the said Epistle, where the Apostle bids the women to be silent in the Church, which must not be understood of any other House or Congregation, but the Congregation that meeteth for Gods service in Gods House.

And because that place was set apart from all profane uses, for to pray to God, and to preach unto the people, and to do all other exercises of Religion, as administering the Sacraments, catechizing the young, collecting the alms for the poor, and the like services of the Lord, and was hallowed and sanctified by the prayers of the Bishop, onely for that end, and that God hath promised his more special presence for our help and assistance, in a most special manner, in that House, more then in any other place, as you may see by Solomon's prayer; therefore the true Saints and servants of God, did ever honour and reverence this very place of Gods worship, more then any Chamber of presence of the greatest Monarch in the World; and none but prophane Atheists, wicked Hereticks, and the members and adherents of this Beast, that are worse then the worst of worldlings, have ever abused, profanated, or blasphemed these materiall Churches, whereof the Prophet faith, holiness becometh thy house for ever:

Though originally, and in respect of their own nature, all places are alike holy; and so are all persons, all days, and all meats; and so all other things that are ejusdem speciei, of the same kind; they are all alike holy, and there is no difference,
before this time not Discover'd.

Before this time not Discover'd.

Yet, if we consider God's designation of any of these things, and the Sanctification, in what sense of the same, by the appointment of God for such and such uses, in the service of God, then you shall find a great deal of difference between one and the other, and a great deal of a relative accidental all Holiness in and belonging to the one more than to the other: otherwise, what difference will you make, between the common bread that we eat of the finest Wheat Flower, and the most Holy and Blefted bread of the Holy Eucharist? or, the Lords Supper? but the Sanctifying of it by Prayers for this use to be the Body and Blood of Christ: this makes the difference, so that now after the consecration of it with the words of Christ, hoc est Corpus meum; we cannot without prophaneness and a mighty offence give the same to Dogs, or unbelieving Jews, or any other that we know to be altogether unworthy of it, as we can give the other bread, that is made of the same lump, to either of these, without any offence: or what difference is there between one day and another, but because the Lord designed the 7th day to be set apart for his Service, and hallowed it for that end, therefore it is more Holy than all the other six days; and so are the days and feasts that are appointed by the Church to honour God in them, as the Commemoration of Christ's Nativity, Circumcision, Resurrection, Ascension, and other days of Thanksgiving for some special blessings, and extraordinary favours, that, as on those days, we have received from God, which none will prophan, but the neglecters of Gods honour, and the prophaners of his Service: So what difference, or what Holiness is there naturally between one man and another? but when the Lord chooseth one before another to be his Servant, to be sent as his Embassador to Preach his Word, and to administer his Sacraments, and causeth him to be consecrated or hallowed by Prayers and impositions of hands, for that purpose, there is a great deal of difference between them, and much additionall Holiness in the one more then in the other, in so much that our Saviour faith of these men, he that receiveth you, receiveth me, and he that despiseth you despiseth me: and the Lord faith of them, be that toucheth you, toucheth the Apple of mine eye: and you see this difference in the Embassadors, and other Officers of Kings, Princes and Potentates, whom we honour, and reverence more then others, because they are deputed and Authorized to be the Judges, Sheriffs, or other Officers of the Kingdom, where they are designed fo to be: and so likewise what difference or what Holiness is there in one place more then in another, in the Church-ground more then in the Barne-floor? surely not any at all original in respect of themselves; but when such a piece of ground is designed and dedicated for Gods Service, and consecrated by Prayers for that purpose, and God promiseth his presence to be more especially there for our comfort then in any other ordinary place, then certainly there is a great deal of difference, and a great deal of Holiness in that place and Consecrated ground, more then in any other common ground whatsoever.

Therefore Jacob said of the place, where God shewed his presence to him, this is Gods house and the gate of Heaven, and the Lord said unto Moses, pull off thy shoes from thy feet, for the place where thou standest is Holy ground: and why was that ground more Holy then any other ground? not in respect of any innate Holiness, but because the Lord revealed himself there to Moses, more then in any other place, and I pray you look what the Spirit of God injoyneth us to do, when we come into Gods House; for Eccles. 5.1, if we make no difference of these things, but that every man that will, may intrude himself to do the Service which God requireth to be done by another, and he may do that Service any where, in any one place as well as in another, in a Common Barne as well as in a Holy Church, then surely, we need not observe any time, when any one day is as good and as Holy as another, the Sunday as well as the Lords day, and so confounding persons, times and places, we shall confound all Religion, and suddenly bring Atheisme, and all Prophanesses among the people, which I befeech All-mighty God of his mercy to keep from his Servants, and to turn away this Blasphemy of the Beast against Gods Tabernacle; And I may demand if the false Prophet, the Preacher of Falsehood,
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cherers, and the adherents of the long Parliament, have not brought this contempt of God's Tabernacle, in too great measure among the simple people, and which very sin, I am confident cannot be fastened either upon Jewes, Turks or Papists.

C A P. IV.

The Blasphemy of the Beast against the Saints in Heaven; the first despiers of them; the Blasphemy against the Godly Saints on earth; who are the Saints with whom the Beast warreth; the successes of the Beast; that we ought not to wonder at his Victories; what the successes of the Beast should teach us; and of the end and downfall of the Beast.

1. For the blessed Angels, and the Saints that are departed, and do now rest and reside with the Holy Angels in Heaven.

2. For those holy men, that do wayfare here as yet, and are the lively members of the Militant Church of Christ, which warreth against the Beast, and which is often to be understood by the name of heaven in this book. And the Beast hath not spared to blaspheme both these kinds of Saints, whose bodies are called blasphemies, because God is blasphemed in them, faith Cajetane; for

3. It is said, that the Beast opened his mouth to blaspheme, them that dwell in Heaven; and this may be understood for two sorts of God's Servants.

- Touching those blessed souls that are with Christ, I speak not for the invocation and praying to the best of those Saints, nor for the adoration of their relics and images; for that might well be thought to be flat Poperie, and a sin to be punished by the Judges, or at least not well to be justified; neither do I argue for the worshipping of them, nor the blessed Virgin, with any kind of Divine worship, either solemn, or secret, but only for a reverent opinion, and a charitable estimation of them, free from contempt, and flewed by good words, and the addition of some reverent title, and honourable Epithite added unto their names, as we use to do to the Heroes and noble persons, or our honourable benefactors that are on earth.

- And Mr. Love gives to Mr. Greenham, the Epitithe of his own

And Mr. Love gives to Mr. Greenham, the Epitithe of his own

The first despiers of the blessed Saints.

The Parallel, Cælusius in f. 275 concord. c. 9.
was like a pure that had been full of gold, and that made \textit{hæresy nascendi}, an universal Law, that none of God's servants, should be called \textit{Saints}, faith Cedrenus; and so Steven, the Martyr of that time froweth, that the Constantinopolitan Council of 338. Bishops assembled by Leo Isaurus had proscribed against holy things, and had cast away in contempt this epithite \textit{Saint}, from all the righteous men of God, and would give no other \textit{side} to the Apostles and Martyrs of Jesus Christ, but as their Disciples do now, the bare name of \textit{Matthew}, \textit{Mark}, and the like, and thought it a hainous crime, to say Saint Peter; whereby you see, this new practice of the Beast, and of his followers, that have unfainted all the holy inhabitants of heaven, and Sainted all the hypocrites on earth, is but raked up out of the old dunghill of these \textit{Hagiomafices}, the Saint-foargers that I named unto you.

Yet you hear what the Spirit of God faith, that to speak evil of the Saints, whom we ought to honour, as those that sit with Christ on his Throne, as Christ himself doth teftifie, is no les then hainous blasphemy; and therefore if we will not yield them that due respect and honour that we ow them, as the friends of God, and as the brethren of Christ, and the sons of God, and for the manifold good that they have done unto us; yet I hope this will bridge all those that fear God from uttering any contumelious speeches against them.

2. For the other sort of God's servants that remain still in the world, and reafe in the earthly heaven, that is, the Church militant, the Beast termeth them not only followers (which they confess themselves to be, and confess it with grief of heart, that they are so bad, and can not be better) but calleth them also Reprobates, Malignants, Members of the Beast, Sons of the Whore of Babylon, Limbs of the great Antichrist, and faggots defined for hell-fire;

And for themselves, that are indeed the Members of the Beast, they pretend to be the right Saints, and the only true servants of God; and therefore they may commit any \textit{Ati}, that is a fin in us, which they deem Reprobates, and yet is not fin in them, which retain their Sanctity in the very act of finning; for what is finfull in other men, is not so in them, who may commit any crime against the Law of God, and yet it cannot be imputed to them for sin, because they know in their consciences what they do, and a righteous man, such as they all are, in their own judgment, is a law unto himself as the Apostles teftifie; and therefore their consciences decreeing them, as being the rule and the Law whereby they square all their actions, they are capable of doing any thing, and of committing any offence against their neighbours, especially the Malignants, without the breach of the Law, either of justice or of Charity: the which privilege is only proper unto them, and to none else; because they only and none else do hate the Assembly of the Malignants, and they only will not sit with vain persons; but their field alone hath no tares, their floor no chaff, and their net inclothed no trash, when as nothing but pure gold is built upon their foundation; therefore Dr. Featley doth merrily bid them go to New England, or the Isle of providence, or to Sir Thomas More's Utopia, where Plato's commoner, Orutius his noble man, Cæsilius's Courteur, Vegetus his Souldier, Tullius Orator, Aristocles his Felix, the Jews Benchofchab, the Manaheshes paracle, the Goufichs illuminatones, the Pelagian perfe&s, the Montana's spiritual ones, the Castarists pure ones, and their own precie holy ones, may all meet at Prince Arthurs Round Table, and every guest be like the Table, totus teres aequus rotundus.

4. But for them thus to call light darkness, and darkness light; to justify the Wicked, and to condemn the godly; to make the Members of the Antichrift, the servants of God, and the true Saints of Christ, unhappily Reprobates; and fo to thrust the deserved heirs of hell into heaven, and the redeemed heirs of heaven into hell; what is it else, but as Solomon faith, an abomination to the Lord, and as the Holy Ghost faith here, to blaspheme them that dwell in heaven; and therefore shall receive, without a speedy Repentance, the wo that the Prophet denounced, and the Scripture every where threatneth against such wicked doings.

Then it is said v. 7. that it was given to the Beast, \textit{πόλεμον ποιον μελέτη των ἁγίων,} &c.

\textbf{Prov.} \textbf{17.} \textbf{15.}

\textit{Ia.} \textbf{5.} \textbf{20.}
Who are the Saints with whom the Beast warreth.

Not the Waldenses.

1. Reason

1. BecausethetimeofthisBeast,continuinginhisprevalency,beingbutthree years and a half, or some few spare space, much about that time, and not so many hundred years, as Mr. Mede would have the Beasts 42 moneths to signify unto us, it cannot wayes agree with the Wars of the Waldenses, that as the Histories record, extended it self to a far greater time then three years and a half.

2. Becausethis war of the Beasts is said to be with the Saints; and those Waldenses, and Albigeneses, being ever accounted for most obstinate hereticks, and so condemned in the Council of Lateran under Alexander the third by 28 Bishops, and very stiff-necked Rebels against their Kings, it cannot be thought, that such men are here meant under the Nation and Title of Saints; And therefore I say, that although Thomas a launn wrietheth, that in the Wars waged against them, and the Lollards, about ten hundred thousand men were slain, yet I cannot yield these mad hereticks to be the Saints here meant, nor the preachers, nor procurers of this war to be the Beasts, that is here spoken of, and as yet had not lifted up his head out of the sea; nor can I allow, that the Duke de Alva, though a most cruel man, that slaughter'd in Spain once, and Tillemou and Tilenus say, 3600 men, was a Champion of this Beasts, though I confess he to be like Conor King of Peria, a very great instrument of the Dragon, to scourge those poor Christians for their sins; because this Beast was scarce hatch'd, when that Vicerey acted his bloody part.

Who then are the Saints with whom the Beast warreth, and whom God himself termeth Saints, and therefore can be neither Heretics nor Rebels, because the true Saints will ever choose rather patiently to suffer, then Raisonably to refit their lawful Governours, as King Lewis was to those Albigeneses? and I demand, whom can they be, if they be not the true Protestants, that neither can be charged with any heresie against the faith, nor taxed for any Disloyalty against the King, as the Waldenses were both wayes adjudged guilty? And therefore I believe, this is plain enough for any blind man to understand, who are meant by the Saints, that should be wear'd against and overcome, if he doth but consider, who overcame, and who were overcome in the last war, that hath been made against the truest Protestants on earth; for you see the Spirit of God tells you, the Beast shall be the Conqueror, and the Saints shall be conquered; and so Daniel, that typically prophesied of the Antichrist, which is understood by this Beast, faith, that he should wear out the Saints of the Most High, and they should be given unto his hands. And you see who are worn out.

And then having conquered the Saints, it is further added in the said 7. v. that there was given unto him Power, or Authority over all Kindreds, and Tongues, and Nations: and truly I think none so blind but feeth all this most fuitable every way to the long Parliament; for after they had subdued the King, have they not assumed to themselves, and so attained greater power then any of all the Kings of England ever had? whenas not one of them could have so much as a small Subsidy nor power to press any Soldiers to Warre against foreign Enemies, without the approbation of their Peers and People; and King Charles could not have so much as one penny of money to build his Ships, to protect his Merchants, and to secure his Ports, without murmuring, without Suit in Law, and without--- neither could he be suffer'd to borrow money of his friends, without our being blamed and question'd for it.

Yet the long Parliament could have, and would they not have whatsoever they desired, Loans, Taxes, Excise, and what not? men and money to make War, and to conclude peace with whom they pleased; they need no more but Vote it, and they must have it; what part soever of our Estates they vote; for if they may lawfully demand

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mand the 20th part, thy may as lawfully demand the third part, or the half, or all, if they please, when their own will must be the Rule to guide them in all that they do.

And did not all the people upon the sight of this great transcendent, and unlimited power of the Parliament, cry out, who is able to deal with them, and to prevail against them? Because they saw, that whosoever did not submit to them, or did seem to dissent and to be (as they phrase it) disaffected to them, or else to be neutrals, as the inhabitants of Meroz were, and the Gephyran, when, as the Poets feign, the Battel was betwixt the Beasts of the field, and the Fowls of the air, they plundered their goods, sequetered their Estates, imprisoned their persons, cut off their heads, and destroyed all that opposed them, and all their own Laodicean followers, that would not be as violent for them, as they are said to be virulent against both right and truth, and the true Church of Christ; and that not only in England, but also in Scotland, and in Ireland; and more then this, did they not the like to the French, Dutch, Danes, Manky, Moors, Portugues, and to whomsoever else, of what kindred, tongue or Nation ever he were, as the Holy Ghost faith, that durft stand to oppose them, either by Sea or Land, Did they not all taft of the like sauce? To whom then may this Scripture be applied, if not to them?

And because of their Victories and successes, more then ever seemed small among any Princes, supra dorum Des fabricaverunt, did they not, as the Prophet faith, lay all their wicked acts upon Gods back? and, as Pharaoh Reche, King of Egypt, said unto Joes, God hath commanded me to make this Warre, fo did they not say, that God had done all that was done by them, and the hand of God was seen, and might easily be seen in all their doings; which must needs therefore be all God, because they all were done by God, and the blessings of God followed all their proceedings, and prospered all their actions.

And to the Parliamentarians, Soldiers and abettors, builded their doings, and laid their very sins, and all the injuries that they did upon God, which puts me in mind of Martial his Epigram.

Nullus esse deos, inane calum
Affirmat calum; probatque,
Quod so videt, dum negat hoc, beatum.

Which is thus Englished by Mr. May, accuratly;

That in the Heavens, no Gods there be,
Cælius affirms, and proves, canse be
Still thinking so, lives happilie.

For I think this may be applied to many of our Independant Sectaries, and admirers of the proceedings and successes of the Parliament, as well as to Martial's prophan Calius.

Yet I shewd you before, how the spirit of God tells us in the second verse of this Chapter, it is not God, but the Dragon, that is, the Devill, which is indeed, the god of the Beast, that hath given this power and this great authority unto the Beast, to make Warre with the Saints, and to overcome them; God giving leave unto the Dragon to do, without whole leave, we know he could give no more power unto the Beast, then he himself had against holy Job, and that was none at all.

But seeing the Holy Ghost tells us, that power was given unto the Beast, and that, as our Saviour faith unto Pilate, he could have no power, except it were given him from above, that is from God; to the Beast, the Antichrist, the Parliament, and all the Tyrants of this World, could receive no power from the Dragon, except God, the Fountain and the Author of all power, permitted the Dragon, as his Instrument, to give it them, we do acknowledge the hand of God in the Victories and Successes of that Parliament.
The great Antichrist Revealed,

Parliament against the Saints and Servants of Christ, which he gives them leave to obtain, but not for any blessing or love he beares to them, or any pleasure he takes in their doings, but rather for a just judgment against us; because he is angry with his Saints, and displeased with their sins, committed, or omitted in the performance of their duties, either towards God, or towards their Neighbours, or else for the tryall of their constancies and faithfulness in the service of God: In which respect we know, that the more they are plundered, perfecuted and vanquished by the Parliament and his adherents, the more they are loved, and continuing faithful, shall be honoured and glorified by God and our Saviour Christ.

And this should teach men, to wonder no more to see the Parliament and their parties prevail, and to get so many signal Victories over the Saints and Servants of Christ, then to see the Inhabitants of Aj prevailing against the Israelites, or the Tribe of Benjamin, twice overcoming the 10. Tribes, and slaying at both times 40000 of them, or the Philistines overbrowning the Army of Saul, or Nebuchadnezzar, a Heathen Tyrant, carrying away the Jewes, that were Israelites, and God's own peculiar people, Captives into Babylon, or Nebuzaradan leading the 10. Tribes into Assyria, or now to see the Turks, &c. overrunning the 70. Nations, and reducing them to the seat of Rome, or to the bond of the Beast, or still more, the Turkish Monke, his next instructor, penned the cursed Alcoran for his followers (Bible) to make both the zealous Jewes and the Religious Christians, both his Tribunaries and his Gally-slaves, and to warre upon many others of them, and to overcome them, even as the Beast hath done unto the Saints, and as you see, the Parliament hath done to all King Charles his true Subjects.

But this ought, as the Holy Ghost teacheth, to teach us patience under our present burthens, and repentance for our sins that are past, and have pulld these punishments upon us, with a constant care to shun and prevent all sins to come, and continuall prayers to God, that he would make speed to save us, and make haft to help us, and to deliver us from this more than the Egyptian bondage of the Beast, suppos'd by the perfecuted Saints to be that long Parliament. And for those that have so much wonder'd at the Victories and successe of that Parliament, and are thereby seduced to take them for the true Saints, and their doings just and well-pleasing unto God, and the poor perfecuted party to be rejected of him, and their cause displeasing in his sight, when they see them thus subdued and subjected unto them, delivered up by God into the hands of their enemies, to be robbed and killed, if they submit not themselves to be ruled and governed by their Laws; I would desire them only to consider, who can deny the Jewes to be God's own peculiar people, and a chosen Generation, that made their boast of God, and professed that they would praise his name forever; and the Heathens to be God's professed enemies, and Idolaters that worshipped stocks and stones for God's sake; and yet in the very next verse of the same 44. Psalm, it is said, but now O God thou art farre off, and puttest us to confusion, and goest not forth with our Armies, thou makest us to turn our backs upon our enemies, which were Asherites and Idolaters, and haft scattered us among the Heathen, which had not known God's name, and they that hate us spoil our goods, which is the very case of the Kings friends in these Kingdoms; and in the 79. Psalm, the Prophet faith, O God, the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Jerusalem a heap of stones, and we are become an open shame to our enemies, a very scorn and derision to them that are round about us.

And though all this came upon them, yet as the Prophet testifieth, they did not forget God, nor behaved themselves forwardly in his Covenant, neither were their hearts turned back, (as I hope nor ours) nor their steps gone out of the way; no, not when they were smitten into the place of Dragons, and covered with the shadow of death; but they were still God's beloved people, his Saints and his Children, when they were thus beaten and spoild, and even taken up like sheep, (as we are now) by those ravenous wolves that were
before this time not Discovered.

were none of God's people, but the Rods of his fury, to chastize that people; which were his Servants, though now offending their Maker, for which they are chastized.

And therefore men should not judge our case, by our distress, nor approve of the Parliaments proceedings by their success, when we assure our selves, and they might believe it, it is now with us, as it was then with the Jewes; and our losses loose us nothing, nor do their givings gain them any thing, being all laid up in a broken bag, for the Victories and prosperity of the wicked puff them up with pride, and a high conceit of their own Sanctity and deferts, and so makes them far worse then they were before; but the adversities and defeats of Gods Servants, their beating and their spoiling humbled them, and cauethem to run to God, to confess how justly they have deserved the same, and to implore his pardon and deliverance, as well knowing, that there is no place, to fly, a Deo irato, nisi ad Deum placatus; and so they are made by their miseries better then they were before in their felicity; because as St. Augustine Mala qua nos faith, paret motu exagitatum, horribilitier fates canuum, et suavitier fragrat sanguinentum, Deum iri com- the flitting of a Dunghill, or any filthy puddle raieth sink, but the flitting up of Ointment, makes a very sweet and pleasant smell; so, though the punishment of the wicked drives them with Saul, to despair of Gods help, and to run unlawful courses, to witches and wizards; the chastisements of Gods Servants drive them with David, to cry to God both for his pardon, and for his help: and cauethem, with Daniel, to behave themselves submissively, as they ought, while he was under the rule of Nebucadnezzar.

Therefore wise men should not judge of the equity of things by the success of things, when the very Heathen man could say, 

\[ Quisquis ab eventus saecula notanda putat; \]

Let him want all good success, that judgeth actions by the success; for if you please to look into Jeremiab 12, 1, 2, 3, & Psal. 37. 10, 35, 36, & Psal. 73. 3, 4, 5, & 18, 19, and 20. verses, and Psal. 92. 7. and into many of the like places of the Book of Job, you shall find, that the more men prosper in their bad ways, the more sure they are to be destroyed, and the more fearful shall be their destruction.

And so, Victories and success, such as Daniel speaks of, the Victories of Anti- chmus, and such as the Holy Ghost sets down in this Chapter, the Victories of the Beast over Christ's Saints, though we confess them to come from the hand of God, without whose providence a sparrow cannot light upon the ground; yet we avouch to be no infallible signs of God's love to the Victors, or of his approbation of their actions to be just and blameless in his sight; when as we know he gives the Victory to many men, and those Victors are neither approved by God for just, nor their doings, as they are done by them, acceptable unto God; but he doth many times base and abhorre their very proceedings, even in those things, and at that time, when himself gives them a power to prevail; and he will in his good time, severely punish them for those their midceeds, which he himself, in his secret judgements, suffered them to effect; yet, and gave them ability to bring them to passe, even, as I shewed, he not onely proffered and gave the Victory to the Inhabitants of Ai, against the Children of Josh. 7. 5, 6, Israel, and to the Tribe of Benjamin, against their Brethren in two several Battles, but he also raised, called, annointed, strengthened and assisted Jehu, that proffer himself as zealous for the Lords honour, as any man could be, to make him as victorious over the idolatrous House of Ahab, to root out all his Power, even 70, Sones at a clap, as the long Parliament hath been over the good King Charles, and his offspring, and yet the Lord faith, and I would the beast here spoken of would consider it, he would require or avenge the blood of Ahab, and the blood of those 70. Children, so doubt that were innocent, and causeth causeth to be slain, at the hands, or upon the hands of Jehu. And to wit without question, the just God, in his good time, when he makes his inquisition for blood, will avenge the innocent blood of all those holy Martyrs, that hath been unjustly spilt in our last Warre, for as the Prophet faith, right dear in the fight
The great Antichrist Revealed,

fight of the Lord is the death of his Saints, and the voice of their blood doth cry aloud, like Abel's blood, in the ears of the Lord, from off the Earth.

And so all their Narratives of their extraordinary Victories, and most fortunate successes, in England, Ireland and Scotland, do not prove them to be the Saints of God, nor their doings acceptable in his sight; but they do sufficiently prove, that they have made Warre with the Saints, and have overcome them, and as the Prophet Daniel hath typically prophesied of the Beast, have worn out the Saints of the most high; and they may confirm the faith of those that believe them to be the Beast here spoken of, and the great Antichrist that is prophesied of by the Apostle.

Yet, to shew the weakness of flesh and blood, and the blindness of frail man, to understand and to judge of things, the Holy Ghost faith, v. 8. that the Victories and successes of the Beast, do so far prevail with all that dwell upon the Earth, that is, all earthy and worldly minded men, that they are moved thereby, to worship the Beast, that is, to admire him, to adhere unto him, and to assist him, in all his projects and perSecution of the Saints, which is done, as the spirit of God faith by all those, whose names are not written in the Book of life, of the Lamb slain from the foundation of the world, that is, by all carnali and worldly men, that are not enlightened with the truth of God's spirit.

But I would advise both them and all men else, seriously to consider, how fearful is the condition of those worshippers and adherents of the Beast, when as God himself doth testify, they are not in the Catalogue of God's Children, but are blotted out of his Book, as Reprobates to be tormented with the Beast, in the Lake of Fire, burning with brimstone for evermore.

And therefore our good God gives a Cauter to all the Servants of Christ in the next verse, saying, if any man have an ear to hear, that is, a will and desire to hear, let him hear, that is so attentively and considerately, that he might rightly understand what he heareth; for that is not a matter of small moment, and lightly to be passed over, but they that have any regard of their eternal salvation, or desire to avoid everlasting destruction, ought carefully to examine, who are meant by the Beast, and then seriously to weigh in what sad and lamentable condition the worshippers and adherents of this Beast do remain in. Then for the comforts of the persecuted, distressed and subjugated banished Captives, and for a just reward and retaliation to the oppressing Conquerors, the spirit of God addeth v. 10. He that leadeth into Captivity, shall go into Captivity, and he that killeth with the Sword, must be killed with the Sword, for so the word signifies; and you know the Proverb, must is for the King; truth it self hath spoken it, that it must be so, and he hath spoken it often, therefore it shall undoubtedly be performed, and the Beast shall not rule for ever, nor the persecuted Saints be oppressed for ever, but the Saints shall be deliver'd out of the hands of the Beast; and the Beast shall be excluded out of his Dominion, and shall receive his pay, when God the just avenger of all wrongs, and specially of all blood unjustly spilt, shall render their due deserts, unto all the members, adherents and adherents of this outrageous monstrous Beast, in the time that they look not for it; one, let the Saints with patience constantly expect it, and with faith, confidently believe it, even as the Holy Ghost hath said, Here is the patience and the faith of the Saints, i.e. patience quietly to suffer, while they are under the rule, and the rod of the Beast; and faith, undoubtedly to believe the destruction and the downfall of the Beast, which will be but the beginning of his forrowes, when as his greater punishment and destruction is still behind; and I shall more fully declare it unto you hereafter.

Of the end and downfall of the Beast, that is the body of the Antichrist.

Let my Reader judge, if this Prophecy, of the downfall of the Beast, be not now fulfilled, blest be our good God for it,
Liber Tertius.

CHAP. I.

Who is to be understood by this beast of the earth, not Mahomet, nor the Idolatrous Priests of the heathen Temple, when S. John was banished into Patmos: That the Preachers of the Antichrist, and not the Bishop of Rome and his Clergy, but the Assembly of Presbiters, Independants, and Lay Preachers are the Prophets of the first beast; when the seed of this beast of the earth was first sown; and when it became first apparent in these parts: and that this beast of the earth is far worse than the first beast, that arose out of the sea.

Then, after that the Evangelist had express the forsaid particulars of the seven headed and ten horned beast, he proceedeth to the second verse 11. to tell us of another vision, how he saw another beast, which is absurdus in noys, another beast coming out of the earth; where the soul of the holy Ghost followeth the same method, as he did with the Prophet Ezechiel, to shew him greater abomination then he had formerly seen; in as much, as the most opposite place to heaven is the earth, 15. and is farthest from it, and a far baser Element then the Sea; so is this beast that rose out of the earth, far more wicked, more odious, and more abominable in the sight of God, and all good men, then the other, that arose out of Sea, as the Sequel of what we read in this thirteenth Chapter, will make it plain unto you.

But first we are to inquire, who is to be understood by this beast, that can be worst then that beast that ascended from the bottomless pit, and is the same understood by with the great Antichrist; And I find some Divines, as Rupertus and others, this beast of that think this beast of the earth, and the other beast of the sea, to be the earth; same beast, that first rose out of the sea, and then was seen again to spring Not the same out of the earth. But the description of this beast and his actions likewise, with the beast do so far differ from the first beast, that it cannot be the same; especially those rose out considering the Evangelist faith plainly, it was done under, another beast of the sea; therefore not the same with the former; And yet, as the soul and body, that are not the same, do notwithstanding concur and make up one and the same man; so doth this beast and the other former beast make up the same man of sin, and the same great Antichrist; this being as the form, that as the matter, this as the soul, that as the body, of that grand enemy of Jesus Christ.

Where you may perceive, that as the definition of the soul, and the facul. It is hard to try thereof, is far more difficult to be explicated, then that of the body, so is it a more intricate work to find out, and to unkennel this beast, amongst the seven Camels.
The great Antichrist Revealed,

2.

The thickets of the earth, then it was to find the other, that arose on plain, from the smooth and plain sea; but, as the Prophet Jerem. 16, 16, the Lord hath many hunters, and by the help of these divine hunters, I shall bring him out of his lurking holes, take off his mask from his face, and bring him forth to be apparently seen before your eyes, if you please to view him, and to take notice of him, who otherwise may bite you sore, ere you be aware of him.

Lyranus, Aurelius and Dominicus a Soto do, by the first beast, that rose out of the sea, understand Symmachius, or Siret, the son of Cossus, King of Persia, that slew Anahathus and 70. other innocent monks beside; and by this beast that rose out of the earth, they understand Mahomet, the false Prophet, that left his wicked Alcoran for his followers Bible, and was indeed worse than Symmachius, and did more mischief unto the Christians, than he, or any other false Prophet did; and he reigned (as they say) until the year of Christ, 666, which is here said to be the number of the beast, and the very letters of his name, written in Greek, the language in which Saint John wrote, do make up, (as both Cedrenus and Zonaras say) the number 666. to an hair, thus.

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Worship of the Romans to be signified by the first beast, do conceive this 2. others do second beast to signify the Præfis and Prophets of the idol Temples, that gave the answers of those deceitful Oracles, who were Sorcerers and Magicians, the idolatrous as was Simon Magnus, that grand Magician and proto-impostor, and Apollonius Præfis of the Tianaus, that pretended to do very many, and very great wonders, and did heasten them call down (in appearance) fire from Heaven, as Philostratus writeth, and as the holy Ghost faith this beast should do.

And that which made these learned men, as I conceive, to make Caius Caligula to be that man of sin, which the Apostle speaks of, 2. Thes. 2. and Simon Magnus to be understood verse 8. that should then be revealed when Caligula should be taken away. And to interpret the first beast here spoken of, chap. 13. to signify the idolatry of the Romish people, and this second beast to signify Apollo. Tyaneus and the like Magicians, and followers of their idolatry, was; because they saw how fondly, and without any probability, or shew of any solid ground, the most of our Presbyterians do expound both places of the Pope of Rome, to make him to be the great and egregious Antichrist.

Therefore they found such an interpretation, as is far more likely and more agreeable to the Texts, then is the interpretation of the Presbyterians.

But we may not confute one error, with another error, and bring in one false to thrust out another falsity, which is but to change one evil for another, and by humbling the fire to fall into the water.

And therefore though I very much reverence Grotius, and do much love and honor our worthise Doctor for his learning, and great pains in Gods Vineyards yet I cannot assent unto him in many of his Expositions upon this book of the Revelation, nor especially that St. John was banished to Patmos for his adversities by Claudius Cæsar, as he would fain prove out of Epiphanius, when as the most Orthodox and the best Authors that I have read, both old and new, as well Protestants as Papists, do believe the testimonies of Ireneus, and attend to his opinion, that lived long before Epiphanius, and therefore could better inform us of the time of his banishment then Epiphanius could, that he wrote in this Revelation in the latter end of Domitian reign; and Doctor Hammond addeth reason to confirm his supposition, doth no ways infringe the allegation of Ireneus, which is, the banishment of all the Jews out of Rome by Claudius Cæsar; for though Claudius banished them out of Rome yet we do not find that he confined any of them to this or that place, but rather gave them liberty to go to dwell where they pleased so they departed out of Rome, as it appeared by Aquila and Priscilla, that were driven out of Rome, but were permitted to go to inhabit where they would; and therefore the rest of the Villions of that book, that were, after the revealing of them, to be fulfilled, cannot be understood to be referred to any times or persons before Domitian time. And though the holy Ghost faith, these Revelations were of things that shall be, which must shortly or suddenly come to passe, and that the time is, the time i.e. of their fulfilling is at hand; yet doth not this any way prove, but that many of them might continue unfulfilled to these our times, and many remain to be accomplished after our time, in the ages that are yet to come, because all the time from the first coming of Christ on earth, to the second coming of Christ to the last judgement, which is the last Age of the World, is termed by this our Apostle, ἕκκατοντα ἡ ἐποχή, the last hours; and by St. Peter it is called ὁ ἐν τοίς ἐστιν, the last time. And he faith further, 1. Pet. 4. 7. ἐς τὸς τελευταῖον ἐοῦν, the end of all things is at hand; and St. Paul faith, ὅμιλον τίνι ἴσως ἐπιστρέψῃ Ἴως ἀπ' ἡμῶν, yet a very little while, be that is to come, will come, and will not tarry. And Christ, speaking of his coming to the last judgement, as appeareth plainly by the manner of his coming, with his reward with him, to render unto every man according as his work shall be, uteth the very same word, as is here allaged for the speedy fulfilling of A 2 A 2
The great Antichrist Revealed,

Revel. ult. vi. These Prophecies, saying, ἴδε, ἐπεξεργαζόμενος, behold, I come suddenly: and therefore whenever any of these Visions is or shall be fulfilled, it is shortly and suddenly absque mora, without delay, even as the holy Ghost faith.

And he that would see this error of Grotius more fully discovered and confuted, let him look into Maresius in his dissertatio de antichristo, where he shall find the truth of what I lay more largely and most excellently confirmed.

And to Hypolitus Caracotta faith, that the authority of Epiphanius, who in the heresie of the Algorists, affirneth St. John to be in Patmos, and to have written this Revelation, in the time of Claudius, is of no validity. And he further saith that solenne et Epiphanio capitate in Historia, Epiphanius falteoth often in the History, and he swereth how Petaius the Jesuite notion in the Margin, Epiphanium mendoetur Claudum posuit pro Domitiano; and then produceth St. Hierom. de script. Eccl., and Eusebius in Chron. and Bunonius that putrith this his banishment in the ninth year of Domitian, which was 35 years after the death of Claudius.

But to return to this beast, other learned men, as St. Greg. Artas, Rupertus, and as Bellarm. faith, Richardus, Anselmus, and Haymo, by this χωρία the beast that rose out of the earth, do understand, the Preachers and Proclaimers of the greatnesse, and the worthineffe of the Antichrist. And fo Junius likewise (in his Annotations) faith, it signifieth the Ecclesiasticall Hierarchy, quam plebeae prophetiam vocas; and further addeth, that in nobis plebea prophetarum appelationes donatur; the Evangelist St. John calleth this very beast the false prophet, as you may see in cap. 16. 13. and cap. 19. 20, therefore this beast must signifie some Preachers that pretend to teach the wayes and will of God unto the people. And truly I am in part of Junius his opinion: and I do subscribe to the judgement of the aforesaid Fathers, that by this beast, we are to understand some Ecclesiasticall Persons, that undertake the preaching of Gods word, either lawfully called, or illegally intruding themselves into the Sacred Function of the Ministry; and both forts most wickedly corrupting the truth, and seducing the flock of Christ; and so Irenæus, one of the most Antient Interpreters of this book of the Apocalypse, hath observed; and I will so appear to any one, that will compare cap. 13. v. 13. 14. 15. 16. where you may fee, how this beast is subervient to the other beast, with the 19. chap. v. 20. where the other ten horned beast was taken, and with him the false Prophet, that wrought miracles before him, and with which he deceived them that had received the mark of the beast; So this beast is none other then the false prophet. And so Mr. Mede taketh this beast to signifie some Ecclesiastical Persons, and so do I.

But with their favour, I take them not, as Junius takes them, for the Roman Clergy, nor as Mr. Mede meaneth, for the Pope and his Cardinals, which is the fame that Junius meant: but I lay that theat cannot signifie these men; because the practice of this beast doth no wises agree with those Prelates, nor those Prelates of the Roman Church do any wight cohere with the particular of those things, that are here mentioned to be actd by this beasts for the Pope and the Cardinals of Rome, as all men know, and our men tax them for it, do exercise their own power, and ute their own authority, and not the power of the other beast, which Junius and his followers make to be the Rom. civ. state, or imperial dignity; and those Prelates say, as you may obiously see it in Bellarm. Becaus, and the rest of that Church, that as the Moon borroweth her light from the Sun, so should the Civ. state take and receive all her directions and form of Government from the Church, and the Gouvernors of the Church, of which they pretend to be the chief.
And if you say, as our men do, that would have the Pope and his Cardinals to be this second Beast, that they exercised the Power of the first Beast, when the Empire was weakened, and the Givill State decayed, and the Power of the Emperors was usurped and transferred unto the Pope; because this Power, which they now unjustly exercise, was the just Power of the Emperor, and of other Kings, whom the Pope and his Cardinals subjected, as the Histories do relate, unto themselves.

I answer, that the Holy Ghost meaneth not that this second Beast took away, and usurped the Power and Authority of the first Beast, but did all Acts, and exercised all his jurisdiction and his function, by virtue of the power, and under the protection and the countenance, that he received by and from the authority of the first beast; as the Sheriff exerciseth the power of the King, for the service of the King; for the words do plainly intimate, that this two-horned Beast exercised the Power of the former beast, \\

in the presence of him, or before him; that is, for the service, and to the use and behoofe of the former Beast; because that ἐν ὑπ' αὐτῷ is here equivalent to ἐν τῷ, the dative case, as when it is said that Самuel ἔστιν ἀνάρχως, hath such ἐν τῷ, Ministering in the presence of the Lord, or before the Lord; it is tregulius signifiteth, as it is also expressed, Cap. 3. 1. that he was οὐ αὐτῷ, 1 Sam. 2. 18. Ministering to the Lord; so this second Beast exercised all the Power of the first Beast, ἐν τῷ, to the use, service, and setting forward the praises and designs of the first Beast: and this appeareth very clear from the words immediately following; in that this second Beast saueth the Earth, and them that dwell therein, ὑπ' αὐτοῦ ἐν τῷ, that they Cap. 13. 12. should worship the first Beast; that is, to ascribe any Divine Honor, but to submit themselves, to obey, and to serve, and slay the first Beast.

And we know the Pope and his Cardinals, and so all the Roman Clergy, 1 Bishop of Rome are worthy of double Honour; because they labour to bring us to eternal life; in which respect we find how the Popes exacted, and required place in visit the greatest Kings and Emperors to serve and to worship them, as Gregory the third did to Leo Isoumachi, Gregory the seventh to Henry the fourth, Pope Zachary the first, to Childeric King of France, Alexander the third, to Frederick Barbarossa, Celestine the third, to Henry the sixth, Innocent, to King John, Adrian the fourth, that made the Emperor to hold his sway, and the like, that you may find in the Annals, and the lives of the Kings and the Emperors; and therefore question lest the Pope, Cardinals, and Clergy of Rome cannot be understood by this second Beast.

But all, that is here specified and spoken of the second Beast, both in every particular point agree, and most aptly cohere with the Parliaments Heretegemall and Laudian Assembly of Divines, that sat at Westminster, together with their disperced Disciples, wherefoever inhabiting within these Kingdomes, and with the swarme of Independent and Lay-Preachers, that sprang up since the beginning of that Parliament; for, these Presbyterian Divines, that, contrary to their Oathes, contrary to the Commands of their King, and contrary to their Faith, given in the presence of God, and in God's House, when they were admitted to Holy Orders; and the rest of the false Prophet. Independent and Lay-Preachers, have, as the Text saith, exercised all the power of the Parliament; they sat in Westminster under the wings of the Parliament, and with the rest of their Associates, wherefover disperced,
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trustful to the Power and Protection of the Parliament, they Preached, Consulted, and Determined all things by the Power and Authority, and for the service, and advancement, and behoofe of the Parliament; for the overthrowing of the King, the rooting out of the Bishops, and the utter defacing of God's Church. And I think all the people of this Land knoweth this to be so true, that I need not use any argument to confirm it; and so the Independent Sellers do avouch, that the Presbyterian Government is the false Prophet, and the Beast here spoken of; and the third part of the great City, Rev. 16. 19. and on the other side, the proud Presbyterians do as confidently aver that the Independents and Lay-Preachers are this Beast; and so

Cælius accusat Macbeth, Cætina Catbogum.

and I out of their own mouths will take it for certain, and conclude them both to be partes constituéntias, the chiefest constituting parts that make up the second Beast, and the false Prophet.

And this false Prophet is like the three-headed Cerberus, consisting of three special branches, or three sort of Preachers,

1. The Lay Preacher; may rightly be said to be one of the heads of Cerberus, and the false Prophet in two special respects.

1. In respect of his entrance into his Office; and in his ignorance, to discharge the duties of his Office.

2. The Prophet tells us, that the Priest is the Messenger of the Lord of Hosts; and the Apostle tells us, that man taketh this Honour unto himself, that is, to be a Messenger, and an Ambassador sent from God, but be that is called of God, as was Aaron; and how was Aaron called?

First, by the inward inspiration of God's Spirit.

Secondly, lest he should be mistaken in the inspiration of the Spirit, because there are many spirits, by the appointment and Ordination of Moses, that had his Authority from God, to approve of his Vocation, and to confirm him in his Priestly Office: thus was Aaron called; and yet more then this; the Apostle faith, that Christ himself, who is the wisdom of God, yet glorified not himself, to be made a High Priest, but be that said unto him, thou art a Priest for ever, after the Order of Melchisedech.

And therefore none ought, like these Lay Preachers, thrust himself into the Office of a Priest, or Minister of God, but such as are Lawfully Called, and sufficiently allowed, and approved by them that have their Authority from God, as Moses had to confirm Aaron, to be Ministers of Christ; because they are, as the Apostle termeth them, Embassadors of Christ; and you know every Embassador must have his lawful Commission; or else he shall be taken for an impostor, and a seducer; as he that came from the King of England to the States of the Low Countreys, and was sumptuously entertained the first day, but, being found an impostor, was clapt up in prison the next day; which is the just reward of Intruders.

Therefore the Apostles and Disciples of Christ, though filled with the Spirit of Christ, in a far greater measure then the best of these Lay Preachers, yet went they not to Preach the Gospel, until they had an outward conjunction, and Commission from Christ, as you may see in Matt. 20. 5. &

As the Answerer of W.,

Matthew 10. 28. 19.

Mark 16. 15. 28, 29. Mark 16. 15. John 20. 21. where our Saviour faith, as my Father sent me, even so send I you; which is a plain and a full Commission to them; that
that they were no intruders into the Sacred Function.

And so, after the Ascension of Christ, we never find that any of the true Servants of God did ever undertake this calling, to be the Embassador of Christ, and a Publick Preacher of God's word, but such as were Lawfully allowed, and Canonically Ordained to that Function, by those that had a lawfull Authority to admit them.

And that Ordination of them consisted chiefly of these two parts.

1. Fervent prayers.
2. Imposition of hands.

Where the seven Deacons are set before the Apostles, and when they had prayed, they laid their hands on them: so Timothy was ordained by Prophezie, with the laying on of the hands of the Presbyterie; and least we should mistake his meaning, as the Presbyterie do, by making this place their bulwark, to protect their new erected Presbyterie, St. Paul theweth what he meant by the hands of the Presbyterie, when in the singular number, he faith, I put thee in remembrance, that thou holdest the gift of God, which is in thee, by the putting on of my hands: because he had the sole Power of Ordination residing in him; though, as the Bishops now, following his example, do use to call two or three grave Ministers for their assistance, so he called the Presbyterie, that is, some other of the Elder Ministers, to lay their hands with him, as he joyneth Sylvanus and Timothy with himselfe, in his Salutation to the Thessalonians. And so, because Timothy was Ordained to be the first Bishop of Ephesus, as not only the Poets of his second Epistle teftifie, but also Eusebius, and all other Ecclesiasticall Writers, without any contradiction, do affirm; St. Paul chargeth him in particular, as whom it particularly concerned, to lay hands suddenly on no man; that is, not rashly and carelessly to admit any kind of men to be the Ministers of Jesus Christ; but advis'dly to consider, and Religionly to Ordain such as he found most fitting for so High a Calling.

And therefore according to this Charge of the Apostle to Bishop Timothy, the Bishops of the Primitive Church, and the immediate successors of the Apostles took such special care, to provide worthy Ministers for God's Church, that in imitation of the Apostles, Acts 14, 23. 1. They Appointed and Ordained, that the whole Church, that is, all the faithful people of God, that professe to believe in Christ, should observe four Ember weeks in every year, wherein all the Christians should fast and pray to God, that he would vouchsafe to send them godly and able Ministers; because that

2. They Ordained, that each Bishop, on the next Lords day, after each Ember week, should, with the assistance of some of his Grave Clergy, ordain such as they found most fitting, and worthy of this High Calling; and I fear that the neglect of the performance of this duty of Prayer and Fasting on those Ember weeks, among the people, have produced such defects as be in many Ministers, and perhaps the Bishops, as well as the people, were not all so careful, and so circumpect as they ought to have been, in the Ordination of their Clergy; for, as you may see in the 1 Tim. 3, 10. and in Titus, 1, 5. 8. those that were to be admitted Priests or Deacons, were to be proved and examined, and being found blameless, and qualified, as the Apostle requireth in the foresaid places; prayers were to be made for them, and hands to be laid on The great care them, and then Authority was given unto them, to execute that Holy Function, so great was the care, that was formerly used in the Ordination of Priests and Deacons, and no man durft presume to intrude himself into this Holy Office, nor any man was suffered to execute these Functions, but such as were thus Religionly Ordained.

And
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And no wonder; for this calling, being so transcendently high, non colo
tellitium pecuniarum, not the gathering of Rents, or the Kings Revenues, but
custodia animarum, the care and custody of mens souls, which are the living
images of the Eternal God; and which is, omnis Angelicus humi ris formidau-
dum, a burthen, faith S. Hierome, that is able to make Angels shoulders to
shrink under it; so heavy, that St. Paul cries out, ποιεσω παρα δεινω γνωρι
did who is sufficient for these things?

And the Lord God himself spake unto Moses, what care ought to be had,
in the choosing, approving and sanctifying of them, that were to serve at his
Altar; for Aaron and his sons, that were but types and figures of the E
vangelical Priests, were to be consecrated seven daies together, and a bullock was
to be offered for a sin offering every daie, before they were admitted to admi
nister in their office.

But I know that our Lay-Preachers will object, that these were Jewi
sh Rites and shadows, that are vanished with their temple; and therefore no
waises pertaining to us Christians; I answer that the Old Testament, or the
Law, which was the shadow of good things to come, and not the very image of
the things, is acknowledged by all to be a Type and figure of the New Testa
ment, and the Gospel; not only, in the Legal Sacrifices, that were, but
the shadows of the True Sacrifice Jesus Christ; but also in most of the ritual
things and Ceremonies, that are mentioned to be used about the Service
of God in the Old Testament, whose soul or substance should be far more
transcendently employed in the service of God, under the New Testament,
for as the New Testament, and the fervice of God under it, is the very ex
preffe image of the Celestial and Heavenly things, and a figure of those things
that we shall see in Heaven; as St. Paul teacheth; so those things, that chanced
and were commanded to be observed in the Synagogue of the Jews
were types and figures of these things, that should be done in the Church of
Christ; and they are termed pedagogia ad Christum; introductions lead
ning us unto Christ: and Greg. Nazianzen callet the Old Testament:
valuum quoddam inter Deum & idolae medium; a certain trench, or wall set
indifferently between God and idolls; so as we might passe by that, from
the idoll unto God, and from the Law, as from the Sampler, unto the veritie,
from the figure to the thing, and from the shadow to the substance.

And therefore the Apostle, in many places, citeth the old Law for the
verie figure of the New; as where it is written in the Law, Thou shalt not
muzzle the mouth of the ox that treadeth out the corn, he faith, this was written
for us, that live under the Gospel, to teach us, that God would have the
Lay men to reliefe their Spiritual Pastors; and where he faith, that Hagar
and Mount Sinai did represent the old Law, and Imael the Jewis Syna
gogue; and on the other side, Sarab and Hierusalem signified the Gospel,
and Isaac represented the Church of Christ; and again, where he faith, that
the fathers were all under the cloud, and all passed through the sea, and all
were baptized by Moses in the cloud, and all did eat the same spiritual meat;
and then he addeth, hoc omnia in figura contemptur illis, that all these things
happened to them in a figure, to signifie the baptism, that we receive, and
the Spiritual food, that we take in the bliefed Eucharist under the New Te
ment; and St. Peter likewise sheweth how Noahs Ark, was a Type and a
figure of our baptism.

And so I say, that the Ceremonial sanctifying of the Priests of the old
Law, was but a type and a figure of that true and real sanctifie and holines,
and spiritual endowments, that are requisite to be in the Priests of the New
Testament.

Or if our novices and Day-intruders into this sacred Function, be not so
learned, as to understand types and figures, nor so quick-sighted as to perceive
things spoken in enigmata; then let them look into the New Testament,
before this time not Discovered.

and they shall find there, how our Saviour Christ, before the choosing of his Disciples, and out of them he chose 12. and was not this done for our instruction, to teach us, what we should do, before we send forth Preachers, and Priests, to feed the flock of Christ? and after his Resurrection, before he sent his Disciples to preach, be lifted up his hands and blessed them; and St. John faith, be breathed on them, and said, receive ye the holy Ghost; and when the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, the other Prophets and Teachers, which were Simon, and Lucius, and Manaen, faith and prayed, and laid their hands on them, and then sent them away, to discharge their Function.

And so, as I told you, all the Primitive Bishops, and Fathers of the Church, in imitation of Christ and his Disciples, have observed the same course, of fasting and prayers, and imposition of hands, before they send any man to be the Preacher and Minister of any Parish; so careful were they heretofore in this point, to see that no unlearned or unworthy person should be admitted to be the servant and Embassador of Christ, to declare his message, to administer at his Table, to dispense his grace, and to be the shepherd to feed his flock, which are Offices of so high an esteem; for if men will not receive every kind of person, especially, such as he knoweth to be vain, vicious or idle, that offereth himself to be his servant; shall we think that God will accept of every one, that will presumptuously thrust himself to be the Embassador of Jesus Christ? no, questionless, and therefore Ignatius, that was Bishop of Antioch, in the Apostles time, next after Evasius, writing to the Smyrneses, or Church of Smyrne, faith, Let no man do any thing appertaining to the Church, Ye, let not the Administrations of the Embassadors, that is the Lords Supper, be lawful, but by the Bishop, or by him that is admitted and hath his authority from the Bishop.

And yet, he that before all time foresaw these times, God himself, and Christ himself tells us, that many false prophets would intrude themselves into his service, and many false Apostles would very presumptuously thrust themselves into the Ministry; for the Lord faith, I have not sent these Prophets; yet they run, that is more greedily than the true Prophets, that do know the weight of this heavy charge; and again he faith, I have not spoken to them, yet they prophesied; therefore their preaching must needs be vain and erroneous; and to the Lord testifieth, saying, they prophesied lies in my name, for I sent them, nor, neither have I commanded them, neither spoke I unto them; but they prophesied unto you a false vision, and divination, and a thing of naught, and the deceit or devices of their own hearts: And our Saviour faith, there shall arise false Christs, and false prophets, and shall shew great signs, and shall deceive many, and if it were possible, the very Elect; for they will come, as he faith, in his name, that is, professeth themselves to be sent from him, and to be his most faithful servants, and the very Saints of God; and thereby they shall deceive the people, which otherwise, if they came in Mahomet's name, or in the Popes name, they could not prevail to deceive them; and St. Paul faith, this I know, that after my departure shall grievous wolves enter in among you, not sparing the flock; where also of your own selves, that is, questionless, among the Lay people, shall men arise, and not be sent, speaking perverse things, to draw away disciples after them; and these are the young novices and Lay Trades men, that as St. John faith, went from us, but were neuer of us; that is, neither called nor approved by us, but, intruding themselves into our Office, and separating themselves from the old way, which, as the Prophet faith, is the good way, do preach strange doctrines, to gather to themselves Churches out of the Church of Christ, and to lead them out of the fold of Christ, unto the dens of the destroyer, from whence, as out of Cacus den, nefugia nulla retrosum; there can be no deliverance without great repentance.

St. Peter
The great Antichrist Revealed,

2 Peter 2:17.

Saint Peter likewise faith, that as there were false Prophets among the people of the Jews, so there should be false Teachers among us, who privily should bring in damnable heresies, and many should follow their pernicious ways; and these be our itinerant Preachers, that wander from Parish to Parish, and go from house to house, and so privately, as the Apostle faith, do lead men into Schismes and most damnable heresies; and of these Saint Jude prophesied, saying, that they were wandering stars without light, and clouds without water, carried away with the wind.

Nay, more than all this, St. Paul tells us, the time would come, as we see now it is come, when men would not endure to hear sound Doctrine, but after their own lusts should heap to themselves Teachers, having itching ears, which they shall turn away from the truth unto fables: for, if you search all times, from St. Paul's time to these very times, I would fain know when was there such heaps of Teachers, and such an inhibition to hear the truth, and to Preach sound Doctrine, as now it is for, whereas before the Teachers of errors and heresies were not endured; now, very few Congregations where I live, are permitted to be content, and to injoy their old settled, and well known Pastors, but they must have some wandering stars to enlighten them, and such Teachers to instruct them, as neither understand the state of the Flocks, which we should be careful to know, as Solomon faith, Prov. 27. 23. nor know the disaffections of the sheep; and therefore must needs be ignorant, how to apply any remedies to them, lest they should give them poison instead of medicines.

And if the old Doctors, and the Faithfull Ministers of Christ undertake to Preach, they are offended, as I foretold, and so threatened and terrified, that the people are afraid to hear them; whereby you may see, that, as the Apostle faith, the sound Doctrine, and True Service of God cannot be endured to be heard; by reason of such heaps of false Prophets, and wandering stars, that are sprung up among us.

And yet our Saviour tells you, how these false Teachers should come unto you, in sheepe's clothing, that is, with smooth flattering speeches, pretend ing that they come for your salvation; but withall, he tells you, that in very deed, they are inwardly ravening wolves, and their ways lead you to destruction: for they speak you fair, and cry out against the true Governors of Gods Church, that never admitted such intruders to be Gods Ministers; and they roar and rail against all the Learned Preachers of the Gospel, as if wisdom, and knowledge, and learning, were odious unto God, and to be excluded out of Heaven, where they think none shall come, but fally, and ignorance, and simplicity; and therefore they strive their Governors, and these Learned men, on the cheeks, as Zedekiah did to Michabah, that is, they throw dirt in their faces, and belubber their reputation, with most scandalous aspersions, that they are Popish, superstitious, and the very limbs of the Antichrist; and that they have not Gods Spirit, which they presume to know, as if they were of Gods Counsellors, and all is to no other end, then to seduce the people to renounce their true Pastors, as they have now done, and to take them for their gracious Protectors.

But, let the people take heed, lest these new Teachers deal with them, as Philip of Macedon intended, as Demosthenes said, to deal with the Athenians, when, before he Warred upon them, he sent unto them word, that all his quarrell was against their Philosophers and Orators, that suggested rebellions, and disobedience unto the people; and therefore, if they would renounce them, apprehend them, and transmit them unto him, he would become their true friend, and loving Patron; whereupon, the learned Orator told the Athenians, that the wolves, on a time, went unto the sheep, to tell them, that their shepherds dogs hunted them, and worried them, and very often
before this time not Discovered.

bit them sore, and sometimes killed them; and therefore advised them, to lay hold upon their dogs, and send them bound to them, and so they should be freed from their persecutors, and they would become their friends, to protect them from all dangers; whereupon, the silly sheep, being glad to be freed from their dogs, and itching after novelties, and desirous to make trial of their new masters, found a way to catch their dogs, and so delivered all their faithfull preservers unto the faithles wolves, who, as soon as ever they got the dogs into their hands, fell upon the sheep, without resistance, and destroyed them all at their pleasure, without pity; even so, said Demosthenes, will King Philip deal with you, when you have delivered your learned Philosophers, and grave Oratours into his hands; and he was herein a very true Prophet.

And I pray God these false Prophets, upstart novices, and unlawful, unlicensed intruders into the sacred calling of the Ministry, deal not so or worse with our people; for if the blind lead the blind, both must needs fall into the ditch; if young ignorant Scholars lead old ignorant men, both must fall into new and old errors, and if the tradesmen teach the husbandmen, and the country-men teach the citizens, and the soldiery teach them both the way to heaven; I fear they will but walk space towards hell; when as this is but the devils new policy to obstruct the old way of verity, and a hellish trick to put out the heavenly light; for, as Moses tells the Israelites, that their new Gods that came newly up, whom their fathers feared not, were but old devils; so I may truly say, that these new teachers are but old heretics and false Prophets, and their new lights are but ignis fatuus, infernal torches to lead the people to everlasting darkness.

But you will say, what shall we do in this case, when such men, as have not been lawfully called, shall come to preach unto us, and to do the service of the Lord?

I answer, that you should do as the Prophet Jeremy adviseth you, and as our Saviour Christ counsel eth you; believe them not; and because faith cometh by hearing, the Prophet tells you, thus faith the Lord of Hosts, hearken not unto the words of these Prophets, that speak visions of their own heart; and our Saviour faith, my sheepe will not follow a stranger, neither will they hear the voice of the charmer, charm he never wisely, but will lay one ear close unto the ground, and stop the other ear with her tail, that she may not be charmed with his sweete musick; so should we deal with those Preachers, that are not lawfully admitted to be the Ministers of God's words for as a little Colloquintidaf spoyle all the pot of pottage, that the children of the Prophets cryed out, mors in alle, and a little poisson infects the whole mese of meat; so a few dangerous errors are able to destroy many of the hearers of these Preachers.

And therefore, as it is not safe to taste of a poysoned dish, so it is dangerous to bear an heretical or schismatical Preacher; and as the Lord demands of them, quin requisitio bac? who hath required these things at your hands? and again, why taketh thou my lawes in thy mouth, that is to preach them unto my people, when as thou hast to be reformed, that is, to go the right way to do thy work? so Christ bids us, to take heed how we bear, and so consequently to take heed what we hear, and whom we hear; for as it is a sin in them, to ven to preach; unbidden, and unseem; without a warrant, and without commission; so it is a sin in us, to be partakers of other men's sins, and we make our selves as guilty in hearing them, as they are in preaching to us; because they would not preach to us, if we did not hear them; and the same God that forbids them to preach that are unseem, forbids us to hear them that are unauthorized; for they that come in by the window, and not by the door, that is the usual, accustomed and ordinary way to come to any house, they are thieves and robbers faith our Saviour Christ; and Chemnitius, whom Brightman faith was prophesied of in the Revelation of Saint John, to be the gi-
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ver of a mighty wound unto the Antichrist, faith, certain is, in Dei nomine in Ecclesia audientium effe, qui non legitime sit vocatus; it is certain out of the word of God, that we ought to hear none in the Church, which is not lawfully called; in Ecclesia non debent, nec pellunt eum fructu audire eos, qui non habent legitime vocationis testimonium; nay, faith he, the Churches ought not, nor can they with any fruit hear them, which have not the testimonials of their lawful calling; and if you look into Saint Clement, which lived about the year of Christ 139, you shall find him to be of the same mind; and therefore the Church ordained, that Priests and Deacons should not depart from one Diocese to another, without letters dispensation from their Diocesan; that the Churches might not be deceived by them; but be sure of lawful Ministers.

O but the people are glad to be eased, and to be freed from those large Salaries and payments of their tythes and offerings, which they were wont to pay to their old Pastors, and do esteem it better to have the word of God brought unto them by these men, that do it, as the Apostles did it, freely, then by those that look to plentifully be rewarded for it.

To this Saint Auguft, briefly answere, that neither the covetous worldling, nor the miserable Christian shall go free; but, quod non capis Christus, rapit eum; what the Minister of Christ shall not get, the soldier, and perhaps thine enemy will have; and what they have by their exchange, they may ere long, well put it, as the Prophet faith, into a broken bagge. But were it so, that the soldiers and Lay-Elders would still continue, and preach always to them for nothing; which I shall scarce believe; yet I would desire all good Christians to remember what the Prophet David said unto Araunah, when he offered as a King, unto the King, his ground and his oxen, his instruments, and his wheat, to hew them freely upon him, to serve the Lord; nay, faith, King David, but I will buy them of thee, at the full price; neither will I offer burnt offerings unto the Lord, of that which cost me nothing; because the Lord commandeth us to honour God with our riches, and we ought not to love our gold better then the service of our God. And so you see by their intrusion into this sacred function, uncalled, and unauthorised, these Lay-Preachers are one especial head of Cerberus, and a principal branch of this false Prophet. And

2. As their usurpation of this office, and their false entrance into it, is one main argument to prove the same, so their ignorance and weaknesses, to discharge this office, is another argument to confirm it; and Saint Paul speaking of such teachers, teileth Timothy, that before his departure, divers had swerved from the true faith, and had turned aside into vain jangling, desiring to be teachers of the Law, but understanding neither what they said, nor whereof they affirmed; and so now these Lay-Preachers of the Gospel, whose office is, as the word way yiveth doth import, to publish the glad tidings of salvation by Jesus Christ unto the people, will be always jangling in the harsh souk of the Law, to bring men, as they do many render confidences, into fearful desperation; because as the Apostle faith, they understand not the right use of the Law, nor how to make the right application of it; and so they do in like manner misapply the promises of the Gospel, and pervert many places of the holy Scriptures; and the reason hereof seems to be two fold.

1. Their ignorance, and want of arts, languages, and learning, to search and to find out the truth:

2. The obscurity and difficulty to understand the holy Scripture.
before this time not Discovered.

But, how can he get wisdom, that holdeth the plow, and that glorifieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks? for he giveth his minde to make furrowes, and is diligent to give the kine fodder: to, every carpenter and workmâter, that laboureth night and day, and they that cut and grave seales, and are diligent to make great variety; the smith also, fitting by the anvil, and considering the iron work, setteth his mind to finish it, and watcheth to polish it perfectly; and to the potter, fitting at his work, turneth the wheele about with his feet, and fashioneth the clay with his arm, and is diligent to make clean the furnacce.

And all these, and all others, the like Trademen, that trust to their hands, shall not be sought for in Publick Counsell, nor sit on the Judges Seat; for they cannot understand the Sentence of judgement, nor declare what is justice; and therefore they shall not be found where parables are spoken, faith the wise son of Sirach.

And if such lay men, and trademen cannot understand justice and judgement in civil matters, nor find out the sayings, aforisms, and parables of men, how shall they be able to search out the deep things of God, and to understand the Mysteries of the Holy Scriptures? for,

1. It is not an easy matter, and of small labour, and without learning, to explain the Scriptures, to reconcile different Texts, and seeming contradictions, and to unfold the sense, and mystical meaning of the Holy Ghost, as you may find by what the Apostles say, in 1 Tim. 3. 16. Heb. 5. 11. and 2 Pet. 3. 16. how difficult, and hard a matter it is, to expound the Great Mysteries of God.

And how, by reason of that difficulty, the unlearned and untaught, do weep them to their own destruction; for, you may observe, that although Christ taught the people in the plain, yet he taught his Disciples in the Mount; Luke 6. 17, and while the people stood on the shore, he bids his Apostles to launch forth into the deep, to shew unto us, that as Origen faith, the Scripture consisteth of an outward barke, which is soft and tender, and may easily be plained, and of an inward substance, which is hard and tough, and cannot so easily be squared; or, as S. Gregory faith, that the Doctrine of Christ, and the Mysteries of the Holy Scriptures, are like the Ocean sea, where a lamb may wade by the shore, where the people stood, and the Elephant may swim in the deep, where the Apostles launched forth; to Teach us this Truth; that the meanest capacity, the vulgar and lay people may understand out of the Scriptures, what they should do, as to fear God, to Honour their Parents, to obey the Magistrates, not to kill, not to commit adultery, not to steal, and the like; and the chief necessary Heads of their Christian Faith, as to believe in Jesus Christ, that thorough him they shall have remission of their sins, and Eternal Life; and that this truth is Sealed unto them by the blessed Sacraments of Baptisme; and the Lords Supper: and yet, the strongest Head, the greatest Wit, and most exquisite Schollers, may find there such depth, as cannot easily be dived into; but will soon swallow them up, and like the Sun in his full strength, dazzle and confound their sight, if they be not very careful to go the right way, and take great paines, and earnestly pray to God for his helps, to understand the same. And the reason of this difficulty, to explain, and to unfold the Scripture, is manifold; as,

1. The diversity of Languages, wherein the same was written, and the great affinity of the Hebrew with the Syriac and the Chaldie tongue, with the very many equivocall words of the Hebrew Language, which made the Jews themselves many times to mistake the meaning thereof; as,

2. When Christ said, destroy this Temple, and in three days I will raise it; John. 2. 19. up, they thought he spake it of the material Temple, when he meant the Mark. 14. 58. Temple of his body; and the same word signified both the one and the other.
14. The great Antichrift Revealed,

Matt. 19. 24

2. When he told his Disciples, it was easier for a Cammell to go through the eye of a needle, then for a rich man to enter into the Kingdom of Heaven; and this was a proverbial speech among the Jews; when they spake of any hard, and unlikely thing to be done; it was easier for a Cammell to go through the eye of a needle, as Cantius observes out of their Talmud; and yet most men, and many good interpreters, and of no small learning, have underfooted the word of that great and large four-footed beast, called a Cammell, whereas the word indeed, quæ hic initio paraphrastes funem anchoratum significat, which the Paraphrast faith, our Saviour used, signifieth a Cable rope, which being untwisted, may easily pass thorough an needles eye, and so may the rich man enter into the Kingdom of Heaven, if he disperseth his wealth, and give them to the poore; thought, as our Saviour faith, it is easier for us to untwist the Cable rope, then to persuade the rich men to part with their goods, and give them to the poore, or to any pious uses.

John, ac. 16.

4. When, after the resurrection of Christ, Mary turned her selfe towards him, and said, Rabboli, which is, Master; Tremelius faith, that in this word, either the letter Lamed is put for Nun, and so Rabboli for Rabboni; or else it is a composition of the Noune with the Pronoun; and Rabboni is put for Rabboni; and it is not properly any Hebrew word, but a Chaldaic, and Syriac; and it is said to be an Hebrew word, quia tum temporis Syriaca lingua hebraic effet vulgaris; because that the Syriac Tongue was then common amongst the Jews, when they had lost the use of their own Tongue in their Captivity, and had learned, in that space of seventy yeares, the Idiomes, and the phrazes of the Conquerors, and the bordering neighbours, that were either the Chaldaon, or the Syrians; and this, faith Tremelius, non tantum hic observari debet, ought not onely to be observed here, but in many other places of the New Testament, where these words, that are properly Chaldic, or Syriac, are said to be Hebrew words.

3. The not pointing, and especially the mispointing of the Scripture-Writings made many doubts, and brought many errors, even amongst the greatest Scholars; for the Hebrewes, at first, used no points at all in their writings; and then, the Transcribers mispointing the same, made it to be mistaken, and misunderstood of the readers, which is easily done, when the pointing thereof is done amiss; as, Edwardum occidere noli, timere bonum est; and his keeper read it, Edwardum occidere noli timere, bonum est; and fo, the misplacing of a comma, the least of all points, made the King to lose his life, the Highpee of all men; so the Oracle, saying, Ibis, redibis nunquam, mala morte peribis; and the man reading the sentence of the Oracle thus; Ibis, redibis; nunquam per bella peribis; made him to mis-carry, because of his mis-reading it; and the Poet wittily writing to a faire Lady, said,

Women are Vertuous, Noble, and Excellent,
Who can prove that they do offend?
Dayly to please their husbands they do intend;
Never to displease them they do purpose; commonly such qualities have women.

And the husband, who knew his wives qualities better then the Poet, read the very same verses, thus;

Women are Vertuous, Noble and Excellent,
Who can prove that? they do offend
Dayly to please their husbands they do intend
Never to displease them they purpose commonly; such qualities have women.

And
And so it is in the mispointing of the Holy Scriptures, as in Acts 1, 25. the placing of the comma, at the word fell, from whence Judas by transgression fell, bethewth the meaning of the Holy Ghost to be, that Matthias might go to his own place, that is, to his own proper Diocese, and allotted jurisdiction; but the omitting of that comma, which is but a small point, made many Great Scholars to commit a sole error, by referring the last sentence unto Judas, that he might go to his own place, that is, the place which God had determined for him, for his punishment, and he had justly deferved, which is, he went; as if God, ab initio, had decreed this place for him, but could not in justice send him thither, until he had fallen from his Ministry, by his transgression; which is derogatory to the goodness and justice of God, and far from the meaning of the Holy Ghost, that referreth this clause unto Matthias, and the words, (from whence Judas by his transgression fell) between two commas, are to be read, as if they were inclosed within a parenthesis.

And this reading of the place, thus pointed, teacheth two things.

1. It freeth God from the imputation of injustice, or hard dealing, that otherwise, the Heretics, from this place, might with some colour object against God, for preparing hell for men, before ever they sinned, which he never did, but as he is a pure all, with whom there is neither præs nor poterius, but foreseeth all things, and alleth all things, that either were, or are, or shall be, as things present, without any aspèd, either backward or forward; whereby things to come, with God, are said to be, as if they were already past.

2. This sheweth, how the Apostles themselves, whose commission was so generally, as to go, in universum mundum, over all the world; yet notwithstanding, to avoid confusion, they agreed to have their commissions limited, and a proper Diocese, and a peculiar jurisdiction assigned to each of them, as the Gospel of the Circumcision unto St. Peter, and of the uncircumcision unto St. Paul; and St. Andrew was assigned to Preach unto the Scythians, and Sodians, Philip to the Phrygians, Bartholomew to the Indians, Thomas to the Parthians, Matthew to the Ethiopians, &c. and so the lot fell upon Matthias, that he might take part of the Ministry of the Apostles, and go to discharge that Ministry, in his own proper place and Diocese, which the Holy Ghost should assign unto him, and which was Macedonia, as Petrus de natalibus writeth, or about the Haven of Hyphasis, in Ethiopia, as St. Hierom faith.

So, in Titus 2. 11. some read, the grace of God, which bringeth salvation unto all men, hath appeared; and from thence they conclude, that Christ hath purchased universal Grace, and salvation for all men, as well for Judas as for St. Peter; but others read it, the grace of God, which bringeth salvation unto all men hath appeared; from whence they conclude, that Christ brought only to the true believers the grace of salvation, which by the Public Preaching of the Gospel, appeareth to be offered unto all men; but he offereth not, as he purchased not the fame for all; which, were it so, were it but a mere collusion, which is far from the meaning of God: and yet you see, that the very felse same words are made to be of very far different fence; and all by the placing, or mis-placing of a comma.

And so the like difference, if not greater, arose amongst the greatest Scholars, about the right pointings, and thereupon the interpreting of that place of St. Peter, in the 1 Peter 3. 19. and both the mispointing and misinterpreting thereof hath brought forth that spurious Doctrine of the Poppish purgatory, that brings only a gaine unto the Teachers, but no comfort at all unto the believers; And I might collect abundance of such mispointings; both in the Greek and Latin copies of the Bible, besides what may be found in the Hebrew, Chaldee and Syriac.

3. The confounding of names, when as some men having two or three names, and the same name, being far unlike it selfe, when it is translated to another Language, doth require a great deal of pains, study, and care, to find out Which is the Doctrine of the Presbyterians, 

1. To free God from the imputation of injustice. All things past and to come, are present with God. 2. That the Apostles, though their Commission was general, yet had they their peculiar jurisdiction.

out the right persons that are meant, under those different names; and the
neglect of that care and diligence hath produced many doubts, and bred
some errors amongst the best Authors; as where, in 1. Chron. 9. 4. it is said,
that in Hierusalem dwelt Ŭbai, the son of Amihud, the son of Ŭmi, the son
of Bani; of the children of Phares; the son of Judah; and
Nehem 11. 4. Nehemias, in the 11. ch. v. 4. speaking of the same persons, that then were
inhabiting at Hierusalem, faith, that at Hierusalem dwelt Abniab, the son of
'Uzziab, the son of Zecharia, the sonne of Amaria, the son of Shephatia,
the son of Mahalaleel, of the children of Peres: And how can these places, that
are so different, and as it seems, so fully contrary one to another be recon
ciled, by him that takes no care, and hath no learning, nor leisure from his
secular affairs and calling, to search after it?

Tremel in 14.

But the learned Tremelius was able briefly to resolve this doubt, saying that
it can be none otherwise; but that his annes binomineserant, all these men had
two names apiece; or else one of the two places of the Scripture must needs
be false, which would be most absurd for any Christian to imagine.

And so of the very Kings of Judah. Achain is called Hazaria, 2 Chron.
22. 6. and in another place he is called Joachas; and St. Matthew calleth
him Ozias, Matt. 1. 8. and so Uzzi is called Azaria; and Jehoiakim is
called Jechonias, and by the Prophet Jeremia, he is termed Conias; and
abundance of men more have two or three names apiece in the holy Scripture.
And therefore it will require no small diligence, nor any less judgement, to
find out the right persons, that are spoken of, by reason of this diversity
and multiplicity of names that are given to the same persons.

4. The different Genealogies of the persons spoken of in Scriptures, do
bring more doubts, and require no less pains unto the reader, than the differ-
ences of names; as where Jehoram is said, to have married Athaliah, the
daughter of Ahab, 2 Reg. 8. 18. yet in the 26. verse, she is said to be the
daughter of Omri; and if she was the daughter of Omri, how was she the
daughter of Ahab?

It is answered, that she was indeed the daughter of Ahab, that was the son
of Omri; and she was the grand-child of Omri, and according to the Hebrew
manner of speech only; he was called the daughter of Omri; for this was
the customaric language among the Jews, to call the Grandchildren, the sons
and daughters of their Grandfathers, and to call brothers children, brethren;
and this manner of speech is to be found most frequent in the holy Scriptures;
as where James, that was afterwards made Bishop of Hierusalem, is called the
brother of the Lord, which made many men, mistaking the Hebrew manner of
speech, to think, that he was the son of Joseph by another wife, when he was
only the Cousin-German of Christ, being the son of Mary, that was called Ma-
ria Jacobi, Mary the Mother of James, and was the sister of the Virgin Mary.

And this difficulty of finding out the right Genealogie bred many doubts
amongst the most learned, about the Genealogie of Christ himself; for he
was to come of the seed of David, and of the tribe of Judah; and as St.
Augustine sayeth, the Manichees firmly held, that although Joseph descended
from David, yet Mary was the daughter of Joachim, the Priest, of the Tribe
of Levi; because St. Luke tells us plainly, that Elizabeth, the wife of Zach-
arias the Priest, was her Cousin; behold thy cousin Elizabeth.

To this Oros answereth, that according to the common received opinion,
Mary was the lawful wife of Joseph according to the law; and therefore of
the tribe of Judah; and Elizabeth was called her Cousin, not in regard of
tribe, but of nation; but I say that Elizabeth was her Cousin, not only by
nation, but also by tribe; otherwife, all the Jewish womans might be called her
Cousins, as well as Elizabeth; for Elizabeth was of the tribe of Judah,
though married to Zacharias, the Priest, of the tribe of Levi; because it
was lawful for the Priests to marry wives out of any tribe, as Aaron married
the
the daughter of Aminadab of the tribe of Judah; and Jeboiaada married Joab, the daughter of Zadok of the tribe of Judah; and so Zacharias married Elizabeth of the tribe of Judah; and to prove that Mary was of the tribe of Judah, St. Luke makes it manifest, because he faith that Joseph was the son of Heli, that is his son in law, the father of Mary his wife; as Naomi calleth Ruth her daughter, because she was her daughter in law; for otherwise, St. Matthew tells us plainly, that Jacob was the natural father of Joseph and Heli, which (as St. Jerome thinks, had two names, and was called Joakim, and Heli) was the natural father of Mary, and the son of Mattthan, who was the father of Jacob, the father of Joseph, and of Heli, the father of Mary, and of Alphaeus, who were three brethren, all sons of Mattthan, ex Heli, Maria descendit, as Tremelius faith.

And therefore also this requires a sedulous search, to find out the truth of such Genealogies as are useful and necessary to be found out, for the understanding of the right Line of the Messiah, that was to spring from the loins of David, and from the tribe of Judah; for though, as the Apostle faith, it is not requisite that all Genealogies should be looked after, yet the Apostle speaks of need, and some others, are very useful and necessary to be known; and yet it cannot be known without a great deal of care and search to find them out:

5. The Scriptural Chronologies, of the ages and times therein specified, that, in ver. man, respects, are most requisite for all good Divines to know, are more difficult to be understood, and bred more doubts, and brought forth more errors, then the Genealogies have done; as the weeks, days, hours and times specified in the prophecies of Ezekiel, Daniel, and the Revelation, and as among the rest of the Chronologies, where St. Steven faith, that the children of Israel should sojourn, in a strange land, and be evil treated there 400 years; and yet, if you do rightly compute the times, you shall find, as Helvius well observeth, that from Jacobs going down into Egypt, till they were delivered by Moses, they do scarce amount to 250 years; and, therefore, it is answered, that St. Steven meant not from Jacobs passage into Egypt to inhabit, but from the time, that Abraham went thither to sojourn, and from that time, to their deliverance out of Egypt, it is just 400 years, as the Lord had formerly said unto Abraham.

6. The Scripture phrases, and the manner of speech, that the Hebrews used, is not an easier matter to be understood, as where Naaman laid to phrases, Elisha, when the Prophet refused to receive his gifts, ... the earth? whereupon, many: as, Reg. 5. 17. men, and I heard some Preachers expounding it so, in the Pulpit, did think, that Naaman meant hereby, two Mules load of silver, which he calleth Habac. 2. 6. earth, (as the Prophet calleth gold, red or thick clay, to shew the baseness of the best kind of worldly wealth) as if he should say, seeing thou wilt receive nothing at my hands, then, I beseech thee, let me bestow it upon thy servant; which Explication, is far enough from the true sense of Naamans words, and Naaman much further from his meaning, for he meant no such thing; but his words might be thought were far better, and his meaning more religious; none otherwise, then, I shall there not be given to thy servant, (that is, to me, who, for the favour that thou hast done me, do profess the self to be thy servant,) two Mules burthen, of this earth of Jurie, that I may carry the same into Syria, and therewith ered an Altar there, unto the God of Israel, for to the words, immediately following, do make this explication most plain; because faith he, thy servant, that is, not Gehaziy, but himself, whom, in a complement, (used commonly among the Jews) as many now likewise, amongst us, to do, he calleth his servant, will henceforth offer neither burnt offering, nor sacrifice unto any other god but unto the Lord; therefore, I pray thee, let me carry two Mules load of this your earth to build him an Altar; otherwise, if he had meant, let me... give
The great Antichrist Revealed,

give two mules load of silver to Gebazai, what henceforth offer neither burnt-offering, nor sacrifice to any God but to the Lord, the Prophet might have answered, no more he did heretofore; which Naaman did in the house of Rimmon.

So when Benhadad King of Syria sent Hazael unto Elisha, to inquire, whether he should recover from his disease or not, and Elisha said unto him; go, say unto him, that is, to Benhadad, thou shalt certainly recover, howbeit, The Lord hath shewed unto me, that he shall surely die; and if this was the meaning of the Prophet, as the words seem to intimate, what can you make of it, but that Elisha teacheth Hazael, how to tell a fair lie, and to say to his Master Benhadad, he shall recover, when the Prophet tells him, he knew, that he should surely die? therefore, Tremellius translates it, ab ipso omnino revolucere, nam offensit misi, tebo tuam; et omnum mortuorum se; go tell him, thou shalt not altogether recover; for the Lord hath shewed unto me, that he shall altogether die; and he addeth that the negative particle is joined with the antecedent verb in the Prophets, euphonie gratia, only for the better sound fake, to make the speech seem the sweeter; which manner of speech, saith he, is often used in the Hebrew language, as we have shewed in our Grammar. 1. 4. c. 8.

And in the New Testament we find the like difficulty in the phrases thereof, as Origen hath observed upon the word &; and others, upon these words, in the first Chapter of Saint John's Gospel, verse 16. &; uxor et &; uxor; which our Translators turned right according to the words, and grace for grace; the sense of which words hath puzzled many of the best interpreters; but from the use and nature of the phrase, they are now found to signify nothing else, but that of his fulness, we have all received, and thanks be to him for that grace, and great favour towards us; otherwise the word &; and, would be such a tautology, as cold, never he brought to good fence, according to the Geneva Notes upon that place; and &; uxor often signifies thanks as well as grace.

7. The visions of Ezekiel, Daniel, and especially of S. John in the Revelation, and of the rest of the Prophets and Apostles, I hope will be acknowledged, as divers of the most learned Fathers have ingeniously confessed, to be of a greater depth, and harder to be understood, then can be easily fathomed by every unskilfull Seaman, or unartificial, and unlearned tradesman.

8. The Prophecies and predictions of the Prophets are no less obscure, then their visions, as Aquinas faith, they are not understood sometimes of the Prophets themselves, nor infallibly of any other, though never so learned, untill the time come, that we fee they are fulfilled; as the prophecy of the Antichrist, the man of sin, and the child of perdition, which is the beast, that ascended from the bottomless pit; some under stood it of Nero, others thought he was Domitian, and many conceived him to be Diocletian, that was one of the bloodiest of the persecutors; and after that, Mahomet, and his successors, the great Turk must be the beast, and that great Antichrist; and now of late, our new Presbyterians will needs have him to be none other then the Pope; and at last, it is found by some others, to be none of these, but nearer home, and of a higher pitch, and greater wickedness than any of them; so hard it is to move the face of many a prophet; and therefore it is most truly said of Ireneus, futius eft expellare impetuum prophetiae quam temere divinarum; it is a safer course, and a surer way to expect the fulfilling of a prophecy, then rashly to expound it to be fulfilled: and if it be so, for the best Divines; what think you then of these same Lay-Preachers, when they shall undertake to expound dark Prophecies?

9. The divine Majesty that shineth in the expressness of the holy Scriptures, that it is not for every mechanic to trade therein; for you may observe in it such civil complements, as that of Daniel to Nebuchadnezzar; and
and that of Saint Paul to Agrippa, and the like; and also such eloquence, such
tropes and figures, that neither Demosthenes among the Greeks, nor Ci-
cero among the Latines, nor all the Schooles of Athens can equalize the ex-
cellency, and the exact language of the holy Scriptures, as Peter truly (howevers)
when as no Orator could speak purer Greek, then the pure Spirit of God
spake by the tongues of his learned pen-men, Saint Luke, Saint Paul, and the
rest of them; and I am sure that neither Aristotle, nor Plato, nor any other
Moralist or naturalist can shew such pure Ethicks and true Phyſicks, or any
other kind of Philosophy, as is to be found in the sacred writ.

10. The many seem ing con tradictions that are obviously
found in these Scriptures, do sufficiently prove how difficult it is to reconcile
the difference, and to give the right sense, and the true meaning of every
place; as

1. Where in 2 Reg. 17:24. it is said that the men which came from Cutha
and from Ava, and from Hamath, and from Sepharuaim, and were placed
in the cities of Samaria feared not the Lord; and so it is reiterated in v. 34.
that they feared not the Lord; And yet in the 32. verse, and in the 33. verse,
and in the 41. verse it is thrice repeated, that they feared the Lord.

And how can these things be, that the same spirit with the same breath,
should say and unsay the same thing, they feared the Lord; and they feared
not the Lord?

Non bene conveniunt, nee in una sede morantur.

It is answered, that if you mark it well, and understand it right, there is no
contradiction at all; for the fear of the Lord is here put for the whole ser-
vice of God: and so they feared not the Lord, as it is said in the 17. and 34. verse,
that is, more duties, they served him not, as the Lord required his people to
serve him; but yet feared the Lord and served him, as it is said in the 32, 33,
and 41. verse, that is, more gentilium, as the Gentiles, and the other nations
did; and this fear of the Lord, and service of God, being but theapparatu a humani cerebra
will-worship is said to be not the fear of the Lord, nor the service of God excogitatus.

because the Lord neither commandeth it, nor accepteth it, when as he tells us
plainly, that he will be served as himself prescribeth, and not as man
devieth.

2. Where our Saviour saith, Take heed that you do not your almes before
men; but when thou dost thine almes, Let not thy left hand know what thy right
hand doth; and when thou prayest, go into thy closet, and shut thy door, and he
that feeth thee in secret, will reward thee openly; and yet in another place he
saith, Let your light so shine before men, that they may see your good works,
and glorify your Father which is in heaven.

And how shall men see them, if I shut my door, and do them so close in my
chamber, and domine almes so secretly, that none may see them?

It is briefly answered, that Christ doth not forbid you to bestow your almes,
to pray, and to do the other duties of religion in the sight of men but he advis-
eth you not to do them, as the Scribes and Pharisees did them, only to this
end, that they might be seen of men; let men see them, but do them not, that
they might be seen.

3. Where Saint Paul saith, we conclude a man is justified by faith without
the deeds of the Law; and yet Saint James saith, that Abraham was justified
by Works, and Rahab was justified by Works, and then concludes it positively, James 2.21.
and faith, you see, how that by works a man is justified, and not by faith
solely: And therefore Luther that was all for faith, and not finding the
way to reconcile these two Apostles, rejecteth the whole Epistle of Saint
James, as not Canonical, and calleth it Straminium Epistolam, an Epistle
not worth a straw, whereas he might as easily have reconciled the two Apostles, if he had considered that Saint Paul speaks of that perfect and most absolute justification, that free us from all fin, and is fully able to acquit us, coram Tribunali Dei, before the throne of God's judgment: and so Abraham and all the sons of Abraham can be justified no otherwise, then by a lively faith in Jesus Christ: and Saint James speaks of the manifestation of the faith, whereby we approve our selves to be justified, coram hominibus, both to the satisfaction of our selves and others: and this is by God works, which are the fruits of our faith; and so no contradiction at all between Saint Paul and Saint James.

Many more seeming contradictions, and many more reasons of the difficulties of the Scriptures, I might produce unto you; but out of this, that I have set down, you may very easily see, that the best divine, the quickest wit, the sharpest sight, and the greatest Scholar, when he considereth the depth of this Ocean, and the mysteries of these Scriptures, and his own shallow reach to comprehend them, may cry out with the Apostle: * Quicquid est in Scripturis, isti altum & divinum est; whatsoever is in these Scriptures, be it allowed to be so high and divine, and you know the Prophet David faith, thy commandements exceding broad; and therefore he doth often pray for understanding, that he might understand his Commandments; and yet the Commandments, which were things that appertained unto all men for to know, are the easiest to be understood, as being delivered in the plainest manner of all the Scriptures, that they might be understood of all, because they were to be observed by all. And you know likewise, that it was prophesied of Christ, that he should open his mouth in parables, and declare hard sentences of old, so hard to be understood, that his own Apostles and disciples, who were always conversant with him, yet of themselves understood them not, as you may perceive by that reprehension of our Saviour; are ye yet without understanding? whole app. enioisons and understanding nevercheele, was as you may believe far better, then the best of our Lay-Preachers.

And therefore, seeing the Apostles and disciples of Christ, and the greatest Doctors, and best Scholars in God's Church must follow Saint Augustine's rule, to understand God's word, where he faith, * agunt orando, querendo, legendo, & bene vivendo ut intelligant; that is, earnestly pray to God for the assistance of his Spirit, and diligently to search and seek by continual studies, in the reading of God's word, and confulting with the best learned Authors, which God hath given for our help, and constantly, to lead an upright and holy life, that God may be intreated by these means to enlighten their understanding, that they may understand his revealed will.

And now all the premises considered, I demand how dares the Lay-Preacher, the rudest Plough-man, and the City trades-man, and the blood-thirsty souther, with their miry shoes upon their unwashed feet, approach to that place of God's presence, which Moses himself, while he was thus, was forbid to do; and there with defiled hands and profane mouthes, not rightly divide the word.
word of God, but most miserably to tear and massacre the Holy Scriptures; for, necessarily, that it would make, not only our ears to tingle, but also our hearts to tremble, when we consider how the Divine Truth is abused, and the Name of God blasphemed, by these rude and ignorant Interpreters, that are the best Seedsmen in the World, to sow the Tares of errors, heresies, and blasphemies among the pure wheat, in the field of God's Church? because, as St. Augustine saith; **hine omnes Herefes, dum Scripture bene intelligitur non bene;** all heresies do spring from hence, when the good Scriptures are ill interpreted.

So, this that I have shewed, of the difficulties of many places of the Scriptures, and how hard it is to explain, and to reconcile them, should teach us these three things,

1. It should deter, and stop the presumptuous attempts of ignorant men, from meddling with the interpreting of Holy Mysteries.

2. It should move all good people to love and honour all those learned Clergy, that are able to Teach them the Truth, and to unfold the Scripture truly unto them: and not regard the bawling and barking of those helpes, that speak against Learning, and Learned Men; for, if many of the Apostles were unlearned, God enabled them with the gifts of Tongues, and fitted them with learning miraculously: and doth not that Miraculous depending of Learning and Languages upon the Apostles, shew unto us how necessary Learning and Languages are for the Ministry? or, is the Learning of St. Paul anything the worse, because he had it not miraculously, he needing it not to, but in an ordinary way, being brought up at the feet of Gamaliel? so, in Learning, and the gift of Tongues now any thing the worse, because we have it not as the Apostles had it, miraculously, but in an ordinary way, as St. Paul had it, and left more ample fruits of it unto the Church, then most of them that had it miraculously?

But the truth is, that Learning, and the understanding of Arts, and Tongues, howsoever gotten, in an ordinary, or an extraordinary, or by industry, it is from above, and a special gift of God; for so the Scripture faith: the Lord hath given me the tongue of the Learned, and therefore learning saith; Esa. 50. 4; is not to be slighted, nor these Lay-Preachers, that want it, to be regarded; because the Scripture cannot be understood, nor the Divine Mysteries well expressed, without a competent measure of Learning and Languages; even as the Apostles themselves could not well do it, until they received the same miraculously.

3. It doth in the second place make good my second Argument, and sufficiently prove these Lay Preachers to be one of the heads of Cerberus, and a special branch of this false Prophet here spoken of; because of their ignorance, and want of good literature to enable them to expound the Scriptures.

And neither of both these Arguments can be justly urged, and applied against the Roman Clergy, to prove them to be this false Prophet, as Junius charge the and our Presbyterianers, would have them to be; but, as the Fox, that being Roman hunted for his knavery, shewed a hare unto the hounds, that the dogs running after the hare, he might laugh in his sleeve, and passe away; so they, by making the people to believe, that the Priests and Jesuits are this false Prophet, do think that themselves may pass unperceived, and to be taken for the true Ministers of Jesus Christ. For, though materialists, they of Rome, may, as they do, Teach many points of false Doctrine, yet formalists, they cannot be laid to be this false Prophet, made & forms, as he is here described.

1. Because they are by a successive unbroken line, from the Apostles time, lawfully called and Ordained, by prayer, and the imposition of the hands of those that have the Lawfull Power and Authority to ordain them: none
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none dares, in that Church, intrude himselfe into any of these Sacred Functions, but such as are lawfully admitted into Holy Orders.

2. The works of those Clergymen do sufficiently demonstrate, they are no ignorant, but learned enough in all arts and sciences; if they had the grace to make a right use of their learning.

And here, before I passe from this point, you must know that we have now two sorts of Lay-Preachers.

1. One without any Ordination.
2. The other of a false Ordination.

False Ordination, that is done only by other Presbyters, without the Bishop; is no Ordination at all; no otherwise, then when my Lord Chancellor makes one a Justice of Peace, and that Justice of the Peace will presently take upon him to make others Justices of the Peace like himself; and you know the Authority of such second Justices, is of no validity, because the one had no power to give it, nor the other any right to use it; and so it is with those Presbyters, that are made only by the Presbyters, they are none other then mere Laicks.

3. The Independent another branch of the false Prophet.

1. Their Apostasy.
2. Their Perjury.
3. Their Hypocriftie.
4. The obliquity of all their actions.

1. They were with us, and as St. John faith, they went out from us, because they were not of us; for, if they had been of us, they would, no doubt, have continued with us; but, in the height of their pride they left their station; forsook their colors, and started aside like a broken bow. And fo

2. In apostatizing from that Profession, which they made at their Ordination, and denying their Bishops and Diocesans to be their Guides, and their Governors, they became perfurred, to break their faith, and to falsifie their Oath, which they made in the presence of God, and his Congregation, when they were ordained; for, when any one is to enter into the Holy Order of Priesthood, the Bishop demands of him, will you reverently obey your Ordinary, and
before this time not Discoversd.

and other chief Ministers, unto whom the Government and Charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments? and he that is to be admitted Priest, answereth: I will so do, the Lord being my helper, which is a promissory Oath, that requireth performance, and may no way be dispensed with, and violated at our pleasure; as that Learned Regius Professor of Oxford, Doctor Sanderson, in that excellent Book, De Juramento Promissorio, hath most amply declared unto us: and shall we think that they can be true Prophets to us, that have been false, and perjured to themselves? or shall we commit our soules to their care? body, that have perjured their own soules unto the Devill? or shall we not believe, that these, rather then the Roman Clergy, are this false Prophet.

For,

1. They have not refused to be subject and obedient to their Governors, nor stepped aside from their station, and therefore cannot be taxed with this Apostatia, that the Apostle ascribeth to the many Antichristis that were in his time.

2. They have not falsified their faith, and perjured themselves, in not performing their Oath, and observing their promise, which they made, when they entered into Sacred Orders; but to proceed.

3. For their hypocrisy, I leave it to the world to judge of it. And

4. For the obliquity of their actions, it is well observed by one, that in all their doings, they and their Prostites do imitate King Saul to a hair; or for first King Saul, without any respect or regard to the Office and Authority of the Priest, would presume to offer sacrifice, as afterwards Uzziah would have done; so the new Presbyters, though they cannot how that they have any authority, defensive from hand to hand from the Apostles, as all, and every true Presbyter ought to have; yet will they intrude themselves to do the offices of the Ministers of Christ.

2. Saul had an evil spirit, that could not abide any music, but would have killed David, when he played before him; so the Presbyterians cannot endure any Organs, or Music in the Worship of God.

3. Saul made no conscience of his Oaths, but through the vehemency of his Zeal, forsooth, to Gods Honour, he defpised the wisdom of his fore-fathers, and therefore he breaks the Oath that they made unto the Gibeonites, and would needs slay those harmless Gibeonites; and the whole Nation of the Jews must smart for his foolish rashnes, and his bloody act; so the Presbyterian, or Rump Parliament, and their Teachers the Presbyters, were such Zealots, and fo Holy, that they defpised the wisdom of our former Parliaments, and so brake their Oaths of their Allegiance and Supremacy to the King, and as I said before, of their obedience and subjection to the Bishops, and the Church of Christ, and slew the two Witnesses of God: and the whole Kingdom hath ever since smarret for the same.

4. Saul was a most malicious man, and as cruel as any one of those times, as you may read, how he persecuted and hunted after the life of David, with out any cause, and against all Reason; would have put his own, son Jonathan, to death; and did not the Presbyterian Parliament as maliciously hunt after the Kings life, and the Bishops, and abundance more of the Kings Party? let my Reader judge.

5. This goodly King, for Davids fake, caueth fourscore and five persons of the Lords Priests, that did wear a linnen Epheb, faith the Text, to be slain, and all that they had, to be destroyed: and did not the Prostites of these Presbyters, for King Charles his fake, because they were honest and faithfull unto their King, as he was loving, and like a Father unto them, run and ri- rate well-near as many Bishops, besides the Deanes, Prebends, and many more godly Ministers, that were Canonical, and wore the linnen Surplice; though they that hated the Surplice, escaped their brethrens fate, and were proteced and
and advanced by these Presbyters, as those that rejected the linen Ephod, were preferred by Saul; for it is most evident, that the Spirit of God would not have set down the garments of those Priests that were destroyed, but to intimate unto us, that some other false Priests, (that could no more abide the linen Ephod, then our Presbyters can now endure the white surplice,) were joyed with Saul, and whispered in his ears, against those that did wear the Ephod, as the Presbyterians did always ring in the ears of the Parliament men, against the wearers of these holy garments; otherwise it had been enough to say, that Saul had caufed to be slain, so many Priests of the Lord, without any further mention of wearing the linen Ephod: but the holy Ghost fetteth not down the least title to no purpose.

And, as they imitate this malicious King in their actions, so they are the disciples of railing Rabhcea in their Sermons, for letting pass those doctrines that derogate from the goodness, truth, and justice of God, they fluffe their Sermons with most unsavoury expressions, and ridiculous things in the ears of men, as a Presbyter Preacher in Chrits Church said, that bell was paved with Kings Crowns, and Bishops sculls: another said, that God might as rightly be said, to be the Author of sin, as of Monarchy; and a third said, that Monarchy was such a beast, as he would venture his life to fight against it: these, and the like were the doctrines of this beast; and yet now, who pretend to be more zealous to reduce our David to his throne, then these Presbyters? when as other men, knowing their doings, think it strange, they should have the impiudencie to look any King in the face.

And to justify what I say of these Presbyters, the chiefest branch of this false Prophet, as I will not refuse a pearle from a dung-hill, so I will not disdain to allledge the testimony of George Fox the younger, in the eleventh page of his book, whose copy was delivered into the hands of his Majesty, the fourth day of the fourth moneth, 1660. where he faith unto the King; if thou shouldst come in upon the account of the Presbyterians, or shou'dst refuse to bow to what they should set up, or not justify the covetousneffe of their Priests, there be several of them would be ready to serve thee as they did thy Fathers, and a little after he faith, how abominably have they done, deceitful, covetous Priests, acted in all these changes, i.e. which he had formerly spoken of.

Oh! it is hard to utter their deceit, who one while have prayed for a King and Parliament; and when they saw the King was like to fall, and no ways likely to maintain them, they turned against him, and prayed only for the Parliament, and afferted their authority, and cursed them that would not go out to help against the mighty; and shortly after, when Oliver Cromwell had turned out the Parliament, and set up himself, they cried him up and prayed for him, and many of them began to affert his authority to be just: and when he died, many of these Preachers began to address themselves to his Son, and fawned upon him, that he might provide for their God, which is their belly; and they appeared to be sorrowful for his Fathers death, and blasphemously termed him, the Light of their eyes, and the breath of their nostrils; and they told Richard, that God had left him to carry on that glorious work which His Father had begun; and some of these Preachers compared Ol. Cr. to be like unto Moses, and Rich like unto Jofhua, who should carry them into the promised land; and how soon did some of them turn to cry for a Parliament again, when the Army turned out Richard? and when George Booth made a rising, then they cried out against the Parliament, and began to curse such as would not go out against them: and when George Booth was taken, they petitioned to the Parliament to excuse themselves, and that they had no hand in the rising; and now they are for thee, O King, and if thou wilt believe them, thou art worthy to be deceived by them.

But, I should be overtitled, if I should relate unto you the abundant Blasphemies
before this time not Discovered.

blasphemies of their vile Doctrine, and obliquity for all the actions of these new Presbyterians, and their Professors; and therefore I will pass to those things that are here mentioned, and shew the description of this second beast, as the N.G. doth here set it down, and leave my Reader to judge, whether they be not all fulfilled, and every way applicable to our Presbyterians, to prove them, and none else, to be this false Prophet, here mentioned in this Book of the Revelation.

Where notwithstanding I would have you to observe that there are two sorts of the new and new Presbyterians: that is,

1. Rigidis, superbic & ambitiosi.
2. Moderati, molles & timidi.

1. The proud, ambitious and rigid Presbyters, that face at Westminster, like the Synedrion under Caphas, an Assembly of Divines, that chalked out the way for the rest to follow them in their extravagant and exorbitant courses, and these are the partes constitutiva, the chiefest, and the principal parts of this false Prophet.

2. The moderate, remiss and fearful Presbyters are such, as to preserve their livings, do unwillingly observe the Directory of the rigid Presbyters, that are here so amply described by the holy Ghost, and do in all things correspond, and are conformable to every point of the description of this two-bomded beast, as hereafter I shall shew unto you.

The feed of this beast, though begun to be sown, as the Apostle faith of the mystery of iniquity, by Simon Magus, Ebion, Cerinthus, Nicholas, and the of the of the beast was first sown in the Church of Great Britain, till now of late; indeed, when the godly professors of the Gospel in King Edward the sixt his time, and in the beginning of Queen Elizabeth's reign, began to sow good corn in the field of this our Church, and to make a reformation, and a rooting out of those weeds of superstition, that the Ministers of the said mystery had spread, and now began to discern among the wheat, then presently the envious man, super-senimavit Zizania, that is, the devil stirred up its feed-men, John Knox in Scotland, and Thomas Cartwrights in England, to mingle our wine with wormwood, and to scatter darnels and tares among our good wheat, whereby they infected very many with an epidemic, and most deadly disease, then termed Puritanismes the offspring of the old Caraburis, that is, a dissembling pharisaical purity, and pretended holiness, far excelling the rest of their brethren, both in life and doctrine, especially in the contentious refusall to subscribe, and to submit themselves to the established Liturgy, and the orderly observation of the discipline and Ceremonies of our Church; which they spared not most loudly and lewdly to bark against, and to call it the Laodicean, lukewarm Church; and the Governors and Upholders of all the good orders, uniformity, and discipline of this Church of Christ, they blushed not to style Papish Bishops and proud Prelates, and the Book of Common Prayer, (as if it had been the Turkish Alcoran) They persuaded the people to believe it was the English Masse-Book, and all the Ceremonies thereof of the rages of Rome: and so belched out their poison against our Church: And to what incalculable mischief this disease was like to grow, that wife and reverend Arch-Bishop Bancraft did foresee, and with all his might endeavoured to prevent, by discovering and publishing the same unto the world: so did worthy Doctor Whitgift before men, and so did Doctor Dav, Doctor Covell, Doctor Gardiner, Doctor Lown, Hutton, and Mr. Thomas Hutton, and many other godly and learned men laboured to unweave this beast his face, to shew his bosome, and the weakness of his reasons unto the weak, and seduced people.

But as the harlot said unto Socrates, ego tibi Socrates madidum profi, I do much excell thee, O Socrates, because I can sooner allure the youths of Athens, and intice far more of them to my house of lewdness, than thou canst with all thy rhetorick and eloquence; perwade to thy School of Philosophy;
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so these locales, and their Profelytes prevailed more with these that were such; as Socrates answer'd, the harlot her customers were, proclives ad malum, inclinable to be milled, and easily drawn to evil, as we are all by nature, then all the wise Governors, and grave Doctors of the Church could do to hind them; so that in a short space, notwithstanding the execution of Martin Mar-prelate, Ferry, and some others in Queen Elizabeth's dayes, which did a little stop their gallopping course, and the careful industry of King James to suppress these, yet multiplicatis sunt super numerum, they increas'd exceedingly, like the fregges and rats of Egypt, that do super-fatuare, begot young ones, before they be rid of their old brood; and then, being so multiplied, they that formerly pull'd in their horns like a snale, did begin in King Charles his time, to let up their horns on high, and to speak with a stiffe neck; and now to let their instruments, the discontented Nobility and Gentry, and their own seduced disciples on work, to bring their long-wished purposes to an end; for, as the soule worketh no corporall aet, but by the organs of his body; so these men, being spiritual men, could not themselves prevail to attain unto their ends, against the power of the King, but having so plentifully sown their seed among their Profelytes, and so well instructed the body that was their instrument, they can with their help produce the aet that they intended, and which they do suggest into the heads of the other beast, which is their body.

And therefore, as in every sinful aet, the soul, which is, adus primus corporis organici & causa alium secondorum, is more liable to judgment, and deserves more punishment then the body; so as I said before, this spiritual beast is far, the worst of the twain, and the worst of all other beasts that ever were; so bad, that I am no ways able to shew unto you the badness, and to display the wickednesse of this second beast; yet, as the Arian hereticks gave forth of themselves, that they only were the true Catholick Church of God, and these that were the members of the true Church indeed, they called Athenians, Ambrosians, Joannites; and as Nestorius being a pestilent heretick, covered himself notwithstanding the babdaegias, with the cloak or vail of the Catholick faith, faith Theodoret, so I know these men think themselves to be the only true servants, and the most faithful Ministers of Jesus Christ; but indeed, as David did worse then Joab in the murther of Uriah; and as the teacher of a man to sin, is worse then he that committs the sin, as the Serpent, that inticed the woman, to eat of the forbidden fruit, was worse then the woman; so this second beast, that seduced and taught the first beast, to do all or most of the evils and wickednesse that he did, is far worse then the first beast, that was but his instrument, to effect all those vile acts and mischiefs, whereof this second beast was the prime Author; instructor & infidgitor; and no marvell for as corruptio-optimi est pesima, and as Jeremy his sigges were either exceeding good, or extreme bad; so are the Preachers and teachers of men, either the best of men, and fo worthy of double honour, if with the true Prophets they go the right way to work, or else the worst of all men, and fo worthy of many stripes, if with this second beast and false Prophets, they go about to corrupt the truth, to seduce the people, and as Tertullian faith of the hereticks of his time, cum hoc fit negotium illis, non ethicon converterni, sed in nostris etvertendi, to labour more to overthrow us, then to build others in the faith of Christ; And as the Arian Prelates, and Preachers were more cruel, and greater percutors of the Orthodox, then either the heathen tyrants, or the Arian kings, that were but their instruments, and were indeed less bloody, and more conficentious then their teachers; so are these Presbyterians, and Independents, and Lay-Preachers, more proud and more cruel, and of less confidence, and leffe honesty, (as being the prime Authors, fomenters, and devilers of all villanies, miferies and mischiefs, that have been acted in these dominions, ever since they were hatched) then were the members of that long Parliament, as the sequelle of their description, and their actions here specified, will make it plain.
before this time not Discovred.

plaine, and the Author of the Last Will and Testament of Sir John Presbyter, in his Epitaph, that concludes too uncharitably, doth briefly paint them forth, saying,

Here lies Jacke Presbyter, void of all pity,
That ruin'd the Country, and fooled the City;
He turn'd Preaching to pratting, and telling of lies;
Cauf'd Jarses and Diflentions in all Families;
He invented new Oathes Rebellion to raise,
Deceiving the Commons, whilst on them he prey'd;
He made a new Creed, despised the old,
King, State, and Religion, by him bought and sold.
He four yeares consulti̇ed, and yet could not tell
The Parliament, the way Christ went into hell;
Resolved therein, he never could be,
Therefore in great haste he goes thither to see.

And I would to God they had the Grace to see the mischifies that they have done, and to repent, that they may not go thither.

But, lest I should condemn all alike, you must, as I said before, distribute the whole Classis of Presbyterians into these two parts.

1. The plaine, timide, unwilling and unskilfull Presbyterians in the plots and practises, and cunning devises of their Elder Brethren, and the other kind of Presbyterians; for, these like well of the Episcopeal Government, and could very willingly conform themselves to the former discipline of our Church; but for fear of want, and loss of Livings, they are unwillingly drawn to comply, though more moderately, with the rest of the Presbyterians, and these I love, and pitty, and as they are moderate men, so I would have all men moderate in their censures of them.

2. The rough, rigid, and proud polypragmaticall plotting Presbyterians, Where you that, for these causes and reasons, which I have set down in my resolution of Pilate, well nigh fifty yeares ago, have, and do start aside from their faith given, and from their duties, and obedience to the Governours, and Government of the Church, and with all their wits, wealth, power, and abilities, do strive and labour, rather to ruine the whole Church, and to bring all things to confusion, then to be overthrown in their opinions, and be brought to any subjection; their high minds cannot any ways bend, they are like oakes, not willows; and these are this second beast, whose wayes I hate with a perfect hatred, and think them well worthy our Saviours censures, to be beaten with many stripes; because they know their Masters mind, and do it not, and in that respect are far worse then the worst men that were in that long Parliament.

And here, I would have all men to observe, how these two beasts, the seven-headed, and the two horned beasts, do combine and unite themselves to effect all beasts combine their purposes, and joyne together band and heart, to allit each other in all themselves to their projects; whereby it appeareth most manifẹst, that the Great Antichrist gather, confitūeth of Tyrannizing Magistrates, and false Prophets, of a secular Authority, and a spiritual or Ecclesiasticall directory: all is but one grand Enemy of Christ, and one Army of the Dragon, though disposed by their Prince into two speciall Regiments.
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**CHAP. II.**

Why this second beast is said to be risen out of the earth; what is meant by the two horns of this beast, and the two things signified by them; what is it to speak like the Dragon. Of the wonders, or miracles of the Beast, all false, in respect of the four special causes of true miracles; and of the fire that this Beast bringeth down from Heaven, what it signifieth.

But now, having understood, who is meant, and to be understood by this second Beast, that is, as all Interpreters agree, the Preachers, and the Proclaimers of the goodness, and the piety of the Antichrist, which is conceived to be the Presbyterians, Independents, and Lay Preachers of the Long Parliament; we are to proceed to the description of this Beast, and his actions, both his words and his works, which will make the former Exposition, that he whom who he is, the more plain unto you.

For

1. He is said, verse 11, to be sprung out of the earth, that is, a Beast, risen out of the earth, that is, saith Junius, qui ab eis est beast tertium, id est, obscurum natura, & pedentem emergens ex obscurum saeculo, because those Ecclesiastical Prelates, (he means the Pope and his Cardinals) were sprung up, out of obscure rocks, mean parentage, and poore beginnings, and by little and little crept into the height, and highest step of all earthly dignity; and with him Mr. Mede almost agreeeth in words, as he doth in sense, saying, that he is sprung from the lowest condition, or rather, because he is sprung up secretly, without noise, like serpents out of the earth; which Exposition, though among so many Popes, some of them sprung from meaneparentage, as Sixtus V. was the son of a headsmen, Benedict 12. of a baker, Urban 4. of a shoemaker, and some others, so mean, that we know neither their surnames, nor their countries; yet can it not be applicable to the Roman Clergy, when, as I told you before, the men signified by the first Beast, that rose out of the Sea, that is, from the vulgar and common people, were of meaner estate, and of fairer birth, even the Roman Cardinals and Bishops were, whereas divers were Princes, even by birth, and the children of Nobles, of Princes, and of Kings, not only the Records of Spain, but also, to go no further, the Chronicles of our own Kingdom, do sufficiently testify; therefore I rather conceive, this beast is said to be risen out of the Earth, because their hearts and minds were like Demons, only earthly, glued to these vanities, and bewitched with the love of this present world, even as St. Paul faith, the first man is of the earth, earthly, and as is the earthly, such are they that are earthly; so are the men signified by this beast, earthly, and worldly, though of all others, they ought to have been, as they professed themselves to be, most heavenly; for to St. Paul tells Titus, that they teach things which they ought not; forสยure sake, and St. Peter faith, that through covetousness, they shall, with signed words, make Merchandize of you; and St. Jude faith, they ran greedily after the error of Balaam, that is, a reward, and St. Paul tells us plainly, that they which cause division and offences, contrary to the doctrine, which you have learned, serve not our Lord Jesus Christ, but their own belly, that is, to get the things of this world, to satisfies their fleshly lusts; but, for their earthliness, their covetousness, and injustice, in taking, and poaching their brethrens livings and livlihoods, it is so well known, that I need not speak of it, but only to say with St. Paul, thou that teachest another, not to steal, dost thou steal? thou that wouldst have thy Parishioners to be just, wilt thou be unjust? and take the bread out of thy brethrens mouth? take heed, how thou wilt answer this,
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at the last day. And I believe, that if the Assembly of Presbyters, and the rest of the Independant and Lay-Preachers, had not been very worldly, and most earthly minded, ambitious of greatness, and desirous to be wealthy, and to have the bosses, to bear rule, and to be, as the Scribes and Pharisees coveted to be, great among the people, they would never have caused such division and offences in our Church, contrary to the Doctrine that we learned, and contrary to all the established Laws of this Land: and they would never have disdain'd to be Commonly subject to their Diocesan Bishops, and so make shipwreck of their faith and a good Conscience, and through their pride, that aspired to be free Masters, and no less then a Pope in every Parish, and through covetousness, and hope to share the Episcopal Revenues among themselves, so eagerly to have proceeded, to deface the most Glorious National Church that was on Earth.

And, as the Apostle bids us, to mark them that cause division and offences, as he did himselfe by name, marke, and made known unto the people, Hymenæus and Philetus, and Alexander the copper smith, and as St. John marked Diotrephes, and our Saviour Christ the Scribes and Pharisees, that the people must shun them, as they are commanded; so I could name to you, such Presbyterians, that are so earthly, so worldly, so covetous, and such extortioners, if printed books say true of them, as would make men wonder, that any Christians should be such; but, I love not to throw dirt in any particular mans face, only in the Presbytery. I let you know, that I conceive this to be the meaning of the rising of this beast out of the earth, that he is earthly minded, as in generall, I say, and am sure of it, the Presbyterians are.

Then secondly, it is said in the same v. 18. that this Beast had **two horns**, two horns, like a Lambe, or like unto the Lamb; and that is, the Lambe, which was spoken of in the eighth a. And these two horns, saith Grotius, do signify the chalilis, and the abstinence of Apollonius, and the rest of the Magicians; by which verses, so greatly commended by the Christians, they made themselves most acceptable unto them; but, while Grotius applyeth this Prophefie to Domitian and Apollonius, as he doth the other of St. Paul, 2 Thes. 2. to Caius, and to Simon Magus, he makes the Apostles to Prophefie of things already done, and extending themselves no further then their own time, which is contrary to the fóence of all Expositors, and cannot properly be said to be Prophefies, as I shewed to you before. They that mistake this Beast, and take him for the Pope, do likewise mistake these horns, for the two fold sword, the Temporal and the Spiritual Power of the Pope. Acosta faith they are insignia sacrae, the ensignes of the Episcopal Autbus desem Dignity, that was expressed by their Miter, which seemed like Moses his por. nouif. L. a. horns, that were but the radiant beames of Glory, which, like the sun-beames, reflected from his face and forehead, when he descended from the Mountain, where he had been in conference with Almighty God: and this dignity by this Beast assumed to himselfe, which was only peculiar to the Episcopal Dignities.

And did not the Assembly of Divines at Westminster, and every one of the Presbyterians, arrogate, and challenge this Dignity unto himselfe, when he refused to be subject, and to be directed by his Diocesan; and with the He quick Aerus, did stilely maintain, that there was no difference in Gods word, between a Presbyter and a Bishop? yes; their own writings, and the whole Kingdom are sufficient witnesses of this truth; yes, they affected indeed far more than the Episcopal Power, as it hath been fully shewed in the Diurnalls, and the weekly intelligence of the Parliament; and as King James found it in Scotland, and the Independants and Lay-Preachers shall finde it to their cost, if ever the Presbyterian Government should be established. But,

Mr. Mede faith, that by these two horns, we may understand the Power of binding and loosing, which Christ left to his Apostles, and to their Successors here.
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The great Antichrist Revealed,

Chapter 3:7.

Revelat. 3:7.

The great Antichrist Revealed,

Chapter 3:7.

Revelat. 3:7.

The great Antichrist Revealed,

Chapter 3:7.

Revelat. 3:7.

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before this time not Discove... 31

And when the Churches were converted, these graces determined, and ceased with the Apostles.

2. The other was ordinary, which was requisite for the instructing, guiding, and ruling of the Church, so long as the Church should continue, till Christ which were should come to judgement.

And these graces, that were thus requisite for the continuance of the Church in the service of God, were likewise of two sorts.

1. Common to the Apostles and Presbyters, and Deacons, as reading the Scriptures, preaching, or expounding the word, administering the Sacraments, provision for the poor, and other like christian duties.

2. Proper, which the Apostles referred unto themselves, and to the Bishop, shops that were to be their successors, to guide and to govern the Church which consist after them. And this proper qualification of the Apostles, which they ed in two left as peculiar to the Bishops, that were to succeed the Apostles, was, and is likewise two-fold.

Ordination of Presbyters and Deacons, to read the word, and to preach, and to administer the Sacraments, and to do all the other common duties of the Church.

Jurisdiction, in conferring those that were refractory, and walked disorderly in the Church; and this Ecclesiastical authority of the Bishop is either

1. The lesser, which is a debarring of the offender from the Lord's Supper. And therefore

2. The greater, which was by such an excommunication, as excluded the offender quite from the Church, and was not received into it, until he had satisfied the Church by his confession of his fault, and repentance shewed for the scandal he had given.

Now such is the pride and ambition of every Presbyterian, that he would have nothing left proper unto the Bishop, but that all must be common as well to him as to the Bishop; he cannot endure to be excluded or debarred from anything, but cryeth out, as Corah, Dathan, and Abiram did against Moses and Aaron, that the Bishops take too much upon them; And therefore

1. They usurp and assume unto themselves the office of ordination, and do make Priests themselves; the which boldness of theirs, I intend not to stand now to confute; but do assure the people, that the Priests of their making have no better calling nor authority to enter upon that sacred function, then he, that is made a Judge, or a Justice of Peace to rule the country, by a company of highway thieves, and robbers; and the Lay-preachers, be they what they will, husband-men or trades-men, Taylors, Shoemakers or Weavers, or the like; may as lawfully, and perhaps more blamelessly, do all the service of the Church, as any of them that have their ordination from the new Presbyterians.

2. They usurp the jurisdiction over the Church, as well as the ordination of the Priests unto themselves; and they are more rigid in their censures, that are also more illegally done, then either Bishop or Pope, who exercised their discipline and censures in open Court, in forma juris, and secundum allegata & probatas: when the Presbyterians do it secundum beneplacitum, as it seemeth good in their own eyes, because they have the discerning spirit, to know who are worthy to be received, and who ought to be excluded both from Christ, and from the Church of Christ.

And yet I do not wonder so much, that the Presbyterians should be so ambitious, to lay hold of this authority, as I do admire that the people should exceed the type to fulness, as to hate us for telling the truth unto them for their own benefit, and shewing the other mens iniquity.

But I remember a story that Sir Thomas More tells us of two famous Philosophers,
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lophers, that by their great skill in astronomy, forefaw that at such a constellation, there would fall such a flower of pestiferous rain upon the earth, that all the men, which escaped not the drops of that rain, should presently prove frantic, and be distracted of their fences; whereupon those Philosophers concluded, that they would hide themselves in a Cave, until that flower was passed over, and so they did; and all things succeeded as they expected; for when they came out of their hole, where they were hidden, they found all the people, like mad-men, playing the Anticks; and therefore they being sober, thought to do them good by advising them to leave their fooleries and to follow after sobriety; but the mad people told the Philosophers, that they themselves were mad, and they would take a course with them, for saying, that they were out of their wits, and knew not what they did; and so they laid hold on the Philosophers and beat them, and they had much ado to escape from these mad people with their lives; this was the reward they had for their well-wishes, and desire to do those mad people good; to guide them and to direct them in the right courses.

I wish it may not be so with us, that the people prove not themselves like those upon whom that fatal shower descended; and that they would deal with us, for telling the truth of those men doing for their good, as those mad men did with those Philosophers. And I would the people, that are so affected to the Presbyterian government, would consider, whether it be as easy to find ten thousand wise and sober moderate men, as to finde out ten. The Kings and Emperours heretofore were very careful to make choice of the best and wisest men, that they could find, to put these offices, and the government of the Churches into their hands, and they thought it well, in such a kingdom, as this of England, if they found 26 men, that with the help and advice of their brethren, their Deans and Prebends were sufficient to govern the Churches so wisely and so orderly as they ought to do it; and do you think it is as easy, to finde 6000 men, that are fit to doe? that you may place a Bishop in every Parish? I think you will fail; and your selves, at last will see your own folly, and smart for your miskarking, when every Parish Priest will be as imperious over you, as Hildebrand was over Henry the fourth. But

2. Touching the working of strange miracles, we say it was a great miracle, that Elias did to raise the dead child of the widow of Sarepta; and a great miracle that Saint Peter did, to raise Dorcas, an old widow, that was dead, to life again; and it was a greater miracle that Christ did, to raise Lazarus out of his grave, when he had been dead four days. And yet besides their many meaner miracles, those Presbyters say they do, they pretend, if you will believe them, to do things that are far more miraculous, and greater wonders then any of these, or them either, that Moses or Elias, or any other of all the Prophets or Apostles ever did; for we are sure, that neither of all those, either did, or could raise a foule dead in trespasses and sins, to the life of graces but this, being as it were a new creation, it must be left alone to God, for ever, whose proper work it is, to create a new heart, and to renew a right spirit within us yet this be not, and the disciples of this false Prophet do boast and brag unto the people, of the multitude of Saints, that they have been gotten to God; when as indeed, they have of late seduced them to be as false, and as rebellious as themselves. And so, one of them asked me, where were the Scales of our Apostleship, the signes and evidences of our Bishops and Prelatical men ministry? how many souls had they converted unto God? and where were those converts, whereby they might approve themselves unto the people, to be the true Minifiers of God, as they could do, by the confession of their Prolesytes? and I answered, that I feared their converts were but perverted, and that I conceived it was not in mens power to convert souls, when as the Prophet cryeth, who hath believed our report? and again, all day long have I stretched forth my hands unto a disobedient and a gainsaying people.
before this time not Discovered.

And therefore their wonderful brags of converting souls, are but lying wonders, not to be regarded by any man that regards the truth: and these bornes are not the horns of the Lamb, but ungodly horns, and the horns of the ungodly; which, as the Prophet faith, shall be broken by the Lord, all to pieces.

Or else thefe two bornes, as Cornelius a Lapide faith, to whom I subcribe, may signify the two testaments, which are Sola & ornamenta Christi, the strength and ornament of Christ, and the language of the lamb, which bring men to believe in Christ, rather than then all the miracles of Christ; for, as Torres out of christian faith, non idcirco ad nobis creditur Christus, quia miraculosa sunt, sed quia visimus se esse omnia quae nobis annuntiata sunt vaticinios prophetarum, Christus is not therefore believed by us, because he wrought miracles (which Vespasian did, and the idolaters of China do, and the false Prophets, by our Saviours testimony, may do,) but because we have seen all things accomplished, which were foretold us of him by the Prophets: And the beast layeth claim to these bornes, and fo of all the Preachers, and Prophets, Papists or Protestants, it is well known that none pretend more love, and more right to these bornes, then the Presbyterians, and the Independant and Lay-Preachers doe; for they reject all other learning, and all authorities, of Counsells, Fathers, Poets, Orators, Histories, and all other Books, and will allow of nothing but the pure book of the holy Scriptures; they will have none other bornes but these, which they say, are the bornes of our Lamb, and no Christian will deny them to be so, nor gainsay the strength and authority of these bornes.

And yet, as A Lapide rightly observeth, as I told you before of it, this beast is said to have, not the two horns of the Lamb, but two horns as in other versions; like to the bornes of the Lamb and every Sophister can tell you, that nonum simile Cornel a lapide ideam, which only is like a thing, is not the thing: and therefore though they try out with the false Prophets of the Jewes, as Dominique loquum est, the mouth of the Lord hath spoken it, for they preach nothing but Gospel, and the pure Scriptures of the two Testaments; and it is we, and not they, if you believe them, that run to the puddles of humane authorities; yet in very deed, it is no such matter; for the holy Ghost, that best understandeth, both the language of the Lamb, and of this beast, tells us plainly in the very next words, that although their bornes be like the bornes of the Lamb, yet in truth, nomen as Sponsae, the beast speaketh like the Dragon; that is, though their words are pretende to be the words of Christ, yet, that which they aim at, to effect, are the plots of the Dragon; and I beseech you mark it, first beast had a mouth like the Dragon, and second beast like the dragon; and why so? because the first spake Magnalia, great and glorious things, what would they not do, if they might have what they desired? fo you may remember, what fair promises the Parliament made unto the King; and the second spake mendacia, lies, and falsehood, which is the first language of the old Serpent, the devil, who is a liar from the beginning, and the father of lies, faith our Saviour, Joh. 8. and John 8. fo is the false Prophet; and as the Dragon cloathed his lyes with fair speeches,
and large promises, saying, you shall be like God, knowing good and evil; so the Apostle tells us, these false teachers, that make divisions in the Church, and Rebellions in the Common-Wealth, and diffentions among neighbours, do with good words and faire speeches deceive the hearts of the simple; and what are those good words, but the very words of the Holy Scriptures, then which, no words can be better; yet St. Peter tells us, the Scriptures may be wrested, abused, and misapplied, as the Devil did to Christ: and so do the false Prophets; for, seeing they come in sheep's clothing, it behoves them to bring nothing but good words; even the most blessed words of the Holy Scriptures in their mouths; but, as Trenmus speaketh, adaptare impietas ca, que bona dixat sanc, iis quae male adiumenta sunt ab ipsis; they are always striving to fit those things, which are well spoken in the Scriptures, to what they have misinvented; so did the Valentinians, to establish their thirty couples of Gods and Goddesies; so did the Arians, to deny the Divinity of Christ; so do the Papists, to justify their Purgatory; and so this Beast, the Presbyterians, and their Disciples do, to uphold all the wicked Tenents that they have invented; to oppose their King, to expell their Bishops, and to extirpate our Liturgy, and service of the Church, out of the Church; and to spread many other points of their desperate Doctrine, as, to worship the first beast, which cannot be applied to the Pope and his Cardinals, that say, the Temporal Sword is, and ought to be, subject to the Spiritual, as Buxius, Hostiensis & Bellarmine, and the rest of that Church do avouch; and I shewed you before, how this false Prophet, the Presbyterians, Independents, and Lay-Preachers, did all that they asked by the Authority, and under the Power of the Parliament; and therefore they preached, and persuaded all men, especially the inhabitants of the earth, as the holy Apostle, that all such as were as earthly, and as worldly minded as themselves, to adhere and to assist the Parliament against the King and his Party, which is just, as is the worshipping of the first beast, that is, the temporal state, and which is, and hath been always the property and practice of all false Prophets, to shelter themselves, as the Arians did under Constantius, and to further their Projects under the wings of their powerful Protectors, whom they do therefore magnifie, and persuade all others to worship them, that they might thereby effect their own wicked deeds, and be secured from the Power of the Church. Then,

3. It is said v. 12. that this two burned beast exerciseth inuo education, all the Power of the first beast, or rather all the Authority, which isoria doth more properly dignifie; and he causeth the earth, and them that dwell therein, to worship the first beast, which cannot be applied to the Pope and his Cardinals, that say, the Temporal Sword is, and ought to be, subject to the Spiritual, as Buxius, Hostiensis & Bellarmine, and the rest of that Church do avouch; and I shewed you before, how this false Prophet, the Presbyterians, Independents, and Lay-Preachers, did all that they asked by the Authority, and under the Power of the Parliament; and therefore they preached, and persuaded all men, especially the inhabitants of the earth, as the holy Apostle, that all such as were as earthly, and as worldly minded as themselves, to adhere and to assist the Parliament against the King and his Party, which is just, as is the worshipping of the first beast, that is, the temporal state, and which is, and hath been always the property and practice of all false Prophets, to shelter themselves, as the Arians did under Constantius, and to further their Projects under the wings of their powerful Protectors, whom they do therefore magnifie, and persuade all others to worship them, that they might thereby effect their own wicked deeds, and be secured from the Power of the Church. Then,
ing protected and furthered by the Power and strength of the first beast, they did thereby great wonders; and so St. Paul faith, the Antichrift should 2 Thes. 2, come, *saturae miraeque visae*, with signify, and signify wonders; and our Saviour faith, the false Christ and Prophets that are the followers and promoters of the Antichrist, should arise, *et de notis ec- gavia, mira, miracula futura*, and prodigia, point should shew great signs and wonders; whereby you may see, that both the supernatural signs and his instruments, the Antichrist, the false Prophet, and the whole troop of his disciples, shall pretend to shew signs and wonders, to deceive the people; and the signs that they shew are just like the signs, that Judas he, de nostis ex- gave unto his followers, a kisst, which is a pretence of love, and great alike, & 14, kindness; but it was both destructive to Christ, and deceiving to the followers of Christ; so the beast, and the false Prophet do kiss those their Professors, with good words, and faire promises, whom they intend to allure to foule sins, and to betray them to evil enemies; and so the people are thereby de- ceived, and the Church of Christ destroyed.

But then, a wonder, which the false Prophets are said by Christ to do, is a degree beyond other, a sign; for signs are but *proa mira, some strange accidents, and things done within the sphere of nature, but vicera, wonders, (which some conceive to be derived *vitiv vis*, that signified to terrifie, because they strike amazement in the beholders, as things that do far exceed the reach of nature, or the second causes) are things of a higher straine, *quaque omnium naturalium causarum et creaturarum visus excesserant*, which do exceed the strength of all natural causes, and the Power of all the creatures; and so there must be a supernatural Power, and a Divine virtue to effect them; And such wonders this beast would pretend to do; and not only this beast, but many other false Prophets, would pretend to do the same: as I said before; for so the Friars, and the Nuns, of the Roman Church, have filled the world with such pretended miracles, as could not be done without Divine strength, whereof you may see divers of them in Texedas miracles unmasked, and especially those of Mary, of the visitation, prior of the Monastery of the Annunciation in Lisbon.

But you will say, the Presbyterians pretend not to do any such miracles; and therefore they cannot be this false Prophet, nor can they be justly charg- ed for such doings.

I Answer, that the deceits and fallacies of the pretenders to do miracles, have been so sufficiently discovered by St. Augustine, St. Chrysostom, and others of the ancient Fathers, and specially by our learned Protestants, that have displayed the counterfeit miracles of the Roman Church, and the jug- gling tricks of the Nuns and Friars, that the Presbyterians have so much wit, *unde mira, demum, not to pretend to work miracles; yet they will tell you of rare Echtha, such things, that the Parliament and themselves have done, which, if done, The Parallelim, as they say, are greater miracles, then any of the pretended miracles of the false Friars; for, the doings of the Parliament, slaying the Witses, changing the Times, altering the Laws, stripping the Church of her Revenues, subduing all Opposers; and the Pretensions of the false Prophet, that Presbyterians, and the Independents, and Lay-Preachers, to convert souls, to make Saints, to make fire to come down from heaven, to pull down the Antichrist, to overthrow the whore of Babylon, to reduce all the Tribes of Israel to the Sheepefild of Christ, as they hope to do, and the like visions, strange things, seeming to all the people, to surpass all human reach, and not to be done; but by the finger, and special provision of God, which they plainly Preach so to be, terrify, greater unto their hearers, must needs be conceived to be greater wonders; and so accordingly (as great miracles, and cles of the strange wonders are wont to do) these very things, have wrought such an admi- ration and amazement among the people, that they were very easily deceived, by the means of these things, that were indeed, but as the Apostle faith.
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the miracles of the Antichrist should be, 

That the wonders of the Presbyterians are all lying wonders. 

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Bellarmin doth. Pontiff. i. 3.

Corn Alas, in b. loc.

Govern, in 2 Thel. 2.

The differences between true miracles and false.

1. Difference.

1. Whereas the end of a true miracle, and the proper use of it is to confirm, and justify an extraordinary calling, and the truth of the Doctrine of that they are so called, as Elias, and the Apostles did, and the Pharisees requested of Christ to do the like, to shew them a sign from Heaven, to justify his extraordinary Office; the end of Antichrist his wonders, and of this false Prophet, is not to justify their extraordinary calling, which they do not challenge, lest that should discover them, but to deceive the people, and to cause them into a compliance with them in their wicked ways; and to that end, faith Germain, the man of sin, Utter, sapiens verborum, will be as eloquent as Demosthenes, and his talk will be like a Saint, to persuade the people to adhere unto him; and he useth simulation virtutum, a dissimulation of much virtue, as he in the life and conversation, seeming as courteous as Titus, the son of Vespasian, and as Religious as St. Antony, or Mark the Eremite; he will also use the Testimony of the Scripture, and Preach, and allege Scripture, as readily, as the Devil did to Christ; and he will pretend to do, signs, strange things, and to make large promises of Preferments to his adherents, as, blessings here, and happiness hereafter, if they follow him and his ways; and all this he useth but to deceive the people, and to inveigle them to be his Proselytes; and if neither of these things, nor all these can do the deed, then as the King of terror, he will roar out his threatings and persecutions like a Lion, no less then hell and damnation remaineth for them; and are not the doings of our Presbyterians just thus? as if Gorran had been alive, to have seen them, he doth so lively, and so punctually describe them under the person of the man of sin.

2. Difference.

2. Whereas true miracles are done, by the help and operation of God's Spirit, as Nicodemus faith to Christ, man can do those things which thou doest, except God be with him; the lying miracles of the beast, and the wonders of the false Prophet, are done by the helpe of the Devil, as the Holy Ghost faith, the Dragon gave him his Power, and his Seat, and great Authority, whereby they were furthered, and enabled, to do those great things, and wonders that they did; and St. Cyril affirmeth, antichristum esse magum, & veneficii, & malis artibus instruximus, the Antichrist to be a Magician, and most expert in all kinds of witcheries, and wicked arts; I know not, whether any of the Long Parliament were such or no, though many men suspected them to be such; but, I have often heard, that those enthusiasts, that were Presbyterians, and Lay-Preachers, pretended Revelations from God, which were indeed the delusions of the devil, and as the Apostle faith, string delusions.

3. Difference.

3. Whereas true miracles are really the things that they seem to be; these wonders of the beast, and his followers, the pretended doings of our Presbyterians, videtur, et non sunt, are but phantasmes and illusions, and a kind of seeming to be, what they are not; and therefore Bellarmine well observeth, out of Arethas, this beast is said to do his wonders, in the sight of men; that is, so appearing to men, whose sight and judgement are thereby deceived; for that they do nothing, of what they pretend and seem to do: but, the things that they do, are no such things indeed, in the sight of God.

4. Difference.

4. Whereas true miracles do exceed all natural causes, tam occultas quam manifestas, as well the hidden secrets of nature, as those causes that are known to us, and are done only by the hand and Power of God; and therefore they are wonders, and not only in the sight of men, but also in the sight of Angells and Devils; the wonders of the Antichrist, and his adherents, the Presbyterians, and Lay-Preachers, have all of them their natural causes, though they
they be hidden from the sight and understanding of the people; as the
victories of the beaft, and his success, are obtained meerely by his subtle
tricks, his cunning carriage of the war, and the desperate valour of his fol-
diers; God giveth them leave to to prevail over the pufiilanimity, and security
of his children that offendeth him; and they are not obtained by the imme-
diate hand of God’s active Power, and a miraculous effecting Providence from
heaven, as the beaft pretendeth, and do desperately blaspheme God, in mak-
ing him the author of all his bloody cruelties, and the shedding of all the
innocent blood that was spilt, which can no ways stand, either with the Presbyterians, to
goodness, or justice of God; and the Presbyterians winning of so many simple
men to follow after them, and to become their disciples, to believe their erro-
nious heresies, and damnable positions, it is to be ascribed to their sedulity,
vehemency, and good oratory, where with Eischines, Demosthenes, and Cicero,
perfwaded their Auditors to follow them, and not to the powerful work-
ing of God’s Holy Spirit, who, though for their sins, he permiteth the simple
people to believe strong delusions, and to be misled into most damnable conclu-
sions by this beaft, yet he never worketh, and leadeth them into the
same.

And therefore, what Vulteius Remonfis faith of some Francifcan Monkes,
that played many jugling tricks in Orleans, Anno 1534. the fame may be
rightly applied to these Presbyterians.

Cum clamat larvas furiofa catena lemm
Infectare suam nodice dieque dominam;
Res vera est; falsa larvati denique fratri,
Quos velis faustus prodigiosa factis,
Sunt leumere, larvae, furia, vulpesque lupique,
Quos infellent vitis sequamque dominam.

Which I may very well thus translat.

When Presbyters do cry, that selfme and herefie
Do poyle the Church of Chrift;
The thing is true; for so thefe Saints in new
Are furious Fiends, the limbs of Antichrift,
That with their Lies and Herefies, given in a golden Cup,
Have poysoned all the whole Flock of Chrift.

And fo themselves are the Mifchief that have spoyled all things, both in the
Church and Common-wealth.

But though all the wonders and workings of this falf Prophet be but lying
wonders, and no truth in them; yet hereby he deceiveth the people, and especially when, as the Holy Ghost fayth, He maketh fire to come
down from heaven on the earth: Touching which fire, we must not understand
it to be such a fire as Elias brought down, to confume the two fifty men that
the King sent to fetch him; nor such a fire as by his prayers came down to
confume the Sacrifice upon Mount Carmel; because those fires were true;
and truly miraculously brought down by the Prophet: when as the fire
that this falf Prophet pretendeth to bring down, is no fuch thing: neither must
we take it for such a fire, as Pelinfratus fayth, Apollonius Tyaneus fetched down
from Heaven, in the sight of many people; because this was some elfe-fire
that he procured to appear, as the falf of a Meteor, by the help and procure-
ment of the Devil: when as this falf Prophet pretendeth not to bring down
any fuch a fire; neither yet can I vryal it should be taken, as Mr. Mede and
others of our late Writers do expound it; for the lightnings and thunders
of

What is here meant by the fire, that the beaft maketh
fires, and truly miraculously brought down by the Prophet: when as the fire
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others of our late Writers do expound it; for the lightnings and thunders
of
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of the Popes Bulls and Excommunication, against those that submit not
to themselves to him and to his Decrees: because, as I shewed to you be-
fore, the Pope and his Cardinals cannot be understood by this false Pro-
phet.

But I take it as a proverbial Hyperbole, for the application of that which
was said before, That this Beast doth great wonders; so that he maketh fire
to come down from Heaven: because the Jews do commonly attribute so much
to the miraculous fire of Elias, that they use for all wonderful works, prover-
bially to say, He bringeth down fire from heaven, saith Graferus: Or else it
must be taken, as I rather conceive, in that sense as our Saviour taketh it.

The parallel.
The fire that
Christ came to
send on earth,
the Beast pre-
tendeth to
bring from
heaven.

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was said before, That this Beast doth great wonders; so that he maketh fire
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bially to say, He bringeth down fire from heaven, saith Graferus: Or else it
must be taken, as I rather conceive, in that sense as our Saviour taketh it,
when he saith, I came to send fire upon the earth: because this Prophet
would seem to imitate Christ, and to do all the things that he should do, and can
so do, as Christ did; and therefore he pretendeth to bring the same fire that
Christ brought down, and that is, the fire of zeal, and a most ardent affection
to Christ, and to the truth of his Religion: and this fire the Presbyterians
and the Independant and Lay-preachers pretend to bring down from heaven
to the earth, above all other men whatsoever: but in very deed, this fire of
thers is but an ignis fatius, a deceitful fire, and their seeming zeal, as well as
all the rest of their doings, is but as the Apostle saith, a lying-wonder; for the
true fire that these men do bring, is of another kind, from another place,
and to another end; and that is, the fire of hatred and persecution, which
they bring from Hell, and not from Heaven, and they bring it into the Church,
and upon the true Members of Christ, and not on the earth: but this their fire
is not to be understood in this place.

1. Reason.
1. Because the Holy Ghost saith, The Beast bringeth the fire upon the earth;
that is, the earthly minded men, whom only he persuade to worship the Beast,
and to adhere unto him, as being deceived by his false wonders: and this he
doeth by the fiery zeal of God's worship, which he pretends to bring unto them:
and the persecution of the Beast is against the Saints, and not against these
earthly men, that by the sight of this fire, are persuaded to serve and assist
the beast, and to afflict the Saints.

2. Because it is immediately said, that hereby he deceiveth them that dwell
on the earth: that is as I sayd, the earthly and worldly minded men; for the
true Saints he deceiveth not, but he deceiveth them that dwell on the earth,
and they worship the beast, and assist him and adhere unto him; as being indu-
ced and beguiled through the counterfeit and disguised zeal of the false Pro-
phet; and the Sight of persecution, from them that profess themselves Divines,
could no more deceive the Beholders, and cause them to worship the beast,
than the persecutions of the Heathens deceived the people, that saw the Primi-
tive Martyrs suffer for the faith of Christ: when as that sight converted
many of the Pagans to become Christians, as Sosamen writeth, and could do no
more then terrify the fearful from christianity, but never deceive any, to think
well of the Persecutors, or ill of the persecuted: but the dissembling zeal of
hypocrites hath deceived many good men; and therefore much sooner could
the fiery zeal of this false Prophet deceive the carnal and earthly men, and
make them believe such zealots Professors, to be none other then heavenly
Saints.

And as this fire cannot be taken for the fiery persecution of the Saints; so
no more can it signify those false pretences, the lying wonders, and the juggling
tricks of the Romish Priests and Friars, which Junius saith, they used, to jus-
tifie their Doctrine of Purgatory, Indulgences, Transubstantiation, and other
like Popish Trumperies, whereof you may finde more in their Legends, in Vin-
centius his Speculum historiale, and some in Stapleton's moral Promptuariu,
and in divers others: because these fiery Meteors, or rather sulphurous fire, and
sainted wonders from the Souls in Purgatory, and those lying tables of their
Images sweating blood, and their wonderful Narratives of their Saints Re-
liges, and the Revelations of S. Bridget, and the like holy Matrons, do bear
before this time not Discovered.

no Analogy or correspondence with fire from heaven: when as all such prodigies, either of the Magicians, or of the idolatrous Priests of the Gentiles, and so the saigned miracles of the Roman Clergy are well known, not only by the learned, but even by all rational men, to be all, framed and forged upon the Devils Anvil, and do spring from Hell, and not from Heaven; as all the best Papists do confess: but the fiery zeal which the Presbyterian beast pretend to have to Christ, to his Religion, to the propagation of his Gospel, and to the pure worshipping of God above all other Saints of God, may without any absurdity, and without incongruity be said, and may be thought to be fire from Heaven; because such a zeal, if they truly had it, as they pretend, could spring from no place else, and from no other Fountain, than from the Spirit of God: and this fire of such a zeal, the false Prophet pretendeth to make it to come down from Heaven on the earth; that is, on the earthly, carnal, and worldly men, to make them their Profites, and so to come to external happiness: and by their persuasion and the opinion that the people have of this fire, and this their zeal, they are the sooner and the more easily deceived, to become followers of their pernicious ways, and to be the Aflilliants of the first beast.

Out of all which that I have shewed of their blasphemy against God, and their tyranny over the Consciences of men, which is every way far worse than tyrannizing over their bodies, it is apparent;

1. That although the Tenets of the Church of Rome, touching Purgatory, praying to Saints, and adoration of Images, and the like stuff, be very frivulous and fantastical; yet none of all the Doctrines of the Romish Church is so scandalous, and so derogatory from the justice, truth, goodness, and mercy of God, as are the Doctrines which thefe Presbyterians, Independents and Lay-preachers do preach, and publish in Print, concerning Original Sin, the cause of evil, Free-will, and the absolute irrespective Decree of God, touching Election and Reprobation, and other the like points depending hereupon, without any just distinction or expression of the fore-fight and knowledge of God, which is so fully and so excellently set down by Doctor Stern, in his learned Discourse, De medela animi, and by divers others.

2. That although the Pope by his usurped authority hath much tyrannized over Gods Saints; yet neither the Bishops Court here with us, nor yet the Court of Rome hath ever exercised such an absolute power, and domining the Authority over the consciences of Christians, as this false Prophet useth to do; for neither of the forefaid Courts did ever Excommunicate any member of the Church, but either for apparent contumacy, and a wilfull contempt of the Power and Authority of the Church; or upon the proofes of two or three witnesses at the least, of such crimes, as were most scandalous unto the people of God; and yet every petty Priest of our Presbyterian, either upon his own malicious discontent, or some other private dislike to his neighbor, will debar him from the Blessed Sacrament, and exclude him from the Body and Blood of Christ, and so cut him off, as a rotten member, from his Saviour, (that doth so lovingly invite him to come unto him) and deliver him unto Satan, as a lively limb, to be tormented for ever. And what is this discriminating of the fore from the goate, this admitting of whom we like, to be of our Church, and refusing whom we hate, or disallow, to any Society, or fellowship with the faithful? Is it any other thing, then to sit in the Temple of God as God doeth, and every one of them shewing himselfe, that he is God, when he takes upon him to do the proper work of God, to distinguish the reprobate from the Elect, the vile from the precious, and that, have not on their wedding garments, from them that had them on, which the true invitors of Christ his guests durft not presume to do, untill the Master of the Feast came himselfe to see his guests, and to turn
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turne him out, that had not on his wedding garment; how then dare every Presbyter do the same? Is not this to have a Pope in every Parish? and, whether is it better to have one Pope, or a thousand Popes, and every one of them more tyrannizing over their Flock, then the Pope of Rome?

And therefore, if these Presbyterians, Independants, and Lay-Preachers, that gather Churches unto themselves, out of the Church of Christ, and exclude many true members of Christ, from the Communion of Christ, be not the false Prophet, that hath two horns, like the Lamb; but do speak like the Dragon, I know not who can be the true Prophet of Jesus Christ.

But, If you look into the translation of Gralle, that was made in vindication of Vedelius, to answer Apollonium, and his Wallacian Classis, which are the Transmarine Presbyterians, you shall see, if that Author proves them not to be all Popes, in every point; but the ignorant people are not yet acquainted with them; for, he demanded, if their pride and arrogancy, as is seen in the Wallacian Classis, be settled in their Classis, how much will the world be eased of the Roman Antichrist, that is the Pope; because they are such birds, so like the Rome Pope, that they deservedly fall into Ape's fable of the Cuckowe, which asked the rest of the birds, why they did all fly about him, and pecke at him, as if he were a hawk; that did often molest them; whereas he was a weake, and feeble bird, that neither did, nor wist them any hurt at all? to whom the birds answered, they did it, because that in his feathers he was so like an hawk, that they were afraid, and believed, that in a very short time he would become an hawk; so the actions, and the doings of these Presbyterians, like the Cuckowes feathers, are so agreeable to the pride and presumption of the Pope, and all the rest of his practices over Gods Flock, that you may aflure your selves, as soon as they shall have their Classis settled, and their Government established, you shall have so many imperious Popes amongst you, as will vex you more, then ever the Pope of Rome hath done; & qui ante non cavit, post dolet.

CHAP. III.

Of the image of the first Beast; what is meant thereby: what it is to give life to the Image of the Beast; the two things, that the Beast, animated by the false Prophet, immediately aged; and the two things, that the Long Parliament aged, immediately after they were justified, encouraged, and animated by the Assembly of the Presbyterians; of the marks of the Beast, and of the ingagement, and of the great iniquity of the ingagement.

And therefore it followeth in the next v. 14. that by the means of these their pretended miracles, that they do, that is, to convert souls, and to bring this fiery zeal out of Heaven, unto their followers, they deceive them that dwell on the earth, and being thus deceived by them, they persuade them to make an Image to the first Beast, that had the seven heads, and ten horns; for this was the usual Honour, and the worship, that the people in those days, and in the eastern Countreyes especially, did use to do unto their Emperors and Kings, or chiefе Governors, whom they chiefly honoured and obeyed, which was the first step, and occasion of the idolatry of the Gentiles, when they began to ascribe Divine Honour unto these images, as they did to the image of Belus,
Before this time not discovered.

Belus or Nimrod, which was the first Image that we read of; to the false Prophet persuaded the people to make an Image to the beast, and so to honour, and to worship the beast.

And the Image of any thing must be a special resemblance of them, whereof it is an Image, and where the Image be perfect and natural as the Son is the Image of his Father, then must it have a likeness, not only a representative, but also in nature and being of existence; and if the Image be imperfect and artificial, as the Image of a man drawn by the Painter on a Tablet; then, though it be different, from the thing whereof it is an Image, in nature and being; yet it must have a representative form of likeness, to the thing it representeth; as the Image drawn by the Painter, doth resemble the person or thing that the Painter draweth; therefore I say the making of this Image to the beast, is not (as Mr. Mede, and all those, that have the Pope and his Cardinals to be this false Prophet, do say,) the setting up of the Roman Empire in the ten horns, or ten Kings, that revolted from the Cæsarian Empire, as the image of that former Cæsarian Empire, that was wounded, but now is healed and revived in this Image, that the Pope and his Cardinals caused to be set up, and to be obeyed.

1. Because, as I shewed to you before, the old Cæsarian Empire is not meant by this beast, that rose out of the sea, and the Pope and his Cardinals cannot be meant by this second beast; and the false Prophet.

2. Because, as I said, there must be some proportionable similitude between the image, and the person, or thing represented by the image; but there is small resemblance, and abundance of difference and dissimilitude, as much and more then was betwixt Pharaoh’s lean kine, and his fat ones, or Helios Ghost to the living Hercules, betwixt the old Cæsarian Empire, and the other new Empire, that was feated in the ten Kings; that being the most glorious Monarchy that ever was upon earth; and this, that was established by the Pope, but a skeleton, a shadow, and the bare name of an Empire only, offer lesser power than some Kings of this small land; and therefore, if by the beast, that was wounded, we understand the old Cæsarian Empire, and this new setled Empire by the Pope, to be the image of it; I say, the wound is but very ill and meanly healed, in that which is thus revived by the Pope, that gave a shadow, and loft the substance, and the Pope is a very bad Painter, that can draw his images no better.

But, the making of this image to the first beast, signifies nothing else, but the abetting, furthering, and setting forward of the doings, proceedings, and impieties of the first beast; because the works and acts, the plots and practices image to the of the beast, are the very image, and the most lively representation of the beast, as by and by I shall make it plain unto you. But so, the Pope and his Cardinals never furthered and assisted the Emperours or civil State in their tyranny, or impieties; but they required all Kings and Emperours to aid and assist them, for the advancement and enlargement of the Church.

Yet it is notoriously known, the Presbyterians and Lay-preachers persuade all men to adhere to worship, and to do all the honour and service that they could do unto the Parliament, and seduced the people so far, that the very women were ready to part with their rings, their thimbles, and their bodkins, to make money for to help and to further the proceedings of the Parliament; even as the Israelites parted with their ear-rings, and their jewels, to erect their Golden Calf; and therefore this beast, this Ecclesiastical beast, who may be said to be the Assembly of Presbyters and Independants, and Lay-preachers, is solely said in this 14. verse, to deceive them that dwell on the earth, that is, all those that are like to themselves, risen in this 50th; from the earth, and are worldly minded men; and no marvel, for it is most confinant of the false Prophet, and more likely, for the false Prophet, then it is for the violent soldiers, that dispute the matter with the sword, and will compel, rather then persuade, or the City Senators, that trade only in worldly Merchandise, To
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deceive the people; poor people, that are deceived by their leaders, and carried
on the right way to hell, when they think they are led freigh to heaven.

But O thou false Prophet, thou deceitful Presbyterian, and the lawless lay-
preacher, how wilt thou answer for all the injuries that have been done, and
all the blood that hath been shed in our last war, through thy deceitful per-
swailons, cum surrexit ad judicandum Deus? when God shall come to make
inquisition for blood? for it is more then most likely, plain enough to them
that have their eyes open, the Parliament had never prevailed as they did, to
overthrow the King, to destroy the Bishops, to rob the Church, and to gain so
many victories; to make so many poor widows and fatherless children, and
distressed infants, if thou hadst not most perfidiously and spitefully used
all the rhetorical art, to persuade the simple worldly men, to adhere, and to
affist that long Parliament, as the one'y Patrones of their liberty, protractors of
their estates, and the true propagators of the Gospel; as saint a King, that in-
vaded upon their estates, and increased upon their privileges, and such a
Hierarchy of Bishops, and Episcopal Clergy, as did most palpably aye and
strive to bring in Popery like a deluge among the people, which was the string,
that the Presbyterians perpetually harped upon, and the only song, the false
song of their Sion. And therefore

6. What is meant by the image of the beast? ver. 15.

Doctor Sheldon pag. 13.

Julius in am-
not in loc.

Mr. Mede.
pag. 67.

The impieties
and wickedness of the beast are the image of the beast.

6. It is said verse 15. that this second beast gave ƒruns in omis; 8 1c. a 85,
life, or breath, or spirit, which ƒruns signifies, to the image of the beast;
where the question is, what is here meant by the image of the beast; and some
Expositors, not much amiss, do understand hereby the representation of the
State and government of the first beast; Julius means the setting up of im-
ages to be worshipped, in the second Council of Nice; Mr. Mede faith, the
Roman Empire in the seventh head, that is under the ten Kings, is the image
of that Empire, as it was under the first head, that is, the Caesarian Empire,
which had the wound by the sword, whose mistake herein, I have shewed
unto you even now, that the present German Empire is but a very ill
Image, of the old Roman Empire; therefore I conceive, that to give life to
the image of the beast, signifies nothing else but to be a special means, and
the chiefest instruments to uphold and justify the Practices, impieties, and pro-
ceedings of the beast, which is indeed to maintain the State and Government
of the beast, as Doctor Sheldon faith; because the injustice, impieties, and wic-
ked practices of the beast, do most fully resemble, and are the very perfect
image of the beast; for, as an image sheweth thine immutability and likeness of
a thing to the life, and as a man is said to be made in the image of God, which
must not be understood of any external form, or outward shape, which God,
being a pure spirit, cannot have, but must be understood of that holiness and
true righteousness, wherein man was created, as the Apostle sheweth, like
unto God, and whereunto, we are now exhorted, to conform our selves, when
the Lord biddeth us to be holy, as he is holy, to be mercifull, as our heavenly Fa-
ther is mercifull; and in all other imitable points and attributes, of goodness
and piety, whereby we may renew the living image of God in our selves;
so the wickedness, the rebellion, the ungodliness, injustice, subtility and cru-
elty of the beast, may as well be said to be the image of the beast; even as our
Saviour faith, the Jewes were of their father the devil, that is, the very image
of the devil, because they were liars, and murderers, and replenished with all
other wicked conditions, like unto the devil; and as Adam is said to have
begotten a child in his own image, that is, not only in the feature and linia-
mments of his body, but especially in the deformity, mortality and corrupti-
bleness, that Adam by his hypocrisy had brought upon himself, and upon all his
potestie; and as you know, it is a common thing to say, that a subtle crafty
 fellow is, a fox; a cruel man, a Tygar; an innocent man, a sheep; a foolish fellow,
an ass; and so forth: because of the likeness and similitude they bear, not
to the shapes and figures, but to the properties and conditions of these beasts.
And so, in this sense, taking the image of the Beast for the wicked Government, and laud practices and proceedings of the beast, the second beast, that came out of the earth, is said to give life to the image of the first beast, that is, to the wickedness, and impieties of the first beast; because that, as the true Preachers, and the Orthodox Ministers of Christ do, together with the inward help of God's Spirit, renew, and revive the image of God in men, in bringing the life of Grace unto them, and destroying the image of the beast, and of the devil in them, by killing their vices, and rooting out their impieties, and the lustful corruptions of the flesh; so, the false Prophet, and the apostatical earthly beast, together with the help of the Devil, doth give life and breath unto the impieties, and wickedness of the first beast; even as the true Propets of God tell us, the Priests of Baal did animate, and give life to The parallel the Idolatry of the Jews.

And thus it cannot be said, that the Pope and his Cardinalls did animate, and give life, to the Tyranny and cruelty, or any other impity, of any Christians animated will State, or of Kings or Emperors, that I read in any History; but, I all the pros suppose, it is not unknown to any man in these parts, how the Presbyte rians, and Independants, and Lay Preachers, did animate, and give life to the impieties, and all the unjust proceedings that were done by that Long-Parliament; or otherwise, their attempts against the King, Bishops, and Church, had sooner died, had they not received life, from, and by the pens and tongues of that beast, that sat at Westminister, and spread his Arms over all the Kingdom, most unjustly to rob, and to take away their livings, from all the poor, and honest ejected Clergy.

And therefore, what was hyperbolically said of Pope Clement the eighth, with the changing of a word or two, may far more justly and orthodoxly be said of this false Prophet, the Assembly, and whole company of Presbyterians; as a just Epitaph upon their Tombes, when the Church shall be freed of them.

And therefore their impity and wickedness herein, as in all other their doings, exceedeth the possibility of my expression, which makes me to borrow it from better pens: and I professe to speak this, out of no partiality, or disfession to any particular man, of all the Presbyterians; because they are all alike unknown to me, either by benefits, or injuries; but I speak it out of a bitter distress, and hatred to their Pharisaical hypocrisy, and blinde leading of the simple people, to no simple sin; when, as here, they are said, to give life to the image of the beast, I. e. as I said, to egge on the first beast to all wickedness, and to justify the same unto the people; and if these forenamed things be not sufficient to make a perfect Antichrift, let Lucifer send him out of hell.

Or else, the image of the beast may signify, not the action, but the affur
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Mr. Mede, pag. 6. clas. spee.

That the image of the beast, and ten horned beasts, are the same thing, that is, the image of the second two horned beasts; for, Mr. Mede hath rightly observed, as I conceive, that the first ten horned beast, and the image of the beast, are voces convertibles, and equivalent, and do signify the same thing; which he proved by three special instances.

1. In that, where the beast and the false Prophet are mentioned together, which is three times at least, by the beast is understood the first ten horned beast, and by the false Prophet is understood the two horned beast.

2. Where the beast, and the image of the beast are coupled together, which is six times at least, as Chap. 14. 9. and ver. 11. Chap. 15. 2. Chap. 16. 2. Chap. 19. 20. Chap. 20. 4. there, by the beast is understood, not the first ten horned beast, but the second two horned beast; and by the image of the beast is understood the seven headed, and ten horned beast, as being now revived, and healed of the wound that it had formerly gotten, by the means, that is, by the pens, and tongues, and writings of the false Prophet; and therefore, as receiving in himself the Divinity, and direction, and the very platforme of his proceedings, from this Prophet, he might very well be said, to be the image of the false Prophet: and that appeareth them more plain, because this image, when it had received life and breath, by the means of the false Prophet, doth now begin to speak, and to make orders and Ordinances, that whoever would not worship the image of the beast, that is, serve, and obey him, which is nothing else, but the very image, and the lively representation of this Prophet, whom he deemes, as the Oracle of God, and whose instrument he professeth himself to be, to act according, as this Prophet, out of God's word, doth prescribe unto him, should be killed; v. 15.

3. In that, whereover the beast is present, together with the false Prophet, the image of the beast, in the same contraction of words, is not to be found, as if the name of the beast should serve the turn; to let us understand, that the first ten horned beast is there, by the beast, to be understood.

And therefore, as the impieties and wickedness of the first ten horned beast, is rightly said to be the image of that beast; so, that beast himself is, and may be as truly said to be nothing else, but the very image of the two horned beast, the false Prophet, that gave life unto this image, that is, the impieties of the first beast, to do all the mischief that was and is done.

And whereas Ludovicus de dieu, Objects, and faith, that the 14. v. of this thirteenth Chap. seems to contradict this that I have said, because the two horned beast, or false Prophet, is there said, to say, his word upon the sea, to them that dwell on the earth, that they should make an image to the beast, that had the wound; whereas, it should have been said, that they should make an image to him, if it were the image of the two horned beasts, and false Prophet; but the two horned beast, bids them make an image to the beast, that was wounded, and healed; and if this image of the beast, be the very first ten horned beast, it doth not appear, how the inhabitants of the earth should be enjoined, to make that, which was, and was seen to arise out of the sea before.

To this M. Mede answereth right, as I conceive, that where the conjunction of both idea doth or of the beast, and of his image, does meet there, as, in his estate, be taken actively, and not passively; that the sense might be, the image, which the two horned beast required to be made; as Micah's idol is said to be, a thing with his image, and Nebuchadnezzar's Statue, is said to be, image of Nebuchadnezzar; but where that copulation is not found, as in that 13 Chap. v. 44. 15. there it is taken passively, and, as I formerly said, for the impieties, iniquities, and wickedness of the first ten horned beast, as they do most lively represent that very beast.

Indeed
"indeed the conceit of Arife Evans, that the little Parliament, was the image of the first long Parliament, is pretty, but not right; beaute his Highness, the Lord Protector gave life, and being to that petty Parliament; but the false prophet, the assembly at Westminister, and their disciples, gave life, and breath to the other, the long Parliament, and to their impieties, which were but the very image of this false prophet, which was the primus mobile, the first author, and the first wheel, that moved all the rest, to act and doe all the evil that hath been done in these Kingdomes; and therefore, as the teachers of all wickednesse, are by our Saviours testimonie, to be accounted the leaft, that is, none at all, in the kingdom of heaven; but the greatest, and well deserving the greatest punishment, in the place that is provided for them; so are they, if they pray not for grace to repent.

And yet, notwithstanding all these transcendent impieties of these Presbyterians, it is a wonder to me, that the people should be so affected, and so wedded to the new Presbyterian government, that never yet attained to the age of some men.

But as the people in the beginning of the long Parliament, were mad to have Monarchy rooted out of the world, and to erect a common-wealth, and to have a beta government; yet when they had it, they were soon wearie of it; and were as mad, and more mad, to have it califiered; so, though they be now mad after that Presbyterian government; yet, I doubt not, but after they had it a while, and felt the smart of it, they will be soon weary of it and be as mad to have it changed; for that, at the last, they shall perceive their own error, and finde, that these were the leaders, and the Teachers of them that murdered our King, destroyed the Bishops, and did all the mischief that hath been perpetrated.

And, will the People, or Parliament, as they have done most juifully, condemn the Añors, that were but the scollers; and not only suffer the Teachers to go free, but also magnifie them to be their Masters still? or will they punish the poore hares for their trespass, and gratifie the crafty Foxes, for their wickedness? for, I beseech you, tell me; whose Scollars, and whose Auditors were thofe King murderers, the Bishops, or the Presbyterians? the Kings, the whole Kingdom kneweth, and the setting up of these Teachers may prove to be the setting forward of the like tragedy; Verbum sapientifat satis.

But to proceed, it is said in the same ver. 15. that the image of the beast, that is, the first seven headed, and ten horned beast, having received life and breath, by the meanes of the false Prophet, the two horned beast, whose image the first beast was, as I shewed unto you, did presently act and work these two observable things.

1. To speake, and to make orders, and ordinances, as many as would not worship, that himselfe, which was nothing else, but the very representation, of the false prophet, should be killed.

2. To cause all, αὐτοὶ 'πρῶτον ἔχουσιν, ἄπαντας την ψυχήν, οἱ μετέχοντες, to receive, amarke, or as the original hath it, να καταγράφονται, as some copies read it; that he should give them a mark, or marks, in their right hands, or wrists, or arms, which makes signification, all, from the band to the holder; and which aludeth to the custome of Syria, and the neighbour countreys, that used, even as our own Common faith servants they formerly did; and yet sometimes, doe; to weare badges on their arms, were branded to demonstrate whose servants, they were; or in their foreheads, as the Roman servants did, and the Soldiers used to doe; to signifie to what Master, or our in their Captainte they did belong; and that no man might buy or sell, save he that had the marks, or the name of the beast, or the number of his name; for so Lipsius veget. 1. 2. faith, that they were branded in the bands, and marked with the name of their c. s.
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Lipsius de mi-

lium. from 1. dia-

log. Miscellaneous.

Revel. xiv. 9.

De Sheld. pag. 15.

their general or the Emperor, that they served; and so the followers of the Lambe, as contrary to the followers of the beast, are said to have his fathers names written in their foreheads; which was likewise done, to shew to whom they belonged; that so by the sight of these marks, and tokens, they might buy and sell, and have all the other privileges, and benefits, that belonged to such servants.

Yet, you must not think this mark of the beast, to be a corporeal mark, to be ingraven by incision, or to be burnt by incision (as the fashion of men is to do with their cattle;) in the heads or upon the foreheads of the followers of the beast; for to dream of such a mark, were to contemn all learned antiquity, and to fall into a laborious of contradictions, absurdities, and impossibilities; but as the mark of Christ his flock, and his fathers name written in their foreheads, are not any real marks, by incision, or incision; but the profession of his faith, and obedience to his law, with the acceptance of some godly Sacraments, and religious Ceremonies, for the testifying of the same; so the mark of the beast must be conceived to be metaphorically, as King James shewed by some rite of profession, and mystically, by some rite of obedience, and subjection unto the beast; as that in the forehead, must be some plain and publicque act, or thing whereby the authority, and government of the beast is professed, & that in the band, must be likewise, some pious act, or Ceremony, either accepted of in our hands, or subscribed to, under our hands, where by subjection and obedience to that beast is professed to be performed.

And here I would faine know if the long parliament did not all and doe those two forenamed things that this image of the beast is said to have done, and thereby to have imitated the Romans, and Syrians, in the main point, and to have fulfilled this prediction of the doings of the beast, to a hair; For

1. Did they not speake, and speake loud enough, by their votes, orders, and ordinances, that as many as would not worship them, (the image of the beast, and the acts of all things, according as the Presbyterian assembly, out of Gods Word, doe prescribe and approve of their doings,;) contribute to their war, submit unto their power, and assist them against the King, their goods should be plundered, their estates sequestred, and themselves if they resisted them and assisted the King, should be killed, as disaffected, and malignants against the Parliament, and enemies to the State and Common-wealth? and was not this their voice, and their act, an act, I am sure, had enough to undoe so many, and to kill so many, as they did; and yet their second act is far worse; For

2. After they had killed as many as they could finde opposing them, and their proceedings, did they not make and frame an Ingagement, in January 3. 1649. that is, an instruction, for all persons to subscribe, to be true and faithful to the Common-wealth of England, as it is now established, without a King or House of Peers? and did they not likewise vote, that whoever did not subscribe, and take this Ingagement, this mark of his subjection unto them, should be totally deprived of all benefits, and protection of the Law? A most malicious, and worser, then the former; for as I read in Camera of a most malicious enemie, having taken his adversary by some wile, and being devisous to be throughly revenged on him, for some wrongs, that he conceived, he had done unto him, he said; he would most cruelly butcher him, if he did not swear unto him, that he would for ever afterwards, dume his Baptism, and renounce Christ for his Saviour; which if he did, that should preserve his life; and the poor captive, fearfull of his cruelty, and desirous to save his life, did swear, as his adversary required; but as soon as he had sworn to his enemies engagement, he drew out his sword, and said, now I shall be fully revenged on thee, seing I shall both kill thy body, and damn thy soul; and so he run him thowre, that he died; and then he bragged, that he had made his Adversary
adversarie to loose both body, and soul; and to demand if the Parliament by this engagement, did not endeavour to destroy the souls of those good Christians, that had formerly sworn, and taken the oath of allegiance to the King, to his heirs, and to his lawfull successors; and by this suare, and gin, to bring them to the pit of perjury and perdition?

But, to make the damnable of the mark of the beast (that exposteth the liberties, of the non-engagers, that is, the not takers of it, to false imprisonments, their estates to rapine, spoile, and injustice, and their lives and persons to wounds, and murders, at the will and pleasure of such as will engage to take the mark of the beast) to appear more manifest unto you, from the extent, and generality of those, that must receive this mark, it is said, that both small and great, rich and poor, free and bond, must receive this mark in their right hand, or in their forehead; that is, either privately or publickly; privately, by those in whom the beast confided, and whose heart he knew to be as Job said to Jonathan, as himself was; or publickly, by all those, whom the beast suspected, and was jealous of them; and no man might buy, or sell, but he that had the mark, or the name of the beast, or the number of his name; where you are to observe two or three several things.

1. The mark of the beast, or the name of the beast; for the mark is properly of his name, and therefore it is said, no man might buy or sell, save he that had the mark, or the name of the beast; and in chap. 14. 11. it is called ἡ λογομονή τοῦ θηρίου, the mark of his name; and this mark of the beast is express, by the effic, and attributes thereof, that none might buy or sell, without the taking of that mark; which is the only note, that the Holy Ghost giveth us, to know the mark of the beast; and therefore the conceit of Prima tus, and Ambertius, that think the mark of the beast shall be composed of three Greek letters, Θ Ψ Χ, which being joined, and framed into one form, and figure, do compendiously represent the name of Christ, which the beast pretendenth to honour above all men, is but a mere fancie, without any ground in Scripture.

2. The name of the beast, is no where, that I find, set down in all the Scripture, but is left, until the beast should come to assume it unto himself; for, as we name not the child, until he appears in the Church to be Christened; so the Antichrist is not named, till he appears in the world. Yet,

3. For the number of his name, which the Beast taketh to himself, when he cometh, the Holy Ghost tells us, (that we might mark the beast, and avoid him, when he cometh) it is 666.

And truely, if my life did lie upon it, I cannot find by any search, to whom all these things do fit, and agree, so well, and so aptly, as to the Long Parliament; For,

1. As the Arians, under King Hunericus, compelled the Orthodox to be re-baptized, and thereof gave them a Chirography, that is, a Tewimonials in Art, under their hands, as Victor Uticensis, writeth; and as Dioscletian did set forth a most cruel Edict, that no man might sell, or administer any thing unto the Christians, unless the Christians would first offer Sacrifice unto the idols, and heathen Gods, as venable Bede tellith in the hymne of S. Justin, say- ing,

Non illis emendi quidquam, aut vendendi copia
Non ipsam haurire aquam dabatur laetitia,
Aut quam turbis creatum desestandis idolis.

Bede in Hymn.
St. Julian.

So, those many Dioscletians, that were in one house, when as before, the Devil had but one Dioscletian in all the world, they have imitated that great Collonell, or rather General of the Dragon, and made an Aii agreeable to his edit; that who soever subscribed not his name, or put not his mark to the engagement,
The great Antichrist Revealed,

The Act for the engagement, June 3, 1649.

The great iniquity of the engagement; (which is done, and no one else, with the right hand, as the holy Ghost, should have no benefit of any law, in any Court in the kingdom, so that he can neither buy nor sell; or if he doth, he can neither recover what he bought, nor the money, for which he sold his commodities, nor any other debts, that are due unto him; except he hath taken this engagement, and so received this mark, this new invented trick that they devised, to hook in men into their faction, and to conglutinate them unto their impieties.

Neither is this all the iniquity of this infernal engagement, that, as the Text faith, no man might buy or sell, save he, that had received the mark of the beast, but this goeth a note beyond Elia, and a step further then Dioclesian Exped. quia facile eft inventis addere; for, let the not ingagers be plundered, robbed, beaten, flandered, abuted, imprisoned, and killed, they are to expect no remedy, no relief, no benefit of Law, but they are exposed to the mercies of their merce of their merciful adversaries, and to the wills of the needy spoilers; whom, notwithstanding, we, the non ingagers, found, (blessed be God for it) more favourable then this cruel Parliament imagined, when first they have devised it; yet this they have done; and this, neither Turk nor Pope, nor any other recent, nor ancient Tyrant, (besides the forecited, whom they far exceeded) that I remember to read of, did ever the like, nor did any of them deny, but that I might have the benefit of civil commerce, as the Jews had with the Gentiles, and the Christians have now at Constantinople, with the Turks, and in the Indies, with the Infidels, and the Protestants with all Papists, Et in ipsa urbe Roma, ubi Romanus Pontifex sedet iunabat, plurimi Judæi negotiantur publicè, emant & vendunt; and as Bellarmine faith, in the very city of Rome, where the Pope hath his Seat, many Jews do publickly trade and traffick, and buy and sell without restraint; and so among all other nations, every man, of what countrey soever, of what Sect or Religion soever he be, may have civil commerce, and the benefit of the Country Law, where he tradeth, which, without subscribings to that engagement, could not be had, in all the territories of that Parliament; And how that Parliament can free themselves from this charge, by setting forth the mark of the beast, videris utilitas; it paffeth my understanding to do it; when I can have the benefit of Law in Rome, in Babylon, in Aleppo, in Japan, and in all other parts of the civil world, but not in any part of the dominions of that Parliament.

And I think, if Junius had lived to have seen this course, he would never have made the mark of the beast to be Chrysma illud, quo in sacramento confirmationis, personas & aliones, obsignantes corum frontem manumque, manifesti fui Pontificis; because that neither this, nor the not-receiving of this, did either further or hinder the civil commerce of buying and selling, and all sociable dealing, with the benefit of law for that end, among men; whom God hath made sociable creatures; and this engagement excludeth them quite from all society; but the unlawfulness of it, and the injustice of the obtruders thereof, hath been sufficiently shewed, by the Cheshire and Lancashire Mifters, in their plea for Non-subscribers, that I need say no more of this, which doth so correspond with the mark of the beast here spoken of: and if any man desire further in-fight into this mystery, I referre him to that plea, and to the history of Independency.

GHAP.
CHAP. IV.

Of the name of the beast; what it is; and of the number of his name; how agreeable it is to the name of the long Parliament.

2. For the name of the beast, I shall be no Priest to give it to the long Parliament; for they have suppress’d our calling, and intruded themselves into our office, but after very much debate, what name they should give and take unto themselves, it was concluded at last, that it should be unchristened, and rebaptized, and therein named custodes nostrarum libertatum; and in English, the Keepers of the Liberties of England, by the authority of our Parliament, where you see first, that liberty is the thing they chiefly desire, liberty they prefix and Liberties they have upheld, and as the Poet faith.

Sua cuique Deus suit dira libido; Their lust, and their liberty is every man’s God, whom he serveth; and when liberty is abused, obedience, which the Prophet faith is better than sacrifice, is trodden under foot; and in rebellions and wars, mischief and miseries will follow, as they have done amongst us, ever since the Birth of this beast, which is Lust and Liberty. But

3. The holy Ghost proceedeth to set down a mystery to be observed, and yet not observed by all, not by the favours, and the followers of the beast, but by them that are wise; that is, with the wisdom of God; which the worldly wife regarded not, and by that mystery, well and truly understood, they might perceive and know, as by the most proper, and the most infallible Mark, that is set down, besides the proper acts and doings of the beast, who is chiefly meant by this beast.

And the mystery, or secret sign, that is given, only to the godly wife, where by they might know the beast, that they might avoid him, and not be deceived by him; that his name or title, which he assumed to himself, and not the name, that was given to him at his Baptism, or afterwards by lawfull authority, but the name, which in the pride of his heart he affected, and unjustly arrogated unto himself, as Rupertus long agoe, hath most rightly observed, should make up the Arithmetical number of 666, which also should be the number of a man, a man of some eminence, and most principal man, no doubt, either belonging to the beast, or every way opposite unto the beast: touching which point, I may truly say, as Saint Augustin did in the like case, that,

Ali atque ali, alius atque alii alia opinis sunt, but,

1. Omitting those to no purpose, and passing over what Junius faith, that this expression of the holy Ghost, of the number of the beast his name, betokeneth the decretales of the Pope, as they were set forth with the sixth Book, that was added to the former five books, by Boniface the eighth, & sumnum gradum juris Canonici, as an explication, that confused this mystery, and maketh it more mystical; and letting passe what Bellarm to as little purpose, faith of the other side, against our Protestants, that the name of Martin Luther in his own German tongue, and the name of David Chytreu, doth make up the number of 666. I say that Bullinger and the Magdeburgenses, that were great learned men, to whom also Thomson in his arraignment of Antichrist, page 90, and many others do assent, are of opinion, that this number noteth the time of the coming of the Antichrist, and the rising of the beast; and therefore they do say, that Vitalianus, a Musical Pope, that in the year 666, turned the service of God into singing of Himnes, by which confused noyse of many voyces, ignorant sprang among the people, and the Antichrist began.
The great Antichrist Revealed,

gan to appear in Gods Church: but if it be so, that it is to denote the time of his rising, it agreeth far better with the long Parliament; for, omitting one thousand, which is a full and a perfect number, and which is not an unusual thing in Scripture to omit one part, and to set down the other, especially to make the matter mysterious, and not to be understood by all, but, as our Saviour faith by them only, to whom it is given to know the mysteries of the kingdom of heaven. Et exploratum est utque comperuere, habet et alio nummero millia maria in calculis vatricinique suis omittite eis. ut Mundaneus Calendario suo hebraico, p. 6, optimo indicat. Basili, edit. 1527. And as a late Divine faith very well, a thousand years, being the number of perfection and eternity, it is feldome used to be expressed in our ordinary computers, but it is usually left out, for brevities sake, as we say, the Spanish Armada, was in 588. for 1588. and the Gun-powder plot was in 605. for 1605. and so forth of the like; and then consider, that in Anno 1646. the great Sunedrim, the Parliament, demanded of the King to have the Militie, that is, the strength and Soveraign power, and rule over the King and kingdom, whereby they might unmake and make, what Laws, what Wars, what Peace, and whatsoever else pleased themselves, for the full space of 20. years: which 20 years being added to 1646. and we shall find that they do make the just number of 666.

And therefore this their demand cohereth with the fulfilling of this mystery, if it be to be referred to the time of the birth, and coming of this beast, as all the Divines of Egypt, and many other learned men think it; though they do not all agree about the beginning of that time.

But you will say, the Holy Ghost telleth us, it is the number of a man, therefore Luther and Calvin do think that Boniface the third, who first took the name of Universal Bishop from the Emperor Pocas, the murderer of his own Master Mauritian, about the year 600. to be the first original of this beast, and the great Antichrist; but Cornelius a Lapide answereth, that the taking the name of Universal Bishop, doth neither shew the number of the beast, nor prove the Pope to be the Antichrist, because we find that Leo the first, in the Council of Chalcedon, and other Bishops before Boniface were called Pope æcumenicus, Universal Bishops; therefore Alcuin faith, the name that in the Greek letters containeth the number of 666, and sheweth the natural properties of the beast, is ἄλκουναλβου, the pride of life; and truly I know not how the Parliament and Presbyterians can quit themselves from this mark, when it was their pride and haughty spirits, that spurned them on to do all the mischief that they did: but that excellent Chronologist Chytrius and Biliander and others, do collect out of Irenaus, I. 5, c. 30. that first found out this number in the word Latinus, that the Pope, which is now the Latin Prince, and rules in Italy, must needs be this beast, and the Antichrist; to which charge Bellarmine answereth, and confutes this conceit, because the word Latinus, as it signifies Romanus, a Roman, is not, and ought not to be written with o, but with a single iuo; and then it wanteth five of the number; and besides, Latinus notheth rather the name of the country, then of the persons and I have theved you many reasons to Prove, that the Pope cannot be meant by this beast, and therefore the beast cannot be signified by Latinus, unless ye mean, that he is the greatest enemy to Latinus, that is, to the Pope, and to the Latin service, as the Parliament protest himself to be; Rupertus and Haymo say Ἁγιονοῦς, is like to be the name of the beast; because Ἄγιονος signifies Sedulius Gentilium, a deceiver of the Nations, as the Holy Ghost faith, the beast should do, and it containeth the just number of 666. and this likewise agreeth very well with the late long Parliament, who, as I believe, hath many wares deceived the people, and the nations round about him; more, and worse then any beast living; Hypolitus, and Primasius say, the beast took his denomination from Ἀρμαδο, Noego, which containeth 666. and signifies to deny; because that, as Trajan and Decius requireth the Chris
Arians to deny Christ; so the beast, the Antichrist would have them that were Christians to deny their Baptism, which is the badge and the mark of Christ, and of our incorporation into Christ; and now we see all the Parliament Arians, and most of their Independents, which both together, I think, were the most prevalent party of that Parliament, deny their former Baptism very slyly; and therefore must needs be the beast, according to Primasius and Hypallitus, Anselmus, Richardus, and Tyconius say, that divine, doth agree with the number of the beast; and signifieth honi son contrarius, because the beast should trample all Honour, and even the honour and reverence that we owe to God, under-foot; and doth not this divine agree passing well with that Parliament, that hath put down King, Dukes, Lords, Bishops, and the Houfe of Peers, and all other Titles of Honour, and hath placed all Titles of Dignity, Rule and Authority in the Plebeians, the common and the vulgar sort of people? and have they not also thrown away, and hindered any Reverent gesture, and decency of behaviour, to be used in the Service of God? and therefore in this respect, I suppose, that Parliament might justly be termed a beast, according to these men's judgement; because that, like a beast, they have showed themselves contrary to all Honour, which the Apostles do require to be observed of all Christians; Arethas, and some others, say, that this number containeth 666. and signifieth a Giant, to show, that this beast should, like the Giants of the former age, that the Poets mention, humanae vitri, make war against God, that is, against the Honour, Service; and Servants of God; and fo also does the præfent Parliament. The Captain, or General of the Beast, and the victor, or Conqueror in the Wars of the beast, do contain the same number of 666. and do make at the same end; and so are the names and the inscription, which by a secret inquisition, unawares by the Parliament unto themselves, that Parliament took, and appropriated, as all men know, unto themselves, and this name, both in Latin, and in English, doth make the full and just number of 666. for omitting the w. which is the number of perfection.

And all of them may freely be applied to the Long Parliament.
The great Antichrift Revealed,

perfection and eternity, as He says, and others do very rightly observe, and
which is usually omitted in our computes, as I shewed to you before, you shall
finde the Arithmetical letters of cyntodes libertatis, to be c. u. d. u.
1. 1. u. which makes up just 666.

But you will say, it was cyntodes libertatis, and you ad nostrum; so you
make their name, to fill up the number, otherwise then they took it, or, that
it was indeed.

I answer, with the old rule, that cannot be denied, quod necessario subinteli-
igitur, non debet; as the word, only, (which our Saviour addeth to the texts of
Moses, when he saith, xi avd μη μικρύς, and him only shalt thou serve,
which is not found in any Text of Moses,) sheweth, that it must necessarily be
understood in those Texts of Moses; so I add nothing, but what of necessity
must be added, and understood; or we shall never understand what they mean
because they meant not that they were the keepers, patrons, and defenders of
any one particular liberty, but of all the liberties of the parliament and peo-
ple. And so their Attorney General, everywhere, terms them, the Keepers of
the Liberties of England, as you may see it, in his Charge of High Treatra-
gainst Mr. Love; and it must not be thought, they meant the Liberties of the
French, Italians, Spaniards, or of any other Nation, but of us, the Free-born
Subjects, and Natives of this Kingdom of England.

But, because they like not the Latin name, though Latin be one of the
three authentick Languages, that we finde in Scripture, as Ledesma sheweth,
but say, it is not their speech, but the Language of the beast, whom they ab-
hor; Let us examine their name and title, in their own native Language, and
that is, The Keepers of the Liberties of England, by the Authoritie of our Parlia-
ment; this is the name, that they took, and appropriated to themselves, by an
Act of Parliament; and omitting me, as I said before, the numerical letters
of this name are l. l. i. l. d. u. l. i. u., which make up just 666.

If you say, that I add the word our, to Parliament, which they do not, but
by the Authority of Parliament.

I answer, as before, that the word, our, must of necessity be understood;
because they mean not the Parliament of Paris, nor any other Parliament, as
I take it, but our Parliament of England; and therefore, if you will under-
stand their name right, the word our, must, without question, be added unto
it.

And that very Long Parliament, summoned by the Writ of the late King
Charles the first, is called Parliamentum nostrum ad tractandum nobiscum super
arduis negotis regni nostri; our Parliament, to Treat of the hard Affairs of
our Kingdom; therefore the word (our) ought, and must be supplied here
unto the word Parliament, as the word, only, is added by our Saviour Christ
to the words of Moses.

And

Mar. 4. 10.
Obj. 2.

I answer, that England is more commonly written with an (e) then with (i) as rather England then England.

I answer, that a common error, or an erroneous custom, doth not nullifie the
truth of any thing, nor doth it tie all men, neither should it tie any man,
either to follow it, or tojustify it; but, a single truth ought to be imbraced,
and followed, before the most general custom of mistaken truth; when, as
we know, that an error once received, is often times so generally followed,
that it can very hardly be reclaimed; and I say, that the orthography, and
right writing of this word, should be England, and not England; and, I refer
this matter, and the orthography of this word, to be decided, and adjudged
by any judicious, and impartial Grammarian, that are to write all words,
either according to the derivation of the words, which is least usual, as a
thing that is only understood by the learned, in the Language; or else according
to the proper, and most accustomed sound, and pronunciation of the
words,
before this time not Discovered.

words, which is the common; and most usual course of writing; if England ought not, according to the pronunciation, be written rather with an I, then with an e: and if so, as it is, and ought to be so; then have you the number, of the name of the beast, in the name of the Parliament; and the Holy Ghost tells you, here is wisdom, for him that hath understanding, to count the number of the beast.

And, besides this, whereas it is conceived, that this Kingdom was called England from Hengist, that came hither out of Saxony, with his brother Horsa, to assist the Britains against their Enemies, as if it were Hengist-Land; and by contraction, England, I say, this is a mere fiction; because Hengist had at first but the Isle of Thanet, assigned for his Colony, and it was an in his History, Heptarchy, seven Kingdomes, a long time after Hengist, until Egbert reduced the same into a Monarchy; but I find it was vulgarly called Ingland, and not England, from a Queen, called Angles, from whence, and for whose Honour, in Latin, it is called Anglia to this day. And Anglia may as well be transliterated Ingland, as England; when the common writing is not according to the common sound of our pronunciation of it. And I am not the first that did write it Ingland, and not England: but I have read it so divers times in good Authors; and, as you may see it in the three conversions of Ingland, page 51, and in Epistle dedic. and in other places of that book, and in many other old Authors besides, if you do well observe it; and if any one, language, that knoweth not the custom of writing England with an e, were so to write the same, you may be sure, that the sound of the word Ingland, would presently make him to write it with an I, and not with an e.

But, as you have the name of the beast, "The Keeper of the Liberties of Ingland, by the Authoritie of our Parliament," which containeth the just number of 666. So we must examine, who they were, that took upon them to be the Keepers of the Liberties of Ingland; and we shall find them to be, "The House of Commons, with the Lords; or the House of Lords with the Commons;" and herein omitting the 'e', as I said before, the numeral letters we find to be, u. e. u. x. l. d. just 666. A strange thing to me, that such things should succed in every thing, unless you do ascribe them to the secret influence of the all disposing Providence of him, "qui dispons omnia suaviter," which disposeth all things wisely, and bringeth all things to passe by secret, strange, and wonderfull waves.

And then, the Holy Spirit addeth, that this number of the beast, apud hito ubum le, is the number of a man; a man, no doubt, either eminently bad, and persecuted by the beast, or else exceedingly advanced to some eminent place, and Authority under the beast, or both; and it hath been shewed, by Arise Evans, that Wilt. Laud: a man, whom all men know, how the Parliament affected him, contained the just number of 666. And I do assure you, that I have found this just number of 666, in the Latin name of another eminent man, that belonged to the Parliament, and loved not the Latin Beasts, who is no other than dominus Crumwelus, wherein you may finde, d. 1. u. c. u. l. u. that make 666.

If you object, that he wrote his name Cromwel, and not Crumwel, and so five is wanting to make 666.

I answer to this, as I did for Ingland, that the Spirit of God might mean, that the number of the name of the beast, should be taken, as it is commonly pronounced, and so known of all, and not as it is written, and so known only of those that are Scholars, and thus should make up 666, and so Dominus Cromwelus doth.

And besides all this, I will not here omit, to proceed to show unto you, how it is observed, that this very number of 666, is found out, of their new devised Covenant, as you may see it in querela Cantabrigensis, page 24. where thes
those Learned and judicious Divines say, it will not be more, then what upon trial, will be found true, if we here mention a Mysterie, which many, (as we conjecture) will not a little wonder at, that this Covenant of these Rebels, for which all this persecution hath been raised, consisteth of six Articles, and those Articles consisting of 666 words; and this is not the first time, that persecution hath risen in England upon six Articles; as witnesseth those in the Reign of Henry the eighth, the which Master Foxe will shew you more at large; but, as for the number of the beast, that they should so directly answer to the number of words, in those six Articles of their Covenant, if we consider Gods Blessed Providence, in every particular thing, it hath made many of us (and so many others no doubt) seriously, and often to reflect upon it, and I wonder, that it is not more generally and more seriously thought upon.

And therefore; though I profess with Master Calvin, that I am no Pythagorean, for matters of number, nor a Jewish Talmudist, to set my Faith, and to ground my Religion upon them; yet I say, that seeing it hath pleased the Spirit of God, to take up the same terms of numeration, for days, months, years, and times, in the case of the Christian Church, which he made use of in the Jewish Church, and to set down his Mysterie, which he would have his children to understand, in numbers; and seeing the cause, that is, the Covenant, for which the Parliament prosecuted his warre so eagerly; 2. the time, for which they demanded the Militia; 3. the Name, which they assumed to themselves; 4. the Name of a speciall Man, both persecuted by them; and advanced under them; and 5. all the other particular words and names, which the Fathers afore-cited, and other Learned Divines have observed, to contain the number of 666. do so fully, and so punctually agree, and with the impudence, cruelty, impiety, and all other the wicked practices of that Parliament, is it not apparant, that this Mysterie, of the Name of the Beast, which is set down for our instruction, that we might take notice of the Beast, when he came into the World, if ever it was any where discovered, or accomplished in any Person, is now plainly, and evidently seen to be fulfilled in that Long Parliament, which is therefore concluded, and believed by many good Christians; and of no small Learning, to be the Beast here spoken of, and the great Antichrift, that was so much Propheied of, and so long expected, with great fear of his coming into the World, to slay the Witnesses of Christ, and to do all the other Projects, that I have shewed unto you? let the Reader, and the Christian World Judge of it. And I suppose, none of the forefald names that contain 666. or, but very few, not all of them, I am sure, are applicable to the Pope, as I believe, most of the best judgement, will confesse them to be the inexpressible characters of our late usurper, and the Rump, which was the prevalent faction of the Long Parliament.

CHAP.
Of the interpretation of Mr. Potter, that would prove the meaning of the Holy Ghost, in this misterie, to be, by extracting the root of this number 6 6 6, which is 25, and is in all particulars, answerable to the Hierarchy and Church of Rome, plainly, and briefly answered; of the name of Independent; the great persecution of the long Parliament, and of their grosse and palpable hypocrisy, that are two inoffalible marks of the great Antichrist.

So you have the marks of the beast; the name of the beast, and the number of his name, touching which number; before I proceed any further, I must yet say somewhat, in answer to Mr. Potters interpretation of this number of the beast, which is 6 6 6; for I have with a great deal of delight, read over the same, and I must truly confess, he hath done it with a great deal of industry, sobriety, and variety of reading; sufficiency commending, the ingenuity, and the learning of the man, which the very adverse party, without blushing, cannot deny; yet pace tua, I must crave leave to say, that this whole discourse, how exactly forever composed, doth not seem to me, to be sufficient, by an apodictical, and unanswerable necessity, to manifest his conclusion, to be infallibly believed for truth; and therefore though the Parliament hath dealt with me, and the rest of Christ his servants, as the Philosophers did with the Israelites, take away their weapons, and left no Smith in Israel to make them new ones; that is, plunder us of our books, and leave us not any means to provide any more; yet, as Sampson slew a thoufand of those uncircumcised Philistines, with the jaw-bone of an Ass, so may a books-less man, and weapon-less man, with the strength of truth, and good reason, answer and overthrow the fablest arguments, and most seeming probabilities of the most famous, yet mistaking, Scholars; and so I hope I shall plainly, and yet sufficiently, declare the misapplication, and fitter interpretation of that learned mans discourse; For

1. Whereas he faith, Epift. ad ler.: page 4. that this his interpretation supposeth the number 6 6 6, to be an image, and a typicall representation of the whole body of Antichrist; that is, of the whole body of his kingdom, state, and Hierarchy; what if I deny this supposition? it is but Marcus ait, Scaurus negat; fit pene siles upon the reader may as well believe my denial, as his affirming of it; and if it be but a typicall representation of the body of the Antichrist, then I say with the Schooles, that typica theologica nihil posuit in effe, neque est argumentatio, types and similitudes, qua non currunt quatuor pedibus, which hold not in all points, and run not, as they say upon all four, may serve only for illustrations, secundum materia subiectum, but not for an undeniable confirmation of a most necessary truth; so this foundation, and ground-work being undermined, as not sufficiently proved, but only barely supposed, tota machina ruat, the whole frame of the superstructure, null, like the house built upon the sand, fall to the ground.

2. Whereas he faith, Epift. ad ler.: pag. 5. that the following interpretation of this number 6 6 6, and the effect thereof dependeth chiefly upon the extraction of the root, of the number, 6 6 6, and saith pag. 5. that the text faith, δευτερονομιαν την δυοδεκατην τη διπλαινην, let him that hath understanding count the number of the beast i.e. such arithmet. understanding, can finde out the root and figure of the beast, by extracting the root of 6 6 6. I utterly deny this to be the end of counting the number of the beast, to finde out the root of this number 6 6 6. but he that hath any spiritual understanding, let him count
count the number of the beast, that so he may finde out the beast, that is, the Antichrift, and not finde out the root of the number; otherwise the holy Ghost, which defireth no, and useth not to amaze his children, would set down obscureum, per obscureum, a mysterie to be understood; and found out, by a far obscure and by a more enigmatical mysterie, that none but Pythagoras, and a most skilful Arithmetician could finde out; therefore I say that the Holy Ghost, in bidding the understanding men to count the number of the beast, meaneth not those, that had such a high measure of arithmetical understanding, as could extract the root & figure of this number of 666, which in respect of the fractions, and the diversity of opinions about it, would prove a most intricate laborious; but that we should do it according to the usual custom among men; for which cause perhaps the text saith, euæus yate adpro se est, for it is the number of a man, or the number, or manner of numbering, that a man commonly useth to number, which is not by extracting the roots and figures of any number, which but verie vere few can doe, but by counting the number, that the nume-
crall letters, s. u. x. l. c. d. m. which we finde in the beast and in his name, doe make up, which I am confessus, is the manner and common custome of numbering among men, and hath been so understood, to be here meant by all former interpreters, since the time of Irenæus, that first understood it, as I doe, of the numerical letters of the name of the Antichrist, which he thought might be active, and not of the extracting the root of 666, which is 25, and which may be as well the root of many other numbers as of 666, as Mr. Potter himself confesseth, and all arithmeticians doe know.

This then, being the meaning of the Holy Ghost, (that we finding this number of 666, in the beast, and in his name, that should contain this just number of 666, might thereby understand, who is the beast and the Antichrist, and not by the extracting of the root of this number, thereby to know the beast,) the whole frame that is built upon this his conceit falls to nothing.

3. Whereas he saith, eadem epist. pag. 7. that it may be verie well acknowledged, that this his interpretation, is darke, and obscure in some degree, and as it is darke and intricate, so must it also be acknowledged to be new and unheard of in former times; therefore I say the discovery of the Antichrist, being a point of such great concernment to the whole Church, it should be very well, plainly, and sufficiently proved, and manifested, and not darke and improbably demonstrated, or else it ought hardly to be received, and not at all to be beleived.

4. Whereas pag. 2. of this interpretation, he faith, that because, oppositionem eadem est ratio, and that the mysteria of 144. to which this number of 666, is opposed, is contained in the root thereof, which is 12, therefore the mysteria of this 666. must be contained in the root thereof; which is 25. I say; that the mysteria of 144. is indeed interpreted to consist in the root thereof, which is 12. which being 12 times multiplied doe make up just 144. and yet the Holy Ghost, maketh no such interpretation of it, but that those spirits, which believe nothing but the express text of scripture, may as easily reject it, as receive it; but being granted, that this is rightly interpreted, because the twelve Apostles (St. Paul left out, that laboured in the building more then any, if not, then most of them all) were the foundations of the wall of the new and spiritual Jerusalem; yet, it followeth not, that because this mysterie, must be explained by the extraction of the root of 144. therefore the other mysteries, that denoteth the beast, must consist in the root of 666, no more then the mysteries of many other numbers, express'd in scripture, can be said to consist in their extracted roots; and, though the beast be opposite to Christ, and the Synagogue of Satan opposite to the Church of Christ, or Babylon to Jerusalem; yet this doth not in any understanding, prove that 666, is more opposite to 144. as it is a seri number, then it is to 444, or to any other definite number; 333, being, as I conceive a more opposite number, in respect of division, to 666.

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Only this 666, is said to be the number of the beast, in direct, and plain terms; and the other number, of 144, is interpreted by some authors to be underfoot of the Church militant, here on earth; and by others, of as good repute, to be the typical expression of the Kingdom of Heaven.

Besides, the twelve Apostles, were but the foundations of this wall, as having their names in them, v. 14. the wall being made up of other stones, that is, of all the believing christians, and to it comprehended the whole Church; and then the opposition must be, not betwixt the Hierarchie of the Pope and his Cardinals, and the Hierarchie of the christian Church; but betwixt the whole Church of Christ, whose wall, and not whose foundation, v. 17, was 144, cubits, and the whole Synagogue of Satan, that is made up of theewes, infidels, and all other wicked reprobatos; therefore, the Pope and his Cardinals, cannot be the the beast, that, by this exposition of opposites, must signify all the whole company of reprobatos, which is far contrarie to the meaning of the Holy Ghost, that plainly differenceth the beast, and the worshipers and followers of the beast, as the Lambe and the followers of the Lambe are not the same.

But indeed, contrarie to the opinion of Mr. Forbes, and some other that make this vision of the new Jerusalem, to be typus presentis ecclesiae, a type of the militant Church, I shall, with many of the most ancient interpreters, deny this description of the new Jerusalem to be the type of the Christian militant Church, and say, that ad captum notium, that can reach no higher, then demonstration, this admirable explication of this city, is thus set down, to shew unto us, those ineffable excellencies, and most glorious estate, which the servants of Christ, shall enjoy in the kingdom of Heaven; for if you observe the coherence of this 21, c, with the former, you shall find there, c. 20, that the beast, and the false prophet, and the devil, are cast into the lake of fire, to be tormented for ever, and ever, v. 10. and the dead, both male and great, were all judged according to their works, v. 13, and death and hell, and all that were not written in the book of life, were cast into the lake of fire, which can be no other then the last judgement against all the reprobatos; this is the end of them.

And then, after St. John had shewed the end of them, and their sad condition for ever; he proceeds in the 22: c, to shew unto us according to the best of our apprehension, the most happy state and condition of the children of God in heaven, which he expresseth under this type, that he saw a new heaven, and a new earth, even as St. Peter, and before him, the prophet Esay long agoe, had prophesied, and foretold the servants of God, how happie they should be; and because that which is nowhere, is not at all, as St. Aug. Tolle spatia hot, coram corporibus, et quia nufquam erant, nee erant,

he doth here so amply describe, unto us, wherein you may observe, that the things attributed to the Citizens of this new Jerusalem, are incomparable with the members of the church militant; for it is said, that God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more paine, v. 4. which cannot be referred, and applied to the members of the pure church on earth; and so many other things are set down, c. 22. to be in this heavenly Civitie, which cannot, without apparant violence, unto the text, properly be thought to be in the militant church, but are most elegant expressions, by way of allusion, of those incomprehensible excellencies, that the saints shall finde in the kingdom of heaven.

5. Whereas he faith pag. 3. that it is not said (as it is observed by many) let him that hath understanding count the number of the beast, but count the number of the beast: I answer that in c. 13. v. 17, it is said, that no man might buy or fell, but he that had the marks or the name of the beast, receiveth...
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... or the number of his name; therefore the number of the beast, and the number of his name, are all one, and fo both the one and the other, both signifying the same thing, are said to contain therein, the just number of 666, when as the number of the beast, is put down for the number of the name of the beast.

6. Whereas he faith, c. 2. pag. 5. that the mystery of 144. consisteth in the square root of it, which is 12. I answer as before, that I do not gainsay it, but for the opposition of 666, to this 144, that the mystery of the 666, must consist in the square root of it, which is 25. as the mystery of 144, consisteth in the square root of it, which is 12, I utterly deny, until he can bring me some intimation thereof, from some text of Scripture, as the Scripture doth both for the root of 144. c. 21. v. 14.

Now for all that he faith, c. 6. c. 7. and 8. touching the measuring of the wall of the new Jerusalem, and the mystery of that measuring, I say nothing, but that he hath most rationally, and learnedly confirmed, what no man, that I read of, hath so clearly, before him expressed.

But 7. whereas c. 9. pag. 46. he blameth those that extracted the root of 144, to finde out the mystery thereof, because they did not likewise extract the root of 666, to finde out the mystery of that also; I say they are not one way to be excused, and justified without blame, but indeed to be commended for it; because, as I said before, they had some intimation in the text for the one, but not one for all the other.

Then 8. whereas he faith, c. 10. pag. 51. the first beast with the wounded head, to be the temporal power of the Roman Emperors; which since Constantines time hath been usurped by the Pope; and in pag. 54. that he believes the Bishops of Rome, before they usurped any unlawful ecclesiastical power, to be the Antichrist, not in respect of their ecclesiastical or Episcopall power, but in respect of that, their unlawful temporal power above mentioned, which they had from Constantine, when he left Rome, and translated the seat of the Empire to Byzantium; I say this is contrary to the plain text of Scripture; for the whole time of the beast his continuance, especially in any power, prevalence, and authority, is said to be but 42 months, which by all interpreters are expounded, either literally for 3 years and a halfe, or as it is by them that understand it mystically, and take a day for a year, for 1260 years; which is the largest number, that any man hath made of his continuance; and if the Pope, in respect of this usurped temporal power, which he attained unto, by the means of Constantine, that was about the year 300, be the beast and the Antichrift, then hath he continued above 13 hundred years already, and God knoweth how many years he may continue yet, before the Presbyterians, and their schollars of the long Parliament can pluck him out of his seat; and sic memini aet iniquitas sibi.

Then 9. whereas he faith pag 58. that there is no other way whereby men usually do, or properly can be said to count numbers, but by such a kind of computation, which either is, or is reducible to addition, subtraction, multiplication, division, or the extraction of the root of any number; I answer, that by counting the number of the beast, and his name, I understand neither of these five ways, properly taken, as the Arithmeticians doe, but for counting of the number, that the numeral letters, i. u. x. l. c. m. which we finde in the beast and in his name, by adding them together, doe make up, as the numeral letters of Iohannes Calvinus are 1. c. l. u. i. u. and doe make up 162, so the numeral letters, that shall be found in the name of the beast, will make up just 666, and therefore by this counting of the number of the beast, it is not necessary, that some other number must be found out by it, as Brocard supposeth.

10. Whereas he faith, c. 11. pag. 63. that this number of the beast must be counted by extracting the root of 666, and that the root of this number is, just 25, and the fractions 41, which root being multiplied by itself, maketh
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625. to which, if you ad the fration, which are 41. it maketh the just sum of 666, and from hence he concludeth, that the number, which is principally intended, to manifest the beast unto us, is 25. and this is the cardo, the hinge, whereupon all this interpretation runneth, and turneth every where, and is the substance of the whole booke.

To all which I say, first in generall, that all these Arithmetical, and Geometrical discourses of numbers and measures, are verie obscure and weak proos to win credit, and to make men beleev, upon such intricate ratioinizations, that the Popis Hierarchie is the great Antichrist, when as points of such great moment, ought to have plain and perpicuous prooses; and easier to be understood, then these enigmata's, and darke ridles are, unless it be to such, qui facile credunt, que volunt, as will easely beleev what they greatly desire to be true; for mine own part, I must say; as St. Hierome did once in the like case to the letters of Iovinian.

Mon lectores tuae opus effed apolline scriptis: I am no Pythagoras, so perfectly able to understand these enigmatical speculations; but I can say they are verie insufficient to make me, or any other unprejadicate, and impartialle reader, as I conceive, to beleev the conclusion; for he confesseth in pag. 69, that 25, is the root of 625, and p.70, that the same number of 25, may be the the root of divers other numbers; and pag. 71. that there be divers other numbers, besides 666, by any one of which we might be infallibly directed to this number of 25, and also that the root of 666, is neerer to 26, then to 25, and the like; therefore I see no reason to perswade belief, that the number 666, or 25, should be rather applicable to Rome, and to the Pope, Hierarchie, then to any other Cittie, or Hierarchie, to whom those numbers, in many particular respects, may be as rightly applied unto, as unto Rome and the Pope.

But to this he answereth c. 13. pag. 83. that there be a greater number of particulars, in which this fatal, and unfortunate number of 25, is rather applicable to the Romanists, then it is to any other state, Church, or Sect; or then any other number is to themselves and to their eftate.

To which I say, that, for the fatality, and unfortunate or unluckiness, of this number of 25, which he setteth down c. 12, though I might answere, that as one day, or one place simply considered in their own nature, as being all alike, made good by God, is no more unfortunate then another; so no more is one number more unfortunate then another, when we finde the Tower of Luke 13. 48 Siloh fell upon 18. and Eliah twier called down fire from heaven to consume 50. the like of either of which disassters, cannot be found to happen to any 25. in all the Scriptures: and the Poet faith numero Deus imparit gaudet; which will conclude 24. to be more unfortunate then 25; yet I will not stand to gain say those Authors, that he producest, to confirm this point; but I say, that if I did as diligently search all other cities, and states, Churches, and sects, as he, and others of the Presbyterians have searched after the Cittie of Rome, and the Popes Hierarchie, it is very probable, I should finde this number 25. to be in as many particular things applicable to them, as he found it to be in Rome; for as the Prophet faith, that the Lord would search Jerusalem with candles: so have our men searched every corner of Rome, that there is not a stone of it unfound out, but every point of the Popes faith, and Zephan. 1. 13. every one of his Court, and of his Councill, are all discoverd to the world; and if I did the like to Constantinople, or Paris, or Antwerp or London, or any other such great Cittie, as Rome is, Perhappes I should finde as many 25. particular things therein, as he finde in Rome, and as many 25. things in other Churches as he found in the Church of Rome.

But, let it be granted, that Rome is answerable to Jerusalem; and the Pope and his Cardinals to Christ and his Apostles, which is the sum of of his 14. c. yet take it not in his sense, but as Alacar Faith, argue successit antique Hierofolimam et quad seditium omnium cupid at metropolis fit effecta; and so take the
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4. The name of Independents is most proper to the antichrift, not as enemies, but as successors unto the Apostles and Viceregents unto Christ; then all that he faith, is rather an argument to approve and commend them, for their desire to imitate Christ and his Apostles, than any ways to condemn them for the Antichrift; and for the 25, number of their Cardinals, (which at first in the time of Clement were but 15, and then were augmented by Anacletus, the 3 Pope, or the 2, as some count him, and a most holy Martyr, within the 1 century, in anno, 94, to 25,) and the 25 number of the articles of the Roman faith, into which Pope Pius the fourth reduced the sum of the Tridentine Council, as Mr. Potter reckoneth them, (even as the articles of our Church, which we believe, are augmented to 39) and the 25 gates of Rome, which notwithstanding, are not agreed by the best authors, to be just so many, when plinio faith there be but 24, and Linus faith there be 27, and the 25, figures and characters, that he faith are ingraven upon their chiefest Altar, and all the other 25 particulars, that he collecteth from his authors, to belong to any thing, either in their Citty, Church or religion, as ντευγανυνα, contrarie positions to all the 12 things, that are found in the new Jerusalem, as the 12 gates, 12 angels, 12 Tribes, 12 foundations, 12 thousand furlongs, 12 fruiites of the tree of life, doe no way convince, and prove the Pope and his Heirarchie to the beast and the antichrift, no more then the Mayor and the four and twenty Aldermen, and if I should finde 25 gates, and 25 Presbyters, and some other 25 particulars, either in London, or Lisbon or Paris, to be the verie seat of the Antichrift.

But I have been so long in the pursuance of these things, that he faith are to be found in Rome, and we are better to beleve him, then to goe there to see; but I beleve few wise men, upon such an implicit faith of things, not apparent nor approved by any of the ancient authors, nor understood by verie good scholors, except perfect mathematicians, as I take Mr. Potter to be, will make this inference, to conclude the Pope and his Hierarchie to be the beast and the antichrift, no more then the Mayor and the four and twenty Aldermen, and if I should finde 25 gates, and 25 Presbyters, and some other 25 particulars, either in London, or Lisbon or Paris, to be the verie seat of the Antichrift.

And so to proceed upon plainer evidences, then these mathematicall riddles, to discover the beast unto you, I demand, if the verie name of Independents, (that is usually, and generally given them, and by which the prevalent faction of that Parliament was best known, and distinguiished from the rest of the House, and all the other true Christians, & apostate heretics, and wherein both themselves, and their adherents doe so much glorie,) doth not sufficiently manifest the same thing, and evidently prove them to be this beast and the antichrist κωντος, that was prophesied by the Apostles, and expected by the Church to come into the world for though in the days of Aurelius, Bishop of Carthage, that lived in the fift centurie, there were some, that as the Cannon saith, εις την εποχην, μας ποια την αναγκαιον, left their absurdities, and novelties should be discovered, refused to submit themselves unto the Council, and so became Independents from the Church of Christ; for which cause Aurelius caused them to be removed by the Counsell, as obdurate and rebellious, from all rule and authority over the people; yet these men never assumed the name of Independents, nor was it given them for ought I read, by any others; because they persisted not in their obstinacie, to draw more profelites after them; but our Independents of these times, as flat, and fully opposite to the Church of Christ, are, and are so generally termed and taken, Independents from the Catholique Church, and from every particular nationall Church; and therefore they doe gather Churches and congregations unto themselves, and in that respect, are most properly called Independents, as fit a name, as any is in the world for the followers of the antichrift.
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chrif, when as, all other creatures, men, and Angels good and bad, and not any of all the former hereticks excepted, but that they acknowledged themselves to be ensis dependencia, not only depending upon him, that heechoth up all things by his mighty word, or the word of his power, that is Jesus Christ, but also desired to be received into that unis, and to depend upon the communio, and society of the Church, as Arius, that arch heretick made great friends to be admitted into the communio of the Church of Alexandria, as Theodoret writeth.

But these men, as A-per se-A or as the arctick pole, is from the antarctic, so are they fully opposite, ex diametro, to their head, and have affumed, and let them have it, this antichristian name of Independants, they say, not from Chrif, but I say certaintly from Christ, because it is from the Church of Christ; for whofoever hath not the church for his mother, shall never have God for his Father; but as all perished by the deluge, that were not in Noah's Arke, that was the type of the church, as St. Peter thethrew, so shall they perish everyhity, that are not the members of Christ, and of his church, and within the communio of Saints, which is a special article of the christian faith.

Then 5. The ancient Fathers, as St. Aug, upon the words of Christ, there shall be great tribulation, such as was not since the beginning of the world; no nor ever shall be; math. 24. 21. and upon the words of the revelation, where Satan is the Parliament said to be let loose c. 20. v. and Hypolitus, Cyrilius, Isidorus, and others doe collect, and avouch out of the scripture, that the injustice and the persecution of the Antichrift, will be greater, and stranger, and more grievous, than any other of the persecutions that preceded it; and therefore Belarmine, and many others, both of the Roman, and of the Protestant Church, do make the persecution of the Antichrift to be one of the two concomitant signes, whereby the saints and fervants of Chrif, shall know, and understand, that he is come into the world.

But the unspeakeable, and unparalleled injustice, cruelty, and persecution, of that Parliament, acted against the true servants of Christ, that were loyall, subjects of the civil rate, and the faithful Governours of the pure church that Christ had on earth, intimated by the Apostle, in the place before citeth, and lightning upon them, that I specified to you before, surpassed, in my understanding, all the persecutions that preceded it; when as I shewed you, in read to have the beginning of this booke, the votes, ordinances and acts of that Parliament, are not inferior, but, as I conceive, exceeding in cruelty, injustice, and impietie the edicts of Diocletian, or Decius, or any other of the works of the pagan persecutors; And doth not this most plainly evince, and prove that the Synod of united Independants, and their adherents, and associa e Presbyterians in that long Parliament, and their fa'ft Prophefs, that fake at Weftminster to instru'me them, are the beasts spoken of in the Revelation, c. 13. and the man of sin, the shield of perdition, and the great antichrift, that St. Paul prophesied of to come into the world, 2 Thel. 2.

6. Another undeniable, palpable signe of the antichrift, is, his more than Pharisaical hypocrisy, sitting in the Temple of God, as God, preaching the Gospel as an Evangelift, and being in all things elite, as I have formerly shewed; the hoft faint in new, and the devil in deed, and so an absolute and peremptorily, as the Presbyterians affirmed the Pope to be.

And have not that long Parliament, most unhappily, besides their other doings, made an all for the propagation of the Gospel, and have nominated certain men, of their own sect, to put that act in execution throughout the thirteen (hires of Wales, as where they found the people most loyall to their King, and more dehrons to retain the true service of God amongst them, then any other parts of the kingdom, and therefore had more need to have their Gospel preached there amongst them; but I believe you works, how surely the
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Dark fiend can change himselfe, into an Angel of light, that he might increase the kingdom of darkness; for, if you would rightly understand how these men have propagated the Gospel of Christ in those parts, where I had an occasion, to be an eye-witnes of their proceeding; I daure you, upon the faith of a Christian, they have ejected, and deprived most, if not all, of the best preachers, and grave doctors, some only for receiving their just dues, others for their loyalty, and some without once calling them to answer, or telling them why, or wherefore they were ejected; and they have fet their livings to Captains, and Soldiers, and have had the Churches doors, and charged the right Incumbents, neither to pray there, nor to preach, unto the people; and so they have verie formally, propagated the Gospel of Christ, by this their good service, as is conceived, unto the Antichrist; and yet; that they might seem good gospellers, to deceive the world, they have got some few novices, and young striplings, that wanted means, as much as they lacked learning; (such as St. Paul speakes of, and as wandering Stars, and Clouds without water, as St. Jude calls them, or as the Pilgrime Jew, that was lately talked of;) & with one pocket Sermon or two, that they got, as was reported, from their brethren of Wrexam, and learned the same by rote, which were full of the doctrines & blasphemies of the times; they became, as they are term’d, itinerant preachers, to bellow a Sermon upon a congregation, which they never saw before, and which in all likelihood, they should never see again. And thus the Parliament, with their wandering preachers, have propagated the Gospel of Jesus Christ, the clean contrary way.

And who feeth not, by all this, and by all their other doings like this, that, as all divines confesse, the Antichrist, under the name of Christ, and upon pretence, to doe the best service unto Christ, will be the greatest enemy of Christ; so these men, under the form of propagating the Gospel, have done more then all the wicked heretics, that preached, or the heathen tyrants that knew not Christ, to overthrow the true church of God, and to root out the right faith, and the clear light of the Gospel, from off the earth? And therefore if the Parliament be not the great Antichrist, but that a greater and a worse, shall come into the world, God, O Good God, I humbly beseech thee, for Jesus Christ his sake, take me out of this world, before he commeth into the world, that mine eyes may not see that evil.

And now, being wearied in prosecuting the folly, and discovering the great iniquity and impiety of that Parliament, futile to the predictions of those things that should be set by the Antichrist, and fearing that I have too much wearied my reader in the pursuit of this wild beast, I should here end this point; but that I cannot omit what a godly preacher setteth down in a Sermon printed at London, 1647. upon St Luke c. 18, ver. 31, 24., where he saith, It hath been a long and a great dispute, whether the Antichrist be come, and who he is; and if I be not mistaken, the scripture will easily resolve this question for they that oppose themselves against Christ, they that sit in the Temple, and set themselves above all, depoing and murdering Kings, are not these the first, and the great Antichrist? when they make themselves, what Christ alone is, King of Kings, and Lord of Lords, and therefore alone hath the power to depose Kings and to dispose of their kingdoms, are they not the Antichrist? For the Apostle saith, qui Christi sunt, crucifixierunt carnem, they that are Christs, have crucified the flesh, or fleshly lusts; but qui Antichristi sunt crucifixierunt Christum Regem, we may justly say, they are the Antichrist, that have crucified the Lords anointed, that is, their King; (and as I may say, their Prince;) to that by the beheding of our King (and of our Bishop) you have one step to the discovery of the Antichrist, and a plain step it is, so that none can step from it; thus far he; and this his step; I shewed you in the particular sin of the Antichrist more at large.

Whereby, you may perceive, that although I have undertaken to prosecute this
before this time not Discovered.

this discoverie at large, and followed the same to the full; yet others, where-of I might produce many, are of this opinion; that they would have the christian world to judge, Whether the long Parliament, and their assembly of instrants, at Westminister, and the rest of the Presbyterians, and lay preachers, that were the prime sticklers to have their King killed, and their Bishop beheaded, and all the rest suppressed, that are the two witnesses spoken of in the 11 c. and 7. v. of the Revelation as we, conceive, be not the two beasts that St John saw in the 13. c. of the Revelation, and the great Antichrist, that so long agoe was prophesied, he should come into the world, to slay the witnesses, to persecte the Church of God, and to overthrow the Governors and Government thereof.

And truly, reserving mine own judgement to my selfe, I have found many learned, judicious, and godly divines, that have observed, some one marke of the Antichrist, and some another, to be most properly belonging, and in every point agreeable, and fixed to that pack, and knot of the enemies of Christ, that I spake of, which for brevities sake, my booke having swollen, with the poison of these two Beasts, too big already, I must omit, and leave you to consider, what I have formerly demanded. As

1. Whether that Parliament hath not opened the door of the grand apostasie and rebellion, for the Antichrist to enter into the Church.

2. Whether it hath not seated itself in that Babylon, where the Antichrist should sit and dominere.

3. Whether it hath not fulfilled all the prophecies of the old and new Testament, that spake of the comming and of the doings of the Antichrist: As


2. The prophesie of Daniel, touching the doings of Antiochus, that was the lively type of the Antichrist.

3. The prophesie of St. Paul, of the man of the sin which is the proper and peculiar sin of the Antichrist.

4. The prophesie of St. John, that the Antichrist should denie Jesus to be the Chrift, that is suppressse both the regall and the priestly offices of Chrift.

5. The visions of St. John, 1. touching the witnesses, that the Antichrist should kill. 2. The Church that he should persecte, and 3. The two beasts that were as the body and the soul of the Antichrist.

4. Whether it hath not taken upon it the name, and especially, the practice, of Independants, which is the fittest name, and the properst work of the Antichrist, to separate himselfe from Christ, and from the Church of Christ.

5. Whether it hath not exceedingly wrunged, and extremly persected the Churck of God, and especially the Governors of the Church, which is the infallible concomitant signe, of the Antichrist.

6. Whether it hath not shewed itself so grosse an hypocrite, in all his acts and proceedings, that none but the Antichrist could doe the same.

And when you have daily read, and impartially weighed all these things, that I have set before you, as in a glasse, then judge, your selfe, whether the Presbyterians, and the Parliament be not the great Antichrist or not.

CHAP.
The great Antichrist Revealed.

CHAP VI.

Four special Objections answered; wherein the right use of all the foresaid discovery of the Beasts and the Antichrist is declared, and the precedent Discourse more fully confirmed.

And if any man shall object, and think it strange, as a most reverend and learned Author, whom I much honour, seems to do; that the blessed Apostle in Patmos, overlooking all the vast Continent betwixt him and us, should have his thoughts taken up with our petty Occurrences in this other side of the World, which is not like to be.

I answer, That seeing God out of all the World, did such great things for the small Kingdom of Israel, that in extent of Ground might scarce be compared to any one of these three Kingdoms, the whole length of it, from Dan to Beerseba, being not above three hundred miles, as S. Hierome witneffeth; and seeing the Holy Ghost vouchfafe to set down in this Revelation, many particulars of less consequence, and to fore-shew some things of far lower concernment, then are those great things, that have been told, by that Parliament, as in the 2, c. and 3. c. the Sufferings of some particular Churches, and of particular Cities; as Ephesus, Smyrna, Pergamus, Thyatira, Philadelphia, Sardis and Laodicea, and the murthering of some particular men, as Antipas, c. 2, 13. and the failing, and remorse of some Churches in Gods Service, which are of far lesser note and moment, then the men that were martyred, the Churches that were reproached, the Apostle that hath hapned, the Kingdoms that have been ruined, and the horrible Impietyes that have been committed here amongst us: let no man wonder, that the Spirit of God, who is no respecter of persons, nor oblivious of the meanest Countries, should likewise foretell the sad Accidents, and the like, or more inexcusable Sufferings; and Martyrdom, that should fall upon the King, and upon all the Bishops, and very many faithful Pastors, besides the multitude of Saints and godly Christians of three of the most famous and purest Protestant Kingdoms and Churches in the World; that as our Saviour faith of the like Predictions, when we see them fulfilled, we might understand and learn, how to make a right use of them; and that,

1. To know that these our Persecutions and Afflictions come not out of the dust, nor by chance, but by the Divine Providence of Almighty God, that foresaw them, and foretold us of them, long before they came, and hath sent them to us, either as just Chastisements for our sins, and remorse in his Service and performance of our duties, or as tokens of our faith and constancy in our Profession, and for an example unto others, to imitate them that do patiently suffer, or for some other Cause best known to God himself.

2. To learn hereby to fear God, and more zealously and carefully to serve him, to pray unto him night and day, to forgive us our past sins both of commission and omission, to give us patience in all these our sufferings, and to assist us for our constancy and perseverance in our duties, that we neither murmur at our present condition, nor faint aside one inch from the truth of our Christian Profession, either for fear of losses, or for love of gain and preferment, but to proceed on, sedem vitius tenere, with the same cheerful countenance, as well in these stormy thundering days of Adversity and Persecution, as we would do in the clearest sun-shining days of pleasure and prosperity: and to remember that,

Rebus in adversis facile est in contemnere vitam,
Fortiter ille facit, quis miser eft postea.

3. To
To abhor the ways and to fly from the service and allurements of these Beasts, as from a Serpent; because the third Angel that S. Job saw, said with a loud voice, so that all men might hear him, and plead no excuse, If any man worship the Beast and his Image, that is, serve and follow the two horned Beasts, which is the false Prophet, and the ten horned Beast, that is, the Image of the false Prophet, and assist them in their Impieties, or imitate and follow them in their blasphemous doctines, and their wicked ways; or receive his mark in his forehead, or in his hand; that is, take an Imagination and oblige himself to assure the Beasts, that he will uphold, assist, and defend them, and so be true and faithful unto them, to further their proceedings, or to justify their doings, either plainly or covertly, directly or indirectly, the same shall drink of the wine of the wrath of God, which is poured out without mixture; that is, of any comfortable thing to alay the fierceness, or to sweeten the bitterness of it, into the Cup of his indignation, and shall be tormented with fire and brimstone, in the presence of the holy Angels and of the Lamb, which will sit and adore encrease his Torments, to see their happiness, and himself in such extreme misery, and the smock of that torment ascendeth up for ever and ever, to keep God still in mind of the odiousness and flinking favour of their wicked deeds; and they have no rest day or night; that is, no manner of ease, or abatement of their Torment at any time, that worship the Beast and his Image; that is, serve and adhere to the false Prophet, and the ten horned Beast, and whatsoever received the mark of his name; that is, engaged himself to adore and to assist them; which pathetic and fearful expressions of the wrath of God, and the unspeakable Torments of them that serve and assist these Beasts, if men did believe the Scriptures (should, as I think) make all men afraid to receive the mark, or to do any service to any that is like to have any affinity or society with these Beasts, which though they be two, as the soul and body are, yet by reason of their coherency and conjunction, like Samson Foxes (or rather Herod in the singular & Pilate, to crucifie Christ) to consume all the Corn in Joabs field, as being sub-servient one to another, they are most commonly spoken of in the singular number, the Beast; and why not also the Image of the Beast? which the Pious, and the/set the Image of the false Prophet against the Image of the true God, to make the world to believe they are: Are these things the works of the Antichrist, or can they be compatible with the Antichrist?
The great Antichrift Revealed,

I answer briefly, If they had not done these things, they could not have been the great Antichrift; for Christ himself doth tell us, that the Antichrist and his false Prophets would say, Lo here is Christ; that is, with them, and there is Christ; that is, where they meet, in the Desert, and in the secret Chambers; that is, in their private Conventicles, and not in his consecrated Church, where we pray unto him: and hereby sayth Christ, they should deceive the World, and as S. John sayth, All them that dwell upon the earth: i.e. All earthly men, yea, and if it were possible, they should, by this their great profession of Piety, deceive the very Elect, and the true Servants of Christ: and you know the old Rule which is infallible,

—decipimur specie recti,
Fallit enim virtutum, specie virtutum umbra.

We are soonest and oftentimes deceived with the show of piety, and under the profession of the greatest holiness, so Mahomet the great Imposter, by embracing a solitary life, free from the ordinary conversation of men, and his speeches mixed with gravity, teaching holiness and a good life, and bearing down Idolatry and injustice, gained such an extraordinary opinion of sanctity among the Arabians, that they which saw him, admired him, and they that heard of him, held him to be a Saint, and thereby deceived the greatest part of this side of the world; and fo all Hypocrites do seem to be better Saints, than the best of all the true Saints: as the Scribes & Pharisees can make this good unto you; for they were the only appearing Saints among the Jews, Tything the least things, praying in the Streets, cautious of their Oaths, and very strict Observers of their Sabbath-days service, and reaching as much outward holiness, as the holy men do; yet we may believe our Saviours, that they were but holy Hypocrites, that thought they did God good service, when they did exceedingly offend him: for as the Devil doth then most of all enlarge the Kingdom of darkness, when he transforms himself into an Angel of light, and made our Fore-fathers to become like Devils, when he told them they should be like gods: so is it, as it hath been ever since, his perpetual practice to teach his Instruments, and you may be sure the Antichrist is one, Preposing good deceivable, supposing good exitable, to give deadly poison in a golden Cup, and to pretend and to make show of the greatest Piety, Holiness, and Devotion in the world, and with Jadas to kill Christ, to love him, and to honour him above all men, when the consequents of their actions sin and level to betray him, as Jada did, to be crucified; to overthrow his service, to kill his servants, and to lay all his honour in the dust: and the more holy the Devil seems to be, the more Devil he is, and the worse he means to be; so the more Saints, and the more pretense of Devotion and zeal of God's honour, these, or any other Actors of wickedness seem to make, the more apparent proof it is, that they are the greatest Adversaries unto Christ.

But it is true, and most worthy to be observed, that S. Paul calleth the coming and discovery of the Antichrift a mystery; that is a hidden, dark, and secret thing: and in some respects, not much unlike the coming, and believing the coming of Christ into the world: for as no man both known who the Son, but the Father, and who the Father is; but the Son, and he be to whom the Son will reveal him: so none shall know the Antichrist to be the Antichrist, but only they to whom Christ will reveal him; for as the mystery of Christ his coming into the world, was hid from the wise men of this world, the Scribes, and the Pharisees, and the rest of the Rulers of the people, that would never believe a man of such mean birth, poor friends, and to contemptible in the eyes of men, as the Prophet sheweth. And they beheld with their eyes, without form or beauty, should be the Christ, that anointed of God, to be the Messiah, that was to be the Redeemer and Saviour of all mankind; but this mystery was revealed...
before this time not Discovered.

to Shepheards, and as Christ sayth, to Babes and Sucklings; that is, to some few
that were as weak, as simple, and of as small account in the world, as are the little
Children among men; and yet to these only he was revealed, and these first belie-
ved in him: so the mystery of the coming of the Antichrift is hid from the word-
ly wise, from the great men, the wealthy men, & the ruling Officers of the peo-
ple, that shall not know him, nor will not believe him to be the Antichrift, but
shall wonder after him, and worship him, and befooled all these men, that shall
imagine such successs, and protections of piety, and acts to supprest Idolatry
and prophanenes, and to further true Religion and the service of God, can
be any wayes compatible with the Antichrift: yet this knowledge and this rev-
elation of the Antichrift, by the special favour and blessing of God, shall be
made known and discovered to some few, mean, despised, and dejected ones
in the world, that do truly love Christ, and zealously stick to his service, not-
withstanding all the affronts of the world, and do perfectly hate the hypocrify
and hypocritical pretentions and proceedings of the cruel and most hateful
Beasts.

And therefore S. Paul calls the discovery and the knowledge of the Anti-
christ a revelation, saying, 2 Thes. 2:10, that he might be revealed; 2 Thes. 2:
which is the taking away of a covering, or the putting off of a Veil, or Mask Brought of
from some face, that was masked and hidden from publick sight: so is the dif-
covery of the Antichrift, a reviling of some hidden face, and a manifesting of
some secret thing, that is not commonly known, nor believed in the world:
but is and shall be only reviled, especially at his first appearing, to some few, conno"
isseurs, and those of the meaner sort, or smallest account in the world, and it shall be
kept secret and hidden from the world, and the generality of men in the world, 65.
especially the great men, and noted men of the world; as are the revelations
of all the mysteries of God: and therefore S. Matthew speaking of Gods my-
steries, joyning, μανιφεστα, which signifies to bide, with the word μανιφεστα, c. 7. pag. 106.
to reveal, to note unto us, as it is well observed, that the mysteries of God were
made known and revealed, as that they are believed only by some few, that
truly love Christ, and earnestly desire to understand his truth, and are kept still
secret and hidden from all the rest, that believe them not, which hapneth
through their own fault; just as it was with the Jews, that, as the Prophet
Isai hebrews, had eyes and would not see, and had ears and yet would not hear:
and as the Scribes and Pharisees rejected the counsel of God against themselves;
for fo it is with these wise men of the world, that when they are told this
truth, they will not understand it, when they are persuaded to embrace it,
they are averse to believe it, and think we are greatly deceived, and simple
men that teach it: because indeed the love of this present world hath insen-
sibly bewitched and blinded them, and their care and search after the truth,
had been too remiss, for which cause, the Apostle sayth, God shall send them
strong delusions, that they should believe a lie, that they all might be damned, who
believe not the truth, but bad pleasure in unrighteousnes: Where I would have
the great men, and the wise men of this world, to observe that this fearful ex-
pression of judgment is against such as believe not, and receive not the love of
this truth, concerning the coming, the working, and the lying wonders of the
Antichrift, when they are told of it, as you may see in 2 Thes 2:9,10,11,12.
and in Rev. 14:9,10.

And therefore seeing the Holy Ghost hath told us how things should hap-
pen, when the Antichrift should be revealed; I wonder not, that the world of the worldlings
men, formal Professors, and all loose livers, should cry up the Antichrift, whereas up and
he is in the height of his tyranny, for an eminent Saint, and a destroyer of the Christ for a
Antichrift, and his Antichristian Hierarchy: but I say to all that love Christ Saint
and his truth, Let not those hypocritical doings of pretended Godlinefs, which
is but like the godlinefs of the Scribes and Pharisees, deceive you; for as I sayd 2 Thes 2:11.
But even
even now, theyFast and prayed as much, if not more, than these men, they
thyed Meat and the smallest Herbs, better than these men, and they were
From, and observing of their Vows, and sanctifying of the Sabbath, then the precepts of the followers of the Antichrist were
or could be: and yet all this and much more outward godliness that they had,
but as S. Chrysostome sayth, In ostentationem non in retitudine intentionis; or
as the Prophet sayeth, to draw near unto God with their mouths, when their
hearts are far from him: or as Christ himself sayth, Love one another, that they
might be seen, and applauded of men, and therefore he addeth,
for a truth, ἀμὴν λέγω ὑμῖν, verily I say unto you, ἀνδριάν εἰς πλούσιον δοῦναν, they
have received mercedem suam their reward; that is, the esteem that they
had receivèd, sedan illum meam, but they have lost reward, that should have given them, had they not been such hypocrisis, that is, eternal life.
Therefore I say once again, and again, to you that love the truth, let not the
pretenses of piety, and the shadow of godliness, with the usurped name of
Saints deceive you; but rather seriously consider; whether,
1. The killing of Gods Anointed, which David so much abhorred, and the
very Heretics, Schismatics, and Apatætas, have heretofore confessed to be a
sacred Tree, forbidden to be touched, much less then to be rooted up.
2. The destroying, beheading, and famishing of Gods Ministers,
3. The defiling of Gods House, the holy place of his service.
4. The Perjuries and perverting of themselves.
5. The robbing of Gods people, of their Estates and livelihoods.
6. The killing of their brethren that were innocent, and deferved neither
death not bonds.
7. The betraying of their Countries, and those Countries that loved them,
elected them for their Patrons, of their lives, liberties, and livelihoods.
8. The oppressing of all men, friends and foes, beyond measure.
9. The filling of Pulpits with Heresies, lies, and blasphemies.
10. The silencing of the faithful and Orthodox Preachers, for speaking
truth.
11. The taking away of all restraint of lewdness and lasciviousness.
12. The abundance more of such other horrible acts of wickedness, iniquity,
and impieties, be the Lurieris of Chrif this his Saints, or the marks and character of the Antichrift.

3. It is objected, that if the denial of our Baptifm, which, as I sayd before,
was the razing of the mark, and the blotting of the Seal of Christ, be an undeniiable Character of the Antichrift, and the confused multiplicity of all Sects, Heresies, and Errors, be the insepable Lurieris, and apparent evidence of the false Prophet; then certainly the Assembly at Westminister, and Presbyterians cannot be this second Beast, and the foul of the Antichrift; because they are no Anabaptists: and none have written and preached more fully, plainly, and
learnedly against the Anabaptists, Independents, Lay-preachers, and all other
Sects, Separatists and Heresies, then they have done; and they are the only
men that profess themselves to be the grand enemies of the Beaf, and the subverters of all Hierarchyn, the Captains of Gods Host, that pull'd down Episcopacy, teach parity among Gods Ministers, and most strenuously fight against all the limbs of the Antichrift.

I answer, That it is not requisite that all the vices, and every particular
sin of the Antichrift should be accumulated in every Member of the Antichrift,
but rather that he should bring and teach many truths, that his pain-
full preaching and good doctrines that he teacheth, might gains the more credit
credit to his lies, and falsehood; and the opposing of the Anabaptists, and
confuting the Independants, and Lay Preachers, and other sects, the mem-
bers of the Antichrift, doth no ways free them, from being the main part of
this false Prophet; for as God did set an Egyptian against an Egyptian,
and divided the armie of Senacherib, to cut one another's throat; so that in
one night, there fell a hundred fourscore and five thousand of them; even so
God disposeth of things often times, in the armie of the Antichrift, that there
shall be, proditoris proditor, a traitor to betray a traitor, and one rebell to
rebell against another, and as Eprain, was against Manasse, and Manasse a
gainst Ephraim, and both of them against Judah; so to the Independants, will be
against the Presbyterians, and the Presbyterians, against the Independants,
and against all other sects, that will not fall down and worship this Presbyte-
rian Idol; and all these opposites, can be united, and combine themselves to-
gether against the Governors of the Church: and for their great pains, and
zeal in exposing these, no false Prophet, did ever want the same; for doth not
Christ tell you, that although such false Prophets, be ravening Wolves; yet make a Profe-
ty they will come unto you, in Sheeps clothing? and doth not the old proverb
tell you, that turca frequenter cum sub amicis fallere nomines it is not safe, and the
most usual way, and readiest to deceive, for the Ministers of the Antichrift,
to goe under the name of the faithful servants of Christ, and the best Soldiers,
that fight under his banner, against all the Limbs of the Antichrift: which
had been the practice of all hereticks, as Tertul., in his prescript, and Armaet,
contra bres. and St. Aug. against the Donat. and many others, doe suffi-
cently shew unto us.

4. It is objected, that the Pope and the popish Hierarchie, being so puffed
up with pride, that he exalteth himselfe above all that is called God, that is, a-
above all Kings, and above the Emperor, and being so filled with heresies, ido-
latries and blasphemies, and such a cruel, bloody tyrant and persecutor of
Gods true servants, as our Protestantshave amply shewed in their books; and
the Turke, directly, and qavam k sidews, thrusting himselfe into the place and
office of Christ, and exalt ing himselfe above Christ, above the Prophets, and
above all the Apostles of Christ, and challenging to himselfe, and his successors,
absolute independant power over all the Kings and Monarches of the earth;
and commanding his Alcman, which is made up of Pagani, and Ari-
an heresies and superstitions, to be received and preferred before the Gospel
of Jesus Christ, and most cruelly tyrannizing over those poor Christians that
are under him, because they renounce not their Saviour, and adore his false
Bishop Mo u. Propher, and that religion, which directly leadeth them to perdition, as last-
tague in his ned Monagu sheweth, it is incredible, and not possible to be beleevd, that
the Parliament, and especially the Presbyterians, that profe sse themselves to be pu-
regulated, neith her by Fathers, nor Councils, nor any other Canon or rule,
but only, by the pure Word of God, and doe so indiscreetely labour to bring
men to Christ, and to enlarge the Kingdom of his Grace; and have hazarded
their fortunes, and lost their blood, and some their lives in the defence of
Gods cause, should be the great Antichrist, and a greater Antichrist, more
datefull, and a more abominable adversary unto God and his Church, then
either the Pope or the Turke.

To this I answer, that I never intended to excuse, or to lessen, the impi-
The Authori ties of the Pope, or the cruelties of the Turke, or to denie them to be Anti-
chri ts, and great adversaries, both to Christ, and to the Church of Christ; I
say, the Popes are no Prophet, to plead for either of them, especi ally against the truth; but
I say, the nearest men are to God, the more profession they make of faith, and
the better Christians they think themselves to be; the more faithfulness, and
the more hones and sincerit is required at their hands; for to whom much is given,
of them, much shall be required, faith our Saviour; and it was wise
said
The great Antichrist Revealed,

said of a fool, that dying, cried to God, that he would require no more of him, then what he gave him; though wiser men must imploy their talents to the best advantage of their master, who expecteth a plentiful harvest of all good fruits, where he hath plentifully sown his good seed of knowledge, and of grace: and so the sins of such men, as should be Saints, are far more heinous, and more abominable in the sight of God, then the sins of these, that *know not God; yea sins, left heinous in their own nature, are more heinous in these offenders, then other sins, far more odious in themselves, are in these that are further off from God, and less acquainted with his laws; and therefore, the Idolatry of the heathens, that knew not the true God, God winked at, faith the Apostle, and it was not ner furnishious, in Gods sight, as the Idolatry of the sons Israel, that had seen his wonders in Egypt, and had the heavenly Oracles delivered unto them; and so, though Pilate, for condemning Christ to death, is branded with great infamie, by the mouth of every christian that faith his Creed, that Christ suffered under Pontius Pilate; yet

The wife prayer of a Fool.

John, 19. 11. 

Amas, and Caiaphas, that profess to know Gods will, and thought themselves the chiefest of Gods people, major peccatum babuerunt, sinned more, by our Saviours testimony, for delivering him unto Pilate; then Pilate did in condemning him unto death; so likewise, though the sins of the Edomites were very great, when the Prophet faith, thus saith the Lord, for three transgressions of Edom and for four, I will not turn away the punishment thereof, because he did persecute his brother, (that is the seed of Jacob, that was Esau brother, which is Edom), and did cast off all pity, and his anger did tear perpetually, and kept his wrath for ever: And so in like manner, though the sins of Damascus, and of Moab also were exceeding grievous, when the former threshed Gilead with threshing instruments of Iron, and the others rage was so great, that death could not satiate his wrath, but he must burn the bones of the King of Edom into lime: and in like manner, though the sins of the children of Ammon, were no less grievous, than the sins of Moab, when they ript up the women with child, of Gilead, that they might enlarge their borders; yet because these nations were not the peculiar people of God, nor had received so many favours from God, nor the knowledge of his laws, so as the Israel did done; these horrible sins, and sins against nature, seemed not so horrible, and so offensive in Gods sight, as Idahs despising of his laws, and their lies, which caufed them to err, and Israelis selling of the righteous for Silver, and the poor for a pair of Shoes, which seem to be but senniell sins, in respect of the other bloody murders, and inhumane cruelties; because, as I said before, to whom God hath given much, of them he requireth much; and where he expecteth most holiness, there the sins are most sinful; and as St. Bernard faith of the Priests, and Ministers of Christ, qua in alius nase sunt in illius bulaeaphora, so the sins that are but trifles in the Pagans and Infidels, are most odious in the Christians: and therefore, after that the Lord had recapitulated both the sins of those nations and the many favours he had heaped upon the Israelites, with the rejection of the Amorites and the rest of the forefaid nations for their former transgressions, he addeth of the Israelites; you only have I chosen of
c.s. v. 4. and 6.

The sins of the Amorites more displeased God, then the sins of the Amorites; and why?

c. 13. 5.

The sins of all the families of the earth, that is, for mine own peculiar people, to serve me, and to be protected and favoured by me; therefore, seeing you have done these things, I will punish you, for all your iniquities: and when others that you think worse, and greater sinners, when you be, may have some favour, yet you shall have none at all, because these things in you, offend me more, and are more abominable in my sight, then are all the abominations of the Amorites.

And so according to this determination of the Prophet, though the sins of the publicans, and harlots, murderers and robbers, and the like, were more flagitious, and more heinous in their own nature, then the sins and delinquencies of the Scribes, and Pharisees, that, for the uprightness, of their outward carriage
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of the continuance, and destruction of the beast; the time of his prevalence; his utter ruine not till the day of judgment; and why?

And now I should end this discourse, but that for the comfort of all the persecuted Saints and Servants of Jesus Christ, that seem in mine ears to criе to God, with the foules under the Altar, saying, how long tarrietst thou before thou comest to deliver us from the crueltie of this beast, and to avenge the blood of thy servants, that hath been spilt by them that dwell on the earth? I think it requifite, that I should say some-what of the continuance of the beast, and the destruction of the Antichrift.

Touching which, being points of things to come, it is not an easie matter, nor wisedome in any man rashly to determine; and knowing how many great Schollers, and holy men have failed in the computation of times, I am verie loath to bee too preemptions positive therein; especially considering that I could not yet satisfie my selfe, with any thing that I read concerning this matter, in the beast, either of the popists or the Protestant writers; For

1. The Papists, expecting the Antichrift, that in all probabilities, should be a Jew, risen of mean parentage, of the tribe of Dan, and by cheating tricks, Papists con-should first overcome the Kings of Egypt, Libya, and Ethiopia, and then many more, and should most cruelly pervert the Church of Christ for three years ing the Antichrift, and a halfe, in which time Henoch and Elias, should return in their own persons, from the terrestrial Paradise, where God reserveth them, for to preach Pomif. 1. 3. c. and to preserve the elect, from the deceits of the Antichrift, doe say, that he is not yet come; and when he cometh, that he shall continue but as I said, three years and a halfe; and this shall be but a very little time before Christ cometh to Judgment; this is the generally received opinion of the Papists, which is but a fancie without ground.

2. The Protestants, whereof some, that make the succession of Popes to be the Antichrift,
Antichrist, do say, he hath already continued ever since Boniface the third in
Popeas his time, as Bales faith, or since Vitalianus in 666, as Thompson and
others say, above a 1000 years already, and they cannot tell how many years
more he may continue, God knoweth, it may be a 1000 yet; if their expoli-
tion be true, and the world continue so long; others think that the Antichri-
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t is but some one single, and singular person, that should arise, or is risen
from the true Church, that is, from the purest nationall Church, which I am
sure, in King Charles his time, was the Church of England; and though he
springs from a small root; yet by his wars, his wits, and cheating tricks, he
shall slay the two witnesses of Christ, which they conceive to be the Magiftra-
tes, and the Ministers, that is, as I take them, the Kings, and the Bishops; and
that man, should still prevail over Gods people, and continue glorious, in all
good successes, according to his own desires, until the Ministers of Christ
that through fear, shall be for a while, like Plinias aequo, mouthless, men, do re-
ceive a new courage, and as it were, life from the dead, to preach him down;
and God shall second them, and assist them, by raising commotions against him,
and powerful armies, to overthowe both him, and his adherents; and there-
by, that is, the zealous preaching of the Gospel, and the great victories of
Christ his servants over the Antichrist, they shall proceed on, and reduce
not only the Jews, but also the ten tribes of Israel, that have been scat-
tered like the dust of the earth, to be converted, to embrace the faith of Christ;
and to restore them to repose their Land of Palæstina, and to make a glo-
rious reformation of the Church of Christ, thus collected into one sheepfold, that
shall continue, as some fondly dream, a 1000 years more in all worldly felici-
tie; the most of which conceits, I take to be as fabulous, and as fictitious as the
fictions of the Talmudists.
And therefore,
I must humbly crave leave, in many things to differ, and in some things to
dissent to the expoliations, both of the Papists and Protestants, and out of both
their assertions, to set down what I conceive to be most probable, and likeliest
to be the truth; and so I say with the Protestants, that Sanders, and Beller-
mine, and the rest of the Papist Writers, that take the beast for one single
person, are utterly mistaken; and all that they say, of that person, are mere
fictions; because all that is here spoken of this beast, and elsewhere of the
Antichrist, can never be applied to one singular man; nor all things that are
to be said, can be performed by one person; and yet I cannot assent with
thofe Protestants, that say, he is the succession of Popes, or popish Hierarchies,
or a wicked Kingdom, and Politie, and the seventh head of the beast, that
reignes after the Emperors in the Cittie of Rome, as Brightman, Downam, and
many others that follow them, doe imagine; because no tany one of all the
Popes, can be justly proved to be the Antichrist, but many arguments may be
produced, which I have touched in this treatise, to prove, that neither of thes,
can be this beast, here spoken of; and much less, can I assent to the fancies of
thesfe men, that dream of the reduction of the long lost tribes, to their ancient
possessions, and leaft of all, of the opinion of Mr. Mede, and some others, far
left learned, and indeed far absurd then he, that speake of a 1000 years
reigning of the Saints with Christ, here in an earthly Paradise, after the de-
struction of the Antichrist, and the conversion of the Jews; which unproba-
bable paradoxes, are most gravely, and truly demonstrated, so to be, by the re-
verend Author of the Revelation unrevealed; but I say, as I hewed to you
before, that this beast, the Antichrist, must be taken for a collected multitude,
and an ungodly pack, or knot of the worst, and most wicked men that cold
live, which doe covenant, and unite themselves, like the Jewish Sanher-
drine, to slay the two witnesses of Jesus Christ, and so to accomplish, and to
fulfill all the rest of the predistions, that are set down in Scriptures, concern-
ing the Antichrist. And for the continuance, of that unchristian, Antichristian
companie, I conceive it must be considered in a two fold notion.
before this time not Discovered.

1. Of their prevalence and domineering successful time.
2. Of their industry and endeavours still to rule and domineer.

1. For the prevalent time of the beast, I am clear of the Papists, and Fathers' mind, that say the Antichrist shall domineer, in his full strength and power, to the terror of the true saints; but three years and a half, or some less time of short space, expressed by that time of three years and a half, or three years and halfe three years, that make four years and a halfe; or much about that length of time, though not precisely, such a time to a day; for as when the scripture faith, that Adam when he was an hundred and thirty years old, begat Seth; and died, when he was nine hundred and thirty year old; shall we think it necessary to believe, that he begat Seth on that very day, wherein he did precisely, fulfill the hundred and thirtee years; or that he died, on the last day of the nine hundred, and thirtee years complete? So it is not requisite, that by these three years and a halfe we should understand that exact quantity of time, without more, or less, but a short space, much about those years; and no such length of time, as Baleus, Brightman, Downam, and the rest of their followers, doe attribute unto the Antichrift; because the holy Ghost faith the ten hornes, of the beast, that is his chief generals, and captains, shall receive power with the beast, after war, one hour, 6. 17. 1. 5. that is, as the same spirit expoundeth it, of the predecessors of this beast in years and a halfe, and to their followers, do attribute unto the Antichrift; because the holy Ghost faith the ten hornes, of the beast, that is his chief generals, and captains, shall receive power with the beast, after war, one hour, 6. 17. 1. 5. that is, as the same spirit expoundeth it, of the predecessor of this beast in years and a halfe.

The prevalent time of the beast much as long as this book three years and a halfe, much about three years and a halfe, and the same years, and halfe 17. c. v. 10. a short space, saying, that Christ was in the midst of time, and that space of the beast his continuance is more clearly, and precisely explained c. 13. 9. to be 42 months; which must be taken as Bellarmino, and the Fathers before him, tooke them for three years and a halfe, and as many other Protestant writers doe now grammatically expound them, for that time, or some small quantity of time, much about that space, more or less; as I said before; for otherwise, if you take every day of those 42 months, for a year, (to make them to synchronise with the 100, and 60 days, that the witneses should prophesie in sackcloth) as Mr. Made doth, and as Junius doth, and before them the Magdeburgenses did; and as the Scriptures do set a day for a year in many places, as in the words of Ezechiel, I have set thee a day for a year, and the words of Christ, I must walk by the day's light, and to morrow, and the day following, that is three years, as it generally expounded, by most interpreters; and the 40 days wherein the expoters, and searchers of the Land of Canaan, were searching the same, signified that for their false report, they shoule bear their punishment 40 years; c. 4.

Neither can I altogether assent to Bullinger, and Chytran, that say, this certain number of months is absolutely put for an uncertain time; though we find a certain number often time put down for an uncertain number; yet this is never used, as Divine observe, but when the full and perfect number is put down, as 10, 100, 1000, and the like; as, where Jacob said unto Laban, thou hast changed my wages ten times, that is several times; and when Solomon faith, if a man beget a hundred children, that is, very many children, and where Daniel, in the time of the Antichrist, beltescar made a feast to a thousand of his Lords, that is, a great Dan. 5. 1. 6. very many Lords; and so many Interpreters, do take the binding of Satan for a 1000 years, to signifie a long time, even from the determination, and ending of the ten primitive persecutions, to the comming of this beast, or as some thinke
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thinke from Christ his time, to the time of the Antichrist, and so they take the 1000 years reigning of the Saints, with Christ, to signifie all that indefinite time, of Satans binding; and so likewise our Saviour saying to St. Peter, that he must forgive his brother not till seven times, but seven times seven times, signifieth that he must forgive him, as often as he doth offend him; but though, in these and the like places, a certain number is put for an uncertain.

Yet is it never so used, and taken, where several numbers of few, and many, are alligned and coupled together, as times, times, and half a time, and here, 42 months, and three days, and a halfe, as both Bellar. and St. Aug. do observe; because the variety of numbers had bin to no purpose, if an uncertain number had been to be understood thereby, when he might, as well have said 42 months, as 34 months; neither shall you finde, that ever the greater number signified a determinate lesser number, as a year to signifie a month or a week; or a month to signifie a week, or a day.

Therefore, these 42 months, wherein this beast shall reign and rage over God's servants, must be literally and precisely understood to signifie three years and a halfe; or as some do expose a time, and times, and the dividing of time, for three years, and half three years, or thereabouts; or as I said even now, for some short time, and small space, though not so exactly, and precisely determined, as containing the just, and full measure of three years and a half, without somewhat, either more or lefs.

The prevalent time of the long Parliament just three years and a halfe.

And thus it is observed, that the long Parliament, which is answerable to the first beast continued prevalent in their good successes, just so long, or somewhat about that time; for England, was proclaimed a free state the ninth of May, 1648, and the Dutch did beat them at Sea, which was the beginning of their declaration, upon the ninth of November, in 1651, which from their first peeping to be masters, to this first blow, that they received, was the just time of three years and a halfe, and in April, the 23, Anno 1653, which was but a little more then four years and a halfe, the Lord generalle Oliver alias Cromwell dissolved that Parliament, with a word of his mouth, even as the Apostle foresawed; how easily, and after what manner, the Lord of hosts would consume, or rather, dissolve, that man of sin, and this beast, here spoken of, that signifieth a knot of rebels, which the word dissolves, or dissolves, that the Apostle useth, most properly signifieth, with the breadth of his mouth, saying with a most mighty breath to raise and subdue men, whom the Lord will ambuscade and separate, or scatter, as the Clouds are scattered by the wind, which both the words, dissolvo and dissolver, beoken, with the breadth of his mouth.

The which dissolution of the long Parliament, and the suppression of their more then most bloody Inagagement, was formerly done by the same hand the Lord General Cromwell did, and was the only good deed that ever he did to the oppressed Cavaliers, and to all disaffected to that long Parliament.

But is it like, that the head will destroy his body, how shall he then subsist, when his body is lost? I answer that it is not, always alike with the particular head, as it is with the natural man with the Head of the Church of God, as with the head of the beast, and the Synagogue of Satan, but as Christ, which is our Head, saveth his body, that is, the Church, so the head of the beast, and of the Antichrist, will everie way destroy his body, and dissolve the knot, and scatter the pack of those wicked reprobates, for I would have it well observed how the Holy Ghost saith, that God both put it in the hearts of the ten horns of the beast, and I told you these ten horns may be taken for ten, or many of the Comanders, to fulfill his will, to agree, to give their kingdom unto the beast until the words of God shall be fulfilled, but no longer; but when they have fulfilled his will, they shall be no more horns of the beast, nor give their kingdom unto him, but horns against the beast, to take away their kingdom from
before this time not discovered.

from the beast, to dissolve his members, and to sever them from their heads, to the body of the beast, shall continue together entire, and with his head, and horns on, but 42 months or thereabouts; and after that time, it shall be disjoined, and dissolved by his head, and separated from his head, which will then become the head of another body, and to remain to fulfill more of the will of God, it may be to do further mischief, and to give the left death wound unto the witnesses, or rather to restore the witnesses against his will, and to feel the right king in these kingdoms; and the bishops in the Church of Christ.

2. We must consider, that although the Lord, by the breath of his mouth, 2. The dissolu- tion and dispersion of the beast, and his members by the breath of the Lord.

And for the, I am of Cornelius a Lapides mind, that the breath, and spirit of Christ's mouth, doth not here signify, the preaching of the Gospel, (as those interpreters, that make the Pope, and papacy to be this beast, that should be over-thrown by the faithful preaching of God's truth, doe imagine,) because the Antichrist, and his followers regard not the truth of any preaching, but being Sermon proof, he slayeth the witnesses, blindeth the preaching, and destroyeth all that preach any thing against him, and his proceedings, as you know the Parliament & Proctor did; but the disjoining of the beast, with the breath of his mouth, signifies, as Grotius well observeth, the facilitie of the work; The facilitie of as uncommonly say of a weak adversary, that we will blow him away, to easily the work. Christ can scatter, and dissolve this beast, sooner, and easier than Alexander could untie the Gordian knot; when with his sword he cut it all to pieces; and so did Christ most easily scatter that company, which was thought so invincible, that no human power could dissolve them; yet as you have seen, the breath of their own general, without one blow given, without one drop of blood spilt, did blow away that indissoluble conceived Parliament, whose members now are metamorphosed, from cruel Tigers to most timorous Hares that fly away from the snare of the hunters.

And thus as the Psalmist faith, like as the snare of the fow, so did the Lord drive away that cruel company; and herein the Lord our God did a work to his poor servants, worthy of everlasting thanks and praise, for remembering us when we were in trouble, & delivering us out of our distresses; and therefore I may well say with the Psalmist, O that men would therefore praise the Lord for his goodness, & the wonders that he doth for the children of men, especially for this favour to dissipate & scatter so many hundred tyrants, that would have enslaved the masterie, both of Church & kingdoms, upon them selves, and their successors forever, to perpetuate the slavery of these nations.
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2. Though we acknowledge, a three-fold advent or coming of Christ.

The 1. In humility, when the word was made flesh.

The 2. In power, when by his Spirit, he doth powerfully regenerate his elect, and protecteth them from all their enemies, and destroyeth their ungodly adversaries, and his defiders at his pleasure. And

The 3. In glory and Majesty, when he commeth to judge both the quick and the dead. But for

The 4. Coming, that the Chiliasm or Millenaries dream of, to overthrow the Antichrift in his own person; and after that, to convert the Jews, and then to reign 1000 years with his Saints here on earth, it is such a fiction, as is not worth to be thought on, and brings so many erroneous consequences, with it, as are not fit to be imbraced by any Christian; and though some learned Divines do hold, and understand the destruction of the Antichrift to be by the second coming of Christ, that is, his powerful coming by his Spirit, which shall utterly destroy this beast, and leave not one limb of him to remain, and that not by the faithful preaching of the Gospel, which the Antichrift shall put down, and instead thereof, raise flattering and false Prophets, and Pariasites, to countenance him, in his impieties; but by some powerful strength, that Christ by his Spirit, shall work in the hearts of his servants (beyond our capacities to conceive how, as Judges faith, One man should chase a thousand, and two put ten thousand to flight) that shall rise against the Antichrift, to overthrow him; yet we finde two words in this expression of the Apostle, which affirme me that his utter destruction cannot be referred to any other coming of Christ, then to his third and glorious comming to the last judgement.

For

1. The Apostle faith, ò, whom the Lord will destroy, and the word Abolitus, signifies to abolish, to make to cease to be, and in- nee reddere, and to render him void; the word being compounded, of kar, and diptos, to be at rest; and is a word seldome found in classic Authors, but often in the writings of S. Paul, as Rom. 7. 6. Rom. 6. 14. καρατα αποκελισθαι και αποκελισθαι, we are loosed, or, as the Syriack hath it, abolitis sumus, we are abolished from the law; and in Gal. 5. 4. he faith, carat ton tov prosochis othion, out of the estate, and separatis a Christo, you are made void, and separate from Christ, whosoever are justified by the law, faith Beza; and in 1. Cor. 15. 26. he faith, καρατα αποκελισθαι, the last enemy, who aboles the faith Tremellius, or qui abolitum, faith Beza, which shall be abolished, and quite taken away, that it be no more, is death; fo here the Apostle by this word karat a meaneth that the Lord, at his appearance, will exclude, separate, abolish, and quite take from himself, and from his chosen Saints and servants this wicked Antichrist, and all his ungodly adherents, that they be no more.

And this separation of the goats from the sheep, and of the tares and darnel from the Wheat, is not made untill Christ shall sit the Goats on his left hand, and shall say unto them, Depart from me, ye cursed, into everlasting fire; because the tares shall not be weeded and rooted up, nor the wicked be made to cease to be, but shall remain as the Cannanites among the Israelites, and as the hereticks, that being once sprung, were never quite rooted out of the Church but their proles remained, more or less, in one place, or other continualy, to be as thorns in the sides of Gods children, to exercise their patience, and to make them more watchfull over themelves, and their owne wayes, while they walk, and wander among such briers; so shall the members of the Antichrist remaine amongst us, and the final and total destruction and abolution of the beast, and the quite taking away of all his Limbs, head and feet, root and
and branch, that is, the utter ruine of the Antichrist, and all his followers, and adherents, cannot be understood, to come to passe, untill Christ shall come at the last day, to make an end of them, and to evactuate, and bring to nothing, both them, and their devices, plots, and successes, and to render vengeance unto them, according to their just deserts.

1. The other words that shew the Antichrist shall not be quite abolished, word is and deftroyed, till the coming of Christ to judgement, are, that the Lord shall destroy him, that is, quite take him away, to unweave his webs, with the brightness of his coming, faith our translation; revelationes adventus sui, by the revelation of his Coming, faith Tremainius, or illustri adventus sui, by his illustrious, or glorious coming; and this coming of Christ, thus express, can be no otherwise understood, than of the last coming to judgement; for though each and every of the three comings of Christ be illustrious, and glorious, in some respects; yet the proper titles and the usual epithets of each coming, are, that his first coming, is called his humble coming, or his coming in humility; his second coming is titled, his gracious coming, or his coming by his Spirit; to offer his grace unto us all; and his third coming, is termed his glorious coming, when he cometh in the glory of glorious comings: Father, with his Angels. And the word s'pawm a', which is derived of spawm a', which signifies to appear, to be made manifest, or to be brought to light, because the proper signification of spawm a', is in lucem proferre, to bring into the light, that which was not seen, doth here signify that coming of Christ, which, in the most proper sense, is called his glorious coming, or his coming in great Majestie; and that is only his coming to judgment; when as his Majestie of coming in the flesh, was manifested, but to few, and his coming by his Spirit, is invisible to all, imperceptible, and unperceivable to most men; but his coming to judgement shall be made manifest to all the men in the world, and therefore is, and may most rightly be termed s'pawm a', a most glorious appearance; and that both in respect of the person that cometh, clothed with a garment down to the foot, and girt about the paps with a golden girdle, his hairs as white as Snow, his eyes as a flame of fire, his feet like unto fine brass, his voice as the sound of many waters, his mouth fending out a sharp edged sword, and his countenance, as the Sun shineth in his strength, and every way glorious, as he appeared to this our Evangelist, and secondly in respect of the glorious train and companie that shall attend, and wait upon him, which are thousand thousands of Angels, and all the heavenly saints of Almighty God.

And though this s'pawm a', the glorious manifestation of him, doth sufficiently shew the time of the quite rooting out, and terrall destuction of the Antichrist not to be till the last judgment; yet here is another word, that the Apostle uereth, which putth the matter out of all doubt; for he faith that the man of the sin shall be destroyed, by the glorious appearance s'pawm a' of his Personal presence; for to the word s'pawm a', being compounded of s'paw and aw, as in our Latin a's', essentiae, doth import, and most needs express the coming of the Person of Christ to destroy the Antichrist, which made some expounders to suppose, as I shewed before, that his coming will be to begin the 1000 years felicity here on earth; whereas St. Peter tells us plainly, that Christ never cometh in his own Person, but the beams must contain him, untill the times of the restitution of all things, which is the day of judgment; and therefore the whole body of the beast, and all the adherents of the Antichrist shall not be quite rooted out, till Christ shall come to the last judgement.

But against this, E. H. and others, do object, that s'pawm a'; doth doth not always signify the Personal presence, or the essential appearance of Christ; and to prove this, besides the judgment of Mr. Leigh, whom he rightly termeth, our noble English Greek Critick; that faith: factor quidem s'pawm a' as voces apellatum multis Judaeis v. 1.

The coming of Christ to judgement is properly called, his s'pawm a', which signifies to appear, to be made manifest, or to be brought to light, because the proper signification of s'pawm a', is in lucem proferre, to bring into the light, that which was not seen, doth here signify that coming of Christ, which, in the most proper sense, is called his glorious coming, or his coming in great Majestie; and that is only his coming to judgment; when as his Majestie of coming in the flesh, was manifested, but to few, and his coming by his Spirit, is invisible to all, imperceptible, and unperceivable to most men; but his coming to judgement shall be made manifest to all the men in the world, and therefore is, and may most rightly be termed s'pawm a', a most glorious appearance; and that both in respect of the person that cometh, clothed with a garment down to the foot, and girt about the paps with a golden girdle, his hairs as white as Snow, his eyes as a flame of fire, his feet like unto fine brass, his voice as the sound of many waters, his mouth fending out a sharp edged sword, and his countenance, as the Sun shineth in his strength, and every way glorious, as he appeared to this our Evangelist, and secondly in respect of the glorious train and companie that shall attend, and wait upon him, which are thousand thousands of Angels, and all the heavenly saints of Almighty God.

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juditii adventum significari, sed id perpetuum non est, this word I confess doth often signify his personal coming to judgement, but not always; & he quoteth certain places of Scripture, where the word ἀνάπτυξις signifies the powerful coming of Christ by his Spirit, and not the personal appearance of Christ, as where St. Peter faith, we have made known unto you ἀνάπτυξις, the power and coming of our Lord Jesus Christ, which faith he, signifies his powerful coming by his Spirit, to convert the Souls of his people. But-

I say, that both the precedent and subsequent words, and the very scope of the Apostle in that place, doth most plainly prove, that he meaneth not his spiritual coming to worke his grace in us, but rather the first coming of Christ in the flesh, which he faith, was no devised fable; because they were eye witnesses of his Majesty, which they could not be of his powerful coming by his Spirit; and therefore this place is wrested to make good their sense, but clear enough to prove the word to signify his personal presence, whereof they were eye witnesses, when the word was made flesh, as St. John likewise testifieth, 1 John 1.9.

2. He faith, our Saviour useth the like phrase in St. Mat. c. 16. 28. There Sol. be some standing here, which shall not taste of death, until they see the Son of man coming in his Kingdom; and that is, his powerful coming by his Spirit, to work faith in his elect, to increase his kingdom of Grace, which is his Church, and not his personal coming, to receive his Saints to the Kingdom of glory, before which time all and every one of them did taste of death; but I say, these words are nothing, and of no force to prove that ἀνάπτυξις signifies his coming in his Kingdom, or any other his powerful coming, by his Spirit, either to propropage his Gospel, as some do understand that place of St. Mat. or to execute Judgement upon the Jews, as some others do understand, or upon any other enemies of Christ, as some of our late interpreters think; because the words which our Saviour useth, they shall not taste of death until they see the Son of man, ἀναπτυξις ἐν τῷ βασιλείῳ ὁ τῆς ἁγίας εἰσίν, being in his Kingdom, where you see our Saviour doth not use the word ἀνάπτυξις, to signify this his Spiritual and powerful coming by his Spirit, but the word ἐρχόμενος; and we deny not the word ἀνάπτυξις to signify his gracious and powerful coming by his Spirit; but we say that ἀνάπτυξις is never found to signify such a coming or any other besides his personal coming: yet, 3. He produceth the 24 of St. Mat. v. 3. and 30. where in the 30. v. indeed, we have the Disciples asking the question of Christ, τί ἐστιν ἀνάπτυξις τῆς ἐπισκοπῆς; what shall be the signe of thy coming? and here you see they use the word ἀνάπτυξις for the coming of Christ: but I demand what, or which of his comings do they mean? his gracious and powerful coming by his Spirit to build his Church, and to destroy his enemies, or his glorious personal coming in all Majesty to the last judgement? I hope the next immediate words that are subsequent will shew you plainly, that they demand not the signe of his Spiritual coming to enlarge his Church, but of his personal coming to the last judgement; for they say, What shall be the signe of thy comings and of the end of the world? and I doubt not but you will confess he will come in his own Person at the end of the World, to judge both the quick and the dead. And for our Saviours answer unto their question in the 30. th. ver. he useth not the word ἀνάπτυξις, but he tells them the signe of his coming, which I conceive to be, not the signe of the Croffe, as some Papists fondly imagine, but as our Bible notes upon the place, do say, the exceeding glory and Majesty of his coming, that shall be as the light, which precedeth the rising of the Sun, and the sorrowes and mourninges of all the kindred of the earth, for fear of that great and terrible judgement, which formerly they regarded not: and now they see it mercifully approaching, and they must undergo it; and then he Heweth the manner of his coming, how they shall see the Son of man, ἐρχόμενος ὁ τῆς ἁγίας ἐπισκοπῆς ἐν τῷ βασιλείῳ ἁγίας, coming in the clouds of heaven, just as the Angels say he shall come, Acts 1.11. with power and great glory; and therefore I am confident, that whoever tran-
before this time not Discovred.

ferreth either this question of the Disciples, or this answer of our Saviour, wherein he useth the word συνενέχεια, and not αυτος, to any other coming of Christ, then to his last and personal coming to judgment; I may truly say with Pet. ii. 4, that it was not then discovered, they wrote, or as wanton properly signifieth, they do stretch them, as shoe-makers use to stretch their leathers with their teeth, that they may reach to be nailed upon their last, to do they stretch the Scriptures, to make them reach to make good their own fancies.

And so Maresinus proveth at large, against Grotius, that συνενέχεια τουυπολογίου doth constantly almost in every place, signify the coming of Christ to the last judgment; and to prove the same he quoteth, Mat. 24. 3. and Exo. c. v. 36. 37. sertamina de Cor. 15 23. and faith, sicut non alia significatio spectat, 1 Thes. 2. 19. 3. 13. antichrist. 4. 15. 5. 23. Jacob, 57, 8. 2 Pet. 3. 4. 1 Jo. 2. 28. and then addeth that, 2 pag. 43. met tacuim alias sensu extra proprii Christi adventum in carne, 2 Pet. 1. 16. the which place I have so expounded to you before.

Hereby then it remaineth clear, that though the Antichrist his strength and government shall be dissolved, the persecution and violence of his perfection abated, and the combination of his members and adherers untwisted, and they made to vanish away and to be scattered and brought to nothing, very easily with the breath of Christ his mouth, as we have seen a word of the Lord general, that Christ uted as his instrument, hath blowed away the members of the long Parliament; yet the whole body of the beast, and all the members of the Antichrist, the generation of these vipers, and the succeeding Schollers and disciples of the false prophet, shall as they do, still continue, and oftentimes recrute and gather some kind of strength, though never as they had formerly prevailed, to vex and molest the Church and the true servants of Christ, until he that sat upon the white Cloud, and had on his head a Golden Crown and in his hand a sharpe Sicle, and that is the Son of man Christ Jesus in his pure and unprofited humanity, shall come to reap and to cut down all the wicked persecutors of his servants, and profaners of his service.

And this also seems most manifest unto me, because the Holy Ghost faith, To think the Antichrist to be one single person, is the error of many, or the error of the ground of many of them that understand the Antichrist to be but one single person, and is the error of the ground and foundation of many other errors, but we must spiritually take it for that continual opposition, that the beast maketh to the honour of Christ, and to the service that the true Saints do render unto him, which is the warfare of the Christians, the beast and the false prophet are said to be taken alive, and not killed, but cast alive into the lake of fire burning with brymstone; for so the Scripture faith, that all the wicked which remain upon earth, when Christ cometh to judgement shall be taken alive, and shall be cast alive into that burning lake.

And I do likewise conceive this to be fully confirmed by the words of our Saviour Christ, when he faith, this generation shall not pass, till all these things be fulfilled; for by this generation, we must not understand all the people that were then alive; because all these things, that our Saviour spake of were not fulfilled within the age of the longest liver of all them, that were then alive, when Christ spake this; as specially the preaching of the Gospel to all Nations ver. 14. and the signe of the Son of man in Heaven, ver. 30. and the mourning of all the Tribes of the earth, and the like, that came not all yet to pass; but by this generation, we must understand, either the generation of Gods Children and Christians, that then began to believe in Christ; or else shall not the generation of vipers the successive brood of Christ's enemies, and the like, be destroyed.
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destroyed, and quite hindered to prophan his service and to persecute his
servants the Son of man coming in the clouds of heaven, with power and great glory;
for it is well known, that ye and signifieth not only ages, or section,
an age, but also genera, nation, progenies, a nation, or progeny, as where our
Saviour faith, Verily, I say unto you, they shall not enter into the kingdom of
heaven, until they have passed through these things. And then shall the
Son of man come in his glory, and in the glory of his Father, and of the holy
angels." And therefore Saint Chrysostome applies these words of Christ, This
generation shall not pass away, Gentile Christians, to the generation of Christians,
whome he calleth Gentiles. Beza, of this nation. And therefore Saint Chrysostome
applies these words of Christ, This generation shall not pass away, Gentile
Christians, to the generation of Christians, which he calleth Gentiles.

E. H. De Anti-

The limbs of the beast remaining undestroyed, may reach the servants of Christ
three things.

1. Lesson.

1. Not to look for a glorious world, and Hellenic days of pleasure and
prosperity, while they live among such Antichristian Canaanites in this vale of
miserie, under the frozen zone of hatred, malice, and all uncharitablenesse,
especially considering that the Antichrist, though dissolved, and scattered,
like an Army that is routed, yet shall not be quite extinguished, but shall
still live to recruit and continue in most of his chief members, still to rage,
afflict, and persecute the Saints of God.

2. Lesson.

2. To prepare, themselves for afflictions, and to pray to God for patience
that they may through many tribulations, arrive at last to a happy Port, and
attain unto the Kingdom of heaven.

3. To
before this time not discovered.

3. To fear that yet the times may grow worse and worse; and troubles arise more and more; because Satan being let loose, and the hypocritical members of the beast, mad with fury, that they should be dismembered, and the lost lives of the worldlings, wholly neglecting God's service, as the Antichristian crew does abuse and profane his service, they shall provoke the wrath of God against his people more and more, and move him at last to send his seven angels spoken of in this book, that have the seven last plagues, in seven golden vials, that are full of the wrath of God, to pour out the same upon the earth.

For, as God, when he began to plague Pharaoh, and saw that nothing would prevail to work repentance in him, and to mollify his heart to let Israel go to serve the Lord, never left to send trouble upon trouble, and to add plague upon plague, until he had utterly destroyed him; so will he do with the beast, and the false Prophet, that is the Antichrist, and all their adherents; when as neither their dismembering, and scattering of them, nor any other scourge, nor plague, nor token of his wrath falling upon many of them, can work repentance in the remainder, and cause them to return from their evil ways, and permit the witnesses of Christ to arise, and the true servants of God, to worship him in the right way then will he arise as a giant out of sleep, he will whet his glittering sword, and his hand shall take hold of vengeance, giant, and he will raise up his witnesses in despoil of the beast that hath killed them; and he will quasi them in their thrones, maugre all the malice of the Antichrist, and all the strength of his adherents; and, as the Holy Ghost saith, their enemies shall behold them, and shall not be able to bind them: but a great, and a terrible fear, shall fall upon them; because now they shall begin to find, that the Almighty God will not suffer himself to be overcome by wretched man, nor forget the deep sighing of his Saints, and suffer the patient abiding of the meek to perish for ever; but seeing they have defiled his patience, and his long suffering, and abused his lenity and his great goodness, he will send those seven angels with those seven vials of his wrath, that our Evangelist spake of, and they will pour them out, one after another, upon the remaining members of the beast, and the false Prophet and their adherents, that oppose him and his witnesses, and do abuse his name, and his service, until they be all emptied.

And when all those plagues shall be poured out, in that method which the Evangelist setteth down, that is The method

The first upon the earth, which signifies the worldly men, and the carnal and the formal professors of his service, how the seven plagues shall be poured out.

The second upon the sea, which signifies the great Cities, where the most multitudes of people are, that are compared unto the sea.

The third upon the rivers and fountains of waters, which betokeneth the country towns and villages, that have but few inhabitants within them.

The fourth upon the Sun, to scorch and burn both men and beasts, and to dry up the fruits of the earth, thereby to bring sicknesses and famine amongst men.

The fifth upon the seat of the beast, which may signify either the city or The seat upon Kingdom, where the beast and false Prophet did arise, and were upheld or the rule of the upon the rule and government, the strength and domineering power, that the beast, remaining scattered members of the Antichrist, shall exercise over those people.
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The sixth upon the river Euphrates, which is to be understood not literally, no more then the other places aforesaid, but in the similitude for which the Holy Ghost applieth it; and that is, as the great river Euphrates was like a wall of brazen, to the City of Babylon, to preserve it from all invasion, so will the Army of the beast, the wealth and great riches of the Antichrift, that he hath heaped together, and the wit and subtlety of the false Prophet, be as an impregnable fortress to protect them in all their impiety, tyranny and oppression, but, as Cyrus divided the mighty river Cydus, that fed Euphrates, into 360 brookes, and then turned aside Euphrates out of her own channel, into that huge poole, which was formerly made by Queen Nitocris, and so took away the strength and confidence of the City, and having thus made way for his souldiers, he entered and took that great and famous City of Babylon, through the Channel of this mighty river; so will Christ by the ministerice of the first Angel, divide all the strength, and take away all the confidence of the remnant of the beast, and will dry up, or waft all the wealth of his adherents, and before the wit and devices of the false Prophet, and so remove all the impediments, that were like the river Euphrates, the hinderers of his servants to overthrow the kingdom of the Antichrift, and to take away his Rule, and Dominion, and to suppress his tyranny over Gods servants.

And when all this will not avail, to cause this wicked beast, and disjoined, routed army of the Antichrift, to return from his unjust ways and most wicked courses; but that three unclean spirits, like frogs, shall come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet, which are the spirits of devils, working miracles, and going forth to the Kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty, that is, a great many lying and deceitful spirits, and false prophets, (because the number of three, as of seven hath verie often no other importance then a great many) shall be sent forth to every place, to oppose the true service of God, to lay his honour in the dust, and to suppress and example his servants: under beer, which is all the war, that the beast and all his bowels, and all other beasts in the world can make against God Almighty; then faith Christ, Behold I come as a thief, that is suddenly and unexpected; and he will send the seventh Angel, with the last vial of Gods wrath, and the seventh Angel shall pour our his Vial into the River, and a great voice shall come out of the Temple of heaven, and from the Throne, saying, it is done; that is, the Preachers of Christ shall by the light of the truth, tell the people, that will not repent, the same is at hand, that Christ shall come to judgement; and that the heavens shall depart as a scroll, and the Elements shall melt, with fervent heat, and there shall be send of all things.

Then the Son of man, Jesus Christ, ere it be long, though how long, or how soon, no mortal man can tell, shall come in the glory of his Father with his Angels, to take the beast, that shall be then alive, and the false Prophet, and all his adherents, and all those that past away before, to make a small, and vessel end of them, and to throw them into the Lake of fire, and brimstone, and to render unto every man, according to his deeds, to them, that by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life, but none them that are contentious, rebellious, murders, oppreſsors,
pr essors, idolaters, lyars, and all such transgressors of Gods Lawes, that obey not the truth, but take pleasure in unrighteousness, indignation and wrath, tribulation and anguish, and eternall destruction to every man that doth evil. And this is the end of the Antichrist, Amen.

Jamque opus est exeugi----
Et plena jam Margine libri,
Scriptus & intergo, nee dum finitus Orestes.

But I look that some Alter & alter Ecebolius, Some bold, blind, and ignorant Presbyterian Zoilus, like an Orlando furioso, will run at me, as Don Quixot ran against the Wind-mill, and like an angry Wasp, Sting both me and my book, animamque in vulnera ponent: yet as gold is gold, though the Chimick say it is copper, and copper is but copper, though the deceitful Mountebank say it is gold, so the truth of my writings will be found true, when their lies and raylings like another Rabbiaka, will appear of what stuffe they are unto the world;& s tannis amor, if they have such love and longing desire of a rayling digladiation, as one of them did against my Book, The Grand Rebellion, they Mr. John Good. may chance to find their mate, that may fitter undertake them, then it is for win.

A man of my place and calling, & as leni fluit agmine libris, to will I gently and charitably pray that God would give them more grace, to have leffe malice.

Triniti uni deo est omnis laus, honor, et gloria, in secula seculorum. Amen, Amen. 32 9 10

Jehovæ Liberato ri.