A REVELATION
of the Revelation
that is.

THE REVELATION
of St. John opened clearly
with a logical Resolution
and Exposition.

WHEREIN THE SENSE
is cleared, out of the
Scripture, the event
allo of things foretold
is Disclosed out of the
Church-History.

By Thomas Brightman.

Revel: 19:19

anno D. 1656, imprinted at Amsterdam.
To the Holy Reformed Churches of
BRITAN'T, GERMANT & FRANCE,
Grace and peace from Cod the Father, and
our Lord IESVS CHRIST.

How canst not at all mersayle (most Holy
Spouse of Christ) that here is offered unto thee a
newe interpretation of this Booke of the Reuellation,
seeing in so great variety of interpretations old &
newe, it is a matter with one consent acknowledged,
that the Reuellation doth still require necessitie a
Reuellation, and this voice of the Lord is sounding continually in shyn
cares? The Lord hath spoken vwho can but Prophecy, Amo. 3, 8.
For the Lord hath not onely spoken by dreames and visions of old, but
he speacheth also euerday, even as often as he enlighteth the minde
of bis sernantes, that they may be able to search out the hidden truth
of his Word, and to bringe it forth into the champion world. Nowe he
with Whome the Lord doth in this manner communie his counsies,
can not but see a necessity lyinge vpon him, to declare abroad vnto
others, what he hath receyued. For shold a candle be lighted to be put
under a bushele? Or shold common danger be discovered to any man in
private, for his owne cause alone? and not rather for that he beinge set
as it were in a Watch-tower, shoulde give vnto all others of any dinge
and presentinge with all speed he can.

A
To the Holy Reformed Churches of

destruction that is rufhinge in upon them? Wisely doe the 4. Leperes conclude that they should be capable and liable to some punishment if they should have concealed but till the morning that they fell newes. 2. Kings 7. 9. Then if one should concerne an imminent destruction, what punishment were worthy of? even so much the more grievous, by how much the worse it is for one to be utterly undone, then to be deprived of joy the space of a few hours. Wherefore when as I had learned out of the Book of the Revelation both that a most grievous trial was straightwayes to come upon the Whole Christian Worlds, so as the sword of the Lord was to be made drunk with blood in the heavens, and all the host of them was to be taken, as also that you the Christian Churches of Germany, France, Britain, were by Epistles Written by name unto you, most mercifully admonished concerning this tempest, 1. that by Gods providence had found their Epistles cast abroad, and under the inscriptions to what Churches they were sent, do not but give them unto you, least by intercepting, and keeping them close to my selfe, I should both treacherously endanger your safety, and also make myselfe worthyly guilty of high treason against Gods Majesty. There is no godly man that liueth, or hath lived of a long time, whose minde may not certainly give him, by that contempt of Gods worship, mocking of his Holy Word, extreme carelessness and ambition of Power, and the altogether dissolute & wicked lives of all men of every order & condition, which are to be seen everywhere, that some horrible calamity will straightways ensue. But these Epistles do not by a doubtsfull conception grieve at the matter, but in express words doe teach, that there is an unmanagable gulf, as it were full of mysteries already prepared, and that these which live at this day doe stand in the very brink of it. Thou (O Sportes) look, I pray thee upon the scale, take notice of the Wordes, and end in the spirit of the writer. Thou knowest best the voice of thy husbands, if they be Letters sent thee from him, as they make open sheme to be, it is more then tryme

Britany, Germany and France.

ryme for thee to cast away all that fitch which is too longe & consacritious thou hast gathered, lest if thou continue to be our negligen in this, thou shouldest be purged presently with the fire of the founder thy great hazard & harme. And yet think not that I bring only wondrous & deepinge matter, behold I bring thee matter of exceeding joy and of a most glorious triumph. For after this formes blooms over there (halt follow presently gawdy days, and most greatly to be wicked. For what can be more joyfull to a most chief professe, that is thrust out of dores by the whole of Rome (which yet broadens her selfe as if she were Chryses true wife) that hath been in so many ages vexed with all manner of sinners and repellers by her, then to see this impudent harlot at length sit in the holy thrills, sifts of her garments and tires, beincerced with dust and rotten eggs, and at last burnt up & consumed with fire? Hearken therefore diligently a while, and recieve out of this Prophecy, not some obscure signs, but most evident arguments, that thy hab band is about to arise even nowe for the avenging of thy greffe, and that he may give out this whole into thy hands, to pour out upon her the whole rage of thy enemye. And that thou mayst more fully rejoice, receive within, tidings of the final destruction of the Turkes presently after the juberation of Rome. For those must first be defaced as being the only matter and avenger of that Barbarous Tyranny. WhoesIoences shalbe quite cut in pieces, and there power brought to nothing, after that the Christian World shall be purged from the wicked abominations of Rome, by the last and wondrous slaughters thereof, as this Revelation declareth. And last all things should yet be wanting to the full heat of joy, here thou mayest knowe, that the saddle of the lewes to be a Christian Nation, is hereto joyned, and withal a most hapie tranquility from thence to the end of the World. Matters indeed exceeding great & admirable, whereas the one part, was after some fourtene age published to the Christian Church, so farre forth as was behooffull for those trymes, which were so farre of
Britany, Germany and France.

tracke in which thou hast sett thy footsteps euery from the Apostles tyms, so lincely describ'd that thou canst require no more light, some noble Historie, and withall thou mayest enjoy a most pleasant remembrance of those dangers thou hast escaped, which will afford thee so many cleare arguments of Gods incomprehensible providence, wisdom, love and truth, preserving thee safe in most extreme straights and dangers. Surely this addition with the rest of the Apostolike Writings, being joyned to the old Testament, doe sufficiently furnish thee with the Histories of the World from the first beginning of it to the last end, in which regard this invaluables treasure ought to be most deare to every one. And these were the causes on your part (ye Christian Churches) why I have set forth in publick this workes, where there are some causes also on the part of the Papist Church which moved me hereunto, namely pittie and repine. Prithee, because I have so many being rude and ignorant of the sacred truth, did as yet Work An- tichrist for a God. Theis were to be fetched out of the sames of hell, if it be so good unto God. For which end we doe as it were beare such a cleare and bright light of truth before them, that they must needs see, if so be they will open theire eyes, that the Pope of Rome is that man of sinne, unto whom if they continue thus to cleare, they can not be saved. But mine angel and seraphims came against the Inquisites. For when as I had by chance light upon Ribera, who had made a Com- munication upon this same Apostolike Revelation, I saw even so (said I) doe the Papists take heart again, so as that Book of a Lance tyms before they would scarce suffer any man to touch, they dare none take in hand to inracte fully upon it? What? Was it but a vaine image or Bugge, at the sight whereof they were wont to tremble a few yeares since, even in the dimme light, that now they dare be bold to looke wisely upon those glasses in this cleare sunshine, and dare proclame to the World, that any other thing rather is pointed at in it than that Pope of Rome? O were sluggish and lazie creatures, if we suffer that. I thought it fit therefore that the crooking of their fellowes should be the
To the holy Reformed churches of Brit. Germ. &c.

somewhat repressed, thinking it worth my labour to make the refutes see, how wickedly they rage, how foolishly they trifle, how they understand nothing of their mysteries, how it can not be possible that they should have any wit or reach at all in this matter. Thus, if, if they be devious of the truth, as they dissemblingly pretend, they might take me for a helper at least to search it out; but if they shall still stubbornly despise it when it is offered them, a helper forward of their condemnation with my suffrage. And how fonder it be that they will not hold their peace, for I know they will fill heauen and earth a while longer with their ruffling and ruffling noise. Yet I hope I have here brought, that power and evidence of light and truth, that brings left defitite of all these of Arguments, hence forth they shall doe nothing but belch out more blasphemies against God and men. Thou (O holy Mother) for thy kindenes and tenderenes fale to all thine, pardon I pray thee my weakness, Wherein so far I have offended. Above all, regard not, neither care for the rudenes of my speech. The truth alone is this, which thou and I protest to our felles, suffer me after my stammering fashion to talk to thee, my Mother. Here I bring such evidences as I could come by, which I found in the field, there are no herbs in my bafeet, for such dainty fellones, as make more account of fine words, then found matter, unless perhaps there be heads akinge, with the smell of such eleganties, they may fetch hencie, if it please them, the perfume of brimmone and goose-beard. Wherein, like to the Sabians, they may be found from there dead sleepes, and may awake their dull senses. I beseech thee, Christ, that you (a christian churches) may by understanding proceed in godliness, & this by true & ease repentance, you may either quite turn away the evil hanging over you, or may as length be so defended by his power, that you may stand unmovable in all storms and troubles whatsoever.

Your most unworthy Contraryman
and Foster-child,

Thomas Brightman.
Chapter 6. The first several events are the scales. 1. The truth is first of all opened, & overcome under Traianus, Hadrian, & Antoninus Pius. At the voice of the first beast, Quadratus, Aristides & Aesopus. 2. At the voice of the second beast, (viz.) the same Infinus, Melito of Sardis & Apollinaris, called forth the red horse under Marcus Antonius verus, confounding all things with warres. 3. The 3. scale being opened, the third beast Terrulous cryeth out, under Severus the Emperor, when the blakke horse scorseth the world with famine and warre.

Chapter 7. The seventh scale offereth, first, a general Type of all the ages following. 1. When wicked men were ready to trouble all the world with contention, ambition, hate, warre, they are restrained by Constantine the great, till he had seased the elect by providence for the faithful, who were few, & living in obscurity in that great calamity of the Church which straightways followed. 2. Which Rufus being left past over, the prosperity and happiness of the faithful grew great.

Chapter 8. Secondly, to this seventh scale belongeth the silence that was in Heaven, that is, peace procured by Constantine. 2. The Trumpets

Chapter 9. At the fifth sounding, the bottomles Pits is opened, & swarmes of locusts are let loose, that is, of Religious persons in the West, of Saracens in the East. 3. At the first, the Turks invade the world, which is punished for the Romish Idolatry.

Chapter 10. As what time the Turks rise up, the study of the truth in many in the Western parts is kindled, by who endeavor the interpretation of Scripture is restored againe to it.

Chapter 11. Prophecy being restored, there was a more full knowledge of the age past, namely, that the Church from Constantine times, for 1260 years, was hidden in the secret part of the Temple, the Romanes in the meanre tyne boasinge of the holy City, & out of the Court. 7. And that at the end of these years the Bishop of Rome should wage warre against the Church, should cast the threats of the Scriptures with his Councell of Trent, yea, make very certain of them & triumph over them, for 3. years, & a half, should also, by the helpe of force & arms of Charles V. tread upon the Saints in Germany, who yet after 3. years & a half, shoule linden againe in the men of Magdeburgh & Mahonius, strike the enemies.
A VIEW of the whole

Chapter 14. For a 1000 years from Constantine the Church abiding in most secret lurking places, was together with Christ, but did no great matter famous & remarkable by the world. 6. These 1000 years being ended, Wickedness preacheth the gospel in the world. 8. John Huse & Jerome of Prage succeed him, who brought the fall of Rome. 9. After this followeth Martin Luther inwrigting most bitterly against the Pope of Rome. 14. After that there is a harvest made in Germany by Frederick of Saxony, the rest of the Protestant Princes and the free Cities. 17. And after that, A vintage in England by Thomas Cromwell and Thomas Cranmer.

Chapter 15. Hisberto reacheth the first part of the seanneth Trumpet concerning things past. 1. A preparation of things to come is of the 7. Angels with their Vials. 2. The Reformed Churches dissent among them selves, yet all Triumph over the Pope of Rome being vanquished. 5. The Temple is opened and knowledge increased, & the Citizens of the Church are made the Ministers of the last plagues, the issue whereof the newe people of the Jews expect, before they come to the faith.

Chapter 16. The vials are poured out. The first by our most gracious Queene Elizabeth & other Protestant Princes, by means whereof the papish cruoe are filled full of the fæt of emuy. 3. The second by Martin Chemynn upon the Council of Trent, whereby the sea of papish doctrine was made full & filthy matter, & carnily contagion by the Iesuits the Masters of controversie. 4. The third, by William Cecil upon the Iesuits, who are the Fountain of papish doctrine, until when our times procede. The rest of the vials are to come yet shortly to be poured out. 8. The fourth upon the Jews, that is, the scriptures, with the light whereof men shall be tormented & shall break out into great anger & contentions. 10. The fifth upon the City of Rome the Throne of the Beast. 12. The six upon Eu.
A VIEVE of the whole

Phrases, whereby a way shalbe prepared for the Iewes of the East, that after they have embraced the faith of the Goessell, they should returne into theire owne Country; when there shalbe a great preparation of Warre, partly by the Turke against these newe Christians in the East, partly by the Pope in the West. 17. The seventh Viall upon the aire, whereby the mysterie shalbe made perfect, the Turkish and Popish name beinge both quite destroyed, the Church also beinge stablished in as great happiness as can be looked for upon the earth.

Chapt. 17. 1. The first execution of the fift Viall upon the Throne of the Beaste, wherein it shall be demonstrated by most certayne arguments, by some man of no great accounts in the world, both that Rome is the state of Antichrist, and that it became that state since the Romane Emperors were banished thence.

Chapt. 18. The second execution of the fift Viall, is the smallest destruction of the City of Rome by 3. Angels. 1. The first descending out of heaven. 4. The second exhorting the Romans to fight, & deuising both the lamentation of the wicked, as also the joy of the faithful. 21. The third confirming this overthrowinge destruction by a great Milsone cast into the Sea.

Chapt. 19. The joy of the Saints is described because of the destruction of Rome. 5. The first Viall is explained and the callinge of the Iewes is taught. A preparation likewise of Warre, partly in respect of Christ the Captaine, and his Soldiers; partly in respect of the enemies. 20. The seventh Viall is declared by the destruction of the false Prophet the Pope of Rome, the western enemy & his armies.

Chapt. 20. 1. The Whole Historie of the Dragon is repeated, such as he was in the heathen Emperors before his imprisonement. 2. Such as he was in prison, whereunto he was cast by Constantinie, & bound for

REVELATION

for 1600 yeares, all which space there was a contemnuon betweene the Elect and the Pope of Rome; & after that was at length ended, the first resurrection is brought to passe, many from all places in the West with all their streame seeking to attayne to the sincere Religion. 7. Together with this resurrection Satan is loosed, & the Turke with the Scythians Gog & Magog, who now destroying a great part of the earth, shall at length turne their forces against the holy Citye, that is, the Iewes that shall beleeue, in which battayle the Turkish name shalbe quite defaced. 11. The second resurrection is brought to passe by the second and full callinge of the Iewes.

Chapt. 21. The last part of the seventh Viall describeth the happiness of the Church after at the enemies of it be vanquished, by the new Jerusalem descendinge out of heaven beinge of a most glorious workmanship.

Chapt. 22. 1. It is declared how this happyne was abound both with drinke & with meat to the use of others, & shall remaine for ever. 6. The Conclusio confirmeth the whole prophecy with many most effectuall Arguments.
Against Bellarmine

The confusion of that counterfeit

Antichrist.

Where Bellarmine describeth, and laboureth to prove by arguments with all his might Book 3. touching the Pope of Rome.

Chapt. 1.

Touching the common name of Antichrist.

Although it can not be a matter doubted of (as Some) by any man that will with such a minde as defineth know the Truth, marke diligently what hath bene written upon the Revelation hitherto, but that the Pope of Rome is both the principal Antichrist, and from what time he hath begun to preach, yeareth that the most, with which the Popish Writers endeavoured to overwhelm the truth, should dazzell and blear the eyes of any man, I have thought it to be a matter worth my labour, before I goe forward to interpret the rest of this booke, to scatter all this mist of them, and to make the aire to cleare, that the Sunne may henceforth shew upon every one with his bright and cleare beams.

Bellarmine divideth all this Question into nine heads; the first whereof is touching the name of Antichrist, the second, whether Antichrist be one singular man, or a kind of men. The third, touching the time of his coming, and of his death. The fourth, about his proper name. The fifth, about what nation he shall be borne, and by whom he is to be receaved. The sixth, where he should pitch his place of habitation. The seauenth, touching his delinie and manners. The eighth, about his Miracles. The ninth, touching his Kingdom and warrers. Touching every one of which points what ought to be held, and howe grossely the cursed Popish Doctors are deceived in each of these, it may be manifestly appeare to every one, out of these things, which the Angell hath taught vs in the former Chapter, touching the condemning of the whore. For if Antichrist be come, and haue pitched the place of his Sea at Rome, and that affoone as over the Empire was taken away from the heathen Emperours then it can not be doubted, but that Antichrist is by his common name to be called, a close adversary, but that he is a wicked Kingdom, not a singular man, but that the time of his coming is past & not to come, but that his proper name is Latineus Latineus, but that he is not to be borne of the Iewes, neither is to raigne else where faue at Rome, but that his doctrine is Catholike and Christianly, onely in name; and lastly but that his miracles, Kingdom, and battels are no other, then such as we haue had experience of for many Ages. But Antichrist came at that time which we haue spoken of. For the Angell hath taught vs, that Antichrist is the Beatt, which was, and is not, and was to rise vp out of the deep, and is to goe into destruction, Chapter 17.8. And we haue shewed that the Pope of Rome hath undergone the three former of these foure notable changes of his estate long since, and that he began his second estate from the time that the Heathen Emperours ceased to raigne, and that he is nowe goinge the world most certaine arguments of his fourth change.

Secondly, Antichrist is the seveneth head of the Beatt, which succeeded next to the heathen Emperours, who made the sixt, which was then extant when John wrote this booke, Chapter 17.10.11. Affoone therefore as these gaue place, he came forth, who had the honour given him to be the next head.
Thirdly, the ten Hornes, who are so many absolute Kings and Emperours, had the rule of all the world, after that the sixth beast, which is after the Heaten Emperours were expelled. For the Beast, having his crownes after he began first to reignay Chapt. 13. 4. as these Crownes have no place else where fauie in his heads and Hornes, so that it must needs be, that affoone as they were taken away from thome, they must be translated to thefe. But seeing the seauen heads that is Antichrist, receaved his power at the same time with the ten Hornes, it follooweth that he began to subtilt at that time, when the Heaten Tyrants of Rome ceased to reign. Fourthly, the woman fell into the wilderness, when once the Dragon was cast out of heavan; that is, when the Heaten Emperours were put downe, as we have sufficiently declared, Chapt. 7. and 11. and 12. Nowe what was then for her to be more horrible afraid of and to fly from, than Antichrist? She therefore getting her selfe into the wilderness at his arising, were plainly, that Antichrits comming falls into the same time when the heaten Emperours were cast out.

Fifthly, the City of Rome hath relievved and gloried most of all vs upon the Tuition and Patronage of the Pope, ever since the heaten Emperours were druen out. Nowe this City should be both the whore and the State of Antichrist during that time, when as the should be carried by the Beait and her dignity should shine stark principally.

Sixthly, we add to these, the contile of the whole Prophesy, which agreeeth excellently with it selfe by this manner of expounding it, both in the whole, and in every one of the parts thereof, which yet otherwise setteth before vs a kind of confused matter, whence there can be no winding out, having the members thereof as it were torn and plucked aunder.

Lastly, even the Popish doctors them selves doe acknowledgement they be aware, that Antichrist hath fetched his originall from this beginning. For while they boast of Constantines donation of Rome, and that all the Wef was subiect to the Bishop of Rome, they were sufficiently by their owne confesstion, about what time this aduery of Christ came into the world. Nowe was pouen scattered & found in the Church, as the voice that spoke from heavan; by the record of Platina in the life of Silvester.

Nowe it any man shall obieclt, that there were some Godly Bishops and Popes, or at leaft tolerable ones from this time; I answere, that Antichrist is not particular men, but a certaine Kingdom and succedion, out of which God can exempt some at his pleasure, on whom to shewe the riches of his infinite mercy. But all these things have bene handled and explained more largely by vs, when we interpreted the words of the Apostle.

Nowe onely I thought it good to make a briefe summe of matters, that those things which have bene spoken scatteredly, being set vnder one wise, might shewe unto vs the more clearly, howe all the Popes, and Jesuitish subtleties, are as it were set on fire and come to nothing, the words of the Apostle alone, as if they had bene fired with lightening from heauen. These therefore are common Arguments, and to be applied to every one of the heads of the disputation following, which we thought good to aduertis a thee of; good Reader, that thou maist fetch them from hence, rather then we should inculcate them often in every question. We will bring in those things which are proper to each place, as occasion shall require. Nowe therefore let vs come to hand blowes with Bellarmine, and let vs not fly from any of his venomes and assaulst, that he may thereby the better perceave, howe he hath spent his strength in vain in fighting against the truth.

The first Head, is touching the common name of Antichrist, whiche he inueth to proue, that it signifieth some one that is contrary to Christ, and not any waye bynome or contrary, but so as he striueth with him for his State and dignity, that is, one that is in emulation of Christ, and would cast downe, him that is truely Christ. The first part of which interpretation I doe grant readily, that Antichrist is some that is contrary to Christ, but whereas not being content herewith he requireth such a contrarietye, as was betwene Marius & Sylla, Pompey and Cesar, that sought battels one against the other, the Holy Ghost counseleth that to be false when he teacheth, that the Beast but two Horses like to a Lambe, Chapt. 13. 17. That he is a false Prophet, Chap. 16. 13. And that it is a part of singular wondome, to knowe this Beast thoroughly; Chapt. 17. 9. Can any be so blockish, as that he shoulde not knowe Christs enemy, that shoulde make open warre against him? Hath any man cause to be deceived by him, where as he opposeth Christ with prof. mad malice and force.

The
The great Antichrift shall deceive men more then any one else, he shall come with all deceitful wranglings in those that persiffl the Apostile faith, 2. Thess, 2. 10. Whereunto agree the in the Reeducation, and he shall seduce the inhabitants of the earth, Chap. 13. 14. Shall this seducer carry his deceits, and ingling tricks openly and in verbose? There is nothing more contrary to the disposition of this fellows. Therefore let some be Antichrist, who should boast of himself openly as if he were Christ; but this belongeth not to the great Antichrist. And yet we may not think that any man goeth before him in wickedness; the Diuell doth more mischiefe when he makes shew as if he were an Angell of light, then when he lookes horribly like a Dragon.

But you labour to prove the matter three wayes. First, because the word (Antichrist) can not by any means signify the Vicar of Christ, for in the Greeke preposition ANT I, doth never signify in composition any substitution as you say it doth plainly appear by the examples of all such wordes compounded with ANT I. But as for the word vicar that signifies no substitution, but substitution, and therefore you conclude, that being the Pope of Christ's vicar, he is not Antichrist. I answer, that howsoever I should grant, that Antichrist can not signify Christ's Vicar, the Pope shall not be a whit farder of being Antichrist. For the argument made of an equivocation, and therefore it concludes nothing. In the proposition you set downe a true and proper Vicar, such as indeed Antichrist can not be, who though he be a close, enemy yet he is a deadly one, as the Scriptures describe him by the true names of an Adversary of the man of Sinne, of the Angel of the bottomlesse Pit, and of the Beast.

After that in your assumption, you do not speake of a kindly, and lawfull one, but of one that is such thorough his owne detestable ambition, sacrilegious vurping, and false boasting. Out of which nothing els can be at fault concluded, but that the Pope is not Antichrist by his owne confession, which I easily grant you. For the question between vs is not I trueme name Antichrist will call him false by, but what name he is worthy of, and what name the Scriptures give him. It is not to be looked for, that he will bewray himselfe, and will confede ingenuously that he is the man of Sinne; the Sonne of perdition; the Angell of the bottomlesse Pit, the Beast, and such things, as his other name.

names of this kinde describe him to be which if he should doe, he could not so fitly playe the part of the false Prophet. You have therefore defended your Pope worthyly, when you have gone about to prove that he is not Antichrist by his owne testimony. Secondly, I answer, that that which you affirm of the signification of Anti, in composition, is false (although it make little to your purpose, which of the two significations it haue; whether by opposition or substitution, and this I will make plaine by examples. Anti, compounded with the Greeke wordes that is put for an hireling, signifies one that supplies the Room of an hireling for another. Anti, also compounded with the word for a King, is as much as the Latin word Proprex, or one that is the Kings vice gerent. Anti, compounded with the word that is put for an Emperour or Gouernour in the warre, signifies him that is the Emperours or Gouernours vicegerent; as Henry Stephen in his Treasury of the Greeke tounge hath observed, namely that it is as much as the word in Appilius Anabicks, that signifies as much as sub-pretor, or pre-pretor, in Latin, and so doth Budeus teach out of demotthenes, in the Greeke word put for Proconful, in all which words Anti signifies substitution.

But you say that hypostrategus is one that is an equal to the Captaine, and that the Latin words pro-pretor, and proconful signifies not the Vicar or vicegerent of the Pretor, or Confus in a Citrye, and that therefore Mufculus was herein deceaude who because he read that Antistres signifies a Propretor, thought it did signify the Vicar of him that is Pretor, which is false.

I answer, that the first proconfuls that were ordained, were such as did exercise a vicegerents authority, as L. Beneftela witnessteth writing of the Magistrates of Rome, Book 2. Chapter 21. At what time (faith he) the Proconful exercized no ordinary jurisdiccon, but such as be had by delegation, and assignement; though afterwards it was the usuall custom, that this kinde of Magistrate had a jurisdiccon of his owne falling to his charge. And this is that which Dionyl. Halycarmall, faith in his Roman Antiquit. Book 11. That the first proconfuls that were ordained, were created in the third years of the eights and foure Olympiad, though he had made mention before of T. Quintius created Proconfull in the second yeares of the seuenteenth and ninth Olympiad; that is, one and twenty yeares before, Book 9.

Mmmmm

The
The reason of which speak is this, because these Proconsuls, such as Tit. Quintius was, that exercised a power only upon them, committed unto them, were not to be in the Catalogue of the ordinary Magistrates, but they solely, who after that the bounds of the Empire were enlarged, had an authority proper to them, and the first of all was the dignity and name of a Magistrate granted unto them, and taken by them worthy. And yet these Proconsuls upon true, were called by that name, as it is plain by that which Dionysius faith when he speakeoth of this T. Quintius. Wherefore Musculus was not herein deceived as you say, but you are egregiously deceived your selve who will not see a matter that is most certain, though you eger desire to fight against the truth.

Secondly you would prove this that you say out of the Scriptures, out of which you judge aright that the significiation of this name is to be fetched; and first you bring that place where he is called Antichrift, who is exalted above that is called God, 2 Thess. 2, 4. Which is certainly, say you, not to be the Vicar, but the enemy of Christ, who is true God. I anfwered, first, that seeing here is the same equivocation of the name Vicar, that was before, this argument hath as much force in it, as the first, that is, none at all. Secondly, I say that to be exalted above that is called God, is spoken figuratively, not properly; for the true God is never called all or every God, but one God, as faith the Apostle, 1 Cor. 8, 6. For although there be that be called Gods both in heaven and earth, (for there are many Gods, & many Lords) yet to us there is but one God in Father, and one Lord Jesus Christ. But the rest of the Gods because they are more then one, are often called all the Gods, as Psal. 97, 7. Where he him all ye Gods. Therefore to be exalted above all the Gods, is not to be exalted above that one God in heauen, but above every God in earth, that is, above the Ciull Magistrate, to which the Scriptures geneall name of God, which felle fame thing is cleare out of the word that followeth, or which is worshipped. For if the word (God) be taken properly there, how is that joined next after, which is leaff the then it? In definitions, that which is the leaffe is wont to be set before; as for example, a man speakeoth not well, that faith thus, who is exalted above every King, or every subject, but contrariwise he that faith thus: Who is exalted above every subject, or King. But nowe the word God being taken figuratively, the sentence is amplified elegantly, thus, who is exalted above all Magistrates,
AGAINST BELLARMIN.

openly known to be an Atheist, which is contrary to that which the Apostle teacheth, who faith, "that he should sit in the Temple of God." Therefore being the Apostle speaketh of a crafty denial of Christ, but ye would stretch and tenter it to be a denial, that all men might be hold and take notice of, you shall get nothing by alleging this Scripture, one you shall approove unto vs your egregrous cunning in concluding any thing out of any thing.

A third place is taken out of Math. 24. 5. For many shall come in name saying, I am Christ; & against, ver. 24. There shall arise false Christs, and false Christs shall be raised up. Our Lord doth not speak of one singular man, but sheweth that there were many that should arrogate this name (Christ) unto them selves. Therefore if these things be spoken of the Antichrist, certainly he shall be no singular man. This place brings you a dammage in stead of the grace which you hoped for. Our famous pointeth at the Antichrists of the Jews especially those whose impudence howsoever it might be greater; yet the mischief they should doe, should be less, than that which the chiefest and greatest Antichrist should bring into the World. But we shall have occasion offered us afterwards, to interpret this place. Meane while you may see, that these Scriptures doe nothing at all make to prove that which you intend.

Your third Argument is taken, out of all the Authors who have written of Antichrist, and out of the content of all Christians; in Rom 16 of whose testimonies, you cite Damaspece and Jerome among the ancients writers, and Henry Stephen among our writers. I will answer your testimonies by opposing against them one of the ancients writers, that is that S. Ephrem, (whome Jerome exalteth & commendeth for his lofty wit) that so you may be kept from bragging any more so laudably of all Authors.

TOUCHING ANTICHRIST. 62

Authors. For thus he speaketh in his Sermon touching Antichrist; that filthy thefts shall come in this habitation. For that he may deceive all men, being false in deed and word, he shall cause him falsely to be humble, gentle, one that abhorreth unrighteousness, one that fighteth from Idols, and that maketh show of piety, one that is bountifully poor, judiciously a goodly amiable fellow, beyond admiration, gentle, soft of pleasant carriage towards all men. These things faith he; where is then that opes warre that this notable Cheater shall make? Where shall we finde that manifest pride, whereby this notorious counterfeiter of humility, shall lift him selfe vp above all that is called God?

Howe shall we finde that manifest Tyranny in this fellow? that is so int, godly, poore, and courteous in theue towards all men? If I would search into the judgement of the rest, I doubt not, but I should make your earlie summe of all Authours, come short a good deale; As touching H. Stephen, he doth so acknowledge the true meaning of this word, that he judgeth those men worthy to be called by the name of Antichrists, who do profess the name of Christians, and yet are the enemies of Christ indeed, whilst they do adulterate his doctrine with fundry inventions of their owne. For though he boast of Christ with their mouths, yet they desire to have him obscured in their hearts; and these men especially, who do inname his Kingly Seate with their wicked boldnes, as also they do derogate from his divine nature. These things speaks he, whereof there is none, that doth not agree very excellently to the Pope of Rome. Out of all these manners thus dispraised, you gather now at last; this first argument against vs that be your adherers, & that the whole summe might not differ from the parts thereof, you conclude with the fame most sweetly equinoquiation, wherewith you have embellished all that hath bene fayld yet; & that in this matter. The name of Antichrist signifies an enemy, & corrupt with Christ, but the Pope of Rome acknowledgeth himselfe, to be Christ's servant, & to be subject unto him in all things. Therefore he is not Antichrist. That is by his owne confession, which thing be that doth acknowledge let him be accurst with Bell, Book & candle. For you might better confirme this most certaine conclusion with an Anathema in the ende of it, then the Fathers in the Council of Trent could backe their cursed Canons. But I pray you understand (to Bellarmin) that it is an intolerable trifling in a serious matter, to make a perpetuall aquiation.

M m m m 3  

Chapt.
Chapt. II.

That Antichrist is not some certaine man that is to come.

Beyond the second point in controversy, is: whether Antichrist so called properly be one certaine man, or a singular Throne and tyrannical Kingdom. All the Papists hold that he shall be some one man. But those common arguments, which we have set in the forefront of this disputation, doe eunice the contrary; For if Antichrist has reigned from about the three hundred yeares of our Lord, even unto this day, as it hath beene demonstrated sufficiently, he is no singular person. Besides, if any man would estimate those straight of time, that ampleness of his Jurisdiction, the multitude of matters, that are to be done by him, together with the greatnesse of them, all which the Papist writers doe faile, that he shall doe, he will persuade that we could so doe, that they should thinke that all these things are to be found in one person.

But besides, a part of his Kingdom boeth for a thousand yeares, as we are taught afterwards, Chap. 20.4.5. Let us see then with what kind of reasons you confirme your opinion. You bringe Scriptures and Fathers to prove this point. Those are few, the first whereof is taken out of the Gospel of John, 5.43. I am come in the name of my Father, and ye haue not receaved me, if another shall come in his owne name, him ye will receave. You say; that these words are to be understood of the true Antichrist, and that both by the testimony of certaine Fathers, as also by the propriety of the words themselves. I answer, as touching the fathers, I have no lift to examine their opinions. It were a tedious and fruitelesse matter to doe it, feigning all men who are not wilfully blind doe confesse that they haue much erred from the truth in the matter of Antichrist, thoroughe the darkenesse, of the times they lived in. Let us treat in the certaine way of searching out the truth, which is by the Scriptures, which neither can deceive, nor be deceived.
Against Bellarmin.

receiving, as it is plain, by those things that have been said before, it shall more plainly declared afterwards. Neither is the Antichrist of the Jews one certain, and singular man. For (as Christ faith) shall come in my name saying, I am Christ. Where he speaketh chiefly of those who shall arise among the Jews, Math. 24. 5. As also the Jewish History reporteth, that there have bene more then one account for Christ; who have challenged the name of the Messiah to them falsely sacrilegiously. Now as touching the expectation of the Jews at this day, this doth no more argue, that he is a singular person, then the expectation of the Papists doth argue, that he shall be one certain man. We indeed looke & longe to have you bring forth some fuller matter for proofe, then your owne foolish expectations.

Thirdly you say: That all the false Prophets came in the name of another, not in their owne name. Antichrist therefore who shall come after a speciall manner in his owne name is a singular person. I answer, Antichrist shall not come after another manner then all the rest of the false Prophets, as touching that is meant by name here. For name here is not an appellation, but authority, as it is cleare by the opposit member, that is, in the name of the Father: I am come (faith Christ) in the name of my Father. That is not in the appellation of the Father, as if were the Father, but by the commission and authority of the Father. So come in his owne name, is not to boot of the proper title of his owne name, but to come in his owne authority, God having gaven him no lawful authority.

And after this manner come all false Prophets, both in the name of another, as also in their owne name; in the name of another, falsely, and dissemblingly, because they brag falsely that they are sent, in their owne name very truly, because they have no authority but their owne, but they runne before they be bidden, as the Prophet speaketh. Wherefore there shalbe no difference in this respect betwene Antichrist, and the rest of the false Prophets that be of the same cuer with him.

Fourthly you say: The Lord would not have said, if another shall come, but many are comming. If he (would) have spoken of false Prophets. I answer, that Christ signifieth that many should come by the word. Another; for it is a nowne that signifieth a partition among many as we have shewed; And that swarme of false-Christs could not be intimated, more briefly, and signifiately, which is that which Christ speaketh.

Touching Antichrist.

peaketh of in Mathew, then this waye. But as you goe about to stablize a singular person by this silence which you doe suppose to be here touching many, which yet you doe perceiue perhaps to be spoken more loudly of many, then you would; so you would, I pray you, to overthowe the fame singular person most certainly, out of Chrisles true silence. For do you thinke, that Christ in the 24. Chapt. of Math instruing his Disciples so diligently of the euils that should come even to his second comming, and especially touching false Prophets, from whom the greatestdanger should come, would not once have made mention of this one singular man, this intolerable and pestilence fellow of whom it concerned them, to take moht heed.

Its certain therefore that this whole dreame touching a singular man, was an error in the ancients writers, but it is madness for you to hold it, yea and to persect obtinately in it. Thus farre of the first Scripture.

The second is of Paul, 2. Thess. 2. 3. Vntithe there come a departing fist, and that man of sinnes shalbe revealed, the Sonne of perdition, &c. And after; and then shal that wicked man be revealed, whom the Lord Jesus shal confinde, &c. Where you say, that the Apostle speake of a certaine, & particular person, as it appeareth by the Greeke articles, Ο anthropos, O vos, that man that some & Anom, that wicked man. For the Greeke articles contract the signification to one certaine thing; and therefore you say you persuade that our writers who brage so of the knowledge of the tongue, have not observed this matter. I answer, it is true indeed, that the Greek Article hath an efficacy to call back and to restrain a matter that is of an infinite, and uncertaine notion to some certaine thing; but this certaine thing is as well a certaine kinde of things, as a certaine individuall matter, according to the nature of that that is handled. So that we that be notices, thinke this to be a newe and vnheard of point of Grammar and Logick, that the Greek Article should always point out some individuall matter.

What shall διεσπαρειν, &c. He that soweth, and he that reapeth, be one singular sower, and one singular reaper? John 4. 37. Shall n'amaartia, foursignifie one individuall Sinne entering into the world? And shall δαντωσς death signifie one singular death? Rom. 5. 12. Or shall διητεθη, a thesbe be one Thesbe, John 10. 10. We have nove got one rule more to our Grammar of the Iesuits teaching then euer we learnt; or then euer any.
AGAINST BELLARMIN.

Grecian I beleue thought or once dreame of. Our writers have bee
to dull-witted to obserue this.

Certainly this garland hath bene refurred for you (Bellamini)
whose name is worthy to be registred in the Booke, that written
of the Inuentors of matiers in the next edition of it, you have found
out such a worthy piece of learning. But say you, Epiphanius teacheth
this same thinge in the 9, hereby that is of the Samaritans, saying that
THROPOIS a man signifieth, a man as it is a common name for all men,
and anthropos, that or the man signifieth a singular man. I anserw, but
this injury of yours is not to be endur’d, whereby you would call a
blist of fo notable ignorance vppon that most learned man. Epiphanius
teacheth no otherwisse in this manner, then all other learned mens, so
where the article (faith he) is added to some one determinate thing, and that
as is most cleare, there is altogether some efficacy because of the Article, in
without the Article, the vwords is to be taken indefinitely of any vnder
matter. Ewe as if wes hal saye (Basilios) a King, we have indeed express’d a name,
but yet we have not demonstrated any definite man, for we say the King of
the Persians, and of the Medes, and of the Elamites, but if wes hal saye, putting to an Article, 6 Basil, that King; it is out of doubt, what is signified,
is the King that was sought for, or of whose speech, was bad or who had
knowne to vs, or be that raigneth in some certaine Countrie. After the same
manner theds, and theds, anthropos, and anthropos, et cetera in the same.
Epiphanius therefore will haue some thing spoken before, that is
famous, well knowne, of which speach or question is had, but it never
came into his minde, much lesse hath he commited it to writing, that
every word is allwayes tied to a singular person, with this
circumscription of the Article.

The Article may take every habite to it selfe, as a Jesuite doth
according to the diverse respect of time and place. Whereas therefore
you meruaile that our writers, who bragg of their skil in the tongues, as you say, have not marked and obserued this; I doe rather meruaile at you who are a man exercized in learning, famous in the Schooles, a Professeur of controversie, upon whose mouth, the whole
generation almost of the Papists doth depend, hath flipped so fouly in
so childish a rudiment. But your desire of overcoming hath hindered
you, that you could not see the truth. There is but one way left for you
to blot out this ignominy, which is, to aduise and persuade all your
Scholler.
638 chap. 2. AGAINST BELLARMINE.

ours upon the Revelation scattereth that mist, which took away the sight of things from us before, and would not suffer us to behold the matter it selfe.

For it teacheth that that little Horne differeth much from this Anti-
christ, whom John describeth. For Antichrist is one of the heads of
the Beast, which is of many shapes both in Daniel and in John; now
the little Horne is one strangely added to that Head. Besides this
fifth, and after the ten Horns, Antichrist springs up together, and
at the same hour with them all.

That subdueth three of the Horns, and bringeth them under his power, holding the rest that are not subdued either for enemies, or at least for friends with whom he hath equalled his power, Antichrist ruleth over all the ten Horns, as to whom he doth most willingly yield their service until the time fore appointed by God.

conclude, that Antichrist is not a little one; Antichrist is not little, who hath power over every tribe, tongue and nation, but who doth bear the whole, whom people, and multitudes and nations and tongues do obey, and which reigneth over the Kings of the earth.

But you will fay, perhaps he is called little because of his beginning, not when he is come to his full age. I answer, that the highest pitch of his dignity, when he shall flowifiest most of all, shall lift up itself higher, then above the three Horns, which he shall suppress.

Out of question the Holy Ghost would have recorded more of them, if he should have had power over more. Therefore this Horne is not Antichrist, but if we will consider of the matter well, it is the Dragon himselfe of the sixth Viall that is spoken of Revelation 16. 13. Namely the Turk, of whom and of the rest of the enemies, that shall oppose the Jews, Daniel doth only entreat, without once mentioning of the western Antichrist, as we shall have occasion given us versus that declare these things more fully one day. This Vnlikenes therefore between these two will not suffer them to agree in one by any means. So that now you may see that we ought not so much to regard either who they be or howe many they be; that fay and any thing, as with what reasons they persuade them falsely.

Secondly you gather out of the words of Daniel, Chapter 7. 24.

TOUCHING ANTICHRIST chap. 2. 639.

That this Antichrist (whome the Fathers will have to be meant by the little Horne) is a singular person, because he is not called one Kingdom, but one King, who should take quite out of the world three of the ten Kings, whome he should finde in the world, and so subdue the other feauen to him selfe.

I answer, first, that these last words, and he shall subdue the other feauen, are very boldly forged, and foisted in, feigning there appeareth not the least footstep of them in Daniel. For he faith one by here in the 8. verse, so that three of those former horns were rooted out from before him.

And againe verse 24. And he shall subdue three Kings, but he neuer speake
th of subduing the other feauen. And I pray you, howe should he be a little Horne, if he should destroy three Kings, and raigne over all the rest.

These words hauent bene brought in vnadvisedly by some of the ancients, but they are retained by you with a worfe minde, even to obscure the truth with them. But this is of little moment to help the force of the argument. Therefore I fay in the second place, that that is false, that he is one person, who is called one King. For the Angel speakeh to above, these great Beasts, which are four, are the foure Kings that shall arise out of the earth, ver. 17. Which yet are not foure singular persons, but so many Kingdomes, which thing you your selfe can not deny.

The other place of Daniel is taken out of the 11. Chapter; from the 31. ver. to the 36. Where you say, that that famous Antiochus is spoken of literally, but Antichrist allegorically, as Calvin, & Cyprian, & Jerome interpret it; as of whome Antiochus was a figure, and therefore because this man was a certaine and singular person; Antichrist must be also some certaine person. I answer, that there is a great agrement between wicked men, and that many things must needs be found to be alike in them, who are all governed by one and the same vnclean Spirit, in which regard those learned men might affirme, that this Antiochus was a Type of Antichrist in some common respect; but I see not howe it can be rightly said, that the Holy Ghost did intend to make him a Type properly, according to his usual manner of making Types in the rest of the Scriptures.

He hath not such an agreement with his Truth and substance which they make, as is wont to be found in the rest of the Types. For Examples sake; this Antiochus is the very little horne of the Goate, of whome
whome it is said Chap. 8. ver. 14. That he should rage for two thou-
sand three hundred days. Shall he be the same as Type of Antichrist? This
shall he not rage three yeares and an halfe onely, but five yeares, and
more then a halfe; and so we must looke for another Antichrist, and
you doe faie to this daye, or if you will not have all things to beh
accurately correspondant in the Type, and the Counterpaine; yet
thinks it to be required of a more wife mater-builder, that he make
not the entry greater then the houfe, that is that the Type should not
rage longer, then the Truth it selfe. I remember that three hundred
nine yeares are gueuen to Ezekiel for a signe of so many dayes, but
finde no where so many yeares gueuen to any man for a signe of so
many dayes.

Secondly I answere, though it be granted that Antiochus is a Type,
yet one person cannot be concluded thence, seeing a singular Type
may as well note out many persons, as many persons may signify one,
as we fee it to be done in that succession of Leucittall Preifts, who
were all referred to Christ alone, as to their Scope. The third place of
Daniel is taken out of the 12. Chapter 12.2. Where the Angel:fi
From the time that the daily sacrifice shall be taken awaye, and the abomina
cation of defolation shall be set in the Temple, there shall be a thousand two
hundred, and ninety dayes. Blessed is he that shall abide, and shall come
to the thousand three hundred and thirty five dayes. Touching this place
you say nothing of your owne, but you reit in the interpretation of certaine
men, who have applied it to Antichrist, but you will have these dayes
to be taken properly, and therefore that he is a singular person, whose
Kingdome is bounded in so final a time. I answere, that this number
doeth not at all belong to that Kingdome of Antichrist, of three years
& a halfe laiing, that is to be before the second comming of Christ,
which you dreame of.

For Daniel a keth when the ende shall be of these meruailous thinges!
Wilt you have this answere to be made, that the ende of them should, af
after that a thousand two hundred and ninety dayes, or at the most,
three hundred thirty five dayes should expire immediately before the ende
of the world?

What could be learnt out of such an answere? If a man that dwelleth
in a farre country, should af, which way he should goe to Rome, and
another should answere him, when thou commest, to the tenth trom
from

from the Citie, turne this or that waye to the right or the left,
might he not thinke that he were mocked, and that worthyly? Or if
one should ask as touching some climat of the heavenes, howe longe
the daye is in the Cuntrees that be under it, and he should have this
answere, he shoule, that it is about halfe an houre longe, after the
name is set; would he count him selfe satiitied? Such a kind of an-
swer do, he make the Angell to gene, when you hold that these
dayes are common ones, and that they doe goe before the consummation
of all things.

God forbid that we should thinke that the most Holy Angel would
shew so that most divine vision and especially the whole Prophecy
with such a left. Therefore we finde not Antichrist so properly called
in any of these places, much lesse his singular person.

So much for the fourth Scripture out of Daniel, the fifth and last
is Reuel. 1.3. and 17. Which places you say, are understood of Antichrist,
because Trenens teacheth fo Book 5. & it is plaine by the likeenes of the words
in Daniel and John, who doe both of them make mention of ten kings, who be
shall be in the world, when Antichrist shall come, and they doe both of them
foretell that Antichristis Kingdome shall last three years and a halfe. As
Daniel therefore speaketh of one certaine King, so doth John in the Reve-
lation. I answere that Trenens doth judge aright, that Antichrist is
spoken of in those foresaid places of the Revelation, but you deal
untowardly, who will haue such an Antichrist to bee understand in
Daniel. I haue shewed that these two differ in many respects, so that
the one can not be the other; Those ten Horne in Daniel, are not the
beast, they are correspondent indeed to the Horne of the Dra-
gon, but the beast hath not Hornes in common with the Dragon.

To this we may add, that that time, time, and a piece of time, in Da-
niel, is not the same space, which the same kind of speaking in John
signifieth. There it agreeth to the little Horne, here to the Beast,
which feign they are diuere, as we have shewed, it not needfull, that one
and the same space of time should be agreeable to them both,
That signification of the time in Daniel, answereith to that houre,
moneth, and yeare, Reuel. 9.1.5. All which space is a little part only, of
this time, times and halfe a time, that is spoken of in the Revelation;
as we have shewed before sufficiently, In that you urge the likenes
of the words, it is all one, as if one should conclude the Pope to be the
Turke,
TOUCHING ANTIChrIST. chap. 2. 643

Christ is not some one man, because the mystery of iniquity did work in the time of S. Paul, and AntiChrist is to be killed towards the coming of Christ. You answereth, that AntiChrist began to do mischief up and downe in the Apostles time, but not in his owne person, but in his forerunners, to wit, Simon Magus, Nero, and the like. To this I say that Theod. Beza and all our men confesse, that AntiChrist himselfe properly so called was not erant in the time of the Apostles them selves, but his forerunners only.

For that which he saith, let them give me any one man that could remaine alive from S. Pauls age to the day of judgement, is spoken after the ordinary manner of speaking by way of amplification, and as it were at the largest extent, and it is to be understood of some one that should be a little after that age. And should not he be borne with in a short time after, whole forerunners did keepe such a coyle while the Apostles were living? The Reuelation speaking of AntiChrist vnder that seventh Heade, faith; And another is not yet come, Chapt. 17. 10. Which kind of words we are wont to use in matters that be so neere, as that they may seem to be come, though they be not come as yet; and we do not at all speake fo of things that are to come after hundred yeaeres after.

All the things therfore which you would inferre from hence are idle and trifling, as if you would prove by Bezas reasons, that Peter and Paul were AntiChristes, and that Simon Magus and Nero were as it were Christes. Why doe you not (I pray you) goe about to prove, that the original of AntiChrist was not so much as nigh at hand at that time? Is it not enough for the confuting of his singular person, if he should have his beginning for some Ages after Paul? But you like an unkillfull fighter at sharpe, hold vp your backker to keepe of a blowe, where there is none offered you, and where you are laid on & wounded even to the death you never care howe naked and il warded, you leave your selfe.

The second argument of Theod. Beza is this, that singular Kings, and Kingdomes are not understood by the singular names of these beasts, the Bear, the Lyon, the Leopard in Daniel, Chapt. 7. One of which doth containe many Kings in it, and therefore that Paul doth in the same manner understand one, by what it were made of many Tyrants, and not one singular person, by the man of sin, and the sonne of perdition: seing Paul doth confute with Daniel.

642 chap. 2. AGAINST BELLARMINE: Turke, because both of them be men, and raigne over many men. Besides if I should graunt, that one is spoken of in both Prophets, ye Daniel doth not speake of one certaine King, You did labour to effect such a matter right nowe, but all in vaine, as we have see, and the matter doth proclaime the contrary openly. For if the little Horn should be a singular person, such as the ten Hornes should be all necessarily according to your opinion, what a kind of description should this be of the Romane Empire, which should omit so many Ages, wherein it endured, and should only touch the elate thereof during the latter three yeaeres?

Nay not during this one three yeaeres either, when as you will have this Empire of Rome to be quite destroyed, before AntiChrist shall come? Therefore there is not one little word left for you out of the Scriptures, which can teach that AntiChrist shall be a certaine ma, after the right manner of concluding; but we have demonstrated of them most certainly, that he is that Apostatical Sea of those, that shall dominere in the Church.

Your second argument to prove AntiChrist to be a certaine singular man, is out of the Fathers, whom howe should we believe when they affirm this that you say, feign some of them knewe not, whether he should be a man or no? Some of them will have him to be Adon, others an incarnate Diuel, some of them make him to be Nero, and others of them make him to be I knowe not what. Doe you think that these men are to be creadted of their bare word, if they shall say he shall be a certaine person? Besides, there is no such appearing out of the Scriptures, but the contrary to it, what account ought we to make of the uncertaine conceitures of men, who are commanded not to be wise above that which is written, 1. Cor. 4. 6. I will leave these men therefore as I finde them wauering and floating in their vacantainties, and so I might let passe your answere to our writers, feign they come not neere to hurt any of the things which I have laid downe touching this matter, yet that you may perceive your selfe to be no leffe weake, and warrith a defender of your owne caufe, then you are an impugner of ours; I will beftowe this labour also vpon you in examining the force of your anwerers.

You propound three arguments of our men; two of Theod. Beza, the third of John Calvinis; the first argument of Beza, is this that AntiChrist.
AGAINST BELLARMINE.

You and I were two things, first by denying that Daniel does
always understand several Kingdoms, by the singular Beasts, for you
understand Darius the last King of the Persians, by the Ramme and Alexander.

Secondly, you deny the conjoined of the Argument, because Paul by the man of Sinne, doth not understand any of the four Beasts
that are described by Daniel, but only that little Horn. I answere to the
first, that it is false which you say of the Ramme and the Goat. For
by the Ramme is understood the whole Kingdom of the Medes, and
Persians which ended indeed in Darius, & by the Goat, is understood
the Kingdom of the Grecians which began in Alexander. For the
faith, Chapt. 8. 3. There stood before the River a ramme which had two
Hornes, and these two Hornes were high, but the one was higher
than the other, and he reigned left. These two Hornes are the two Kingdoms of the
Medes, and Persians, of which that was first and weaker, this was
latter and larger.

Can these things agree to Darius, or to his whole Raigne? And then
it followeth in the next verse; I sawe this Ramme putting against the
North also, and the South with his Horns; and no Beasts resisted him,
either was there any of them that could deliver out of his hand, but he did
what he listed, even very great matters. Which of all these things was to
be seene in Darius, who being prouoked to warre by Alexander, in
the second yeare of his raigne, grewe more and more to daucay every
day after? Lastly, of all when hee goeth about to expell this vision,
ver. 20. he faith thus; The Ramme which thou sawest having two Horns,
are the Kings of the Medes and Persians; he faith Kings, not Darius only.
So also the Goat is the Kingdom of the Grecians, not Alexander
alone. He is called indeed the King of Grecia, ver. 21. But it is plain,
that King is taken there collectively and especially, that is for the
Kingdome, as it is taken distributively and particularly, and Alexander
in the end of that verse, when he faith; The Horn that is between his
eyes is the first King. And if he be the Horn, he is not the whole Goat.
Wherefore a singular person is never signified in Daniel by a Beast, but
a whole Kingdom.

To the second, I saye that the little Horn is not meant by the Man
of Sinne, but the Beasts. For Antichrist is the fourteenth Head, which is
the Beast also, as Rev. 17. 8. 11. And though this Beast be none of
these of which Daniel speakest, yet the argument is strong being
drawn from that which is like and equal unto it. For the Beast in the
Revelation is a whole Kingdom, in the same respect that the Beasts
in Daniel are put for the like.

Our third argument is that of John Caluins, who argueth thus that
Antichrist is not a singular person, because the Head of an Universal Apostasy
that lasteth for more yeares, then can be runne out under one King, is not
one certaine Man; but Antichrist is the Head of such an Apostasy. (Ergo)
You answere five wayes, to the end that (as you say) Caluins impudence
he appeare more evidently.

First, that Antichrist him selfe may be understood most rightly by that Apostle
that Paul speakest of. Secondly, that that Apostasy may be taken for
thrusting out from the Romane Empire. Thirdly, that it is not necessary that
it should last for many yeares; fourthly, that it doth not require one Head,
fifthly, that the question is yet to be decided, which of the two professors
have revolted from the faith, and Religion of Christ, whether the Papists, or
the Lutherans. I answere to each of these; and first, whereas you unde-
stand Antichrist himselfe metonymically by the Apollystye, you con-
firm that same thing which Caluins faith, thus notably you vfe to put
downe Caluins impudence.

To the seconde, I answere, that this apostasy is not a revolt from the
Empire of Rome; but from the true faith, that is from the loute of the
Holy truth, as Paul him selfe expounds it; and as it shall be made plaine
afterwards in the 1. and 14. Chapter of this confusion. To the third
touching the lattine of the apostacy, we have learnt already out of the
Revelation, that it hath prevaileth for more then a thousand two hundred
and three score yeares; and wee have seen this more clearly laid
forth vnto vs, then that any of your fally subtleties can shaffe of the
matter. To the fourth I saye, that if you can finde out any other multi-
bity, besides of the whole earth, which followeth the Beasts, I will
not be against it, but you may make as many heads of this Apostacy
as you will, Rev. 13. 8. To the fifth, namely, to that question that
is not yet decided as you say, whether the Papists or Lutherans have
made an Apostacy from the faith, we will accept of this condition, to
put the matter to the judgemet of all holy men; amongst whom Idolatry is found, let them be condemned for this revolt. For Idolatry
is an apostacy and rebellion against God, as the Scriptures teach every
where,
But if there be any credit to be gue to the most Holy oracles of the Scriptures, all that worshipping of Images, invocation of Saints, adoring of Christ's newe coined body in the Sacrament, worshipping of Reliques, and many such abominable things, which be vnde and request amongst you, is horrible Idolatry, and therefore Apostasy. For Idolatry is a spirituall fornication, and therefore is as the way of a whorish woman, who eateth, and then wipeth her mouth, and faile, have wrought no iniquity, Proverb. 30. 26. So is the way of Idolaters; they can not be brought by any means to acknowledge their impiety.

This shalbe a true trial of Bellarmine before God and all his holy Angells who are Apostates, you or we; The things which you proffed are ridiculous. You would make vs revolters, because we have departed away from the superstition ofour predecessors, that is both from their doctrine and their rites, which were ful of Idolatry, as if we were not commanded to goe out of Babylon, and to have nothing at all to doe with her, we have indeed revoluted from the whore, we have revoluted from Antichrist: that is, we have revoluted from your Pope of Rome, but thanks be to God, we have by this revolut been our felues and cleued falt to that one true God, who for his infinite mercies sake in Christ, will geue vs the crowne of eternall life to reward this Holy revolue of ours, and who will for his lusty sake render unto you everlafting shame and confusion with all those that will not obey the truth unless you will repent in time, & that as a just guard of your wicked constancy, or rather diueltish obstinacy. Now the case vp all your accounts, and take the total summe, & then see, seeing Antichrist is a wicked, and Apostatical Kingdom, and the Pope of Rome be the principal ring-leaders of that Apostasy, & they have bee manye, whether Antichrist be a singular perfon or no.

Concerning the comming of Antichrist, we have set downe demonstrations at the beginning of this Constitution, which maye moderate and determine each of questions in this cause, so as they may make manifet the truth of each of them. Yet leaft this place, where the point is handled of purpose, should commaund, that it is left naked and empty; it shall not be amisse to add one or two reasons more to the former, as an overplus. And there we take out of the a. Thef. 2. 2. and first out of the third verse; Where it is said, whereas the Apostasy come first, and that man of sinne shall be revealed, that Some of them, &c. In which words the Apostle affirmeth, both that each of these two things shall goe before the comming of Christ, as also, that the Apostasy shall goe before the revealing of Antichrist. For that is the cause of this, that procureth this mischiefe, as he teacheth after, that Antichrist shall therefore come, because men would not receive the love of the truth that they might be saved; ver. 10. 11. And the revealing of Antichrist should not be delayed after the Apostasy, but it commeth forthwith after it; as the Apostle faith, whereas the Apostasy come first, and the man of sinne be revealed, &c. For after that which hindereth should be taken away, which as we have shewed, came to passe shortly after, this petulant Antichrist should come abroad into the world immediately.

But this apostasy began privily and clesely at first, euin in the time of the Apostle, which therefore can not be a revolue from the Roman Empire, but a neglect and contempt of the truth that was once receaued, as the same Apostle doth interprete it in that place, and it is that which hath prevailed for these many ages last past, and is to be scene openly at this day in that worshipping of reliques and of Images, and in the invocation of Saints practiced by the Church of Rome, as we have
have said a little before. For the Lord is forsaken by such kinds of Idolatry, and when we chuse strange Gods, we depart from him. Jer. Chapter 16. 11. Where the Prophet is commanded to speak to the people and to say unto them thus, because your forefathers have forsaken me and the Lord, and have followed strange Gods to work upon them, and to bring down unto them; but they have forsaken me, and have not kept my Law? 

And after this manner doe all the Prophets speake. It must needs be therefore that Antichrist is come long since, the signe & cause whereof, that is so neere joined unto it, hath kept the world for these many ages. Secondly, that impediment is long agoen taken away, which was the onely thing which hindered in the time of the Apostles, so that that man of sinne could not be revealed, ver. 7. Which was not the Romane Empire, but the sixth Heade of that Empire, which had then the Government of the world, while John liued, for to the Revelation faith, Chapter 17, 10. Five have fallen, one is the sixth yet not come. That one, who as the Angell faith, was then, was the sixth Kings, with whom the Romane Empire should not fall, and the sixth Kings should be as our six Kings should. Hereafter therefore, then one reigning at once, so that the seamen should as well take upon him the sway of the Empire for his part, as the one of the other former heads did. Therefore afose as that present regiment should be changed, which happened about two hundred years after John liued, then after that heavy burthen was remov'd which kept Antichrist downe, he should come, and keepe in the viewe of the world.

Thirdly, if the mystery of iniquity was working while the Apostle liued, it must needs be that the birth thereof was not farre of, where the pains in travaile began to weare the Church to foone, 2. Theol. 4. Otherwise, what strange monster is this, that the Papists would make, that one should be with a child fifteen hundred yeares agoe, and yet the brat should not be hurtted, & yet when he should spiral for, he should prove but a King of three yeares and a half days lasting! For these be Popish dreams. For the Apostles could hardly make him keepe in his horns, much lees could their posterity doe it, who had lees piety, knowledge, care, diligence, whose gifts also daily decaying more and more, made the man of sinnes to come & to growe in the more.

TOUCHING ANTI-CHRIST. Chap. 3. 649

more quickly. These things being thus laid downe, let vs nowe come to that which you say. And here we haue but one argument onely to prove that Antichrist is not yet come; it is long enough indeed, as which reacheth from the beginning of a Chapter to the very ende, but it is weake in the joints of it, & feeble in the loines, as it is tedious and odious.

This is the summe of it. Antichrist is not yet come, because he came not that certaine of those that liued of old and of late thought he would come, the ancients ones you speake of, are the Teufflinges, Cyprian, Jerome, Gregory, one Jude, Laodicius the Bishop of Florence, the later ones are the Samofatianes of Hungary, and Transsilvanias, Illyricus, Chythragus, Luther, Bullinger, Musculus. And in following this matter you spende all the Chapter.

I answeare two ways, first that is false which you saye, that he came not at the times spoked of by those Authors that you mention, is not yet come. It was not necessary that they should knowe the first original and vpholding of Antichrist. The Beast remaineth to be a mystery long after that he hath bene revealed, Reuel. 17. 7. Whose person was made manifest, not his wickednes, and original like-wise. For the mystery should be taken away, if that which lay lurking in, were open'd vnto all men. And as the Kingdom of God though it was foretold by the Prophets came not with obseruation, Luc. 17. 25. So neither did the Kingdom of antichrist. Tares are fowen while the husbandmen sleepe, Math. 13. 25. Neither are they marked when they come to their first growth, but were they not therfore at all, because the husbandmen knewe not by what degrees they grewe vp? Shall we not acknowledge the summe to shine, because we see not howe it goeth forward? Out of doubt that moft crafty enemy of man kinde, had rather haue his Vicker to refemble his conditions, and to come creeping in clofe, that so he might surprize the more ere they were aware of him, then to come rushing in with a frayse and an yproacce to make men warning to looke about them for their owne safety. Besides when you would conclude that he is not yet come, you should have comprised all the other times that remaine to your time you set him to come in, and not those fewe times onely, which those ancients and later men cited by you mention. Can one be paid not to be come vpon a day appointed, because he came not either at the first, second or
650 chap. 3. AGAINST BELLARMIN.
or third hour? It is a faulty kind of disputing, when there are
parts to be reckoned, no paffe by any; nowe seeing you have omitted
molt of them, your proposition is absurd diversse ways; and so is the
whole argument that depends upon it.

Secondly, I answer severally to your Authors: There touching
the ancient ones; out of whose words we do conclude more than
probably, that Antichrist is come. For so faith Cyprian, Book 4. Epist. 6.
You must know faith he, beleeue and hold for a certainty, that the day
of the Church's oppression is begun to come over our head, and that the end
of the world together with the time of Antichrist approaceth. Ierome in
Epist. to Ageruch, about Monagamy, faith; He that with he holds, is taken
away, and doe we not yet understand that Antichrist is at the doore! Mrs
wife Gregory Book 4. Epist. 38. All things are done which are predest
the King of pride is at hand. Now wif Antichrist did approach three
hundred yeares since, or at least a thousand, as it is manifest by their
testimonies, howe can it be that he should not be come as yet? You
answer; that the ancient Fathers were deceas'd with an opinion, which
they had about the end of the world, which they held to be near, and it
was indeed, to therefore that they held this false opinion touching Antichrist
approaching nearer than it was in truth. To which I saye, if the ancient
writers had founded their opinion touching Antichrist approaching,
upon their persuasion of the end of the world, it had been necessary,
that as they erred about this, so they should have erred about Antichrist,
but seeing they grounded their opinion upon other arguments,
and seeing they gathered, so much that antichrist drew nearer,
because the end of the world was at hand, as that the end of the world
approached, because antichrist was at hand, that which they affirmed
touching this matter, must needs be firme, and stable; neither you can
reprehend them, that the rest of their reasons are as light as their opinion
was vaine touching the end of the world. But it is evident by their words,
that they suspected the end of the world to be at hand, because
of antichrists comming and not on the contrary. For Jerome rea
d, that Antichrist was at hand, because that which hundred was taken away.
Gregory gather'd, as much out of the fulfilling of all things that were
foretold, then which, what more certain argument can there be. And
you your selfe confess that all the ancient writers considering the
wickednes of their times, did suspect that the time of Antichrist was begining
with them.

TOUCHING ANTICHRIST. chap. 3. 651.

They did not therefore conclude about antichrists comming
out of their suspecting that the world was at ende. For the laste
end is where made a signe of things that goe before it, but things that
go before are made signs of the laste end, being it the last of all,
and most unknowne of all other things, even to the angels them selves,
and yet to the Sonne of man. Math. 24. Marc. 13. 32. 36. It can geue
no forewarning of things that be before it, and better knowne then
them. They knew therefore by certaine arguments, that antichrist was
shortly to come, but that which they added touching the laste end,
did relye one vpon an uncertaine conjecture of men. They had recea
ved a false Chronology from Clement Alexander. Stromat. 1. that
fifte hundre hundred and eighty foure yeares two moneths, and
ten dayes were past from Adam to the death of Commodus the
Emperour.

To this was added the opinion touching the lasting the world for
five thousand yeares. Whereupon Cyprian faith in his preface to his
exhortation to the Martyrs; Sixe thousand yeares are nowe almost ful
fille of the time that the Diuell began to fight against man kind. And
and that of Lactantius came thence in the 7. Booke of his divinue Instritut.
Chapt. 25. All the time we looke for this world, is no more but the space
of two hundred yeares. To thefe, if we shall add their conjecture tou
ching the worlds, quicke and present expiring after Antichrists com
ming, then shall it easily appeare, that there is a great difference betwene
those things which they handle touching antichrist, and those things
which they set down about the ende of the world. This was certainly
made knowne vnto them by many Prophecies, & undoubted signes
thereof, this they were perswaded of by some likelihood it had to the
truth, and by the weake authority of men. The like we see in Christ's
Disciples, whom we knowe to have expected a temporal Kingdome,
yet when they preached, that Christ was come, & that the Kingdome
was then to be restored to Israel, should any man that could not see
the Kingdome restored denye to give credit to their report touching
Christ comming? Or if he should, should he not deal unequally? For
they knewe that Christ was come by most certaine arguments which
could not deceaue, but that which they conceiued touching the tem
poral Kingdome, they drewe out of the drags of the common er
tou.
Toucing Antichrist. chap. 3. 653

In the second place you grapple with Illyricus, who faith; that Antichrist was then borne, when Phoca granted power to the Pope of Rome, that he should be called the Head of the Church; Which happened in the year 666. You answere; that he was not borne at this time in two respects, first because the temporall Kingdom of Antichrist of 666 yeares continuation, which Illyricus holds to be begun from that time of his rising, should long since be ended, and antichrist should be dead. Secondly because by the Pope spirituall Kingdom, which Illyricus will have to last 1029 yeares, in the Century-writers might knowe the ende of the world exactly, which against the words of our Lord, act. 1. and Math. 24. I answere to the first, it is aburd and foolishe, that as you doe from his words that antichrist must die after 666 yeares are expired, when as you see and say, that he and the rest of the century-writers doe gene him a spiritual Kingdom that lasteth a thousand two hundred threescore yeares, Can a man raigne five hundred ninety four yeares, after he is dead; (for so many yeares doe they prorogue his spirituall Kingdom beyound his temporall;) but perhaps your Pope hath no more life nor hauelines left in him, without his temporall power, then a Serpent hath without his duft.

To the second I answere, that it is as possible for the century-writers to knowe the yeare exactly, when the world shalbe ended, as it is for your Popish writers to know the very daye. Nowe doe not you reckon a thousand three hundred five and thirty dayes from the beginning of antichrists Kingdome to the last judgement? What shall it be knowe so longe before, when the laste daye shalbe? Hath that speech of our Saviour as touching that unknowne daye, no longer any force, but till antichrist shall come, Mark. 13. 32. Howe then can it come, like a snare vpon those that dwell on the face of the whole earth? Luc. 21. 33. Therefore you confute them not worth a strawe. We have shewed that that former number is not the number of his Kingdome, but of his name, but that the other is to be reckoned from the first comming of antichrist, not from the second. But I will not prosecte this matter nowe with many words. I returne to you, and I grant you that which you labour for. Admit, that antichrist was not borne first of all.

This I enquire of you, whether he was then extant or no? If you deny that he was them extant, I will continue you; for then was that
AGAINT BELLARMINE.

That bended taken awaye, which did only make him slake his comming.

I tome affirmed right nowe. Then were all things accomplished, which were foretold that they should goe before his comming; as Gregory anochred, then was the vnuerall Priest extant such an one as the same Greg-

yry speaks of conveniently, Wherefore calleth him selfe or desires to be called vnuerall Priest, forerunner of Antichrist with his pride, Book 7. Epis. 194. to Mauricius. But if he that desireth such a name be antichrist forerunner, whome shall we call him that had gott it? Therefore seing antichrist was forth comming at that time, see nowe with all, howe it can be that he is not yet come.

In the third place you answere to Chytreus, who determineth his vprising about the same time, especially because Gregory did about that time establish innocuation of Saints, and mashi for the dead, &c. To these things you say, that Gregory was not the first that taught men to innocuate Saints, and to offer mashi for the dead, for all the ancients writers taught the same thing, &c in the Roome of them all you produce Ambrose only. Who was more ancien then Gregory by two hundred years; I anwere, that Chytreus indeed was in an error, who thought Antichrist to be yonger then he was indeed by some store of yeares; For he was much more ancien, yet he bare his Age so well, that he seemed to be alwayes waxing like a child, fresh, and lusty, as it were another pretty Cupid. Certainly his second vprising decaesed the man, whereby he reuiled from the dead, and as Aesop is lamed by the Poes to be made a yong man of an old, so this antichrist returned from his Youth to his cradle and infancy againe. And it must not be meruaile at, that that was then counted his first vprising, which then seemed to be newe.

But you doe so deny his beginning that you add yeares unto him, but doe not take any from him; as if you were getting the posession of an inheritance for ward this of yours, and as if you were afraid he would come to late out of his nageage.

In the fourth place you come to Luther, who makest antichrist to have a double coming, one with a spiritual Sword, after the yeare 600 another with a temporeal Sword after the yeare 1000. You anwere, that the Popes deposed Emperours, and made vwarres against them before the thousandth yeare; I anwere; Therefore thou also waft deceased (6 Luther) Antichrist was come before thou supposed, him to be come.

TOUCHING ANTICHRIST. chap.3. 655

Come. Certainely you defend the Popes in such a manner, as if one that were accused of theft, should for the purging of himselfe from this crime cry out openly, that this was not the first Theft he committed, but that he had a hand in many other, and those more grievous robberies you did not feare as it seemeth, that there would some come after, who would search out furder and higher into Antichrists Original. Fiftly Bullinger doth expoound that number 666, that he makes it to determine the yeare of the comming of Antichrist after the Revelation was written, namely the yeare of your Lord, 763. To whom you answere well, that this number belongeth to Antichrist, name, not to his time; though this doe little helpe your caufe. For howeoeuer he was not borne at that time first, he might be borne before that, which doth shewe sufficiently that you affirm it falsely that he is not come yet.

Sixthly Musculus affirmeth that Antichrist came about the yeare 1200, and that being moued with the authority of Bernard, who faith after many other things wherein he bewaileth the finnes of his times; It remaineth that the man of sinne should be revealed, Serv. 6. On Ps. 80. You answere two things, first that the supicion of Bernard was false, as was that of Cyprian, Jerome, Gregory in their times, for he suspected out of the eues which he sawe, that Antichrist was nigh; Secondly, that there were farre worse Popes without any comparision in the former age, then in this.

I anwere, to the first, you doe worthily to contradict the Apostle. For he teacheth that the apostasie goeth before antichrist, and that he shall come into the world, because they defipled the loue of the truth, thereby declaring, that there is no more euident signe of Antichrists approach and raigning, then all kinde of hypocritical impiete, that are in every where without controllment.

You will haue Bernard to be deceased, because he suspected by the eues which he sawe that antichrist was neere. Indeed he was decea-

sed, that he thought him to be neere, and not present. Otherwise he thought more sincerely touching Antichrist, them the Jesuits are won, or any other of the Papists. To the second I faye, feigning they were worse in the former age, we graunt unto you that antichrists first beginning was not nowe, but that he was begotten longe before, but he was nowe openly extant.
656 Chap. IV. AGAINST BELLARMINE.

And so at length you have made such a goodly piece of disputation about this question, as if one should be very earnest to prove that the sun was not risen at noone, though he began to shine in the horizon at six a clock in the morning, because it did not arise either at the eighth hour, or at the ninth as another, or at the tenth as a third man held. By such a kind of argument do you and your Complices prove that Antichrist is not yet come.

Chapt. IV.

Against the first demonstration that Antichrist is not yet come, taken from the Universal preaching of the Gospel.

This question about the time of Antichrist coming, being greatest light to the truth of all the rest, being as it were the sun that enlighteneth at the rest of the stars with his light; hereupon it is that Bellarmine hath prepared this to the truth with, whereof he hopes his Pope may lurke safely. Now he will have these taken out of so many certain signes (as he faith) of Antichrist coming, two whereof doe goe before, namely the preaching of the Gospel in the whole world, and the desolation of the Roman Empire.

Two doe accompany it, that is, the preaching of Henoch and Elias, as also a great and most notorious persecution. Two follow it, namely the destruction of Antichrist after three years and an half, and the end of the world, none of which (as faith he) we have seen to be extant as yet. Let vs therefore see what we can doe by the grace of God to helpe this blind fellowe and let vs take away the Scales from his eyes with a faithful hande if to be that he will suffer vs.

The foundation of your first demonstration is laid downe, Mat. 24. 14. This Gospel of the Kingdom, saith preached in the whole world for a testimony to all the Gentiles, out of which words an argument is framed thus; which I pray you suffer me to bring into forme that so we that are of the more rude and simple sort, might the more easily marke this art of yours in making demonstrations thus. He that is to come after the preaching of the Gospel in the whole world, is not come yet. But Antichrist is to come after the preaching of the Gospel in the whole world; therefore he is not come as yet. This is your manner of demonstrating, wherein we meete with many meritorious and newfounded matters, that were never deliered by any of the Masters, that professe the art of demonstration, namely that such principles should be vied in demonstrating, which are neither true, nor first. For as for the truth of them, the proposition is either manifestly false, or at least doubfull, as it shall appeare more clearly afterwards, and therefore such as is not fit to demonstrate withal.

Besides, if a man should doubt of the assumption, what strength can it have from that place of Matthew? What one word is there in him touching Antichrists coming after an universal preaching? Howe is this an immediate principle, which if it haue any credit at all, must borrow it from another place? Pardon me I pray you, if I be somewhat more curious and hard to please then you may think there is need. I thought it necessary to make a trial of some one of your demonstrations, of all which seeing we have nowe gotten a raft what sweare ones they bee, in this first and foremost of his fellowes, we shall not neede to be so precise in capsuling and scanning the rest, but we may judge of all the packe of them, by the proper qualicum, of this first proper fellowe.

But even you your selfe sawe howe it was not worth a deafe nut, much leere worthy of the name of a demonstration, and therefore flye you to a probable reason, which you set as an underpropper, to hold vp this tothering poore John of yours. Therefore to confirmre that all which of yours vize; that Antichrist shall come after a general preaching, you let Mathew goe, as whose name you did onely foist in, to face out the matter with, and thus you say; Howsoever Mathew denye vs his helpes as this dead life, yet this matter may be proved by reason, because in the time of Antichrist, the cruelty of that late persecution to be raised vp by him, shall hinder all publick exercises of true Religion. I answeare, that we shall see beneath in handling this Head of persecution, howe truly this is spoken, which you say touching the publick cealing of Religion, in the mean
meaneth, I affirm, that you do not only dispute with kill, but unhonestly too, and like a Jesuite. For there being a threefold part, present, and to come, nothing can be proved to be come, lest it be made good before, that it is neither present, nor past. Wherefore conclude that Antichrist is to come after the general preaching of the Gospel, because he can not subsist together with it. But why may he not go before it I pray you? Yea what if he must necessarily go before and that by force of this demonstration of yours?

Certainly he can not subsist together with the general preaching, because of the cruelty of the percutia, for so are your own words, and he can not come after, for Christ faith; that when once the Gospel should be preached in all the world, then shall the consummation come. You see that nothing commeth betwixt the universal preaching and the end of all things. Therefore it must needs be by this goodly reason of yours, that he should come before the universal preaching. This is not the least virtue of this doughty undoubted demonstration, that it makes more to help your adversaries cause then yours own. Suffer you; the adversaries doth not admit of this reason. Truly no more do your friends either I believe, unless they be some little crafty foxes that will say that the ill favoured ill tuned Crow is a pretty nightingale, or a nightingale fellow so for his sweet singing. But I cannot you thank ye, that you wil acknowledge at length, the absuridness of this demonstration, being cloyed, and weary with puerling about it. Besides you say, that you have no leasure nowe to make this demonstration strong and unanswerable by laying open the undeniable principles thereof, and therefore that you will prove the same point out of the testimonies of the Fathers.

What a kinde speach is this that hath dropped from you? What have you no leasure to make demonstrations, and to make them good that have set upon such a tately piece of worke, a very None-finch the most copious handling of all controversies, that might serve for a Treasure of Controveries? Specially sing you bring no one argument of any weight in this caufe? I can not but take notice hereof a crafty Jesuite simple shift. That which for poverty and badnesse of your cause you can not doe, you make vs beleue you have no leasure to doe, for the half you make to others matters.

But let vs goe on with you, and let vs see howe you trimme and grove both the parts of your former argument; For there was no newe one to be come by as it seemeth, but you are glad to tricke vp and to fanome the old dawes nest, that it might make some howe of a plenty piece of worke by your tampering with it. First therefor you bringe in Hirdly, Cyrril, Theodore, and damasce who affirn, that Antichrist shall not come but after an universal preaching. I anwvere, that is needless for vs to search curiously into their sayings, because they teach that which is agreeable to the Scriptures. For antichrist was to come for reiecting the loue of the Truth, 2. Thef. 2. 10. Nowe the punishment is not inflicted before the fault be committed; and there could be no such fault made, before there were power & means given to knowe and to beleue the truth.

In this therefore I will not stand against you; moreover I doe after a fort grant your prove hereof out of the Text. For the Gospel was to be preached before that great tribulation, of which we read, Math. 24. 21. But herein you err, in that you thinke, both that this tribulation here spoken of, is that last great one that shall be; and that it is the perfection of Antichrist. For it is no other then the destruction of Jerusalem as Chrysostome doth also acknowledge, though he would have it to be referred typically unto Antichrist. Let Antichrist then come after the general preaching.

But what of that? Hath not the whole world runge with the Gospel till this day? So you hold indeed though the matter it self be otherwise. Christ when he was about to ascend in to heauen, commanded his Apostles, goe into all the world, Marc. 16. 25. And he promised them, that they should be his witnesses even to the end of the world, Act. 1. 8. It can not be, that either the Apostles were negligent in fulfilling Christ commandement, or that our Lord did not prome me that which he promised, neither did the event fiew to the contrary, as the Apostle teache them saying, that the faith of the Romans was published thorough out the whole world, Rom. 1. 8. And that the Gospel came unto the Colossians as it did also unto all the world, Coloff. 1. 5. 23. You anwver, that the whole world is taken in these places not properly & simply, but by a figure; but that the Gospel is to be preached properly and simply in every nation, before Antichrist come. Which thing you prove by the testimony of the Fathers, and by three reasons, the Fathers are.
Against Bellarmin

A ugustin, Origen, and Jerem, besides those that were cited before, tay were, that it is not to be doubted, but that the Fathers applying the words to the words of the Scripture, and therefore the more often that the Gospel is to be preached in the whole world in the several world in all Lands, &c. But it may well be doubted, whether they speak expressively, or not and whether they have it to be their express meaning that these kinds of speeches are to be taken simply and not figuratively.

Jerem faith in his Epift. to Agerachia, he, that binded is taken up of the wayes; and we do not hereby understand, that Antichrist is right by which words of his it is plaine, that he understood not any other kind of preaching in the whole world, but such as had bene in and before his time: for otherwise howe could Antichrist be at handheld? So faith Gregory as we have heard, that all things which were foretold were fulfilled, the King of Pride was at the doores. Therefore this univeral preaching was then accomplished, but not properly as you take it, being it is not scene perfectly fulfilled no not at this day, as you alfo saye. Therefore toffe and peruse the Fathers over, and weigh their writings a little more diligently: perhaps howeoeuer these things have bene exceedingly darke and hard vnto them, you shall not finde any such kind of preaching in them as you dreame of. The first of the Reasons you bringe is this, because Christ faile the preaching in the whole world is a signe of the commutation of the world; for so he addeth immediately, and then shall the ende be. But say you, if the Gospel should be preached in the whole world not properly but by a Synochfoche, that signeth no value. For the Gospel was preached after that manner in the whole world by the Apostles in the first twenty years after Christ. Tanywere, that that which you affirm, viz, that the preaching in the whole world is a signe of the ende of the world is your owne old patch (Bellarmine, not a piece of Christ's new garment: he faith none more here but that the ende shall come then); Those words of the world be none of his, nor any part of his meaning. For the ende he speakep of is not of the world, but of the Jewith Temple, and government, the privilege whereof was abrogated at and by Christ's death, but now all the beneficence thereof also should be taken away by the scattering and overthrowe of their Nation.

For the Disciples asked Christ about a double ende of the Temple and of the world, verf. 3. Touching that Christ answereth vnto the 19. verfe, touching this he speaketh in the rest of the Chapter, vnder the same of his coming; neither should he have satisfied their demands, unless he had comprised both of these points in his answere. Wherefore that univeral preaching was a signe of the destruction of Jerusalem, which had for a more immediate signe of it, the abomination of desolation, which Daniel foretold, which being yet next vnto this of the preaching may teach us, of what end the former words speake; For Christ doth not answere so confusedly, and intricately, that he would slippe backe againe to the state of the Jews, presently after he had spoken of the ende of the world. Seing therefore he speakep of this commutation in this place, and not of any other, there is no necessity that preaching in the whole world should be taken properly. Your second reason is, that all the nations of the earth were promised to Christ properly. All nations shall serve him, Psa. 72. Therefore this general preaching ought to be proper.

Tanywere, that I denye not, but that all nations shall be gathered to Christ, and that by a general preaching properly so called before he came to judgement. For the preaching of the world is that fuller Trumpeter, which is appointed for the gathering of the elect together, and finde that there is a double general preaching spokenn of in the Scriptures, one figurative, another proper; as we shall declare more fully at the ende of this Chapter; But what make these things to the comming of Antichrist? We have demonstrated, that he came a thousand and three hundred years since. Besides him overthrowe shall goe before the last judgement a long time, as we wil shewe after in the 9. Chapter of this confusion; where we shall speake of purpose touching the end of the world, as also we shall shewe it in expounding thereof of this Booke of the Revelation. Therefore that may goe before Christ's coming, which shall followe Antichrist's destruction, and indeed this proper general preaching shall not begin, before that Antichrist either have bene turned of the Stage, and have bene quite rooted out of the world, or else at least be about to breath his last filthy breath. The times are not to be confounded neither is that to be transferred to one time, which is proper to another.

You third reason is this, because the Gospel shalbe preached in the whole world for a testimony to all nations; Therefore there must be a general preaching.
preaching before the general judgment. I answer, that this argument is all one, with the former, saue that it is after a fort distinguishing the subject.

That shake of the Salvation of the elect, this of the just condemnation of the reprobats. Yet the answer is all one; For I confesse, that there must goe a general preaching before the general judgment, but when you shall have proved, that the general judgment and Antichrist are things so nearely coniointed, that that goeth before that judgment, must needs goe before Antichrist also, then will not think there much to affenter unto you, & to thinke, that a general preaching properly taken, shall goe before Antichrist. And nowe as if you had put the matter out of all controversy, you fall to answering of S. Paul's words, Rom. 10. 18. Their sound is gone out into all the world; the interpretation whereof you bringe out of Augustine, Jerome, and Thomas, the summe of all, is, that those words are to be understood figuratively. Which you might have obtained easilie without so great ado; there is no man but will grant that this & the like Scriptures above cited are not to be taken properly.

But being Paul speaks figuratively, why should not Christ speak so likewise? Because saith you, it is not absurd if we should grant that the Lord's shake properly, and the Apostle figuratively. For the reason which compel us to take the Lords words in a proper signification, have not the same force, if they be applied to Paul's words, especially the Lord's shake of a thing to come, but Paul's shake of a thing past. I answer, seeing the end of which Christ's shake was only of the city, not of the world, namely of Jerusalem, there is no reason to force vs to take the Lords words rather in their proper signification, then those of Paul, Rom. 8. Coloss. 1. 6. 23. of which we speak before. For whereas you say that Paul speaketh of a matter past, Rom. 10. 18. You might have remembred out of Augustine, that he tooke the time past, for that which was to come, as David had done, whose words they are as you your selfe wrote a little before, and that the Prophets are wont to speake every where almost of things to come, as if they were past. In the other Scriptures Paul speaketh of that matter nowe already perfir'd, which the Lord foretold was to be perfir'd. This first demonstration of yours therefor, halteeth downe right in every part having nothing in it that is found nor no jot of truth; but the general preaching you speak.

Touching Antichrist. Chap. IV. 663.

 speaks of is such a signe, in that sense that you meane preaching of Antichrist that is to come, as the Jesuwa have faine unto the seales of Christ that is to come, namely such as the bold and blind preemption of men dare deuise without any authority of the divine Oracles. Wherefore seeing you have written nothing soundly touching this matter, I will affay if I can bring forth some more certaine matter, as I promised I would doe right nowe, that so the Readers may know what they are to thinke about this point. There is therefore a double manner preaching as we have said, a figurative one, and a proper one.

That was seuen to the Apostles for a signe of the destruction of Jerusalem and of their estate; and it should goe before Antichrist also, who was not to come forth, but after some ages, when that whole manner of regiment was quite extinguished. The other which we call a general preaching properly, shall not goe before, but shall followe Antichrist.

For after he shal be slaine, the Gospel shalbe spread abroad farre and wide, even among those nations, which have never heard of it before. For then shall the Nations bring their glory and honour to the new Holy City, Rev. 21. 24. Then shal the tree growe in the midst of the streets of the Holy City, whose leaves shall yield medicine and health to the nations, Rev. 22. 2. Then shall the Temple be opened into which no stranger could enter, during the time of the sevene last plagues, wherewith Antichrist shall be consumed, Rev. 15. 8. and Chap. 16. Then shall waters flowe out of the Temple towards the east, and into the countrey round about, with the wholesome whereof a very great multitude of fishes shall be gotten, Ezek. 47. Then to conclude, after that the little Horne shall be taken away, the Kingdom shall be given to one like to the Sonne of Man, that all people, nations and tongues shall serve him, Daniel 7. 14. And this Kingdom is not that which is to be enjoyed in the heavens, where there is no distinction of people, nations & languages, but that which is to come and to be scene on earth, which is to be administered with the Scepter of his word.

So that after that this Horne is cut downe, which they doe commonly interpret to be Antichrist partly, partly Antichrist, but in truth he is the Turke that is to be rooted out somewhat after the true Antichrist, there is a most ample preaching of the Gospel to be made, that
Against Bellarmines second demonstration taken from the desolation of the Romane Empire.

The second demonstration is taken (as you say) from another signe that goeth before the time of Antichrist, which shalbe a totall desolation of the Romane Empire, which seing it endureth to this day, Antichrist is not yet come. Hereupon you undertake to prove two things, both that Antichrist will not come till after that the Empire of Rome be altogether laid waste; and then that the Empire of Rome endureth unto this day. You confirme the first out of four Scriptures. Among which the three first, namely Dan.2. and 7. and 2. Relye vpon the interpretation of Ireniues, Book 5.

But I pray you let vs let authorities of men goe, and let vs waige the matter it selfe in the balancie of the truth. If the matter were to be sifted out with the opinions of men, that are contrary each to others, and whereof many might be brought in these most darke and obscure places, we should never make an ende. Let vs worke it rather out of those principles, by the cōduct whereof we may be lead to somewhat that is certaine.

As touching therefore the second of Daniel, and that succession of the chief Kingsomes, which were to be on earth to the end of the world, which the Image sheweth, that noteth out by the head of Gold, the breast of Silver, the Belly of Brass, the legs of Iron and the feste party of iron, partly of claye, the foure principall Kingsomes that shalbe on earth, namely; Of the Assyrians, the Persians, the Grecians, the Romane, whereas that of the Romane, which is the last, as you say, divided into two parts for a most longe time, as the legs are two and longest of all the parts. Besides that there synke vp ten toes out of those two legges, and that the whole Image ended in them, because the Romane Empire was to be diuided at length into ten Kings, because there shalbe no King of the Romane, as note is a legge. As touching these things I saye, what one word is there in this whole vision, whereby Antichrist comming may be intimated,
666 chap. 5. AGAINST BELLARMINE.

mated, after the utter defacing of the Empire of Rome! These are two legges: & feete diuided into ten Toes, but not the least hint touching Antichrist, whether he should come or no, or whether he should come after this diviision or before it, or in the time of it. Do you thus goe on to build demonstrations, or rather calles in the aire, without any leaft shewe of a ground for them to stand on? Nay what if the contrary may be most firmefully concluded from hence, that Antichrift should come before the vniuersal destruction of this Empire! For he shall come before Christ shall come; but the Romane Empire shall not be wholly destroyed before Christ come. For the feete of iron and clay shall endure, till the stone that is cut out of the mountain without hands shall finie, and beate them in pieces, as it is spoake expressly, ver. 14. Thou shalt divide the stone vppon this vppon, which is not in any hand, and it shall be a stone that cutteth vs small, and that shal make兴起 the Image, that shal be of iron and clay, and shall break兴起 them in pieces. And againe ver. 14. Nowe in the times of this Kings, the God of heaven shall raise vp a Kingdome, which shall not be destroyed for euer, &c.

But these feete are the Empire of Rome, which is weaker, then that was of the Legges, which yet was the Romane Empire also. For the Statue described only four Kings, but if the Legges and the Feetes betoken a diuerse Kingdome, there should be five. Whereupon it is proved false also that you say, that the Romane Empire should be at length diuided into ten Kings whereof the King of the Romans alone, or one toe is a Legge. For so you bringe in a fifth Kingdome, which the Spirit meaneth not by that Image. Neither is that of any value, which you say, that a toe is not a Legge, seing no one member is another, though both of them be parts of the same entire thing, even as the Legge and the toe are parts of the four Kingdome. Nowe then you fee howe sweetly you have demonstrated the nakednes of your cause, which the more you labour to couer and hide, the more told and manifeat do you make it.

The second place is out of Dan. 7. 7. Where say you, the tenHorns which come out of the Beast, are the ten Lent Kinges, whoshye shal arise indeed out of the Empire of Rome, but they shall not be the Romane Emperours, as the Horses shal be out of the Beast, but they are not the Beast It selfe. I answered, as I answered euene nowe to the former argument, with which this is on[e altogether.

The first place is Reuel. 17. 16. Where you will have the ten Hornes to be ten Kings, which shallaigne together, and that they are not Kings of Rome, because these Kings shall have the voice, and make their destruccion, and shall divide the Empire of Rome among them selves and destroy it utterly.
And indeed Gregory said not well, all things be done with ease and add, the king of pride is near. If any such desolation were to be expected, as you speak of, or if such ten kings should come forth before you, Papists tell us Tales of. Therefore either those Fathers knew not what that was which hindered, or else they floated hether and thither with their double full opinions, so as no found and stable thing can be gathered out of their writings. But their Book of the Revelation; being now made clear by the event & that for the most part, makes the matter to be without all question, as also it doth expound Paul most certainly and most faithfully, teaching us that that which hindereth is not the Roman Empire, but the sixth Roman King; for his faith, six are fallen, one, namely, the sixth, is novice, the other is not yet come, Rev. 1. 10.

That is, the heathen Emperors, who make the sixth King, and doe now reign, who being at length taken away, and leaving Rome empty for the Pope of Rome, the seventh King shall come, that is, Antichrist.

The Roman Empire is one after a sort, but the manner of governing by diuerse Magistrates, and kinds of governing is manifold. And it could not be said, five Roman Empires have fallen, but five Kings, who were Rulers & Governours of that one Empire. Besides, Antichrist is that seventh Rome, and for a faith the Angel expecially; And the Beast, which was, and is not, is both that eighth King, and one of the seven, Rev. 11.

What should the Roman Empire be made desolate, while it had a King thereof, remaining alive and alive-like? no such matter, but rather the whored of Rome should flourish exceedingly, where the Church should be carried on the back of this Kinglike Beast. Therefore the Roman Empire was not to be destroyed, when Antichrist was to come, but it is rather to be meruailously preferred, increased, and amplified, during the time fore appointed by God. Let vs therefore understand that Paul & John speake of the same impediment, but the Angel doth describe it more expressely and clearly, by the place, the dignity of it, and the number, by which as by most plain and true signes we should be lead as it were by the hand to the very cradle and infancy of Antichrist.
Wherefore antichrist should come while the Rome Empire should stand safe and flourishing, there was no more to be done, but that the Emperor should yield vp his place to the Pope, and should leave him house room enough at Rome to play Rex in, like the great Leviathan that sports himselfe in the Ocean. You ground your selfe therefore (Bellarmine vpon as manifested an error as the Sonne can see, whereby it shall come to passe, that vnlike you will take heed in time, that whilst you looke little for any such thing as Antichrist before the total subversion of the Rome Empire, you your selfe shall be opprest, and thowne downe to Hel by him, before you can perceiue that he is come.

Your second proposition is this, that the Empire of Rome doth end still nowe. Which I grantun to you without any opposition, and that as you nowe see, without any detriment, to that cause which I defend.

Although you are grossly deceived about the Head of this Empire, which thing you are to be informed better in with a fewe words. You thinke that this dignity is in the power of the Empe- ror, and so doe I acknowledge it is, as farre as a name and a naked title can make an Empeour, but as for the Empire it selfe this is belonging to the Pope. For the RomeKing must be the Head of the whore of Rome, which the Empeour is not, but the Pope himselfe, who maketh the Faulenth and the eighth Heade, as it hath been declared. Reuel. 17. 11.

Besides the Empeours, from the time that the Beatt began first to putt forth his Hornes, haue served him wholly, as the Revelatation also declareth saying; they shall gue over both their strength and their power to the Beatt, and the experience of all Ages confirmeth this to be true.

For this fuardite of theirs hath proceeded so farre, that they haue taken his marke and then haue taken and kept the Oathe of Fealty to him, not to speake of the rest of those most villanous wyes, by which the Beatt hath troden the Soueraigne Maiesty of the Empeoursynder his fecte.

Lastly the Toes of his fecte being nowe divided, are not nowe kept in with any common bande of the Imperiall name, but onely of the whore of Rome.

TOUCHING ANTI CHRIST. Chap. 5. 671

For what hath the Empeour to doe with Spaine, what with France? What with the Venetians, with the Florentines, or with the Kingdome of Naples?

All these Toes stick together in the common foundation of the Popes authoritye; who is the onely foote nowe wherein all these doe agree, and grow vp together, and not the Empire, who hath nothing almost at all to doe with them.

The Empeours therefor are the Hornes of the Beatt, but they are neither the legge nor foote of the Rome Empeour, but the Toes of that foote, and perhaps they shallbe the great Toee, when the Pope is to make him so. You Poliph Enchanters of Rome doe bleare their eyes with your tugglings, by gueing them certaine coloured Tities and names without substance, but they shall awake one dayes, and handle your inchanting Circe of Rome as her vertues debase.

The things which you dispute for the Empire, and the Empeours, are vaine and frivolous. There remaineth, say you, a successeion as yet, and the name of the Empeour, and it came to passe by the wunderfull promis- sion of God, that when the Empire failed quite in the west, it remained fast in the East, and when this failed, it was revised againe in the West. Infatuate, that the successeon of the Empeour doth not remaine in the Empeour, but in the Pope.

When the sixth Head fell, the Faulenth succeeded, that is, the Pope, and not the Christian Empeours, who did then receaue onely the dignity to be the Hornes of the Beatt, the successeion of which digni- ty, they translated to their posterity, and not of any other. They retaine indeed the name of the Empeours of Rome, but a title without any material substance of the Empire such as it should have; even as the Church of Rome is called Catholike, and many such Titular things there be: But for the beating out of the truth of this matter, the authority of the Holy Ghost is to be respected, and not the vaine words, and Empty sound of mortall mens Clamours. There hath bined forth indeed a mervaulous providence of God in preserving this Imperiall dignity of what sort soever it is both in the East, and in the West.

But this providence watcheth no leffe for the Hornes, then for the Head.
AGAInst BELLARMINE.

Head, that is, as well for those who are called Emperours, as for the Pope. They have both of them their suffenitng by his decree, which hath appointed, that some of the Toes of the Foote should be of iron. Nowe you say, that it hindereth not but that the Emperour should posess and presse the Empire, though he want Rome; Which you labour to prove by the examples of Arcadius, Valens, Theodosius the younger, Charles the great and his successours. Besides you prove it from the dignity that he enjoyeth to goe before the rest of the Christian Princes; Moreover from the election of the Romans; and lastly by the confession of the Lutherans; I answer to each of these things, to the first, that if Valens, Arcadius and Theodosius I. when they wanted Rome, did never the less remaine the Romane Emperours, then the Westerne Empire did never faile & decay quite. Neither is the Eastern Empire fallen at this day, though the western Emperours have wanted Constantinople, if the right to an Empire be enough without the possession. But the Kingdomes of the world are his that hath them in possession, and they been gotten wickedly for the most part, yet God taketh them away from Rome by his just judgement, and giueth them to another. And yet this manner of governing the world by Gods, doth not free them Rauenous Tyrants from being in fault, but he doth punish one man by casting him downe, and againe another by lifting him vp, and both after a merciaun. manner.

It is therefore a little more then you speake of to want Rome, to keepe one from being the Emperour of Rome. To the second, I confesse that the Emperour hath this dignity to goe before all the rest of the Christian Princes, yet he that goeth before all these, followeth the Pope, so that there is no man so silly, but he may see, in whom the Maiesty of the Empire resideth truly.

To the third, let it be graunted, that Charles the great was creat Emperour of Rome, and that by the consent of the Romans, yet the Revelation sheweth, that the Empire of Rome is obliged to the City of Rome, & not to the applause of the people of Rome. To the fourth, the Lutherans bragging that they have three Princes Electours, of the Emperour of Rome, doe geue place and yeeld rather to the extremity of speaking, then to the truth of the matter, or if they do perswade themselves, so indeed, this commeth from the common Errors, the meaning of the Revelation, being not yet made knowne to them sufficiently. You fuckle the Emperours with a vaine, and empty Title; for as long as the Pope of Rome shal possesse Rome, they neither are, nor shall be truly the Emperours of Rome; and so you earnestly defending that the Empire of Rome doth continue still, knowe not what place it should be in, whose Head and Palace you are ignorant of; Luther Illiricus, and Chytreus doe gather upon good ground by the restoring of the Empire thorough the Popes helpe, that he is that great Antichrist.

Yet not so much in that regard, because Charles the great was proclaimed Emperour of Rome by him, as because the Empire reuined in the Pope himselfe, who being Pope in name, was made Emperour indeed. This thing is cleared from thence, because the Beasts hath both a rounded, & an healed Head, both of which belong to the same Pope. Likewise the Beast which was not when the Barbarians presuaded, is the very fame that was, when they were extinguished. Besides Antichrist is both the feauenth King from Constantines time, to the Kingdome of the Gothes, and the eighth by reason of his newe rising after that his Head was healed by Tullianus and Phocas and those that followed, as we have explained the places, Reuel. 13. 5. 11. and 17. 10. 11. You answer, that the head that was healed is not the Romane Emperour, but Antichrist, who faineth him selfe to be dead, and shall raise vp him selfe againe by his diuellish art, and that all the ancients writers in a manner doe expound it so.

To these things I say, that you doe ill to diffoine the Emperour of Rome and Antichrist, seeing these two, if we will speake properly as the Revelation teacheth vs, doe make one and the same person. Not that he who is called Emperour at this day is Antichrist, but because whatsoever it is that the Emperours name containeth in it, & carrieth with it, belongeth properly to the Pope. For both the Pope and the Romane Emperour, or the Empire of Rome, were wounded to death by the invasion of the Gothes.

For the feauenth Head, that seemed then to be perished, was both a Mountaine and a King, that is, Rome, or the Empire of Rome, and the Pope, Reuel. 17. 9. It is true therefore that you say, that the Text is falsely doth constraine vs falsely, that by that Head of the Beast; which was dead and reuived, we should
Chap. V. AGAINST BELLARMIN.

should not understand Charles the great, but Antichrist: For Charles the great was not Emperour truly, but howsoever he was not dead, and reuied againe, yet the Emperour or Empire of Rome was dead and reuied in the Pope, as we haue shewed sufficiently. By which may also appeare, that that which is saide commonly of Antichrist, false death and Resurrection, is a very counterfaite Tale of a Tubbe. A fained death is undergone in mockery and voluntarily, but Antichrist died this death against his will, and to his vehement heem greife, out of which when he began to arise forth, he was mightily tormented with the paine of his late wound, as Gregory the great witnesseth by his many most rufall lamentacions that he makes vpon it.

TOUCHING ANTICHRIST. chap. 6. 675

Chapt. VI.

Against the third demonstration taken from the coming of Henoch, and Elias.

So much for the signe, that should by your reckoning goe before your Antichrists comming; nowe we come to those that you say must accompany him, as it were his Legats a latere, and first of the comming of Henoch and Elias, who as you say, are still living, & live for the ends, that they might oppose themselves against Antichrist when he commeth, and might preserve the elect in the faith of Christ; and might confirm the wordes at last, all which though, it is most certaine that they be not falsified. In this cause you vse three arguments, the first drawn out of the Scriptures, the second out of the Fathers, the third from reason. The Scriptures you bringe are foure; Malachi 4. 5. 6. 48. 9. 10. and againe, Mat. 17. 11. Reuel. 11. 3. As touching Malachy his words are; Behold I will send unto you Elias the Prophete, before that great day of the Lord shall come, and he shall confirm the hearts of the Fathers to the children, and the hearts of the children to their Fathers, which words cannot (as you say) be understood of any kinde of Doctors, as of Luther, Zwinglius, and the like. For Malachy saith, that they are to be understood by Elias, and that he should be sent for, the wordes false principally, as it is evidently that I will send vpno you, and that of Eclesiasticus, he shall restore the Tribes of Iacob; but say you, Luther and Zwinglius have converted them to a newe in their lies. Besides you say, that they can not be understood of John Baptif literallie, but only of Elias. I anfwered, first that here is no word touching Enoch; whose joint comming though was profounded in this demonstration.

Besides, here is not any mention neither made of Antichrist, but all this (that he should come together with Elias) dependeth upon another false supposition; of which we shall speake in the due place thereof. This is therefore a worshipful demonstration, which propounding the
AGAINST BELLARMIN.

... comming of three, is as dombe as a fifth to speake of two of them: he let vs shake him that he talketh of, out of his pade of strawe. You say this propheies is not to be understood of Luther, Zwingli, or the rest of the Ministers of the Church of the Gentiles. Which thing I doe also acknowledge willingly. For I doe not thinke that it belongs to vs Gentiles. But why may it not be expounded of the Jewish Prophet? Because say you, it doth not agree to John Baptist. Which is all one, if you should say, it is either to be expounded of John Baptist or of none; which lame and unnecessary dilution no aduertary you have can grant you. But to pardon you this fault also, why may it not I pray you belong to the Baptist? Because say you, Malachi speaks of the second comming of the Lord, which shall be to judge the world; I answere, what if I should grant that he speaks of the second comming of Christ, an he not also speake of the first together with it? It is most certain the Malachi doth so.

For he speaks generally of the comming of the Lord, which containeth both his first & his second comming. And seing you acknowledge that he speaks of the second, and I stand not against it, we have Christ himselfe interpreting the words of this prophecy of his first comming, where he speaks of John Baptist, and faith: He is that Elias that is to come, Math. 11.14. Seing therefore the words are for the now so, how do I finde out the true interpretation of them, and how I overthrow that litterall one touching Elias. He that speaks of two times in the same words, he is to be understood afwel of the one, as of the other.

But Malachi speaks of a double comming of the Lord, and besides he is to be understood figuratively of the first, for so Christ interpreth them, saying that the Baptist is Elias that is to come. Therefore he is to be understood figuratively also touching the second, and such an Elias is nowe to be looked for of vs from this prophecy, as the Baptist was before his first comming. But whether he shall be one singular man or no, it is not so cleare; it may be that he shall be some one principal and most eminent man among the rest, and yet when he shall please God to gather together his forlorn and forsake people, all the Quire of Prophets shall be indued with most plentiful gifts of his Spirit, that in respect of that notable piety and zeal, wherewith every one of them shall burne and be eaten vp Elias may some...
against Bellarmine, comming, or who shall stand when he shall appeareth? For he shall be as a flood of fire, and as the fuller's soap. Chap. 3. 12. &c. Nowe these things are spoke of his first comming, And is not that an horrible day, when the Axe is laid to the Rootes of the trees, and the vnfruitfull trees are hewn downe, and cast into the fire? Howe fearfull a thing is for men, to have one in the midst of them whose fame is in his hand, who will thoroughly purge his floore, but he will burne vp the chaff with vnquenchable fire. Math. 3. 10. 12. But say you, he came not to judge, but to be judged. He came not indeed to judge men solely at his great Tribunall, as he will come at length in his last judgement, ye Father hath put over all judgment into him in the mean time, Joh. 5. 22. Which he shall both exercise one day, and doth exercise nowe every day against all contemners of his truth; as we may see in the Jews, who crucified him, vpon whom also there lieth at this daye the most lasting and grievous punishment of all that ever were inflicted since the fall of the first man, as if he would make it to be a visible document of that everlasting torment that the Reprobate shall endure in Hell fire, so this day of grace is acceptable to the Elect, though there be none more deadly to the venemuletes & disobedient conteners of the grace of God, as whom the Sonne at God punisheth with blindness of minde, and hardenes of heart, till they have heape vp the full measure of his wrath & pulled it vpon them fulles in their last destruction, that never shall have ende, Hebr. 10. 25. 29. Therefore nothing hindereth but that the words of this prophecy may be understood both of Christs first coming, as also of his second whereby that literal Elias of yours, whom you would fill out of thee word, fellath to the ground. The second place you bringe is taken out of Eclesialistias, Chap. 44. 16. Henoch pleased God, and was translated for an example of repentance to the Generations, & Chap. 48. 9. 10. Speaking to Elias he faith; Thou that was taken vp with a fiery whirlwind, and with a Charet that had fiery horses in it, which was appointed to reproue, in due season and to pacifie the wrath of the Lords wrath; before it was kindled, and to convert the hearts of the fathers to the children and to vpp the Tribes of Jacob.

I answere, that it was little to be looked for at your hands, that take vp you to be a demonstratio-maker, that you should cite such wimenes as your adversaries against whom you produce them, doth not think the combining of the words of scripture so much as the phrasing of them. But I will not be extreme in confining you for this fault so severely, feigning it to be sufficient to disprove, that which is disapproved, in this case not any of the least ruyming guses of his returne againe. For as for that, that he is said to be made an example of repentance to the generations, he is made so by his manner of going out of the world, not by his returne into it. His translatyng crieth openly, and shall cry to the ende, what great blessings are laid vp for those, that do truly repent. It was proper alo to Elias to be taken vp in a fiery Chariot, but to convert the hearts of Fathers into the Sons, doth not so agree to him, but that it might be applied to the Baptisme, as our Lord also hath taught us; & so to other ministers of God that shall come in the like Spirit to that of Elias, who shall come towards the last daye, and shalbe such as John Baptiste was at Christ first comming. Wherefore here is not one yeable, nor the least jot of any intimation touching his returne in his perfect per, to Elias. Which Ianfanious sawe that is one of your owne men, one that you wonder at for his excelenct, perhaps because he alone amongst so many of you that are the Popes procours, durft deliver any thing ingenious that he sawe in conscience to be true; And indeed it is such a kind of freedome of spirit, as is rarely to be seen among you, whose ordinary haunt is to search into the Scriptures, not to finde the truth out of them, but to patronize this groffe erreours and all by the helpe of the word of Truth.

The third Scripture is taken out of Math. 17. 11. Elias indeed shall come and restore all things. Therefore say you it is true Elias that shall come, not John, who was come already, and could not be said to be to come. I answere, that the Disciples had made mention in the former verse of Elias that was to come, whose speach Christ giuing anwre vnto, speakes is if he should have said thus; it is true indeed that you faye, that Elias is to come. Doe we vfe to speake otherwise as often as we relate other mens speach touching that which is to come? Moreover, let vs suppose that Christ speakes of one that is to come, yet this man so came albe no other Elias, then such an one as John was, as the reason which we brought before for prooft hereof, doth sufficiently convince.
was that promised Elias, not literally, but allegorically. Which thing being so, and feigning you to have your own confession that our Lord himself doth interpret those words of Malachi allegorically, bring forth if you can any Author of sufficient credit that interprets them literally, but till you do it, we will rest in that allegorical exposition alone, to which we dare not add any other, unless we had some leader against whom there could be no exception.

The fourth Scripture is taken out of Rev. xi. 3. And I will give to my two Prophets and they shall prophesy M. CC. LX. days. Which words say you, are to be understood of the singular persons of Henoch and Elias. But I ask you in room of an answer to you, shall fire come out of their mouth properly, whereby to devour their enemies. For it is said in the same place, ver. 3. And there seemeth to be the same name of this fire, and of their persons. Which if it be so, then woe be to Antichrist, that hath such companions prepared for him. Aman mightily meruelle how it can be that he should go through all the three years and a halfe of his reign, and how he could escape burning vp rather with this devouring fire the very first day of it. But if this will not justify you, you may see what I have said on this place, where I have shewed, that the words cannot by any means be understood of singular persons; and yet I will say you hereby if you will take it a more full and plaine confirmation of that which I said there. These two Prophets come forth into the world clothed in sackcloth, and that straight ways after the Heathen Emperours were put downe; for the earth put on their sackcloth assoone as the Temple is measured. The Temple that is measured is the hiding place for the woman in the wilderness, whether she fled at the first appearing of that ougly Beast, which is the feauenth Romane King who succeseth next to the faith, that is, him that reigned in the time of Iohn; and Henoch saith before the Beast peepeth out, which was straight after the time of the Heathen Emperours, these two prophets mourning in sackcloth, began their mournfull office of prophesying, and therefore they are not Henoch, and Elias properly. Now see if there were ever a more soppyth dote, the yours is, of these two Prophets, that should come in there own persons; your dote I say: For the holy ancients Fathers might erre, and be deceived, but seing you doe wilfully maintaine & persue in an open errour, I see not but it may be called a frantike conceit.
conceit rather then a dogate; but let us goe on to see the rest of the rest.

You prove that the Revelation speakes properly of Enoch & Elias, because it is said that they shall be slaine by Antichrist, and that their bodies shall remaine unburied three days in the streete of the great city, and that they shall rise againe after three days; or ascend into heauen; which is, as you say, never happened to any man till this day. I anwerve, that he made it plaine out of the order of the time, & the content of all things together, that all these things have beene accomplished already, namely when the Fathers of Trent did cut the Throates as it were of the holy Scriptures, robbing them of all their authority, and binding the interpretation of them to the Popes curved Chaire? Moreover that which John faith of the death of these Propheets, yields vs a necessary argument against this literall sense of yours touching those two singular Persones.

For Henoch died no otherwife then by that translating of his long age, as the Apostle faith; that Henoch was translated by faith, that he should not see death, and he was not found, because the Lord translateth him, for before his translation he was found this testimony that he had pleased God. Hebr. 11.5. The like also is the estate of Elias. For God is always like himselfe, and he always giveth the like things unto the like for the like endes. Therefore they are not to be flaine by Antichrist. But you will object, that Tertullian faith, in his booke of the foule Chapt. 38. That Henoch and Elias was translated, and their death was not found; but, it was deferred, but they are referred to die, that they may destroy Antichrist with their blood. I anwerve, Tertullian hath nothing but a meer coniecture, that these whom the Revelation speakes of are Henoch and Elias? But the Apostle teacheth plainly and clearly, that Henoch was translated that he should not see death, we may nowe chuse easily whome to beleue rather of these two. It becommeth no other men to ououch and auowe their owne blind opinions against the manifest words of the Scriptures.

So much for your first argument. The second is taken from the content of the Fathers, to al every one of whom I oppose the college of the Scriptures, which would have bene enough to satifie them, if they could have perceaved it in those darke and ignorant times. Therefore we have no need to spende time in examining their opinions,
Against the fourth demonstration taken from the publike persecution.

Our other joint signe of Antichrists comming is a publike per-secution, which you say, shall be most grievous and notorious so as all publike Ceremonies, and Sacrifices of Religions shall cease, none of which things we see yet fulfilled, as you say, according-fore the threefold note of this persecution, you set downe a threefold proofe. First that it shall be most grievous. Secondly, that it shall be most notorious. Thirdly, that all publike Religions shall be made to cease by means thereof. Now ye proue it shall be most grievous out of Math. 24.21. There shall be a great Tribulation, such as was not from the beginning of the world, nor shall be out of Rev. 6.1. Where we reade, the Satan shall then be loosed, who was bound untill that time, and this you confirme by the testimonies of S. Austin, Booke 20. Chapt. 8. 9. Of the City of God; of Hippolitus the Martyr, and of Cyril, to which you add in the ende, that the perfection by the Pope, is not the most grievous; and therefore he is not Antichrist. I anfwere to each of these, and first touch the grievouenes of the perfection out of the words of Mathew, I saye that you care not a jot what you bringe to confirme your points withall, but you cite Scriptures hand ouer head. For those words of Mathew be appoynted to the calamity of the Jews, which they felt to their woe in the destruction of their City by Titus, within a few yeares after Christ; Luke doth expresse this people of the Jews by name sayinge, and there shall be a great Tribulation & wrath of God among these People, Chap. 21.12. So dothe Mathew, Then let them which are立udes flee into the mountains, Chap. 24.16. And what els doth that prayer against the flight on the Sabboth day meane, but euen to
point out this Nation properly? So that this place is so farre from
prosin that the Perfection of Antichrist shalbe the most greuous
of all, that the flat contrary is concluded out of the words thereof;
for they doe directly aonch, that there shalbe no Tribulation able
to be compared with that of the Jewes, and therefore not that which
Antichrist should bring in. I knowe that Chrystofome doth referre
unto Antichrist Typically, but not so truly and warily as he ought.
For feign Christ faith plainly, that there shalbe none like to it, he cutts of all
Typicall interpretations; and doth and that not in a darke manner.
Nothwithstanding, he doth not, because he will not, entend to signify any
thing is to come. For the Type must needs be inferior to that and
the Truth of it, and that there should be greater distresse then
followe after this (which is against that which Christ faith.) If the
words should be expounded by a Type: Mathewes therefore helpeth
nothing to prove the vehemency of this Perfection you take it of.
And as little helpeth that second proofe of yours taken out of the
Revelation, Satan indeed when he is let loose thall rage, but that crueltly
of his which is spoken of in that place, is nothing to diuellish as
that which he exercised before he was bound. For Satan is the same
with the Dragon, Chapt. xiv. 9. Of the Reuel. & before he was imprisoned,
he kept in heauen, dragging after him with his Taille, the third part of
the Starres of heauen, which he catt downe into the Earth, till he was
overcome, and tumbled frome thence by Michael, that is, the heauen
Emperours, did not onely keepe, but raigned & raged also in the midst
of the Church, as which they vexed by all the most cruel meanes they
could, till Christ tripped them out of their Empire, as we have shewed
upon that place, from that time the Diuell was bound, that is, the open
enemy, for a thousand yeares, which being runne out his bonds should
be loosed, and he shoule be raised vp againe, but he shoule not have
great power to doe mischief as he had before. For here he shoule
have no place in heauen, that is, in the Church, but he shoule sticke as
it were in the furthest thyges and Skirts of it, going about the Tents
of the Saints, and about she beloued Citie, as it is, Reuel. 20. 9. So that
he should not be fai do much to percutt the Church, and the Saints
should not die like sheepe, but should resift like Souldiers.

Therefore howe much more greuous an inward and dangerous
enemy is then an outward and open one, so much greater was the
afflication of the former times, then that which the Deuell brought
upon the Church when he was loosed in those last ages. Besides
Antichrist reigned during the time of those thousand yeares, while Satan
was in prifon, Reuel. 20. 9. Whereupon it followeth, that if when he
is loosed, he shoule play the Deeuillez to every where, there should
be great tranquility when he was bound: & so to the greatest part at least
of his Kingdom should be free from those most troublsome troubles,
neither should he be an helper to Antichrists perfections in the other
part of his Kingdom, because Antichrist should converse with in the
Church, Satan without, as it is cleare by the former exposition, as also
because the Diuell should be now made a scourge vnto Antichrist, and
not his hangman, and tormentour to helpe him to vexe others. For
the Diuell that is loosed nowe, are throte foure Angels of Euphrates
that are let loose, whom God sent to take vengeance on the Angell of
the bottomlefe Pit; together with his troupe of Hellhounds, which
called out of that Pit, Reuel. 9. 20. 21. All which things we have
made most cleare in their places. Therefore whereas Augustine faith,
that Antichrist should rage most of all in the time when the Diuell is let
loose, as if he should nowe first of all let loose, and should be Antichrist
helper in eriting cruelty, he judgeth not ariight of this loosing of
his. For he was at loose before, when he was in Heauen, Reuel. 12.
3. &c. Which could not be a Prifon and dungeon in his account, feing
hetoke it to be cast downe from hence, yelde perhaps we should
think that he went out of prifon against his will, in the same place,
ver. 10. Neither is Hippolitus to be heard speaking touching this
perfection, who faith that Antichrist is not a man, but the Diuell himselfe,
who shoule take false feith from a false virgin; And Cyrills testimonie
is to be as little regarded in this point, if he would have the Deeuillez himselfe
raigne vp and downe personally, as whole holds that Antichrist is
true man, but yet one that should be a diuell also, as whom he will have
to be made a man by incarnation. What sound thing could these
men hold or speake touching this Point, whose minds were entangled
with such kind of errors? Wherefore this greuousnes of the Perfection
thou talkeft of hath no strengthening at all from these Scriptures. Antichrists perfecution indeed should be most greuous, but
of another kinde: then you speake of, namely such as consifts more in
killing.
Against Bellarmine

688 Chap. 7. Against Bellarmin.

killing of men's soules, then in slaying of bodies. For Antichrist, Balaa, who thought it better to cast atumbling blots before the children of Israel, to make them care of things offered unto idols, and to commit whoredome, then to purflue them with the sword. He is the Beast, on whom Iezabel the whore Rideth, with whose wine of fornication, the inhabitants of the earth, have beene made drinke, Reuel. 2. 20. & 17. 2. He is that Angell of the bottomleffe Pitt, when he opened the Pitt, the Sunne, and the aire were darken'd with smoke, Reuel. 9. 2. To conclude, he is that man of Sinne, whose comming is by the efficacy of Satan, with all power, and signifies, and lying wonders, and with all deceivability of wrighteousnesses in those that perish, because they have not receiv'd the loue of the truth, that they might be saved. Wherefore God sending upon them the efficacy of errors that they should believe a lie, that all they should be condemned, who have not believ'd the truth, but have delighted in wrighteousnesses, 2. Thess. 2. 9. 10. Behold here the true perfection of Antichrist, that bringeth rather a plague into the soules, then a slaugther to the Bodies of men, and yet he should not keepe his fingers cleane neither from this wickednesse of shedding blood, for he should cause, that whosoever would not adore the image of the Beast should be killed, Reuel. 13. 15. And he is that Scares Beast of a bloody colour, which he should get by spilling & sprinkling the blood of the saints.

But that Spiritual perfection is so much the more inhumane, and outrageous, the more excellent a matter the Soule is then the Body; and by how much more cruel the joint destruction of both is then of either of them apart. Therefore where as you say, 'that there is no comparison betweene the Persecution which the Pope of Rome hath vexed in, with whome thou callest hereticks, and that perfecution of Nero, Domitian, Decius, Diocletian, and others, as if it were certain, and foundly gathered from thence, that the Pope is not Antichrist, it may now appeare certainly to every one, howe little it is to the purpose. For the cruelty of Antichrist, is not to be measured, by the deprivation of a mortal life, but by the losse of eternal life; and this is that wherein it goeth beyond the cruelty of all Princes, swords, wild beasts, hot burning irons, melted lead, or to conclude whatsoever exquisite torment which either Nero, or any other of the Tyrants vexed the Chrisrians with.

This

Toucing Anti Christ. Chap. 7. 689

This is the torture whereof made men seek for death, but they could not finde it, and they defered to die, but it fled from them, namely they felt a greife that was more bitter then death it selfe; Reuel. 9. 6. This is that maide the woman fly into the desert at the first comming of the Beast, which yet could not be chas'd away with any gibeets or flames of fire, with which the Emperours did rage against her, Reuel. 12. 6. &c. Wherefore though we should grant, that there was a greater slaughter of bodies made by Nero, and such like Tyrants, yet that hindereth not at all, but that the Popes cruellty may excell and exceed that in another respect, and so that he should bewray himself to be the chiefest Antichrist.

But say you, our aduersaries the Hereticks have killed many more Catholikes, within these ten or fiftene yeares in France and Flanders, then the Inquisitors have burnt Hereticks, perhaps in an hundred yeares; And if there should be such hoast of Persecution, the Catholiques should be rather faid to suffer, then the Lutherans, and the Calvinists. For the Catholicks are they that have bene cast out of many Provinces, that have left their Churches, and too. They have despised the very countries, in which the newe Gospel Ministers have inmaded. I anfwere, in that resistance is made against you, and in the many of your associats and affinates, while they seek to over-throw, and to destroy others, are destroyed them selves; that hindereth nothing, but that the Pope shou'd be a spiritual Persecutor. He is as mad, and carrieth as deadly hatred against the truth at this daye, as never before, yea greater, if greater can be. But this discomfiture of his banded and branded adherents, doth somewhat allay & restraineth his corporall perfecution of Christ's members, and the Holy Ghost hath foretold that those euils should be at length made to fall upon your owne heads, which you were wont to defile & to put in practice against others.

For Christ hath threaten'd, that he would kill the children of Iezabel with death, Reuel. 2. 23. And that they should goe into captivity, who lead into captivitie, and that they should be slain with the sword, that slay with the sword, Reuel. 13. 10. And lastly, that the floods and fountains of waters should be turned into blood, and that they should drink blood, that have shed the blood of the Saints, and of the Prophets, Reuel. 16. 4. 5. 6. And this divine retaliation is not to be called perfecution, vnleffe perhaps it be perfecution, to beate backe force with force, or to take away
AGAInst BElLARMING,

away those goods from Theues, and robbers, of which they have bereaved the iust owners, or to call those men out of their country, who have plaid the Traitors to their country, or lastly to keepe and drain away the woolles from the sheepefolds. Your Villanies treasons, per-
ricides your poisonings, ittabings, and audacious practises against Princes, are nowe famous thorough all the world, all which you do still plot and practice with all your power and endeavour and you do often to bring your cursed purposes to passe. These desigines bring the Halter the Sword the Axe vpon many of your necks and heads, that be the glorious merits of your martyrs, these be your wretched, their renowned Trophees. There is none that will hest & seek the peace and safety of the Church and country he liueth in, but ought to with and desire from his heart, that thorough the faithful diligence and vigilance of Magistrates, who are appointed to be a terror to all wicked wretches, this kind of Persecution may waxe hotter and hotter every daye more then other. And thus much of the grieuosest of the persecution which howsoever it be most great, yet nowe you may see it to be another and of another nature then that which you suppose.

Secondly, you prove that Antichrist's persecution shall be most notorious, and manifest, out of those words of the Ruel. 20. 8. And they compass the Teni of the saints, and the belo\'s city. But the Popes persecution, say you, is such, that neither they who say they suffer, nor see, are so offered and infligted, as these when it began. I answer you, that these words of the Revelation do not at all belong to that vexation by Antichrist, but by God, and Magog. For Antichrist was slaine, and cast into the Lake of fire in the ende of the former Chapter, 5 so that eighteeth never a stroke, in this Battel, neither shall the laft affliction the Church be raised up by him, as you doe often and falsely say, but by another enemy that shall somewhat fururte Antichrist. But that you might know, that Antichrist's persecution shall not be mill manifelt while it is in acting, you ought to have remembered that this Antichrist's property to come vpon men with all craft, & couzenage, not with his banners displayed, and in battell array. Therefore he falleth to his busnesse closely and as great silence as he can, which is a cunning fetch of his most fitt to deceaze men, and he doth not keepe such an open coile, that he might bee seen and knowne of all men.

TOUCHING ANTI-CHRIST. chap. 7. 691

what a monter he was; Besides, being the whole earth should worship the Beall, Ruel. 13. 3. It must needs be, that he should afflict the lesser part of men, and therefore that his persecution should not be knowne of most men.

That which is done by most men, is thought commonly to be done lawfully, and not to deefer any reprehension. Besides the deific part of it is spiritual, which doth easily deceaze the fenne, and the eyes of the body; so that though it should not be so readily knowne, either when Antichrist came, or who were they that he appeared to, or when he began his persecution; yet this maketh not the matter it selfe to be any whit more uncertaine, and doubtfull, then it is uncertaine that the pestilence is the pestilence, because it is not manifest unto all men, where it came at first, or that a fire vpon an house or Towne, is such a thing, and doth confunde and deuoure all things with the rage of it, because it is not so well discerned, and made knowne, howe it began at first, and where, and by what degrees it proceeded to such violence; But howsoever these things have bene perhaps somewhat like a riddle before this, yet nowe see howe much we are profited by that understanding, which God hath geuen vs of this heavenly book of the Revelation, by the helpe whereof, we have touched onere vpon that first beginning of this pestilence and confusion of the world, which you aske after. For we have learnt from hence, that presently after that the heathen Emperors were dispered, the woman fled into the wilderness, and the burning Mountain was cast into the Sea; Chapt. 12. and 8. For then did the ambition of the Rome\'s Bishops brake asunder the barres and bounds of humility, and sobriety, not enduring to be kept in any longer, then began errours and superstitions of all sorts to flye in to the Church, firlty, then was the Beall of the croffes finding out ordained & then was confirmation made a newe Sacrament, and that of greater honour, then Baptisme it selfe, as it was Pope Miltiades his pleasurable to make it.

Then every one of the Bishops as they followed next in order, laboured as it were for a wagers to add newe baftardly rites to help to make vpon the full heape, till at length they came to see the bottomle\'s Pitt opened, when as the whole fogge brake forth, that streamed out of hel it selfe.

VVVV Neith
692 chap. 7. AGAINST BELLARMINE.

Neither did this mifery of the Church lynder this bondage warre then of Babylon, make an ende thus, but at length the two Prophets were killed by the Council of Trent in which Hell broke loose. That is, the Scriptures had their throates cut: and their naked carcasses were cast abroad, as we have shewed, Chap. 11.9. By meanes whereof it came to passe not long after, that the whole Sea of Popish doctrine was turned into an abominable deady of dead and filthy gore blood by the Iesuits, who undertook to be the Masters of controversion, Chapter 16.3. This is the beginning and tatefully progresse of your Spiritual perconation: nowe as for your corporall perconation, the cannot be unkownne to any man that lieth nowe, as the which beginning after the second vprising of the Beast, excommunicated Leo, Isturicus the Emperor: deposed Huldericke the King: made warre with the Emperor, stript some of them out of their Empire, ruled in vpon the People called Albingenes with cruel & noisme force, and destroyed them almost verterly: would not suffer the Grecians, to have any aile geuen them against the Turkes, vntlese they would subiect them felues first unto the Latine Pope, hath compound, and wasted all Europe with continuall warrers, by taking the Prince thereof by the eares together, hath burnt vp John Huse & Ierome of Prage, armed Charles the 5. against the Protestants, made many Christians in France to be burnt with flames of fire, tooke awaye many worthy ones in England with the like cruelty, made that memorable Masse in France, set vp that bloody Butcherie of the Inquisition in many of the Popes territories, to conclude, which went out that inuincible may so called of the Spaniards to destoy England, invaded Ireland with Bands of Souldiers, exposed the Kineome, of our most gracious and renowned Queene, to be made a pray to any Tyrant that would affayl it, which also destinated her sacred Person the Lords anointed to many villanous deaths, and her People to the Spoile, and the whole nation to a most Barbarous slaughtering: these things are nowe notorious, and shalbe more and more famouly bruited abroad nowe every daye: but while the matters were in actinge, they were so covered gilded and varnished over with a goodly sheue of Priteye, & zeale for the Lords house, and S. Petru Chaire, that the wronge that was done by them to any, seemed to be no so much hatred and perconation, as in the unit defense of the Church, or a unit punnishing of Hereticks, & wicked

TOUCHING ANTI-CHRIST. chap. 7. 693

Rebels against the Lord, and S. Peter. This publike notice therefore of matters, which maye be somewhat clearer, when matters are once past and finisht, but is very slender or rather none at all, before the issue of them appeare, is no more of the Perconation of Antichrist. The third marke whereunto you make hereof, is the ceasing of the publike and laboure & sacrifice of the Church, because of the feirines of Antichrists perfusion. I answer, it is worthy to be obserued here and that in speciall manner, that you say that this ceasing of Religion shalbe not in one cuntrie alone, but also generally in all, which thing you doe shew beate vpon in many places, and Reaon enforcement it. For if the Gospelbe to be preached before Antichristis comming, in the whole world, and that not figuratively, but simply and properly so called, as you shall labour to prove in your first demonstration, it must needs be, that this ceasing of all publike Religion must have as large an extent in the preaching as had before. Therefore there shalbe this ceasing not only in the parts of the world that are well knowne, but also in all the lands that are as yet unkowne, among the Tartarians, Sceithians, the Atheni, the Indians, and all the Eastern Isles, in the deserts of Africa, in the Southern continent, in all America, in that that is called newe Zembla, and all those coasts that lie Northward, whiche superficies of ground as it is cleare by the geometrical measure of it, is an hundred fourty eight thousand thousand times five hundred fifty thousand nine hundred and nine English, or Italian Miles; which space if we will divide it into each of the days of that three years and a halfe, which you make your Antichrist to raigne, there are to be covered over by him everye daye Provences that reach an hundred feauen thousand times, eight hundred eighteene thousand miles, that is, all Spaine & France if ye take their whole length and breight together are but very small cuntries to make vp the Taflke of his daily iourney. What shall he haue leasure also to build him selfe a Temple, and to sit in it? But I pray you tell me whether he shall make this voyage, with an hoft of men, or alone? it may be, that even as that Moncke of Oxford, when he was carried by his familiar dwelle thorough the aire, described the Region that liet under the south pole with his astro-labe; so Antichrist shall get vpon such a douelsh Pegafus, and shall provide such kind of Horpes for all his forces, and then perhaps while he lieth thorough the cuntries, he shall make the true Religion to be

VVVV 2
whilst only with clapping of his wings together; it may be also that he
will spare his labour, and goe over the countrie by his Leages, and
yet I trounhe shall have his hands ful of businesse, to geue them precepts
and directions everdaye, for the managing of his affaires in the con-
quering and governing of so large dominions. But what beconuimc of
your Enoch and Elias in all this general and so depe silence of the
Religion; what are they put to silence too, will not they oppresse them
futhe to such impietie, or can their labour be in vainie, that haue fire
at their tongues end redye to come forth and to burne vp their ene-
mics at their pleasaunce. Reuel.xi.6. But what meane I to speake so
many words in confuting such monstruous opinions as these? Are not
your felowes alhamed of them? If you be not, you may be alhamed
that you are so shamelefe! Such Oulge Monitors as these defense to be
hiffed out rather, then to be confuted with any serious disputuation.

But say you, Daniel teacheth this thing plainly, Chapt. 12. in these
words: From the time that the daily sacrifice shalbe taken away then
shall a thousand two hundred ninety dayes, as the ancients writers do
explain it, and the meaning of it is, that Antichrist shall restraine all
the worship of God, which is nowe in ye Church of the Churches, and
effectually that most holy Sacrifice of the Eucharist nowe experience
that this figure is not yet fulfilled. I answer, that Daniel doth speake
of nothing lefe, then of Antichrist in that place. The ancients writers
who doe so expound it will haue this number of dayes that is her
spoke of, to be the number of his Kingdom, but nothing aduisedly,
as the words doe easily heuwe. For if these dayes belong to his King-
dome, he shall make all publike Religion to cease before he begins
raigne. For these dayes take their beginning from the time that the
daily Sacrifice shalbe taken away, which must of necessity goe be-
fore. Wherefore either these things doe nothing at all belong to
Antichrist, or els all the things which the ancients writers doe speake
of him are fruious, while they thrust vp all his Tyranny within the
frasts of fo fewe dayes; There is nothing therefore that is found in this
exposition of theirs, but the sacrifice which Daniel vnderstandeth
that daily sacrifice, which was taken away, before Antichrist was
borne; For it was taken away together, with the Temple of Jeru-
alem, to which it was tied by Gods apointment. For all this Prophesy
of Daniel is touching the children of his people, that is, touching the
Jews,

as the Angell speakes in the first verfe of the same Chapter;
Not to say you, but this daily sacrifice is our sacrifice of the altar which
hath

sacred in the roome of that in the old lawe. Out vpon this blasphe-
ous doge, and sacrilegious sacrifice, which neither Christ ordained,
the Apostles acknowledged, nor they of the purer Church ever
dount on, neither did they euere make question, whether there were
any other daily sacrifice left in the Church to be offered vp to God,
bises that of thanksgiving, and a contrite heart, nowe since Christ hath
abolished all the Sacrifices & meate offerings in the midle of this week,
the Angel speakeath; Dan.9.27. &c. What? Should not the Sacrifice
of Christ alone be that onely and perfect one as the Apostle wis-
neleske so often, Hebr.7.27. But your blaspheies about this point be
more then one, and nowe is no time to have a sayeing to them. It
sufficeth for vs, to have shewed in this place, that the ceasing of this
sacrifice is without the companie of those 1290. dayes, and therefore
that it is peruerely and fenevlesly gueuen to Antichrist. But this Scrip-
ture is much made on by you as if it were a very fruitfull foile to bring
forth arguments for your purpose; for from hence you gather three
repoint for our learning; First that Antichrist is not yet come, seing
the daily sacrifice is still in force. I answer, that you might aswell and cer-
tainly conclude, that he is not come, because the Temple of Jerusalem
remaineth still entire, and not demolishd. Secondly you say, that the
Pope of Rome is not Antichrist, but most contrary unto him, seeing the sacri-
fice which he is about to take away, is set out in all stately and pompous
manner, as also most mightily defended by the Pope. I answer, That Anti-
chist will never find in his heart to take away your sacrilegious facri-
ces of the Mafe then which nothing in the world is more reprochful
and blaspheinous against Christ. For if Christ profe them nothing, who
bring in circumsicion, they doe that doe bring in the daily sacrifice are fallen
from grace, Galath.2. But you will say, yours is not the Legall sacrifice:
I answer, that it is the more detestable, the more is merie from
men, from the Papes specially that monster of men. Thirdly (say you)
the hereticks of this time, are the forerunners of Antichrist above all others.
seing there is nothing that they desir with more ardiment & affection, then to see
the sacrifice of the Eucharist utterly abolifhed. I answer, that vnlefe the
Deut him selfe had blinded your eyes, you might see, & acknowledge,
that those very same men, whom it pleaseth you to call Heretiques,

V V V V 3
Against the fifth demonstration taken from the continuance of Antichrist's reign.

Y

Antichrist's reign. Which you held to be for three years and an half, only. But being the Pope of 1,500 years, and there can none be admitted that followeth in the footsteps of Antichrist who died before the Tyranne,

Chap. VII.

11.

12.

13.

14.

15.

16.

17.

18.

19.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

30.

31.

32.

33.

34.

35.

36.

37.

38.

39.

40.

41.

42.

43.

44.

45.

46.

47.

48.

49.

50.

51.

52.

53.

54.

55.

56.

57.

58.

59.

60.

61.

62.

63.

64.

65.

66.

67.

68.

69.

70.

71.

72.

73.

74.

75.

76.

77.

78.

79.

80.

81.

82.

83.

84.

85.

86.

87.

88.

89.

90.

91.

92.

93.

94.

95.

96.

97.

98.

99.

100.

101.

102.

103.

104.

105.

106.

107.

108.

109.

110.

111.

112.

113.

114.

115.

116.
flaues in bondage for a thousand yeares, vntill his Tyranny lasted so longe.

Therefore these thousand yeares are a certaine part of his Kingdome, I say a part, for these thousand yeares are not the whole summe of those thousand two hundred threescore days, which are gotten vnto him, but a part of them only, as it is to be seen more at large in their owne places. But let vs see, howe you confirme these three yeares and an halfe. For proving this, you vs fixe Arguments, the first taken out of Dan. 27, and 12, 7, and Reuel. 12, 19. Where say you, We read, this Antichrists kingdome shall endure for a time, & times and a halfe at a time, for by time he understandeth one yeare, by times two yeares, halfe a time, halfe a yeare, and. Jo 10, (say you) expounds it Reu. 11, 3, 1. Where he affirmeth that Antichrist shall reigne 42 moneths, which doth directlie make three yeares and an halfe, & that Enoch and Elias shall prophan 1260 days, which make the same time. And say you, it bindereth not that Antichrist is said to reigne 1290 days Daniel. 12, 7, which is 30 days more than John spoke of: For John speake of Enoch and Elias, who shalbe killed by Antichrist a moneth before Antichrist perfifie.

Ianwere, first that you joine John with Daniel ignorantly. For those words, time, times, and an halfe in Dan. belong not to Antichrist, and to this time, times, and halfe a time in John, but onely so farre as there is some similitude, & allusion each to the other. For the words in Daniel belong to the little Horne, which is not that great Antichrist, of whom John speaketh in this place. For it ariseth after the rest of the ten Hornes. Antichrist is borne together with his ten Hornes: Besides that little Horne reigneth but over three Hornes, Antichrist contrariwise reigneth over all his horns as we haue shewed before Chapt. 5, where we spake against your second demonstration. Secondly I saye, you do not make a right computation in nombringe of the days, moneths, and yeares. For whereas you saye, that a yeare consisteth of twelve monethes, and that every moneth hath 30 days, that is vtrine. For such a yeare by Moones shalbe three hundred threescore days. But the yeare by moones among the Hebrews, had only three hundred foome days, & some houres and minutes besides, as all the Rabbis the Calendaris, and the Cyclus of the Hebrews shewe, whom we must beleuee above Augustine though otherwise a very learned man, in the compo-

touching Antichrist. chap. 8. 699

computation of their owne time. Wherefore if you will have these yeeres to be such as the Hebrews vs, three yeares and a halfe will make but a thousand two hundred and thirty nine dayes, so that there want 21 of that number in the Reuelation. Besides in that you affirm that those 1290 dayes Daniel 12, belong also to Antichrists Kingdome rather that I haue shewed in the former Chapter, that it can not be done without being a very great error in the computation. For neither can this number fall under the account of the time Times & halfe a time, feign it can not be divided into three entire summes, and an halfe, neither doth it agree with John, who reckoneth a thousand two hundred threescore dayes, so that (say you) this number belongs to the death of Enoch and Elias, whom Antichrist shall furnish one moneth. To which I saye, Then it followeth that Antichrist shall not reign onely three yeeres, and fixe moneths of his owne faith expresslie booke 5, in the ende; nor three yeeres and an halfe with the Particle onely, as Cyrill speaketh Cathol. 25, but one moneth above that number must be added, & for fixe moneths there shall be feauen. Neither shal halfe a time prefigure fixe, as I come faith ende 7 Dan, but feauen. And thus whilst you labour vpon a concord betwene Daniel & John you make John & the Fathers to be at a tarre together. But let vs see thefe men at their iarre to agree as they can, & let vs drawe forth the truth out of the true fountains. I confesse that that number of 1290 dayes, is not the whole time of Antichrists kingdome but that it is ended at the death of the two prophets, touching whose names I will not nowe stand to dispute the question, and I confesse that Antichrist shall furnish those two Prophets, when they are slain but for one moneth onely as you surmise falsely, but for many yeares the number whereof we haue summed vp elsewhere; where thing is made manifest from hence. For the two prophets were slain under the sixth Trumpet chap. 11. 8. 14. But Antichrist perfitteth under the last, which comprehende seven other plagues with it, which are called vials, under the last of which he is to be defaced utterly shall then all the faene vials come to their effect in those thirty dayes of time? That is each of them shall have four dayes to execute them in. For they are not all poured out togetheer, and confusedly, but the same order and ranke is obserued without doubt in the execution of them which is kept in relating them. Wherefore to let passe
TOUCHING ANTI-CHRIST. chap. 8. 701

becometh an ingenuous man, that that Raigne of three yeares
begining and a halfe, hath no skonce for his defence to be fetche out
of these scriptures.

Secondly you proue it from thence, becaus the time of the Deuill when
he is banished out of a man, wandeth through dry places, as where
in he can finde no pleasauntnesse to his minde Math. 12. 43. &c. But we
have made these things more cleare when we interpreted that Prophe.
Seing then the Deuills imprifoning lefted for a thouand yeares,
and these words are spoken about this time, to which you make
the continuance of Antichrist equal; he must have a farre longer raigne
by this place, then you would willingly grant. But (say you) howe
can so many yeares be a small time? I anfwer, if the words be tralated aright,
there is no mention made in that place of continuance, but of opportun-
ity; for as you reade them, Knowing that he hath but a small Time;
the natural translation should be thus: Knowing that he hath but a little
opportunity. So doth the word in the Grecke signifie properly. Namely
the quality and not the quantity of time by which it is distingiuished
from the other Grecke word that is put for Time, as Ammonius the
Grammarian teache, and that it is to be taken so in this place reaon
enforceth it. For if continuance of time were understood, the Deuill
should be angry, those thouand yeares of his lying in Prifon, in
which state those words shewe him to be in; (as we have said) as if
he were bound a farre lesse while then he would; Which howe much
it is against his nature, his continual and incessant diligence and bestir-
ing of him selue to destroy men, declareth it sufficiently. That time

XXX 2  
there-
702 Chap. 3. Against Bellarmine,

therefore was to long a great deal in regard of his desire, but his
opportunity was small because nowe he had power gotten him, to
rage against his owne bond-Makels, whom he had rather have spared,
as being chiefly bent to doe mischief to the Elect. Wherefore
this place is besides the cushion for many causes.

Your second place to prove this short time of the Diuell when he is
at his loose, is Reuel. 20. 3. he bound him for 1000 years, and after that
he must looP5 for a small time. I answere, that nowe indeed the Holy
Ghost speaks of the time, & therefore whereas before the word was
opportunity, while he laye in his chains, nowe it is time, when he is
loosed. But you said this before, say you; if Antichrists shall raigne 2500
years, I answere, that this looping belongs not to Antichrist, but to
the Deuill; because his time is short, but Antichrists is longe, because he
raigneth not only in the time of the Deuils looping, but of his binding also;
34. where the Deuil is tyed vp for a thousand yea-

rs, while the Beait is trode vp in the meane time & despised by the
Elect, but he dominereth amonge his owne Gally Makels, making them
take his Marke, and all other Cognizances of being under his inferi-

Thirdly you prove Antichrists short raigne, because as Augustine &
Gregory reason unto that most cruel persecution should be most short, man
should perish, who shall not perish, where upon the Lord also faileth, that
where those days were shortened, no flesh should be saved, Mat. 24. 22. I an-
swere, that this place of Mathewe doth not lie square with the perfec-
tion of Antichrist, but belongs to the Calamity, that should come
upon Jerusalem; What flight can there be from your persecuting An-
tichrist, such as is spoken of there, when as the whole world shall be
subject unto him & plagued by him or what should the Sabbath hinder
Christians from flying away? or howe shall newe false Christi

have any place after your great Antichrist, who as you say that come
about the ende of the world? but Christ feareth of such that shall arise
fresh after that affliction, ver. 24. Therefore whoe names foretelle you
labour to counterface this interpretation, which hath no foundenes
in it. Besides, if I should grant, that this persecution faileth that of An-
tichrists and a short one, what maketh this to prove you three years
& an halfe? the Holy Ghost said to the Angel of the church of Ephesus,

unless thou repentest, I will come against thee shortly Reuel. 2. 5. what did

TOUCHING ANTICHRIST. Chap. 7. 703

the Angel endure this punishment with in three years and an halfe?

therefore here is not so much as any probability of Antichrist con-
clude for that short time; but this demonstration of yours is like his
followes you are all to be taken vp a little for chusing rather to speak
favourably as you doe here, (though it make little to help the force
of the argument,) & to say, many should perish, who were not to perish,
then to speake as S. Mathewes speakes, they shall seduce even the very
doctrine of this passage. For that which our Lord faith, no flesh should be
saved, he speake it of the destruction of the body thorough the gree-
inings of the same, not of the danger of loosing the soule.

Fourthly you reason thus; Christ preached only three years and an
halfe; therefore it is not fit that Antichrist should be suffered to preach
anymore. I answere; you are a doughty disputier I warrant you; What
will you so preferre Christ as to make him a Type of Antichrist? If it
were appointed indeed that Christ should have no better an office, this
agreement of his with him in yeares, should become him well but
feing they are at deadlie fewe one against another, as you also holde,
it were more comely (one would thinke) to make them contrary each
to another in all things, as namely, that Antichrist should raigne for a
moot long time, because Christ lived for a moost short time specially
after he began to shewe him selfe openly to the world, and thus also
should Christs glory appeare farre more greatly in vanquishing this
enemy of his, by howe much more long time his Tyranny had lasted.
Hope you see, but a fewe enemies that will fassion them selves to the
example of their enemies. And so indeed Christ and Antichrist carry
them fleshes in a clean contrary equipage, for many other matters;
for as Christ was most poore, so Antichrist is most rich, as Christ was
a subject, so Antichrist is a King, yea a King of Kings, as Christ did
suffer all injuries patiently, so Antichrist offereth them most outragi-
ously; as Christ hath not whereon to laye his head, so Antichrist
did tumble in wealth and power so super abundantly, that he is able
to be the wares trapped Palfry, to carry her on. And will you have
these two to agree and to resemble one another in their number of
yeares?

Fifty you reason thus; The summe of the yeares of the continuance of
Antichrist that fallest for a thousand two hundred and threeyeares,
which the adveraries make, can by no means be applied to these words of


XXX 3

Daniel
AGAINT BELLARMING.

Daniel and John, a time and times, & half a time. I answer, that I often shewed before, that we are not to trouble ourselues, with making Daniel and John to agree. But what hindereth I pray you why John words may not be applied to those yeares? Because (say you) out of all doubt, an equal time must be understood, that is some one number, as one day, one week, one month, one year, one Lustrum, that is, the space of four months or thereabouts, one Jubilee, one Age, one thousand yeares. I answer, you are out of all peradventure egregiously decauned, neither do I think you that wrote these things making, neither do I think you that wrote these things writing, neither do I think you that wrote these things writing, neither do I think you that wrote these things. Moreover, you may not do reiect by this reason, nor the yeares onely of your adueraries making, reckning but those days & moneths also, which the Angel him selfe maketh? You say, that by time must be meant some one number, as one day, one week, one month, and that be, one day, therefore, then times, halfe two days, halfe a time, halves day, and so we have the total summe called vp of three days and a halfe; what shall become nowe of all the other 1256. yeares, and an fiftene days, all which put together make three moneths and fiftene days, as this all we can make of the two & forty moneths, a goodly catch; but I will not trouble you too much, with asking you such questions as these, and ringing then into your eares with a loud voice, least perhaps I should break your nappes, which you are willing to take.

I will answer as low as I can and will tell you in your eare, that the time of days is not one day, but three hundred and threescore days, times twice so much, namely seauen hundred and twenty; halfe a time, an hundred, and fourscore, so likewise the time of yeares is three hundred and threescore yeares, times seuen hundred and twenty, halfe a time, an hundred, and fourscore. So the time of moneths is twelve moneths, times foure and twenty, halfe a time like, I pray you take of these things when you are awake, and in the mean time sleepe sweeterly, and soundly all those threes thousand five hundred yeares, which you have enforced your adueraries to make by your calculation.

Sixthly say you, the seauen times in Daniel chapt. 4. are seauen yeares, otherwise if every day were taken for ayeare, Nabuchadnezzar should have ligned out of Kingdome, 2555. yeares; Therefore one time in John must be one yeare, and two times, two yeares and so on. I answer, it is ridiculous to tie words to one and the same significations always, unless there be a certaine

CHAP. 8. TO CHING ANITCHRIST. Chapter 8.

A certaine and necessary cause enforcing you to doe. Daniel him selfe is said to have fallen downe on his knees, three times of a day; I trowe you will not have him to haue bene on his knees, three yeares, Dan. 6. 11. And thus we have seene you disputing about Antichrists three yeares reign, in such a fashion, that you bringe nothing that is of force to hold your selfe, or any Papist els in this opinion, true onely a fewe bare names of ancients writers, who are not competent witnesse in this case. Nay I say will be somewhat more, and yet truly, you and all the people that you are the Popes vallsalls, may be ashamed if you haue my name in you, that you will suffer your selues to be abused and deluded in so great a matter, & that with so light & childish gue-gawes; God graunt, that the Truth which is nowe set before your eyes, may not only be in vaine unto you but that it doth not help to blind you more & more at this time, as it hath done alwayes heretofore.

There is one thing remaineth to be looked into, in this Chapter, namely that which you answere to the argument of Illyricus, where you saye, that there are indeed weeks of yeares found, and called so rightly in the Scriptures, and yet not days for yeares, nor moneths of yeares, nowe it is well called a week of yeares, because it is named from the number of seauen, but moneths & days are not names of number, but the course of the Moon, or the time of the light. I answer, that that which you saye first, the days are not found used for yeares, is manifestly false; did not God saye to the Israelites, according to the number of the days, wherein you staid the land, namely forty days, you shall hear your Iniquities even forty yeares? Nomb. 14. 34. What can be plainer? Like wise Ezech. 4. 6. I have given thee a dye for a yeare. But saye you, He meanteth not to saye, that yeares are signified by the days literally, but that those days are taken truly for yeares, onely they are said to be begun for yeares, because they were a figue of yeares. O wofull writ of a felbsite, to much of this kinde of acutenes hath made you madd almoast, in so much that you had neede take some purging elberowe, to helpe you against it. A daye saye you, is not a yeare indeed, but onely a figue or significacion of a yeare, as if any man in his wits would euer thinke that a daye were a very yeare true, & properly? or as if a daye might signifie a yeare in Ezechiel, and other places and yet might not in any case doe so much in John? But nowe let vs heare your reason, why a weeke may be put for yeares, and not a daye for a yeare in like manner, because for sooth a weeke signifies a number, but a daye...
Against the sixth Demonstration taken from the consummation of the World.

Your Sixth demonstration is taken out of the last Signe, the followeth after Antichrist, which shall be the consummation of the World, thus. If Antichrist (sayes you) had bene come long age, the World should have bene ended long since also; for he is to come a little before the end of the World. But the World is not yet ended, and therefore he is not yet come. I answere, that which you hold touching Antichrist three yeares raigne were certaine, that which you saye should be of some moment but being we have prove it not to hang together and to be a most foolish forgery, partly by washing away your weak stuffe, partly by propounding such solid reasons against it, as none of you all will ever be able to weaken and disfable. The consummation of the world may perhaps teach vs the end of Antichrist, but it avoucheth nothing at all to demonstrate his coming if we will speake properly of him. A man might argue thus perhaps out of the places that are cited by you. The end of the World is joined with the end of Antichrist, but the ende world is not come yet; therefore neither is the ende of Antichrist come yet. But what is this to the purpose? We are enquiring about the coming of Antichrist not about his ende. You might have spared your se feste this labour, vnselie perhaps you thought it fit to furnish vs with munition against a newe battell, where the controuersie shall be disputed, and the Caffe shall be canased among the damned spirits touching Antichrist. This demonstration of yours, might stande them in some steadl who shall hereby certify whether your Pope shall persifie together with the vniuerse all the world yea or no. Wherefore the testimonies which you bringe, runne quite from the Bias, and do move in the world for the matter in hand. Yea what if they prove not that ende neither of his which you suppose? Then shall his demonstration of yours be altogether without head and rule; let vs see a little what you saye, that we may all give some light as we pale by and glauncing as it were to some places of scriptures, that be some what darke and difficult, the meaning where of it will be very well worth our labour to search out, and to make knowne to others.

First you bringe that of Daniel chap. 7.9. I looked upon the Horses, and behold another little Horse arose, and three of the first Horses were plegt of from his head, and I beheld till the Thrones were placed, and the ancients of dayes sat &c. And after that expounding the vision, he saith the fourth Beast shall be the fourthkingdome; moreover the Ten Horses shall be ten Kings, and another shall arise after them, and he shall be greater than the former, and be shall beate downe three Kings, &c. And they shall begeuen over into his hands, for a time, and times, and half a time, and the judgemen shall sit, &c. I answere, that neither the little Horse is Antichrist, as we have shewed, and though it should be the knowledge of his ende doth not lead us to the knowledge of his coming. But to let these things passe, let vs consider of the matter for whole fake this place is cited. Out of this place you would prove, that the end doth followe us immediately after that little Horse. But you should have considerd with what is laid afterwards, ver. 14. And dominion, glory and kingdom was given unto him, that he should make all people, nations, and languages to serve him; These words are meant of him that should destroy the little Horse, and should be made an vniuerse King, to whome all nations shoulde do service, but what? Shall there be any
A G A I N S T B E L L A R M I N G.

distinction of people, nations and languages remaining after the last
death; and yet this is made more plain, if any thing can be plainest,
verst 27. But the Kingdom and the ample authority, and the govern-
ment of Kingdoms, shall be given to the people of the holy and high
Saints, whose Kingdom shall be a perpetual Kingdom, and all Rulers
shall serve it.

Where it is first of all to be observed, that the jurisdiction of
this Kingdom shall be of things under heaven, and then that it shall
be a Kingdom of the holy and high Saints, and lastly that all rulers shall
serve this Kingdom; which things can not be applied to the heavenly
Kingdom. The matter is thus that is there meant; that little Horn is
the Турe who being at length rooted out, the Jews that are now the
eastern part of this in Ezechiel, shall obtain a perpetual dominion, that shall continue until the coming of our Lord from heaven.

For the little Horn in Daniel is Gog that is spoken of by Eze-
chiel, who being utterly destroyed, the Christian faith shall flourish
exceedingly in the people of the Jews; as it is declared by that
building of the Temple, and the new City. The new Jerusalem
spoken of in this book of the Revelation, that shall be built after Gog
is killed, tends to the same end with this prophetic in Daniel and the
in Ezechiel, of which we read Chapt. 20 and 21 of this book. The
things we have learned partly out of the 16. Chapt. of the Apocalypse;
partly they shall be explained unto us more fully afterwards; And this
is that which Laclantius writes, Book 7, Chapt. 15. The Romish name &
Authority, (faith he) wherewith the world is now seperated; (my heart trembles
th to speake it, but yet I will speake it, because it is a thing that shall be done)
shall be taken away from the earth, and the Empire shall return into itself;
the East shall have the dominion once again; and the west shall be sub-
mission.

Your second place is Rev. 20. 4. After these things he must be loosed for
a short time; and I saw Thrones, and they sat upon them, and judgment was
given them; I answer that these things are farthest from the last end. For
they do not follow after the lifting of the Deill, as you think, but
these states are placed during the time of his durance. Besides, they are
appointed a thousand years before the first resurrection; and then they first
raine a thousand years, as it is said expressly verst. 6. These
States

T O V T H I N G A N T I C H R I S T. Chapt. 9. 709

Scribes therefore and this judgement, which you think to belong to
the last end, do goe before it, two thousand years at the least, such a
stranger and forrainer are you in these mysteries. Thirdly, you bring
those words out of Daniel 12. Blessed is he that waiteth, and cometh to
the thousand three hundred thirty five days, that is, five years, till forty
five days after the death of Antichrist; for then the Lord shall come
to judgement, and shall render crownes of righteousnes to the con-
ercours.

I answer, that we shall open the meaning of the place afterwards
Chapter 20. 11. And perhaps we shall one day handle it fully and
thoroughly. In the meane time, let vs knowe, that here is nothing
at all spoken of Antichrist that is so called properly, nor yet of the com-
ing of the Lord to the last judgement, who will not make all men
believ, whom he shall finde alive at his coming, (frin many shall de-
tire to be covered from his sight with mountains, but) speech is here
hadly touching the full calling of the Jews, at which Daniel
eneth his prophesy, neither doe any Prophecies goe further.

You come at last to Matth. 24. This Gospel shall be preached in
theier fall world for a Testimony to all the Gentiles, and then shall the
conflagration be. I answer, that there is no mention made of your
Antichrist; as also that the ende here spoken of, is the end of the
Jewish Regiment; and not of the world, as we have shewed Chapter
4. When we deal against your fourth demonstration. But you
put to the other words that follow there, presently after the Tribu-
lization of those days, the Sunne shall be darkened, and the Moon shall lose
its brightness, and then shall the figue of the Sonne of man appeare. I answer
that neither doe these words make at all to prove, that the destruction
of Antichrist is joined with the end of all things; whereas they are
wholly silent touching him, and yet let us examine them alittle, that we
may know the Interpretation of them.

This place is applied with one confest of all men as I suppose, to
the last judgement of our Lord: But this Book of the Revelation;
teacheth vs both to think, and to speake more distinctly of this
matter; For hence we doe vnderstande, that there is a double com-
ing of the Lord yet to come, one Spirituall and that in an excel-
lency; at the calling of the Jews, another corporall, at the generall
judgement.

Yyyyy 2 Nowe
710 Chap. 9. AGAINST BELLARMIN.

Nowe that coming spoken of in Mathew he feemeth to be spirituall, which yet is described to be most glorious & powerfull with a bodily setting forth, both because it halbe a most evident remembrance thereof, and a certaine pledge that it were, as also there shall no change come afterwards between these two comings, that shall make the bodily to appeare like a newe one in respect of the former.

And we shall easily perceive that the matter is so as I say, if we shall consider that the Disciples did inquire in the beginning of the Chapter, touching the ende of the Temple, the comming of the Lord, and the end of the world. Out of all doubt they comprehended the restoring of their nation under the comming of Christ, and therefore thinking that this coming of which he had put them in hope was at the resurrection of the Lord, they fike him a freshe, Lord, vntil thou restore the Kingdom to Israel at this time, Act. 1. 6. But Christ answerung them, and handling things that were to come in a continued order, first teacheth them about the destruction of Ierusalem, and the scattering of the Jewish people, and then goeth on to enforme them about the rest of the course of matters, neither doth he make mention of any returning in any place, before this glorious comming of his. Therefore either it must be contained in this apparition of his, or there must be none at all; which opinion had the Disciples cooeaced in their minds, and gathered it out of this answer of Christs, certainly they would not have nourished in their minds any expectation of a Kingdom afterwards. Besides a tribulation goeth next before this comming, for so he saith, straight after the tribulation of those days, the sunne shall be darkened, and then shall the signe of the Sonne of man appeare, &c. But there shall no such Tribulation as this goe immediatly before the corporal comming: For after the Jews are called, and a newe Church is made, God will wipe away all tears, from their eyes, & there shall no more death, nor mourning, nor crying, nor greife, because the things that went before are gone away, Rev. 21. 4. Wherefore that comming is not corporeal. Perhaps also those words have some force in them to proue this, where he saith, that the signe of the Sonne of man shall appeare, as if he would distinguish betwene this spiritual comming of his, and that other that was to followe. To all this we may add those words, all tribes shall bewail, &c. Which as we have showed on the 1. Rev. 7. belong to the Jews; seeing they describe a mourning

TOUCHING ANTICHRIST. chap. 9. 711

contente which will be to late at the bodily comming. These things have I in a fewe words laid opé, touching the meaning of these words, which howsoever they doe nothing helpe your cause, which way soever they be taken, yet it was a matter of some moment, thus by the waye to search out the hidden truth of them.

Therefore I answere unto that of Thesto. 2. 8. Then shall the wicked man be revealed, whom the Lord shall shew with the spirit of his mouth, and shew the brightnes of his comming, there is the same meaning of his comming that is of that in Mathew; At the callinge of the Jewes, when he shall give a most clear and evident of himselfe present in the Church, shall Antichrist veruly bee destroued: as we have made plaine in the former chapter. For after the throne of the Beafe is Darkned, the waye shallbe prepared for the kings of the East; that is, the Jewes shall be called straight after Rome is destroued. For she onely hindereth this ioy. Then, after the cutting of of the Beafe the falle Prophet and the Dragó that is, after the Bishop of Rome, and the Turk be extinct (as after Halbe shewed more at large,) the mintery shalbe fulfilled, and the full callinge performed. Your Bishop, B. Bellarmin, whom you boast to be the head of the Church shall not bee but head nor foote in the holy Congregation of the Children of God. And now see how farre those Mountains are trioude under heauen; whose tops, you finding a farr of did thingke, were obscured among the stars.

Your last place is. John 1. 2. 18. Littlechilden, it is the last houre; and ye have heard that Antichrist is to come, there are nowe many Antichrists extants, where we knowe that it is the last houre. I answere, we fee and acknowledge easily what John concludeth here. He proueth that it is the last houre, because many Antichrists were come at that time. For Antichrist should come in the last houre; where we must observe, that John alluding to the parable of the labourers, Math. 20. 1. some of which were hired about the eleventh houre, compareth the whole age from Christi first comming to his last, to this last eleventh houre. Besides that he saith that this last houre should be annoyed with Antichrist, whom he doth not put ouer to the last minutes of this houre, but referrereth him to some indefinite space thereof. These things wright John truly, holy, and agreeably to the rest of his writings; but what mutt you of necessity conclude hence, who wil haue Antichrist not to be come yet; namely thus, & no other waye; he that is to come

Yyyy 3
in the last hour, is not yet come, Antichrist must come in the last hour; Therefore he is not yet come. I bring your reason into the sun, that you may see and be ashamed of your usual manner of arguing. The syllogism runneth on one foot more than it should. In your proposition you understand by the last hour some little space, for example, three years and an half from the last end, or else your proposition if it contain all the time from the first coming to the second is most false. In your assumption you take the last hour as John wish it for the whole time of grace, till Christ communes the second time or if it be taken more strictly for three years and an half, it is a fainfled begging of the thing in question; and John's authority is pretended to no purpose. You give us a simile to illustrate John's argument, and you will have him to speak of Antichrist in like manner, as some might speak of the sun, whose beams when he is rising a man might call the sun, and even so you say that his argument is strong, as if a man would argue thus touching the last hour of the night. The sun rising in the last hour of the night, the beams of the sun, doe not make the air light some: therefore this is the last hour of the night. I answered that this similitude is fit enough to express that thing which the Apostle meaneth. For the beams of the sun & the sun itself are always at the same hour; so that he who make all this last age but one hour, did not doe amiss to place the forerunners thereof in the beginning of it. But as for you who make the last hour to be three years and an half, what help can you have from the similitude of the sun and his beams? For though you divide the hour into three hours or scruples, Antichrist forrunners shall not goe before him above two hundred, and ten years. What are these few years or thousand five hundred years, in all which you grant that Antichrist's beams were openly seen, and yet that he himself hath not appeared yet to this day, and when he shall at last appear, that he is to be seen three years and an half only? Howe unlike is he to the sun, and howe unlike are his ministres to the beams of the sun? The beams goe before the sun scarce on halfe hour, while aring straightways offereth him selfe to bee seen for twelve hours; but these forrunners of Antichrist stande glittering a thousand five hundred years; but Antichrist himselfe is not come forth yet, & when he shall come, he shall not shine out, not one least minute to that space; if Antichrist therefore therefore have the same respect to his forerunners, which the sunne hath to his beams, it must needs be that he is come nowe many ages since, whose forerunners made such a glittering showe in the time of John. Take heed henceforth howe you medle with the sunne. This Apollo of Idol set not to hide bare, and to cover faults, but to lose them naked in opie viewe. At length you descend fro the Scripture to the consent of the fathers, & to the confession of the adversaries, they will doe you no good, with their content; who would all of them acknowledge with the like consent if they were a lune at this day, that they erred in many things that they wrote. I confesse also, that our writers doe thinke, that Antichrist shall raigne to the end of the world, but give them leave I pray you to change their minds, when they are better informed. They thinke it enough to tread in the fiespes that other men haue made, when they come to matters that are not cleare & certaine enough of them selues, but whethe they shall see that the truth, whose voice alone they are skilfull to heare, cannot be cleare to another side, & that it is confirmed by most certaine arguments & experience, you shall percease that they will guie you the slippe, and lose you naked of whose confession you due nowe brage.

Some things being done you come to your unanswerable demonstration, which you frame partly out of Antichrist's Kingdom three years long, & partly out of the worlds ende joined with the death of Antichrist, & thus you come vpon vs with the world shall be ended straight after the death of Antichrist, & Antichrist shall not live after he shall once appeare, & begin to keepe Rex, above three years and an halfe at most. But none the Pope hath raigne, & kept his reigne with both his fowords above 500 years even by the opinion of the adversaries, & yet the world endureth still; Therefore Antichrist is not yet come, neither is the Pope of Rome Antichrist. I answered that I hope I haue made al the world to see, that the first member of this reason, viz. that the world is to be ended straight after Antichrist's death, hath no reason in it, nor for it, but that all the Scriptures brought to underprop it speake of another manner of matter that shall be effecte long before the end of the world, and I hope also that I have proued in the former chap. that the other member of this reason, viz. that Antichrist shall live but three years & an halfe after he shall begin to raigne, is most false, & is nothing els but the efficacy of error to deceive those who will not beleue the truth, that so they may perseve eternally.
714 chap. 10. AGAINST BELLARMIN.

And therefore that which you build upon these rotten foundations, viz. that Antichrist is not yet come, and that the Pope of Rome is he, is most vain and frivolous, seeing that howsoever the Pope hath reigned with both swords above five hundred years, yea and to give you more of our franke largeste, howsoever he hath filled up a thousand three hundred whole years, nothing letteeth but that he may be that Antichrist; yea because of this he is the rather proved to be that wicked wretch, that man of sinne, and perdition; as we have demonstrated it a little better then you have done your part with reasons that are not at all to be doubted on, as which are grounded vpon certeine and sure principles that can abide any just trial or whatsoever.

---

Chapt. X.

Of the proper name of Antichrist:

Nowe we are come to your fourth head of this Controversie, which hath two questions in it to dispute of, one touching the proper name of Antichrist, and the other about his Marke. His proper name is gathered by one consent of all writers, out of that number of his name that is spoken of chapt. 13, 18. And his number is 666 now we have shewed vpon that place, that this name is no other but Latinos being experience confirmeth it most plainly, together with the agreement of all matters. And indeed Irenæus hath written many ages agoe, that this name is very likely to be borrowed to him, whome we made to write, whether it were by his owne cœcuteur or whether he had receaued it of others, who were perhaps the Apostles scribes, his words are these touching this matter. But the name (Latinos) contains the number of 666, and is very likely because the truth is, that is this name for they are the Latines, that doe nowe reigneth, that will not see vp our right of this name. These things faith he, confesseth Irenæus doth not feit in this name, and that he doth thinke Teitan to be more worthy of credit; but yet he came neerer the marke then he was aware with his cœcuteur touching the Latine kingdom, now because.

TOUCHING ANTICHIST. chap. 10. 715

you see your selfe to be presed with this mans authority, as with a weighty prejudece to your cause, you thought it fit to weaken this authority of his first of all, and therefore you saye that his cœcuteur is to be of no reckoning, as this day especially, because the Latines do not reign so much nowe, as the Turkes, the Spaniards, and the Frenchmen. I answer, that this instance of yours is not worth a button. For it is not needfull that the kingdom, whence Antichrist shoul take his offering, should be always most powerful, but it is enough if it have bene for some long time, such as the Latine kingdom was from Irenæus his time for many Ages. The kingdom of Antichrist shall be taken out of joint, and brought to decay by little and little, before the remotest and lattest waiting thereof, till at length it shall come to utter ruine, we have heard that Iezabel is to be cast vpon her bed of Lying, chapt. 2. 22. And have you not read afterwards in this book, that Babylon is certainly fallen, chapt. 14. 8. That the vvoord hippers of the Beast are become full of the bote, that Antichrist's throne was to be darkened; in regard where of he and his followers ould graue their Tongues for rage, chapt. 16. 10, and to conclude that the kings ould for the vvoorde, making her naked, eating her flesh, and burning her vp with fire at the left, chapt. 17. 16. I say then, have you read these things, and do you yet require that Antichrist's kingdom should flourish in like manner to the last point of his time, as it had done in former ages? Certainly you catch at that in your desperate hast to defend your cause withall, which fattenes it to the heart. For vnlike the Romaine kingdom should at length have come into the Lapfe, & shoul have come downe with vengeance from the highest heigh thereof, to this so poore and base estate, it shoul not be Antichrist's kingdom.

Secondly you object, that the word (Latinos) as it signifieth Romans, is not written by the Diphong ei but by a simple i; and then that it can not make vp that number. I answer, that Irenæus knewe out of doubt what was the orthography of this word, as well as Bellarmine; He would never have saide it had bene exceedingly likely; if the right writing of it, had come short of the just computation. And is it likely that he who writeth so accurately of the name Teitan, saying that the first syllable is written by two greeke vowels i.e. and i. should not see what the word Latinos required to the true writing of it? Nowe in that it is written Latinos at this day with a simple Iota; you have no need I hope to be taught.
against Bellarmin C.

against Bellarmin, that long among the Romans was wont to be pronounced as the diphthong ei; and that it had a slender e in it. So Cicerone wrote Bini in Latin for the Greek bine, book 9, Epist. familiar. to Pappyr. Puteus, the beginning of which Epist. is thus, I love thy firmness. And we do both pronounce & write at this day celebrimius, vis, Primus, Capitius, which words though are found written also in the ancient inscriptions, Celebrimnus, Veis, Primius, Capthare. Though we therefore do write Latinos nowe, yet we must not doubt but it was written of old by the diphthong, as Ireneus videt it without all doubt; so the ancient Grecians do express the greater Hirc of the Hebrews invidiously, sometimes by a simple i, sometimes by i, whereupon in those words of Christ's complaint to, etc., are written by some Mei, in, as John Drufulus hath observed; This therefore that you obiecte touching, the writing, is flight and of no moment at all.

Thirdly you say, the name of Antichrist ought to be proper to him, and most usual; for it must be shewed for a signe by all them that believe; norre there was never any Pope called Latinus by his proper name, whereas they call them felices commonly Latinus, but only Bishops, or Popes. I answer, if you, Latinus neither is nor hath bene the proper name of any Pope; then saye, if any other Frenchman, or Spaniard, or German, or any other, take upon him, the name and authority of the Latin Pope, or Preist, or Patriarch, (for Latinus is not a subtantive name as they call it, but an adjectiue, which must have somewhat joyned to it wherein it must subsist,) and I prove the Bishop of Rome can not be angry with him for so doing, as who lootheth nothing by another mans usurping of his common name. Or rather he not have the Antipapal warr renewed afeath and against him shall not such a Challenget be curst with Bell booke and candle, that dare to vnderstand that which belongs properly to his Seate: It is so farre off then, that this name should not be proper to any Pope, that is proper to them all for the time when they profess the Chaire, seeing Antichrist is a succession of Bishops, and not a singular person, as we have made it clear before. Neither are Christen names and Surnames onely, to be counted proper names, but whatsoever doth note out a thing plainly, distinctly, certainly, and truly, is to be counted also a proper name, vnllese you almo.

Touching Antichrist. Chapter 10.

be ignorant who is either the Grecian, or Syrian, or Egyptia Patriarche, because no man was ever called by these names. Besides the same experience teatcheth vs, howe this name is shewed for a ticket as it were by all men. For let there be anoy of our men in your power that be Papists, and let him declare himselfe openly to be the enemy of the Latin, name, Religion, Empire, and let him fee if he shalll any thing to feel among you, but his head, or if he can buy any thing but a certaine and a cruel death. The Grecians may teach us all this lesson, what weight this name carrie with it among the Popes abettours; For these men could get no aide at al from the wetternes men in their great diffirre, before they acknowledged this name and subiected them selves to the Latin Pope, as we haue shewed above, Chapter 13.

Fourthly you say, that there are innumerable names which make the same number, I anwere that this name is not judged of onely by the number, but also by all those properties which the Holy Ghost hath joyned together, with it, which he hath made as certaine bounds with which to limit the infiniteness thereof. For it must be such a number of 666, that might make a name that was numerable at that time when this prophecy was delivered to John, which yet it was not convenient for the Churches good to have it divulged openly at that time, lest it might bring it into an unnecesary danger, and such as whereby men receaved power to traffick amongst them felues, if they wil receave this name. We haue learned that this is the true, and natural description of this name out of the 13. of this Reuel. 28. as we haue shewed above, and nowe if all these properties shall agree to innumerable or more names, let them be all of equall credit, but seing neither Teitan, nor Arnomoni, nor Lamiopes, or the rest of that fort, nor Martin Luther, nor Luther, nor Dabdhid Cthirian, David Chithrues, nor Saxoneios, nor any such forged name can be applied to this way of finding out the true name, (Lateinos) must needs be accounted the onely & true name of Antichrist, both because of the conueniency of the number, as also for the agreement it hath with all the properties. Your lafitarting hole and vndisselable argument against Latinos is, because ther is a great controversie to be decided, as yet touching this name. For if Antichrist were come say you, and he were the Pope of Rome, it would be certainly manifest what name to call him by. For all Prophecies are made most certaine when they are fulfilled. The name of Christ that Sybilla noted.
Chapt. XI.

Of the marke of Antichrist.

WV have declared abundantly Chapter 13. 16. 17. in what things the Marke of the Beast consists, against which Bellarmine obliegeth two things; one out of the Text, another out of the antiquity of the signs, wherein we place and bound the Marke. He gathereth foure things out of the Text. First that the marke shalbe one, and not manye; For faith he, the Scripture doth always speake in the singular number, as well of the Character, as of the name, and the number of the name of Antichrist, & therefore saith the aduersaries multiply so many Characters, as the oath of fidelitie, the prudently anointing, the profession of the Romi's faith, &c. they knowe not what this Marke shoule be. I answere that that is very weake which you fayre touching the singular number of the Character, saying Aretas, Complutenis, and some other Coppies of no small authoritie reade it thus in the 6. verfe, that they may geue marke unto them, neither doo they meane many markes in regard of the multitudes of them that doe take the marke, feing the same Coppies doe with one content express the Seale of God in the singular number, though they speake of many, as which have not the seale, not the seales, Chapter 9.4. Besides is it strange to you to have many things signified by a singular number, and on the contrary to have one thing expressed by a plural number? But the name and the number of the name are singular matters, be it so; Certainly you might well conclude that Mizraim is in the singular number, because Put and Canaan with whom it is joined, are in the same name, Gen. 10.6. Who was ever so strict as to require this, that all words which are reckoned vp in some one sentence should be alike in all thinges, cafe, number, or Gender? or if Grammarrules will not satisfy you, Logick will make you be quiet, which teacheth that a Character is one in name, many in deed. For it is the Character, which all must needs
TOUCHING ANTICHRIST. chap. 12. 721

Are the Godly men of Jerusalem marked in their foreheads; yet no man ever believed that men were bepainted with any true Inkie Marke. But only in the Type, ch. 9. 4. The like metaphorical manner of speaking is here, when the hand & forehead, & Marke are spake of; the forehead is the bold & open profession; the hand is the stout & diligent labour, to perform both of which into the Popes, every one lesse wronshippers is bound with a Marke, according to the condition of his place. Where vpon this Marke is not only beheld to be set vpon the knees of men, as you would come over our men with a pleasant smile and Mocke. But also to speak that which may make you more displeas, while you wore a hood vpon your shoulders, once you did openly declare as it were by a marke on your forehead, whose true beaft you where.

Firstly you say, that no man is to be suffered to buy or sell in Antichrist, unless he be sworn to be a Marke, or the name, or the number of his name; but that there be many in the Popes Dominions, that doe buy and sell, who have not taken and kept the oath of fidelity, etc. in the City of Rome it fellse many Iewes traffickke &c. I answere, that the necessity of taking the Marke vppon condition of mutual trafficking is required only in the subiects, and not in those that be with out, such as the Jews are accounted; for who judgeth those that be with out: but if any of the Chriftian profession, should swear a minde that is against the Popes of Rome's authority, he could not traffick among you vppon any other condition, but with bringing him selfe in danger of his life, as we have shewed more at large. Rev. 13. 17. Therefore the words of the Text if selue have not yet confuted these Toyes you take of, but they doe finally confirm, that these Toyes carry the open rule of judgement in them.

Your other reason is that whereby you prove that all these signes of Antichrist are more ancient than they can agree to him. For the understanding of which point more distinctly, we must knowe that there is a double time of Antichrist; for this summary division will suffice now, we haveing to deal more exactly hereabouts in the proper place thereof. One of his first vprising, whereby he is become the first Beast, the other of the second after his head was healed, whereby he came to be the second Beast. Nowe the Marke is the ordinance of the second beast, within whose bounds it is contained, though the foundation thereof.
722 chap. 11. AGAINST BELLARMIN. because it consented with other Churches in holiness of doctrine and manners. This the latter Popes challenged as proper to their state, after that they could endure no man whom they had not made their bond slave, by making him take some badge of servitude. Then was this impudent bragge gotten forth, it was necessary to salvation, to be bised to the Church of Rome. Boniface 8. Extrav. of Majority, & obedience, Tit. n. v. n. f. A. And that he is an heretic who denieth the authority and prerogative of that Sea. Nicolas the Bishop of Mediolanum Dis. sect. 22. Omnes. And this is that very same thing which you harped at this day every where in the world but it was never heard by any where before that the Bealt came into play with his branding Iron. Ye are wont when ye hear or read the word Catholic, to skippe & leap like calves, as if it were your proper banner, & badge, but bring forth if ye can but one place of any approved, and sufficient author who doth make Rome the square & rule of faith, as your Popes haue arrogated it licenciously to their state, after the original of the second Bealt namelie after the yeare of the Lord about 600, which thing if ye can not doe, acknowledge either that it is a marke of the Bealt, or at least that your obstinacy is more desperate then that it can be removed.

Thirdly you saie, that the Oath Fealty of is found to be in the time of Gregory, Book 10. Ep. 31. I answere that your beggers (o Bellarmin) is very miserable, who must needs infilt in the first degree vnto and before the original of the second Bealt. What could you bring no instance of more antiquity to put the matter out of all controuersey with it? But neither doth this Oath profit you. As which was not a forced one, but covered willingly, and that nor of any univerfal order of men that took authority hereby to doe their busines with all, but of some one schismatike, asking pardon and thereby returning to the communion with the Romane Church. So that it was not so much a Marke, as a Taut and representation as it were of such a thing that should be shortly after. I finde no oath more anciently vset in creating of Bishops, th'o that Boniface bount the yeare 726, after that the second Bealt was riven vp; and then that of Otho the first on the yeare 942., in ordaining the civil Magistrate, shew ye some former instance of oath, or els acknowledge that this Badge, whereof the principal force of a speciall Character is contained, came not forth into the world
world before that the second Beast had hatched.

Fourthly say you, Gregory Nazianzen makes mention of the priestly anointing. I answer, that Nazianzen speaks not properly, but figuratively. There is no writer of that age, that speaks of your custome of anointing. Besides Innocent the 3. takes away all Scripture, who doth flatly affirm, that the Grecians did not use this manner of anointing Bishops, before his time; for he faith decre. Epist. book, Tit. 1. is writing to the Patriarch of Constantinople, touching a certain Bishop, who had not taken the holy vocation in his consecration, as he speaks, because, faith he, Bishops are not wont to be anointed amongst you, when they are consecrated, we have commanded that which was wanting unto him should be supplied, causing his head and his hands to be beseined with the Holy oile by the Bishop of Albane, two other Bishops standing by him according to the Ecclesiastical custome. Wherevpon he doth exhort the Patriarch, him selfe afterwards, that he would be anointed likewise. He doeth therefore (faith he) admonish your brotherhood, and we exhort you seriously, do ye also take upon you this holy grasing, that ye may not bring to the fulnesse of your Sacraments, seeing you have beene both anointed with the holy Chrysme, do ye anoint archbishops and Bishops, in like manner and cause the hands of the Preists to be anointed with this blessed oile, that so you may observe the same manner in ordaining Preists, and confecting Bishops, and cause it to be observed, which the Apostolike state observed. These things spake he. Out of which it is plain, that neither Patriarchs, nor Archbishops, nor Bishops, nor Preists took any vocation in their ordination, till the Roman Marke came to their bale crownes. Which thing also might be understood out of the words of Nazianzen him selfe, who speaketh no otherwise of the oile of the Preists, then of the occupying with their talents, of their care of their flocke, and of the oile of perfection, all which things are spoken figuratively.

Fifthly you produce, the sacrifice for the dead and the adoring of Images, touching the original of which vngodly practises; we have no need to dispute egerly, who soever was the author that gave them their first being and prevaling, they became the Badges of the Beast of Rome alone, after that he would have these things exercised by his authority alone. For when he had creas’d Leo Haurus of the Empire of the West, when he opposed him selfe against his Idolatry; he made it manifest to all men, both what was his marke, for which he strove to
Against Bellarmine,

hurting it in the least manner. But what kind of Character do you imagine & hame out into vs? namely some positive one that is to be defined by Antichrist, but that it is not known what kind of one is should be still be come. I answer, if it be a positive Mark, and all men must take it, as the Holy Ghost, faith expressly, then Antichrist must either goe (be put &c. go to al men, or at least cople al men to come to him & whether fouer of these we shall holde, we must put againe to the pains, to make that admirable voyage of his over all countries in the World, in that three years of his, and a little more, of which we speak Chapt. 6 of this Refutation against the publick perfection. Or if this worke be imposed on his Embassadors, he will have more ground to traverse, and more busines to dispatch, then can he gone through in a small space of time.

Chapt. XII.

Of the generation of Antichrist.

As touching the Generation and Cuntryere where Antichrist must be borne: You set vs downe the opinions of some ancient writers, whereas some (say you) are erroneous, some probable, others certain and undoubted. Those that be erroneous are the opinions of the Author of his worke touching Antichrist which is set among the workes of Augustin, Hilpolt, the Martyr, of Origine, and pelopius. Those that be probable, are the opinions of Damascene, Ireneus, Hipolitus, Ambrose, Augustine, Prosper, Theodore, Gregory, Beda, Rupertus, Aratus, Richardus, & Anfelmus. I do nowe rehearse the checkroll of these Authors for this purpose, that may put you in minds what stronge & stately guides and Pillars you build vpon in this matter: For when you see these men whom you produce for your principal witnesses in every question; partly to hold a manifest error, partly to confirm their opinion with no certain arguments, what reason have you to depend wholly vpon their voices, as vpon some divine oracle, that could not decease nor be deceived. It is no wise mans part to followe blind guides willfully specially such as he

Touching Antichrist. chapt. XII. 727

As he him self acknowledge to be more then halfe blinde. Rouze vp your selfe therefore at first from this spirit of flomer, and learn what Antichrist is, rather from the truth it selfe, then from those men, who force one false any shadowish resemblance of him. But to let these men goe. Let vs come to those which you bring vs for most certaine miracles whereof is, that Antichrist shall come chiefly for the Iews, and that he is to be receaved of them as their Messiah. The other that he shall be borne of the Ieves people, & that he is to be circumcised, & that he shall keep their Sabbath, at least for a time. Both which the time of Antichrists coming reacheth vs to be most false. For seeing he hath reigned some for these many Ages at Rome, namely since the time that the heathen Emporers were driven out: and the Iews do not subiect themselves to him at this while, it followeth necessarily, both that he is notto be receaved of them as their Messiah, nor yet that he shall come chiefly because of them. Yea and it followeth that he shall not be so, as it appeareth by the experience of all records of things past, which doe neuer report, that any one Iewe hath sit in the Popes Chaire at Rome, and it certaine in some part that there shall neuer be any. For he shall not invade the World with open force, & so sett vp a new governement; For so he should not be the seventeenth or eight Head which is all one, but the Nineth, which is one head more, then the Beast hath. And it is not likely seeing the Cardinals are so prudent and quick minded, specially having the helpe of that Perialt chaire of Porphry rather then Peter, that any such shall be chosen by them of their owne accord, as long as this state of theirs standeth false. All these Toyes & dices of your owne brains, fall to the ground by the helpe of those Engins, which the Holy Ghost doth furnish vs with all; which we have rampired vp against them and the like in the beginning of this Confinement. But let vs examine the things which you bring to the contrary. First you affirm what your dreams that Antichrist shall come chiefly because of the Iews. And shall be receaved of them as their Messiah, out of the place above cited: I have come in my Fathers name & ye have not receaved me, if another man shall come in his owne name, him ye will receave. Ob. 5. 41 I answer you that it is true, that a certaine Antichrist was to be receaved of the Iews; But the question is touching Antichrist properly so called, not him that is take so commonly; They should never acknowledge him, as it is most certaine by many Arguments, which may be gathered.
that in the name of the whole Church among the Gentiles, as we have
shown in that place because he had forsaken his first love. Rev. 2:4. 
Therefore we conclude most strongly against you out of these words;
that the Apostle speaketh of those who acknowledging & professing
the trinity, did embrace it with the love that was due unto it, which
agreed to the Gentiles only, not to the Jews, who reiecting the
whole truth, are charged, with the word of love to the seeing that which is
a greater fault is not wont to be objected, when that is that more grievous
is not once spoken of. Secondly you say that the Apostle doth not say
this shall not receive, in the future_Tenfe, but they have not received, in
the present perfect. Tenfe, which agreeeth to the Jews, who would not believe
when Christ and his Apostles preached, whereas the Gentiles did in the
meantime receive the Gospel most gladly. I answere that the Apostle
speaketh in respect of the time of Antichrist; of whom he entreats.
God will send Antichrist upon the Gentiles, because before Antichrist
should come, men did not bend their minds to know and to obey
through, with that zeal which it was worthy of. Neither could he
speak otherwise, unless he should have inflicted the punishment,
before the fault was committed. For if he should have said: because they
will not receive the Truth, it should seem that Antichrist should invade
the Church because of an obstinate disobeying of the truth & should
be after his comming. These are your collections. Which you say do
proclaim, that the Apostle speaketh of the Jews, but if you will attend
agently, you will confesse that he doth not so much as whisper in the
last manner, in respect of that loud outcry which you imagine him to
make on the other side. For he write what the Apostle faith in the
beginning of the Chapter, that unless the Apostle's shall come first, and that man
seems by the reed and, etc. verse 3, in which words he teacheth, that the
Apocalypse shall go before antichrist; and that the reawakening of
Antichrist shall goe before the comming of the Lord; But whose reawakening shall goe before all of the Jews, for they have not receaved the
truth at all; but the reawakening going back from a shirge, which a
man hath cleansed unto before. Besides it could not be the revolt of these
men, who did reject the truth, at the first preaching of the gospel.
Therefore it should be the revolte of the Gentiles, and that not palt,
but to come. For if it had bene palt, the Thessalonians should have scene
Antichrist: who was not as yet come forth as being restrained by a
certain
against Bellarmine.

certain impediments, of which the Apostle speaketh after. But you will say, that this was from the Roman Empire. But I pray you, suffer the Apostle to interpret him himself, who expounds that afterwards, in other words, he calleth Apostasy here, and faith, that they did not receive the love of the truth, ver. 10. And indeed what other Apostasy could beget this pettient Antichrist? For was the Roman Empire, which crucified Christ, so greatly cared for by God, that he would send Antichrist into the world to punish the unwilling from that? There are the dreams of Romish fancies and profanities. That abound in riot and sufferings, and not of those that gave them to the true and sincere eye of the Truth. Notwithstanding, therefore all that you have spoken hitherto, it is clear enough that they be not the Jews, who should receive this Antichrist. But the Gentiles, and Cabala; whole memory ought to be in honour of all godly men, other heresies who are made of the most unjust causes, depart from the interpretation of the old writers, as also that they doe as feitly expound this place of you & such as you are, as from whom God hath taken away as it seemeth all power of discerning between right and wrong, truth and falseness in matters of salvation, and that because ye make more account of the sinfull pleasures, and preference of this world, then ye doe of the simplicity and purity of the Gospel. But you goe about to persuade vs with reasonto also that the Jews are they, that shall receive Antichrist, and that he shall join himselfe to them specially. For they are ready to receive him, as who look for such a Messiah, as shall be a temporalking, answere, that they are indeed ready to receive Antichrist; and that they have received them of tentimes; according to that which Chaf for to tell; but what is this to that Antichrist whom we are to nowe the question I say is handled touching Antichrist properly so called whom because he hath two Hornes like to the Lamb &; vs. 11 he that hate the Lamb hate this vicar of his also, as they can because he maketh him felt like to him in part. Let the Jews therefore call the Pope of Rome: Heighmon, that is, a Bulrush, and let them rail on him, & curse him at their pleasure. Yet doth it not follow from thence, that he is not the chief and greatest Antichrist, being it is not laid anywhere in the scriptures, that he is to be honored with any peculiar manner by this people. For whereas you say, that he shall goe out from the Jews to the Gentiles, in like manner as Christ went from
Against Bellarmino.

Knowledge I lend them, to search into many places of scripture more diligently, which being accounted commonly to be such as be desire, and found out already are to this day utterly out of mens knowledge. The first is extant. 26. 39. 40. &c.

Where the last plague threatened against the Jewses in that Chapter, is this most grievous casting off of the Jewish Nation wherein they lay miserably for despising of Christ & have bene laying ever since Christ was crucified ease to this day, the letting of whom die and freeing from this forlorn estate, which shall one day be accomplished, is intimated in that place next to that extreme misery.

Wherein they shall be wrapped, at the time, wher this deliverance shall happen unto them. But if that Glory of Antichrist, which ye forget, should come between, how should this bounty of God beewed vpon thofe, that laye before in so miserable affliction? The field Place of scripture for this purpose is taken out of that excellent song of Moses, Deut. 32. 36. &c. when the Lord shall judge his people, they shall be pursued of all the kings of the earth in the way of the Lord. The third place is out of those words Ex. 49. 14. But if Zion say, the Lord hath forsaken me &c. To these may be added, Jer. 30. 8. &c. Ezek. 37. Dan. 12. Hof. 3. 4. 5. And these few places may suffice to sup"p the meaning of many other. Of which I conclude, that although the Pope of Rome shal not be Iew, nor be receaved of the Jews for their Meffia, but be rather hated of them, yet is this no barre to keepe him from being the great Grand Antichrist; yea vnless these things should be so, he should be differing from the Princely, and Principall Antichrist, as we have declared in due places.

Chapt. XIII.

Of Antichrists State.

I expounding the words of this Prophecye, we have concluded it without strong arguments taken from thence, that Rome is the State of Antichrist; and that straightway after that the Empire was taken away from the heathen Emperours. For the heads of the East remain at Rome, where both thofe pilers, and kings are which the Angell speaketh of. But where these heads remaine fixed, there with Antichrists state needs be. More over seeing Antichrist was subduing so many as Constantine entred up his kingdoms as we have professed before by many arguments, he hath that in no other heare but at Rome. For in that he stayed at Answer for a few yeares, he did that roboure there onely, not with a minde to change his state. But you"f Bellarmines" fight on the contrary side, holding that Jerusalem is Antichrists state, not Rome, the Temple of Salomon, and Throne of David, nor the Temple of S. Peter, and the Apostolike Chaire. Which thing you endeavour to prove two wayes, first by an Argument; and then out of the Scriptures, and Fathers. The Argument stands thus. If the Pope of Rome be Antichrist, sitting in the Church of Christ; then the Lutherans and Calvinists, and as many are strangers from that Church which is under the Pope, keepeth out the true Church of Christ. For the Church of Christ is one only, as Christ is one; but our men say you do stand stiffly upon it, that the Pope of Rome is Antichrist. Therefore all our me are banished away from the Church I answer you that the Proposition is false, and that it doth relate only by the understanding of the unity of the Church. For the Church is both commonly & properly so called. That is such a Church, as wherein piety is corrupted, the word is adulterated, the sacraments are depraved, that is full of superstition, and mens deicides, retaining onely the name of Christ, and boasting of the name thereof, as also which is so called commonly, as long as there is any part of the foundation left unshaken. This other Church, is Chaff; pure, ever, B b b b b 2
Against Bellarmine,

tieth hardening the voice of Christ in all things, and not departing from his precepts and precepts in the least manner, as if not the infirmity of mortal men will suffer it, & this Church is always the only and true spouse of Christ, however the whorish Church arrogate this name unto her selfe. So the Temple and the Altar was proper to the Elect before, and it was measured by the Angel but the Court was not beautified with any decyphering thereof, but was cut out of th' seas, and given over to the Gentiles, that is to the prophane multitude, that counterfaileth the Temple with the name of, and likeness thereof unto it. And these also had the Holy City given them, which they had their abode in the Court should trample vpon at their pleasure for a time appointed by God. Reuel. 11. 1, 2. We have this taught us more plainly in the former Churches, which are called the Churches of Christ, although Sardis had only a name that she was alive, and the Laodicean Angel was neither hot, nor cold, and therefore was straightwayes to be spewed out, unless he would repent; Chapter 3. 1, and 16, and therefore that is not rightly attributed to the common Church, which belongs to that Church, which is properly so called a man may be a stranger from the Church so called properly, & yet he may be a true citizen of the true Church. If you can shew, that the Pope of Rome hath his Chaire fixed in this true Church, which hath this name given it properly, you might justly conclude all to be runnagates resolutes, and most miserable men but seeing you mingle together things that are disjointed, and disagreeable, and play full at your old wonted game of equivocation, the absurdity, which you thought to have fastened upon vs, fallth upon your own pate, and to your argument made in regard of the man, is a lie, like to him whose cause it pleadeth.

Seconly you proue it out of three Scriptures, the first whereof Reuel. 11. 3. Where John faith (as you say) that Enoch and Elias shall fight with Antichrist in Jerusalem, and are to be slaine there. I answer, that the is a lying vanity altogether, which is gung forth and receaued among you Paulites: Nothing the coming of Enoch and Elias to fight with Antichrist, as we have praued in the sixt Chapter speaking against your third demonstration; but because it little or nothing maketh to the force of this argument, what these two Prophets be called; we will let that pass for this present, and we say that that is false, which

TOUCHING ANTICHRIST. chap.13. 735

you tell us of the killing of these Prophets at Jerusalem. For the Holy Ghost doth not mention Jerusalem by name, but by this circumlocution only, where our Lord was crucified, which agreeth as well to Rome, being Christ was crucified by the sentence of Pilate the Roman Governor, by which means he made his own City of Rome guilty of this bloud, which was shed by the authority of this City, as we have shewed, Chapter 11. 8. This argument therefore taileth his lines and legges after him in a manner, assuming that which can not be proved, yea the contrary whereof is plainly proved out of the Scriptures. And there was no cause why Chythere should of purpose pretermit these words, as you imagine, (where also our Lord was crucified) or why you should be so troublesome to your selfe by labouring to prove against Jerome, that Jerusalem might be called Sodome, as which we acknowledge to be so called elsewhere. And yet your Rome is the only Sodome spoken of in the Revelation, for the deliering whereof from this imputation you should rather have bent all your force, then thus to spend it in proving a matter wherein there is no controversy.

Your second place is Reuel. 17. where John faith in the 10. verse, that he Kings who should delide the Roman empire among them deludes, & that the Kings of the earth are the beast of Antichrist, and should come, and should be as the purple whale, that is, Rome, and that they shall make it desolate and burn it with fire. Rome then (saying you) shall it be the Sate of Antichrist, if it must be overthrown and burnt vp at that very same time? I answer, that the Revelation will some take away this scruple from you; You affe howe Antichrist fate shall be burnt vp, while he lieth, and keepeth his eyes open? This Book it sheweth that the fifth Viall is to be poured out upon the Throne of Beasts, & that his kingdom shall be made dark, so that his poore flaues shall gnawe their Tongues for greife. Chap. 16. 10. 11. And this Viall is nothing els but this great fire where with the Ten Kings shall burne the whore to ashes. For you fee that this City that shall be consumed with fire, is a Queene among the Gentiles, that can not agree to Jerusalem, that was laid lowe with the ground many Ages since. But it you doubt howe the Ten Kings shall burne our in such hatred against the whore, who were so mad vp her with loose before, heare the Angel telling the reason thereof, & saying that they should give them felues ouer wholly for a time to be
AGAINST BELLARMINE

at the Beasts feruice, but they shouldbe stirred up at length by God, to destroy him, whom before they honoured in the highest manner, ver. 16. 17. Therefore this hatred of theirs brings little joye to your Rome; The other things which you bring, to multiply this argument, are of no moment at all. For we have hilsed that Iewish Antichrist of from the base in our former disputation, and those things which you speak of Asia, are certaine little pieces of the golden truth, which doe glitter clearly in a fabulous heap of confected earth. It is certain that the Empire shall returne thether againe, but it shall be that which Antichrist shall set vp, but that which Christ him selfe shall rodle, when he shall haue mercy on his people, and shall make shewe of himselfe in his Church, to be the King of all Nations.

The third place is taken out of those words 2. Thess. 2. 4. and shall set in the Temple of God, &c. Where you bring 4 expositions of the Temple; the first that understands the minds of the faithful by the Temple; the second of Augustine, who interpreted the Temple to be Antichrist himselfe together with all his people, who would have him selfe and all his to name to be the true spiritual Temple of God; the third of Cryphiome, who taketh Temple for the Christian Churches; the fourth of them that understand that temple of Solomon by it; you make special choice of the last of these which is the absolute worst and most of them all, yea if there were hundred moors, wherein you doe like womes that are sicke of that grave lying dead, called Pica, who had rather eate baggage stuffe such as coles & leather. Tho so then the whole some tasted that is: The Temple in this place must needs belong to the same people, whose the Apostle saith, for the punishing whereof Antichrist was sent, nowe we have demonstrated, that this is of the Gentiles only, which had indeed come to Christ, but did not worship him with such Care and zeal as they ought to have done, & that it cannot agree to the Jews by any manner, who would never be enrolled for Citizees of this kingdom; Moreover Antichrist came not as long as the old Temple stood, neither shall he ever sit in this afterwards, as which was so overthrown of old, as it is newer to be built againe as the Angel teacheh and the abolishment shall perpetually euam till the ende, and consummation of all things. Daniel 9. 27. Besides, howe should the Apostle call that the Temple of God, which God should curse and which should neuer have the foundation of it laid by any authority of his, but onely by the commandement

TOV CHING ANTICHRIST. Chap. 13. 737

ment of Antichrist, as who shall make as if onely were God, as you will haue it; Thee things and many more doe teach, that the Temple of Salomon is leas of other things to be under foot, and yet you say that this opinion is more common, more probable, and more learned then the rest, but by what argument I pray you? because say you, the Christian Churches are newer underfoot in the Scriptures of the newe Testament by the Temple of God, but the temple of Jerusalem perpetually; which short sentence containeth two things in it, that notoriously falleth: First in that you say, that the Christian Churches are newer underfoot by the temple of God in the writings of the Apostles. For Paul writing to the Ephesians Chap. 2. 22. speaketh thus of the Christians Church, In whom all the building being conveniently together, groweth till it may be made a Temple to the Lord. In whose also ye are built vp, that you may be an habitation of God by the spirit. And what other thing meaneth the Revelation when it saith, to often the name of the Temple, but the Godly christian assemblies? Arise and measure the Temple of God. Chap. 11. Then the Temple of God was opened, in that Chap. v. 9. And, they come out of the Temple, and woman could go into the Temple; Chap. 15. 6. 8. The Temple of Jerusalem was defaced, before this Reuelation was made; perhaps you should conceive that that is meaned by the Temple of these words. This is your false allegorius; The second is in that you say, that the temple of God doth signify the Temple of Jerusalem in the new Testament; yea and that perpetually. What are there so many Temples of Jerusalem, as there be singular faithfull me. Paul speaketh to the Corinthians with words that be common to every Christian, do ye not know that you are the Temple of God? And if any man defile the Temple of God. 1 Cor. 3. 16. 17. Know ye not that your body is the Temple of the Holy Ghost, 1 Cor. 6. 19. Not to speake of those places which I cited right nowe. You are a more delieuer & nimble fellowe to make a matter builder then Salomon was; who can build vp so many Temples in such a pace, but what is it that you shawlings can not doe, who can mint a newe Chrifit euery daye of a pece of dough? But (say you) this is but a little, but the Scriptures sate: Therefore you bring vs some greater matter out of the ancient Fathers, & those both Latin and Greke that have lived these many Ages, who haue (as you fay) never called the Churches of the Christians Temples, but oratories, and places to pray in, or Cathedrals and Princely Palaces, or places consecrated to the memory of Martyrs. Lanswere
738 Chap. 13. AGAINST BELLARMINE

I answer that the ancient Fathers both of the East and West, as well as the Fathers of the Church, maintained that the Church is the assembly of the faithful, and that the Temple is either a great one as a Church that is an assembly of the faithful or a little one as a man that receiveth the seed of Abraham; and as Cyril speaks to the Pope of Alexandria, book 1, Against the Jews, Chap. 15. That Christ should be the house and Temple of God, and that the Old Testament has ceased, and that there was one and the same. And book 5, Ezech. 8. Although not in the same sense, yet we ought to consider in the place where the Temple of God, which is taken, and we ought to suffer through our long ceasing to help the Church, or our neglecting of their gifts, that the Temple of God should be long in captivity. But you say that you understand not either the Christian assemblies, or the particular faithful men, but the houses and matters of the Church, wherein we meet together to worship God publicly. I answer that you do therefore dispute like a profound Cleric, who does not all this while conclude your question by this goodly answer. For thus you argue, 'None of the Churches made for the public worship were call the Temples among the Christians for many ages, but some kind of Temple were the places appointed for the Christian worship; therefore there was not some kind of Temple among the Christians for many ages.' What shall we pray for? For though there was not some kind of Temple, yet there was some kind of Temple among the Christians even in the very same ages that you speak of; and in such a place as these should be for the same reason. Vinelli perhaps you suppose that the holy place of Assembly, is only the Temple of God, which if it be so, the Antichrist shall no longer be Antichrist, but he shall be the same in the matter of Churches, or else if he shall be so out of those Churches, then the great Antichrist can be out of the Temple of God, and though he should not make a vaunt of himself as if he were God, yet he should be Antichrist. For this Sacrament of baptism is the same as in the matter of Churches, and it is manifest out of the Apocalypse and thus we shall have a new Captaine Antichrist, such as the Apostle James foretold by the spirit of Prophecy.

There is great force in your disputations, which bring us to such monsters as this every where; yet let us go on further with you. Now where as you say, 'that the name of a Temple was not given to the Jews of Prayer till Jerome's time whom you cite for it, I would have you understand, that Eusebius who more Ancient the Jerome did not forsee to bring us by this name. Book. Hist. 10, Chapt. 2. Whome Ruffinus brings in speaking this book. Art. Hist. Exclesi Chapt. 10; that the churches newly built, did rise more gorgeously and lusty built, and that high and stately Temples are reared in stead of those former bases and bare. Compendious. And again in Eusebius, Book. Hist. Chapt. 10. There was a Temple built in Tyre after a bountiful and stately fashion by his Care and endearment, which was the most notable Church in all the Countries of Phoenicia. So also in that oratio laudatory, which one madeouching the building of the Churches that were dedicated to Paulinus the Bishop of the Tyrens, we read these words, And thou who art the magnificent ornament of this earth, who art the holy Temple of God that hath been newly built here. And after many other words in the same place we read thus, He built the most magnificent Temple of the most high God. And in fact to the height of our Lord and of the holy Church, and so the Church of God was built upon the holy places of the Christian assemblies, that it might be made every wave edder, that he that sitteth in the Temple of God, Therefore whereas concluding this matter you say, 'that it cannot be certain that the Apostle save in the temple of Jerusalem because writing that Antichrist should be in the Temple of God, he said some thing that he would have to be understood in the places where he wrote, and they could not understand it. And this of the whole but that of Jerusalem by the Temple of God, you may see easily howe false it is not to say worse of it, as I may, and yet speak truly.'

The Thessalonians might understand, that he should sit in the minds and confidences of men, whom he should seduce with his craft and hypocrisy, as Anselimus interpreth it, or that he should reign in the Christian assemblies, as Chrysostome, Theodoret, Theophylact, and Oecumenius expound it, or that he should be a false teacher as if he were the Temple and the Church as Augustine explains it, but as for the Temple of Jerusalem, they could never once think that he meant that, as which they knewe should be quite destroyed by that which Christ foretold of this, Math. 33.39, and 24.2. And that it should never be built again, feign the wrath of God for the reason here to the very last; as it is, 1 Thess. 2.16.
740 chap. 13. AGAINST BELARMINI.

To these ye add the common exposition of the Fathers, as you speake, but the contrary opinion of those, who are cited above, will not suffer it to be common, and the ignorance of a few, ought not to bar the light of clearer a truth; and these be your arguments, the force whereof I leave nowe to be judged of by the Reader, & I will see in a word, what I can say to your answere, were with you goe about on the other side to weaken the reasons of some of our writers.

First whereas our men doe object out of Reuel 17. That Rome is the chiefest seat of Antichrist, because this state is a great City, which sitteth upon seven hills, & which hath a kingdom over the kings of the earth; all which things are found to be in Rome; you aswerve, three wayes; first, that Rome is not understood by this City, but the whole kingdom of the Deuill, but you doe not reit in this aswerve, neither is it in truth of any moment, feigning that is not the vnierall City of the Deuill, which shalbe burnt vp by the Ten kings specially feigning there shall many wicked men remayne alive, who shall bewail the fall thereof, Reuel 18. For how shal the whole company perish, of which there shal some Citizens remaine afterwards? Calling this aswerve therefore behind the doores you gett you to another, and you grant that Rome is understood by the whore, but that is heathenish Rome, that then raigned & worshipped idols, and that perfecuted the Christians, and not Christian Rome. I answere that you doe it to difoyne those things which the Holy Ghost hath coupled together. For Rome is then the whore and seat of Antichrist when as he is carried of the Beast, but she was not Carried while the Heithens raigned. For the is carried by the 7. head, which was not come as yet, when Iohn receaeved this Prophecyce Reuel 17. 9. 10. Befoever Heathenish Rome that raigned be the whore, then Antichrist came during the time of that heathenish Empire, for the Holy Ghost would have these two things to goe together like inseparable companions as to the very funerals of the whore, the Beast carrieth, the whore rideth vppon him, one of them can not live in any lyuely manner with out the other, they be such a pair of lodging pieces. Moreover if that should be true, then the should long since have left of being the whore, neither should she be found to be such, when Antichrist should come, because as you teach vs afterwards, Peters chaire can not be separated from Rome, bookes 4. of the Pope of Rome, Chap. 4. But howe doth this agree pray you with reaso, that Rome when it is Christian, holy Catholike

TOUCHING ANTICHRIST. chap. 13. 741

and Peters Chaire as you will have it, shalbe punnished one day like and for a whore, and yet that she should goe vpnnished when she was heathenish, and plaid the whore most laudably and riorously according to your opinion Reul. 17. 16? Certainly Ierome seemeth not to have affirmed so rightly, where he speake thus to Rome, as to thee I speake, which hath blotted out the blasphemy written on thy forehead, with thy confession of Christ; book 2. against Iouianus. For Rome hath not blotted out this blasphemy, but hath sett at deeper in, after it began to be Christian, & therefore the must nowe beare the punishment of her fornication. Therefore your second aswerve is no leffe weake, then the first: Let vs see your third aswerve, which telleth vs that Although that woman should be Christian Rome, yet our argument should have no force at all; because Antichrist should hate Rome, should fight against it, and laye it waste, and therefore that Rome is not Antichrists seat. I answere that that which you tell vs of the hatred and fight of Antichrist against Rome is entirely false you borrow the false light out of these words Reuel 17. 16. You can read thus, and the Ten Hornes which thou seest, & the Beast, these shall hate the whore &c. Which reading we have proued to be faultily writing ou the place; the true one is this, & the ten Hornes which thou seest in or vpon the Beast, these shall hate, &c. The difference is, that the true reading teacheth vs, that the Hornes of the Beast shall hate the whore, that false one, will have it meant, that both the Hornes and the Beast, that is, both the Kings and Antichrist shall hate the whore. Aretas readeth it fo as I saye, and fo doth the vulgar Latin, (to which you are bounde as you are to the Councell of Trence) and fo doe many other coppyes, to which the rest of the Book of the Revelation giueth content, which is though most repugnant to that which you bring; So that unless you light upon a better aswerve then this, you must needs acknowledge that Christian Rome is the seat of antichrist.

To the second place which our men doe bring out of Theeff. 2. 4. Where it is said that Antichrist shall sit in the Temple of God, you answere that Paul speakes of the Temple of Solomon, and you put us over to those thinges which you haue saide before: So doe I also send the Reader to that which I haue saide in wawe of confusion of them; & then to that reason of ours, that the Temple of the Ieue was indeed the Temple of God, but it had no where of to be so seeing the sacrifice & Priesthood of the Ieue.
against Bellarmine,

were ceased. You answere, that it ceased not to be the temple of God, but that the same temple might be the temple of the Christians, and indeed it was so, while it continued, because the Apostles preached and prayed in it. Luc. 24. 53. Act. 3. 1. 5. 20. I answere, and demand, what do those things help all to confirm the sitting of your Antichrist in Solomon's temple? What shall the temple of God in which antichrist shall sit be that of Jerusalem? Because the temple of Jerusalem wherein the apostles preached and prayed was the temple of God, as long as it stood? Truly I could shew unto you that a titular holiness might remain for a time in that temple of Solomon, after that the old religious ceremonies were abrogated, even as a boate not leave of mooring presently, after the oares have left of to showe it on, if it were not labour lost and spent in vain, to stand upon a matter of no consequence. For you might conclude as well, and as certainly as ye doe from that Antecedent, that the temple of God which you have made wherein antichrist shall sit, shall be that of Jerusalem, because of those words of the Poet which I will a little turbish, can ye e'ere hold laugh my Matters, that are admitted to heare all this goodly stuffe that would make a Horfe laugh.

To those words Dan. Chap. 9. And the desolation shall persevere unto the consummation and the end, whereby our men prove, that the temple is not to be reedified. You answere, that it shall be reedified, and that the temple shall be but a prophane place, or lusty that it is to be reedified but not perfectly, but it is to be begun onely, and that Antichrist shall sit in it as it is begun. I answere that we have need of some Geryon, who may lay hold on this slippery Eele with his hundred hands. Into what manifold pleaings, turnings and windings do ye wrest your selfe like a Serpente? Yet howsoever you charge your selfe into a thousand shapes Proteus like, you shall not escape my hands. Who taught you this diuinity I pray you, thus to coin distinctions, to gainfaye the expresse words of Daniel as that the temple is not to be reedified, but in the ende of the world, or that when it is to be reedified it shall remaine a prophane place, or that it is to be reedified yet so as it shalbe begun onely, & not finished. Have you fetched these bald and patched distinctions out of the Poets veptry, or his priuy rather? Certainly the truth inspired from God hath not furnished you with such store of rotte stuffe: For this teacheth vs,

that the wrath of God is come upon the Jews unto the uttermost, 1 Thess. 2. 16. And that this is a part of this wrath, that God hath bowed downe their backs alwayes, Rom. 11. 10. Therefore the Jews shall neuer lift vp their heads so under antichrist, that they shall have the leafe power to worke out any such exaltation of them selues, but they shall always desolate and oppreft, till they shall say, Blessed is that commeth in the name of the Lord, that is till Christ shall come, not Antichrist, Mat. 23. 39.

Fourewhereas our men bring forth certaine places out of the Fathers, who answere that Antichrist shall sit in Churches of the Christians, you grant that it is true, & not contrary unto you because the Fathers would not say that Antichrist should sit in the Church as a Bishop, but as a God. I answere that your Pope shall not slippe the Collar with this ridiculous distinction. The same man may sit in the Church both as a Bishop, and as a God. Antichrist shall beare both these persones, as we are fullfille in your Pope. He shall in words faine him self to be a Bishop and that in most humble wife but he shall arrogate divine authority in very deed. He shall orgeue finnes with an Power then any Minister can hee shall disigne men higher out of Purgatory, he shall cannifile what fainte he will at his pleasure, he shall make newe articles of faith, and he shall doe many things like to thefe, such as be onely in the power of the highest God, & not of any mortall man. What should the Fathers doe speaking of the Bishoplogy office, when they fawe him lift vp so high as to be like a God? Those things which are leffe in greater, are wot to be overwelmed with the inuinitenes of those things which excell, specially when we speake of great matters. They did not by this silence of their denye, that he should sit in the Church like a Bishop; but when as they were to speake of the highest Toppe of his Pide, they thought it not fit to sticke in the lowest degrees there unto.

To the fifth argument of our men taken out of the words Gregory Booke 3. 4. Epift. 38. The king of Pride is none, and that which is not lawfull to be broken, an armie of Priests is prepared for him. You answere, that the contrary to this which we gather is drawne out from hence: For it foloweth not that Antichrist shall be an vnierfull Bishop, because his forerunner made him selfe vnierfull Bishop, but the Contrary rather because a forerunner is not the same with him whom he foreruneth. I answere that neither is an vnierfull Bishop the same with him that would be vnierfull Bishop.
Chap. XIV.

Of Antichrist's Doctrine.

We teach and hold, that out of the scriptures they felle, as the Holy Ghost hath also taught vs out of them, that the Doctrine of Antichrist is full of hypocrisie, fraud, & crafty subtleties, that it may deceive euery those that are otherwise most prudent men, if the Holy Ghost doth not goe before them with the Light and Lame of his holy Truth. For we have need of singular prudence to know this Beast thoroughly as which hath two Hornes like to the Lamb, and who is the false Prophet, that seduceth the world. Contrary the Popes proud their hande upon it, that this same Doctrine of Antichrist is open, impious & blasphemous, that no man can be so blockish, but he must perceive & detest it at the first hearing of it. What thing that you may make plaine to Bellarmin, you reduce at this Doctrine of his to foure Heads: First that he shall deny Iesus to be Christ, and therefore that he shall labour to overthrow all the ordinances of our sauer, as Baptisme, Confirmation & he shall teach that circumcision & the Sabbath of the Iews & other ceremonies of the old Lawre are not yet ceas'd. Secondly be shall affirm that he is the true Christ that was promised in the Law & the Prophets. Thirdly be shall affirm that he is a God & will have himselfe worshipped for a God: Lastly be shall saye that he is the only God & be shall stand against all other Gods, that he is both the true God, as also the false Gods, and Idols. And hence you take foure arguments that the Pope is not Antichrist, because he denieth not Iesus to be Christ; neither doth he bring in Circumcision or the Iewish Sabbath, neither doth he make himselfe to be Christ, not yet to be A God, and least of all to be onely God, and moreover he doth worship Images, & saints departed. Which things, what for they have to prove that which you entende, we shall see afterwards.
346 Chap. 14. Against Bellarmine

by those things which you bring in way of confirmation of them.

You confine the first point of Antichrist Doctrine to be as you say, from thence, because Antichrist shall be a teacher for his Cuntry and his Religion; and he shall receiv the Terrors for Messiah, so that he shall imagine our Chrift. I anfwered that we have sufficiently confuted this wilful opinion touching Antichrists country, above chap. 12. & 13. For he shall be in the Temple of God, not that of Jerusalem (which Chrift foretold that it should be Demolifhed & that as it should never be built vp againe) but in the Christian assemblies, as we have declared abundantly, and therefore he shall not be a Jew in his religion, neither shall he restore the ceremonies of the old law; which being tied into the Temple, have no place at all out of it. And how doth it stand with reason, that Antichrift who is a general plague of the whole earth, should be sent into the world, to punish the Sinne of the nation of the Jewes only, for not receiving the Truth, as you will have it? It were equally indeed just, that he who should come because of the finnes of one Nation, should be raigned with in the bounds of one nation only. But we have no need of newe arguments to make this good.

Secondly you fay it is proued from that place 1. Joh. 2. 22. Who is a liar but he that deneth Jesus to be Chrift, and he is Antichrift. Whence you gather that Antichrift shall surpass all heretics, & therefore that he shall deny Chrift by all meanes, which thing you fay is confirmed thence, because the Demiff is paid to worke out the mystery of iniquity by heretics, because they deny Chrift clofeely. But Antichrift-comming is proued to be a revelation, because he shall deny Chrift openly. I anfwered, that thofe that place of John, that I have fpeared before, that this Demiff of Chrift which he fpeareth of is not open, but closet and crafty, as being the Demiff made by the Chriftian profition, who had creft in clofeely, and touching whom the faithfull had need to be admonifhed, who otherwife were in danger to be operated by them before they were aware of them. And though Antichrift do surpass all heretics, it is not therefore neceffary, that he should do more openly, then the refleft, seeing the Bell which he is to beare for wickednes, is not to be guen to his outward worke, but to the force of doing mischeife, wherein he shall passe them, if it were otherwife, men should overcome the dille of doing mischeife, who because of their foolifhnes in refpeft of him, doe that often in the light, which this man doth most cunningly. Besides the comming of

TOUCHING ANTICHRIST. chap. 14. 74

Antichrift is a Revelation, but to the Elect, only, the refleft, who believe not the Truth, shall be confounded by him, with his marked and painted Image. 2. Thes. 2. 11. 12. The Angel requirith no common wisdom to know the Beast with, and the name of the whore is myticall, as the former Chapter hath taught us. Thirdly you prove it by the sentences of certaine of the Fathers, but there is no indifferent judgment but it will conferre, that the Fathers are to be hearkened unto in any other point rather, then in the matter of Antichrift. The Lord shall consume this man with the breath of his mouth, & with his glorious coming, so that he shall reap the Lord should approch, so much the more should his man of sin be laid open. I goe forward therefore to the ceasing of the publicke service, and of the divine sacrifices, as you speake; Which you shew in the time of Antichrift because of the veneration of perfecution, and therefore that he shall not deprave the doctrine of Chrift, under the profession of Chrifianity, but that he shall impugne Chrift's name & Sacraments openly, & shall bring in the Jewish Ceremonies in defpite of Chrift, as you haue showed chap. 7. I anfwered that I have proued all these things to be most false, at the fame Chapter; and I haue showed that you have brought out nothing for-proofe, that could carry any like lihood of trutht with it & therefore that no other ceasing of publike. En religion to be looked for, then such as hath bene to be feene for these many ages past, that is, from the time of Constantine the great to this very day, all which time Antichrist hath raigned, while the woman liued in the desert, & the saints laye lurking in the Temple, the scarry of true worshippers was very lamentable, great darkenes also and obscurity overwhelmed all, when as there came a fnoke steaming out of the bottomles Pitt, every daye more abundant the other, so as the truth would not be feene commonly. Yet antichrist raigned meant while in the holy City, & in the outermost Court, so that he decaused men egrogiously with his counter faire Religion, all men in a manner judging that he fate in the True Temple, because he was so neere a neighbour to it.

The second head of his Doctrine say you, is that whereby he fhall call him felfe Chrift openly and by name, not his minifter, or Vicar as appeareth by thofe words of the Lord, if another fhall come in his owne name, him ye fhall receave. And you doe very subtly tell vs, that thofe words (in his owne name, are added against the Lutheranes, & Calvinifts; who would fay, that Dddddd
Against Bellarmin.

Antichrist should not come in his own name, but in the name of our Christ, as if he were his Vicar. I answer you, that you do understand the words of Christ very perçfully. For name in this place is not an appellation: you would have it, but a commission & authority, as we have shewed. Chapter 2. Touching the singular person Antichrist. Out of which may appeare that his own name, and the Vicar of Christ does not contradiç another, but that the Pope of Rome may boast of him selfe to be the one, and yet that he may with all comne, yet that he is by his own authority, hauing no such right and privitydge given to him by God: Besides if name be taken for an appellation, Antichrist shall come in his own name so taken, and he should not be called Antichrist properly, howe he should be (I pray you) freely and by name, that he is Christ; see you not howe you speake Daggers? Can any man come in his owne name, and say openly that he is another, whereas he beareth not? Besides we have often answered, that this place belongs not to Antichrist properly so called, but to those to whom the Jews should subiect them selves: who of what kinde fouer he should be, do not express the ground Antichrist on every part.

The third head of Doctrine is, that he shall affirme that he is God, & will have him selfe worshipped for God according to that, so that he saith, in the Temple of God, making of him selfe, that he is God. The 24th is, say you, he shall not only usurpe some authority of God, but even the name of God also. And here because your authenticall vulgar Latin Text, is too weake to maintaine the Popes quarrell, you fly to the Greeke, for help, the words saye you are not as God, but that he is God & the Lord: stands your argument, antichrist shall in plaine termes saye that he is God, but the Pope of Rome doth not saye So of him selfe. Therefore he is not antichrist. Let Occumenius anfwere to the propostition, who interpreteth that of the apostle thus, not saying that he is God, but making of his power & opoeration of himself, that is, labouring to declare himself to be God by poweres, signs, & miracles. Therefore by this means interpretation, he manifast calling of himself a God is not necessary. Yea let the Holy Ghost expound him selfe, who by a like manner of speech Ezech. 24.24 teacheth vs, howe this is to be taken, for thus he faith of Tyre, because thy minde is light, in so much that thou failest. I am the Strong God. If poffe no man requireth, that Tyre should speake thus in so many words. It is false therefore that Antichrist shall in open words professe himself to be God; Yet because your Pope would have vs rather to abound with evidenc Markes by which we may prove him to be Antichrist then to be furnisht slenderly and hungrily & to have no more proues then we must needs, I will graunt you your proposition, and consider with your selfe I pray you, whether the matter it selfe doe not proclaime the contrary al together, to that which you deny in your assumption. For tell me in earnest what fixtus the Pope professed him selfe and the rest of the Popes of Rome to be & that in plaine words, & as he faith, he becommes falso never be forgonen him, because he that commeth against the Holy Ghost he shall never be forgonen him under this life, nor in that which is to come. Tome 1. of the Counsellors, in the Purgation of fixtus; and what Boniface the 8. professed when he said, declare, define, and pronounce that it is altogether of necessity to falcon to be subiect to the Pope of Rome. Extra, O. Of superiorit. And obedience. Vnam Sanctam. I forbear to cite witnesses, and I appeal to your selfe, never dissemble the matter, but speake your conscience, doe not your ears ring euer and an on with such words and speeches as these? But say you, he doth not acknowledge him selfe to be God, because he acknowledge him selfe to be his servant. I am ashamed of your proos, as if blesting and cursing, horrible blasphemy, against God, and counterfeit obsewance unto God could not proceed out of the same cursed mouth. You knowe he is the servant of servants sometimes in his words, and againe when he lift, the king of kings.

The fourth head is, that he shall extoll him selfe above all that is called God, or that is worshipped. The 2. The 4. That is, say you, he will not suffer any God, neither true nor false, nor Idols. To this argument you have had an anfwere above when we spake of the common name of Antichrist; were we have shewed that the Apostle doth not meane an heavenly God but an earthly one, that is, the civil Magistrates, who are worshipful, and to be out wardly adored, as also that place in Daniel is to be understood, & he will not make account of the God of his Fathers, neither will he care for any God; because he shall rise vp against all? Chap. 11. 37. Jerome interpreteth this sacrilegious pride to be a certaine immoderate power over the whole Religion; For so he faith, And Antichrist shall rise vp against the saints, and shall overcome them, and he shall be lift vp with great pride, that he shall endeavour to change the names of God, & the Ceremonies subiecting all Religion to his owne power; Comentar.

Angel of the bottomlesse Pit is an Idolater, &c is the same with this Beast; as it is Chapt. 11. 7. & 17. 8. But this appeareth most plainly, where it is said that Antichrist commandeth an Image to be made, and cometh all the inhabitants of the earth to adore him, Chapt. 13. 14. 15. Do you imagine that this fellowe is like to be one of that sect, who were called Image-breakers? You are so farre of them from being able to fence your Popes sconce with this argument, and to keep him from being Antichrist, that this is one of the principal signes in his ensigns. But do you dispute with all touching the Doctrine of Antichrist are mere toys and base Trumpery. If you desire to know more certainly what manner of doctrine it is that he broacheth, I will minde you of these things, which we have spoken of so often, taught out of this booke of Revelation, here you shall see first of all that Antichrist is Balaam, &c that his fates be is Zebabel, chapt. 1. 14. 20. But what a crafty companion, &c false knowes was he? And as for her, what an Idolatrous whore and prophete was she, not defacing all manner of religious worship, but promoting, and establisheth the false worship only? Then and in the next place consider howe the Gentiles take possession of the outmost court, and the holy City, while the fainthe and the Babylon, the mother of all fornication, and of all the abominations of the earth. What shall Idolatry ruffle it in Antonines Throne, & yet shall not he him selfe bee an Idolater, whose authority shall countenance the whore in the worship of Idols, but his on whose shoulderis he set, and through the Majesty of whose name the fire is vpheld? And shall not Ahab followe the Gods of his whorish & Idolatrons Izabel? The who are slaine by the foure Angels Euphrates that are set loose, & plagued with those euils because of their Idolatry, Chapt. 9. 20. 21. But the Angel of the bottomlesse Pit, the King Abaddon, with his vaunts the vessels of wrath & destruction, suffer all those calamities, at the hands of the Angels of Euphrates, who follow them at the heles, & layde vpon their backs, as it is Chapt. 9. 11. 12. &c. And therefore the Angel
Chapt. XV.

Of the Miracles of Antichrist.

Touching the miracles of Antichrist there are, as you say, three things sett Downe in Scriptures; First, that he should doe many miracles, secondly that they should be lying miracles; thirdly that there are three examples of miracles instanced in; in all which things I doe easily assent unto you, but why do you not shew us which all, that the Pope doth neither work many miracles, nor lying miracles, nor any of those three miracles that are by name mentioned, that so you might make it plaine, that the Pope is nothing a kin to antichrist? you seeme hereby to have bene afraid of a just trial, but fear not, nor let ye nil ye ou & your Pope must be brought to your great Inquest about this Point! Out of all doubt you neither can, deny neither have you any lust to deny it, that your Pope and antichrist resemble one another notably like two twinnes, in working multitude of miracles, seeing this is one of the principal Marckes by which your Church boastes that she is knowne to be the only true Catholike Church. Wherefore there is no controversie about the first point; But let us a little examine the next point, and let us see whether those miracles which have bene wrought by the Popes, & their yourny men since the time that Antichrist first began to shew his head, be lying wonders nor no, that so it may with all appeare whether our men doe flander you with a matter of truth or no. I will not vie that argument, which the Holy Ghost maketh to be a most certaine discovery of fally miracles, namely, that what seuerely applied to nourish & stablize Erreur & Superstition, is to be accounted for a fraudulently and fally signe. (For you will not acknowledge your errors, though yet this argument be enough to persaude those who are the truth,) but let vs bring such argumentes as euen you your selues can notstand against. Let vs ther examine a while those famous miracles that are fathered on Pope syluester which are made to bee three especially. One that he cured Constantine the Great of a leprosy by baptizing him. Another, that he raised up a Bull from death that was killed by a certain Juggler called Zambres. Thirdly that he bound a certaine Dragon after a merusious manner.

As touching the leprosy, it may thence appeare to be a most filthy forgery, because the ancien writers, who either flourished there after Constantine, or els liued together with him did not make mention of no ne not in one word. Eusebius who wrote his life so diligently & hath heaped vp What foreuer he could take together from any place to comend him with all, after the manner of those that make declamatory orations in the Praeife of great Princes and states; would never byrue have buried in silence this so singular a Blessing of God bestowed upon him; The latter writers therefore must needs, have dragged this out of some finkle hole at the third hand, namely out of the Romish Tale-books which were for this only purpose compiled, that they might amplify the Popes Authority among blinde people, that are to flawell such morells and that greedily. Besides, seeing the healing of this leprosy depend vpon his Baptisme, and seeing it is most certaine, that he was baptized at Nicomedia by Eusebius the Bishop of that place and not at Rome by syluester, and that not in the beginning of his raigne, but in the last act of his life, who feeth not that this healing of his leprosy is altogether fained and forg'd out of the Brines of Bramifske and lying Authors. Eusebius reporteth that he was baptized at Nicomedia alittle before he departed out of this life, on the Life of Constantine. Book. 4. And to him we may joine for witnesses, Sozom. Booke 1. Chap. 39. Theodoret. Book. 1. Chap. 32. Sosom. Booke 2. Chap. 34. Ambrose in the death of Theodotius, & Jerome in his Chronicles. But you Papists object against the se, I Sidore, Zonaras, & Nicephorus, who being but vsitart noicyes to those ancien writers, what credit can they derive in this matter? Is it likely that these after commers should knowe the truth more certainly, who were fadered off from all meanes of finding it out? But let vs see in a word, what groundes each of them doe Relie on.

Sidore, because he knewe perhaps, that the Romanes do, boaste of the
TOUCHING ANTI CHIST. chap. 15. 755

But Eusebius who is a witness that was then living, telleth vs, that he had taken with him the burden of that miraculous apparition in the heavens, on which he called the Christians unto him, and that he was taught the whole way of salvation by them; that he gave his mind to the reading of the holy Scriptures, that he did honour the Preists greatly, and did promise that he would worship no other God afterwards; Eusebius on the life of Constantine. Book 1. And he was as good as he promised to be, as it is evident out of those proclamations of his he made in favour of the Christians, which he caused to be promulgated, and he resided together with Licinius; Eusebius book 10. Chapt. 5. And was not he a Christian till he had initiated him, who waged war against Licinius, in this quarrel, because he handled the Christians so ill, and nothing so courteously as he ought; but whereas he reported, that Peter and Paul did appear unto him in a dream, and commanded him, that he should send for sylustier, and that he enquired of him, whether there were such Gods worshipped among the Christians as they called Peter and Paul. These things are exceeding ridiculous and incredible. What witnesses I pray you were there that could say that Peter and Paul appeared unto him by night? to whom did Constantine tell this? what did he tell it to Sylustier? or to Eusebius? or how could he be ignorant of the God of the Christians, who had been taught long before this and that so perfectly by the Christians, and who had read the Scriptures him self, who had also vowed, that he would have no other God but Christ, as we taught right nowe out of Eusebius? For it is mericle, that he did not send for Sylustier. But when he was bid to do so by a Vision, who was so familiarly acquainted with the holy ministers from the beginning of his conversion, that he made them his companions; for so Eusebius faith in the same place, that he made the God of the Preists to fit as it were Checke by bill with him selfe. Therefore Zonaras was rash in preferring the Romish rouing. Legends before the ancient History that did aime more faithfully at the right marke.

As for Necephorus he was mooned by the authority of the Romish Church & by the Font which is said to be set up at Rome by Constantine as also because the Emperor was admitted into the Nicene Council, which as he thinks the Nicene Fathers would not have done unless he had been baptised before. But as the authority of the Roman Church & the Font, they shall have their due moment and force with E e c c e.
756 chap. 15. AGAINST BELLARMINE

Al woman en when they of the Church of Rome shall proove them selves not to play legerdemaine in this and in most other matters, like a copping of cogging mates; but that third things about his place in the Synode is lighter, then that it can Diminuith the credit, of such and so sufficient witnesses. For why should they not admit them into their Synode, whom they ought to admit to publike prayers, & to the holy sermons? A synode is as it were an assembly of those that prophesy, from which erexithe the very Infidels ought not to be excluded, according to that of the Apostles, where he faith, but if all men shall prophesy, & some man shall come in that is an Idiot, be is reprooved of all men, he is judged of all men and so the secrets of his heart are made manifest, and so he being done on his face shall worship God, and shall say that verily the true God among you. 1. Cor. 14. 24. 25. But Constantine had obtained from God the like precious faith with the rest of the saints, and therefore he might be a better holder of the spirit, like as those men were on whom the spirit fell before Baptisme. Act. 10. 44. &c. Nowe as for that that he defied his Baptisme, the Fathers knewe that he did not suffer it through contempt but through a certain religious intent, that he had; (I will not nowe dispisse whether it were good or bad.) They might also thinke that Moses did not count his Children to be strangers from the covenant, but fowerer they were not circumcised at the day appointed and that the Israelites were not forbidden to offer sacrifices, neither were they kept from the rest of the worship of the Tabernacle, though they were not circumcised in the desert, wherefore there was no cause why they should deny him entrance into the Council seeing every deferring of the outward signe, taketh not away from the faithfull the priviledge of the Sonnes of God in the common duties of piety either with God or me, seeing therefore it is certain, that Constantine was not baptized but in the ende of his life, that report touching the cleansing of Constantines leprase by Stylus, through the force of Baptisme, that was administred twenty yeares at least before, is a lying fable. And this doth Iacobus de Voragine ingenuously acknowledge in his legend of the inventi of the holy Cross; speaking of the Baptisme of Constantine. It is doubted (faith he) whether he defied his Baptisme, whereupon there is doubt made like wise about that Legend of S. Sylweiter, in regard of many things therein; & a little beneath, it is certain that there are many things in the history, which

TOUCHING ANTI CHRIST. chap. 15. 757

which are rehearsed thorough the Churches which do not found as they were foundly true. He speaketh touching the finding out of the Crosse but there is the like respect to be had of all the Legends by his words. This is therefore a lying miracle, as which is underpruped with any credible witness, & it contradiceth the true history.

The second miracle is of a Bull raised from the dead by Sylweiter, who doth Zambres the last of those twelve teves that impugned & disputed against the Christian vertity, putt to death of a fulldaine by whispering certaine words into his ear. This fable is of the same stamp with the former. There are none of the Ancien writers, who either were living in those times, or succeeded next after them that doe speake one least word touching this matter; The cause was plaie, for he was as yet to be hatched who was the mouther of this dropley decease, out of the dissipation of Iulynne Martyr with Trypho the Iewe. To this we may add, that Zonaras recordeth the matter, as if Helena Constantines mother were conversant at Rome together with her Sonne. The legend will have her to be absent at Iudea, at the conversion of her Sonne & somackling the matter that she was come a Christian, wert in past from thence to Rome, with an 149. must learned teves, that so she what might make trial what was the truth by dissipation. Besides the Legend is not only repugnant to Zonaras, but even to itself also. For he faith thus in the life of Sylweiter, that Helena went to Iudea before her conversion, but the Golden Legend of the Inventing of the Crosse, faith that the event after her conversion, for the event as it faith to seeke the Cross of the Lord. And it is certain that he never tooke this tourne, but once, as also that she was an old woman before the event, and after that her grand children were made Cezars, as Eusebous reporteth in the life of Constantine, booke 3. This signe also relisheth upon no other grounds, but such vaine witnesses as thence and whether it be a lying one or no, I leave it now to the judgmeet of the Reader.

The third Miracle is about the Dragon that lay lurking in a certaine deep ditch, who concurring in indignation at the conversion of Constantine & of his people, killed more than three hundred men every day with biffing at them. Sylweiter entered the lights with this Bugge, taking unto himself two Priest by the commandement of Peter and Paul, who appeared unto them & when he had tied up his iapes with a thred, & he Ied them with a ring that had the signe of the Crosse stamped vpon it. It is enough to have re-cited Ecces 2
758 chap. 15. AGAINST BELARMIN.

recited this miracle: It were a foolish part to goe about to confute such
foolery. By these miracles therefore of Fyllyters, we may see our
judgement of the rest. But perhaps you wiil say, these things are re-
ported falsely of him. I answer that it is all one, whether the Pope
him selue doe worke false miracles, or whether false ones be fathered
and fastened on him by his followers and favourers. All his miracles tend
eto one ende, that the Beast may be adored, that is, that the Pope may
be honoured with the highest, honour that the world can give.

Secondly I say, that miracles were ceased in the times of Chrysopo-
me & Augustine: for so faith Chrysostome on Epist. 1. Cor. 2. Homil.
6. he giveth a reason, why miracles were wrought in the time of the
disciples, & yet there are none in his time: because how much more cer-
taine & necessary matters be, the less it is our faith in them a little & afterwards
by how much more certainly an argument is demonstrated, so much is de-
tracted from the reward of faith, and therefore that signes were not wrought
at that present time. So also faith S. Austin in his book of true Religion
Chapt. 25. For being the Catholike Church is scattered abroad into all
the world, & founded in it, neither were those miracles permitted to endure till
our times, least that our minds should alwaies seeke after visible things, and
man kind should waxe cold in Religion through easie looking of them done,
at the strangeth whereof it waxed not. Neither ought we now to doubt
but that we must believe those miracles, when as when they doe speake of such
things as fewe men attaine unto are able through to persuade the multitudes
of people, that they are to be followed.

But against they who are not the miracles done now which are said to
have bene done! I could say truly, that they were necessary before the world
beloved to the end that the world might beleue, who soever doth now enquir
after miracles to make him beleue, he maketh him self worthy to be vnderst
for his monstrous subdeife, who will not beleue, when all the world beleive:
Which Testimonies doe convince al Popishe miracles (which be infinite
almost) to be full of fraude & confusens, at least since that
time. And certainly God doeth to haue put an ende before that age to
that old miracles in his singular providence, that so Antichrist and his
Copemates might be the better dierished of the World, when as he
should be scene to come forth with this strange and pompous shewe
of strange Feates.

Thirdly there are not wanting some of your owne company, who have

TUY CHING ANTI-CHRIST. Chap. 15. 759

have acknowledged the vanity of your miracles; as Alexandre de Hales
par. 4. Guett. 53. member 4. Artic. 3. Solvit. 2. He appeareth nowe and
then in the Sacrament, some times by mens deuies and ingendrings, sometim-
esthe operation of the Devil. And Nic. Lyra en Dan. Sometimes there is
great decece of the people made into the Church through the miracles which
are forg'd by the Priests, or those that cleave unto them for their vantige.

Fourthly, examples also doe prove this, such as those were (to omit
others that be innumerable), that are said to be continued in the time of
that famous combate betweene the Franciscans & the Dominicans
among the people of Berne about the Conception of the Blessed virgin
Mary namely whether she were conceiued & borne in time or not: The-
there were Certaine of the Monks, as Pecor reporteth in the said book of
Chronicles who when they were not able to make them party good
with Testimonies of Scripture, ranne to their schuate anker of Jig-
gling feates; for hiding them selfes with in the Image of the blessed
virgin, which was made Cunningly for this purpose, made her to cou-
termall meruailous gesturys, so that they perfused that the wepte la-
menced, poured out teares, gauue anwers to them that asked question
of her, which fraud of theirs being found out and laid open, the Au-
thors of this Legendesmaine were burned according to their desert, the
day before the Callend of July, in the yeare (1509). Where we must
obfer that the fyll people were utterly ignorant of this couflage of
the Priests, before the time that this contention araw betweene irre-
gerous orders, that is, those Mint-masters of such crafty delusions as
these, who being well enough priue to the felues with what Cunning
fetches they were wont to gull the Blinde and wicked world, did easily
finde out and detect the contrivers of so notorious and detestable
speece of knauery as this was, but to come neere to your owne family
of Belarminia) wherfore you fetch your stately pedigree you knowe that one
Father Iustinia: a Jesuitt hath blazed his owne armes, & hath made
his professio famous for villany in Rome with acting such a Mounte-
banks part as this; who failed him selfe to be infected with the leprosy
at first, but he might deceafe me with counterfating a miracle in recou-
recing of himself fo so desperat a disease. And after that whole that fol
Tuae proued to his minde, & had catched many a simpel wood-
cocke: the feitt vpon another, and made men beleue that his Iesuicall
habits which he wore ordinarly, had bene shot thorough with a
Bullett
760 Chap. 15. AGAINST BELLARMINO.

Bullet that was shot out of a Gun but yet that soone as ever it came to his height it recoile backe again, thorough the admirable power of God, and did him not the least harme that could be: No doubt on it the Ishuities Bodies are as strong as brazen walls, as it appeareth by their brazen faces. This deuile of his went currantly at the first, and was taken for a currar miracle among the people, but afterwards the knowe of it was found out; and it grew so odious and infamous, that it came to a by word in Rome, and so it continueth till this day, that when any cheating and confusing villain is reproched commonly and openly for playing such shameles Trickeyes as this was, he is called another or a second Juttinian. But this is no strange matter with Ishuities, as who are openly reported (and that by the confession of many of the unclean Birds, of your owne Feather) to make no confidence at all to cogge & diisemble, to lie and to faine in every thing they take in hand to make for their owne and their Malters advantage.

For this purpose they offe and causare the Miracles of Ignatius, &c.

and that true darline of yours xaverius, whom you are so bragge of, as if he were the pricipall ornament and glory not one of your lufutical order. But euon of the whole Popish Religion, in your fourth booke of the Markes of the Church Chapt. 14. And it is no more indeed, that xaverius wrought all that rable of admirable exploit among the Indians which Mapheus Ribademerius and Turfellinos talke of so, seeing he was farre enough of from having his manner examined and defieried, when he was among them in such remote places. It is more to be meraulad at that he died an ordinary death, and that he was not taken vp & carried away with a fiery Charrnett, that he might be referred to come at last with henoch and Elias to destory Antichrist.

Doe you give any credit to those Indi writings, who may remem-ber if you will, that ye late deigne of the Ishuities: in setting out a booke to this effect, that it might rumour out among the people, and persudde them, that Theodore Beza (that Arch-enemy of the Pope and Popery) was dead and buried, and that before his last gaste, he was convered to your Romish Religion, by the means of one of his owne side, & that many other of the citizens of Geneua being moued with his example, did renounce their former errors, & did embraces Popish Doctrine with all their hearts? It can not flipp off your memory neither.

TOUCHING ANTI-CHRIST. Chap. 33. 761.

neither as I suppose (for such a matter could not but come to your knowledge, as was bruited abroad by commer report,) that Theodore Beza being as meraliously raised vp from the dead, wrote a booke in Latin and French, wherein he ingrau the incredible impudence of your Ishuities, as it were vp on a publike Pillar, in the viewe of all the Christion world. Therefore you maye nowe declare as loud and as long as you will vpon the Indian miracles of xaverius, seeing your notorious pranks & policies be nowe layd open to the viewe of all Europe. It would haue bene an endless labour for me to launch into the maine Sea of all your lying wonders & therefore I chose rather to intacie in one or two of them that were both Chronicled for the most famous Acts and monuments of your Ishuities, as alle that were more frethe in the minds and memories of men, then many other that were worse out of memory, as they be all most out of moth-eaten booke. Wherefore your Pope doth in fou liuely a manner refembe Antichrist both in the multitude and false harmony of miracles, that there is nameth that hath such Dragon Eayes as I suppose, as to sye out the least difference betwene them.

It remaieth that we should have about with those three special miracles of Antichrist, namely those whereby he makes fire to descend down from heaven, and the image of the Beast to speake and him fals to rise from dead. Of which we reade Reuel. 13. Where I haue shewed, that at these things doe agree most fitly to the Pope of Rome. For which we haue declared that these things are to be expounded figuratively, not properly, for these miracles are common not to any one singular man, but to a certaine Kingdom, such as we haue proued this great Antichrist to be: now such things as be common can not agree to many singular persons, but figuratively. Beside if these miracles should be personal, & proper to one, the howe could they come thus to the knowledge of the whole world, that it should followe the Beast with so great admiration as the Reuelation speakes of? Those things which are heard of doe not so moue & worke vpon mens minde as those doe which are scene with the eyes. Nowe Antichrist shoulbe such a craftsman in working miracles, that his delusions shoulbe effectuall to drawe away the very Elect also, if it were possible; therefore it is altogether repugnent to the truth to interpret these things properly. We haue shewed that fire descending from heaven, the feare & terror
762 Chap. 15. AGAINST BELLARMINE.

terror of God's judgments which Antichrist should strike into men's hearts, that would not obey his will; that his resurrection is the beginning of his broken peace, when the Papal dignity which seemed to have perished utterly with the invasion of the Barbarians, began to be repaired and to flourish again, that preacheth to the Bethesda Image, the authority commanding to which the renounced Pope did clime, pretending that all that eminency which he defied & called was no more, but that which the ancient Popes did of old obtain, so that his dignity was only an Image of that which they had of old. These are natural interpretations of these miracles, to which the confute of the whole Reformation leads us. And yet if you will retain the literal sense strictly, we have drawn you examples of fire descending from heaven at the will and pleasure of your Popes, Rev. 13. 13. Francis Xavier the Jesuit did raise vp the dead by heapes among the Indians, not many years since, & we have related out of Pusee that the Image that was at Berne, gave answers to them that demanded thereof; and that by the Cuning of your miracle-workes, neither have we need to search out others, till you shall demonstrate, that these things are not to be understood as the words found. Here we have nothing burs your bare affirmation. In the meantime we are not to doubt, but that these three things which are foretold in the Scriptures touching the miracles of Antichrist, are all of them seen to be fulfilled by your Pope, that is both the multitude, the fraud, and the speciall examples of miracles, and therefore that he is that man of sinne, whom the Reformation describeth, & Paul foretold to the Thessal. 2. But although you could bring nothing in the whole former part of this Chapter, Werewhich all to clear your Pope, from being guilty of this imply by the testimony of his miracles, yet that you might seeme to say something, you take upon you to anfwere our men, which let us see after what fashion you performe. The writers of Maydenborough (so you doe object) that many miracles have been wrought by the Popes, & these Pages, of which fore are the visions of soules that tell Tales of Purgatory and that require to have Moses sung and said for them, of this fore also attach Cures of diseases, which happened to those that worshipped the Image, or that were into Saints. Nowe you anfwere two things, fiirst, that these are not the Miracles which John writeth that Antichrist should work, but to die, & to rise again, to cast downe fire from heaven, to give power of speaking to

TOUCHING ANTICHRIST.chap.15. 763

an Image, and you drive vs to prove that these things have bene done by the Pope or any of the Popelings. To all this I saye that I have proveed that the Pope died when Rome was taken & pollifieed by the Barbarians, as also that when these were driven out, and the Pope was lift vp againe to his former and a greater dignity, he then rose againe. That Fire was thowne downe from heaven by him, after that he had perswaded the world, that it was of necessity to salvation to be subiect to the Pope of Rome, for then did his fire terrifie all men, as if it had bene a flath of enlightening sent from the mightie God, who is a consuming fire to all that disobeit him, then that he gave the Image power of speaking when he spake to that heigh of audaciousnes, so as he durst vaunt of him selfe both in word and deed without fear of controlment, and say as became him that had a mouth speaking blasphemies, Byme Kings rigle, all these miracles are wrought by the Popes factors also, that led the Pope their helping had, that they may delude the world the more easily by these persuations. And yet Images speake also properly among thee of suche as Xavierius raith vp the Image, and flames of fire have appeared from heaven to defend and to countenance your Popes withal. Secondly you anfwere, that those three kinds of miracles, namely, visions of soules, requiring Moses to be said for them, cues granted because of the worship that had bene given to Images, as also because of poore that were made to Saints, were in use in the Church before that time, wherein the Arabiers saye that Antichrist did appear. I anfwere that that which you affirm is partly false, partly of no moment, to prove that your miracles are not lying miracles. It is false that you say, that that vision of a foule appearing to st Germaine Bishop of Capua, about the yeare of our Lorde 500. was before the time of Antichrist. For the Revention to thee of the Vision by you, that Antichrist was born, when the Heathen Emperors were taken away, which happened about the yeare of our Lorde 306. It is altogether weaker and poore stuffe that you bring touching the like miracles to thee, which you saye were done before Antichrist, such as that in the report of the Book 7. Histor. Chapt. 14. touching the Image which the Roman that was healed of a bloody issue erected to our Saviour, which Theorang also reporteth of Book 8. to the Egyptians. For both before Antichrist and after his comming, wonders were to be wrought; For nobe (faith Paul) doth the mystery of iniquity workes, 1. Thea. 2. 7. Nowe the mystery of iniquity wrought as well by miracles,
Against Bellarmine

cles, as by superstitions, and false doctrine, as it is clear our
miracle which Marcus the Heretike wrouth, who made wine in the
To appear like blood, of which Ireneus speaks book I. Chap. 9. So,
Montanius also had their miracles, as Tertullian witnessed in his bo
of the Soul. Now the difference between the great Antichrist & the
petty damy ones, is onely according to more or less. For these fore
runners of this wrouth miracles with a more contracted, and limited
power, but the great Antichrist should come by the efficacy of Satan,
with all power, having larger bounds, and more room to doe his fa
ies in. So that he should exceed all others in the greatest, multitude &
impunity of his fleights, and in all kindes of milchife. Your defent
therefore of the Pope, which you fetch from miracles is very mifera
ble; as which if anything els doe plainly shewe him to be the great
Antichrist that the Scriptures speake of; & I think it was not without
the singular providence of God, that ye placing the cheife mark of
your Church in Miracles, should knowe at length by experience, the
ouerthrowe of your cause should come from thence, when you hoped to have the greatest releife and refuge for it.

Chapt. XVI.

Of the Kingdome and battells of Antichrist.

We haue taught certaine & undoubted points touching the
Kingdome, & battells of Antichrist out of Reuel. Chap. 11.7. and Chap. 13. through all, whence the
Reader may fetch those things that are to be held
touching both these, and not out of these mirye ditches of the Iesuits.
But you propound foure things about these very famous things, & these
out of the Scriptures as you faye; the first that Antichrist comming of a
most base pedigree, & out of a most base estate likewise, should achieve the
Kingdome of the Iews by fraud and deceit. The second that he should fight
with three Kings, namely of Egypt, Lydia, and Ethiopia and shou'd seize
uppon their Kingdomes, when they were overcome. The third, that he shou'd
subdue

Touching Antichrist.

Subduing seven other Kings unto him selfe, and should by that means get to be
the Monarch of the whole world. The fourth, that he should persecute the
Christians with an immoveable Hooft, through all the world, and that this is
the warre of God, and Magog. None of all which agreeing to your Pope of
Rome, it followeth manifestly, that he cannot be called Antichrist by any
means: I answere that none of all these things neither doe agree to
Antichrist that is so called properly, wherefore though the Pope of
Rome be free from all these facts and acts, yet neuer the leeffe he shalbe
Antichrist will he nill he.

As for the first, you touch in your proofes, the poore & meane ori
nal of Antichrist as for his purchasing the Kingdome of the
Iews, which you propounded, we heare of no word for the confir
ming of it, and it was not without cause that you let it go passe, feiting it
is a very ftreight tale of Robin hood, as we haue demonstrated all
ready. His meane parentage then is proved, Dan. 11.21. He shall stand
depised in his place, and regale honour shalbe gonne unto him, and he shall com
plicitly, and he shall get the kingdome by frauds. You confesse & that upon
Jerome's authority, that these things are to be understood after some sort of
Antiochus Epiphanes; which yet you say are to be fulfilled farre more perfectly
in Antichrist, as those things which are spoken of Solomon, Psal. 72. are
understood indeed of Solomon himselfe, but that they are performed more perfectly in Christ. I answere that this simile is altogether unlike, Salo
mon was appointed by God to be a type of Christ, but Antiochus was not appointed by God to figure out Antichrist, vntill you will prorogue
Antichrist's Kingdome, and will give him five yeares and an halfe for three yeares, and an halfe, for so many yeares did Antiochus exercise
Tyranny against the Saints. Besides, Antiochus was compelled to be quiet by the command of the Romane Embafladour. Shal Antichrist be at any mans command, who shalbe as you say, the soueraigne Mon
arch of the world? Moreover Antiochus was an heathen an alien &
stranger altogether from the Church. What! Shall Antichrist also be
such an one? Learn therefore at length not to gather every thing out
of any thing without making difference of matters, but take your
skales with you, and weigh what is said, if euuer you meane to come by
thetruth. Certainly if you would take your marks right and goe banfully to warke, you would acknowledge that the true Antichrists
beginning should be rather glorious then bafe. See you not howe he
weareth
Within the bounds of the fourth and fifth epochs, as we have already demonstrated in the previous chapter, the Antichristian Church was established in the Roman Empire. This epoch is characterized by the rise of the Antichristian Church, which is depicted as the third horn or power that is to arise, according to Daniel 7:24. The Antichristian Church is seen as a counterfeit of the true Church, and it seeks to undermine the authority of the true Church by appealing to the masses with its false teachings and practices. This epoch is also marked by the rise of the Roman Empire, which becomes the dominant power in the world, and by the emergence of the Antichrist, a powerful figure who seeks to control the world through his influence and power. Despite the challenges faced by the Church during this epoch, it continues to grow and spread its message, ultimately leading to the establishment of the Antichristian Church and the rise of the Antichrist.
world, you will not deny it I trowe, in that sense that these words are usually spoken in. Or if you have a little to be subtle, David teacheth that the fourth kingdom, namely the Roman, shall consume all the earth, that he shall tare it and grind it in peaces; Chap. 7. 23. Remember therefore that which you cited a little before Oysters, Rome is become more ample by the Prince hood of the Priesthood, then by the Throne of power; and what Leo faith: Serm. 1. Vpon the birthday of the Apostle, & Rome which are made the head of the world by the holy see of S. Peter, shoule rule larger & wider thorough divine Religion, through carefoly Domination. And what else meaneth his triple Crown, th3: his dominion & Sovereignty over all the three parts of the world. The Popes crowne hath more Top-gallants upon it, then the Eagle of the Emperor hath heads. It may be that he will get a fourtapped Crowne; ere long by conquering the East and west Indies, so that nothing shall escape from being under the omnipotency of the Pope (which his blasphemous Admiration dare not stick to geue him now & to maintaine it in their books;) yet something shall be vknowne to his omniscience for a time. Wherefore the traffs of Dominions doe neither ferue your Turre to acquire the Pope, from being this wicked Antichrist neither yet doth your harping on this string or rather rubbing on this fore greatly pleasse his Pope holines. Who delighteth so in trampling vpon al honourable superiorty & divine ordinances of government and Empire in a despightfull fashion, that he had rather be counted Antichrist so he might have a large circuite to ruffle it in, then to be proved not to be Antichrist with an argument drawne from the loose or diminishing of his kynedome.

The fourth member is the battell of Gas and Magog; Rev. 20. after which the Consummation shall be. In this Battell say you, Antichrist shall persecute the Christians through the whole with an imnumerable army. I answere, that we have offenred before out of these words, howe wonderfully swift Antichrist shoulde be that could in so short a time secure it over all the world properly so called Chap. 7. of the Perfection of Antichrist. But there you gave him three yeares and an halfe, to make this great voyage of his in, here it feemeth, that he must not spend all this space wholly in iourning, but that he shall then sett vpon his voyage, after the subduing of the three, and of the seven kings. Besides we wondered there, to see him dispatch so long a iourny and ridde so much waye by him selve alone, especially when as he was not hindered with any troups of followers, but nowe we may wonder at this farre more when as he shall haue the L json of an armaye, and that vnuerfl Perfection which he should raise every where, to hinder him in his iourny. Surely what you have saied before against Hypolit., you feeme to thinke flatly, that Antichrist shall not be a man, but even the Devil himself; But to leaue and to lett goe these monfrous conceits of yours, let us come to the battel you speake of, which I wonder that you see not that it is the Battell of the Dragon, & not of the Beast. Betweene both which there is indeed great fellowship and likenes in regard of their wicked and detestable enterprises, but there is no lesse disagreeing betweene the persons & things as there is between an open and an hidden enemy. To which we may add, that the Beast and the false Prophet were destroyed before this Battell hereupon, was undertaken, or at least was wipned. If so be that be too enouegh to moue you to thinke in, that both of them are fitt to be staine in the ende of the former Chapter, yet consider that the Diuell, that is, the Dragon was cast into the lake of fire, where the Beast and the false Prophet but taken vp their standing formerly, before that the Diuell came thereto, Rev. 20. Therefore though Antichrist be a Martyr fellowe & an great nayour, who can better weeld Peters Sword then his Keys, yet shall he not fallon if this sufficient after that he shall be once dead and damned in Hell. If (perhapes you will faye) this is one of his miracles to rife againe. It may be (I grant) when he shall play mooke holliday with the world and counterracte him selfe to be dead, as your fiction of him telleth vs he shall, but when once he shall staine by the hand of God, and thrown downe into the bottomes of the lake of fire, he shall finde it will not be so easie a matter to play this tricke of Rising vp againe, as if he lay under a Carpet or an hänging. Yet aside therefore such things as do not at all concern Antichrist, and do not play such a frdl Sophisters part, as to goe about to prove that one is not a man, either because he hath not fourr feere, or else because he wretche wings to fly with all, and then you shall see that the other things doe so hang together and agree in all points betweene them felices and with Antichrist, that nothing can agree more.

Certainly all this dispute of yours touching the Kindgome and Battells of Antichrist is farre enough of frome touching any part of his Kindgome or battell, but such riffs raffe gare be at the arguments, which either you or any of your associates are prone, or are able to bring for the defence of the Pope, and
OF THE APOCALYPSE. Chap. 18. 771

The 18. Chapter of the Revelation.

The Logickall Resolving.

Ethereto we have heard with and of what fashion the Throne of the Beast is; the describing whereof hath bene the first and a lighter sprinkling of the fifth Viall; now followeth a more plentiful pouring of it out, which is joined with the ruine of this Throne. Which we distinguishe into those things which goe before the ruine thereof, and those things which followe after. Those things are accomplished by the ministry of three Angels, one of which declareth this destruction in more words. The first is a glorious Angel, verses 1. Who doth declare it more concisely, verses 2-3. The second minister, who hath no name, doth declare it more fully, first by exhorting the Godly both to flee out of Babylon, verses 4-5. As also by insisting those that Were to be the instruments of this destruction, that they would use due and deserved severity, verses 6-7. And then by describing, partly the bitter lamentation of the Wicked Kings, verses 9-10. Of the Wicked Merchants, verses 11-12. 13-14-15-16. Of the Wicked seamen, and Mariners, verses 17-18. 19. Partly the joye of the Godly, verse 20. So much for the ministry of the two Angels. The third with a signe also besides his words, which is both proponnd, verse 21, and explained, summarily in the same verse, particularly, verses 22, 23, 24. Thus farre goe those things which goe before the ruine. That which followeth, is a thanksgiving, which the Saints render unto God for it, Chap. 19. 1-2-3-4.