

A  
DISTINCT DISCOURSE  
AND  
DISCOVERY  
OF  
The *PERSON* and *PERIOD*  
OF  
ANTICHRIST,

WHEREIN

A Diligent Enquiry is made concerning the  
time of his *Rise, Reign, and Ruine*, The  
Answer whereunto is not peremptorily  
*Imposed*, but modestly *Proposed*.

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*In magnis, Voluisse sat est.  
Difficilium, facilis est Venia.*

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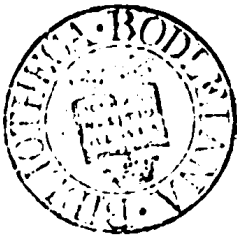
Published for publick good by *Christopher  
Nesbitt*, Minister of the Gospel in *Fleet-  
street*.

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L O N D O N,

Printed for the Author, and to be sold by him. 1679.

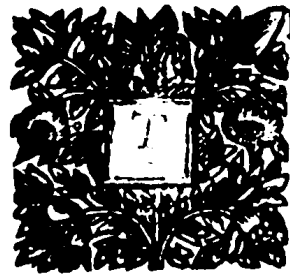
101. g. 184.



TO THE  
Right Honourable  
**ANTHONY**

Earl of Shaftsbury, Lord Pre-  
sident of his Majesties most Ho-  
nourable Privy-Council.

Right Honourable,



The Etymologist, Defines  
*nobilis, quasi præ Aliis*  
*Virtute notabilis*, and  
the Heathen Sage  
saith, *Nobilitas sola*  
*est, atque Unica Vir-*  
*tus* ; The Antiquity of a Noble Race,  
is but the *matter* of true Nobility, 'tis  
*Vertue* that is the *Form* which quickens  
it, and gives life to it : If Nobility  
(which is but the Moss of time) do not  
grow upon the back of *Vertue*, it wants  
its true Supporter, and soon dwindles  
into nothing : *Quæ nos non fecimus ipsi,*  
*Vix ea nostra Voco.* 'Twas once a  
tart Sarcasm, *Meum Genus a me Inci-*

*pit, tuum Verò in te Desinit* : Antiquity of Pedegree, is only a Nobility by *Parchment*. That Nobility is most truly *Divine*, where *God* is the top of the Kindred, and *Religion* the Root of it : *Tantus quisque est, Quantus est apud Deum*. My Lord, this happy Conjunction of Honour and Vertue in your Lordship, (I speak without Vanity) doth plainly declare you an Honourable Patriot, yea, and in this sad conjuncture of Affairs, you have shone forth (through the good hand of God upon you) as a Star of the first Magnitude in our *British* Horizon, now when Hell and Rome have been *Clubbing* their most sublimated Wits to destroy King and Kingdom, Employing their deceitfull Dalilah's to cut off the *Locks* of our Land, and their crafty *Ulysses's* to steal away our *Palladium*, to wit, our Religion (which is both our *Ornament* and our *Muniment*) from us. Then did the Lord raise up your Lordship as the Atlas of *England*, to support a sinking Nation : it would be prodigious ingratitude not

to

to acknowledge it : Undoubtedly, my Lord, God hath given you (I speak it not with the stinking breath of a sordid Sycophant) a great *Soul* in a little Body for some eminent Generation-Work, and all your former Sufferings and present Diseases, serve but (as a dark Soil in a well drawn Picture) to set off your splendour and excellency : God hath given you a profound Judgment, and a most charming (not an effeminate) Eloquence, which is hitherto an effectual Instrument (in the Lords hand) to conjure down those Incarnate Devils that *Beelzebub* and his Eldest Son (the Pope) have raised up amongst us. Your Lordship hath not been like the *Nobles* of the *Tekaites*, that would not put their neck to the Lords work, as if it had been below their Greatness, *Neb. 3. 5.* but rather like the Nobles of *Israel*, who digged Wells with their Staves of Honour for the common good, *Numb. 21. 18.* You have done Worthily in *Epphrata*, and is famous in *Bethlehem*, God hath wip'd off the

Scan-

*Scandalum Magnatum, Psal. 37. 6. Go  
 on ( noble Sir ) as another Joseph, Da-  
 niel, or Nehemiah, to save much Peo-  
 ple alive from the hands of Popish  
 Cut-Throats, Nulla infœlicitas frangit  
 quem nulla Fœlicitas Corrumpt: let  
 your Goodness so Sanctifie your Great-  
 ness, that you may improve this upper-  
 Ground whereon you stand, and hold  
 not your Peace for our enlargement in  
 this day, Esth. 4. 14. The work of  
 your day is to pull down this cursed  
 Antichrist, ( here treated on ) and to  
 set up our blessed Christ in his Throne,  
 wherein that you may be daily more  
 signally and more singularly usefull, is  
 the Cordial Prayer of*

*Your Honours much*

*Devoted Servant*

*Christopher Ness.*

*Candid*

*Candid and Christian*

# READER.

*The whole sum of our  
 Blessed Bible is, that  
 God made the World,  
 and in it, Men, that of  
 them he might Consti-  
 tute a Church, wherein  
 he might be purely Worship'd according  
 to the Doctrine of the Law and of the  
 Gospel, to the end of the World. This  
 Church of God is always under some spe-  
 cial Promise and Prophecy: The Com-  
 ming of Christ in the Flesh, was the  
 grand Promise and Prophecy to the Old  
 Test. Church; and the Comming of  
 Christ in the Spirit ( in sending the  
 Comforter in extraordinary Gifts ) was  
 the grand Promise and Prophecy to the  
 New. Those were Promises and Pro-  
 phecies of the former days, all which*



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have had their full Accomplishment: There be also Promises and Prophecies of the latter days, to wit, of Christs Comming in Glory to confound Antichrist and all his proud helpers: Those are yet to be accomplished, as the Church of God was ever very inquisitive after the time of the 1st. and 2d. Comming of Christ, Matth. 2. 4, 7. Luk. 2. 25, 26. and Act. 1. 4. always waiting for the Consolation of Israel. Even so should we do now for Christs 3d. Comming, that he may not come like a Thief in the Night upon us, Revel. 16. 15. and 1 Thess. 5. 2. The Promises are the Magna Charta, or Grand Charter of the Church, purchased by Christ, Propounded, Ratified, and Accomplished in him, 2 Cor. 1. 20. The Promises are [μεγαλα] exceeding great and precious, 2 Pet. 1. 4. They are first exceeding Great, as they are above our Fears, Wants, Prayers, Hopes, Tasts, and Imaginations; 2ly. Exceeding pretious, as proceeding from a pretious God, purchased by a pretious Christ, and both applied to and sealed on our hearts by his

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his pretious Spirit, they are more pretious than the most pretious Stones in the World, though some Pearl be [μεγαλα] of an infinite price and value; all the comforts in Heaven and on Earth are wrapp'd up in the Swathing bands of the Promises: all our present comfort, and future hope, are hid in them, they are as good Money, as any in our Purse, as good bonds, as any in our Desk, and as good Jewels, as any in our Cabinet, more especially, the Promises of the latter day, which are called better Promises, Hebr. 8. 6. yea the best Promises, both in the Word and in the World: our Lord (like the Bridegroom of the Feast) Joh. 2. 10.) keeps his best Wine till the last: Now tis a thousand pitties we should be so ignorant of them, or unacquainted with them, knowing so little what they are, and where they lay: we are not such Strangers to our Money, Bonds, Jewels, &c. If an Herod diligently enquire, Matth. 2. 7. how much more ought every true lover of Christ; As an help in this Enquiry, God gave the Spirit of Prophecy, a Daniel

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niel to the Old Test. Church, and a John  
to the New, Divine Prophecies are blest  
sed Comments upon Divine Promises, that  
the Promises are all sealed, breeds Com  
fort; but that none of them are Date  
as well as Sealed; this breeds uncertain  
ty, especially considering how apt we ar  
to Antedate Promises, and to Post Date  
Threatnings; but that Prophecies are  
Sealed, breeds sorrow, this made John  
weep, Revel. 5. 4. whereas the opening  
of the Sealed Book, was matter of great  
joy, for then the Elders took their  
Harps and blessed God, ver. 5. 6, 8, 9.  
to find out the due Date of the Promises  
and Prophecies of the latter day, is the  
design of this Manual; wherein you have  
a brief Landskip representing the very  
Quintessence of the most Illuminated Au  
thors upon this Subject, and which gives  
you a prospect of such Varieties in a few  
hours, as cost its Author many Days,  
Weeks, Months, and Years hard Stu  
dy: Thus a little Map represents a large  
Countrey, at one view, which will  
take up much time to travel over, Oh  
Search the Scriptures, Job. 5. 39. as  
Trades

**Candid and Christian Reader.**

Tradesmen do their Shop-Books, and let  
not the Bible lie moulding beside you :  
If the rustiness of Gold witness against  
men at the last day, Jam. 5. 3. why not  
the mustiness of Books, especially of the  
Bible: Oh consider what is said here,  
and the Lord give you Understanding  
in all, so prayeth

Aug. 25.  
79.

Tours in the best bonds,

Christopher Nefs.

A

*Books published by the Author.*

1. **T**HE Crown and Glory of a Christian.
2. A Christians Walk and Work on Earth, till he come to Heaven.
3. A Protestant Antedote against the Poison of Popery.
4. A Chrystal Mirrour, or Christian Looking-Glass, Discovering the Treason and Treachery of the Heart.

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A  
DISTINCT DISCOVERY  
OF  
The Person and Period  
OF  
ANTICHRIST.

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CHAP. I.

1. **S**uch is the tender love of our blessed Redeemer, to his dear Spouse (the Church) that he hath foretold her of all future Calamities (that should befall her in succeeding Generations) in the *Revelation*; wherein not onely the *fata imperij* [the destinies of the Empire] are revealed, but also the *fata ecclesiæ* [the concernments of the Church] and the former are discovered for the sake of the latter: many great persons and affairs of the world are indeed Recorded in Scripture, which had been (as many others are) passed over in silence, save only that they

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are [ *in ordine ad Ecclesiam* ] relating to his Church: but especially Christ hath forewarn'd his Church of that great Calamity by *Antichristianism* that she might be forearmed against it.

2. The Church of God is always under some divine prophecy, under some part of those unalterable decrees of Heaven, that were unseal'd and reveal'd by Christ to *John*, and which have their orderly execution in a continued Series of Providence in the world: thus Christ told his servant, that the Churches first Calamity (after his white horse, his Riding forth conquering and to Conquer in the Gospel) should be those 10 persecutions under Rome Heathen. Revel. 6 3. to the end. her Second (after the dethroning of the Dragon in those Heathenish Emperors by *Constantine* the Great) should be that flood of *Arrianism* that came out of the Dragons mouth, when Rome was Christian. Revel. 12. 9 13. 15. This Heresie was so pestilential to the Church, that it compelled even Christian Emperors to rage against Christian Congregations; as if they had been tearing out their own bowels: then the Churches third Calamity should be the double beast, Political and Ecclesiastical, which like *Samsons* Foxes are tied together by the Tales, and exercise the Cruelty of the Dragon under the 7th head against the Church making up the great *Antichrist*; then became Rome *Antichristian*. Revel. 13. 1. & 11.

3. There

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3. There be sundry Enigmatical Intimations of this *Antichrist* in the Old Testament both in Persons, Names and Titles, all which bear at least a Resemblance of him as, 1st. in person. Thus *Daniel's Antiochus* is made a Type of *John's Antichrist* by the most judicious Interpreters. This *Antiochus* doth not only praefigure his Antitype in name (whose name signifies an Adversary or Opposer) but also in disposition and all manner of practice. 1st. in disposition, *Antiochus* was crafty, of an impudent face, and ( [ *ad omne malum inverecundus* ] ) notoriously shameless: so *Antichrist* hath a whores forehead, out facing the day-light of the Gospel, yea and the Sun of Righteousness himself, daring him to the face.

4. As *Antiochus* resembles this *Antichrist* in disposition, so 2dly. in practice; as, he war'd against *Judas Macabeus* the Captain general of the people of God, to wit, the Jews; so this *Antichrist* wages war against Christ the Captain General of the Church: as *Antiochus* exalted and magnified himself above every God, and spoke morvellous things against the God of gods. Dan. 11. 36. So doth *Antichrist*. 2 Thess. 2. 4. As, he took away the dayly sacrifice, polluted the Sanctuary, and set up the Abomination of Desolation, so doth *Antichrist*; as he bewitched many with fair Speeches, so *Antichrist* deceives the world with his Intoxicating Cup of fornication. 2 Thess. 2. 9. Lastly as

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he prosper'd till the Indignation was past. Dan. 11. 36. Even so must *Antichrist* do.

5. Thus have we a representation of *Antichrist* in Daniel's proper name and person of *Antiochus*; so secondly in Zacharie's appellative name or Periphrasis [of a foolish Shepherd] by way of eminency, whom he foretells should arise in the Church, as a punishment for rejecting Christ, who should eat the flesh of the fat, and become as ravenous as a cruel beast, tearing their limbs asunder. Zach. 11. 13. 15. 16. This Hieroglyphick doth not only signify those Thieves and Robbers which were Shepherds over the Christ-killing Jews. Job. 10. 10. but also that Grand-idol-shepherd Ka' *עֵזְרָא* over the outward Court-Christians or Papagan Gentiles, against whom God denounces this wo, that his arm shall be dried up, and his right eye shall be utterly darkened. v. 17. Cyprian makes the King of Babylon. Esa. 14. and Gregory makes Leviathan. Job. 41. to be the types of *Antichrist*.

6. The 3d intimation out of the old Testament concerning the *Antichrist*, is in the title prefixed to the 9th Psalm. [עַל-מוֹת לְבָן] *Gnal-Muth labben*. upon the death of the Son. now who this Son should be, is controverted. Some makes it *Abfalon* [David's own son] this is improbable; others understand it of *Goliath* more probably, who was the son of perdition; whom David calls [O thou enemy.] v. 6. not

only

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only a son of perdition [actively] as he was a destroying son, having destroyed Cities: but likewise [passively.] made to be taken and destroyed, his destruction of others should end in his own destruction, he should sink down into the Pit, v. 15. Thus *Antichrist* is call'd a Son of perdition, 2 Thes. 2. 3. a Destroyer, Rev. 11. and one that shall sink into the lake of Fire and Brimstone, Rev. 17. 8. and 19. 20. when Christ shall overcome him, as David did Goliath.

7. To omit Daniels 4th. Empire, (which was to be such a destroying beast, as no name could sufficiently express it; for the 1st. he calls a *Lion*, the 2d. a *Bear*, the 3d. a *Leopard* but the 4th. he names a *Beast in General* as if exceeding, as well as including the Savage nature of all the three former) Dan. 7. 4, 5, 6, 7, 23. and other places of the Old-Test. that hold forth (at least) obscure Representations of *Antichrist*: let us now come to the New-Test. where the Vail is done away, and where he is without a parable, and plainly characteriz'd, he is by a Prophetick spirit so punctually, and with so many circumstances described, as if pointed at by the finger, and as if that description were an History of things past, and not a Prophecy of things to come.

8. The New-Test. indeed tells us, there be many *Antichrists*; as 1 John 2. 18. (that were as petty-enemies to Christ, in comparison to

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the grand Impostor) such as *Theudas*, *Act. 5. 36.* who under pretence of a Prophetick spirit, misled many Jews; and *Judas the Galilean*, *v. 37.* who seduc'd the People into a Sedition, in which they perished: and *Simon-Magus*, *Act. 8. 9.* who was so great a deceiver, that he was attended on as an Oracle, *v. 10.* and accounted of as a God: after those, *Barchozba* or *Benchochebab*, (so famous in Jewish Stories) the Son of a Star, though but a blazing one, that soon consumed it self into ashes.

9. All those grand Hereticks that liv'd in the times of the Evangelist *John*, (such as *Ebion*, *Nicolaus*, and *Cerintus*,) and that black-Roll mention'd by *Eusebius*, and other Church-History-writers, (such as *Cerdo*, *Marcion*, *Novatus*, *Arrius*, and many others, *Ejusdem farinae*) were all particular and inferior Antichrists, who plaid at small games against the Church, in respect of this great one, who was to tread down the outward Court of the Temple for so many Centuries of years.

10. All those false or pretended Christs, (that are spoken of in Scripture, as *Matth. 24. 11. 24. Act. 20. 29. 30. 1 Tim. 4. 1.*) were but harbingers to him that is call'd (the Antichrist) by way of Emphasis, to Usher him into the World. Thus as if Christs Ape, he hath his *πρεδρομοί* or forerunners to attend

## Chap. 1. and Period of Antichrist. 7

tend him, as *John-Bapt.* was precursor to our Lord: briefly, all such as deny Christs coming in the flesh, are Antichrists, *1 Joh. 4. 3.* such as are for *Judaisme* and Jewish Ceremonies, following *Moses*, as if there were no *Messiah* for the Churches Lawgiver; such as set up a covenant of works, who in denying the Testament, deny also the death of the Testator; yea, all such as oppose either the natures or offices of Christ, are (*quodammodo*) Antichrists.

11. But as there be many Devils, yet but one *Beelzebub*, one prince of Devils; so though there be many Antichrists, yet but one grand-prince-Antichrist, that bears Gods brand upon him in Scripture-Record: The Holy-Ghost hath stigmatized him, (as *Ahaz* was, *this is that King Ahaz*, *2 Chron. 28. 22.*) so this is the *Scarlet-Whore*, *Rev. 17. 3.* this is the *Terræfilius*, the base-born-Beast that springs out of the Earth, *Rev. 13. 11.* This is he (the man of Sin) which is an *Hebreaisme*, for one notoriously sinful, the first-born amongst the Sons of *Belial*: This is (that Son of perdition, *2 Thes. 2. 3.*) brother to *Judas*, who betray'd his Lord, whom Christ calls by the same name, (the Son of perdition) *Joh. 17. 12.* Those are all *ἐποχλησῶς διττα*, pointing at *Ἀντίχριστον* that (like *Saul*) overtops all the other Antichrists by the head and shoulders.

12. The name [Antichrist] properly imports one having contrariety and opposition to

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*Christ*: Thus is he contrary to *Christ* in that Apostolical description of him to the Church at *Thessalonica*, as 1. in his pride, he is contrary to *Christ* in his Humility, who was lowly in heart, and came not to be Ministered unto, but to Minister, *Matth.* 20. 28. but *Antichrist* exalts himself above all that is called God, 2 *Thes.* 2. 4. This incarnate Devil (as the Fathers call him) like his elder Brother *Lucifer*, *Esa.* 14. 12. 13. would advance his Throne above the Stars of God, whereas *Christ* is call'd *ἀγίος*, he will be called *ἀγιοφάτος*, as if he were not only above the Stars of God, but also above the Sun of Righteousness himself, His Title is Holiness it self: he is contrary to *Christ*, 2ly. in His Holiness, (as well as in his Humility) for he is called the wicked one, 2 *Thes.* 2. 8. [ὁ ἀνομος] a Lawless one, who makes not the Laws of God his Rule, as the Holy Child *Jesus* did; but can abrogate, or at least dispence with such Divine commands, as holds not consistent with his mystery of iniquity: 3. He is contrary to *Christ* in his Truth, for *Christ* is Truth it self, *Joh.* 14. 6. but *Antichrists* coming is after the working of Satan with lying wonders, and all deceivableness, 2 *Thes.* 2. 9. 10. the Father of lies; as he was the first raiser, so he is the chief supporter of *Antichrist* in the World: Thus in those and other respects, *Antichrist* is a contradiction to *Christ*.

CHAP.

## Chap. 2. and Period of Antichrist. 9

### C H A P. II.

14. **N**OW come we to enquire who this *Antichrist* is, about which there hath been much controversy, since the smog of the bottomless-Pit hath darkened the truth of God in the World: If there were such doubtful Questions in the days of the Gospel, about the Person of *Christ*; yea, even among the Disciples of *John-Baptist*? saying, Art thou He that should come? or must we look for another? *Matth.* 11. 3. no wonder then if there be so in our days, about the Person of *Antichrist*, [who he should be] whom the word of God so fully describes, yea, and that among our own Divines also, see *Baxters Association.* Pag. 69.

15. In my inquisition after him, I shall follow this Method; 1. *Negatively*, showing [who he is not,] and 2. *Positively*, [who he is,] of the 1st. *Negatively*, some would have *Theudas* to be him, because he was a great Impostor, *Act.* 5. 36 others *Simon-Magus*, who was a greater Deceiver, and to find *Grotius* (a man of great learning) of this Judgment, I much wonder at, which makes some fear he plaid the *Cassandrian*, in gratifying the *Romanists* herein, who would gladly enough receive any Interpretation, to wipe their mouths from the *Beast*: I have shewed above how both

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both those indeed were inferior *Antichrists*; but neither of those could be the great *Antichrist*, for they wanted both *Time, Place, People, Kingdom, and Succession*.

16. As *Grotius* mistakes in this of *Antichrist*, so in that of the Witnesses, whom he makes Two Bishops in *Jerusalem*, witnessing against that Sorcerer: Thus, *Dato Vno absurdo, mille sequuntur*, This Interpretation is full of Absurdity; for the *Revelation* about the Beast and the Witnesses, was a Prophecy of things to come, Revel. 1. 1, 3. and 4. 1. but the Story of *Simon-Magus* was past and of no such consequence, though many in *Samaria* and at *Rome*, wondred at this Magician, yet this was nothing to the whole Worlds wondring after the Beast that slew the Witnesses; and if *Simon* were [the] *Antichrist*, then *Peter*, and *Paul*, must be the Witnesses against him, (rather than the Two foresaid Bishops) because they lived in his time, and encountred with him; and *Peters* Ministry (if *Eccles.* Story be true) destroy'd him.

17. *Bellarmin* affirms that *Antichrist* must be a Jew, of the Tribe of *Dan*, whom the Jews must receive for their Messiah, *Bell de sum pont. lib. 3.* and *Remandus de Antichristo*, says further of him, that he must Reign in *Jerusalem* three years and half, and at length attempting to mount up to Heaven, shall be slain by Christ on the Mount of *Olives*: and

*Pererius*

Chap. 2. and Period of *Antichrist*. 11

*Pererius* in *Dan. lib. 15.* adds still more of this trash, that he must not only be Circumcised and observe the Sabbath, but also must be born in *Babylon*: Thus those *Romanists* labours in the very fire with the figments of their own brains, to put *Antichrist* far of from *Rome*, not any of those notions seem so much as probable, unless the last of being born in *Babylon*, mystically taken.

18. The Absurdity of this opinion is easily detected, for *Antichrist* was to succeed the Apostle *Paul's* time and *John's*; but the 10 Tribes were cast off long before, and much more the Tribe of *Dan*, which was the first Tribe that forsook the worship of God, and fell off to the Gentiles, (which *Jacob* foresaw, and look'd up to God for Salvation by Christ for them, Gen. 49. 18.) their Idolatry being Recorded, *Judg. 18. 30.* and 1 *Kin. 12. 28.* 29. therefore is there no mention of this Tribe in the First Book of the *Chronicles*, wherein all the other Tribes are mentioned, because they were of a long time Revolted from the true Religion.

19. Besides, if this pretended *Antichrist* were to be of the Tribe of *Dan*, how should he be received of the Jews for their Messiah, (as those *Romanists* dream) seeing the Jews expect their Messiah out of the Tribe of *Judah*, from the Posterity of *David*, and not out of this Tribe; neither doth that other notion

of



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of his Reigning Three years and a half, hold any better consonancy, either with Scripture or Reason, that so many Nations should so suddenly subject themselves to the Government of a *Jew*, (as is clear must do to *Antichrist*) after such inveterate hatred of all Nations against the *Jews* for so many years, which all Histories do testify.

20. Indeed several of the Fathers were of this opinion, that this Tribe of *Dan* was left out in that 7th. of *Revel.* (where all the Tribes were sealed) because *Antichrist* was to spring of that Tribe; Yet *Austin* gives another defendant, (in his 11th. Homily on the Apocalypse) expounding the two horns of the Beast, to be the two Testaments; [whereas if the Beast (*Antichrist*) be a Jew, he is only for the Old Testament, for the New-Testament is not for restoring *Judaism*, and for rebuilding the Temple at *Jerusalem*] and whereas he resembles a *Lamb*, yet speaks as a *Dragon*; that is to say, he presents himself under the name of Christianity, to spread abroad secretly the venom of the Devil: Thus he thought him a Christian rather than a *Jew*, and *Tostatus*, *Oleaster*, &c. calls this about omitting *Dan*. in *Revel.* 7.] a fabulous Interpretation.

21. That which occasion'd the mistake of the Antients is, that this Tribe was likened to a *Serpent* and to an *Adder*, Gen. 49. 17. (as well as the omission of the Tribe of *Dan* in the

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the sealing work, *Revel.* 7. as before) but the clearest Interpreters do understand *Jacobs* Prophecy, to have relation to *Sampson*: and the Fathers (living so long before *Antichrist* came to his full growth) may well have their grain of Allowance given them (as all holy men) in those mistakes, especially in their Allusions and Allegories, concerning this Serpent, which they lay down as *Conjectures* only, not as *Positive* and *Divine Truths*.

22. It may (with as much probability) be said, that *Antichrist* shall arise out of the Tribe of *Simeon*; because *Moses* makes no mention of that Tribe in his Benediction of the Tribes, *Deut.* 33. as that he shall come of *Dan*, because *John* makes no mention of him in the Signation of the Tribes, *Revel.* 7. But they render better Reasons for both those Omissions, that say, *Simeon* was omitted by *Moses*, for his bloody treachery against the *Shechemites*, and *Dan* by *John*, for his notorious Idolatry, and Revolting from God, he saw deep adversity on them, *Judg.* 1. 24. as well as gross Apostacy in them that prayed so abruptly, *I have waited for thy Salvation*, Gen. 49. 18. ut *Supra*, *Tremel* saith, *Simeon* was omitted, because included in the Benediction of *Judab*.

23. Our own Country-man Dr. *Donne*, hath a better gloss about *Antichrist* arising out of the Tribe of *Dan*, than this of the *Romanists*

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or Antients; for he wittily observes that the word [ *Dan* ] in the Hebrew language signifies judgment, and *Antichrist* taking upon him the power of judgment over all Faith and all Actions, as if he were the Judge paramount of Controversies, setting himself in Christs stead, who is Judge of the world. Thus *Antichrist* in a way of allusion to its signification may be said to come of *Dan*.

24. But to omit the refutation of all other opinions about their fictitious Antichrists, let us now come to this that hath the fairest pretences of all other, that they may wipe the mouth of the great man of Rome from the beast, they have strenuously asserted, that the great Turk is Antichrist, and Mahomet is the false prophet, for (say they) the Turk is a profess'd enemy to Christ, warring against Christendom, (*quà talis*) and that his seat is Jerusalem, in the temple of Solomon, and this agrees (say they) with the character of *Antichrist* exactly, who is said to be in the Temple of God, and to sit in that City, where our Lord was Crucified, to wit, Jerusalem.

25. Here is a clear story, yet if seriously weighed in the balance of the Sanctuary, it will be found light and misapplied: for, *Antichrist*s Seat cannot be Jerusalem according to *John*s description, who calls that City, the City of the beast, which in his time was the great City, that Ruled over the Kings of the Earth, but so did

not

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not Jerusalem when he wrote the Revelation. *John* wrote that Book about 94 years after Christ; but it rather was then a ruinous heap onely, it was burnt down to the ground in *Titus Vespasians* time: and the Revelation was not writ till *Domitian* ( who succeeded *Titus* ) banished *John* into the Isle Pathmos. Revel. 1. 9. So must be after its destruction.

26. As Jerusalem cannot be the great City in *John*s time, neither stands it upon 7 Hills as Rome doth, which all Roman Histories take special notice of; hence is she called by the Antients *ἑπτάλοφος*, *Septi-collis urbs*, and that Verse of *Propertius*.

*Septem Urbs alta jugis, toti quæ præsidet orbi.*

This cannot be truly applied to Jerusalem without notorious violence to the truth; and *John* tells us peremptorily that the whore is Seated upon 7 hills, as Revel. 17. 9. which the very Jesuits themselves deny not.

27. Neither can it be made apparent that there is any Temple ( of Solomon especially, which was destroyed by *Nebuchadnezzar* in *Zedekiahs* time, and a new Temple builded in *Cyrus* Reign ) for Antichrist to sit in at Jerusalem: for after the second Temple was destroyed by *Titus Vespasian*, we do not read any thing of a third (though *Julian* himself indeavoured it) that was ever built, and *Galatinus* the Monk proves by the Antient Talmudist that there

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there shall never be any building of a third Temple. *Galat. de Arcan. cathol. Ver. lib. 5. Cap. 10.* Yea and a more pregnant Testimony we have from Christ himself, who says, *that one stone shall not be left on another that shall not be overthrown. Math. 24. 1. 2.* and both Temple and City should be troden under by the Gentiles, until the time of the Gentles shall be fulfilled. *Luke. 21. 24.*

28. Though it be said that Antichrist shall sit in the Temple of God 2. *Thess. 2. 4.* It must not be meant literally of some material Temple built of Wood and Stone, but mystically of the Church of God; as the best Expositors (both Antient and Modern) doth interpret: and as for these words, [ *where our Lord was Crucified* ] they must be taken mystically also, as *Sodom and Egypt* are, for as the Seat of the beast must be a place, like *Sodom* for impiety, and and like *Egypt* for tyranny; so where Christ must be Crucified, either in Cruelty to his members, *Act. 9. 4.* or in Contemning his Gospel, *Heb. 6. 6.* but more of this after, in the definition of Antichrist) or in the Sacrifice of the Mass, and this is *Rome*.

29. Besides, that *Jerusalem* is never called the great City in Scripture, neither is it capable of that description in *Revel. 17. 10, 12, 13.* For where do we read any where of that City, [ *Jerusalem* ] that it had 7 Kings, 5 of them to be slain, and one there was remaining in John's time

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time (which cannot correspond with that City that was then destroyed and had no King over it) and another to come to make up the 7th; and then the beast appears [ *Hoc cum Sancta Urbe non omnino quadrabit* ] this corresponds better with the Temple of *Peter*, and Papal chair (ut infra) then with the Temple of *Solomon* or Throne of *David*.

30. I may add further, that our Lord was not properly Crucified in *Jerusalem*, but without the City, as *Hebr. 13. 12.* but suppose it were within *Jerusalem*, yet was it done under the Roman Empire, and by *Pontius Pilate*, (a Roman-Magistrate) yea, and after the manner of the Roman death, for the Jews used not that manner of punishment, and should that clause be understood literally, the Argument would conclude as strongly for *Sodom*, or *Egypt*, (to be the Seat of the Beast) as well as for *Jerusalem*.

31. As that unquestionable character of Antichrist (that he should sit in the great City which (in John's time) Reigned over the Nations) cannot agree with the Great Turk; which City at that time (as is made manifest) was not *Jerusalem*; So neither can this character any better suit with him, that the mystery of Iniquity must be an Apostacy from the Christian Faith once embraced; but the Turk (whatsoever he be) is no Apostate, being descended of a Nation that never was Christian, but

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but honouring another *Prophet* above the true Christ.

32 Neither is *Antichrist* said any where in Scripture, to come like a *Victorious Conqueror* with potent and puissant Armies, (yea such are innumerable) as the Turk does, but as a *grand Impostor*, *deceiving the Nations by the deceitful workings of Satan*, 2 Thes. 2. 9. nor must *Antichrist* Sit in *porcorum bara*, or in *Dæmonum Stabulo*, [in such a Crowd of Infidels] as the Turk does, but in the Temple of God, *in the midst of the Church*: besides, the Turk is an open Enemy, no mystery of iniquity, no Church-man, no Priest, no false Successor of Peter, no worshipper of Images, no Usurper of a Deity; so cannot be [the] Man of Sin.

33. Moreover *Antichrist* hath horns like a Lamb, looks like Christ, so doth not Mahomet, who never was a Christian, (2.) *Antichrist* heald the Wound (which the 6th. head had gotten) by a new sort of Idolatry, to wit, *Worshipping of Images*, this Mahomet abhorring pretending to worship one God only; (3) *Antichrist* comes with signs and lying wonders, which Mahomet pretends not to, but says (to cover his want of miracles) that Christ was seen with Signs, but he with a Sword: and (4ly) *Antichrist* pretends to be Christ's Vicar in all his Actings, but this Mahomet thinks below him as above Christ. See *Rosse. Павсеб. pag. 165.*

34. A

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34. As to the time of both their Originals; it must be confessed that *Papism* and *Mahometism* were (much what) contemporary, and therefore Dr. *Sibs* (in his *Evang. Sacrifice*) calls them *Twins*, because they had their beginnings (about the same Century: *Mahometism* being the very next Heresie that succeeded *Papism*; the first overspreading the East and the South, as this 2d. did the West and the North. *Pareus Medull. Hist. Eccles. pag. 247. Oslander Epitome 7. Century. pag. 31.* And both those pestilent furies hath raged in the world ever since. [*it à merente mundi perfidiâ*] a wicked world deserving no better; these two being the Sink of all former Heresies.

35. *Mahometism* is the Scum of *Judaism* and *Paganism* sodden (as it were) together, and strawed over with a little spice of Christianity: and their *Alcoran* contains a Religion every way accommodated to the carnal affections and corrupt inclinations of mankind; the plausibleness of which (together with a *Successful Sword*, which, (he saith) must do greater things then either *Moses* or *Christ* with all their Miracles) hath overspread a great part of the world. Hence the Turk is called the great *Leviathan* of the land that swallows up all before him; as he long ago devoured the holy land, and the Golden Candlesticks of *Asia*.

36. Why this *Mahometism* hath spread so far, and continues so long in the world, *Rosse.*

§ 2

View

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View of Relig. pag. 175. Saith, the *half-moon* is erected instead of the *Cross*. 1. from the looseness of the Clergy and Laity. 2. from the continual Jarrs and digladiations among Christians about Religion. 3. to punish the wickedness of the *Greek* (it may be added, and *German*) Emperours: *Mahumetism* hath lasted already above a 1000 years. pag. 177. & 179. It is too too manifest to this day, how the *Turks* improve their Empire on Christendom, which is not so zealous in defence of the truth, as those [*Musulmanni, believers, or rather misbelievers*] are fool-hardy for their false god; and the *Turks* Superstitious Credulity of fate (prefixing the hour of every mans death, which he can neither defer nor hasten) makes them both fearless of *Danger* and *Careless* of their own security, this makes them successful in war.

37. Some learned men are of opinion that God rais'd up the *Turks* to punish the *Romans*, for being so Cruel to his *Saints*, and for their *Notorious Idolatry*. The *Turks* (being haters of Idolatry) are made the Rod of Gods anger to punish *Christian* or rather *Antichristian* Idolaters. It is worth our observation, that as yet they have not done much harm to the *Protestant Churches*; but most to the *Ignorant Greeks* and *Idolatrous Papists*.

38. The *Eastern Roman Empire* the *Turks* have laid waste, and the *Western* hath not taken warning according to Rev. 9. 20. God

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God will do his work with his *Rod* and then burn it. This Empire shall be destroyed *per intestinas divisiones*, as *Luther* in his *Mensalia* affirms; in the mean time, as he is an enemy to the God-head and pure Gospel of Christ, so he is an *Antichrist*, called *Orientalis Antichristus* the *Eastern Antichrist*.

39. Yea, our Dr. *Holmes* doth strongly assert, that the *Turk* and the *Pope* make up one *Antichrist*, and he gives those reasons for it, 1st. *Mahumetism* was hatched by *Sergius a Popish Monk*. 2ly. according to *Dan. 7. ver. 8. 24*. The *Turk* possesses three of those Kingdoms which were under the *Pope*. 3ly. the *Turk* sits over the *Material*, as the *Pope* over the *Spiritual Temple*. 4ly. both their names amounts to 666. *Μαρκος* in the *Greek* as well as *Αρκενός*. 5ly. both are *Sons of perdition*, the two Masterlimbs of *Antichrist*, the one *Eastern* the other *Western*.

40. Unto all this concerning the *Turk*, I shall only subjoyn the choice observation of that holy and learned Servant of Christ, Mr. *John Cotton*, who intimates (in his Treatise upon *Revel. 13.*) that while the *Pope* stands, no war against the *Turk* can prosper; for it was because of *Romes* sin that the *Turk* was so advanced. God raising up a beastly Engine to punish a beastly Religion. Thus may the *Turk* be one *Antichrist*, but not [The] *Antichrist*, or at most but one Limb of him, which shall stand longer than

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than the other Limb; for we Read of the *Turks*  
Rise in *Revel. 9.* but no where of his Ruine,  
till *Revel. 20. 8.*

### CHAP. III.

41. **H**itherto *Negatively, what is not* [The] *Antichrist*, now I come to shew *Posi-*  
*tively, what is?* If we hunt this beast home  
(*quasi cum Catulis fidelibus*) this Fox that hath  
molt spoil'd the *Vineyard of Red-Wine*, will be  
found to Kennel in *Rome*; The *Ld. Chancellor*  
*Bacon* told *K. James* (in a dispute about *Anti-*  
*christ*) *had he an Heu and Crye for it, he must ap-*  
*prehend the Pope by it.* And as for his birth and  
*Nativity, his Father was an Amorite, and his*  
*Mother an Hittite, what ever he profess to the*  
*contrary.*

42. *Antichrist* is taken either *Generally* for  
every one that is against *Christ* and thus all  
those opposers of *Christ* forementioned are  
*Antichrists*, in this Sense; *there were many*  
*Antichrists* in the *Apostles* time: or tis taken *Spe-*  
*cially*, and that two ways. 1<sup>st</sup>. Either for some  
notable Empire that *openly* opposes it self to the  
Kingdom of *Christ*; thus the *Turkish* Empire  
may be *Antichrist*, or that doth it *privily* and  
*closely*: so 'tis the *Popish* Empire. 2<sup>ly</sup>. 'Tis  
taken *συνοδικως* for the most principal part  
of that Empire, and so the head of the *Popish*  
Empire is truly call'd [The] *Antichrist*.

43. That we may come more distinctly to  
the knowledge of this *Antichrist*, Learned Cha-

mier

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*mier* lays down a most sure Rule. *Quicumque*  
*omnes Capis Antichristi Notas (quas Scriptura*  
*delineavit) est Antichristus: whosoever hath*  
*all those Characters (wherewith the Scripture*  
*deciphers Antichrist by) is [the] Antichrist:*  
but it will appear by the Sequel, that the *Pope*  
of *Rome* hath all those Characters upon him,  
by which the word of *God* describes him, there-  
fore it necessarily follows that the *Pope of Rome*  
is [the] *Antichrist*.

44. And there is another infallible Axiom  
used by our Protestant Divines to the same pur-  
pose, *Cui Competit Definitio, ei Competit De-*  
*finitum*; but the Definition (that the holy Scri-  
ptures afford us) of *Antichrist* doth best accord  
with the *Pope of Rome*; therefore he is the thing  
defined, to wit, *Antichrist*: that description (the  
word of *God* gives of *Antichrist*) doth not only  
shew what, but who he is (called) *Antichristus*  
*ille magnus, the Great Antichrist.*

45. The holy Scriptures gives us this defini-  
tion of *Antichrist*. (1<sup>st</sup>.) he is an *Apostate* (or  
*Runegado-Christian*) (2<sup>ly</sup>.) professing friend-  
ship to *Christ*, but practising enmity against him,  
(3<sup>ly</sup>.) Stirred up by the efficacy of *Satan*. (4<sup>ly</sup>.)  
Usurping a Monarchy in the Church, (5<sup>ly</sup>.)  
Exercising his Kingdom in the great City that  
Reigneth over the Kings of the Earth (6<sup>ly</sup>.)  
Behaving himself in the Church of *God*, as if he  
were *God*. (7<sup>ly</sup>.) Seducing the Nations with  
lying wonders. (8<sup>ly</sup>.) A man of Sin, a Son of  
perdition,

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perdition, a wicked one, an Idolater. (9ly.) Ambitious, Cruel, full of all uncleanness. (10ly.) To be revealed in those last times, (11ly.) to be Consumed by the breath of Christs mouth, and (12ly.) to be destroyed by the brightness of his Coming.

46. That he must be 1st. an Apostate, a faller away from the truth. 2 Thess. 2. 3. demonstrates [Refuga à domino suo] as Austin calls him, one that departeth from the faith and purity of Religion. 1 Tim. 4. 1. 2ly. in pretence a Friend to Christ, but in truth an Enemy. He must be a Christian (titulo-tenus) is shown us by his sitting in the Temple of God. 2 Thess. 2. 8. and by his having horns like a lamb, Rev. 13. 11. This veil of the name of Christ, colours over all his wickedness and makes him a mystery of iniquity. 2 Thess. 2. 7.

47. Yet in reality Antichrist must be an enemy to Christ (notwithstanding all his pretences for him) 1. Job. 4. 3. though the Greek particle [Ἀντί] signifies Substitution and Vicegerency; so Antichrist is one for Christ, yet [Ἀντί] as it implies opposition and Contrariety shows, he is one against Christ, though he look like a lamb, yet doth he speak like the Dragon, Rev. 13. 11. yea and Acts like the Dragon also, for the Dragon gives power to the beast. Rev. 13. 4. and the beast makes war with the Saints. v. 7, yea and with the lamb too. Rev. 17. 14. (though he seem to be like him and for

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for him) the beast and all his ten horns do war against Christ. Rev. 19. 19. he is call'd Ἀντικρίστος. 2 Thess. 2. 4. an Adversary.

48. It appears 3ly. that Antichrist is one stirred up by the efficacy of Satan, not only because the Dragon gives power to the beast. Rev. 13. 4. but also his coming is described to be, by the working of Satan. 2 Thess. 2. 9. [Καὶ ἐνέργειαν τοῦ σατανᾶ] Antichrist must have the most eminent Activity of Satans skill, both to found and finish his Kingdom. Satan delivers the Key of the bottomless pit to him. Rev. 9. 11. and makes him the great Steward of his house, inasmuch as Antichrist hath a greater power (according to their belief) in Hell, then Joseph had given him by Pharaoh in Egypt, thus Antichrists Doctrine is call'd the Doctrine of devells and his habitation, the habitation of devells. 1. Tim. 4. 1. and Revel. 18. 2.

49. Antichrist must 4ly. Usurp a Monarchy in the Church; not onely a Spiritual, but also a Temporal Kingdom; for this beast is describ'd with two horns, (to signify his double power) Rev. 13. 11. his Spiritual power Consists in the Exercise of that Key of the bottomless pit, which Satan gives to the Star of the Antichristian Church (as above) whereby he binds and looses, not Ministerially in Christs name, but rather Magisterially in his own name, usurping an absolute Authority of Decreeing and Condemning what he pleases, without the Autho-

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Authority of the Holy Scriptures.

50. He hath also a *Temporal* or Political Kingdom, for the *Antichrist*, or second beast exerciseth all the power of the first beast *Rev.* 13. 12. that is, takes on him Civil Authority and using a *Secular* as well as an *Ecclesiastical* Sword: he must sit in the same Seat, where the Imperial civil Courts hath been kept, and there set up his own Courts, that as a compleat Plenipotentiary he may hear all causes, Civil as well as Sacred. *Rev.* 13. 2.

52. That he must (5ly.) exercise this his Monarchy and Kingdom, *in the great City* that Rules over the Nations appears from, *Rev.* 13. 2. The *Dragon* gives to the beast not only his power, but also his Seat where his Throne had been; and the woman that Rides upon the beast, is call'd plainly *the great City*, which then had the Empire, and Reigned over the Kings of the Earth. *Rev.* 17. 18. call'd *the great whore* Sitting upon many waters, to wit, many Nations of sundry languages, *Rev.* 17. 1, 15. which shows not onely the largeness of *Antichrists* Territories, but also the Instability of his Kingdom, which hath no better a foundation than as built upon *Unconstant-waters*.

52. That he must carry himself (6ly.) in the Church of God, as if he were God, is expressly declared in *2<sup>d</sup> Thess.* 2. 4. *Antichrist must exalt himself above all that is called God or worshipped*, [οὐ βασμῶν] either with Civil or Religious worship.

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worship. There are, that are called Gods. *1 Cor.* 8. 5. to wit, Magistrates. *Psal.* 82. 6. Those he exalts himself above, in deposing Kings, and disposing Kingdoms; yea not only above those titular gods, but also above the true God (*In ambitione plus-quàm Luciferiana*) beyond *Lucifer* himself; for he said only, *I will be like the most High.* *Esa.* 14. 14. But *Antichrist* will be above the most High, not only in dispensing with, but also in contradicting his Laws.

53. *Antichrist* must (7ly.) Seduce with lying wonders, this is proved from *2 Thess.* 2. 9. ἐν δυνάμει σημείων καὶ τέχνων. To astonish his beholders and to maintain his Reputation, he should come with signs and wonders, wrought by the power of *Satan*. Those should be the means of his advancement, he doth great wonders *Rev.* 13. 13. calling fire down from heaven, as if another *Elijah*: the spirits of devils issuing out of the mouth of this *Antichrist* works wonders. *Cap.* 16. 14.

54. *Antichrist* must have (8ly.) a three-fold brand put upon him, as appears from *2 Thess.* 2. 3, 8. 1st. a man of Sin, 2ly. a Son of perdition. 3ly. a wicked one, all those Epithets, to shew, what a notoriously Sinfull, lost, lawless one he should be, the 1st. [ὁ ἀνθρώπος τῆς ἀμαρτίας] denotes him the eldest Son of all the children of *Belial*, a Superlative Sinner, the worst of men, as Christ (to whom he is contrary) was the best; the 2d. [ὁ υἱὸς τῆς ἀπωλείας]



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λείας] describes him a man of destruction *actively*, (a destroying Son call'd ἀπολλύων. Rev. 9. 11. So he is to the Church of God) and for destruction *passively*, to be cast into Hell, Rev. 19. 20. the 3d. [ὁ ἀνόμος as above fig. 13.] deciphers him one that neither fears God nor reverences man, as, Luke 18. 2. for the Laws of neither can keep him within compass.

55. That he must be further Stigmatiz'd (9ly.) for being *Idoltrous* (the first Adjunct) is manifest, from Rev. 17. 2. not onely in his own person, but like another *Jeroboam*, making others to sin with his Intoxicating cup of Fornication, thus is Idolatry termed by the Holy Ghost. Ezek. 16. 17. the 2d. adjunct is, *Ambitious*, [ὁ ὑπερβαίνων] one advancing himself above every Monarch on earth, and more than equalling himself with the great God of heaven (as above fig. 52.) 2 Thess. 2. 4. his 3d. Title [*Cruel*] is Represented by the woman made *drunk with the blood of the Saints*, Rev. 17. 6. and by the name of a devouring beast, so oft put upon him, as before in fig. 7. his 4th. Title [*Unclean*] is shadowed out by those names of *Sodom* and *Egypt*. Rev. 11. 8. and by those names of *great whore*, and *mother of fornication*.

56. (10ly) *Antichrist* is one to be revealed in those last times, appears plainly from 2 Thess. 2. 7, 8. he must be in the world along time, before he be Revealed; while he remains a myste-

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ry of iniquity, or iniquity in a mystery he is under a veil, *The depths of Satan*. Rev. 2. 24. *Unknown, Unrevealed*. This mystery was working out of sight in persons (as Diotrephes) and in Doctrines (as touch not, tast not, &c. forbidding Meats and Marriages betimes; but his Revealing is an Antecedent of Christs coming. 2 Thess. 2. 3.

57. The 11th. clause in the Definition of *Antichrist*, is, *he must be consumed with the Spirit of Christs mouth*. 2 Thess. 2. 8. The manner 1st. it must be gradual, not all at once, but a lingring death, (this the word [ἀναλώσει] signifies) a wasting a little and little, till he be Annihilated: and 2ly. the means of his consuming, the spirit or breath of Christs mouth, [τῷ πνεύματι τοῦ στόματος αὐτοῦ] to wit, by the preaching of the Gospel, whereby the Spirit of Christ works powerfully (yet gradually) in the hearts of men to bring them off from supporting *Antichrists* Kingdom. This is call'd by the Prophet, the *Rod of his mouth*, and the *breath of his lips*. Esa. 11. 4. and the *Sword of his mouth*. Rev. 2. 16. 1 Kin. 19. 17.

58. The 12th Clause is, *Antichrist* is one that must be destroyed with the brightness of Christs coming. 2 Thess. 2. 8. wherein 1st. the manner [κατασθῆναι] shall be brought to nought and utterly abolished, though he *Seat himself among the Stars*, yet from thence the

Lord

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Lord will bring him down, *Obad. v. 4.* even into utter destruction. 2ly. The means, *τῇ ἐκπαρτίᾳ τῆς παρορίας αὐτοῦ* ] which may not be taken strictly for that precise point of time, where in Christ shall come personally to judge the world? See *infra* 227 Paragraph (as *Estim* observes on the place) but largely for the Spiritual manifestation of Christs presence in his Church, before which, this *Antichrist* shall melt away, as dew before the Sun; even to an utter extirpation.

59. Thus in those 12 clauses, I have shewed the Scriptural marks and definition of *Antichrist*, which are beyond Controversie and Undeniable, these are the claws of the beast. [*Ex ungue leonem*] A Lion is known by his paw; my Assumption now is, that this definition doth [*quadrare cum Papā*] suits with the Pope, *hoc restat ad probandum*; I Argue thus, Hypothetically. If the Pope have those marks, and this definition of *Antichrist*, then he is the thing defined; but the Antecedent is true, *ergo* the Consequent, or Categorically thus, whoever hath those marks and this definition, is the *Antichrist*; but the Pope has them, *ergo*, this is to be proved by an Induction.

CHAP.

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CHAP. IV.

60. **T**He 1st part of the Induction. The first thing to be now demonstrated for clearing my assumption, is, [that the Pope and his Church hath *apostatized* from the Faith] which is evidenced thus, the Church of Rome with her Pastors, in the primitive Apostolical times was a beloved Spouse of Christ (as that famous Epistle of the Apostle to that Church doth sufficiently manifest) but now if we compare the Doctrines of that Epistle with the Romish Doctrine now (as it came out of the *Trent-Council*) there is nothing more true, then to say (as the Prophet *Esa. i. 21.*) *how is the faithfull City become an harlot, her silver is now become dross, and her wine is mixed with water, v. 22.* Shee that once was *Bethel*, is now *Beth-aven*; she that was once *Christian*, is now become *Antichristian*.

61. It is not unnecessary to præmise here, that when I speak of the Pope (either in this, or any of the other following Characters of him) I do not speak of him personally, as if but one in number, a single person; but collectively, both as conjunct with the Clergy at onetime, and as varying by Succession for a long time together, under the notion of *Peters* Successor, whom the *Romanists* call the Church (*ἐκ τῆς ἐκκλησίας*) by way of Eminency, giving the

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the power of the Keys to him alone, as Christ had given the Keys to Peter alone, *Mat. 16. 19.* and as if he alone were the Church that must be told in case of obstinate offence *Mat. 18. 18.*

62. In this sense the Pope and the Church of Rome are Synonimicall terms in this Discourse; and the Apostacy of the Body and the Head are collectively the same. Now to prove his Apostacy, 1<sup>st</sup> shall be from persons, and 2<sup>ly</sup> from things. 1<sup>st</sup> from Persons. Bishop Davenant in his begg'd Suffrage shews, how the Church of Rome now is no more a true Church, than an arrant whore is a true Wife to her Husband, *she hath forsaken Christ and followed false lovers.*

63. Bishop Bramhall uses this Argument, that Church which hath chang'd the Apostolical Creed, the Apostolical Government, and Apostolical Succession, cannot remain an Apostolical, Orthodox or Catholick Church: but the Church of Rome hath done all this, Ergo, and so by Consequence is Apostatiz'd. Bishop Hall also demonstrates, how she hath so degenerated from her self, and from the Truth, in so much that now there can be no peace with her. Our repugnances with her are irreconcilable, though *Franciscus de Clara* (alias *Damport*) that quirking Scot would reconcile us.

64. A great cloud of Witnesses might be brought

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brought in to prove this Apostacy. For many Champions of the Protestant Religion have irrefragably evidenc'd, that Rome is not only revolted from Christ, but also from her self under her primitive Pastor? whose Writings could never be answered to this day: but seeing they are (but) *human Testimonies*, *Tria* (in this place) shall be *omnia*. Suffrages that are *Human, non sunt Numeranda sed Ponderanda*. I shall therefore add some Divine Testimonies against which there can be no just Exception.

65. The Apostle in his Epistle to that Church, doth more then intimate, that she might prove an *Apostatizing Church*; *Rom. 11. 20. be not high-minded, but fear.* We must not look upon that passage as an empty ring of a tinkling Cymbal, but a Prophetical intimation of some possibility. and probability of their future abjection and Apostacy. But more plainly the same Apostle, *1 Tim. 4. 1, 3.* points his finger (as it were) at Rome: so suitable are their Doctrines to those *Doctrines of Devils* there mentioned, as our learned Mr. Mede on that subject clearly shews. *Mede's Aposta. of later Times.*

66. The Doctrine of Dæmons. [*διδασκαλία δαιμονίων*] Mr. Mede understands to be the Papists deifying and worshipping of Saints and Angels, their Bowing down to Images, Brecken-Idols and Crosses, like new

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Dæmon.

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Dæmon-pillars, their Adoring and Templing of Reliques: all which make as lively an Image of the *Gentiles* Theology of Dæmons, as could be expressed. Thus he, taking the word [*γεννησάντων*] to be *Genitrix* *Materia* not *efficientis*, as noting the Subject-matter, not the Efficient cause.

67. But more particularly (omitting Mr. Mede's Notion) let us see how the *Romish* Church [*quasi digito demonstratur*] is pointed at by this Prediction in the 1st of those Doctrines of Devils, 1 *Tim.* 4. 3. to wit, *forbidding to marry*, the Scripture commendeth Marriage as Gods Ordinance, and as an Holy and Undeiled state, permitting it equally to all Men, so they marry in the Lord: yet the *Romish* Church forbids any in Holy Orders to marry, and that by Laws and Canons which never either *Manichee*, *Marcion* or *Tatian* did (though they had low thoughts of it) as other ancient Hereticks had: they never made any Decrees against it.

68. The 2d Doctrine is, *Prohibition of Meats*, which God hath appointed to be received with *Thanksgiving*. This is also an express and notorious Doctrine of the Church of *Rome*, which hath forbidden by Law that which God by Law Ordained. God allows the free use of the Creature, but *Rome* restrains it by certain Times & Differences at her pleasure. *Rome* forbids some at all times, and all at some times

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times to abstain from some kind of Meats far beyond the *Montanists* that never put such stress on their Fasting Days, as *Rome* does.

69. *Anselm* expounds this, 1 *Tim.* 4. on this wise. The Spirit of God doth manifestly (in me and by me) say, that in the last Times, that is (saith he) during the Reign of *Antichrist* or before, some shall depart from the Faith as the same Apostle saith, 2 *Thess.* 2. 5. there shall be a falling away first. Thus this ancient Father applied those Doctrines of Devils to the Apostacy of *Antichrist*, and *Espancaeus* upon this 1 *Tim.* 4. says (in totidem Verbis) that the Apostacy from the Faith (there mentioned) is the same with the Apostacy of the Man of Sin spoken of in 2 *Thess.* 2. 5.

70. Thus it appears from Testimonies, how *Antichrist* is an *Apostate*, forsaking the Doctrine of the Gospel, and not only Embracing, but also Ordaining those Doctrines of Devils: it may 2ly be made more manifest ex parte Rei, and de Facto, by comparing the Doctrines of *Antichrist* with the Doctrine of that famous Epistle of *Paul* to the *Romans*. There's not a word there of the *Popes* Supremacy, of Invocation of Saints, of Adoration of Images, or of the Vertue of Reliques, of Monkish Sanctity, of Indulgences, of Transubstantiation, of Purgatory, of the Mass, or of Auricular Confession, &c. wherein the marrow and substance

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of the Romish Religion consists.

71. These were not the Doctrines of that Church in the Apostles days ; but now she hath heaped up other Doctrines that do not only contradict the Apostle's Doctrine, but such as destroys the very foundation of Christianity, at least by consequence (if not in positive terms) as in their Doctrine of Justification by Inherent Righteousness which is contrary to *Rom.* 1. 17. & 4. 6. their Praying to Saints contrary to *Rom.* 10. 13, 14. and their Merit, against *Rom.* 8. 18.

72. No other foundation can any man lay besides Jesus Christ, 1 *Cor.* 3. 11. Yet Rome hath laid other Foundations (not holding the Head, Christ *Col.* 2. 18, 19.) they overthrow Christ's Merits, by setting up their own merits, and Christ's Mediation by making other Mediators, and Christ's Satisfaction in their Purgatory-sufferings ; so likewise the All-sufficiency of Christ's Sacrifice by Reiterating their Mass as a Sacrifice: Rome also overthrows the very Humanity of Christ (which is locally circumscribed in Heaven) by their making it wholly present in a 1000 places on Earth at once in their Transubstantiation.

73. Besides, Rome denies the Sufficiency of the Scriptures (which are a Foundation Doctrinal, as Christ is the Foundation personal) and forbidding their Laity to read them, they do as much as say, the word of God is

not

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not Necessary to Salvation, neither *Necessitate medii*, nor *Necessitate præcepti*: So their Worshipping of Saints, of Angels, of Crucifixes, of Reliques, of Images and of very Wafers, are no better then real Underminings of the sacred Foundation. Thus it appears they do not only destroy that great Fundamental truth of *Justification* by Christ, in ascribing it to Works: but also in overthrowing both Christ and Scripture.

74. Many more evidences may be added, as their making a New Rule of Faith, to wit, Tradition, a new guide or head of Faith, to wit, the Pope, prescribing Prayers in an Unknown Tongue, attributing the effect of the Sacraments and all Services to the External work, the Popes Canonizing of Saints, his Forgiving of sins in a Magisterial manner, his creating new Articles of Faith, and making himself as Infallible as God. By all which 'tis made as clear as the Sun that the Pope is this grand Apostate, both from Christ and the Apostolical Church at Rome.

75. I have insisted the longer upon the first part of the Induction, because in the Definition of *Antichrist*, that clause stands as the [ *Genus* ] thereof ; the other following are as the [ *Differentiæ* ] which I shall with much more Brevity run over. Now come we to the 2d part or clause in the Induction, which is [ *pretending friendship but intending opposition* ] that

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that the Pope is a Christian none denies it,  
(though a Degenerate one) his Title shews  
it; [Christs Vicar-General upon Earth] thus  
'Αντίχριστος as 'Αντί signifies Substitution and  
Vice-gerence, so 'Αντιβασιλεύς is a Viceroy) is  
most fitly also accommodated to the Pope, as  
he is Christs Vice-gerent.

76. But like a Pirate at sea, he hangs out  
false Colours to deceive unwary Souls. For  
though he would *look like the Lamb*, yet *speaks*  
*be like the Dragon*, and pushes the true Lamb  
with his horns, Rev. 13. 11. and though he  
be said to sit in the Temple of God in his ex-  
ternal profession of Christianity (which once  
did flourish in the Roman Church in Primi-  
tive times) yet hath he introduced the Do-  
ctrines of Devils into Gods Temple, and hath  
made war with Christ, and with his Saints that  
would not embrace them: hence the Pope is  
truly called 'Αντίχριστος, as 'Αντί signifies not for  
(as above) but against Christ.

77. The word 'Αντικείμενον (which the  
Apostle uses, 2 Thess. 2. 4. signifying an Oppo-  
ser or Adversary) is truly applied to the Pope,  
though he be not an open Enemy; for he must  
*speake lyes in hypocrisie*, 1 Tim. 4. 2. he must  
bring in *privily damnable Heresies*, 2 Pet. 2. 1.  
he must be a *false prophet*, Rev. 16. 13. he  
must come in *sheeps clothing*, Mattb. 7. 14.  
in a word, he must be a *mystery of iniquity*,  
2 Thess. 2. 7. and 'tis wisdom, yea wisdom  
peculiar

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peculiar to Saints to discern him, Rev. 13. 18  
All this makes the Pope a more dangerous ene-  
my, Pf. 55. 12, 13.

78. That the Pope is an Opposer of Christ  
and an enemy to him, appears in his oppositi-  
on to all the 3 Offices of Christ. 1. *his Pro-*  
*phetical office* the Pope overthrows, in his under-  
valuing Christs word as *Unnecessary* (as before)  
yea, and as *obscure*; capable of many inter-  
pretations (as if it were a Nose of Wax) and  
in equalling, yea, preferring his own *Traditi-*  
*ons* before it. Lastly, in assuming a power to  
make what Scriptures he pleaseth Canonical  
or Apocryphal. 2ly *his Sacerdotal office*, in  
his urging the merits of Saints, and Expiation  
of Venial sins by mens sufferings, &c. as be-  
fore. 3ly *his Regal*, in assuming an unlimit-  
ed Power to himself of making Canons in the  
Church, as the Bishop of Bishops, the Head  
of the Church; titles of blasphemy in any,  
save in Christ Jesus only.

79. The 3d clause of the Induction is [*stir-*  
*red up by the efficacy of Satan*] the Pope is  
such an one, not only as under godly preten-  
ces of friendship to Christ, he hath transformed  
himself (like Satan) into an *Angel of light*, in-  
to an Apostle of Christ, 2 Cor. 11. 13, 14.  
and making himself to look like the *Lamb*,  
though more of the *Dragon* then of the *lamb*  
be found in him. Thus his sworn *Swordmen*  
the Jesuits, do ambitiously affect the title

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of being of the Society of Jesus, though indeed they be the worst sort of Enemies against Jesus in the World, warring against his Image where ever they find it,

*Presbyteri à socio geritis qui nomen Iesu*

*Differeam si vos Iesus amare potest.*

but also in more open Satanical practises.

80. That Satan hath been the chief Architector of the Pope's kingdom (as well as of his Doctrines, call'd therefore the *Doctrines of Devils*) appears (*ex abundanti*) out of their own Chronologers, as well as out of ours. *Benno Uspersensis* (one of their Cardinals) writes what kind of Popes Satan set up after *Silvester* the 2d. and *Platina* (the Popes own Secretary, and keeper of the *Vatican Library*) *Matthew Parisensis* and others, make them Limbs of the Devil.

81. To dig in this dunghill of Satanical Popes, would be both endless and unpleasant: to relate the stories out of *Platina* (their own creature) who wrote by the commandment of *Sixtus* the 4th. or out of *Benno Uspersensis* in his *Paralipom.* (their Cardinal) neither of which could write out of prejudice against them, I omit; and shall only add one passage out of *Mathew Paris*: (the last of the fornamed) *Hist. Angl. in Guil. Conquest. Y. 1072. pa. 10.* he reports how, *Satanas & omne con-tubernium Inferorum*, &c. that is, the devil and all his hellish Crew, wrote letters gratulatory

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to the Pope and his Clergy for sending more souls to hell, then ever went before.

82. To let pass *Bernardus*, *Damianus*, *Gu-lielmus de sancto Victore*, *Nicolaus Gallicus Narbonensis*, *Savonarola* the Florentine, *Arnolphus*, *Clemanges* with many more mentioned in *Illyrici Catologo Testium Veritatis*, all which (notwithstanding the darkness of the time they lived in) espied the efficacy of Satan raising up the Pope: besides *Petrarch*, *Mantuan* of later time; to say nothing of *Wickliff*, *Husse*, *Jerome of Prague*, &c. or our own latter Chronologers, as *Alsted*, *Pareus*, and our Countryman *Dr. Prideaux*, &c. which show how many Popes gave themselves to the devil, for obtaining of the Popedom by his help.

83. Popish Chronologers (as well as Protestant) confess that some of the Popes were *Necromancers*, in expreis league with the devil, and such as sacrificed to [him] as if the devil were their God. Some did not only study and practise it themselves, but also taught it to others, thus promoting Sorcery and Conjuratation; and if those be not evidences of the Popes coming by the working of Satan, what can be? To say nothing of the Key of the bottomless pit which Satan hath given to him, as before.

84. The 4th part of the Induction is [usurping a Monarchy in the Church] which is taken *pro Confesso* by all Popish writers, that the

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the Pope doth, who challengeth to himself the Monarchy of a double power *Spiritual and Temporal*. Infomuch that his Parasites have courted him with that double title (proper to our Lord Christ) of *King and Priest*, yea, and this as *Peters* Successor, as if *Peter* had not only the *Keys* committed to him but the *Sword* too; whereas their own Image-makers frame *Peter* with the *keys*, and *Paul* with the *sword*. See instances Paragr. 90.

85. *Boniface* was hard put to it for warranting his double *Sword*, when he had no better proof then that of *Luke* 22. 38. [ *behold Lord here are two swords.* ] Here he understandeth the Church, and Christ (he saith) doth not tell them, these two *swords* are too many in the Church, but only it is enough: and *Peter* had one of those *swords* by Christs allowance for Christ bad him put his sword into his sheath, and why may not *Peters* Successor have a *Temporal sword* too. Therefore this same *Boniface* the 3d. upon a great Jubilee, appeared one day with a goodly *Mitre* in his *Pontificalibus*, and the next day with a *Crown* and a *naked Sword* born before him: a clear evidence of his usurpation of this double Monarchy.

86. That the Monarchical power is usurped by the Pope, [ *in the Church* ] appears in his calling himself the Monarch of the Church, acting absolutely as to *Spirituals*, and univer-

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sally as to *Temporals*, so far (as they say) they are. *in ordine ad Spiritualia*. Thus *Bellarmino* affirms, that the Pope hath power to depose *Kings*, and dispose of *Kingdoms* for advancing the *Catholick Church*. Thus this grand Thief and Robber (so call'd, *John* 10. 8.) sitting in the Temple of God, robs both God of his part, and *Cæsar* of his too; committing high Treason against both God and *Cæsar*.

87. Indeed the Apostle, *2 Thess.* 2. 4. does not say that he sits *ἐν τῷ ναῷ* in the Temple, but *ἐκ τῷ ναῷ* in *Templum*, upon or against the Church as *Austin* reads it and others, to show how tyrannical a Monarch he will be: but the Enallage of the Preposition *ἐκ* for *ἐν* is usual in Scripture, as *Mat.* 2. 23. *Mark* 1. 9. So the reading holds [ *in* ] the Temple or Church of God. That the Pope sits in the Church, *res ipsa loquitur*, and himself boasts of his Apostolical Seat, which was indeed a true Church in *Paul* and *John's* time, though now degenerated in the Pope's time (thus the Temple of *Jerusalem* was call'd the Temple of God, even when it was become a den of thieves) or the Pope may be in the Church, as a *Worm* is said to be in the Body.

88. The 5th clause of the Induction is [ *that his Seat must be in the great City that ruleth Nations* ] this is so accommodated to the Pope, that none can contradict it, for he hath erected his Episcopall See upon the 7 hill'd City, call'd



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call'd by the Antients, *ἐκπάλιστον*, as Rev. 17. 9. calls it the city on 7 Hills, to wit, Rome which in *John's* time was the great City [by way of eminency] superlatively great; call'd the Lady of kingdoms, and the Mistress of the world. For *John* liv'd under the 12th *Cæsar* when Rome was predominant [almost] over all Lands, and was dignified with this Encomium [Orbis in Urbe.]

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89. **T**HE 6th clause [exalting himself as God, above all that is called God] is the 6th part of the Induction; which doth exactly *quadrare cum Papa*, the Pope is the [ἐκπάλιστον] 2 *Thess.* 2. 4. that lifts up himself above all Kings and Emperours, who are titular Gods on earth. This is as clear in all Histories as if writ with a Sun-beam, though in profession the Pope be stiled *Servus servorum* yet in practice he is found *Rex Regum*: many instances we read of those Earthly gods holding his Stirrop, kissing his Toe, as well as waiting (at his Gate) his leisure and pleasure.

90. To particularize the Popes pride and exaltation in some few instances. *Boniface* the 8th wrote thus Imperiously to the French King: we would have thee to know that thou art Subject to us, as well in temporal as spiritual matters; So

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So tis Recorded in the Hist. of France. Pope *Pius* in his 2d. Epistle to *Mahomet* the Turkish Emperour pag. 396. promises to make him Emperour of the East (as his predecessors had made *Charlemain* Emperour of the West) if he would turn Christian and supply the necessities of the Church; *Remondus* in his *Antipap.* Chap. 20. Relates of Pope *Immoent*, saying the Church hath given me a Mitre for my Prelacy, and a Crown for my Kingdom, as I am Vicar of the King of kings and Lord of lords.

91. *Platina* writes, that *Pepin* one of the Kings of France having kissed the Toe of Pope *Steven* the 2d, held his bridle for him on horseback, and serv'd him as his Lackey or Footboy: *in vita Stephani secundi*. The Emperour *Frederick* holding the stirrop to Pope *Adrian* the 4th, and mistaking the wrong stirrop, the Pope rages against him, although the Emperour excused himself, saying he had not been brought up with holding Stirrops: and *Benedict* the 9th sent a Crown to *Peter* King of Hungary with this Motto,

*Petra dedit Romam Petro, tibi Papa Coronam.*

But more proudly did he that set the Crown on *Henry* the sixt's head, and kick'd it off with his foot again.

92. Yet most proudly of all did *Alexander* the 3d carry to *Frederick Barbarossa* the Emperour, who comes creeping to the Pope for an Absolu-

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Absolution, and kissing his Feet, the Pope, like a proud devil Incarnate, sets his foot on the neck of the Emperor, (then prostrate before him) saying those words of the Psalmist, *Ps. 91. 13. Thou shalt tread upon the Lion and Adder, the Dragon and Basilisk thou shalt trample under foot.* The Pope calls himself the *Sun* and the Emperor but the *Moon* in a lower order to him.

93. *Nich. Vignier* in his Eccles. History, relating the manner how the Emperors were consecrated and crowned, says that after Mass the Pope in his Pontifical Chair, holds the Crown betwixt his feet, which, the Emperor bowing down his head, lifts up from his feet, and presently the Pope strikes the Crown off with his foot from the Emperors head down to the ground, to signify that he hath power to depose them again at his pleasure; and then the Cardinals that stand round about, takes up the Crown and sets it on with great reverence: *is not this like one of the spurs or kicks of the beast?*

94. Thus the Pope, though he pretend himself to be *Peters* Successor, yet walks he not in *Peters* steps, for whereas *Peter* takes up *Cornelius* when he fell down at his foot, *Act. 10. 26.* Yet a Pope can let a *Cæsar* (who is *Cornelius* Master) to lay at his feet, and kiss his Toe: and to exercise other practices of Insolence towards him. See more Parag. 143. of succeeding

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succeeding *Peter*. All those forcited instances do well accord with that witty Acrostick made of those four letters. P A P A, to wit, *Paparum Ambitio Peperit Antichristum.*

95. And as if this were too little for the Pope to exalt himself above those titular Gods, he exalts himself above the true God too; in contradicting his Word, disannulling his Institutions, and taking upon him to dispense with his Laws; as Pope *Paul* the 3<sup>d</sup> dispensed with the 5<sup>th</sup> Commandment, in poisoning his own father. And that Pope with the 6<sup>th</sup> Commandment that said, *Was God so angry with man for an Apple, and not he (Gods Vicar) with his Cook for a Peacock:* and with the 7<sup>th</sup>, in allowing of Concubines, and common Whoredoms: and with the 4<sup>th</sup> in denying its morality, and with the 2<sup>d</sup> in omitting it. *Et sic de cæteris,* which might be shown *ad Nauseam usque.*

96. That he exalts himself (as God) appears by those flattering Titles that are given to the Pope; as *Lateran Council Sess. 4.* it was cried to him, *tu es alter deus, deus in terra, &c.* and thou hast all power in Heaven and Earth given thee; this was said to *Leo* the 10<sup>th</sup>, and their own Advocates blasphemiously write. *Idem est dominium Dei & Papæ:* besides those many incommunicable properties of God attributed to him, as *Infallible, Almighty, supream Head and Husband of the Church. Pater patrum, Dominus dominantium,* and *Episcopus Episco-*

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*Episcoporum*, all which (and much more) shews the Pope [*ἐποδευκλίκως*] a *tanquam* God, the Canonists usual phrase is, *our lord God, the Pope*.

97. The 7th clause in the Induction is [*that he must seduce with lying Wonders.*] This the Papacy owns with not a little boasting of their power of working Miracles, insomuch that Bellarmine (himself) makes this a note of the true Church, and proves the Romish Church to be a true Church, because she is dignified (as he says) with this honourable Mark: and what strange wonders do we read in Gregory's Dialogues, in the life of St. Francis, in *Jacobus de Voragine*, in Bellarm. Lives, and in many other lying Legends, for confirmation of Popery? All which are the *piæ fraudes* of Antichrist.

98. That many Popes have done *Miranda*, or things to be wondred at, is not denied: for many of them (being in league with the Devil, as their own Histories testifie at large) might work many things by the Devils help, that bred admiration in the beholders, as *Hildebrand* (that firebrand of hell) in a great concourse of people, shakes fire out of his gown sleeve in the sight of them all. These things and such like, as Conjurers, they have done: these are indeed *miranda* but not *Miracula*.

99. True miracles require divine Power, exceeding the ability of second causes: these nei-

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ther Satan, nor any of his Instruments can do: for it is the Royal Prerogative of God, Ps. 72. 18. *God only doth wondrous things.* In this sense, the Devil cannot go beyond the power of Nature, though through the acuteness of his Angelical understanding, and his long observation and experience from the beginning of the World, he is able to produce strange and extraordinary effects. Yet all falls short of a true Miracle, strictly taken.

100. There is difference *ex parte Rei*, betwixt miracles and wonders: Miracles exceed the power of Created Agents, but wonders do not so. The Sorcerers of Egypt can imitate Moses, and work wonders with their Inchantments, they can bring frogs to the increase of their plague, but they cannot take the frogs away again, their Frogs which they brought were but Phantasms, for their frogs were not gathered up on heaps (when the Plague was over) as Moses's frogs were, Exod. 8. 7, 14. This was a plain figure of the lying Wonders of Antichrist and Rome, which spiritually is called Egypt, Rev. 11. 8.

101. Satan did conjure up all his Infernal powers in Pharaoh's time, that he might vie with the wonder-working power of God, and darken his glory, and the honour of his servant Moses: therefore tis said, the Magicians did so with their enchantments, Exod. 7. 11. & 22. & 8. 7. Thus he endeavour'd to ob-

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secure the gifts of Miracles in the the Apostles, by the Sorceries of *Simon Magnus*: and what a representation Satan made to *Saul*, of raising up *Samuel* from the dead: thus by the subtilty and agility of his nature, he can amuze the minds of men with strange actions.

102. Many such things Satan hath done for those in Confederacy with him (as the Popes have been) to raise admiration in the beholders, especially where blind Ignorance and credulous Superstition, hath sat as Judge by the help of the External Senses only: Such are the miracles that *Rome* boasts so much of: some of which being true, in *Genere Rerum* may well be called lying wonders, though they be false in *Genere miraculorum*: Others be meerly fabulous which never were done, and so to be call'd *Wondrous Lies*.

103. Their lying Legends are full of this latter sort; as that *St. Dunstan* pull'd the Devil by the nose with a pair of Pincers; that *St. Patrick* drove all the Venemous Beasts with his Staff out of Ireland; that *St. Gooderick* tamed Wolves and Serpents with the Sign of the Cross; that *St. Nicholas* (when he was but an Infant) abstain'd from sucking his Mothers Breasts every Wednesday and Friday: and many more such trash; Imputing the driving away of the Devil to their Crucifixes & Holy-waters, as *Dr. Morton's* Grand Impostor shew at large: they can shew of the Milk of the Virgin Mary

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Mary, and the foreskin of Christ, and Feathers of the Cock that crew at Peters Denial of Christ.

104. Suppose those Stories of their Legends true, which they write of an Image gratulating *Aquinas* for his Voluminous labours, saying [ *bene de me Scripsisti Thoma* ] as if it had been a Voice from Christ out of Heaven, or as others say, from the Mother of Christ, for clearing her from Original Sin. This might be done by the Devil to deceive.

105. Such an other delusion was *Bernard* complemented withal, when the Image of the blessed Virgin saluted him with [ good morrow *Bernard*, ] at his entrance into the Church; which the good man (though devoutly Superstitious) tartly replied to, that her Ladyship had forgotten both her Self and her Sex, for it is not permitted to Women to speak in the Church, 1 Tim. 2. 12. the Psalmist tels us that Idols or Images have mouths and speak not: These must therefore be Juggling tricks, unto which that Scripture alludes. Rev. 13. 15. in making their Images to speak.

106. Our own Historians tell us, how *Frier Bacon* made the Devil speak through the Brazen nose at Oxford: and what else was it but the same Devil that gave out all those Ambiguous Oracles at Delphos to the Heathens. Their own *Baronius* tels us, how *Simon Magnus* made Images to walk by the

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power of the Devil, and their Stories of Images weeping, nodding, and stretching forth the hand, [as with a blessing] are all dough-Cakes baked in the same Oven: the same Devil exercises his art of deceit, both *under the first Beast*, to uphold the *Heathenish Idolatry*, and *under the 2d. Beast*, to maintain *Antichristian Superstition*.

107. *Henry Stephanus* in his *Apology for Herodotus*, tells us of some Answers that were given to such Superstitious Fools as pray'd to Images by some Juggling Priests that lay hid behind the Images, *Polidore Virgil* (a Papist) says, those Answers were made by Priests that crept into the hollow of the Image: Thus Devils Incarnate, (by their own Confession) makes their Images to speak, to say nothing of their blessing-Image at *Westchester* moved by a Wire and a Priest behind it, and other lying wonders.

108. It is a good Rule, when Miracles are wrought to be Patrons of Sin, they come from Satan: Such were those wonders that *Simon Magus* wrought, not only to raise up an admiration of himself, but also to bring men off from Holiness, and from embracing the Gospel: *Origen* tells *Celsus* that *Antichrists* Miracles were to bring men [εἰς ἀπώλιν τῆς ἀληθείας,] to the deceitfulness of Sin; but Christs Miracles were [εἰς σωτηρίαν τῶν ψυχῶν] for the Salva-

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tion of Souls: true Miracles oppose Satans Kingdom, and are Mercies as well as Miracles.

109. Satans wonders that he works, (whether mediately or immediately) may amaze men, but do not benefit them, unless by way of Collusion; as one Devil (in the exorcist) may cast out another, out of one possessed; which is done by the Devils consent, and not by the power of any of their Exorcisms: a Devil will willingly quit a demoniack, for the hardening of mens hearts, and for the further advancing of his own Kingdom: Thus *Austin de unitate Ecclesie*, Cap. 16. calls the Miracles of his time, either (*signum mendacium hominum*, or *portenta fallacium Spirituum*) forgeries of lying men, or prodigies of deceitful Devils.

110. *Chrysostom* on the 13. Homily on *John* the 5th. said thus, [ὁ χριστὸς οὐκ ἐποίησεν τέρατα καὶ σημεῖα ἀμφοτέρωθεν, ἀλλὰ τὰ τέρατα τῶν ἀπιστῶν ἰδοῦναι.] thou hast no need of Miracles, for those are Signs to the unbelievers, and *Stella* (one of their own Religion) speaks well of this point, saying, Miracles as Scaffolds are necessary in the building of an house; but when the house is finished, they are but impediments to the Passengers; so now if Miracles were done, it would argue a weakness in the confirmation of our Faith by the Miracles of Christ and the Apostles.

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111. Miracles now are rather hurtful then profitable, and he that looks for wonders now is a wonder himself, as *Austin de civit. dei lib. 22. Cap. 8.* or saith *qui credenti mundo ipse non credit, magnum est ipsa prodigium*: he that seeks for wonders now, when the Faith of the Gospel hath been preach'd to the World, and confirmed by Miracles, is himself the greatest wonder, our Lord hath told us *John 10. 41.* that Gods Ministers may teach Truth, and yet work no Miracles: and such may be the Devils Impostors, that come with Signs and Wonders. *Deut. 13. 1. 2. Matthi 24. 24.*

112. The wonders then, (which the Popish Church brags of) are but fallacious and counterfeit wonders spoken of, *2 Thess. 2. 9.* and so are the very brand of Antichrist; so that while they boast of them, and make them a note of the Church, they declare to all the World, that their Church is the Antichristian Church: were they true wonders wrought by a Divine power, they would then be Gods Seals, which are never set to confirm an untruth, but their wonders contradict the Doctrine of Christ, and so are the badge of Antichrist.

113. Suppose the Jesuit *Acosta* should (for gaining the poor Indians to this Popish Religion) foretel them, that for a Sign to them, the Sun should be Ecclips'd at such a time: This would be a wonder to them that are

igno-

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ignorant of the natural Causes thereof: yet no true one in genere *Miraculorum*, though in genere *Rerum* it fall out so. 'Tis a lying wonder from the Jesuits, because it is given out with a purpose to deceive: Miracles are not a touchstone to try the truth of Doctrine by, but we must try miracles by the word of God.

114. I have been longer upon this Clause, because the Church of Rome lays a great stress of her excellency above all Churches, in her Miracles, whereby they (as it were) graphically decipher themselves to be the Antichrist: If any desire to see more of Antichrist's lying wonders, let him read *Osianders Epitome 7. Cent. fol. 260, 261. & 9 Cent. fol. 84. 120. & 11th Cent. fol. 236.* and *Fullers Chur. Histor. concerning Abbies and Monasteries. pag. 332. & 333.*

115. The 8th part of the Induction is, the threefold brand, that God hath stigmatized him withall in his word: [The man of sin, the son of perdition, and the wicked one] to show what a complex of many gross Impieties [the Antichrist] should be, and how fully this character corresponds with the Pope; not only *Dr. Prideaux* in his Introduction, *Pareus Medull. Histor. Ecclesiast. Osianders Epitome*, and all our Church Histories abundantly declare; but also their own Historians make most shamefull descriptions of their Popes Lives.

117. 'Tis a good Rule, [ *Firmum est genus proba-*

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*probationis, quod etiam ab adversario sumitur, ut Veritas, etiam ab inimicis Veritatis, probetur.* ] 'Tis a strong proof, when enemies of the Truth, are constrained to bear witness of the Truth: and *Vives de instrumento probabilitatis*, saith thus, *Amici contra amicum, & Inimici pro Inimico in vinoibile Testimonium est*, which in plain English is thus explained: the Testimony of a Papist against a Papist, and of a Papist for a Protestant is without exception.

117. Let us therefore take a brief account out of some Popish writers (whose Testimonies are unquestionable) and so make a *compendious Landkip* of a few Popes Lives, to shew what men of sin, yea, rather monsters then men, they were. To begin with *Sabinianus* (who succeeded *Gregorius Magnus*, he who abominated the title of Universal Bishop, as smelling too much of *Antichrist*) this Pope their own Writers brands thus: *Sabinianus culpabili vita, & formidabili morte notatus est*, he lived wickedly, and died miserably. *Fasciculus Temporum ad Ann. 614.*

118. What a villainous prank did *Stephanus* the 6th (whom many call *Stephen* the 7th) play (such as never was plaid before, as *Cardin. Baronius* Tom. 10. *Annal. ad Ann. 897. Num. 2.* expresses it) with the Carcase of his Predecessor *Formosus*, which he took out of the grave, brought into judgement before a Council of Bishops, spoil'd it of his Papal Robes, clad

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clad it with a Lay-mans garment, indicted, arraigned and condemn'd it, cut off 3 fingers of it, and cast it into *Tyber*. Yea, depriving all them of their Orders (whom he had ordained) reordaining them again. *Hoc prae sui immanitate omnibus incredibile videtur*, saith *Baronius*. *Erroris tamen convincuntur, qui ista de Formoso negant & conficta putant: the barbarousness of it makes it unlikely, yet the truth is, it is no fable.*

119. Another of their Popish writers (*Platina* by name) tells us of *Boniface* the 7th, that he robbed *Peters Church*, and fled for a time to *Constantinople*, who afterward by *Symony*, and murdering two Popes, made himself Pope. Of whom *Baronius* says, *inter famosos latrones & potentissimos grassatores, atq; patriae proditores (Syllas & Catilinas) annumerandus*. He outstrip'd the most notorious robbers and traitors to their Countrey that ever were; yea *Catiline* and *Sylla*, and at last died like a *Beast*. This is a truth confirm'd by two witnesses of their own, *Platina* in the life of *Boniface* the 7th, and *Baron. Annal. Tom. 10. ad Ann. 985. Num. 1.*

120. Their own *Platina* in the Lives of the Popes, writes how *Sylvester* the 2d. [*ambitione & diabolica dominandi Cupiditate impulsus, largitione primò quidem Archiepiscopatum Rbemensẽ, inde Ravenatem adeptus, pontificatum postremò majore conatu, adjuvante diabolò,*

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*abolo, consecutus est; hac tamen lege, ut post mortem totus illius esset, cuius fraudibus tantam dignitatem adeptus erat.*] in plain English, he gave himself both body and soul to the devil, that he might obtain the Popedom. And this is confirmed by many others of their own Writing, as Cardin. Benno de vita & Gest. Hildebrandi. Stella de vit. Pontif. Caranza. Summ. Concil. & Aeneas Sylvius. Comment. de Concil. Basil. lib. 1. says plainly Sylvester Diabolicam fraudem Pontificatum ascendisse. The Devil made him Pope.

121. And William of Malmesbury, lib. 2. de gestis Regum Angl. cap. 10. fol. 36. affirms the same thing of this Sylvester, saying, he is verily perswaded Sylvester was such a Villain, as Historians relate him to be, otherwise why (saith he) did this Butcherly fellow at his death, tear his own flesh (as he did) had he not been guilty of some notorious Impieties. Neither was Benedict the 9th much better, whom their own Platina calls *teterrimum monstrum*, who lived like a Beast in his life time, and after his death appear'd partly like an Asse, and partly like a Bear. *Caput & cauda erant asinina, ut reliquum corpus sicut Ursus*, saith Fasciculus Temporum ad Ann. 1304.

122. Such a notorious wretch also was Boniface the 8th, who entred like a Fox, reigned like a Lion, and died like a Dog, as his own Predecessor (Pope Celestine) foretold of him.

To

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To omit the stories which their own Baronius and Benno hath recorded, how many Popes have been Magicians, and given themselves to the Devil, sacrificing to Devils in forests and mountains. If those were not men of sin, sons of perdition and wickedness, where can any such be found?

123. But above all those wicked ones, there be yet three unnamed, which in their own Chronicles were *monsters of men*: as 1st Hildebrand (call'd commonly Gregory the 7th) that firebrand of Hell, that set both Church and State on fire; who hired a Varlot to tumble great stones down from the Battlements of the Church, to destroy the Emperor (Henry the 4th): as he was in his Prayers. Who poison'd 6 Popes (to wit, Clement the 2d, Damasus the 2d, Leo the 9th, Benedict the 8th, Nicholas the 2d, Alexander the 2d) in the space of 13 Years, by the help of his familiar *Brutus*, that he might come to the Popedom. Who also being angry with his breacher god, for not answering how the good Emperor might be destroyed (who had escaped his bloody hands in St. Maries Church in mount Aventine, by the death of the Villain, whom he employed) this Pope throws his Sacrament into the fire.

124. This man of sin ordinarily carried about him a conjuring Book, as Cardinal Benno, in vita Gregor. 7, at large relates those things.

This



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This is he that confessed at his death, that *the devil set him on work, to provoke God to wrath against the world.* Florentinus Vigern. in *Chronic.* pag. 641. Matth. Paris in *Guil. Conquest.* Anno 1086. The 2<sup>d</sup> is John the 23. that denied the life to come, and the resurrection of the body, saying; that *men perish like the beast.* This made him die like a beast, inso much as he for his scandalous life, was called by those that knew him, *the incarnate Devil.* *Council. Constant. Sess. 11. Act. 6. & penult.*

125. But the 3<sup>d</sup> is John the 12. who made *Deacons in a stable, and a Boy of ten years old a Bishop, the Lateran (his Palace) a plain Stew;* who being at Dice invocated *Jupiter, Venus,* and other Gentile Dæmons; yea, and *drank a Carouse in honour of the Devil,* who at last was slain by the Devil (himself) while he was committing adultery. Luitprandus *Hist. Rerum per Europam Gestarum, lib. 6. cap. 7, 8, & 10.* Yea, Bellarmine himself doth confess those Popes to be thus tainted, as Stories describe them, but that we have raked *usque ad Nauseam,* in this stinking Dunghill. I might tell you, what our own Dr. Heylin in his *Geography of Italy,* relates, the 2<sup>d</sup> Edition pag. 181, 182. to which I refer you.

126. The 9<sup>th</sup> Paragraph of the Induction, is that threefold Epithet, [*Idolatrous, Ambitious and Cruel*] all which he as palpable Adjuncts

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adjuncts of the Pope, as any of the former. As first, that he is [*Idolatrous,*] therefore he is called *pater omnium fornicatorum & abominantium terræ.* How doth he adore Images, not only giving *δουλιαν* but also *λατρίαν* to his Idols, worshipping of his Brethren god, and of his Crucifixes, directing Prayer to it, as to God or Christ himself. As in their [*All Hail, Oh Cross, our only Hope, increase Righteousness to the good, and grant Pardon to the guilty*] is plainly manifest. Thus is he as idolatrous as those in *Jerem. 2. 27.* saying to a piece of wood, *thou art my Father, and to a stone, thou hast begotten me.* so *Hab. 2. 19.*

127. It appears also in his Lady's Psalter, how he makes the Virgin Mary not only equal, but sometimes superior to the Son of God: as in those Mattens, [*Shew thy self a Mother, and by the right of Motherhood, command the Redeemer*] how doth he call her the *Queen of heaven, the Mistress of Angels,* and such like stuff according to the Council of Trent, attributing to her Omnipotency both in heaven and earth. *Coster. in Hymn. Ave Maris stella,* and a *Kingdom of mercy, &c.* as Biel in *Canon. Missæ. lect. 80.*

128. As to his second Adjunct [*Ambitious*] enough hath been said of that before, from Paragraph 89. to 97. and the 3<sup>d</sup> to wit, [*Cruel,*] is as palpable as any, not only in his Murthering all that stands in his way to the Popedom,

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as Hildebrand did (see *supra* Paragr. 123.) and several others: but also in Butchering so many innocent Lambs of Christ in all Ages, and in all Nations (where this Beast raged) which would not bow the knee to his Baal; witness the Massacres at Piedmont, Germany, Ireland, England, and many others.

129. All these characters of Antichrist being thus aptly accommodated to the Pope, how can we but say with Dr. Sclater in his Comment upon the 2d Epist. to the Thessalon. pag.

115. If a man may be so bold with the Pope, as John Baptist was with our Saviour, to ask, [Art thou he that should come, or do we look for another.] The like answer should be returned, Go and tell what you have heard and seen; to wit, Devils worship'd, God contemn'd, Religion profaned, Superstition hallow'd, Beastly lust practis'd, Parricide not only committed, but defended; and much more horrid Hellishness those (*parum probi homines*) hath done. Is not this the man of sin (without a Peer) foretold of in the Word.

130. The 10th branch of the Induction, is [He must be revealed in those last times] this also suits to the Pope as the coat to the body, for Antichrist hath several Periods, he was a long time in the Embryo before he was born, as he was a mystery of Iniquity, so must he have a secret rising of his Dominion; whereof some Foundations were laid in the Apostles times by

Satan

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Satan and his Instruments. The itch of prebeminency began the groundwork of this Romish Babel betimes, 3 Epist. John ver. 9, 10. Thus the time of his Conception held proportion with his Continuance in the world: this Mystery was working long in the Pope, before he was reveal'd to be Antichrist.

131. If there must be 1260 years betwixt his Revelation, and his Desolation or Destruction: then there must be a proportionable time for the Conception of this Monster, before his Birth and Revelation. Pliny writes of the Elephant (whom Job calls Behemoth [the Hebr. Famin. plural] as if he were many Beasts in one) that he is two years in breeding in the womb, before he be brought forth: so this great Beast or Behemoth was breeding some hundreds of Years before his Revelation.

132. It is unquestionably true, that Antichrist had many Periods. The Beast that John saw rise up out of the sea, Rev. 13. 1. and come out of the earth, v. 11. ascended up by little and little (and not all at once) till at last his whole Body appeared above ground, in a full view, and above Water, even to a full manifestation. His first Period was *Nascens*, his 2d *Crescens*, his 3th *Triumphans*, his 4th *Decrescens*, and his 5th Period *Expirans*: as Rome the city was not built in one day, no more was the Romish Church or Antichrist. And this Beast rose up by degrees, being hid in a mystery, before

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before he was Unveiled.

133. *Crakanthorpe* (in his *Vigilius Dormi-  
sans*) observes, that *Antichrist* was *Nascent*  
when *Rome* usurp'd authority first over all the  
Churches; 2<sup>ly</sup> he was *Crescent*, when he main-  
tained Adoring of Images, and Praying to  
Saints: 3<sup>ly</sup> *Regnant*, when he exalted Himself  
above Kings; and placed his Mitre above their  
Crowns: 4<sup>ly</sup> *Triumphant*, when he became  
Lord of the Catholick Faith: 5<sup>ly</sup> *Cadent*, we  
see him (saith he) in our Day, by *Luther*, *Cal-  
vin*, *Perkins*, &c. who unmask'd him; and he  
adds a 6<sup>th</sup> Period, to wit; *Morient*, saying  
If we do not, yet our Posterity shall see him die,  
for God saith, that *his day is coming*, Ps. 37. 13.

134. In his first Period, he was conceived  
in the Apostles time, yea, then animated; for  
the spirit of that *Antichrist* was then in the  
world, 1 *Job*. 4. 3. and strove long to see light.  
He was well nigh an 100 Y. in lifting up his  
head [of Supremacy] above the Earth. Ambi-  
tion and Superiority shewed it self in some of  
those Bishops of that See betimes, though they  
were reputed generally good men; yet had  
they from the following Centuries of the A-  
postles, a tincture of *Antichrist*.

135. Ecclesiastical History tells us, how the  
purity of Doctrine was notoriously darkned,  
and defiled with Humane Traditions, from the  
time of *Sylvester* the 1<sup>st</sup> (that was Bishop when  
*Constantine* the great was Emperour) then  
began

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began poyson to be sown more rank in the  
Church, and so on to *Sabinianus*. Yea and many  
endeavours were used by *Innocent* the first, in Y.  
404. And by *Leo* the first, and by *Pelagius*  
the first and 2<sup>d</sup>, to bring forth this monstrous  
brat of Supremacy, long before *Boniface* the  
third, got full strength to do that work, by the  
Midwivry of the *Parricide Phocas* in the Y.  
606. So then his first Period (*Nascent*) is  
from the Apostles time to *Boniface* the 3<sup>d</sup>, in  
the 6<sup>th</sup> Century, then was he *Antichrist* revea-  
led indeed.

136. His 2<sup>d</sup> Period (*Crescent*) is from this  
*Boniface* to *Hildebrand*, in whose time *Hell*  
broke loose, and that woman [*Wickedness*]  
perk'd her self higher and higher in the Ephah,  
*Zech*. 5. 7, 8. From him to *Luther* may be  
accounted the 3<sup>d</sup> and 4<sup>th</sup> Period (*Regnant*)  
and (*Triumphant*) wherein the Pope reigned  
and triumph'd over all Princes and Nations, e-  
ven with both Swords. The 5<sup>th</sup> Period (*Ca-  
dent*) must be from *Luthers* time, after whom  
(they confess) *Popery* never prospered, but lan-  
guished daily. And his 6<sup>th</sup> Age (*Morient*) is  
this our day, wherein he grows sick of his Con-  
sumption (which is a lingring death) more  
and more: the Gospel hath won ground of  
*Popery*, and many Kingdoms are alienated from  
this *Antichrist*.

137. The *Romanists* have a saying among  
them, that since their Pope was so publicly  
F preach'd

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preach'd to be *Antichrist*, their Religion never throwe; and this hath been done long, not only by *Wickliffe*, *Luther*, and other great Reformers, (which are supposed to be those Angels preaching the everlasting Gospel, &c. Rev. 14. 6, 8, 9. But by the *Waldenses*, *Arnulphus*, *Parisiensis* and many others. *Illyric. Catalog. Testium Veritatis*. The fulfilling of this 6th and last Period (which is *Morient*) we must patiently wait for. The Vials of Gods wrath are begun already to be poured out upon him, and shall at last bring his final Extirpation.

### C H A P. VI.

138. **B**ut before I can touch the two last Paragraphs of the Induction: there be some objections which the *Romanists* lay in our way, which here must be remov'd, as *Amasai* bode, that hindred the People from going Endway 2 Sam. 20. 12. They say first, that *Antichrist* shall have no such period or proportion of time as is here specified, for he is some single Person only, because he is call'd *ὁ ἀνθρώπος καὶ ὁ υἱος καὶ ὁ ἀρχηγός*: the Article *ὁ* denoteth some Individuum, some singular Person.

139. To this I answer, (1.) That *ὁ ἀνθρώπος* doth not always point at a single Person, for *Mark* 2. 27. *ὁ ἀνθρώπος* there is man

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at large [but man for the Sabbath] and not any Individual Person: and the same word is taken in this large sence, *Luke* 4. 4. [Man lives not by bread alone] and not in their contracted signification: and likewise in 2 Tim. 2. 17. in all which places the Article *ὁ* is annexed with, *ἀνθρώπος* but (2ly.) *Deut.* 18. 15. 18. a Prophet there, is a Succession of Prophets, so here a Succession of Persons of the same Function is the *ὁ ἀντιχριστός*: God raised up more Prophets then *Moses*, to consummate the Revelation of his will; *Antichrist* (3ly.) cannot be a singular Person, because he began in the Apostles time, and was to continue till the brightness of Christs coming did destroy him: (4ly.) 'Tis therefore a Succession of men, (now above a 1000. year old) as the Emperor that letted him was, yet called *ὁ χαρίζων*. 2 Thess. 2. 6. with this Article *ὁ*.

140. But 2ly. they object that *Antichrist* must Reign 3. years and a half only, and no more, but the Pope hath Reigned long beyond this precise time; Answer, how can this be, that he should subdue so many Kingdoms, and make all the World wonder after him in so narrow a compass of time, and that he should intoxicate Nations with his Cup of Fornication, and himself with the blood of Saints in 3. years and half.

141. Besides, 2ly. *Antichrist* is call'd *Terræfilius*, as he is one base-born, thus the 2d. Beast

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is said to come up out of the Earth, Rev. 13. 11. because of his low and Sordid Original: it follows then, to be altogether improbable, (if not impossible) that one of so *base an extract* should raise himself into such high Renown, not only *at home*, to obtain this Imperial Seat; but *also abroad*, to dispose of so many Crowns and Kingdoms in the space of 3. years and half: If so, this Beast would far exceed in his expeditious exploits, the swiftness of the *Gracian Goat*, to wit *Alexander*, that is said *not to touch the Ground for swiftness*, Dan. 8. 5. yet had he 6. years to Conquer the East in, though he was born heir to a Crown.

142. Their 3d. objection is, how can the Successor of the Apostle of Christ be at any time Revealed to be the *Antichrist*, the Pop is not only *Peters* Successor, but Christs Vicar, *professing Christianity*, so no Enemy to Christ, as the word [*Antichrist*] imports: (1.) Answer, This makes him not only a *mystery of Iniquity*, but the *first-born of the Devil*, who transforms himself into an *Angel of light*, while he is indeed the *Prince of darkness*: and should he not *profess Christianity*, he could not come with all *deceivableness*, as is said, 2 Thess. 2. 7. 10. [*he must sit in the Temple*] *Austin* Reads *ἐν τῷ ἁγίῳ*, upon or against the Temple: as if, a Tyrant riding upon the Church, or as if an Enemy Warring against the Church. we Read it [*in*] the Temple.

143 The

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143 The (2d.) Answer to this 3d. objection is; It is not a little doubted whether ever *Simon Peter* was at Rome, (at least Bishop of it,) but it lies out of doubt, *Simon Magus* was there. The Distich runs thus,

*An Petrus Romæ fuerit sub Judice liest  
Simonem Romæ nemo fuisse negat.*

From this *Simon* they learned to set Spiritual things (as Pardons, &c.) to sale for Money, & *Romæ omnia venalia*: but if we grant the Pope to Succeed Peter, 'tis in that one thing of denying his Master, or he Succeeds him as *Night Succeeds Day*, as the *Storm a Calm*, and as *Sickness Succeeds Health*: how unlike *Peter* the Pope is, See, Parag. 94. before mentioned.

144. However *this man of Sin* pretends to be *Peters* Successor, yet sure he never took in *Peters* Counsel, of not [*Lording it over Gods heritage* 1 Pet. 5. 3.] If this had been, this *bramble* would not have advanced himself to be King over all the Churches and Vineyards of God: *Judg.* 9. 15, 20. And were this *Peters* Successor, stinted to *Peters* allowance, [*Silver and Gold have I none* Act. 3. 6.] he would soon be weary of that Chair that had so scant a Cushion in it, and so mean a Purse to maintain it: Besides, *Damasus* writes that the Bishop of Rome from the first of them to *Telephorus*, yea and till the days of *Sil-*

F 3

vester

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*vester* in *Constantines* time, (as others say) were poor Martyrs and persecuted Ministers: Those were like *Peters Successors* indeed.

145. Their 4th. Objection is, that if *Rome* have any relation to *Antichrist*, it was when it was *Rome Heathen*, for then did it persecute Christ indeed in the 10 first Persecutions: Answer, *Rome Heathen* cannot be this *Antichrist*; for first, it was when *Rome* degenerated into a *Whore*, that *Antichrist* Rose: this cannot correspond with *Rome Heathen*, which never was a Loyal Spouse; 2ly. It was when the Provinces fell off from *Rome*, and set up ten Kings of their own. *The ten Horns receive Power as Kings one hour with the Beast*, Revel. 17. 12.

146. Yea further, 3ly. *Rome Heathen* was no mystery of Iniquity, never pretended friendship to Christ, but was always an open Enemy, did no Miracles, nor hath it a congruity with the rest of the Characters of *Antichrist*; and 4ly. *Antichrist* is when the 7th. Government Succeeded, but those Cæsars was the 6th. Rev. 17. 10. in whose time *John* lived, saying, [One is.]

147. A 5th objection against the Premises, is, that *Antichrist* is not yet Risen, because the preaching of the Gospel in all the World, must be a precedent Sign of *Antichrist*'s coming, *Matth.* 24. 14. which (as they say) hath not been done, therefore *Antichrist* is not

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not yet born: Answ. 1st. Christ saith nothing in that *Matth.* 24. of the coming of *Antichrist*, but speaks in General, only of the Rising of false Prophets: 2ly. Christ says indeed that the Gospel shall be preach'd in all the World before the end come, v. 14. not before *Antichrist* come: 3ly. that [τὸ τέλος] then is the end] is meant of the City and Temple of *Jerusalem*, if we compare v. 14. with v. 16. and *Luk.* 21. 20.

148. And 4ly. as it is but a *petitio principis* to make the End there spoken of, to be the end of the World; so 'tis no better, to make the end of the World Contiguous to, and Contemporary with *Antichrist*: for the Apostles tell us, that in their time *Antichrist* was already come, 1 *Joh.* 4. 3. and 2 *Thess.* 2. 7. 5ly. but grant that the End there spoken of, should be the end of the World, as *Hierom*, &c. interprets it; Yet we cannot infer from hence, that the Gospel must be preach'd to all the World, before the coming of *Antichrist*, (as they imagine) but only before the End of the World.

149. But 6ly. their own *Maldonate* in *Matth.* 24. 14. acknowledges the accomplishment of this very Prophecy before *Jerusalem* was destroyed: all the World is Synecdochically taken, for the most parts of it; Thus one *Paul* fills all with the Gospel, from *Jerusalem* to *Illyricum*, *Rom.* 15. 19. and all the

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other Apostles were gifted with all Languages, that they might preach to all Nations, had they not done so, those Tongues *Act. 2.* had been given them in vain, contrary to [*Deus & natura nil faciunt frustra.*]

150. Chrysostome hath a good observation, if one Paul (saith he) could Season so many Countreys, as from *Jerusalem to Spain*, *Rom. 15. 24, 28.* (the former laying far East, and the latter much West) we may easily conceive, what the other Apostles did, who divided the world amongst them. Yea, their owne *Stapleton* relates, how *Thomas* the Apostle) preach'd to the *Indians*, and to the lowest *Antipodes*: but above all testimonies, the Scripture speaks expressly, that the Faith of the Primitive Church of *Rome*, was spoken of through all the world, *Rom. 1. 8.* and its sound was gone into all lands, *Rom. 10. 18.* And it was preached to every creature, *Mark 16. 15, 20.* And every where, *Col. 1. 6, 23.* otherwise it could not have brought forth fruit in all the World.

151. Their 6th Objection they make, is, *Antichrist* (when he comes) must slay the two Witnesses, and those two are *Enoch* and *Elias* (say they) which they prove from *Mal. 4. 5.* *Rev. 11. 3.* &c. hence inferring, that seeing *Enoch* and *Elias* are not yet come, so nor *Antichrist*. *Ans. 1st.* As the *Jews* dream'd of a *Christ* for themselves, which God never promis'd; so those *Romanists* expect such an *Antichrist*,

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*Antichrist*. as the Scripture no where describes: the like mistake is found in both. (3ly) *Mal. 4.* speaks not one word either of the coming of *Enoch*, or of *Antichrist*.

152. And (3ly) that *Elias* (spoke of, *Mal. 4.*) is not *Elias* proper or personal, but mystical or symbolical, to wit, *John Baptist* (who was an Harbinger to *Christ*, but not to *Antichrist*) as both the Evangelist *Mark*, ch. 1. 2, 40. and the Angel, *Luke 1. 17.* yea and *Christ* himself interprets it, *Mat. 11. 14.* & 17. 13. (4ly) in *Rev. 11.* There is no mention either of *Enoch*, or of *Elias*, but by way of Allusion.

153. Whereas they urge *Math. 17. 11.* that *Elias* must first come, and restore all things. It is answered (5ly) that *Christ* saith not there [*ἔτι*] in futuro primo, shall come] as if they might expect his coming in some age after *Christ*. But it is [*ἡλίας ὡς ἔρχεται*] in presente, cometh] Thus *John Baptist* was come, and that in the spirit and power of *Elias*, to restore all things, that is, to turn the hearts of Fathers to their Children, &c. *Mal. 4. 6.* For none can restore all things absolutely but *Christ*, *Col. 1. 20.* But (6ly) how like is this to a fond dream, that those two great Favorites of God (which were not to see death, *Heb. 11. 5.*) were only preserv'd from the cruelty of their own Time, and reserv'd (I know not where) to be slain by *Antichrist*.

154. But

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154. But the 7th and last Objection, is, *Antichrist* cannot come into the world before the *Roman* Empire (which letteth him [τὸ κατέχειν] 2 *Thess.* 2. 6, 7. be removed : for (say they) as *Christ* came into the world when the *Roman* Empire was at the height, in her very *acme*. So *Antichrist* must come at the Empires lowest ebb, and when utterly ruin'd. But still there is an Emperor (say they) though his Seat be in *Germany*, hence they infer, that *Antichrist* is not yet come. *Answ.* 1st. This is a meer humane conjecture, without any Scripture Light, that the ruine of the Empire must precede the Rise of *Antichrist*: for *Antichrist* will come into the world in the very Apostles time, long before the desolation of the *Roman* Empire.

155. And (2ly.) That of 2 *Thess.* 2. 6, 7. hath not relation to *Antichrists* rising but to his *Revealing* : he secretly rose in the Church, long before he was openly revealed to be the man of Sin : (3ly.) [ὁ κατέχειν ἐν μυστηρίῳ.] 'Tis remov'd (by their own confession) out of the midst of *Rome*, where the *German* Emperor hath neither Pallace nor Dominion. And 10 Kingdoms are risen up out of the ruines of the *Rom.* Empire, besides the *Germ.* Empire. (2ly.) It was high-water with *Rome* in *Augustus* days, then *Christ* came : and low ebb with it in *Augustulus* (that fatal Name) in whom the *Western Cæsar* breath'd out his last.

CHAP.

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### CHAP. VII.

156. **T**Hus *prohibentibus remotis*, those objections (like *Amasa's* slain body) being taken out of the way. I come now to *Antichrists* last Period (where this digression began) and to view him as (*Morient*) and as one giving up the Ghost, This is held out in the two last clauses of the Induction (the 11th and 12th) the 11th is, he must be consumed by the spirit of *Christs* mouth, which holds forth 1st the manner, and 2ly the means. 1st the manner, God doth not destroy this grand Enemy of his Church all at once, but consumes him in his wrath by little and little, as *Psal.* 59. 11, 13.

157. God will deal with *Antichrist*, as with a notorious Malefactor, who must not have that favour, to be dispatch'd out of all pain at once, either by strangling or decollation : præstat semel mori quam semper metueret, aut diu sentire mortem. *Antichrist* must die by Inches, and his Soul must be driven out of his body by degrees; that (according to *Nero's* Speech) he might not only die, but a long time feel that he is a dying. God writes (*Magor missabib*) upon this proud *Pashur*, *Jer.* 20. 3. and makes him a terror and burden to himself in a lingering Consumption, before his utter Extirpation.

158. This agrees with that sound Maxim

[Deus



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[ *Deus & Natura non faciunt saltum* ] and with that parable of the lost Groat, wherein Christ tells of a *Candle* and a *Besome*. The *Besome* doth not sweep away the dirt and defilement of an house at one *brush*, but tis oft laid on, and applied to all the parts of the Room, till it at last sweeps all out of doors. So when Christ comes to sweep this lump of defilement (sc. *Antichrist*) out of the great House of the World, with the *Besome* of destruction, Isa. 14. 23. he drives it out of the *Middle Temple*, then out of the *outward Court* (long defiled with it, Rev. 11. 2.) and at last, out of doors.

159. And when Christ came to purge the Temple (when that House of prayer was made a Den of Thieves) we may not imagine that those buyers and sellers went out at the first lash (he gave them) with his Whip; but 'tis more then probable, so many sturdy Fellows (as were there employed in that Merchandize) would play [ *loth to depart* ] as unwilling to lose so advantageous a Market. John 2. 15. & Mat. 21. 12. All this must have a *Gradual accomplishment*; though undoubtedly some Beams of Divine Majesty shone forth in Christ herein. And thus Christ will whip out of the Temple, this grand Thief (*Antichrist*) by degrees, when he comes into it, Mal. 3. 1, 2.

160. We read of two *Jezabels* in Scripture (both mothers of Fornication) 2 Kin. 9. 33.

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& Rev. 2. 20, 21. The old Testament *Jezabel* was suddenly destroy'd in the midst of her Painting and Delicacy; that cursed Woman (so called, 2 Kin. 9. 34.) was suddenly thrown out of the window, and troden down under foot. But the New Testam. *Jezabel* was cast upon her bed of Languishing, that she might wear away in a lingering Sickness. This double Doom is inflicted upon this *Antichristian Jezabel*, that cursed Queen of Whoredoms.

161. She is first cast into a bed of Languishing, with the latter *Jezabel*, that she may pine away in her Iniquity, Lev. 26. 39. God will consume her days in vanity, and her years in trouble, Psal. 78. 33. Shee must lie long sick of a lingering Consumption (that her Ruine may bear proportion to her Rise) she had many steps in her rising, and shall have in her fall. In the end comes the Doom of the former *Jezabel* upon her, sudden destruction [ in one day, Rev. 18. 8. ] and that, by the hands of her own Paramours, Revel. 17. 16. with 13. Her carcass shall be cast out as dung, 2 King. 9. 35. 37.

162. As the Walls of old *Jericho* were not thrown down the first day that it was besieged, but Israel must walk about it 6 days, and wait for the downfall of this cursed City till the 7th day, Heb. 11. 30. & Josh. 6. 13, 14 to 20. So this *Mystical Jericho* falls not in the first

first day, nor in the first *Vial* that is powred upon it: but *seven Vials* are appointed to be powred out for his utter Extirpation, which are called the *seven last plagues*, for in them are filled up the wrath of God, and destruction of *Antichrist*, *Rev.* 15. 1. In the meantime God in much patience, bears with those *Vessels of wrath* prepared for destruction, *Rom.* 9. 22.

163. As Rome was not built in one day, neither must it be thrown down in one day; but the Walls of it shall molder down by degrees. God begins with that *spiritual Babylon*. first to disquiet her only, as he did with the *literal Babylon*, *Jer.* 50. 34. He will disquiet the *Inhabitants of Babylon*, that hath so much, and so long disquieted the *Inhabitants of Sion*. Thus the compassing about of *Jericho*, the former of the 7 days, was at least a disquieting of the *Inhabitants* thereof, and an Alarm to them, if not here and there a stone dropping out daily out of the Wall to weaken it.

164. As sure as God threw down *Old Babylon* (though her walls were 50 Cubits thick, and 200 Cubits high, yet lay she open, and exposed to the *Veals* of the wrath of God) so sure shall this *mystical Babylon* tumble down also, though she be seated among the stars, and be long in falling (even 7 days, or *Vials*) yet God will pull her down thence, and every *Vial* shall bring a degree of ruine upon her.

165. The fall of *Old Babylon* was foretold by

by the Prophet, *Esa.* 21. 7, 9. and executed by *Cyrus*, *Esa.* 45. 1, 2. & *ch.* 46. & *ch.* 47. The Church sings an Hymn upon her assurance of *Babylons fall*, *Esa.* 27. Then the Prophet *Jeremy* describes her destruction at large, shewing how the vengeance of the Lord, and the vengeance of his Temple came upon her, *Jer.* 50. 15, 21. & *chap.* 51. 11, 29. and all this in a gradual accomplishment. The wall of *Babylon* falls as the wall of *Jericho* did, *ver.* 44. 53.

166. Thus also the fall of *mystical Babylon* is foretold, *Rev.* 14. 8. and is executed, *Rev.* 18. 2. yea, and the word is doubled (like *Pharaoh's dream*, *Gen.* 41. 32.) because the thing is established by God, and God will shortly bring it to pass. The Duplication of the word, *Babylon is fallen, is fallen*, imports both Assurance and Expedition. This *Babylon* hath once fallen culpably, and she must again fall penally: a weak man throws down the old *Babylon*, but a mighty Angel this: that falls like an ordinary stone, but this like a great mill-stone: that sinks only, but this is thrust down with Violence, into the bottom of the sea, and no boying it up again: that shall not rise, but this shall be found no more, *Jer.* 51. 63, 64. compar'd with *Rev.* 18. 21.

167. The God of truth hath said, that *Babylon is fallen*, and twice over, though it be but falling, tis as sure to fall, as if fallen already. Just

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Just as we see a beast or a bird struck dead with a Gun, before the report be heard: so *Antichrist* is dead-struck by that Word, *Rev. 14. 8.* although the report neither of his Crack, nor of his Fall come yet to us. *Fall he must* (the foundation of its Fall God hath laid already) *though all the World lend their shoulders to uphold him.*

168. The Lord hath doubl'd *Babylon's* doom [ *it is falm, it is falm* ] to denote the certainty of it, and tis expressed in the *presen* (not *future Tense*) to shew, that God will *surely destroy* it, as if we saw it *now destroyed*. As sure as *Jericho* is falm, so surely shall *Babylon* fall; and that *shortly*, as well as *surely*, for the *Ark* of Gods presence hath compassed about the walls of this *mystical Jericho* several days already: not only because four of the *Vials* are supposed to be over, and poured out upon it, but also because we live about the six thousand Year of the World, and tis an old Tradition, that *the 7th will be a Jubilee and Sabbath.*

## CHAP. VIII.

169. **T**HUS we have seen the first Particular, to wit, *the manner*, it must be *Gradually*, and by a *lingring Consumption*: now let us 2ly enquire after the *means*. We read that

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that *Jericho* fell by the force of Faith, *Heb. 11. 30.* It was not by their *Silver Trumpets* (which they had appointed for calling their solemn Assemblies, *Num. 10. 1, 2.*) nor by the *power of their Arms* (whereby they overcame *Amalek*, *Exod. 17. 12.* but by *Rams horns*.

170. *Rams horns* were contemptible instruments, for battering down strong and impregnable Walls, and yet carries a fair Congruity with the *means* of battering down the walls of *Babylon*. It must be by the Breath of Christs mouth [ the preaching of the Gospel ] God overturns great things by base means, *1 Cor. 1. 27, 28.* by treasure in earthen vessels, *2 Cor. 4. 7.*

171. The *means* that God uses to pull down this *Antichrist*, are reducible to two heads. 1st *Persons*, and 2ly *Things*. 1st of *Persons*: 1st in *general*. Many battering Rams hath God raised in those two last Centuries of years, to break down the walls of this spiritual *Babylon* (which is *Antichrist* complex) insomuch as not only several stones have drop'd out of the walls, but her very Foundation shakes. And if our *Mordecai* be of the *seed of the Jews*, before whom this proud *Haman* (*Antichrist*) hath begun to fall, he shall not prevail against him, but shall surely fall before him, *Esther 6. 13.*

172. The *Persons* that God employs for the fall of *Antichrist*, are principally three: 1. G Power-

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*Powerfull Preachers, 2. Profound Writers, 3. Potent and pious Princes.* 1. Of the *powerfull Preachers*, those are intimated to us in those *Angels* in *Rev. 14. 6, 8, 9.* that rais'd up the first batteries against *Babylon*, and made the first separation from *Antichrist*. The first of those *Angels* brings the everlasting Gospel, flying in the midst of Heaven, above all Human hindrances and oppositions, and Preaching the pure Worship of God, as opposite to the Idolatrous and impure Worship of *Antichrist*.

173. This first Angel or *powerfull Preacher*, may well be supposed to be *Waldus* and his Followers, from whom sprung the *Waldenses*, who spread the Gospel in *France, Picardy, and the Lower and Upper Germany; in Bohemia, Savoy, and Lombardy*, about 1100 Ye. after Christ, as the History of the *Waldenses* shew. And Bishop *Usher, de Successione Ecclesiæ, cap. 6. 16.*

174. The 2d. Angel (light increasing then in the World) proclaims with open mouth, that *Rome* was *Babylon*, and the Pope that *Beast* described in the Revelation, and [the] *Antichrist*. This was only muttered at the first separation from the *Romish Church*, by *Waldus* and his Companions, saying in modest terms only, *Romanum præfulem Reliquis Episcopis parem esse*, (as Bishop *Usher de Successione Ecclesiæ* tells us *loco predicto*) that the Pope of *Rome* was but equal to all other Bishops.

175. But

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175. But in the following Ages, (*boldness growing as well as knowledge*) *Ecclesia Romana*, was proclaimed to be *Meretrix Babylonica*, (as Bishop *Usher, Cap. 17.* shews) that the *Church of Rome* was the *whore of Babylon*: This was done especially by *Wickliffe* and his fellows, about the year of Christ 1371. This 2d. Angel (*Wickliffe*) seeing the Kingdom of *Antichrist* shaken by the Ministry of *Waldus*, that went before him; now declares boldly, that God had then laid the foundation of the destruction of it, (his cry was, *Rev. 14. 8. Babylon is fallen, is fallen*) and would as surely destroy it shortly, as if he had seen it fallen already.

176. Then comes the 3d. Angel, (more vehement than the rest) and that was *Martin Luther* and his fellow-labourers: This Angel proceeds further, and preaches *Damnation* to all that would not come out of this mystical *Babylon*, telling the World more boldly, (than the other two Angels did) that God had a *Cup of Indignation* (without mixture, that is, not allayed with any mercy) for all those that continued to drink of the *Cup of Fornication*: God would give them *Wine for Wine, Wine of Wrath for Wine of Whoredoms*, *Rev. 14. 9. 10. 11.*

177. None of those great Reformers whom God stirred up in those Ages) were so like this third Angel, as *Luther*, who denounc'd horrible

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and hainous torments, easles and endless pains to the whole train of *Antichrist*, and such as abode in the Worship of the *Beast*, *Vrging separation from Rome* under the pain of *damnation*, and to Rebel against such light, (as then was held forth) could not *consist with Salvation*, as *2 Thess. 2. 12.* *Luthers Epitaph* was.

*Pestis eram vivus, moriens tua mors ero, Papa.*

178. Then 2ly. *profound Writers* have from the *Quiver of common Reason*, human Testimonies, and especially from the *Holy Scriptures* drawn out, and shot such arrows at the *Beast*, that though his *first Wound was healed*, Rev.

13. 3. yet those *Wounds* they have given him (those last Centuries) are plainly *incurable* by any other Engine, save by *private Treachery* and *publick Violence*: The *Beast* can hardly lick himself whole again, no not with his *Order of Jesuits*, and all their endeavours to uphold his tottering Kingdom.

179. *Quot ac quantos Scriptores Evangelicos hæc postrema ætas in lucem protulit, &c.* how many famous Champions of the Protestant Religion hath been *Valiant for the Truth*, and strenuously batter'd the Walls of *Babylon*: such as *Melancton*, *Oecolampadius*, *Zuinglius*, *Bullinger*, *Aretius*, *Gualther*, *Musculus*, *Lauter*, *Polanus*, *Polyander*, *Zanchy*, *Beza*, *Chemnitius*, *Calvin*, *Pareus*, *Marlorat*, and our own *Jewel*, *Reinolds*, *Whittaker*, &c. those and many

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ny others, [*non modò, docendo sed etiam Scribendo, damnum Antichristo vel maximum attulere,*] did him very great harm.

180. Besides many other famous Authors in former Ages, which *Illyricus* in *Catologo Testium Veritatis*, doth abundantly enumerate: *Christ* hath had his *Witnesses* against *Antichrist* in all the Ages of the *Beast*, (though most and clearest in the latter Ages) which hath given their Testimony, both by *Preaching* and *Writing* (though but in *Sackcloth*) against the *Antichristian Idolatry*, all along the lease of 42. Months, that is granted to the *Beast* to tread down the holy City.

181. The *Pen* of those famous Lights in their day, was an *Artificial Tongue*, whereby they spoke to Places and People absent, as well as present, to them afar off, as well as to them that were nigh: and thereby abundance of knowledge was communicated to the World: *Writing* hath an *Image* (as it were) of *Eternity* in it, it makes a man live when he is dead, though the *Prophets* cannot live for ever, *Zech. 1. 5.* yet their laborious Writings may preach, both when and where they themselves neither may, nor can, nor dare, *Hebr. 11. 4.*

182. But 3ly. and lastly, *Potent and Pious Princes*, are Instruments in the hand of God to pull down *Antichrist*: we read of an *Angel* that had on his head a *Golden Crown*, and in his hand a sharp *Siccle*, *Revel. 14. 14.* which

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may well resemble some glorious Prince, that shall begin to execute Gods Judgments on *Babylon*, and v. 15. is some Zealous Preacher out of the Church that calls on him to do this Execution.

183. When Godly Princes do exercise their Power for Christ and against Antichrist, then is it said that Christ [the Son of Man] sits in the Throne to Rule with them, having a Golden Crown upon his head, as he is described in that Vision, Rev. 14. 14. He is call'd the Prince of the Kings of the Earth, Rev. 1. 5. and then are Christian Kings said to be caught up to God and to his Throne, Rev. 12. 5. when they do Authorize and Execute the Reaping of this Harvest by their Kingly Power.

184. But more plainly and without a Parable, the Lord tells us, Rev. 17. 16, 17. that the ten Horns (which he calls ten Kings, v. 12.) shall hate the Whore, and make her desolate and naked, they shall eat her Flesh and burn her with Fire: for God hath put it into their hearts, &c. Those very Kings that were the occasion of his Rise before, shall (by an overruling providence) be the Instruments of his Ruine; First God in Justice gives them up to be Vassals to Antichrist, and then in Mercy he moves them to destroy him.

185. Dr. Sibbs in his *Evangel. Sacrifice Serm.* First, Relates the occasion of Antichrists Rise thus; The Roman Emperor having Enemies

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in the East, was forced to Reside at Constantinople, and Rome thereby being neglected, the Pope takes this occasion to set up himself, to depose Childerick, (a weak Prince) and to set up Pepin (Father to Charles the great) to gratifie him. This brief Landskip he gives.

186. The Dr. relates also, how those 10 Kings betray their own Kingdoms, in giving up their power to the Beast, therein doing wrong 1<sup>st</sup> to God, 2<sup>ly</sup> to Themselves, and 3<sup>ly</sup> to their Subjects. And though it be said, that God puts it into their hearts, to give up their Kingdoms to the Beast, Rev. 17. 17. Yet we may not understand this, as done by either outward Command, or by inward Infusion; but God finding them in an evil Estate, he uses their sin to his own End.

187. However this shall be done only, until the words of God be fulfilled, ver. 17. And as sure as God hath put it into their hearts to give up their Kingdoms to that Beast, so surely God will (in his own appointed time) put it into their hearts also to destroy the Beast. But whether they shall all agree in this latter, as 'tis said they do in the former, is some doubt?

188. It is the judgement of some solid Interpreters, that those very Kings which held Communion with the Beast, and after hate and burn Antichrist, Rev. 17. 16. shall yet lament

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to see the *smoak* of that burning, which they themselves kindled, Rev. 18. 9. which may intimate to us, that Cross-Interests engag'd them in that burning of *Babylon*, more than any true Repentance of their *Popish* Religion.

189. Not much unlike the Proceedings of *Israel* against *Benjamin*, which when they had destroyed, they were sorry they had gone so far. Such cross-Interests fell out lately 'twixt the *Pope* and the King of *France*, about some affronts to the *French* Ambassador [*Chigi*] in *Rome*, whereupon the *French* King sends an Army of twenty thousand Men, over the *Alpes* against the *Pope*, and reduced the *Pope* from his *Luciferian Highness* to the Order of the *Humbled Brethren*.

190. This Commotion betwixt them two, made many good Men (that wait for the consolation of *Israel*, in the Accomplishment of that word [*the Kings shall hate and burn the Whore*] to be yet fulfilled) to hope that God was putting it into the heart of the King of *France*, to execute his Vengeance upon *Babylon*. However it was clearly discover'd to be the declining Age of *Antichrist*, for the *Pope* durst not use those *bruta fulmina* of his Predecessors against the King, but must satisfy him in all things that he demanded, even to the erecting of a Trophy, &c.

191. It is most probable, that all those Kings shall not hate the Whore, &c. But some of the

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the Ten shall take part with *Antichrist*, after the fall of *Rome*, till they be destroyed at *Armageddon*, [Rev. 19. 18. Rev. 16. 14. & 18. 9. *The flesh of those Kings were there eaten*] and others of them shall deal with this Harlot, as Men do with a Strumpet, when they see what harm they have got by her, as Ezek. 16. 36, 37, 38, 39.

192. The great God (who hath the hearts of Kings in his own hands. and turns them as he pleases, Prov. 21. 1.) will certainly raise up the Spirits of some of those Kings, to repent of their Friendship with *Antichrist*, and to rage against him as professed Enemies, and to lay waste his dwelling, and to destroy him for ever. Whereas the King of *France* (in that late Contest with him) powr'd out only some drops of the Vials upon him. Some of those at last (if not he) shall pour upon him the whole showre, and this, at the end of his Lease, at the expiration of his Power [*70 weeks*] to do 42 Months, Rev. 13. 5.

193. 'Tis a ruled Case [*what hath been, may be*] now we have seen already in past Providences, how God hath call'd of several Princes from all amity with *Antichrist*; especially in the Northern Parts of *Europe*, since the Reformation of *Luther*. 'To say nothing of the Duke of *Saxony*, and Landgrave of *Hesse*, &c. which came forth (with *Luther*, and other Reformers) to help the Lord against the mighty

*mighty Beast.* We find that several of the 10 Kings (that formerly gave up their Kingdoms to *Antichrist*) are now faine off from him. since the Reformation.

194. God hath cut off several Kingdoms in the North from the Jurisdiction of *Antichrist*, as *England, Scotland, Denmark and Swedeland* (which were 4 of the 10 Horns) and some of the Kings of those Kingdoms have personally appeared against *Antichrist*, some with their Pen, as King James, and some with their Sword, as *Gustavus Adolphus*.

195. To say nothing of Germany, that is a great part broke off from *Antichrist's* Sin, under those wonderfull Reformations wrought there, both in the Higher and Lower Germany. Nor of France, from whence came the Angel *Waldus*, that laid the first Foundation of *Antichrist's* ruine (as before) and which hath in a great part separated from Rome; for the *View of France* tells us, the *Hugonots* had about 2150 Churches of the Reformed Religion, this was above 60 years ago; in all likelihood they are much increased now.

196. Thus though their Kings have not themselves declared open Hostility, and hatred against *Antichrist*, and so to weaken his Power by their personall Atchivements: yet their Kingdoms hath contributed much to the pulling down of this man of sin. So that if we reckon France and Germany (though but in

part, battering at *Babylon*) together with those four before mentioned, *England, Scotland, Denmark, Swedeland* (which together with their Supream Magistrates, have for a long time oppos'd *Antichrist*) we must needs say, that the *Viall's* already poured out, have dry'd up a great part of the Sea, or Jurisdiction of the Pope.

197. If Kings and Kingdoms have been thus bold with his Holiness, under the former Vials, and while so much of his Lease was yet to run: how lively and vigorous may we expect them to be (in the power of God) under the latter Vials, and when his Term of Continuance is about expiring. The wheel of Providence will be quicker and sharper in its Motions and Revolutions at the end of his Time.

198. Thus have we seen in the first place, the three personal Engines (in Gods hand) against this Beast. 1. Powerfull Preachers, 2. Profound Writers, and 3. Potent and pious Princes. Now 2ly come we to the things that the wise *Jehovah* hath, and doth use as Instruments for Demolishing this mystical *Jericho*; and they are principally four, to wit, 1. Spiritual practicing, 2. Unanimous Praying, 3. Publick Printing, and 4. Powerfull Preaching, of all which very briefly, in the following Paragraphs.

199. First an holy practice of Piety, a close walking with God, and a living in the power of



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of Godliness, doth prove an excellent *Means* for the extirpation of Popery; the reason is, because Popery is nothing else but a meer *Form denying the Power*. 'Tis a loose Religion, and its Worship is a carnall compound of *Flesh-pleasing things*; it hath *Musick to gratifie the Ear, Perfumes to please the Nostrils, and gawdy Pictures to bewitch the Eye*, in these, and many other particulars, 'tis every way accommodated to an earthly Mind.

200. Popery is a drawing nigh to God with the body, when the heart is far from him, 'tis a being circumstantial in Substantials, and substantial only in Circumstantials; the *Opus operatum* of a Ceremony will expell Devils, and work Wonders; the Cheapness of their Pardons must needs render them notoriously licentious. How did *Lewis of France* multiply his execrable Oaths, when he thought the *Kissing of his Crucifix* was a sufficient Expiation from them all.

201. Now 'tis a Physical Rule [*Contrarius curantur contrariis*] one Contrary is best cured by another: so is this loose *Antichristian Religion* by an *holy Evangelical Conversation*. Such a Conversation as this, doth not only put to silence the ignorance of foolish men from dispraising, but also opens the Speech (of knowing Men) for commending the way of Reformation, not only among Pagans (1 Pet. 2. 12. 15.) but also among *Papa-gans*; beholding

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men in the Flesh, do live according to God in the Spirit, 1 Pet. 4. 6.

202. This Engine I would commend to all those of the Reformation, that they may adorn their Profession, and bring it into credit, even among the Worshipers of the *Beast*. That whereas the Papists speak evil of the Protestants, as of evil doers, they may not only be ashamed of *falsely accusing their good Conversation in Christ*, as 1 Pet. 3. 16. but also be constrained to say, that God is in them of a truth, as 1 Cor. 14. 25. and those are the Seed the Lord hath blessed, as *Isai. 61. 9.* Just as light expells darkness, so doth Evangelical Conversation the mist of Popery.

203. The 2d thing is *Unanimous Praying*; how doth all the Saints of God in all the Nations of the World (*with one consent*) pray against *Babylon*, and by the help of Gods Spirit, gets many a kind pull at her (as *Sampson* did at the pillars of *Dagons Temple*, Judg. 16. 29, 30.) How doth praying Souls every where with one lip, as it were, bow themselves with all their might to pull down this *Antichristian Dagon*.

204. As *David* danced before the Lord with all his might, 2 Sam. 6. 14. so the Servants of the Lord, prays before the Lord with all their might, to make this *Dagon* fall before the Ark of God. *Solomon* saith [*whatsoever thy hand findeth to do, do it with all thy might*] Eccles 9. 10.

9.10. Now the Saints finding this great work of Demolishing the Kingdom of Antichrist, not more a work for their Hands, then for their Hearts; therefore they do it with all their might.

205. All the Servants of Christ should be Habakkuk's, that is, Wrestlers: they should come forth as Princes before the Lord in the Work, as Job 31. 37. coming near to God with Princely minds, all the seed of Jacob should be like their father Jacob, wrestling till they have power with God, and have prevailed, Hos. 12. 4, & 3. not letting God go without this blessing, Gen. 32. 26. Prayer commands God concerning the work of his hands, Eisa. 44. 11. All such as love Christ and hate Antichrist, should be as the Sun when he goes forth in his might, Jud. 5. 31. for dispelling the Fog of Popery.

206. How should all the Godly strive together in their Prayers to God, even to an agony, Rom. 15. 30. [συναγωνισαὶ] to pull the Tower of Babel down, whose top hath well nigh reach'd to Heaven. These are the thunders and lightnings that fill'd the Temple and brings the bailstones and earthquake on the Mother of Harlots, Rev. 11. last.

207. The 3d thing is Typography or public Printing, a rare Engine for Communicating the knowledge of the Truth, to the pulling down the strong holds of Antichrist. The

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Art of Printing was bestow'd as a special Gift by a gracious God, on the last Age of the World, that Knowledge might fill the Earth, as the Waters cover the Sea, that is, that there might be a full sea of Knowledge, Isa. 11. 9. for the expulsion of all Popish Ignorance, which they say is the Mother of their Devotion, but indeed of Destruction, Hos. 4. 6. I am sure 'tis no mother in Israel.

208. There is a witty Interpretation of that passage of Dan. 8.2,4. [Many shall run to and fro, and Knowledge shall be increased] that the passage of Commerce 'twixt one Nation and another, by the Art of Navigation being opened, it brought along with it a great increase of Knowledge. Many run (or pass) by that Art from one Land to another, and so abundantly improve their Intellectuals thereby: It may as congruously be applyed to this Art of Printing, as to that of Navigation.

209 For hereby many Books run from one Nation to another, and so exceedingly increases Knowledge, as many Persons do by Navigation: they may both equally be alluded to Daniels Text (as well the one as the other, both being instrumentall Conveyances of all kind of Knowledge, divine and humane) though neither of them be the genuine Sense of the place.

210. Alsted saith that this Art of Printing was first published at Moguntia, Mentz, and from

from thence carried to *Argentine*, *Strasburg*, and other parts of *Europe*, to the great improvement of Learning: Other Authors say, it was first known to *John Gottenburgh* in *Argentine*, where *John Mentelius* Printed the first good Authors for the information of a blind ignorant World: and experience justifies this assertion, that *Typography* as well as *Navigation*, hath been great advancers of knowledge.

211. *Incredibilem Usum Generi humano habens Typographica in Omnes partes prebuit*, saith *Pareus*, *Medul. Histor. Eccles. Pag. 311.* It hath been of very great advantage to all parts of the Earth: Printing is like a *Wing*, on which knowledge flies through all the *Habitable World*, and is at this day a famous Instrument of Gods holy Spirit, to publish his Sacred and *Infallible Truth*, though Satan do use it also to spread his damnable Errors; The best things that are used are found also to be abused, yet lose they not their due worth thereby.

212. *Sympson* in his Church History speaks home to this point; saying, when *Popedom* was come to its height, then God graciously bestowed this Art of Printing on Mankind, for the *Unvailing* and *Unmasking* of this *Mystery of Iniquity* to the World: This was a marvellous providence of God in the 14th Century; for ever since, *Antichrist* hath begun to decline, and in the 15th Century to languish more and more.

213. The

213. The 4th. and last thing for the bringing down of *Antichrist*, is *powerful Preaching*; and this is held out in the very expression of this 11th. clause of the Induction; to wit, his Consumption or *wasting away by the breath of Christs mouth*, [ 2. Theff. 2. 8. πνεύματι ἡμῶν; Spirit or breath ] which is the administration of *Christs Word* by the help of his Spirit. This Ordinance of *Preaching* hath been a most effectual *battering Ram* against the lofty Walls of *Babylon*.

214. We may say of this as *David* said of *Goliaths Sword*, [ none like it, 1 Sam. 21. 9. ] oh that the Lord would give it to all places and People: not only *Satan*, but also his eldest Son (*Antichrist*) would fall like lightning thereby, Luke 10 17. 18. Though *Printing* (as we have seen) hath its peculiar Excellency, yet in this respect, *Preaching* is above it, as it is attended always *cum viva voce*: for *Milk* in a warm Breast is more effectual nourishment, than *Milk* in a cold suckling Box; so a Sermon Preach'd batters *Babylon* more than one Printed.

215. The Rod of *Christs mouth*, and the breath of his lips, (the Prophet tells us) shall slay this Wicked one, Esa. 11. 4. Thus hath God raised up his Boanerges or Sons of Thunder, Marc. 3. 17. the Syriack word comes of ܒܢܝܢ Sons and, ܪܝܕ to Thunder: Thus *Nazianzen* honours *Basil* (the great) with this  
H Epitaph,

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Epitaph, *ἡ ἐν τῷ αἰῶνι, ἀεὶ ὡς τὸ δὲ βίβλῳ*. *Sermo tuus tonitruum, utraque fulgur erat*; He Thunder'd with his Doctrine, and Lightned with his Life, he had Urim and Thummim indeed.

216. Those Three Angels who were the Three first powerful Preachers, for separation from Antichrist, [*Waldus, Wickliffe, Luther,*] were Sons of Thunder, especially the last of them: what a [*filius fragoris*] was Luther, that did not throw *bruta fulmina* at the Pope, as the Pope did at him: but rather such a Thunderbolt, as (according to *Ovid's* Fiction) struck Phaeton out of his Charet; surely the Thundring Sermons that have been preach'd by those Sons of Thunder, have caused this Son of Perdition to shrink downward from his pinnacle of Pride many degrees.

217. The efficacy of this Ordinance of Preaching against the Walls of Babylon, is clearly held out in the type of the fall of Jericho, Josh. 6. 13. [*7 Priests bearing 7 Trumpets of Rams-horns, went on continually and blew with those Trumpets: the Priests going on before the Ark and blowing with their Trumpets.*] This they continued to do all the 6. days, and v. 16. it came to pass on the 7th. day when the Priests blew with the Trumpets, the People bearing the Trumpets v. 20. shouted with a great shout, and the Walls of Jericho falls down flat to the ground.

218. The Antitype to the Sounding of those Rams-

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*Rams-horns* is the Ministry of the Word, which though it be contemptible to man, yet is it (in poor Fishermen) the power of God, a Weapon that is Mighty, for the pulling down of the strong holds of Antichrist, 2 Cor. 10. 4, 5. God hews down (his) Forts by his Prophets, Hos. 6. 5. and Cursed is he that rebuilds them again, Josh. 6. 26. God writes him childless that does so, 1 Kings 16. 34. all from eldest to youngest dye.

219. We read in 1 Kings 19. 17. How it was not only the Sword of Hazeel, and the Sword of Jehu, that cut off that Idolatrous house of Ahab, but such as escaped their two Swords, should Elifha slay: Yet read we not any where of a material Sword that this Prophet used, but he slew them by a Prophetical denouncing of Divine Vengeance against Idolaters: Thus powerful Preaching is an hewing down of Antichrist by the Sword of the Spirit, which is the word of God, Eph. 6. 17.

220. As the Prophet Jeremy was set over Nations and Kingdoms to root out and to pull down, to destroy and to throw down, Jer. 1. 10. to wit, by his Menaces and Denunciations of Wrath, which should as surely be effected, as if the Prophet had himself effected them: So are all the Ministers of the New Testament set up against this Kingdom of Antichrist, to root it out and to pull it down; yea, and to destroy that man of Sin, that (abusing this same

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place of Scripture) assumes a power of setting up and pulling down Kings and disposing of their Kingdoms at his pleasure: God expounds it better, *Jer.* 18. 7. 9.

221. Oh pray then for such *Ministers of the Lord* as may blow continually the *Ramshorns*, as may lift up their *Voices like Trumpets*, *Isa.* 58. 1. as may (with the *Sword of the Spirit*) hew down this cursed *Bramble*, out of which so much fire hath issued, as hath burnt down the *Cedars of Lebanon*, *Judg.* 9. 15. Oh pray, that the *slain Witnesses* may *Prophecy* again and reveal *Antichrist*, (that was born in darkness) for the quintessence of *Preaching* is a *Revealing of the mystery of Godliness* and the *mystery of Ungodliness*.

222. There be therefore many *demonstrative Arguments* to prove the fall of *Antichrist* by; as 1. He must fall, because he hath no foundation in the *Word of God*, the *Sandy foundation* that he stands upon, cannot long uphold him; he is not built on the *Rock of ages*, he is no *Plant of Gods planting*: 2ly. There is not a promise for his standing, in all the holy Scriptures, but a direful threatening against his standing, *Math.* 15. 13. [every *Plant which God hath not planted shall be Rooted up.*]

223. And 3ly. There is never a true *Spiritual Prayer* for him, neither in the *Word* nor the *World*: but all *Prayer* is against him; *Ecclesiastical History* tells us, how *Prayer broke*  
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the neck of *Simon Magus*, and it will at length also break the neck of *Antichrist*. The *Popish Queen of Scots* seem'd something sensible of this, when she said, she fear'd *Mr. Knoxs Prayer*, more then an *Army of Twenty thousand men*.

224. He is 4ly. Not only guilty of much *Blood*, (which cries for *Vengeance* upon him) but also he is drunk with it; therefore as he now *Staggers*, (like one that is drunk) so he must likewise both *stumble and fall*, *Isai.* 8. 15. *Jerem.* 25. 27. then 5ly. *Solomon* saith *pride goes before destruction*, and an haughty spirit before a fall, *Prov.* 16. 18. *Antichrists* pride was related before, *Parag.* 52. 55. and from 89. to 97. all which must bring his fall and destruction.

225. But sixthly and lastly, because so many *battering Engines* are planted against him, not by weak man, but by the *Mighty God*, therefore down he must come, for *strong is the Lord that judges him*, *Revel.* 18. 8. When *Joshua* comes against *Jericho* in the name of the Lord, and surrounds it with the *Ark of God* and blowing of *Trumpets*, this plainly portends the downfall of it; So when our *Joshua* or *Jesus* hath batter'd *Babylon* with those *Persons and things* forementioned for some years already, (since *Luthers* days especially) this plainly portends it cannot stand, but must tumble down.

## CHAP. IX.

226. **H**AVING thus demonstrated *Antichrists* lingering Consumption, and the means whereby it is accomplished, which is the 11th clause: I come now next to the 12th and last part of the Induction; to wit, his utter extirpation, (*he must be destroyed by the brightness of Christs coming*) the word καταργησιν hath an elegancy in it, as its simple, is ἀργεῖν to be idle: The Beast hath power ποιεῖν (which Mr. Mede Reads *faciendi*) to do 42. Months, Rev. 13. 5. but the brightness of Christs coming puts a Period to his lease of doing, cuts the traces of this wicked plower, and then he can't plow or do no more, Pl. 129. 3, 4. he will be then ἀργός, one out of Employment and out of being also.

227. Some indeed take this brightness of Christs coming to be at the day of Judgment, because its said, *then He shall come in flaming Fire*, 2 Thess. 1. 8. and then shall the Beast and false Prophet be put to death, and cast into the Lake, Rev. 19. 20. This interpretation makes the final abolishment of Antichrist to be much later, then indeed it shall be.

228. This coming of Christ is not (saith Dr. Sclater) to be taken [*ἐν αἰῶνι*] in that Individual point of time, wherein Christ shall come to Judge the World at the last day: but  
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it must be taken *extensely* and with some latitude; so as under it may be comprized the Anterior part, and the foregoing (both) Signs and times thereof: and he approves of that Critick Scholiast, that says, this phrase is not to be understood of his coming in Person to General Judgment, but of the manifestation of His Presence in the Church by effects of Power, Justice, Grace, and Mercy.

229. If this Extirpation of Antichrist be the same thing with the downfall of Babylon, that is describ'd, Revel. 18. then under correction, (saith he) the brightness of Christs coming cannot be the precise day of Judgment: for after [it] must follow the Calling of the Jews, the destruction of Gog and Magog, and some Halcyon-days of the Church here on Earth.

230. There is a coming of Christ spoken of under the Sixth Vial, Revel. 16. 15. [*behold I come*] which is added there as a Cordial to Christs Servants, against those great preparations for the Battel at Armageddon: Under the Sixth Vial is the overthrow of the Kings that assist the Pope, through the manifestation of Christs powerful Presence, therefore is it call'd the great day of God Almighty, Rev. 16. 14. and Armageddons Battel is described, Rev. 19. 11. to the end

231. There is a plain Coming of Christ (mentioned in that Rev. 19. 12. 13.) to the

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*Battle at Armageddon*, wherein he gives the flesh of Popish Kings, and of Captains, yea and of all kind of Papists, small and great, (which seems to amount to this utter Extirpation) v. 18. then shall all Papists (bond and free) be destroyed; then shall the Beast and the false Prophet in his last War against Christ and his Church be taken, v. 19. 20. so this casting of them into the Lake, is under the Sixth Vial, and not as before at the day of Judgement.

232. The marriage of the Lamb the 7th Vial brings in, under the notion of the New Jerusalem, which begins to be described, Rev. 20. (in the Book-prophecy) and Rev. 11. 15. in the Seal-prophecy: (when all the Kingdoms of the World become the Lords, under the 7th Trumpet.) Now because Christ will not be married, but as a Conquerer; therefore before this Marriage, he comes and manifests himself in this great Battle, to destroy Antichrist's Person (with all his proud Helpers.) Under this 6th Vial, as before he destroys Antichrist's Seat under the 5th Vial.

233. The 17th of Rev. is but an Interpretation who is this Beast and Whore (spoken of) that the Church might be able to discern this Antichrist. The 18 Chap. is a solemn Funeral-song for Romes Ruine by the 5th Vial, or rather a Song Triumphant for the Expiration

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tion of Antichrist's Kingdom.

234. It may strongly be presumed, that Antichrist's lease of his 42 Months will expire at the end of the 5th Vial, when the great Fox (that hath so long spoild the veins of Christ's Vineyard) shall be unkennel'd. For though he may raise some forces, and make some Resistance under the 6th Vial (as his Preparation to this battel at Armageddon) yet shall he reign no more, after his Seat be ruind.

235. The Holy Ghost will not teach the Saints [*Triumphum canere ante Victoriam*] to triumph before a Victory. Now were not the Kingdom of Christ's grand Enemy (to wit, Antichrist) as good as at an end, at the Destruction of Rome by the 5th Vial. This triumphant Song in chap. 18. had been præposterous and unreasonable, and should have been reserved till after the next Vial afterwards.

336. There was indeed another triumphant Song to be sung after, but it was more high and glorious than this, to wit, for the Marriage of the Lamb; and observe how the bride adorns her self in fine linnen, clean and white for this Marriage, Rev. 19. 8. Then begins the 1000 Years of the glorious State of the Church (describ'd, Rev. 20.) which falls out after the Beasts casting into the lake, so that cannot be the day of Judgement.

237. Add to this, that after the Beast and the false Prophet be cast into the lake of fire, Rev. 19. 20.

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19. 20. The Devil himself is still reserved, Rev. 20. 1, 2, 3. wherein a famous Climax or elegant Gradation is observable, 1<sup>st</sup> the Angel with the great chain comes down from heaven. 2. He lays hold on the Dragon or Devil. 3. He binds him (as it were) hand and foot. 4. And then casts him into the bottomless pit (where he would not have been cast, Luk. 8. 31.) 5. He shuts him up there, as if chaining only were not sufficient for restraining such a raging Devil: yea. 6. the door must be sealed too with Authority from Heaven, that the Peace of the Church might be secured.

238. Yet after all this, the Devil must be loosed again (though it will be for a little season, ver. 3, 7. for the day of Judgement presently follows, ver. 18.) to gather together Gog and Magog against the Camp of the Saints, and the beloved City, v. 8, 9. which (some think) is the Turkish Empire (Satans last enemy against the Church) for the Rising of the Turk is mentioned, Rev. 9. 3, &c. but his Fall is no where clearly, till in this Chap. this Adversary shall be chain'd up all the 1000 Y. (if he be the Gog and Magog) as his God and father the Devil is, all that time.

239. All those things being laid together, and seriously ponder'd, doth clearly evince, that the casting of the Beast, and the false Prophet into the lake of fire, cannot be meant the precise day of Judgement, for the Devil cannot

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cannot be loosed any more after that day, but when his last Agents, Gog and Magog be destroyed, he is cast in too, where the Beast was cast 1000 Y. before, Rev. 20. 10.

240. Besides, a glorious Estate is promised to the Church in many Scriptures, glorious things are spoken of thee, O city of God, Psal. 87. 3. Now this promise was never yet perform'd, not in the times immediately after Christ, for then the Church was neither visible nor glorious (as Mr. Mede saith, *Diatribæ* p. 4.) not under the persecuting Emperors of the Hea-then; for then, though indeed it was visible (having taken foot among the Gentiles) yet was it not glorious at that time.

241. Go to Constantines time, wherein indeed the Sunshine of the Gospel seem'd to break out from behind a Cloud: yet this lasted not, but presently it was darkened again with a thick cloud of Arrianism; and no sooner was the Arrian cloud blown over, but again the very Visibility of the Church was overshadowed with a thicker cloud of Antichristianism, that grand Apostacy foretold by the Holy Ghost.

242. This cloud (indeed after a long night of darkness) hath begun to be dispell'd, by those 3 Angels formention'd (*Waldus, Wickliffe and Luther*) yet it shall not wholly be done away, till this Sun of Righteousness arise with healing in his Wings, as Mal. 4. 2. both for calling in the Jews and the fulness of the Gentiles,



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*Gentiles, then shall Sion be exalted above all Hills. And this will be that brightness of Christs coming to abolish Antichrist.*

243. So then this glorious Estate of the Church never yet had its due accomplishment, but shall be, *when the Lamb comes to marry his Bride, and to give her a 1000 years of Tranquillity after the destruction of Antichrist.* This cannot be that blessed Estate of the Church Triumphant in heaven, for, 1<sup>st</sup>. 'Tis expressly said, *that the Saints shall reign on earth*, Rev. 5. 10. (not [doth, but shall] to wit) *after the Beast and false Prophet be cast into the lake of fire.* 2<sup>ly</sup>. *There will be no need of binding up Satan, when the Saints reign in Heaven.* 3<sup>ly</sup>. *That Reign in Heaven is for more time than a 1000 years,* 'tis for Eternity.

244. And 4<sup>ly</sup>. *Satan must be let loose again (as before) which cannot be after the day of Judgement.* 5<sup>ly</sup>. *This marriage of the Lamb with the bride, and so (by consequence) this glorious estate of the Church must be a state on Earth, because it is said at that time, the Tabernacle of God is with men, and God will dwell with men*, Rev: 21. 3. Now were it a state in heaven, then it should rather be said, *that men dwells with God, then God with men.*

245. There must therefore be a Coming of Christ (I say not, personal) before the Day of judgement, *to receive his Kingdom of the Father*, Dan. 7. 13. Not the natural or essen-

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tial Kingdom, which he has (*as he is God*) for ever: but a dispensatory Kingdom delegated to him (*as he is Mediator*) which, *when he hath put down all Power, all the 4. Monarchs, and all the 10 Kings (of the last Monarchy) the Beast and false Prophet, yea, Gog and Magog; after the 1000 Years of the Churches peace, and after his Judging the World he resigns up his Kingdom again*, 1 Cor. 15. 24. 25.

246. Thus we see there is a coming of Christ which will be a Restitution of all things, Acts 3. 21. (Whereas the coming of Christ at the Day of judgement, shall be the Dissolution of all things) and this coming of Christ may be cal'd [Epiphany] from the brightness of it, for then the clouds of Antichristianism shall be dissolved, and so shall it be not only bright to the Church, but destructive to Antichrist, who shall be Destroyed by the brightness of the coming of this Sun of Righteousness: at his presence will the mountains of the Man of Sin melt away, like Snow before the Sun, Psal. 114. 7.

247. This is the Brightness of Christs coming, that brings in Antichrists utter extirpation, 2 Thess. 2. 8. For at the sounding of the 7<sup>th</sup> Trumpet in the Seal-prophecy, the Angel swears that [time should be no longer] to wit, for Antichrist, Rev. 10. 6, 7. then the mystery of God shall be finished, and then Christ comes

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comes (at the 7th Trumpet) and takes to himself his great Power, and reigns, Rev. 11. 19;

17. Then all Kingdoms become the Lords, though the Nations be angry at it.

248. In the like manner, at the pouring out of the 7th Vial, in the Book-prophecy, it is said [It is done] Rev. 16. 17. that is, all is finished concerning Antichrist; not only his Seat and Kingdom is ended, but the Beast and the false Prophet are taken in Person, and all his Retainers are utterly destroy'd by Christ, Rev. 19. 20, 21. And then begins the Kingdom of Christ.

249. Thus we have seen at large, how Antichrist's doom is, to be destroyed. O daughter of Babylon who art to be destroyed, Psal. 137. 8, 9. This Beast must go into perdition, Rev. 17. 8. 'tis said [Go, not Run] for it must be gradually done, every Vial must bring a degree of Ruine on him (as before.) Now those two last clauses of the Induction are subordinate, but not contrary: for Antichrist may be both consumed and destroyed, ever since the Separation and Reformation he hath been wasting away.

250. But when Christ shall come with a brighter Manifestation of himself, of his Grace, and of his Gospel to the World, then men shall be clearly convinced, that this is the great Whore that bewitches the Nations with her wine of Fornication, and that she is a common Strumpet

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Strumpet with the Kings of the earth, Rev. 17. 2. The Lord will then also mightily discover her to the Kings of the earth (that have given up their Power to her) and cause them to hate her, and to burn her for a Witch, Rev. 17. 16. As the Beast hath killed with the Sword, so he shall be killed with the Sword (himself) at last, Rev. 13. 10. (after a long Consumption and Captivity) as if one kind of death were to little for him.

251. This Antichrist therefore is a Son of perdition passively, (as well as actively) for he must go into perdition, but whether, by the battle of the Warriour, and by Garments rolled in blood at first, some doubteth. Osiand. Epitome 7. Cent. Pa. 315. However it shall be by burning and fuel of fire, Esa. 9. 5. God will kindle a fire in the hearts of those Kings, and they shall make Roast-meat of the Whore: at last, she shall have blood to drink, (for she is worthy) sooner or later, Rev. 16. 6. & cap. 18. 6. And something hereof is mention'd in the 3d Vial, Rev. 16. 6.

CHAP. X.

252. **N**OW come we to the great ἐνέσκηψον] the grand Enquiry concerning the time of the fall of Antichrist, which hath puzz'd so many grave, holy, and learned Inter-

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Interpreters. There is a *strange Itch*; and a strong propension of desire to know this; Oh that we may go to *Christ privately*; (as the Disciples did, *Mat. 24. 3.*) and say to him, *tell us when shall these things be, and what shall be the sign of the Coming of Christ?* We are ready to say with *Balaam*, *Numb. 24. 23.* *who shall live when God doth this?*

253. Various Calculations and Computations of time (about *Antichrist's fall*) are extant at this day, even by many good Men, and great *Lights* in their Generation. My present Work shall be to draw a *compendious Scheme* of the several Conjectures of those most *illuminated Servants of Christ* (passing by others, I conceive were less enlightned) and then superadd my own Conceptions (*quales, quales sunt*) though I may say with *Luther* [*Egonul-lus sum in Prophetis*] *I am neither a Prophet, nor the Son of a Prophet.*

254. There betwixt several ways of Computation, especially (according to the diversity of mens Apprehensions) which they take, to find out the time of *Antichrist's fall*: some grounds their Conjectures upon that Number given to *Daniel* (who was the great Revealer of those Secrets in the Old Testament, as *John* was in the New) *Dan. 12. 11.* That from the time of the daily Sacrifices taking away, and the Abomination of desolation setting up, there shall be a thousand two hundred and ninety Days or Years.

255. To

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255. To omit all *forrain Writers* (which would make the work more tedious) I shall only speak of our own Countrymen, who (according to their *Light*) hath made inquiry into this great *Mystery*: Some of those follow the *Computation of Daniel*, as 1st. Dr. *Willet* in his *Comment* on this *Dan. 12. 12.* who relating *Bullinger's* Opinion [*That those 1290 Days have reference to the last destruction of Jerusalem, because the Jewish War before the final destruction of their great City, lasted so many Days.*

256. The *Doctor* answers *Bullinger* thus: That those 1290 Days must not be reckoned from the beginning of the *Jewish War*, but from the setting of the *Abomination in the Temple* by *Antiochus*, which lasted 3 Years and an half: and seeing the Number 1335. (mentioned in the 12. ver.) differs from 1290. just 45 Days, he conceives, that hath relation to *Judas Macabæus* his cleansing of the Temple, 45 days before *Antiochus* his death. Now all this he makes a *Type* of things to come, looking on *Antichrist* in the *New Test.* to be the *Antitype* of *Antichrist* in the *Old*, and corresponding each with other, in *Nature* and *Circumstance.*

257. Hereupon he speaks to the Conjecture of some, that (because there be 45 days difference betwixt 1290. & 1335.) do gather from thence (that after *Antichrist* is destroyed,

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stroyed, Christ will come in Glory, at the end of 45 days) but he answers to this, that then it would be known by *Daniels Prophecy*, when the day of Judgement is, which is contrary to the Scripture of the New Testam. *Mat. 24. 36. Luke 12. 40.* but rather thus (saith he) Christ by the brightness of his Coming will cleanse his Temple (as *Judas Macabæus* did) and 45 days after, he will slay Antichrist. Here we have (at least) an obscure Intimation of the time of the fall of this Man of Sin.

258. But more plainly Mr. Symonds (Pastor of Rotterdam) reckons by *Daniels Numerical Rule*, and observing how *Julian* (the Apostate) endeavoured to set up the *Abomination-Temple* of the Jews, and to restore *Judaism* in despite of Christ himself (whom he would have proved a Liar thereby) and all those Christians that lived in his Empire: how also Christ from heaven fought against his enterprise with Thunder and Lightning, and with an Earthquake from below, that cast up the very foundation which he had laid.

259. Hereby Christ (whom he would have prov'd a Liar) fulfill'd his own Prophecy more fully, then it was before. That (not only above ground, but not so much as under ground) one stone shall not be left upon another, *Mat. 24. 2.* Thus by a most eminent hand the Lord took away the Jews daily Sacrifice, and rooted up their *Abomination-Temple*, yea, and at the

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the same time the *Delphick Temple* of the Heathens was utterly destroyed, to tell all the world that neither *Judaism* nor *Paganism* should be set up any more, but the Kingdom of Christ.

260. These transcendent Providences Mr. Symonds and others, (I say) observing, are thereby perswaded to begin this 1290 days or years at this Exploit of *Julian* (which some say, was in *An.Dom. 360.*) and so the period of that Computation ends in 1650 Y. of Christ (which is long ago expir'd) only there is a reserve of 45 Years which prolongs this account to 1695.

261. There be other holy Men, that cast their eye (in this work) not upon *Daniels number* only, but on *Johns also*: as Mr. *Tillinghast*, who begins his account of 1290 Years at the Rebuilding of the Jewish Temple by *Julian*, which (he says) was in the Y. of Christ 366. to wit, 6 Years lower than the former Calculation, this for *Daniels number*; but then the 1260, or the 42 Months (which is *Johns number*) he begins at the Year 396 after Christ.

262. And he gives this reason for the latter, because (saith he) at the Y<sup>e</sup>. 396. was the time of the Beasts rise, for then came in the Worshipping of Images, Prohibition of Marriages, Traditions, and Antichrists exalting himself above the Magistrate. Now both those Numbers, to wit, that of *Daniels* (the Prophet of the Jewish Church) holding out the time of the Rejection of the Jews, and of

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*Antichrists* domineering over beleiving Gentiles, jump exactly into one Period (sc. 1656 Y.) which also is elapsed, and yet no Vial is poured on the Seat of the Beast.

263. Dr. Goodwin likewise goes this way, comparing Daniels and Johns Prophecy together, and making that Angel with the little book in Rev. 10. to be the same that appear'd to Daniel, Dan. 12. for (saith he) both those Angels (1) use the same Ceremony, to wit, the lifting up of the right hand towards Heaven (2) both swearing the same Oath, to wit, by him that liveth for ever, Dan. 12. 7. and Rev. 10. 5, 6. (3) both their Swearing hath one end about the same thing, and to the same purpose.

264. For that Prophecy of Daniel contains (but more darkly) the same things, that the Revelation of John (more clearly) handles; as namely the Tyranny of the 4th. Monarchy, and the oppression of the Church thereby: (First by the Empire, then under the last head of it, the Pope, of whom Daniel had Prophecy'd, Chap. 12. from v. 36. to the end) after whose time ended, should come in a 5th Monarchy of the Saints, as Ch. 7. all which things are more distinctly presented to us by John; as namely under the 7th. Trumpet, (after the time of the Pope ended) a glorious Kingdom should come in, Revel. 11. 15. 17.

265. And (4ly.) as they both agree in one subject

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subject matter, so likewise in setting down the time (determined of God) how long this last head (the Pope oppressing the Church) should continue: to wit, for a time, times, and half a time, (Daniel mentioning it thus Darkly and Indefinitely) and when this last head shall have accomplished to scatter the power of the holy People, then all those things shall be fulfilled, Dan. 12. 7. but tis more clearly and distinctly mentioned by John, (as became a Revelation) Chap. 11. so as indeed the 11th. of Revelation, is but an Explication of the 12th. of Dan. for the better comfort of the Church.

266. Then coming to pitch upon the time of Antichrists fall, Dr. Goodwin concurs in his Conjectures with those that reckons by Daniels Number of 1290. Y. and fixing the beginning of this account in Julians time, which was the last time both of the ceasing of the daily Sacrifice set up by him, and a setting up Heathenish Idolatry in the World: and he says, we may not reckon from Titus Vespasians time, (who destroy'd the Temple) for then the term is expired long ago.

267. And he, finding two Periods of time most chiefly pitcht upon by writers of this age, for great changes in the Churches of Christ; the one about 1656. and the other upon 1666. he (I say) falls in with both those Periods, shewing how both may stand together:

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for the 5. Vial (saith he) hath 2 several pourings forth of 2 several portions; the one is the top, and the other is the dregs or bottom, The top of the Vial may be powr'd out in Y. 1656. to prepare for the other, but in Y. 1666. the dregs of its wrath shall fall on the Seat of the Beast,

268. The latter of those Periods he reckons by Johns Number of 42. Months, or 1260. Y. fixing the head of this account in the Year 406. after Christ, when Pope Innocent the First challeng'd and Usurp'd Jurisdiction over all Churches: Those two Numbers put together make exactly 1666. but the former of those Periods he reckons by Daniels Number of 1290. Years, which he begins at Julians Explot, Y. 365. or 366. (because accompts of Years since Julians attempt of building of the Temple, is various) which latter added to 1290. Y. makes exactly also 1656. according to his 1st. Period.

269. He proceeds further; saying, Daniel being inquisitive after the times when those things should be finished: The Angel (which is Christ, saying, Revel. 11. 3. I will give power to my two Witnesses, &c. which no created Angel could say) gives him two Periods, the one 1290. as before, the other 1335. which is the ending of the dispatch of those great things before the Kingdom of Christ, (as the other is the beginning thereof) and which from

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from Julians time, ends about 1700. Y. of Christ: There be 45. Years to accomplish all the preparatory work in, as Antichrists Ruine, Jews Call, &c. and the first Period brings blessed times, but blessed is he that cometh to the end of the 45. Y. for then is Christs Kingdom.

270. There be a 3d. sort of Holy and Learned Interpreters, that neither build their conjectures on Daniels prophetick Number wholly, nor yet as it stands in conjunction with the Apocalyptic number of John: but solely upon those numbers they find in the Revelation, which are of two sorts; 1. That 42. Months or 1260. Days or Years, which is the very term of time the Beast hath given him to tread down the holy City, Revel. 11. 2. 3. and to [do] or continue in, Revel. 13. 5.

271. The 2d. Apostolick Number is that famous [666.] Revel. 13. last, which seems to cast up the Number of the Beast; to wit, the date and end of his Tyrannical Kingdom, whose days shall then be numbred, that is, finished, (as the phrase is of old Babylon's ending, Dan. 5. 26. God hath numbred thy Kingdom and finished it) and the Holy Ghost hath computed it (as they have conceived) to be in the Year, which according to mens computation, shall be called, Six hundred sixty six Years: Number expressing time, for Aristotle defines Tempus (to be) Numerus motus secundum

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*cundum prius est posterius, Time is the number of Motion.*

272. And of this Judgment is an unknown English writer, in 1589. of Christ, Intituling his Book [ *To the Church of Rome* ] and Subscribing himself by the two Letters [ *T. L.* ] whose Writing speaks him a man of a Savoury Spirit, and of no mean ability; I have read it with much complacency: who says that in that Year (666.) *The great man of Rome shall fall as the Uncircumcised.*

273. In the Number of the Beast, (he saith) the millenary Number is omitted, not only as Known and unchangable, (for Antichrist was to Reign no more Thousands then One) but also as Respecting the common use of all Nations, (as well Hebrews as Gentiles) who in their Stiles (for brevities sake) do both speak and write by the Imperfect Number, omitting the Millenary, (as Munster in his *Calendario Hebraico* well observes) more then after the Perfect, adding the Millenary.

274. There be others indeed, that finding the Number of the Beast to be [ 666. ] have therefore made this Number to design out the very Year of Antichrists beginning, or Revelation of his Tyranny and Kingdom, to wit, in the Year of Christ 666. so Mr. Stephens, and the rather because they find in Ecclesiastical History, that in that very Year, the Latin Service began in the Church, (which is the Po-

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pish Service in all Lands) see Osiander Epitome Cent. 7. Pag. 189. see Paragr. 289.

275. But Number, when it is put to signify Time, (as Dr. Goodwin saith) doth not so properly signify the beginning of Time, as the ending of it. When the Number is finished, and (as it were) cast up and made compleat: then is his Time Numbred and the account of it summ'd up, and not before; and therefore Daniel useth this Phrase, [ *Thy days are Numbred* ] to denote to us the ending of the Time of the Babylonish Kingdom, and not the beginning of it, as was said before.

276. Therefore many godly-learned, declining this latter Notion, hath yet gone over into the Opinion of the former (with T. L.) saying, this Computation (being called the Number of a man, that is, the ordinary vulgar way of Reckoning years, and measure of time, in the stile of the whole Christian World) holds out the very year of Antichrists Expiration, when his Number shall be summ'd up, that is, in that Year which is (according to mans Computation of years) ordinarily stiled 666. as we usuall say 88; for 1588.

277. Yet Mr. Durham (in his Comment on the Revelation) puts another sense on that Number (666) saying, it neither denotes the time of Antichrists Rise, or of his Ruine; but to shew (saith he) that this Beast is not any ordinary Heretick, but a Chief one, that bath

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hath a great Number of lying Doctrines (his name of *Blasphemy*) compact together, and we are call'd in *Rev. 13.* last, to weigh his Heresies judiciously, not to number his Figures Arithmetically.

278. He that hath understanding of spiritual Truths, and his Senses exercised to discern them, will ponder the Doctrines of *Antichrist* in the ballance of the Sanctuary, (*a Belsazzar was numbred, and found light*) *Antichrist's* number is the number of *Man* (for there is no Article in the Greek) not the Wisdom of God: his Doctrines are not of God, but of *Man*, yea, Doctrines of Devils. And there be *sexcenti errores Pontificii* (as some Book-titles be) as if *Antichrist* were a Compound of 666 grand errors.

279. Mr. Cotton upon *Rev. 13. 18.* declares his opinion of this (666) that it is neither the Number of his Years when he began, nor the Number of his Years when he shall end: not the former (saith he) for though somethink *Antichrist* arose to a name in the Y. 606. yet they cannot (though *Boniface* then took upon him the title of Chief Bishop) make that 666. seeing there is 60. Y. difference, and 'tis probable, the Holy Ghost would not have err'd so much in such an express Number. Besides *Antichrist* was begun before this 606. and this *Headship*, or spiritual Advancement is but a part of *Antichrist*.

280. Nor

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280. Nor can the latter be (saith he) for 666. cannot be the number of the end of *Antichrist's* Years, seeing he continues still to this time (which is almost a Thousand years since 666.) and to say, that in this round Number something is omitted (as when we say (88) we mean 1588. yet in Scripture-phrase (saith he) such small Numbers are not regarded; and seeing *Wisdom* is required to find out this Number, what *wisdom* were it for the Holy Ghost to leave out a thousand (as we leave out when we say 88. for 1588.) the Holy Ghost (he saith) doth not so here, and therefore it cannot hold out the number of his Period.

281. He thinks as the number of the *Beast* is an opposite number to the Number of the *Lamb* (which consists all of 12. as of every Tribe 12000, and the City had 12 foundations, &c. *Rev. 21. 14, 16, 17.*) the whole fabrick of *Jerusalem* is 12. the foundation is *Apostolical*; but in the Number of the *Beast*, there is nothing *Apostolical*, six falls short of twelve. *Boniface* summs up all their Canons in one Book, which he adding to the 5 Books of *Decretals*, calls it *Sextus*, thus all their Religion is wrap'd up in 6 Volumes, and the 6. (they call) the most perfect of all: hence the Number 6. is pitched on: here, the number of a man for Popery is but mans Wit and Invention.

282. Now



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282. Now come we to the other *Apocalyptic Number*, to wit, the 42 months, or 1260 days or years (which some interpret in a way of conjunction with this *last Number* (666.) and therefore I do speak of it the latter, though in the Introduction I made it the former.) Many late Writers hath concurr'd with [T. L.] in making 1260 Y. to be *Antichrist's Term*, and 666. (the millenary Number being understood, though not express'd as before) to be the period of that Term, and to find a fit Correspondency betwixt those two Numbers, they look out for the rise of *Antichrist*.

283. And finding the *Egg of Antichristianism* to be lay'd in the Days of Innocent the first, in the Ye. of Christ 406. and that by express Commission, there was furthermore granted to the Beast, his Heirs and Successors 1260 Years, for the hatching, fostering, and perfecting of this *Egg or Child of Perdition*: which being added to 406. makes 1666. to be the very Year wherein the Judgements of God (denounced) shall fall upon *Antichrist*. And he shall as easily weigh the fire, or measure the wind, or call again the day that is past, as avoid the decree of his Down-fall then determined, and as [T. L.] saith, then my Lord of Rome must lay down his proud waves.

284. Other Interpreters labour for no concurrence, or Coincidency betwixt 1260 and 666. but doth measure *Antichrist* only by that

Lease

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*Lease or Term* that is given him to do or continue, to wit, 42 Months, or which is all one, 1260 Y. Thus many learned and holy Men, binding up themselves to this Number only, and varying in their judgements, where to make the *Epocha* or Beginning of the Beasts Rise, hath likewise exceedingly varied in their Opinions, about his *Period and Ruine*.

285. Mr. *Brightman* makes the beginning of the Term of *Antichrist* to be at *Constantines* coming to the Crown (for then began the war with the Dragon, &c.) when the *Manchild* was brought forth, that is, advanced to Imperial dignity, Rev. 12. 5. and so he makes the Authority of the *Beast* to expire about the Year of Christ 1546. which year or time was so far from ending the *Beast*, that at that time he was rather more advanced, for then did the Council of Trent condemn the Scriptures, in advancing the *Vulgar Latin* to be most *Authentic*: and then did *Charles* the fifth war against the Protestant Princes in Germany.

286. Mr. *Durham* comes near to this Computation of holy *Brightman*, making the close of the 1260 Y. of *Antichrist's* absolute and uninterrupted Tyranny, and triumphing over the Witnesses, to fall out in the Year 1559. when Reformation began by publick Authority at *Ausperg*, till then (he saith) the Witnesses ascended not into heaven. For then, not only in Germany a Dyet enacted for Religion, but also

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also in *England* it was rais'd up by *Q. Elizabeth*, and the Year before that, it was receiv'd in *Scotland*, and the year after, to wit, 1560. in *France* by *Charles* the ninth: thus he, in his *Comment on Revel.*

287. But 'tis objected (saith he) against this Opinion, that this Computation places the rise of *Antichrist* (over-high) in the 3. Century after Christ, which was a time, when the Church enjoy'd both *Purity*, and *Liberty* in the Days of that good Emperour *Constantine*. To this, he answers thus: As *Antichrist* began to work from the *Apostles* time, so much more from the time of outward Rest and Peace which the Church enjoy'd by *Constantine*, who freed her from *Heathenish Persecution*.

288. *Pride* soon (saith he) infected her Pastors, (*Hodie venenum in Ecclesiam fudisti*, was imputed to *Constantine*, when he made the Church as it were, *luxuriant with Temporal Priviledges*) and the Roman Pastor, having the greatest advantages of sharing in those Priviledges (as *Rome* was then the *Lady of Kingdoms*) began soon to improve them, at least *ad Potentiam Pontificiam*, though not suddenly *ad Omnipotentiam*, as afterwards.

289. The *Pontifical Omnipotency*, or settled Superiority, and the title of *Universal Bishop* (he confesses) was not indeed usurp'd, till *Boniface* the third assum'd it in the Year 606. After this came in the *Latin Service* and

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and the *Mass*, in the Y. 666. (as I mention'd before, Paragr. 274. by *Vitellianus* the Pope, then also was *Pantheon* (the Temple of the Heathen God) opened and dedicated to *All Saints*; and so by degrees comes in all the *Romish Trash*, till *Antichrist* came to his full Growth.

290. But there is yet a stronger Objection against this Opinion (which the judicious *Scot* labours to remove) to wit, that the *Kingdom of the Beast* is contemporary with the *Sackcloth-Prophecy of the Witnesses*, and this must be, for after the Ascension of the *Witnesses*, and the *Earthquake*, the 7th Trumpet sounds, and all Kingdoms become the Lords, *Rev.* 11. 11, 12. 13, 15. The downfall of the *Beasts* kingdom must be before this, though he say, the Ascension of the *Witnesses* may consist with the decaying Kingdom of the *Beast*, who must be destroyed gradually under the 7th Trumpet, yet this sense is cumbred with many difficulties, as will appear afterwards.

291. Mr. *Cotton* goes yet a little lower than either of the former, in placing the beginning of this 1260 Y. to wit, to 96 or 97 Y. after *Constantine*, rendring this Reason, that though the War began with *Constantine*, and the *Woman* fled into the wilderness (as Mr. *Brightman* rightly observes) yet it cannot be said in his time, that there was no place found for the dragon in Heaven, for this (saith he)

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was the failing of that good Emperor, that he had allowed the *Heathen-Idol-Temples* to continue, only shutting their Doors, which his Successor *Julian*, opened again, and restored the Dragon to his *Heaven* of spiritual Authority.

292. Though the war was begun by *Constantine*, yet was it not accomplished by him, so as to cast out the Dragon wholly, and so as no more place to be found for him in *Heaven*, this was not (he says) till the time of *Theodosius*, then did the Emperors renounce (and not before) the title of *Pontifex Maximus*. Hereupon the *Beast* (the Pope) the very next year after, takes up this Name, and holds it to this day. What ever be the Popes name, 'tis *Pontifex Maximus*; now this was about 396. Y. after Christ (as 96. after *Constantine*) which Number being added to 1260. makes up 1656. *Antichrists Period*.

293. This learned and holy man was not alone in his Expectations of eminent Providences in that Year, or about it (as is manifested before, in Paragr. 262, & 267.) yet his modesty in this his Conjecture is very eminent, saying, I will not be too confident, because I am not a Prophet, nor the Son of a Prophet to foretell things to come, yet he expected a great blow would be given to the *Beast*, and to the head of the *Beast*: yea, and the Expiration of his Power and great Authority, in his Comment. on 13. Rev. pag. 87, 88, 90, 93, 94.

294. Yea

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294. Yea, Mr. Mede himself (whose Labours the Church of God hath much cause to bless God for) pitcheth his Expectation upon this Y. 1656. though tacitly and implicitly; for in his Synchronismes, he making the first Trumpet, and the Popes 1260 Days to begin together, and in his Comment pag. 71. he makes the beginning of the first Trumpet to be in the Y. 395. after Christ, so as if the Reign of Antichrist began at that time with the first Trumpet. 'Tis clear enough, Mr. Mede inclin'd mostly to 1655. or 1656. for the Expiration of Antichrists kingdom.

295. There is another ground that made this Year of 1656. a year of great Expectation because it was the year of Noah's Flood in the old World, (unto which Christ compares his Coming, Matth. 24. 37, 38. as if there would be so many years to the first beginning of the new World to come since Christ, as was of the old World before the Flood, till the days of Noah, to wit, 1656. years. The Kingdom of Christ is called by the name of the World to come, Heb. 2. 5. because it shall bring with it new Heavens, and a new Earth; wherein dwelleth Righteousness, 1 Pet. 3. 13.

296. There be other learned Interpreters, that fix the beginning of this 1260. Y. upon other times; some upon the Y. 383. after Christ, because then the Council of Constantinople acknowledged the Primacy of the Ro-

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man Bishop, wherein the *Beast* received much power: others on 401. Y. after Christ, for then Pope *Innocent* drew all Appeals to Rome, and about that time, the *Mystery of Iniquity* was reveal'd.

297. the former Hypothesis of these two last, brings down *Antichrists* fall to 1643. Y. after Christ, and the latter of them to 1661. but because *Chronologers* vary in their Computations, to wit, when *Innocent* the first (who began the usurpation of Authority and Jurisdiction over all Churches, and first set out that notorious *Falsification of the Canons of Nice*, as pretending that those *Canons* gave the Roman Bishop this Power) was created Pope, Some say in the Y. 404. this makes *Antichrists* Period in the Y. 1664.

298. But other *Chronologers* makes his Creating Pope, in the Y. 406. as *Sympson* the Scotch Abbreviator of the History of the Church) pitches the beginning of the Popes Usurpation in this Y. 406. who yet had no Eye (at all) upon that great Year of Expectation [ 1666. ] in so pitching it, but because at that time according to his Calculations, he found that this *Noent Innocent* the first was created Pope, as appears in his *English History of the Church*, 2d Book, 5. Century and pag. 323.

299. Mr. *Burroughs*, and many other holy Men hath begun their Computation of *Antichrists*

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*Christ's Term* at this *Innocent* the first, partly for the reason above said, and partly because this Pope 1st took upon him power over Princes, for he excommunicated the Eastern Emperor *Arcadius* (who yet was out of his Jurisdiction) for banishing *Chrysostome*, which none of his Predecessors (the Popes) ever attempted to do (a Copy of his Excommunication is extant in *Baronius*) and in his time also the Emperor *Honorius* exempted his Clergy from all Secular Powers, so made them a distinct Body for the Pope as their Head, a lively representation of the *Apocalyptick Beast*.

## CHAP. XI.

300. **T**There be yet two Opinions behind, which are indeed *Heterogeneous* to all those before mentioned; the first is of that our Godly Martyrologist Mr. *Fox*, which (he saith) was after long Study and Prayer, cast suddenly into his mind by *Divine Inspiration*: to wit, that those 42. Months must be referr'd to the Churches Persecution under the Roman Emperors, Reckoning from *John Baptist*, (that was slain by *Herod the Tetrarch*) untill Peace was given to the Church by *Constantine*.

301. He takes those 42. Months for Weeks of Years, by which Reckoning, they make

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249. Years; to which, if we add the 30. *Years of Christ*, when he was Baptized by *John*, it amounts to 324. Years after Christ, in which Year (he saith) *Constantine the great embraced the Christian Religion*: To this singular Opinion of this holy Man, I shall speak to by and by, (and yet without deriding it as the Popish Writers do) when I come to lay down my own Opinion (*such as it is*) on this Subject.\*

302. The 2d. Opinion is Dr. *Beards*, (one who hath writ a very Learned Treatise of *Antichrist*) whose notions (*in this point*) differs from all others (of the Interpreters aforesaid) about this *Apocalyptick Number*; saying, that it concerns not *Antichrists* Reign, but only the *durance of the first Beast*, which was the *Roman Empire*: and he gives 2. Reasons for this his Opinion; First, 'tis said, *Rev. 13. 5.* that *power was given to the Beast 42. Months* or 1260. Years, this he says, agrees with the Event; for from the first foundation of *Rome*, to its Ruine by *Theoderick the Goth*, passed just so many Years, 1260.

303. His Second Reason why this Number holds out the length of the *Civil Empire of Rome*, (persecuting the primitive Church) and not the *Pontifical* or *Antichristian*; is, because (he saith) it is not the manner of Holy Scripture to premonstrate any certain Periods of those *Intestine Troubles* which are rais'd

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rais'd up in the Church by false Christians; but only by such as arise from *Foreign Enemies*, that professedly oppose the Truth: As we see (saith he) in the Persecution of the *Antient Church* under the *Egyptians*, and *Babylonians*, and *Antiochus*.

304. Those *Persecutions* are defined in a certain Number of Years by the *Prophets*: but not that which was executed by their own *Idolatrous Kings*, as *Jeroboam*, *Manasseh*, and the rest of those *Ungodly Kings of Israel*; so (saith he) those Numbers in the *Apocalypse* are not to be referr'd to *Antichrist*, (who was to be a *Domestick Foe*, this is answer'd in *Par. 347.*) but to the *Bloody Cruelty* of those *Heathen Tyrants*, the *Roman Emperors* who (saith he) are the *Gentiles that treads under foot the Holy City 42. Months*, *Revel. 11. 2.* yea he further affirms that this 42. Months in *Revel. 11. 2.* and that in *Revel. 13. 5.* are all one in effect, and cannot be well understood, but of the *Heathen Emperors*.

305. To this Opinion also I shall say something, as well as to the other of Mr. *Foxes*, (*when I give my own conceptions of the point*) and that in the first place, (though they be last named) because they hold so little consonancy with my own Opinion, and (as I Judge) with the Truth: and herein my method shall be first to declare (*Negatively*) what is not the mind of the Holy Ghost among those va-

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rious Interpretations : and then [ *Positively* ] what ( according to the best Scripture-light God gives me ) is the true sence.

306. I come now to cast in my own mite, ( such as it is ) not without trembling and astonishment, and that on a 3 fold Consideration ; 1. The *abstruse difficulty and mysteriousness of this Subject* ; which may well be Reckon'd among *Peters*, [ *δυσκότα* ] 2 Pet. 3. 16. *things hard to be understood* : tis such a profound mystery, as *Angels can but peep into it*, [ *παραυλαί* ] 1 Pet. 1. 12. and such an one, as *cost John many tears to understand*, Rev. 5. 4. This Consideration makes me cry out, [ *ὦ βάθος* ] *Oh the depth of the Wisdom of God*, Rom. 11. 33. It causeth me to admire the profundity of the Scripture, to kiss the Book and to lay it down, and to weep over my own Ignorance, and to cry, *Oh when shall I know as I am known*, 1 John 4. 2. Gal. 4. 9.

307. The 2d. Consideration is, *the mistakes that so many famous lights of the Church have been found in, about it* : Some out-living their own Conjectures, and finding them false, have been constrained to confess that they were on the dark side of the Cloud when they wrote them : Others ( though not living so long ) hath yet been confuted by time, which is the surest comment upon dark Prophecies : the 3d. Consideration is, *the Consciousness I have of my own inability for so great a Work, which would*

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would pinch the Shoulders of an Angel : if it be said *who is sufficient for these things*, 2 Cor. 2. 16. much less, poor I, that am less then all the Servants of God.

308. Yet that which encourages me against those Discouragements is, that all sufficiency comes from God, 2 Cor. 3. 5. that he hath promised his Spirit to them that ask him, Luk. 11. 13. that this Spirit doth [ *removere prohibentia* ] and [ *applicare auxiliatoria* ] that the Lord puts Treasure into Oyster shells, [ *ὄστρεα θησαυροίς* ] 2 Cor. 4. 7. and conveys water of Life through a Leaden Pipe, as well as through Golden ones : that he hath promis'd blessedness to such as Read and Search this Book, Rev. 1. 3. and his Spirit of Truth to guide into all Truth, Joh. 16. 13. I would therefore come forth in the Strength of the Lord, Psal. 71. 16. and plow with his Heifer to find out his Riddle, Judg. 14. 18.

309. I now shall assay this great Work, according to the best Light the Father of Light gives, by whose help a Lamb may swim, where an Elephant may sink down into the bottom : and 1st. Negatively, ( according to my propounded Method ) the first Opinion I have to speak to, is that of our Godly Martyrologist Mr. Fox, whose notion I cannot assent to, for those following Reasons ; 1. His changing Months into Weeks seems not to hold a clear consonancy with the ordinary current

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of Scripture, ( which ~~of~~ puts *Days* for *Years*,  
as *Num. 14. 34.* and *Ezek. 4. 5, 6.* ) but  
never ( that I know of ) are *Months* put for  
*Weeks*.

310. My 2d. Reason is, that the *Revelation* is a general Prophecy of occurrences to come from *Johns* time, to the end of the World, beginning at the 4th. Chap. to the end of the Book, ( as the 3 first Chap. contain 7. Epistles to 7. particular Churches which were then in being ) Christ comes to shew *John* things that must shortly come to pass, *Rev. 1. 1.* and the time was at hand when those things ( Represented to him in a Vision ) should begin to be put in Execution, v. 3. then *Ch. 4. v. 1.* Christ calls up *John*, saying, come up hither and I will shew thee things that must be hereafter.

311. Now those two things being seriously ponder'd: 1. That the *Revelation* is not an *History* of things past, but a *Prophecy* of things to come, which were to Commence after *Johns* writing it, in regard of their first beginning: and 2ly. That *John* wrote this Book about 94 Years after Christ, thence ( I say ) it may strongly be concluded, that the *Persecution* of *John* Baptist by *Herod* can be no part of this *Prophetical Vision*, being a dispensation long before executed: and preceded in time not only all the parts of the Prophecy, but also the 7. Churches then in being.

312. I

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312. I shall add other Reasons in the sequel against this Opinion as it hath a coincidence with that of *Dr. Beards*, ( about the *Pagan Empire* ) it shall suffice now to say, that as *Simon Magus* could not be the *Antichrist*, ( spoken of in the *Revelation* ) because that was a story that was expir'd long before the writing of this *Prophetick Book* ( as before is spoke of in the 15. and 16. Paragraph ) so, much less can that *Persecution* of the Church before *Christs* death, be any part of that *Persecution* ( foretold of in the *Revelation*, ) which *Christ* ( after he was dead, and lived again, *Rev. 1. 5. 18.* ) shew'd to *John*, should afterwards come to pass.

313. Yet the Sanctity of this Godly Mr. Fox, ( being so famously known ) and his saying that he receiv'd it in a solemn manner by *Divine Revelation*, and the event likewise so aptly corresponding therunto, being all well weighed, his Opinion may not be scurrilously derided ( as it is by some *Romish* Authors ) which hath more probability and Reason it, than a multitude of their idle dreams and phantastick imaginations; but rather [ *cum grano salis* ] may be charitably embraced, as a fair Gloss upon the place; among many other Glosses of Holy and Learned Men.

314. The 2d. Opinion [ of *Dr. Beards* ] I cannot close with neither, for those following

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ing Reasons; First, The two *Apocaliptick Beasts* must contemporize, (1.) Because the latter Beast is said to exercise all his Power in the Presence of the first Beast, [*ἐν ὄψει αὐτοῦ*] *Revel. 13. 12.* and (*ἐν ὄψει τοῦ θέντος*) *v. 14.* both which expressions makes the 2. *Beasts* Contemporary, but the *Pagan* and *Antichristian* Empire succeeded one another in a long distance of time; and so *Antichrist* shew'd no wonders in the Presence of the *Pagan Empire*.

315. Again (2<sup>ly</sup>.) 'tis very probable the 2<sup>d</sup>. *Beast* is call'd the *false Prophet*, *Revel. 19. 20.* having the same description there that is found in *Revel. 13. 12..14.* (*that wrought Miracles before him*) to wit, the 1<sup>st</sup>. *Beast*; so that in *Rev. 19. 20.* we see the *Beast* and his *Chaplain*; to wit, the 1<sup>st</sup>. and 2<sup>d</sup>. *Beast*, both taken together and cast into the *Lake of Fire burning with Brimstone*: as two Inseparable Companions, they are neither separated in their *Rise* nor in their *Ruine*: but it is commonly known, that *Antichrist* did not *Rise* before the *Pagan Empire* was *Ruin'd*: For that was the (*τὸ Χάρισμα*) that letted him from appearing, 2 *Thess. 2. 6. 7.* there was no Room for *Antichrist* at *Rome*, while it was the *Seat of Pagan Emperors*.

316. Thus my first *Argument* or *Reason* (being thus strengthen'd with these two *Illustrations*) concludes effectually against the *Do-ctors*.

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Doors Opinion, that the first *Beast* is not the *Roman Empire*, (see more of this Subject in *Paragr. 145. & 146.*) neither in respect of its Continuance nor *Persecution*. My 2<sup>d</sup> Reason is, the *Roman Empire* and this *Beast* have two differing descriptions, (as both *Mr. Mede*, and *Mr. Cotton*, &c. observes) for the *Roman (Pagan) Empire* is describ'd, *Rev. 12. 3.* with 7. *Heads* and *Ten Horns*, (as this first *Beast* is) but with this difference in *Rev. 12.* the 7. *Heads* had 7. *Crowns on their Heads*, but in *Rev. 13. 1.* the *Crowns* are not on the *Heads* but on the *Horns*, which maketh a great difference both in Place and Number; for in *Rev. 12.* but 7. *Crowns*, but in *Rev. 13. 1.* there be *Ten*.

317. A 3<sup>d</sup> *Argument* that will be concluding against his Opinion is, that it is laid down as a mark of *Reprobation*, and so of *Damnation* to give honour to this first *Beast*, *Rev. 13. 8.* They that honour this *Beast* are such, whose names are not written in the *Lambs book of Life*: as if it were thus said, they shall perish eternally, that yield obedience to this Monster of Iniquity (as *Mr. Cotton*, and *Mr. Mede* explains it) but to yield civil Subjection to the Civil Power (even of a *Nero*) is not *Damnation*, but *Duty*, *Rev. 13. 3. 5.*

318. Again a 4<sup>th</sup> *Argument* is, that the 42 Months (this first *Beast* had to continue) must in all likelihood be reckon'd from the  
beal-



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*healing of the deadly Wound.* Now whereas  
the Doctor makes this term of time to reach  
from the first *Foundation of Rome, to its Ruine*  
*by Theoderich.* Where can we fix (according  
to that Notion) either the *receiving,* or the  
*healing of this Wound?* Rome could not be  
wounded before it was Rome: and if we fix it  
on any time after, then it will over-reach its ruine  
by *Theoderick,* which he pitches upon.

319. Those *Arguments* may be improv'd  
against the Notion, about the *Civil Rom. Em-*  
*pire* whether *Christian or Pagan,* and are con-  
cluding against Mr. Fox's Opinion, as well as  
Dr. Beard? I shall have an occasion to speak  
more of those two *Beasts* afterwards, which  
will further enervate those two foresaid Op-  
inions: and as the Doctor saith [that God uses  
*not to pramonstrate to his Church any certain*  
*Periods of her Intestine troubles*] I think, the  
contrary may be evidenc'd even in the very  
Instances of that learned Man: as first, in his  
Instance of *Jeroboam.*

320. 'The man of God sets down a plain  
*Period of Jeroboams Idolatry,* 1 Kin. 13. 2. that  
*Josiah (by name) should carry out, what Je-*  
*roboam brought in:* and though this fell out  
not till 330 Y. after, yet is it as punctually  
set down in particular Circumstances, as if it  
were a *Relation of things past, and not a Pra-*  
*diction of things to come:* compare with it, 2  
Kin. 22. 1, 2. & 23. 15, 16. Now because  
the

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the time was long betwixt the *Prædiction* and  
the *Execution;* the Prophecy comes attended  
with various Confirming Miracles [as the  
*rending of the Altar, the withering of Jeroboams*  
*band, and the Restoring of it again*] that it might be believed: and why may not  
God foretell the Period when *Antichrists Idol-*  
*atries shall be cast out also.*

321. And in his other Instance of *Manasseh,*  
God granted his Church some Prophecs in  
those bad times, to reveal his Counsel concer-  
ning the issue of his Idolatry, 2 Kin. 21. 10. &  
2 Chron. 33. 10. God also told his Church by  
*Elijah, the issue of those two Troublers of Israel*  
*[Abab and Jezabel]* 1 Kin. 21. 19, 21, 23,  
25. It was foretold, that though this cursed  
Woman escape the sword of Hazael, yet *Jehu*  
*should slay her,* 1 Kin. 19. 17. compar'd with 2  
Kin. 9. 35, 36, 37. notwithstanding all her  
Paintings, v. 30.

322. Now was the Lord thus gracious to  
his Church under the *Old Test.* to foretell what  
should become of this painted Strumpet (that  
for a long time had banish'd Gods Prophets,  
persecuted his People, and set up the Worship  
of Baal (painting her self, and attiring her  
head, to make Jehu (the King) fall in love  
with her, 2 Kin. 9. 30. and will not the Lord  
tell his Church under the *New Test.* what shall  
become of this Scarlet Whore (whereof *Jezabel*  
was a Type, as before) who hath enchan-  
ted

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ted the Kings of the Earth so long with her Painted attirements? Yes, the Lord hath said that (after her Lease of 42 Months) God will raise up some Jehu's to hate this Whore, and to burn her with fire, Rev. 16. 17.

323. This leads me to a 3<sup>d</sup> Opinion (which I shall speak to also by way of Refutation) which is not only the Judgement of this very learned Author afore said, but of many other judicious Divines, to wit, that the 1260 Days, or 42 Months are not to be taken literally but mystically, and that they do not denote any certain definite Time in respect of Human Understanding, but only this, that God in his Counsel hath determin'd a set bound and limit to the Persecution of his Church, which cannot be passed over, and though this be certain to God, yet 'tis uncertain to us, for 'tis not given to us to know times and seasons, Acts 1. 7.

324. I must confess, this Notion seems both plausible, safe, and such as would put an end to many Controversies about the various computations of this Number. Yea, and the many mistakes of holy and learned Men (about Calculating it) may be thought some kind of Confirmation of it. Yet how it can be embraced, with any Faith in Gods word, I cannot satisfy my self for those following Reasons.

1. The title of the book (call'd a Revelation) show, that it is a manifestation of Gods secret Coun-

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Counsel concerning his Church, and concerning the World, in order to his Church (both the *fata Imperii & Ecclesiae*) to the end of the World.

325. And this not only in general terms, but it is a distinct and particular Discovery of all the eminent passages and pauses of Providence, that appertains unto the Church in the World; It was a Revelation given by the Father to the Son (as he was the Churches Mediator) to acquaint his Servant with it, and not to keep it to himself. Now we may not say, that God reveal'd those concerns of the Church in general terms only to his Son, or that this Lion of the tribe of Judah, did not open this sealed Book wide (or well) enough: this would not have stay'd Johns great Weeping, Rev. 5. 6, 8. and besides, it takes away a great part of that Comfort (for which this book of the Revelation was given to the Church in those Ages of her Persecution) to say, it contains only general Intimations, and is not a distinct Revelation.

326. My 2<sup>d</sup> Reason or Argument against this Opinion is, It makes the *Ante-Nati* to see and know more then the *Post-Nati*: the old Testam. Church (that was before Christ) to have greater Priviledges then the new Testam. Church that was after him: as if the former of those two Men (which bare the cluster of Grapes between

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between them on a staff, Num. 13. 23.) had an equal, yea, a fairer View of that cluster (so carried) then he that followed after with his face towards it: whereas the face of the other was from it.

327. The Old Testam. Church had reveal'd to her how long her Bondage in Egypt, her Captivity in Babylon, and her Persecution by Antiochus should continue: and shall not the Church under the New Testam. have it as distinctly revealed to her, how long her Bondage in Spiritual Egypt, her Captivity in Mystical Babylon, and her Persecution under Antichrist (whereof Antiochus was the Type) shall continue? This is to advance the Privileges by Moses, above those by the Messiah, as if the Twilight of the Church in her Minority and Nonage (under Shadows and Ceremonies) exceeded the Noon-day of the Gospel-Church, which hath her face towards Christ, and to which God hath spoken by his Son, Heb. 1. 1, 2,

328. A third Argument or Reason against this Opinion is, when an indefinite time is intended by the Holy Ghost by a definite. His manner is, not to use Phrases wherein broken Numbers are, but whole, as in those words of Jacob to Laban [thou hast chang'd my wages ten times, Gen. 31. 41.] so in Numb. 14. 22. in both which places, a certain Number is put for an uncertain, this is usual in Scripture, as Job 19. 3.

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19. 3. Zeck. 8. 23. Lev. 26. 26. but still by a whole (not by a broken) Number: yea, in Christs words, Mat. 18. 22. (till 77 times) there is a round Number used, for Peters 7 is only multiplied into seventy times 7. to signify oft or many times: but here in 42 Months, and in 1260. Days broken Numbers are expressed as well as the whole, and neither of them are any where in Scripture-phrase used for Indefinite time.

C H A P. XII.

329. **T**HE 4th Opinion to be refuted in this Negative part is, the whole Computation (which all those learned and holy Men aforesaid have made) that hath universally (as one man) fallen short of the truth, both those that hath calculated by Daniel, and those by John distinctly, yea and those, by both jointly. None of them reckoning Antichrists Term beyond 1666. Y. which is now expir'd, yet Antichrist lives, and the Seat of the Beast stands. This Confutation is not by me, but by time (the best Interpreter of this Book) only some of them hath a Reserve of 45 Years.

330. Had not time it self (which brings forth the most infallible Comments upon abstruse Prophecies: yea, turning dark Prophecies into plain

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plain Historie) broken the Ice for me, in my praevaricating from their Opinions, ; I should not have adventur'd to have grappl'd with them, for tis *impar congressus* [an unequal match] as that of *Troilus* with *Achilles*, especially with them all at once. If *Hercules* (himself) may not contend with two at once, much less poor I (who am [ελαχιστος ανθρωπων] the least of Saints, and the greatest of Sinners) may contradict such great Lights of the Church; famous in their Generation, and Men of renown: That was but a ridiculous Confutation of *Bellarmino* by two Words. [*Mentiris Bellarmine*] and such an one might mine (of those blessed Souls) seem to be, had not the issues of Providence made for me an unanswerable Argument against them.

331. Notwithstanding those eminent Servants of Christ have seem'd to miss the Mark, and their Conjectures do (none of them) hold Consonancy with present dispensations of Time and Providence: yet may we find out some Salvo's (besides the Reserve of 45 Y. hereafter to be spoke of in Paragr. 44.1. whereby they may be brought of from any disgraceful mistakes; as 1<sup>st</sup>. The uncertainty of Chronologies. 2<sup>ly</sup>. The Variety of Computations from several Periods of Antichrist. 3<sup>ly</sup>. The difficulty of computing the Time both of the Churches bondage in Egypt, and of her Captivity in Babylon, though the Period of both was plainly recorded.

332. Of

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332. Of all those I shall speak in Order (to say nothing of the Sobriety of those holy Men in their Conjectures, and their disclaiming all confidence therein) which shall be as a Prologue to the positive part that is next to be spoken to, wherein I shall lay down my own Apprehensions, and yet not be too positive, nor peremptory or dogmatical therein: but so far as I think, I have the mind of Christ, 1 Cor. 2. 16. & 7. 6.

333. First of the uncertainty of Chronologies. A mistake may fall out either sooner or later in those Computations, from the vulgar Reckoning of the Y. 1666. It may fall over this account (that is common) as well as under, because Chronologers confess themselves, that the vulgar account of Years from Christ hath not been certainly preserved. This is testified by *Arnobius* in his Apology [*Trecenti sunt anni ferme minus vel plus aliquid ex quo capimus esse Christiani*] about 300 Y. under or over. If the precise point of Time could not be determined then (so near Christ) without difficulty, much more afterwards, when the Hundreds became a Thousand, &c.

334. The Computation of Time from the Creation of the world to Christ hath been made in much variety: we find above twenty several accompts thereof (differing one from another) in *Alsted's Encyclopædia*, pag. 2993. now if there were such uncertainty in that Chronology

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*nology before Christ* (wherein the Records of the Old Testament go all along, as a thread for guidance in this Labyrinth) how much more in this *Chronology since Christ* (which hath not that advantage of the *Scripture Chronicle* to guide it beyond a 100. Years) if there were many years Variety in that, how much more in this.

335. Of all kinds of Learning, *Chronology* was rudest in the Primitive times, so that in the first Centuries after Christ there is much obscurity; few Christian Chronologies were then preserved, for the Pagans that were cruel to kill the Authors, would not be so kind as to preserve their Books. Baronius (himself) despairs of giving any perfect Story of this time, and Parker compares it to *Archimedes Sepulchre*, which was so over-grown with Weeds, that Cicero could not get a perfect knowledge of it, so (saith this good Man) *Antiqua adeo Temporis longinquitate exesa sunt & Antichristi dumetis obsepta, ut haud ea attingamus.* We cannot get an Infallible account thereof.

336. That there is difference in Chronology appears in this, that *Helvicus* and others Reckon two Years short of the Vulgar, as 1664. for 1666. there be other Chronologers that Reckon as much over, as 1666. for 1664. and it comes to pass in their computing a Princes Reign, a whole Year is allowed to the beginning of his Reign, and a whole Year to his ending; though another begin in that Year

or

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or the last Year of the Predecessor made but one with the first of the Successor: This brings a variation in *Chronologies*, even in latter times, (besides the obscurity of former times) So that 4. or 5. Years difference breaks not the Square.

337. I come 2ly. to the 2d. *Salvo*, taken from the sundry Periods of *Antichrist*, and that in a two fold Respect; (1.) In respect of his Rise, and (2ly.) In respect of his Ruine: in regard of his Rise there be various Reckonings; (1.) Some Reckon the 42. Months, from *Antichrists Conception*, (2ly.) Others from the sharp Throes in the Womb of Rome before his Birth; (3ly.) Others again do account from his Birth and breaking out into the World: There be some (4ly.) that Reckon from his ascending the Throne; Others (5ly.) From his higher advancement; and (lastly) Some from his very *αρχη*, the Top-gallant of his *Luciferian Pride*, and then was he both Risen and Reveal'd indeed.

338. No wonder then if from those several Epochs or Periods of his Rise, many good men have made various Calculations of those 42. Months, especially if we consider also; (2ly.) The several Periods of his Ruine to be Reckon'd to; as 1st. Of his Seat and Kingdom under the 5th. Vial; 2ly. Of his Person under the 6th. and 3ly. The utter Extirpation of all *Antichristianism*, under the 7th. Vial:

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Thus

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Thus both a differing (*Terminus a quo*) and a differing (*Terminus ad quem*,) must yield various Calculations.

339. The 3d. *Salvo* is the difficulty of Computing the Time, both of the Egyptian Bondage and Babylonish Captivity, where Chronology is infallible, as composed by the Holy Ghost; 1. Of the Bondage of Egypt: there be two Computations of this, one is 400. Years, Gen. 15. 13. Act. 7. 6. and the other is 430. Years, Exod. 12. 41. Gal. 3. 13. Now the reason of this difference, is the different placing of the Foot of the Account; for the first account begins at the Birth of Isaac, which according to strict Calculation, makes 409. which broken Number is omitted in the whole, for in a great Number, so small a Number comes under no particular Account, as we say the 70. Interpreters usually; whereas they that turn'd the Hebrew Bible into Greek were 72.

340. But the 2d. Account begins, from Gods promise of Canaan, (made first to Abraham in the 75. Years of his Age, Gen. 12. 7. and upon his first passage into Egypt, v. 10.) which was 25. years before the birth of Isaac, compare Gen. 12. 4. with Gen. 21. 5. Now how it came into Moses heart to Visit his brethren, is hard to say: 'tis said, he supposed that his brethren would understand, that God by his hand, would deliver them at that time, which was 40. years before the true expiration of

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of the promise: whether Moses were at that time acquainted with this promise thoroughly, and with the true Period of it, (because he wrote the Book of Genesis (as tis thought) in Midian) or he mistook the time of its Expiration, is not very easie to determin.

341. To find out the true and undoubted Period of this bondage in Egypt, was not easie in Moses time without a Divine Revelation, not only because of the variety of accounts, (as abovesaid) but also from the obscurity of that Word in Gen. 15. 13. and Act. 7. 6. (*They shall afflict them (or evil intreat them) 400. Years*) as if they should be in bondage and afflicted for so long a time: whereas it appears, that the one half of this time was spent before Israels going down into Egypt: only 60. years in tolerable Servitude, and after that 80. years more under intolerable Tyranny, falling out within the 400. years, yet not lasting so long.

342. Secondly, as to that Captivity in Babylon, God told his People that it should last 70. Years, Jerem. 25. 9, 12. 29. 10. and at the end of that Term, they should be set free: but where to fix the head of this account and from whole Reign, or what year to Commence the Computation: there is not a little Controversie, (even to this day) Some conceiving that those 70. years begin at Zedekiahs Captivity, (because then Jerusalem was utterly destroyed) and tis said, that the Land should enjoy her Sab-

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*harbs in her desolations thus long, 2 Cron. 36.*  
 21.

343. Secondly, Others reckon them from the 4<sup>th</sup>. of Jehoiakim; because tis the date of Jeremys Prophecy concerning this Term, Jer. 25. 1. about which time Nebuchadnezzar (giving a great Foil to Pharaoh-Necho) Invades Judea in his way homeward, takes Jerusalem, and carries Daniel and others Captive, Dan. 1. 1, 3, 4. and Jer. 46. 2. There is yet a 3<sup>d</sup>. Opinion concerning this 70. years, (which is most probable) to wit, the commencing of this accompt between both the aforesaid, at the Captivity of Jeconiah, Jer. 21. 24. 26. Eight years after the latter of those Terms, 2 Kings 24. 8. 16. for then all but the poorer sort were carried Captive; and the Prophet Jeremy reckons from that Captivity, in Chap. 29. 1, 2.

344. Those several Computations must needs trouble the Jews, who were careful enough (it seems) to number those Years, Zech. 1. 12. especially if it be granted that there were Two 70. years mention'd, to have two several Periods; the One to end in the first year of Cyrus, and the other (beginning at the Eleventh year of Zedekiah) to end at the 2<sup>d</sup>. of Darius, as Zech. 1. 1. with v. 12. Intimates. This diversity would (doubtless) not only puzzle the ordinary Jews, (with their Priests and Levites, who said Hag. 1. 2. Some time.

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 time, the time is not yet come) but even Daniel himself (in his consulting with Books, Dan. 9. 1, 2.) had he not been an Extraordinary Prophet.

345. And we do not find that this Daniel return'd with the rest from the Captivity, (not upon that sordid account that the posterity of Selah did, who preferr'd their Service to the King of Babylon, above the Priviledges of the Land of Promise, 1 Chron. 4. 22, 23. nor because he doubted the time was not yet come, as those forenamed) but to promote the cause of Gods People (in his old age) which met with many obstructions for a Eleven years, from the first of Cyrus, to the second of Darius Hystaspes, and which made the People say, (the time is not yet come, Hag. 1. 2.) they had several Returns; One under Zerubabel, Exr. 2. 2. Another under Ezra, Exr. 8. 1. (besides that of Nehemiah) all which made the Accompt obscurer.

346. It follows then, if there were so much difficulty in computing those Numbers, (both of Israels bondage in Egypt, and of their Captivity in Babylon, whereof there were infallible Chronologies, and infallible Prophets to interpret them) If (I say) there were any mistakes then, about the commencement and determination of those years, (as the time is come, and the time is not come) it must not be wondred at now, if so many Learned men have

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have mistaken in the *Calculation* of those *Apocaliptick Numbers*, wherein (besides their own fallibility in placing the head of their *Accounts*) the *Uncertainty* of Human History, makes it mote difficult.

347. And here I shall take occasion to shew, that *Antichrist* is not look'd on as a domestick *Foe*, (according to the Notion in *Paragr. 304*) for his afflicting the Church, is compared to the *bondage of Egypt*, and *Captivity of Babylon*, (both which were Extrinlick, not Intrinlick *Foes*) hence the *Plagues* on the Kingdom of the *Beast*, bears proportion with those on *Egypt*: Compare *Revel. 16. 2.* with *Exod. 9. 10. 11. Deut. 28. 27. 35.* and *Revel. 16. 12.* compared with *Jerem. 50. 38.* and *51. 32.* besides *Rome* is call'd *Egypt* and *Babylon*; Yea, and *Romanists* are call'd *Gentiles*, (which are not domestick *Foes*) *Revel. 11. 2.* being *Idolaters* as they were.

348. Now come I to the *positive part*, which I call so, as it is contradistinct to the *negative* (which was last discuss'd) not because I intend to be *positive* or peremptory herein, but rather, laying aside both *Confidence* and *Curiosity*, I shall declare what I judge most probable, and consonant to Scripture (about the *fall of Antichrist*) with all sobriety; not so much *Theſically*, as *Hypothetically*. Not by *Positions* so much as by *Suppositions*; and the cogent necessity hereof lays in those 3 *Salvo's*

fore-

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forenamed, to wit, the *uncertainty* of *Chronology*, the *variety* of *Periods*, and the *difficulty* (even) of *Scriptural Computations* expressly declared by God, and now already fulfilled by him.

346. If there be *controversie* about beginning those *Accounts* (though of *Dispensations* that are past, and of *Promises* that are fulfilled) amongst the best *Chronologers* at this day: How much more difficult must it needs be, to pitch upon a *certain period of Time* for the *fall of Antichrist*, which is a dispensation yet to come, and the promise hereof only expected to be accomplished. The highest attainment of notions herein, can but amount to a *probable Conjecture*, and the many *Mistakes* of good Men (that are extant at this day) doth much confirm it, [*Aliena errata me cautum faciunt.*] Other mens mistakes make me wary.

350. To find out therefore by *Scripture-light* what I conceive most probable about this great Subject, I shall wave those *numbers of Daniel* (which so many have insisted on, as before manifested) because they are obvious to sundry *Exceptions*, (*As that they have already had their accomplishment in Antiochus, &c.*) and keep to the *Apocaliptick number*, against which no such exception can be made.

351. The *Apocaliptick Number* being taken for granted, to hold out the undoubted *Term* or *Lease of Antichrists Reign* in the world, to wit,



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wit, 42 Months which (being dissolved by Reduction into days, allowing 30 days to a month, according to the old account) make up the just sum of 1260 Days. Those two Computations (of 42 Months and 1260 Days) being granted to be one and the same, for though they be mentioned apart in Rev. 12. 6. & ch. 13. 5. yet are those two numbers put together in Rev. 11. 2, 3. that by this linking them together all doubt might be taken away in accounting the 42 Months to be the same Computation with 1260 Days.

352. And it being taken [*pro Concesso*] likewise, that those 1260 Days are not Solar days (either Natural of 24 hours, or Artificial, from Sun-rise to Sun-set) but Prophetical days, as in Daniels Week or 7 Days, which signifie 7 Years. Dan. 9. 24, 26. So 30 Days for 30 Y. and 1260 Days for 1260 Years (as 70 seven-nights of Days signifie in the Prophet 490 Y.) thus also in Ezek. 4. 5, 6. and Num. 14. 34. *ut supra*. Upon this Hypothesis I build my Conjecture about the Ruin of Antichrist, granting him (according to Gods Lease to him) 1260 Y. to continue in the World.

353. Now for guiding us in this intricate Labyrinth of Reckoning the continuance of Antichrists Kingdom, the Holy Ghost hath given us some certain Hints and Intimations, which (like Ariadne's Thread) may help us herein: for the greatest knot of difficulty in this

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this Work hath evermore been acknowledged, to find out where to foot the account. Now may we but meet with direction from Scripture, where the Epocha or Root of this Account must begin, it will be manifest enough where to end it: namely at the Expiration of those 1260 Years.

### CHAP. XIII.

354. **T**He first of those Scriptural Hints or Intimations for footing our Account, is in Rev. 17. 12. from the rising of the 10 Kingdoms. The Holy Ghost saith expressly there, that the ten Kings should receive power (as Kings) one hour with the Beast; which phrase implies, that they both had their Rise about the same time, and in the same Age, [*μία ὥρα*] is, in some Readings, at one hour, as in Job. 4. 52. [*ἐξ ὧν ἡ ὥρα*] is translated at the 7th hour; and this Reading plainly imports, that the 10 Kings rose with the Beast, and the Beast rose with the 10 Kings at one and the same hour; the 10 Kings be the 10 Horns of the Beast that beareth them.

355. And though (in the course of Nature) horns do grow up after the Beast be come forth into the World; yet 'tis not so in this monstrous Beast, for he brings his horns with him, Rev. 13. 1. the Beast that bears the Horns,

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Horns, and the 10 Horns rise together at one hour: and now our work is to make enquiry when the *Ten horns* received their power and Kings. Chronicles doth shew us, how the *Goths* and *Vandals* broke off from the Imperial Yoke sundry Nations which were subject to it, and gave opportunity to set up those *ten Kingdoms*, which remain in Europe to this day,

356. Those ten Horns rose not all at once, but gradually (as was observed before of the *Beast* that bears them) now the first rising of any of those Horns, was in the days of the Emperor *Honorius* about the Y. of Christ 410. when the Emperor (being driven away from his Imperial Seat by those barbarous Nations) was constrained for the recovering of *Rome* again, to allow them by Covenant to set up a Kingdom in France (that was the 1st Horn) and about the Y. 415. the same *Honorius* was forced to allow the like in *Spain*, and by the Y. 456. all the 10 Horns (who gave their Kingdoms to the *Beast*) were up.

357. This is not only confirmed to us by *Sigonius*, *Sleidan*, *Orosius*, *Alsted*, *Pareus*, &c. but also by the Jesuit *Petavius*, in his *Rationarii Temporum parte prima*, lib. 6. pag. 275. writing thus, [ *Alaricum ut averteret Honorium, Gallias & Hispanias ei concessit, &c.* ] Now after that *Genfericus* the *Vandal* had spoiled *Rome*, about the Year 456. or not much after,

after, not only those two Horns of France and Spain were extant, but the whole Empire appeared to be divided into ten Kingdoms, which all had all one mind, and gave their power and strength to the *Beast*, Rev. 17. 13. that he should rule in their Dominions, and so though they had the title of Kings, yet they obey'd, rather then ruled.

358. Now if we take this hint and character of the Holy Ghost, and reckon from it, not from the appearance of the first of those Horns about 410. (though then was laid the foundation of the *Beasts Kingdom*) but from the time that all the 10 Horns were set up (for he is represented in his Rising as a compleat *Beast*, having 7 Heads (to plot with) and 10 Horns (to push with against the Church of God) those ten horns or Kingdoms must set up *Antichrist*, and those ten Horns were all come forth about the Y. 456. to which, if we add those 1260 Y. it will make *Antichrists period* to fall out about 1716.

359. I must acknowledge this Rev. 17. 12. will admit of various Interpretations, as this [ *μικρον καιρον* ] may be taken indefinitely, for a short space, as in those Phrases [ *this is your hour, and the power of darkness*, Luke 22. 53. and ( *the hour of temptation* Rev. 3. 10. ) and tho we take it thus, it is yet comfortable; for neither the Pope nor his ten Horns shall abide for

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for ever, 'tis but for a short space, v. 10. but for an hour, tis but short to God, though long to us: and [ἡ ὥρα] may be read after the Beast, as signifying, those ten Kingdoms rose after Antichrist; but we read it not so, and however tis not long after, tis but an hour after; they both rise in the same Age, the Beast puts forth his horns betimes.

360. The 2d Hint or Intimation, the Holy Ghost gives to us to guide our reckoning here in, is in 2 Theff. 2. 5, 6, 7. the removal of the Roman Empire from the Seat of the Beast, that was [τὸ κατέχον, that τὴν ἀποκάλυψιν ἀνιχνεύει quasi ἐκάλυψ] hindred his Revelation, though the Apostle doth not specific it, for exasperating the persecuting Emperors (who promis'd to themselves [æterna Romæ] or eternity of Imperial Rule) against the poor Christians, as Austin, Jerom, &c. very probably affirm: now as the rising of the 10 Horns is contemporary with Antichrist, so is the removal of this Impediment of his Revelation, as the Apostle [καὶ τότε] and [τοῦ τότε] here do plainly intimate.

361. This is such an undeniable Argument, that the Romanists (themselves) not only acknowledge it, but makes it also a ground of their Objection against us (that Antichrist is not yet come; which hath been answered in Paragraph 154, 155. *supra* & 185. together

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ther with the 10th Clause of the Induction: 56. & 130. to 138. The time of this removal therefore must be the very [καὶ τότε] or point of time, wherein this term of 1260 Y. must be footed, because it is the time, wherein he was revealed, and the Computation must be (not from his 1st Rising to be) but from that Rising which was his Revelation.

362. Hierome (who lived in the times of the first Incurfion of the barbarous Nations into Italy, &c. and wrote so complainingly of it, (dying in the Y. 420.) he when he saw Rome taken, and those Barbarians rending in pieces the Western Empire, said then in those times (in his Epistle ad Ageruch.) [qui tenebat, de medio sublaturus est, & non intelligimus Antichristum appropinquare] he seeing the Empire breaking, said, that Antichrist must needs be at hand: our work then is to find out the time, when Rome was relinquished by the Emperours in point of Government, and seized on by the Pope, that must be the head of the Accompr.

363. Now in this Enquiry we may observe, first that Antichrist rose up to a manifestation upon the ruines of the Roman Empire, this is prov'd not only from this 2 Theff. 2. 6, 7. [he that lettereth, must be taken away] but from Rev. 13. 1, 11. [the Beast arises not till the Dragon be cast down (Rev. 12.) and the Dragons seat is resigned to him, Rev. 13. 2.] Yea and from Rev. 17. 9, 10, 11. [five are slain, M and

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and one is ] to wit, the *Cæsars* in *Jobns* time, the falling of one Head, was the rising of another till the last. 2ly. Observe the Roman Empire began its ruine after the death of *Theodosius* the first, when it was rent in twain betwixt his two Sons, the Eastern part to *Arcadius*, and the Western to *Honorius* (who was *socordis ingenii*, of a slothfull disposition) under whom Rome was taken by the *Barbarians*.

364. Observe 3ly. that the Western *Cæsar* (which was the 6. Head, as to Rome) did fall down in that fatal diminutive name of *Augustulus* (whom *Petavius* calls *Momyllus*) in the Y. of *Christ* 476. then (saith the *Jesuit*) [*Imperium Occidentale desitum est*] this Western Empire was forsaken, which after molder'd into an ignoble *Exarchate*, whose Seat was not Rome, but *Ravenna*. See for this *Petavius*, *Rationarii Temporum pars 1. lib. 6. pag. 304* & *lib. 7. pag. 346*. (that is good Proof which is fetched from an Adversary) and *Alsted. Encyclop. lib. 20. cap. 22. pag. 3012*. Thus the τὸ ἀπὸ τοῦ, or let being removed, and the Seat (as it were) resigned. *Antichrist* had a fair opportunity to reveal himself to be the seventh Head.

365. And whereas, it may be said here that the Pope of Rome (for many Years after that this Roman *Hesperus* was set in *Augustulus*) did surrogate the Kings of France (who were afterwards of Germany) into the name and

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and title of *Cæsars*. I answer, in usurping his Authority of surrogating and deputing of *Cæsars*, he revealed himself to be *Antichrist*, besides the Mystery of keeping up the name of the *Cæsars*, was to gull the world that the 6. Head was still standing, and that he might not appear to be the last Head. Now if we take this hint and reckon as high as we can, from *Augustulus* (as some do) 476. added to 1260. make 1736. a Date longer then before. This account of 1736. (*cum exhibunt tempora Bestia, si ducantur ab Augustulo*) Mr. *Mede* was much taken with. See his Letter to the Bishop of *Armagh*, in *Diatrise 4. pag. 334*. he shews that the Chronology of the Samaritan *Pentateuch* (set out by *Dr. Usher*) makes that year 1736. to make up the 6000. year of the World, and then the *Sabbatical* 1000. or *Millenary* to begin.

366. The 3d Intimation the Holy Ghost gives us for a right Computing the time of *Antichrist* is, in *Rev. 12. 3*. [from the healing of the deadly wound] the Beast had 7 heads, which are explained to be 7 Hills, or 7 Kings and Monarchies, *Rev. 17. 9, 10*. for his extraordinary Sovereignty: now the wound that was given him, was by a Sword, *Rev. 13. 14*. which could not be made in any of the Hills (whereon the Beast was placed) but in one of those Monarchies: and it cannot be meant, that the wound was made in the 6. Head

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(either Pagan or Christian Emperours as before, Parag. 314.) for that *wound was never healed again*, as the Jesuit *Petavius* and others *unanimously acknowledge*.

267. It follows then, that this *wound must be found in the 7th Head*, this *Pontifex Maximus*, that makes himself the *Head of the Church* (which the *Cæsars*, *Constantine* and *Theodosius* utterly disclaim'd) yea, and the *wound seem'd mortal and incurable* [as *ισχυρὸν ὡς θάνατος*, as if wounded to death] which *Alaricus* (in the 19. Y. of *Cæsar Honorius*) gave this Head, inso much that the *Beast* locked up himself in his den at *Ravenna*; the *Church* was then beheaded, and yet the *wound* was made deeper, and more desperate by *Ataulphus* (who would have changed the name of *Rome* into his own name [Ataulpha] and by *Genfericus*, *Odoacer*, *Theoderick* and *Totilas*. As *Rome* began in a diminutive name, to wit, *Romulus* (which would not be call'd *Romula*, from her Founder, for the fatality of that name, but *Roma*) so her Empire ended in another diminutive, in *Augustulus* by *Odoacer*, and made wholly desolate by *Totilas*.

367. This was such a *Wound*, that this 7th Head which had been long striving for *universal Supremacy*, and to be *Lord Paramount* in the *World*, was under an *universal Neglect*, and himself utterly discourag'd: for the *Eastern Emperor* (with whom he had fallen out before,

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fore, about Images) though invited, *refused to be an healer of his Wound*; and all Nations began to *despise this Head*, that was now become a *servant to Barbarians*.

369. Thus we see the *wounded Head* here to be no other then the 7th *Government*, to wit, the *Pope* which makes up the first *Argument* (against those *Opinions* forecited) that the 1st *Beast* hath relation to *Antichrist* in this *Rev. 13.* a 2d *Argument* to prove this, is drawn from the description of the 1st *Beast*: as (1st) in his *blasphemous mouth* (blaspheming both the *Lord of the house* and the *house of God*, and those that dwell therein (where can this be found more then in this *Antichrist*, who blasphemes (1) against the Name of God, not only in assuming to himself Gods divine incommunicable Properties, but ascribing Divine honor to Images, as *Esa. 65. 7.* & *Ezek. 20. 27, 28.* and in his pardons for Sin, *Mark 2. 7.*

370. 2ly. He also blasphemous Gods *Tabernacle*, which is either the *natural Body* of Christ (who is said to *tabernacle* amongst us, *Joh. 1. 14.* & *2. 19.* *Heb. 9. 11.*) by his *Transubstantiating Priests*, adoring *Bread* for Christ, or this *Tabernacle* is the *mystical Body* of Christ (which is the *Church*, *1 Cor. 3. 19.*) by his reproaching it under the names of *Conventicles* and *Schismatical companies*: yea, and those *Saints* that are in *Heaven* do not escape his *blasphemies*,

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phemies, in his putting upon them *Divine honour*, not only Invoking them, but also dedicating both Days and Temples to them; (2ly.) the Pope is like this first *Beast* (as in blasphemy) so in Persecution v. 7. and thus the *Waldenses* in the 12. Century (whom the Pope persecuted) understood him to be this very *Beast*, saying to his Champions, we know ye must overcome us, for God hath said, the *Beast* shall make war with the Saints, and overcome them, Rev. 13. 7.

371. A third Argument to prove *Antichrist* this *Beast* is, from his Identity with the 2d *Beast*, which all acknowledge to be *Antichrist*, for *Antichrist* doth not always appear in one shape, but sometimes in one shape, and sometimes in another; sometimes as *Dominus in Temporalibus*, and so he makes himself the *Moses* of *Israel*, and at other times, as *Dominus in Spiritualibus*, and so he becomes their *Aaron* or High-Priest. and though he got his Temporal power after his Spiritual (so tis the younger of the two) yet it is first represented, as *Moses* (the younger Brother) is placed before *Aaron* the Elder.

372. This Opinion may not seem improbable, that both the 2 *Beasts* hold out one *Antichrist*: for the first reason is, one Elephant (*propter ingentem magnitudinem, quâ instar plurium est*) for his vast bigness, is called *Behemoth* (Job 40. 15.) which is the Hebr. plur. fam.

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fam. as if many *Beasts* in one, why may not this great Monster (*Antichrist*) be resembled by two *Beasts*, who indeed is a compound of many *beasts* (all Heresies centring in him) or a *Beast of beasts* (as the Song of songs) by way of Eminency: and as the Elephant is said to be the chiefest of the ways of God, Job 40. 19. so *Antichrist* is chiefest of the ways of Satan, 2 Thess. 2. 9. ut supra.

373. The (2d) reason (that makes it probable) is, if the first *Beast* do not hold out *Antichrist*, then the Holy Ghost hath not (at all) set down the term of *Antichrists* continuance in the World; which is contrary to the whole current of Expositors, who all understand the Term of *Antichrists* Reign to be included in the 42 Months, or 1260 days or years of the first *Beast*. Now we do not find any such express terms of Time about the 2d *Beast*, how long he shall continue: as to that number of the *Beast* 666. I have shew'd at large (ut supra) that it cannot hold out the Number of his Beginning nor of his Ending, which a little Arithmetick or Human Wisdom might easily compute, and this is not call'd Wisdom with God, the wisdom of this World is foolishness with God, 1 Cor. 1. 20.

374. But lastly the third Reason which renders it most probable is, that those two *Beasts* are one and the same, because there is but one *Beast* mentioned in Rev. 17. 8. (which is the

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Holy Ghosts interpretation of the *Beast*, spoken of in the 13. *chap.* ) he doth not speak of *two Beasts*, but (*the Beast which thou saw, &c.*) as in *Daniel*, the interpretation of the Visions follows the Visions themselves, so doth *Rev.* 17. interpret the Vision of the *Beast* in *chap.* 13. yea, Mr. *Medes* (notion of the 10 *Popish Kings*) and Mr. *Cottons* (of the *Cathol. Church*) makes a complex *Antichrist*.

375. Those things being premised, I come more clearly to speak of the healing of this deadly wound in this 6th Head, which we find in History, to be done not *per saltum*, but gradually, as an old wound (of an 140 Y. standing) required: the first *Plaister* that was applied to it, was by *Justinian* the Emperor, in the 5. Century, not only by the Expulsion of the *Barbarians* out of *Italy* by his two Generals, *Belisarius* and *Narses*, but especially by his *Constitutions* (call'd *Novellæ & Authentice*) wherein the Decree was, that the *Bishop of old Rome* according to the *Canons* of the holy Councils should have the *Primacy* of all *Priests*.

376. But assuredly it was never perfectly healed, till *Phocas* (the *Parricide*) closed up the wound about the year 606. granting to *Boniface* the third, that he should be *Oecumenical Bishop* (having all the World for his *Dio-cels*) and chief in honour as well as in Order, (*hic Imperator facinorosus Pontifici Romano omnia indul-*

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*indulgebat, ut facinorâ sua expiaret*) *Phocas* yielded to the *Pope* (who insinuated into his favour) this Superiority: *Those two Beasts, or beastly Men* lick'd each other, and the *Head* was so perfectly cured by him, that presently all the World wondred after it, when thus recovering of its wound. Now the term of 42 Months or 1260 Y. being given to the *Beast* after the healing of this wounded Head; tis a hint (I say) that we must reckon from *Phocas* his healing it in Y. 606. which brings his fall still lower to 1866.

377. There is a fourth Intimation, which (because it is a Criticism) I shall not insist on, to wit, *Rev.* 13. 5. power was given [to continue πόλεμον ποιῆσαι, to make war 42. months] as v. 7. he made war against the Saints, so that all *Antichrists* term shall be a Warring against the Church: now from this hint we are to inquire when *Antichrist* began his war, wherein Blood was shed, and Cities destroyed (as the Gr. word πόλεμος signifies, & πολὺ αἷμα much blood) this was not till the 12. Century ag. the *Waldenses*, for 1. he was admired, 2. spake great things, and lastly warred, this brings it still lower, but because [πόλεμον] is not in some Copies, it is not in *Montanus*, nor in the *Syriack*, nor in the *Æthiopic*, nor in the vulgar *Latin*. I insist not upon it.

378. Yet allowing our own Reading, as

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*Authentick*, (because it is not safe to allow of Corruptions in Originals, seeing the *Arabick* Reading hath it [*making War*] it plainly holds out, that the Beast had this Lease of 42. Months given him; not only to be admired in the World, and in the Superstitious minds of his Worshippers for so long a time; yea, and not only to *speake great things* with his blasphemous mouth, in his *Pardons* and *Thundring excommunications* for such a term also: but likewise to *make War* against the Church, (as *War* is taken largely and not strictly) seeing that all those *Three* are joyn'd together by the Holy Ghost, and tis so expressly mentioned (in our *Greek Copy*) *Power was given him to make War* 42. Months, Rev. 13. 4, 5.

379. The whole *Reign* of the Beast, is [*quodam modo*] a certain kind of *War* and opposition against the Church: for the Devil is her restless *Adversary*, and never departs from her, but as he departed from her Lord, only for a season, Luk. 4. 13. once in the Month he will be sure to assault her, and thus he makes the Beast fulfil those 42. Prophetical Months, though there may be some *lucida intervalla* (some Respit.) Thus the Red-Dragon makes three Assaults or Persecutions, in Revel. 12. The first is against the Man-Child (which that glorious Primitive Church, (clothed with the Sun, &c.) after many strong Prayers for a Nursing Father in the Empire, and

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and after ten sharp Throes in the 10. Persecutions) brought forth, Chap. 12. v. 4.

380. The second Assault was against the Woman (or Church it self) that brought forth this Man-Child, after he was caught up to God, and to his Throne, v. 5. and the Dragon being cast out, v. 9. 13. Thus when Constantine (that Man-Child) had destroy'd the Dragon, then did the Dragon cast out of his mouth a Flood of *Arrianism* to drown the Woman. But the third Assault was against the Womans Seed, or Remnant, v. 17. (that kept Gods Commandments) by the Antichristian Beast, Ch. 13. tis said, he went to *make War with them*, Chap. 12. 17. which is the same word in Ch. 13. 5. [*πόλεμον ποιῆσαι*] so that the Beasts Reign is call'd a *making War* with the Seed of the Church.

381. This War or Persecution against the Remnant of the Seed, Antichrist began betimes after he had got his Kingdom, (as our Martyrologies do shew) in all those ten Kingdoms that belonged to his Jurisdiction, for he had the Sword of those ten Horns at his Command, to War against this Remnant withall: Those Kings were to fulfill Antichrists will, Revel. 17. 17. and was like so many Vassal-Kings under the Beast, to go and do at his bidding; Such a Check and Command he had over them, as the Centurion had over his Soldiers, Matth. 8. 9.

382. If



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382. If *Antichrist* say to this King [Go,] he presently *Goeth*, if to *Another* [Come,] he *Cometh*: If to a *Third* [do this] he must do it, if he bid any of those *Horns*, Go, *push this Remnant*, Go, Strike them with your Sword, They must fulfil his will, right or wrong: If he bid them, Go make War against *Turks* or *Hereticks*, they went, as appears in the *Holy War*, (so call'd) and in the *Churches Persecutions*: He had also his *Emissaries* (those *Fryar-Frogs*) that stirr'd up People (with promises of universal Pardons) to persecute *Hereticks*, Rev. 16. 13. 14. yet all this amounts not to a formal War, (Strictly taken) the formalis Ratio of War, being a fighting of several Battles betwixt two Parties, by force of Arms: Now though there were many *butcheries* and *Massacres* of the Saints from the Primitive times, yet properly no War till the 12. Century; for then the *Waldenses* took up Arms in their own just defence, (both as Men and as Christians) against the *Popish Croisadoes*.

383. There is a 5th. Intimation, to wit, *The Womans dwelling in the Wilderness*, which Mr. Mede makes Contemporary with the Reign of the Beast, and to begin at the same Instant of time; 1. Because of the Equality of both their Times, (as 42. Months, and 1260. days being an Equal Number) therefore they must concur in the whole Intermediate space of Time, from beginning to ending: 2ly. Be-  
cause

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cause upon her entrance into the Wilderness, she meets with this double Beast, the 10 Horned, and the two Horned one, to the former of which, the Dragon (*standeth on the Sea-shore*) gave his Power and Throne, as he saith.

384. But because this also is Incumbred with several Ambiguities, I dare not insist upon this neither; as 1. It doth not necessarily follow, that equal Times, must be the same Times, for bare Equality hinders not, but some of those Times may be before, and some after, and so have differing Dates; Therefore Mr. Mede confesses tis not Infallibly Concluding: 2ly. *The Womans flight into the Wilderness*, if it Commence at *Constantines* coming to the Crown, and the times of the Beast Synchronize with it, (as Holy Brightmans opinion was Par. 285.) this makes the Beasts Expiration long before tis found really to be so by Experience: *Exitus acta probat.*

385. A 3d. Incumbrance that this Intimation seems to be perplexed with, is, that there seems to be a double Computation of the Womans flight into the Wilderness, one before the Battle was fought, Revel. 12. 6. for the Battle is related after in ver. 7. 8. 9. the End of which was, there was no place for the Dragon in Heaven: the other was after, when the two wings of an Eagle was given to her, ver. 14. (as Mr. Cotton observes) so then this double Computation, must needs make the time of the  
Reign

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*Reign of the Beast* the more *Ambiguous*: and *Aly*. If Mr. *Medes* Notion hold, that the *two wings* (given to the Woman) were the *two Caesars* of the Empire, divided into *East* and *West*, by whose help she got into the *Wilderness*: Then the latter *Computation* of her flight, must not be till after *Theodosius*, for the division of the *Empire* [into *East* and *West*] stood not, till his *two Sons* came to inherit them.

386. But then *5ly*. The Flood of *Arrianism* must precede the *Rising of the Beast*, which took up a great *Interspace* after the destroying of the *Dragon*: This *Heresy* continued some *hundreds* of years, and was a long time publicly received in the Church, spreading it self universally *East* and *West*, from thence *Jerom* [*Ingemuit totus Orbis, & se Arrianum miratus est*] and persecuting the *Orthodox*, (under *Constantius*) beyond all the *Pagans*, till the *Earth* (which help'd the *Woman*, *Revel. 12. 16.*) of the *Barbarous Nations* providentially broke this *Arrian Faction*: Thus this *Synchronism* wants not *Ambiguities*.

387. And (*Ignotum per Ignotius*) a dark by a darker, can never be any good demonstrative Argument, to find out the certainty of any *Postulatum* or *Question* whatsoever: Those *Ambiguities* both about the *Beasts War*, and about the *Womans flight*, makes them the less demonstrative: for there seems to be a double

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double account of both; Of the *Beasts War* one is, against the *Remnant*, when the Church was got from the *Dragon* into the *Wilderness*, (as *Israel* from *Pharaoh* into the desert) then began that War with her Seed, that could not get into the *Wilderness* with her, so had not *Temples* nor *Prophets* to feed and nourish them, (as the Church in the *Wilderness* had, *Revel. 12. 6. 14.*) but served God privately without either *Meetings* or *Ministry*, (as some say) in *Antichrists Dominions*.

388. And that Decree which Pope *Innocent* the first made (to wit, that (*omnes Hereticos esse Vi cogendos*) all *Hereticks* must be compell'd by force) was a fair foundation for, and an Introduction to that force of Arms which *Antichrist* used afterwards against the *Saints*, under the name of *Hereticks* in all his *Dominions*: the other War is not only describ'd in the Parties against whom it is raised, but also in the success of it, [*πόλεμον ποιῶσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτοὺς*] *Saints are the Party* against whom, and *Victory* is the Success of the *Beasts War*, whereof no mention is made in the former, if we compare *Revel. 12. 17.* with *Revel. 13. 5. 7.* in all which 3 places, this phrase [*πόλεμον ποιῶσαι*] is used, *Revel. 13. 5.* holds out the *Term* of the War, *Revel. 12. 17.* the War it self, and *Revel. 13. 7.* names not only the *Seed*, (*Saints*) but the *Success* too.

389. Thus as we have a double account of

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of the *Beasts* War, so likewise of the *Womans* flight into the Wilderness, (as before) therefore can we not so fully fix upon either of those two last Intimations, unless we could find out the [*Xaieyr,*] the *Article* and *point of time*, when those double computations began, wherein I must confess my self to be at a loss, and the more, because I am at this day *deprived* of the help of my *own Library*: may we but fully inform our selves of the exact Epochas and beginnings of all those *Hints* aforesaid, it would bring not a little *light* to this intricate *Question*: the full discovery of which I must refer to men of *greater abilities* and *opportunities* for *Chronology*.

390. There is also a 6th. Intimation, to wit, *the treading under foot of the outer Court* (or holy City) by the *Gentiles*, for the time of 42. Months, *Revel. 11. 2.* which is the very express Term of the *Lease of the Beast*, as *Revel. 13. 5.* Mr. Mede makes this likewise to Contemporize with the *Beast*, having one and the same beginning and ending, not only because of the *Equality* of their times, (as before) but also because of the *Identity* of their Expiration; for when the great Earthquake hath destroyed the Imperial City, and with it the Kingdom of the *Beast*, *Rev. 11. 13.* and the *Kingdoms* become the *Lords*, *v. 15.* those very *Gentiles* that had trodden underfoot the holy City so long, are then cast out, at which *they are enraged*, *v. 18.*

391 The

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391. The outward Court and the holy City, Mr. Mede makes to be *Synonims* and mutually to expound themselves because the *outward Court* was the place of Worship for the *People* of the Holy City: as the *Inner Court* was for the *Priests* and *Levites*: And those *Gentiles* that tread it down, are not *Pagans*, but *Papagans*, which are *Idolaters* like unto the *Gentiles*, who are also call'd *Sodom* and *Egypt*, yea, and the *Synagogue of Satan*: those shall possess the *Holy City* or *Europe*; (the allotted seat of the Church) they shall tread under foot the outward Face of the visible Church, for 42. Months.

392. Now could we but find out the *beginning* of this treading down of the Holy City, this would guide us (as by a *Synchronism*) to the time of *Antichrist's* fall; but I shall not insist upon this neither: not only, because a late Learned Critick makes this casting out of the *Outward Court* to the *Gentiles*, a *Dispensation* under the 6th. Trumpet, and in the last times of *Antichrist*, as if he should recover all those Kingdoms again, (before his fall) that have made a *protestation* against him, hence are they call'd *Protestants*, and not to contemporize with him from first to last; but also, because this hath such a fair *Coincidency* with the time of the *Witnesses in Sackcloth*, which I purpose to speak more largely to in the next place.

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393. I

## C H A P. XIV.

393. **I** Come now to the 7th. and last Intimation, for guiding of us into this intricate point about the *fall of Antichrist*; to wit, the *Sackcloth Prophecy of the two Witnesses*, which to be *Contemporary* with the *Dominion of the Beast*, none ever denied, but that the *Sixth Trumpet* ends them both, is granted of all: so having one and the same term of time, it necessary follows, they must both *begin* together: the *Witnesses* must begin their *mourning Prophecy*, when *Popery and Antichristianism begins*, unto both which the 7th. Trumpet puts a *final Period*: So that may we find out the *Epocha* of their *Sackcloth Prophecy*, it will give great light to the time of *Antichrists fall*.

394. This *Prophecy of the two Witnesses* may be truly call'd *crux Interpretum*, it hath put so many Learned and Holy Men to a kind of *torture* in the Interpretation of it: and we may say of this Scripture, (as *Maldonate* of another Scripture) *Locus facilius, si nemo exposuisset*: It hath been so ruffled with variety of Interpretations, that they have made it seem *darker* by their *Various and Heterogenous Conjectures*. God hath left many places of Scripture *dark* to our understandings: *ne illas Scripturas semel lectas fastidiremus*, that we should

not

not *disdain* the plainness of it, *Austin*, yet may we not make bawds of our own wit, to beget our own senses on Scripture, for that is to *break the bones of the Lamb*, and to do *Violence to the Law of God*, *Zeph. 3. 4.* we should carry no sense to Scripture, but only fetch one from it.

395. That God had his *Witnesses* all along the *Reign of Antichrist* is manifest, by *Johns* measuring out a Church for God, under the *Antichristian Persecution*; to wit, the Church in the *Wilderness* (as before) *Ruled by the Reed of Gods Word*, and fed by the two *Prophets there*, [*Revel. 12. 6, 14.* that they, to wit, those two Prophets should feed her] though not *fully feast her*, in her *Wilderness-state*: and those *Witnesses* should have the *Temple* given them in the *Desert*, while *Antichrist* exercises his *Idolatrous Worship* in the *Outward Court and Holy City*, wherein true Christian profession and Worship hath been before.

396. Those witnesses (which are (in general terms) call'd the *holy People*, *Dan. 12. 7.* and must be *scattered and slain* before all these things of *Antichrist* be fulfilled) are largely described in the 11th of *Rev.* with many particular and distinct Characters. An inspection into which, may contribute *some light* in our enquiry after the *Epocha* or Beginning of this *Sackcloth-prophecy*, which doth so ex-

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actly

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actly commensurate the titles of the Beast's dominion, their slaughter being the last bite of the Beast, as Christs death slew death, the Distick is,

*Mors mortis mors mortem nisi morte dedisset,  
Æterna vitæ janua clausa foret.*

So the death of Christs Witnesses brings death on the Beast that slew them.

397. In this description observe 1. their Names, 2. their Number, 3. their Condition, 4. their Actions, 5. their Death or end, and 6. their Resurrection. 1st. Their Names, which are not proper but appellative being two, 1. Witnesses, 2. Prophets: 1st. they are call'd Witnesses, as being in all Ages to witness against Antichrist, and to testify to the Truth, but most eminently (tis probable) in the last Age, when they come to be slain for their Testimony. 2ly. They are call'd Prophets, v. 10. because they not only taught People to worship God according to his Rule (so the Church in the Wilderness all along nourish'd with the sincere Milk of the Word Rev. 12. 6, 14.) but also foretold the fall of Antichrist out of the Word.

398. 2ly. Their Number, two, which is the lowest number (for one is but the Root of numbers) to shew the paucity of them that witness to the Truth under Antichrists Reign, and that is intimated in Rev. 11. 1, 2, 3. where the in-

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ner Court is only reserved for the Holy People that keepeth the Truth, when the outward Court (a large spacious place) is given up to Antichrist: for the Witnesses should be as few as the Priests and Levites that worshipped in the Inner Court, in comparison of Antichristian Idolaters that worshipped in the Outward, Luk. 12. 32. Rev. 1. 6. Priests to God.

399. And yet they should not be so few, as to be below a full Confirmation of the Truth, for two witnesses are sufficient to confirm any truth, Deut. 17. 6. Mat. 18. 16. 2 Cor. 13. 1. God orders it so by his over-ruling Providence, that his truth shall not be starved; (no, not in the worst of times) by want of Witnesses, or a sufficient Confirmation: or this number two is an Allusion to those 3 famous Pairs, the first to Moses and Aaron (the Churches Prophets in Egypt and the Wilderness) 2ly. to Eliab and Elisha (Prophets to Israel under the Idolatry of Baal, when the Church was not visible, and only 7000. left that was hid in Corners) 3ly. to Zerubbabel and Joshua (Prophets in Babylon, and in Rebuilding the Temple.

400. That there is such an Allusion in this Number to those 3 famous Couples it is probable, because in the following description [the turning of waters into blood, and smiting the earth with Plagues often, v. 5.] hath relation to the first of them, Moses and Aaron:

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and

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and [shutting up heaven, and destroying Men by fire, v. 5, 6. to Elijah and Elisha, and the Olive-trees and Candlesticks] to Joshua and Zerubbabel. v. 4. Zech. 4. 3, 11, 14. The 3d thing in the description of their Condition, 'twas sad and mournfull, Sackcloth is the covering that is worn in bad times, Amos 8.9, 10. 2 Kin. 6. 30. they mourn in Sackcloth (while Antichrist triumphs in his Silken Copes and costly Garments) and all, because Idolatry hath spread it self so fast and so far, and because of the troubles of the true Church.

401. 4ly. Their Actions which they perform'd (with that power which the Lord gave them) were eminent Exploits, and that of two sorts: one against Antichrist, and the other for the Church: 1st. against Antichrist, they have power to do very great things, which carrying such a fair correspondency with the 4 first Vials in Rev. 16. hath made a late learned Critick take those exploits of the Witnesses to be the pouring forth of the 4 first Vials, as 1. Plagues on the Earth, v. 6. ch. 11. (as in the first Vial, Rev. 16. 2.) 2ly. Water into blood, v. 6. (as in the 2d Vial, ch. 16. 3. and in the 3d Vial, v. 4.) and 3ly. A tormenting of Men with fire, as in the 4th Vial, chap. 11. 15. with chap. 16. 8.

402. Which Interpretation, though very ingenious, yet seems it to me a little doubtfull, not only because (1st,) the Order of the Vials

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als is inverted by it, [as the plagues on the earth, the first of the Vials, is the last in this description of the exploits of the Witnesses, and tormenting by fire, the first of those Exploits, is the last of the 4 Vials.] But 2ly. it seems somewhere too narrow, in leaving out that eminent action of shutting Heaven up from rain, which none of the 4 first Vials correspond with. And 3ly. somewhere too wide, in making one of those exploits to comprehend two distinct Vials, to wit, the 2d and 3d. to say nothing of the time of fixing them.

403. The service (2ly) which they do for the Church is, 1st. a power of Prophecyng, whereby they both instructed the Church in the knowledge of the Truth, and comforted her by predicting the ruine of Rome, which, notwithstanding all her rage against the Church, could not yet deprive her of the help of those Witnesses, for God gave them power to Prophesie all Antichrists Reign: 2ly. to supply the Church with Oil sufficiently, that is, with Grace enough for this hard time of Persecution, that they might not be like the foolish Virgins, whose lamps went out for want of Oil.

404. The two Olive-trees [and] the two Candlesticks, some reads The two Olive-trees [with] the two Candlesticks [with for [and]] justifying that Reading from that in 1 Sam. 14. 18. where [and] is read [with] the Children of Israel: because Candlesticks in Rev. 1.

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20. is meant Churches, and though the Churches were 7. then in *Johns* time yet *Antichrist* reduced them to two, and yet those two should be supply'd with grace to hold out all the wills of God, Acts 13. 22. those two *Sons of Oil* (the *Witnesses*) are not branches but Trees to nourish their Graces in that evil day, and to pour in Oil into their Lamps continually, which was *Aarons* work, Exod. 27. 20.

405. The fifth particular in the description of the *Witnesses*, is their slaughter and death, wherein consider 1st. the time when, 2ly. the place where, and 3ly. the manner how. 1. Of the time when; the Holy Ghost tells us, when they shall have finished their Testimony, Rev. 11. 7. when their Prophecying-work is done, for if God had given them power to Prophecise longer, as v. 3. they should have continued in their Prophecying-work longer, *Maugre* the malice of all their enemies: God permits them to be slain because their Prophecying-work was done, thus their Lord and Master could not be slain till his hour was come, John 8. 20. and in that hour of darkness he was put to death, Luk. 22. 53.

406. Mr. Mede reads [*ὅταν πλιῶσι*] when they shall be about to finish their Testimony, because the Greek Verb is not of the Præterperfect, but of the Future Aorist Tense (which is *incerta significationis*, of an uncertain time) making the time of this Slaughter to be, when  
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part of the Holy City, or Christian World repent of their Idolatry, casts off the yoke of *Antichrist*, and reforms the Temple within themselves, the *Witnesses* getting heart by all this, begins to put off the Sackcloth, and to lay aside their Mourning Prophecy (which they have done ever since the Reformation) then comes the Beast. (as it were, ascending afresh into the Throne) enraged with the success of their Mourning Prophecy, he overcomes and kills them.

407. Mr. Brightmans opinion was, that the slaughter of the *Witnesses* were past, and fulfilled in the *Smalcaldian* War, in that great Overthrow of the Protestant Party by Charles the first, Anno 1547. and in condemning the Scriptures of the Old and New Testament (which he makes the *Witnesses*) about that time in the Council of Trent, which is now above an hundred and twenty Years ago: other later Writers apply this Slaughter to those ruined Churches in Germany, in Bohemia Anno Dom. 1618. and in the Palatinate, 1621. and later in Piedmont at Lucerne about 1655. as Mr. Tillinghast.

408. Dr. Twiss Judgeth that this slaughter of the *Witnesses* hath been on foot many years ago, not by Judicial proceedings only in the Martyrdom of Gods Saints, but by the Sword of War also; 1. In the Low-Countries by Duke d'Alva, then in France by the Guisises in that bloody Massacre of Admiral Coligni, and

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and many Thousand Protestants, then in Germany as above: after that in Ireland, where some Hundred-thousands were butcher'd by the Irish Rebels, and since that in England by the Antichristian brood, with so manifest opposition unto Truth and Holiness, under a Protestant Prince, as (he thinks) the like was never known since the beginning of the World.

409. Though it be very Consistent to our minds to think this Slaughter over, yet seems it not to be so, to the Truth: who would not (saith Mr. Mede) much rather hope that so lamentable an accident to the Church were past, than fear it, to be yet to come; but a mistake on that hand is more dangerous than on this: for the expectation of a future Calamity conduceth more to Piety, than an overcredulous Security thereof, as if it were already past. We are prone by nature to put the evil Day far from us, Amos 6. 3. to keep on our watch-tower in expectation of this Dispensation, doth most promote the power of Godliness.

410. There be several Arguments that Captivate my Judgment in this point, that the Witnesses are not yet slain, the 1st. Reason, 1. Before the Witnesses be slain, I conceive, their Testimony must be full, before it be finished. But in those Slaughters foremention'd, and in those by Queen Mary in our Land, the Testimony that was given them, was to the Doctrine of Christ, but never (that I know of) to the

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the Discipline of the word, which hath been the Controversy of our present Generation.

411. As the first Reason is taken from the want (in those former Slaughters) of a pleary Testimony; so the 2d. Reason is drawn from a Concomitancy of it: Various are the Concomitants that attend this Dispensation; as 1st. The pouring out of the 5th. Vial upon the Seat of the Beast, to darken Antichrists Kingdom, and to extinguish the glory of it; for this Slaughter is his last scattering of the holy People, with which he should accomplish his Time, Dan. 12. 7. This shall be the last bite of the Beast, then his power to do (mischief) for 42. Months shall End, at the same hour is a great Earthquake, Revel. 11. 13. saith Mr. Mede, 2ly. It must be about the end of their Sackcloth-Prophecy, which evidently continues still, for God hath not said yet to his Witnesses, as he said to Joshua, (coming out of Babylon) Take away those mournful Garments and give change of Raiment, Zech. 3. 4.

412. And 3ly. upon the accomplishing of 3. Years and half, attends it also a glorious Resurrection, (which the Spirit of Life from God causeth, Setting them upon their Feet to Preach against Popery again, to the great confusion of their Enemies, Revel. 11. 11.) yea, and a more glorious Ascension, into a more Excellent Church-state than before v. 12. those I call Concomitants, (not because they are so strictly



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strictly taken) but because they fall within the Verge of that Dispensation, so as to evince those foretold Slaughters in *Germany, France, &c.* not to be [the Slaughter] because not thus attended: it being above an 100. Years since the Eldest, and far above 3. Years and half since the latest of them: and likewise because I would distinguish them from *Remains* *Prævidences*.

413. The 3d. Reason is taken from the *Consequences of it*; as 1st. The passing away of the second woe, v. 14. which is the 6th. Trumpet, to wit, the Turkish Power and Tyranny, that stands in its full strength and height at this day, notwithstanding all those late Storms of the Jews Embodying themselves against it: 2ly. The blowing of the 7th. Trumpet, which comes quickly after the former, v. 14. and brings in the Kingdom of Christ, v. 15. now since the Smalcaldian War is 120. Years yet Antichrist Reigns, (not Christ.) Rome in her Ruff, the Witnesses in their Sackcloth, and no foundation of any of the *Præmisses* apparently laid.

414. It is therefore safest for us not to flatter our selves, as if this evil day were past and gone: for so long as the 5th. Vial is not poured out on the Seat of the Beast, Rev. 16. 10. we may daily expect that the Beast will be pouring out some of the Vials of his Wrath on us, and it is not determined in Scripture

at time this last War of the Beast shall take before He hath fully Conquer'd and Slaughter'd them; which may be a Salvo to the aforesaid opinions, that those Slaughters were the Remains and parts of this last War.

415. And also a Salvo to a latter Opinion in any of the aforesaid, to wit, that the late Session of Parliament which put forth the *Irish Ministry* out of place (as well as *Malpractise*) at one time, was the time of killing the Witnesses, (which I shall speak more to the place of killing them) This also may be look'd on as some skirt (at least of the last War) of Antichrists Rage: but however, the last War must end about 3. years and half before the downfall of Antichrist, (how long ever it continues) for otherwise it would make an Inequality in the Synchronism betwixt the 42. Months, and 1260. days, should it be a little before, or a little after.

416. Thus of the time of Slaying them: now 2ly. Of the place where the Witnesses be slain, there they lie dead: now much controversy hath been about this Street, what it should be: Mr. Mede makes it the whole Territory of Romes Dominion, taking *πλατεια* in the largest sense as Synonymical with the Hebrew word *צמח* Chuts, which it oft Answereth in the Septuagint-translation, as he saith, Discourling of it very Critically and Learnedly.

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417. *Graſerus* (a Judicious Divine) conceives this place of the Slaughter to be, (not in the whole Territory of *Romes Dominion*) but in the *Universal States and Kingdoms of the Protestant Religion*: ſaying, [*quod hæc ſententia per partes Impleri nunquam deſiit, jam plenariè & Univerſaliter perficietur*]. this Slaughter, that in ſome place or other never Ceased, but hath been in fulfilling by parts in every Kingdom where the Witneſſes have been; but at laſt (he ſaith) there ſhall be a General total Eccliſe of the Churches at once, for 3. years and half.

418. Mr. *Tillinghaſt* goes ſtill narrower, looking upon this ſtreet to be *Germany*: as it is one of the ten Kingdoms, that belongs to the *Beaſt*: as if the great City conſiſted of 10. Streets and this to be one, as the 10th. part of that Dominion, this makes the Opinion probable that it ſhall be one of the ten Kingdoms (as one of the ten Streets of the great City) eſpecially conſidering how the great Earthquake ſtrikes off a 10th. part from the great City, Revel. 11. 13. which may well be one of thoſe 10. Kingdoms, though not likely *Germany*, according to his Opinion, for the Slaughter he fixes on *Germany*, hath not been ſo attended as before, &c.

419. Another gives better Evidences, that this Street is *Britain*; 1. Because there be more for the purity of Discipline, diſtinct from the

World in it, then in all other Kingdoms; and where there be moſt Witneſſes, there (in likelihood) muſt be the Slaying of them: As *Antiochus*, ſo *Antichriſt* ſhall plant his Tabernacle of his Palace between the Seas, Dan. 11. 45. and none of the 10. Kingdoms ſays ſo [*Inter maria*] between the Seas, as *Britain* does.

420. And to make it more probable, this late diſpenſation of ſlaying the Godly Magiſtracy and Miniſtry; as to their Office) might be further improved, præſuppoſing two things; 1ſt. that the Magiſtracy and Miniſtry be the two Witneſſes, and 2ly. that their ſlaughter is but a Civil ſlaughter, but the firſt of thoſe is doubtfull, not only becauſe the Witneſſes are called Prophets (which is a title rarely given to Magiſtrates, neither is it their peculiar work to Prophecy, as of thoſe) but alſo becauſe we cannot find a Series of Magiſtracy, all-along teſtifying againſt *Antichriſt* in every Century, as may be of the Miniſtry.

421. As to the 2d, concerning the civil Slaughter, I ſhall ſpeak to in the next place [in the manner of it] adding only here, that the time of commencing that Act (by which the Magiſtracy and Miniſtry were excluded) to that great year of Expectation, 1666. (making up compleatly and exactly 3 Years and half) and Nations all that time warring againſt thoſe Slaughterers, to hinder them from burying

burying the slain Witnesses, as *Dutch, French, Dutch, &c.* made it more probable that ~~this~~ *was the Place where, and that was the Time* when the Witnesses were to be slain: but that those following Considerations doth (at least) counter-balance that Probability, and now, *Events makes it seem improbable.*

422. As 1<sup>st</sup>. That great year of Expectation is now fully expired, the Year 66. is gone, and the Witnesses are not only in their Shackles still, but lays slain in the street after that term without any Resurrection from that state, or Ascension into a better. Yea, and Rome also, after that Year, says still, *I sit like a Queen, and am no Widow, and doth see no sorrow*: No pouring out of the Vial on the Seat of the Beast is heard of, but that Year brings forth the Burning of London, where the Mystery of Godliness hath long flourished, and not the Burning of Rome, that Mystery of Iniquity.

423. 2<sup>ly</sup>. Consider whether a limiting of their slaughter to England be not over narrow and private an Interpretation, it being but a Shovel-full of Earth (as the K. of Spain once called it in his Haughtiness) a very small Island, in respect of the whole World: and we find Mr. Brightman blam'd for his overmuch restrictiveness of Interpretation, in calling Lord Cecil, Lord Cromwell, and Bishop Crammer those Angels in the Revelation, *Fullers Chur. Hist.* 17. Cent. b. 10. pag. 50. which seems

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(he saith) to be unsuitable with the large concernment of Scripture, as if England (half an Island) were more considerable than all the World besides.

424. And 3<sup>ly</sup>. consider, the Witnesses must be slain (expressly) by the Beast that ascends out of the bottomless pit, Rev. 11. 7. Now the Witnesses that have been accounted slain in England, were not slain by the Beast, but only by the Image of the Beast (for so is Prelacy esteemed) it was a Prelaticall not a Popish power that slew them. 4<sup>ly</sup>. It may also be doubted, whether the Witnesses shall be slain by a Protestant Power, as well as in a Protestant State; because tis said Rev. 18. 24. *In Rome must be found the blood of those Prophets, and of all private Christians that are slain for Religion*: what was said of Jerusalem [a Prophet cannot perish out of it,] so nor can those two Prophets perish out of Rome, they must be slain by a Popish (not a Protestant) Power; and so long as any State professes the Protestant Religion, they cannot be deem'd the Beast that slaughters the Witnesses.

425. I confess, one hath an excellent Notion to qualifie this, saying, there is a Generation of Men set forth as the Beasts last Champions, Rev. 15. 2. who yet shall not (at least at the first) so openly allow the Beasts name and character, though they receive the number of his Name, and are therefore reckoned his,

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as truly as the other; and as the Pharisees (acknowledging again the foreign Power of Rome, Job. 19. 15.) slew Christ, that faithfull Witness. So the Prelates advancing the Popish interest by Superstition, and Arminianism and by Canon Law and Discipline, as Mr. Coston shews in Rev. 13. p. 260.) shall also slay Christ mystical in those Witnesses: yet the Event of (66) confirms not this Notion.

426. Then 5ly. it may be also consider'd, whether this civil slaying of the Witnesses in our Land be comprehensive enough to hold out the last Slaughter, which may be more than a civil Slaughter. And this brings me to the 3d thing, to wit, the manner how they must be slain: there be two manner of ways, how the Witnesses may be slain, 1. Civil, 2. Natural. 1. There be grounds of Hope, that it shall only be a civil Slaying: for 1. they must be slain as Witnesses (not as Men) and when those Prophets of Christ are silenced, and so put out of the way of witnessing, then are they slain as Witnesses.

427. A 2d ground of this Hope is, this accomplisheth Antichrists end, which is twofold, 1st. a rendering the Witnesses contemptible, this is obtained by putting them out of their Prophecying-work, for thereby they lay (as dead men in the street, Rev. 11. 8.) like despised broken Idols, in whom there is no pleasure: and so is his 2d end too obtain'd by a civil Death, to wit,

wit, a freeing himself from their tormenting him, Rev. 10. 11. which they did as Prophets (in their Prophecying-work) and not as Men. A 3d ground of this Hope is, their Slaughter shall be like their Resurrection, now as their resurrection is mystical and metaphorical, and not real (for no Resurrection (properly so call'd) can be before the Coming of Christ, under the 7th Trumpet) but this comes to pass while the 6th Trumpet is in being (as Mr. Mede shews) therefore their Slaughter then shall be civil.

428. A 4th ground is taken from the Beasts policy, who dare not martyr the Saints, as formerly, because he found that [*sanguis Martirum* was *semen Ecclesiae*.] Therefore it may be like that Persecution of Julian, who put none to death as Christians, but used other means to oppose Christ, not only by Fines and Ejections, but also by Flatteries and Preferments: and this is the more probable, because it was the method and manner of promoting Heathenism, just at its last extirpation in Julian: so may it be of promoting Antichristianism, just at its last and final extirpation.

129. A 5. Ground is that expression in Dan. 12. 7. he shall accomplish to scatter the power of the holy People. It is call'd but a Scattering, the Hebr. word is נָפַץ *Naphets*, *dispergere*; The same word is used 1 Sam. 13. 11. The People were scattered from me, they were not slain as men, but scattered as an Army; so this

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word denotes, it shall rather be a dissolving of their employment as Witnesses, then a slaughtering them as men. A 6. Ground is from their laying unburied, if those 3 days and half be understood of Prophetical days, for so many years (as all generally take them) then could it not be a Natural death (for they could not lay unburied 3 Y. and half) but a Civil one, that they might be a Testimony above ground all that time. ●

430. But the 7th ground of this Hope seems very pregnant, to wit, from the four living Wights, and 24 Elders, and a great multitude that are found, sounding out Romes funeral, and praising God solemnly and publicly at the burning of that great City under the 5. Vial, Rev. 19. 1, 2, 3, 4. The voice was as the sound of many waters, v. 6. all which could not well be, if the slaughter were natural and universal (as before) how could those 4. living Wights and 24. Elders, and so great a Multitude survive such a dispensation, and as Dr. Goodw. observes, those could not be a meer succession of new Converts, but the same Persons out-riding this last Storm, to possess that glorious State of the Church (after those 3 years' and half ended) which is described Rev. 19. from v. 1. to 10.

431. As there be grounds of hope, that it may be a civil death only; so their wants not grounds of fear, that it may prove a natural or

real

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real slaughter: as 1st. It shall be the last bite of the Beast, and therefore the more deadly. Rome Antichristian may be to the Church, what Carthage was to Rome Heathen: [plus negotii fuit cum semirutâ Carthagine, quàm cum integrâ] saith Florus (in the third Punick War) of dying Carthage; and further, [quàm maxime mortiferi morientium bestiarum morsus esse solent] the bitings of dying Beasts are most deadly, for then they are most malignant: and may it not be said of dying Rome, the last bite of the Beast (I am afraid) will be more then an Analogical or Metaphorical death, her malignity then expiring.

432. A 2d ground is taken from the conformity of those Witnesses to Christ (that faithful Witness, Rev. 3. 14.) in his sufferings: that there is an allusion to Christ in this description of the Witnesses, is plain enough, both in his Preaching, Death and Resurrection: as he preach'd about 3. Y. and half, then was put to death, and about 3 days after rose again with an Earthquake, and ascended into heaven in a Cloud: thus there be many Parallels and Congruities betwixt them; hence I infer. If those Witnesses must be conformable to Christ, then they must suffer more then a metaphorical death, they must die a natural death, as he did, otherwise the Portraiture will not resemble the Pattern.

433. A 3d ground of fear is taken from those Expressions, in Rev. 11. 7. [make war, overcome,

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*vercome, and kill*] the *Beast* 1<sup>st</sup>. *makes war* which must differ in *malignity* and *success* from all his foregoing wars, whereof his whole Reign of 42 Months (in a manner) consists. 2<sup>ly</sup>. He *overcomes*, getting all power into his hands, to be *Lord-paramount* (and *Dominus fac-totum*.) Then 3<sup>ly</sup>. he *kills*, were their suppression as Prophets only intended, the word (*overcome*) would sufficiently import it: yea, and as Dr. G. excellently noteth, there is but 2 Expressions in *Rev.* 13. 7. which yet implies all those bloody *Butcheries* of the *Beasts* reign (*make war and overcome*) now here (*kill*) is added, to hold out some further cruelty then a bare suppression (as publick Persons) upon those, that this *blood-thirsty Beast* hath got into his clutches.

434. A 4<sup>th</sup> is from the nature of affliction, which usually is *foret* at last, as in the bondage of Egypt their bricks were doubled upon them, at last, according to that saying (*Duplicantur lateres, & venit Moses*) the last Persecution under Dioclesian was of all the ten first, the sharpest. Thus most Christians have their *foret* Conflicts upon their dying bed, yea, and Christ himself under the deepest Desertions (*crying Eli, Eli, lama Sabachthani*) at his giving up the Ghost: this renders it probable enough, that the last brunt of Affliction, before the Church's Moses come will be the sharpest.

435. The

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435. The 5. ground of fear is taken from the rage of the *Beast*, at the success of their Prophecy, Many Kindreds and Nations shall fall off from *Antichrist*, through the influence of their Testimony, so the *Beast* comes (in this last War) like a bear robbed of her whelps, besides as D. G. notes, *Antichrist* will be further chased with so many Vials poured out upon him, so that when he gets Power into his hand, he will come forth in that cursed rage, and in that fierce cruelty (of the brethren in Iniquity, *Gen.* 49. 7.) This brings in the 6. ground, then gets Rome a fresh draught of blood (after some respite of years) wherewith she is described to be drunk, just at its destruction, *Rev.* 17. 6.

436. In which description is an elegant Climax of admiration, 1. A Woman drunk, this is more shamefull than for a Man to be so; 2<sup>ly</sup>. No liquor would serve her to be drunk withall but blood: And 3<sup>ly</sup>. no blood but that of Saints. This made John wonder with great admiration, and the rather 4<sup>ly</sup>. because he saw her Dead drunk with her last Cups of blood, and now staggering and falling, never to arise any more: thus have we grounds of fear as well as of hope, and whether it shall prove, Event will best discover, however it fall out, whether the one or the other, or mix'd of both; it is best for us, to prepare for the worst, a mistake in hope is more dangerous than one in fear, that makes us secure, but this watchfull.

O 4

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## CHAP. XV.

437. **T**His leads me to the last particular, to wit, the *resurrection* of the *Witnesses*, *however or whenever* they be slain, this is *certain*, that after 3. Y. and half, they shall be *raised again*; and the *garments of Captivity* (their *Sackcloth-covering*) shall be taken from them, and *fine linnen, clean and white*, shall be given to them instead thereof; the mouth of the Lord hath spoken it, *Rev. 19. 8. then shall the Ministers of the Lord stand up with Urim and Thummim*, as *Exr. 2. 63. then shall the Yoke be destroyed because of the Anointing*, *Esa. 10. 27. then shall those Prophets not only be raised up* (as Christ rose) (to die no more into their former *Estate*, but into a more excellent *dignity*: then the new *Heavens*, &c. then the *Lambs feed after their manner*, *Isa. 5. 17. eating clean provender*, &c. *Isa. 30. 24.*

438. Having thus run over the description of the *Witnesses*, unto their *Resurrection*, which for want of room I can but name, and which brings forth [the τὸ ἑκσέμωρον] the *ruine of Rome*. Now can we but find out where to head the *Prophecy* of those *Witnesses* in *Sackcloth*, it would more clearly guide our *Conjectures* about the fall of *Antichrist*; for there is an exact equality betwixt the 42. Months (the *Beasts time*, being measured by *Months*) because his

work

work is *Idolatry*, a *work of darkness, moon or night-work*; and the 1260 *Days* (the term of the *Witnesses*) whose work belongs to the *day*, under the conduct of the *Sun of Righteousness*.

439. Without controverſie, asſoon as *Antichrist* is reveal'd, and enthron'd in his *Pontificalibus*; the *Witnesses* then begins to put on their *Sackcloth* (beholding his *filken dust*, and his *Golden Damnation*) and to *mourn* at the *revelation* of this *Mystery of Iniquity*. So they thus *contemporizing* in their *beginning*, muſt neceſſarily do ſo in their *ending* too. So that this 3 Y. and half (foremention'd) muſt be a *part* (yea, and the *laſt part*) of both thoſe *Terms*: and as to their *beginning* of this *Sackcloth-prophecy*, I ſhall refer my opinion to an *Appendix* annexed to the end of this *Treatiſe*.

440. Let no Man marvel that I do but *grope* in this *method*, not only becauſe I am remov'd by this *Diſpenſation* from my *Library*, but alſo becauſe it is an *untrodden Path*; and though I would not ſay with *Zabarel*, (*hoc ego primus vidi*) favouring too much of *vain affectation*. Yet this I may truly ſay, that never any *Authors* (that I am acquainted with, or heard of) *propounded* this *Method* to find out the true *Calculation* of *Antichriſts time*, by thoſe *ſeveral Intimations* fore-ſpoken of; an improvement whereof may be made by abler hands than by poor I. *John* came firſt to the *ſepulchre*,  
and

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*and saw indeed the linnen clothes, but Peter*  
*went in and took a particular View, John 20.*  
*4, 5, 6, 7.*

441. And what hath all those *learned and*  
*holy Men* (foremention'd) done but *groped*  
*at it, yea, and hath missed the mark:* those  
*lights* hath been in the *dark*, yea, even those  
*that found the reserve of 45 Years* (to retreat  
 to in their Interpretations) seeing they make  
 the former Period of those Years to bring with  
 them some eminent Blessedness, Paragr. 269.  
 such as the *scattering of the Holy People* to be  
 accomplished, and the *Witnesses rising to die no*  
*more*, which things (Experience tells us) are  
 not fulfilled according to their Calculations of  
 the *beginning* of this Reserve, the *end* whereof  
 should bring in the *Kingdom of Christ*.

442. Above all those eminent Lights, Mr.  
*Burroughs* seems most *cautelous* in his Conje-  
 ctures about *Antichrists downfall*; who ob-  
 serving the *variety and uncertainty* of all  
 Chronologies, takes an 100. Y. compass to foot  
 his Account in, saying, *betwixt 4. & 500.*  
*Y. after Christ, Antichrist rose* (though he  
 lean most to that Opinion expressed before,  
 Paragr. 299.) so that his Interpretation holds  
 good at any time, till 1760. Y. after Christ be  
 expired. In his first Vol. of Lectures on *Hosea*,  
 and the last Pages.

443. ¶ Now whether this Calculation of  
 Mr. *Burroughs* do hold or no, or ours? from  
 the

*rising of the 10 Horns to 1716. Y. in Pa-*  
*gr. 358. or from the removal of the Rom.*  
*Empire from the Seat of the Beast* (which the  
 ancient Church look'd much at, using to pray  
 for the Continuance of it, because they knew  
 when it was broken, *Antichrist* would come)  
 1736. in Paragr. 365. or from the *healing*  
*of the Wound*, to 1866. as in Paragr. 376. or  
 any of the other hit or no? However, *Gods*  
*time shall not miss*, who keeps his word to a  
 day, Exod. 12. 41. Though we *mistake our*  
*reckonings*, yet God cannot *mistake his*, and  
 will make *Antichrists feet slide in due time*,  
 Deut. 32. 35. This may both comfort and  
 strengthen us.

444. Beside the *uncertainty of Chronology*s  
 and our own *aptness to Antedate Promises*,  
 and to *Postdate Threatnings*, it must be con-  
 sider'd, that it is much safer to *Postdate Pro-*  
*phesies*, then to *Antedate them*, for *Antedat-*  
*ing* of them brings a *disappointment* unavoid-  
 able; then if *Hope deferred make the heart*  
*sick*, Prov. 13. 12. *Hope disappointed* must  
 strike the heart dead: Oh how tedious is that  
 time to the big-bellied Woman which is beyond  
 her *Reckoning*: every hour is a day, every day  
 is a week, and every week a long tedious  
 Month to her: and such *inconveniencies* hath  
 come by those several *misreckonings* already  
 past; besides, the *Atheism* it occasions in mens  
 hearts against the word of God.

445. How-



445. However God is a God of Judgment, and knows how to time all his Promises and Providences; in their best Season. And this peremptoriness of Opinion (where our knowledge can be but Conjectural, till we see the event of things) cannot be good: as in that last point of the Witnesses; 1. They may be a long time (of this 1260. days) in Slaying, before they be fully Slain: so tis hard to say positively where or when: and 2ly. we must distinguish betwixt Exemplifications and Genuine Interpretations, the killing of the Witnesses may be Exemplified in many Ages and Countreys, which yet may not be the sole proper, and positive Accomplishment of that Prophecy concerning them.

446. Concerning this day, that is known only to the Lord, Zech. 14. 77. we can but say, we think we have the mind of Christ, while this Vail and face of Covering is undone away, Esa. 25. 7. we speak by permission, and not of Commandment: Yet this we may certainly say, that Antichrists Kingdom hath been a long time a decaying Kingdom, by sundry Vials already powr'd upon it, a Scotch mist is upon it, [ἐσκοπώμενη ἡ βασιλεία, Rev. 16. 10. 11.] as if the 5th. Vial (in some sprinklings) were upon it, Christ hath won much ground from Antichrist already, whatever may be, at the last lightning before his everlasting fall, the Assyrian may get Emanuels Land, Esa. 8. 8.

447. *Ish-*

447. *Ish-bosheths* Kingdom was a type of Antichrists, as Davids was a type of Christs, Sam. 3. 1. David had a Divine promise for foundation, so waxed Stronger and Stronger, the other (having no support but by an Arm of Flesh which withered up like Jerobams) waxed weaker and weaker: And as this man of shame (for so *Ish-bosheth* in Hebrew signifies) was destroyed by some of his own Captains, 2 Sam. 4. 2. 6. so this Map of Sin must be destroy'd by some of his own Kings; Rev. 17. 16. and those (whom the Lord shall ther end call out of Babylon) are Commanded to Reward her double, Rev. 18. 4. 6. when her favourite-Kings stand assar off, and dare not help her, v. 9. 10.

448. It is true after all this, Sheba the Son of Bichri makes a Rebellion against David, 2 Sam. 20. Bichri, [Hebrew] Signifies, the self-born (that Son of Perdition) who betrays Sheba, (Hebr. Seven) or 7 Capital Sins, which may Rebel against our David, and invade Emmanuels Land again: but Wisdom takes Counsel, takes off Shebas head, yields it to Davids General, that so a Mother in Israel and the Inheritance of the Lord might not be destroyed, v. 15. 16. 19. 22. God will put this Wisdom into the hearts of some of those Kings, and they shall say with Darius, why should wrath be on us and our Realms.

449. God hath given all the Kingdoms of the

the World to this David, Psal. 2. 6. long before the Devil profer'd him a Sophistical Representation of them, in Matth. 4. 8. 9. 10. [All these will I give thee] which the Centurists interpret [I will make thee Pope] because Rome was then the Mistress of the World, (and is call'd [the World] Luke 2. 1.) and no where could such glory be seen, as was a fit temptation for Christ, but the Pompe of the Roman-Empire: thus Satan offers to Christ that which he knew should be the Seat of Antichrist: he would have the Singular Seed of the Woman, to become the Singular Seed of the Serpent, and makes Rome a Stumbling-block betimes; yea, and after he had offer'd Christ all Kingdoms, he accuses him (by his Instruments) for aspiring to one, and that a little one, [the King of the Jews] but as Christ said to Satan, [Get thee behind me] so will he say to this his Eldest Son, to wit, Antichrist.

450. Though Christ refused what Satan offer'd, yet will he take to himself the Kingdoms that God hath given him, Revel. 11. 15. 17. and Christs Rise shall be Antichrists Ruine: Antichrists Evening shall be Christs Morning, Zech. 14. 7. though Antichristianism may revive at last, (as Heathenism did in Julian before its utter Extirpation) for she says, (the day before destruction came) I am no Widow, as if Married to her 10. Sons again, Revel. 18. 7. 8. and though he should plant the

Tabernacle of his Palace [Inter Maria] between the Seas, (as above) Dae. 11. 45. it shall he come to his end, and none shall help him: when the Whore sings her own Requiem, [I sit as Queen] in that day is her Ruine.

451. But the great Cry of Gods People is, Lord how long, and why are his Chariots so long in coming? as wearied with their Wilderness-State, their Eyes failing while they look for their God: we measure Christs slackness in coming; 1. By the shortness of our own lives, 2. By the scantness of our own patience, and 3. By the edge of our own desires to see his Coming: Now a little time in all these Respects, is a long time; Yet (in deed and in truth) Christ is not slack as some men count slackness, 2 Pet. 3. 9. after some of those 3 ways, our time is always ready, but His time is not yet, John 7. 6. only this he comforts us withall, in due Season ye shall Reap if ye faint not, be not weary in well doing, Gal. 6. 9.

452. Oh pray, that our Carcasses may not fall in this Wilderness, that we may pass over this Jordan into that good Land, even to that goodly Mountain and Lebanon, Deut. 3. 25. Dr. Stoughton tells of a Prophecy, that Antichrist should never overcome Venice, Paris, and London, what is done to the 2 former is known, Oh pray, he may never totally overcome this last: as we are tainted both with Egypts Idolatry, and

and *Wilderness-sins*; only here's our *hope*, God dealt with *Israel* in the *Wilderness* after the *tenure* of the *Old Covenant*, so they fell there through *Unbelief*, and enter'd not into *Gods Rest*. But God will deal with us after the *tenure* of the *New Covenant*, the *free Grace* whereof comes riding *Triumphantly* over all our *Unworthiness*: *Mercy Triumphs over Justice*, Oh pray, that though we be not worthy, we may be accounted worthy to escape those things that may come to pass, and to stand before the *Son of Man* in a better *Dispensation*, Luk. 21. 36.

*An Appendix concerning the Witnesses.*

CHAP. XVI.

1. **A**S the *Oracles of God* which were committed to *Israel* were by a special *Miracle of Mercy* preserved in the *Captivity of literal Babylon*: So the *Truth* in the *Old and New Testament* hath been no less wonderfully continued, all along the *Tyranny of Mystical Babylon*: And as God preserved his *Truth*, so his *Church* in *Babylon*, during the *Rise and Reign*, yea, and till the *Ruine of Antichrist*: though the *Apostacy* was *General*, yet was it not so *Universal* in all

all *Individual Persons*, [ in those *Tongues, Kindreds, and Nations*, that wondred after the *Beast* ] but that there was yet a *Remnant according to the Election of Grace*, Rom. 11. 4. 5. As in the *Baalish Apostacy*, God reserv'd 7000. that bowed not to *Baal*; So in the *Antichristian Defection* God had his 144000. *Virgins* that were not polluted with the *Babylonish Whoredoms*, Revel. 14. 1, 4. 5.

2. As there were (all that time) the true *Seed of the Woman*, which kept the *Commandments of God*, and had the *Testimony of Jesus Christ*, Revel. 12. 17. against whom the *Dragon* raged, yet the *Gates of Hell* could not prevail: so during all the *Reign of Antichrist* God raised up his *Ministers*, who in their several successive *Ages* in several *Countreys*, gave their *Testimony* (as *Gods Witnesses*) against the *Spiritual Whoredoms* and *Idolatrous Worship*s of *Antichrist*, and nourished the *Church* in the *Wilderness*, Revel. 12. 6, 14. The *smoak of the bottomless Pit* was never so thick as to darken wholly the *light of the Gospel*, and the *Dragons Tail* never so long, as to knock out every *Star* out of *Heaven* or the *Church*, the *Lamb* hath all along a *Remnant* of poor afflicted *Pastors* (as well as of *People*) reserved in the midst of *Babylon*, which were called *chosen* and *faithful*, Revel. 17. 14. Those are the *Witnesses* (which the *Holy-Scripture* foretells,) should *Prophecy* in *Sackcloth*

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1260. days, or, which is all one, all the 42. Months of the Reign of Antichrist.

3. Though it cannot be denied, but the People of God (all this term) mournfully bewail'd the Abominations of those times wherein Antichrist trod down the Holy City, so may be call'd (*quodam modo*) Witnesses in Sackcloth: Yet the Godly Pastors of this People (distinct from them in Office and in the Act of their Prophetical Function) are more properly and peculiarly call'd the Witnesses; for 1. The first Reason is, the People are not call'd (any where in Scripture) Prophets, as those Witnesses be: The 2<sup>d</sup>. Reason is, the People are the Church in the Wilderness, which those Prophets fed, Revel. 12. 6, 14. so may not be confounded with them, unless we will make a double pair, (according to the notion of some) from Rev. 11. 4. the 2 Olive trees to be the 2 Prophets, and the 2 Candlesticks to be 2 Churches, which the People make up in the Wilderness.

4. The 3<sup>d</sup>. Reason is, from the power the Lord gave those Witnesses, not only to pray and mourn, (which is the work of private Christians, as well as of publick Ministers) but also to Prophecy, not so much by predicting future things, as by Preaching the Everlasting Gospel, (against the Son of Perdition) as their proper Function, which is not the Function of the People; the 4<sup>th</sup>. Reason, Prophets

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phets are usually distinguished from the People, where they are placed both together, as Mat. 10. 41. Prophets and Righteous men are distinct, so in Revel. 17. 24. Prophets and Saints: the 5<sup>th</sup>. Reason, Ministers have in all ages born the heat and burden of persecuting times, and ever have been the Sacrifices for Slaughtering Tyrants, and most likely shall be so, when the Slaughter of the Witnesses comes at the end of Antichrists Reign.

5. And those Witnesses are call'd two, not so much upon the account of any Contradistinction of Orders, but to express the paucity of them, which were very few, (if compared with the Locusts out of the bottomless Pit, which were Innumerable) and yet not so few, but they were sufficient to confirm the Truth, and publickly to detect the Abominations of Antichrist, and to denounce the wrath of God against him; yea, and the exercise of that power (God gave them) was so effectual, that Fire is said to proceed out of their Mouths, for devouring their Adversaries, Revel. 11. 5. for the Lord did make his Words in their mouth to be Fire, and the Popish People to be Wood, and it devoured them, Jer. 5. 14. Thus their Ministry is said to torment those that dwell on the Earth, Revel. 11. 10. or on Earthly principles.

6. And if that Scripture in Revel. 3. 10. [the hour of temptation which shall come upon all

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*all the World*] be Synonimical to the Slaughter of the Witnesses in the *Street* of the *Great City*; as Dr. *Arrowsmiths* opinion is, taking the word ἐπὶ πᾶσι τῆς οἰκουμένης (as he Reads it) or ἐπὶ τῆς οἰκουμένης ἅλης not largely for *totum terrarum orbem*, for the whole *World*, but strictly, for the *Roman World*, that is, for those Nations subject to the *Roman Power*, for so is [πᾶσαν τὴν οἰκουμένην] taken in *Luk. 2. 1.* If (I say) this in *Revel. 3. 10.* be exgetical to that in *Revel. 11. 8.* thence have we an hint that the *Street* may not be any particular *Kingdom*, (wherein those Prophets are to be slain) but *all the Kingdoms* that either have been, or shall be subject to the *Romish Beast*, which accords with *Graferius*, and Mr. *Medes* opinion of the *Street*, but this for digression.

7. It is very manifest, that God hath had his *Prophets* or *Ministers* to witness to the truth in *all Ages*, even from the very *Apostles times*, and that the *Faith* of the *Reformed Churches* was maintained by the *Antients* ever since that time, our *Jewel* (against *Harding*) doth abundantly prove, ever for 600. Years. Yet as there were divers other *Heresies* that pester'd the Church of *Christ*; besides, and before that grand *heresie* of *Antichristianism* prevailed. So the testimony of those *ancient Witnesses* was principally against those *Heresies* precedent to *Antichrist*, as *Athanasius* against *Arrianism*, and *Chrysostom* against *Pelagianism*, &c. doth shew this.

8. And

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8. And though we find several of those *ancient Witnesses* to prophecy in *Sackcloth*, especially, those two forenamed, who were for a long time in a mournfull suffering estate for their *Testimony* against those *Heresies*, &c. Yet may not we take them for those *Sackcloth-prophecies* in *Rev. 11. 3.* because their *Sackcloth* was put on upon other accounts, to wit, for the *Heresies* aforesaid, &c. and not upon the account of this *Romish Beast* that was to tread down the *holy City*, for *Antichrist* was not yet come to his throne in their day. That *Cockatrice egg* was long in the shell before it was hatched, and appeared a fiery flying *Serpent*; it stole into the world (*sensim sine sensu*) unsensibly, and at unawares.

9. In the following Ages, when the *man of Sin* began to prevail, God raised up godly and learned *Ministers*, who in every Century opposed the *Romish Doctrines*, defending the sufficiency of the *Scripture*, *Communion* in both kinds, *Justification* by free *Grace*; and disowning *Invocation* of *Saints*, *Worshipping* of *Angels*, *Adoration* of *Images* and *Reliques*; yea, and *Praying* for the *Dead*. All which they opposed with many pregnant *Reasons*, and openly testified against all the *corruptions* and *usurpations* of *Antichrist*.

10. Inded *Rainerius* (a grand *Papist*) gives us an intimation of the *Antiquity* of a *Seed* which (he saith) hath now leavened almost

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all Lands, having a great pretence of Holiness, because they live righteously among men, and believe all things truly concerning God, only they hate and blaspheme the Church of Rome, to which the multitude is very inclinable: this Sect (so pernicious to the Church of Rome) hath been ever since Pope Sylvester (he grants) in the days of Constantine, if not from the Apostles times. From this hint it may be said, that there hath been Witnesses against Rome (such as the *Pauperes de Lugduno* were, he he writes on) ever since the 3<sup>d</sup> Century in Constantines time, *Rainer. contra Hær. cap. 4. pag. 54. those were true Protestants.*

11. But though this be certain (beyond controversie) that the same Truths (professed by the Protestant Churches) have been defended by the Antients, not only from Constantines time, but also from the very Apostles. Yet to find out Witnesses, distinct witnesses, and witnesses in Sackcloth, mourning for the Abominations of Antichrist, before Antichrist was revealed, I think will prove very difficult; and seeing God gives us a plain intimation, that the flood of Arrianism must be swallowed up before the rise and revelation of the Antichristian Beast, Rev. 12. 16. & 13. 1, 11. I conceive the proper Witnesses against Antichristianism will hardly be found till the Arrian heresie expire, and the Testimony against it be fulfilled: we cannot make them contemporize.

12. Now:

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12. Now if Antichristianism could not be prevented, while Arrianism was regnant in the World; and if we despair of proper Sackcloth-witnesses (such as we now treat on) before the Revelation of Antichrist, then it may contribute no little light to us in this grand Inquest, to search after the time when the Church left groaning under Arrianism: for God doth not burden his Church with two such great evils (as Arrianism and Antichristianism) both at once: the Epocha of the latter must be the expiration of the former.

13. That the Arrian Heresie began in the 3<sup>d</sup> Century, is obvious to all vulgar understandings, for the suppressing of which Heresie, the general Council at Nice in Bithynia was called, in the Year 325. after Christ: but the venomous plants of that Heresie was so deeply rooted, that they could not be plucked up thereby; and so Arrianism spread like a Gangren (ut supra) and infested the Church for some Centuries after, and though those good Emperours, Theodosius (both elder and younger) Arcadius, Martian and Justinian improv'd their zeal and diligence against it, yet could they not bring it to an utter extirpation, or to a cessation of its Persecution.

14. The Church of God was sadly persecuted by the Arrian Vandals, till the good Emperor Justinian sent his brave General Belisarius against them, and thereby freed the Christians

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*stians* from their Persecution, subverting their Empire in *Africk*: this was done (according to *Helvicus*) in the year of Christ, 533. And yet in *Asia* the seeds of this *Heretic* could not be rooted up, but the *Eastern Churches* were crumbled into Factions, and wearisome Digladiations (by it) among themselves: till *Mahometanism* arose, and swallowed up all before it. This was about the 6. Century, and much what contemporary with *Antichristianism*, ut *suprà* Par. 34. cb. 2. — *Vix lucem in Occidente aspexit Antichristus, cum repente in Oriente exortus est Pseudopropheta Mahometes*, saith Bishop *Usher de Success.* pag. 31.

15. It follows then that the *Witnesses* testimony against *Arrianism* lasted till the 5. Century, then how can we find genuine *Witnesses* against *Antichrist* till the 6. Century. Among those *Fathers*, which our Historians and Chronologers call (*patres sub Papatu*) *Alfred. Encyclopæd.* pag. 2840. which they begin to reckon by ranks about Century the 6. Indeed I find *Hierom* in the 4<sup>th</sup> Century to witness that *Antichrist* was coming, when he saw the Empire shaken by the *Barbarians*, but he is no *Witness in Sackcloth* against *Antichrist* revealed.

16. I find (upon diligent search) that *Gregory the great*, just upon the 6. Century comes forth much like a *Sackcloth-Prophet*, and mourns out those words in his day, *Putrescentem.*

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*tem quasi navem Ecclesiam habemus, & tempestate fortiter obvianse; jam jamq; putridæ tabulæ naufragium sonant.* Which dolefull complaint of *Gregory's Agobardus* Bishop of *Leiden* (living in the 3<sup>d</sup> Age after him) took up, subjoyning to *Gregory's* words a more dolefull ditty, *Si tunc jam putrescebat navis Ecclesiæ, & si ejus tabulæ jam putridæ erant, quid nunc est,* *Agobard. ad Ludovicum Imperatorem de Regimine Ecclesiastico.* If the Church was a crazy Ship, ready to be broken with a storm in *Gregory's* day (as he mourned) 'twas much more so in 3 Ages after *Gregory*.

17. Yea, the same *Gregory* lib. 4. epist. 32. breaks out into this mournfull exclamation, *O Tempora, O Mores, sæviunt & dominantur quotidie in necem fidelium cultores Idolorum & tamen Sacerdotes qui in pavimento & cinere stantes jacere debuerunt, vanitatis sibi nomina expetunt, & novis & prophanis vocabulis gloriantur.* And as if through a prospective Glass he had seen a storm arising, this same *Gregory* prophesies of his succeeding Age, *Qui post nos vixerint, tempora deteriora videbunt, ita ut in comparatione sui temporis felices nos dies habuisse æstimabunt,* lib. 8. epist. 36. and further, *Omnia quæ prædicta sunt, fiunt, rex superbiæ propè est, & (quod dici nefas est) Sacerdotum ei præparatus est exercitus,* lib. 4. epist. 38. He foretells sad times were coming, when the king of pride (*Antichrist*) comes.

18. *Gre-*

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18. *Gregor. magn.* writing to *Mauritius* the Emperor, ep. 32. lib. 4. saith, *Ipsa Christi mandata superbi atque pompatici cujusdam sermonis inventione turbantur: Petro quidem cura Ecclesiae committitur, universalis tamen Apostolus non vocatur: & Confacerdos meus (Johannes Constantinop.) Universalis Episcopus vocari conatur.* From hence I note, that in *Gregory's* time *Antichrist* was more likely to be revealed, at *Constantinople*, than at *Rome*. And the same *Gregory* saith, *Juxta est ille, de quo scriptum est, ipse est Rex super universos superbia filios, quod non sine gravi dolore dicere compellor.* Then shewing *John* of *Constantinople's* ambition to the Bishop of *Alexandria* and *Antioch*, he concludes thus, *Ob quam gravi considerationis burden gemis torqueor!* epist. 32. lib. 4. herein he speaks like a mournfull Witness.

19. Now what can be said to this propheticall Testimony against *Antichrist's* revealing (though not yet revealed) but as our learned Bishop *Usher*; that this *Gregory* the great did not speak these things of himself, but rather he prophesied (as *Caiphas* did) being High-Priest that Year: for he laid down this Rule, *Quisquis se universalem Sacerdotem desiderat, is in sua elatione Antichristum praecurrit*, which fell out soon after his death, he strenuously opposed *John* of *Constantinople*, in his aspiring after this Title, calling it *Diabolicam superbiam & Antichristi malitiam*, lib. 4. epist. 6.

20. He

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20. He did not only oppose it in others, but also did abominate it in himself, confidently asserting that *In istud scelestum vocabulum (universalem scilicet Episcopum) consentire, nil aliud esse, quam fidem perdere*, and calling himself *Servus servorum Dei* (whether Hypocritically, as some say, I dare not judge) yea, and acknowledging himself a Subject to the Emperor *Mauritius*. Notwithstanding all this, I cannot make this *Gregory* my first *Sackcloth-Prophet*, not only because he was a notorious Patron of Superstition, though an Opposer of this Supremacy, but also, because the mystery of Iniquity was but opening her Pack of Abominations in his time, and not yet revealed: now this *Sackcloth-Prophecy* must not forego it, but contemporize with it, least an inequality be made twixt 42. M. and 1260. days.

21. *Isidore* (who was Pupil to this *Gregory* the great) is more likely to be a witness against *Antichrist* revealed, for then *Phocas* (that second *Zimri*) had slain his Master, and midwiv'd *Antichrist* into the world. This *Isidore* beheld with his eyes that grand usurpation of Universal Supremacy, not only in *Boniface* the third, but in three other Popes after that *Boniface* (living till about 640. Y. after Christ) and so had more occasion to abominate this *Antichristian* arrogancy than his Tutor (*Gregory* the great) had. Yea, and might better say (then his Name-sake that lived before him)

*Eccle-*



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*Ecclesia feminae cuidam similis est, quæ ex antiqua felicitate excidit, ac signa tantum habet (ornamentorum scilicet Arculas) opibus autem spoliata est.* She hath the chest, but lost the cash.

22. This *Isidor* makes not *Petrum* but *Petram* the Rock to be the *Foundation of the Church*. *Illyricus* Catalog. Test. Verit. pag. 647. and *Alsted* joyns *Sophronius* with him, saying of them that they teach so of their Works, *Ut ex his plurimæ Romanæ Curia dogmata possint refelli*, Chron. Test. ver. pa. 369. and that *Toletan Synod*, Anno Christ. 630. wherein *Isidore* sat President (as *Calvisius* pa. 677. saith) decreed against the Corruptions of the Romish Clergy.

23. *Alsted* saith, *Seculum istud à Gregorio magno aded sterile admodum fuit, ut non usque quæque clari sunt viri modò recitati.* So dismal was that darkness when *Antichrist* began to see the light, not much unlike the *Apostles Voyage*, Act. 27. 20. wherein neither *Sun* nor *Stars* for many days appeared. For after the *Light* of the *Primitive Church* expired, little considerable Knowledge shone forth in the midst of the *Antichristian* ignorance and blindness: Yet all along the 6. Century, and so downward, God had his *Witnesses*, against *Antichrist* (though but few) which are call'd [ *pætres sub Papatu* ] such as *Hesychius*, *Leontius*, Venerable *Bede*, *Damasen*, *Haimo*, *Theophylact*, *Oecumenius*, *Rabanus*, *Bertram*, *Paulus Diaconus*, &c.

24. *Illy-*

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24. *Illyricus* tells us that the Order agreed upon in the 5. Century, was, that the *Romish Bishop* should have the first Place in the Councils, the Bishop of *Constantinop.* the 2<sup>d</sup> Place, the Bishop of *Alexandria* the third, and the Bishop of *Antioch* the fourth: and that this was agreed on for Order sake, but not for Dominion. Yet he further shows, that this Order of the 5. Century was turned into Dominion in the 6. *Illyr. Cat. Test. pag. 619. to 632.* at large, and in pag. 695. he tells of a Book which *Clemens* wrote against *Boniface*, who got it burned, which Book, were it extant (saith he) *Nos de multis rebus communes facere posset.* it would tell tales out of the School. Thus *Antichrists revelation* must be in the sixt Century.

25. But more particularly *Anastasius* Bishop of *Antioch* in the year 607. looks much like a *Sackcloth-mourner*, who was named *Sinaita* from his long fasting and praying in Mount *Sinai*, as *Nicephorus* lib. 18. cap. 44. (if he may be credited) relates, this fasting and mourning was immediately after the revelation of *Antichrist*, and so renders it the most probable, being the very year after. About the same time our own Historians tell of that famous Preacher *Wolferus*, that like another *Elias* (according to the description of the *Witnesses*) obtained Rain from Heaven in plenty, which had been much wanting for 3 Years together, about

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about this time also *Daganus* (this *Daganus* refused to eat bread with the *Romish* Bishops in the same Inn, utterly rejecting them) and several other Bishops opposed the *Romish* Rites, and refused all Communion with their *Romish* Bishops, saying the *Profession of Christianity* was purer amongst them, than that which they brought from Rome.

26. The same *Isidore* aforesaid (*Lib. 8. Etym. Cap. 11.*) saith of *Antichrist*, *Christum se mentietur & contra eum dimicabit, & adversabitur, Sacramentum Christi (ut veritatis eius Evangelium) solvet, omnesque veteris legis Ceremonias restaurare tentabit*: He will feign to be for Christ, yet War against him: he will restore the Ceremonial Law of *Moses*, and corrupt the Sacraments of the Gospel of the Messiah, and *Olympiodorus* also in the 6th. Cent. (in *Eccles. 4. Cap.*) saith, *Vidi ipsos peccatores cum adolescente Secundo, hoc est, Antichristo, qui exurget pro domino nostro christo*: he calls *Antichrist* [*adolescens*] quia *juvenili temeritate est in malo fervidus, robustusque nequitiae Innovator*, He was Ralh, Heady, and Hot in his Innovations, when but a Youth: *Magd. Cent. 6. Cap. 4. Pag. 121. A.* and besides this *Olympiodorus*, I find that *Illyricus* brings in several other Witnesses to succeed in that age, as *Iustus*, *Cassiodorus*, &c. *Illyr. Test. Ver. Pag. 576. 577. 578.*

27. *Olympiodorus*, *Iustus*, and *Cassiodorus*, oppos'd.

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oppos'd the *Popish* points, and expressly say about this primacy of the *Romish* Bishop, [*Causa Ecclesiae Christus & unus Pastor est Christus qui unum habet Gregem, Sc. unitatem Ecclesiae Catholicae,*] and *Johannes Maxentius*, who would have disputed at Rome against their Errors, but was ill treated there by the Pope; which made him break out into those words, *O mira furiosorum Caecitas, & a veritate alienatarum mentium Criminosa fallacia: neque enim fas est, tam aperte posse mentiri Episcopum Romanum*, Oh the Impudence of the Pope thus openly to prevaricate; about this time *John* of *Beverley* mourn'd out his Soul for the troubles of the Church, leaving his See at *York*, he died at *Beverley* with a Gospel Spirit, *Illyr. Test. Pag. 696.*

28. This *Maxentius* aforesaid had a Bull issued out against him by the Pope, which he Answers, and Reproves the Pope of several lies in it, and rebukes his Pride very often, *Illyr. Catal. Test. Ver. Pag. 584.* and (our *Illyricus* adds many other Witnesses in the 6th. Cent. against *Antichrist*, as *Adelhelmus*, *Cæsarius*, *Julian*, *Pomerius*, and some others, pag. 647. and *Alsted* adds *Hesychius*, who upon his Commentary upon *Leviticus*, hath many Testimonies concerning the Truth, *Catalog. Test. Verit. Pag. 369.*

29. *Alsted* says of this *Cæsarius*, [*Egregia quaedam Scripsit, quae non favent papistarum,*

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*rum Doctrinae* ] his Writings favour not Popery, *ibidem.* and *Sabellicus* (*Ennead. 8. lib. 6.*) tells how *Peter* of *Constantinople* oppos'd Primacy in the *Roman Bishops*, as *Gregory* had done in *John* of *Constantinople*, and *Paulus Cretensis* *appellationem ad sedem Romanam concedere noluit*, he allow'd not of Appeals to *Rome*, as *Vitalians Ep.* in *tom. 2. Concil.* makes it apparent: The *Magdeburg Centurists* makes *Isidore*, *Cæsarius*, *Adelbelmus*, *Julian*, *Pomerius*, Witness to the Truth, *Cent. 7. Cap. 4. Pag. 28.* and say of the *Bishops of Constantinople*, [*quod Phocæ constitutionem moleste tulerunt, & a Romanæ Ecclesiæ formâ abhorruerunt,*] they loath'd the *Romish* Forms and Dominion, *Pag. 125.*

30. *Bede* tells us of *Aidanus*, (our own Countreyman) who stood off not only from *Romish Primacy*, but from Prelacy, in his owning a Synod wherein *Elders*, *Deacons*, and *People*, met, *Bede lib. 3. Cap. 5.* and when the *Romish Ceremonies* were intruded on the Church, he said, *non gravia legis, non Phariseorum onera populis proponenda*, the yokes of the Law and burdens of the Pharisees, ought not to be impos'd upon the People, *Osiand. Epit. 7th. Cent. Pa. 105.* and another of our Countreymen [*Finmanus*] hath this eminent Encomium left upon Record, that he was [*Christianæ libertatis strenuus propugnator contra jugum pontificium*] a stout Champion for Christian Liberty against *Romish Tyranny*,

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ranny, *Magdeburg Hist. Cent. 7. Cap. 70. Pag. 289.* and 2. *adversus Ceremonias pontificias Rom. fortis defensor Osiand. Epit. Cent. 7. Pag. 180.* and in the year of Christ 638.

31. *Osiander* also tells us of *Colmannus*, *qui masculè sese pontificiis traditionibus opposuit*, who bravely withstood the *Romish* Traditions, *Cent. 7. Pag. 196.* adding also to the number of those Witnesses the aforesaid *Cæsarius*, *ibid.* and the *Magdeb. Centurists* say, *quædam concilia hujus ætatis veritatem Testantur*, some Councils defended the Truth in that day, *Cent. 7. Cap. 4. Pag. 28.* and *Pag. 189. Concil. Angl.* (at our *Hereford*) acted, *ut nullus Episcoporum se præferat alteri per Ambitionem*, no Prelate must prefer himself before another by Ambition, this in Y. 673. or (as *Helvicus*) 664. and the 11th. *Toletan Council* condemns the [*αμαξιαρ Papiστικαμ*] Popish Disorder, which *Helvicus* makes about 674. see *Illyricus*, *pag. 689.* and *Alsted Chron. p. 369.*

32. I have been larger in producing Witnesses against *Antichrist* in the 6th. Century not only, because I take that to be the Epocha of the *Beasts Revelation*, but also because I cannot find (upon my very strict scrutiny) any Witnesses before that, *Cent.* against the *Beast Revealed*, wherein I have the concurrence of many Reverend and Learned men: *Augustin* (in *libro de Antichristo*) saith, *Antichristum non Antea in mundum venturum esse, nisi venerit primum discessio,*

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*discessio, i. e. nisi discesserint omnia Regna a Romano imperio, quæ prius subdita erant, hoc autem Tempus nondum advenit,* there must be a departing of the Kingdoms from the Empire, before *Antichrist* come, this is not yet done, saith he in the 4th. Century, and Gregory saith the like (as before) in the end of the 5th. Century.

33. The *Magdeburg Centurists* say, (*Centur. 5. page 1. F.*) *plus nimio concessum est, Antichristus hoc seculo quasi intra Viscera Receptus videatur, qui posteriori seculo (veluti maturus fœtus) est editus,* and in Century 6. *Cap. 1. pag. 1. G.* [*Antichristi Regnum, quod quasi in alvum Ecclesiæ superiori seculo receptum est, hoc seculo vitam & Incrementa accepit, & quasi ad maturitatem suam & ad ipsum partus Tempus sub Phoca imperatore est deductum*] *Antichrist* lay lurking in the Womb all the 5th. Century, and when he was fully ripen'd for the Birth, he was brought into the World by *Phocas* in the 6th. Century: This is a clear proof from many Learned men.

34. So likewise *Osiander* in his *Epitome, Histor. Eccles. Cent. 5th. Pag. 1.* says that then might be *Antichrist's Birth* and *Craddling*, as well as *Conception: Antichristianismus* (saith he) *hæc in Centuriâ conceptus,* and *Pag. 179. hæc fuere Antichristi Romani incunabula*] not yet made manifest, and *Cent. 6. Pag. 1.* he saith, *In hæc Centuriâ Antichristus pedem*  
in

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*in Ecclesiâ dei posuit & fixit:* and *Cent. 7. Epist. 2d. Pag.* tunc *Antichristus Rom. sedem suam plenariâ in Ecclesiâ dei collocavit, quam ipsius Antecessores aliquoties inferre conabantur,* *Antichrist* fix'd his foot, he took full possession of the Church of God in the 7th. Century, which his Predecessors did but endeavour to do.

35. And *Cent. 7. Pag. 1.* he saith *Antichristus adjuvante Phoca Ecclesiâ dei sub jugum suum misit,* *Antichrist* by the help of *Phocas*, brought the Church of Christ under his Yoke: for till *Boniface* the 3d. those words [*Volumus & Jubemus*] which he calls, (*vox Superba Antichristi*) was not heard of: and the Bishop of Rome became not *Antichrist*, donec *Malefacius ille Bonifacius a Phoca Imperatore obtinuit,* &c. till he obtain'd a full power of calling together and breaking up Synods, of Confirming and Abolishing the Decrees of the Synod: till then, he did not Seat himself in the Church of God, as *Paul* foretold, it should come to pass, 2 *Thess. 2. Osiand. Epit. Cent. 7. Pag. 14. 15.*

36. *Illyricus* also makes this *Boniface* the 3d. *primum in Regno magnæ bestię Regem,* the first King in the Beasts Kingdom, who had the mouth of a roaring Lyon, and spake like a Dragon, *Revel. 13. 2. 11. 2ly.* He makes *Pope Joan* to begin the Kingdom of the great Whore, and 3ly. He makes *Pope Sylvester* the

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2d. to begin the Kingdom of the great Dragon, because then began the Pope-Conjurers, Necromancers, Robbers, Murderers, &c. then 4ly. He makes Innocent the 4th. to begin the Kingdom of the Locusts, by whom the Fryar-Mendicants came and spread themselves all over the World; and lastly, The declining Kingdom of Antichrist, he reckons from Julian the 2d. who threw Peters Keys into Tyber, as Un-vaileable, and took Pauls Sword, which (he said) should prevail, Illyr. Catal. Test. Ver. Pag. 650.

37. Illyricus likewise Relates a famous Story of Agestinus, in this 6th. Century) that was expell'd the Colledge for his Witnessing against Popish fooleries to Eustasius; for Redress of this grievance, the Synod at Matiscow was summon'd by King Lotharius, wherein Agestinus makes a particular Invektive against the Superstitions of that day, in Y. of Christ (as Helvicus reckons) 625. and could we have a faithful account of this Synod, (saith Illyr.) freed from the Monkish Writers, some grave Witnesses against Antichrist would be found, Illyr. Pag. 676. Alsted also begins the Infancy of Antichrist at Innocent the 1st. Year 404. his Childhood, at Boniface the 3d. Year 606. his Youth, at Leo the 3d. Year 800. his grown Age, at Hildebrand, Year 1075. and his old Age at Leo the 10th. Year 1517. then rose Luther against Leo's Indulgences, Alsted Chronol. Pag. 392. 394.

38. And

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38. And in the 7th Century Bishop Usher demonstrates, that at least the Church did live then (though she had not sound health) in giving her Testimony against Antichrist, as many Bishops exploded Antichrists Images at Constantinople in Y. 754. and further shows how the Brittish, German, and Gallick Churches gave the like Testimony (sighing out their [prob dolor] like mournfull Witnesses) with the Oriental Churches, against Image-worship, Usher de Successione Ecclesiae pag. 33, 34.

39. But in the 8th Century, Gregory the fourth (unlike to the first of that name forenamed) appeared such a man of Sin in his proud Tyrannical Usurpations, that Italy it self had several Sackcloth-witnesses against that Antichrist (as Baronius confesses, Ann. 863. Sect. 42.) Inter quos fuit Basiliius, Zosimus, & Metrophanes, cumque ipsis multi alii, qui hujusmodi tyrannidem deplorabant, & ad Ecclesiarum defensionem multis cum lacrymis opem ab aliis implorabant, Many Witnesses then deplored Antichrists Tyranny, and implored the help of others against him. Usher de continua Successi. pag. 39. & 40. In this Century also Albertus, Clemens, & complures alii a Bonifacio dissenserunt, Hiltor. Magdeburg. Cent. 8. and vehemently opposed him. Avent. Annal. lib. 3. I name but few witnesses in those Cent. (because it is not doubted of by any, but by Enemies) and they be too many to

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be

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be quoted. See *Magde. Cent.* 7. pag. 277.

40. Then in the 9th Century, *Agobardus*, *Rabanus Maurus*, *Bertram*, yea and *Scotus*, were all Orthodox about the Lords Supper, and opposed the Popish Doctrine of the Real Presence with the Authority of *Austin*, as well as of the Scripture. *Fox Martyrol.* 1st Vol. pag. 187. And he shews how *Scotus* also assented to the Græcian Church, more than to the Roman. See also *Inc. divinum Ministerii*, p. 54. *Osian. Epist.* 9. *Cent. pa.* 44. li. 4. c. 1. *Clark Martyr. Engl. pa.* 42. Dr. *Humphry Regius* Professor at Oxford tells this story of *Scotus* (out of *Criminus*) in his Preface to *Praxis Jesuitism.* pag. 22. that *Scotus* was supposed to be poyson'd by some of his own Popish Scholars, for his Testimony against Popery in that Point. And about the latter end of this Century, *Arnulphus* Bishop of *Aurelia* speaks boldly in a Synod at *Rhemes*. *Quid hunc in sublimi solio residentem veste purpurea & aurea radiantem? quid hunc (inquam) censetis? Antichristus est:* and sadly mourns there, *quod Religione profligata, nomen Dei impune humilietur; & Cultus divinus etiam a summis Sacerdotibus condemnatur*, who is this that sits on his Throne in Scarlet? 'tis *Antichrist*, who by a loose Religion lays the Truth waste, yet scapes scot-free. *Usher. Ibid.* pag. 44.

41. In the 10th Century (though *Bellarmin* says, *Nullum seculum indoctius & infelicius.*)

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*clm.*) Yet God had his *Witnesses* against *Antichrist*, as appears by our own *Elfricks Homily* in the Saxon Tongue, appointed to be read at *Easter* to the People in Confutation of the Real Presence; neither was this the Opinion of one Bishop (to wit) *Elfrick* only, but *Wulfstane* Bishop of *Sherbourn*, and *Wulfstane* Bishop of *Tork*, and divers other Learned Men in that time: but especially *Berengarius* was a witness in *Sackcloth* against *Transubstantiation*, an error that crept late into the Church, and yet was the first that was most vigorously opposed.

42. In the 11th Century *Bernard* writes, woe be to this Generation for the leaven of the *Pharisees*, &c. all pretend to be the *Ministers* of *Christ*, and yet serve *Antichrist*; for he is *Antichrist* which counterfits himself not only the Day, but the Mid-day, extolling himself above all that is called God, this is (as he calls him) the meridian Devil, &c. And in another place, he in Prayer mourns out those words [Ob God, thy near Friends (in pretence) come near to conspire against thee, &c. Alas, alas, oh Lord God, these are the chief in Persecution, that are chief in the Church, and about their forbidding Marriage, he saith, it fills all [Concubinaris incestuosus, seminisfluis, mollibus, masculorum concubitoribus & omni denique Immundorum genere] with filthy Fornicators, effeminate, incestuous, Seed-shedders, Sodomites, all manner of uncleanness. This is spoke like a Witness.

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43. Then

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43. Then in the 12th Century, more Light began to break forth, and the Waldenses appear'd (those famous Witnesses against Antichrist) that communicated Light to many Nations. Insomuch that in the 13. Cent. our own Grosthead Bishop of Lincoln (*Romanorum mal-  
leus*) daringly wrote to the Pope himself, that he was Antichrist. In the 14. Cent. appear'd Bradwardin, Armachanus, and that famous Sackcloth-Prophet John Wickliffe. In the 15. Cent. John Hus, Jerom of Prague, and then Luther, &c. So that in no Cent. did the Lord want witnesses to his Truth, besides many others that mourn'd in secret places of the wilderness; which are not found upon Record.

44. Thus from the beginning of the 6th Century, Witnesses in Sackcloth may be found against Antichrist revealed, but not so clearly from the 4th Century (which yet many hath followed) from Innocent the first, which not only Event, but also this Argument seems to gain-say, to wit, though Innocent the first attempted Supremacy, yet on a slender Foundation, insomuch as his Successors Zosimus, Boniface the first, Celestine the first, and Sixtus the third, bottom'd their claim of Supremacy upon a supposititious Canon of the Council of Nice. This fraud was detected by the African Bishops, comparing it with the Authentick Copies, Alsted Encyclop. Histor. pag. 2849. at large.

45. Methinks to foot the account of Antichrist.

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Christianism from Leo the first, seems far more probable, than from Innocent the first, because this Leo the first insisted upon no supposititious Canons for his Supremacy claimed, but (as Alsted saith) [*Cunctis majoribus suis astutius egit*] he was more crafty than all his Predecessors; pleading a Divine Right for his Primacy, that Christ gave to Peter above all the Apostles, & so consequently to the Roman Bishop (Peters Successor) above all other Bishops. This plea his Legats strenuously urg'd in the Council of Chalcedon, in the Y. of Christ 450. as Helvicus accounts it, or 440. as Prideaux, being the 4. Oecumenical Council, to which if we add the term of Antichrist (1260.) it will fall about 1700. or 1710. after Christ.

46. This seems a more probable Epoch, not only because Event hath not yet confuted this, as it hath done the other: but 2ly. because the highest claim for Supremacy (to wit, *Jus divinum*) was then pretended: 3ly. the name (Leo) suits well with the Beast (Antichrist) who is said to have the mouth of a Lion, and a mouth speaking great things, Rev. 13. 2, 5. as if this Leo (call'd Magnus) were graphically pointed at in that description. But 4ly. tis observed that 3 great Dispensations about Antichrist, fell out under 3 Leo's [Beasts all] this Leo the first laid the foundation, Leo the third advanc'd the Kingdom of Antichrist by crowning Charles the Great. And Leo the ninth

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ninth (or as some say the tenth) weaken'd it, and perhaps a 4th Leo may arise to destroy it, about the Y. of Christ 1710.

47. But the most probable of all, is the rising of Antichrist at 606. *ut supra*. For 1. Gregory the great said after Leo the great, that Antichrist was but at Hand in his time. 2ly. Boniface the third then caught the Bird of Supremacy, which his Predecessors only beat the Bush for. 3ly. Luther then timed Antichrist, who was so much enlighten'd against him, and many solid, holy, and learned Men since, according to which, Antichrists fall may be predicted till about the 18. Century. *Exitus actus probat*, Event will be the best proof.

48. Thus through the help of Christ I am at length arriving out of this troublesome Sea, wherein I could find so few way-marks to guide me in my search after so abstruse a point. Those first Ages of Antichrist were very unhappy in the rarity of famous Writers, or (at least) the Monuments of very few be come to our hand, because the mystery of Iniquity more and more prevailed: hence Illyricus saith, *Pontificiorum astra, scripta omnia, quæ Primatum Romanum & Superstitiones ejus seculi impugnabant, suppressa sunt, & ex bibliothecis ablata, & flammis consecrata*, Illyr. Cat. Test. pa. 676. those Writings are few upon Record, being either consumed with the teeth of Time, or cancel'd by an Index expurgatorius.

50. Yet

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49. Yet this is a received Truth, and subscribed by all, That the Faith (which Christ and his Apostles taught in the first Age) had visible Professors and Witnesses in all ages, for otherwise the gates of Hell would have prevail'd against it, and Christ would not have been present with the Church to the end of the World. Therefore that there were Witnesses in every Age can be doubted by none, but to assign all the Witnesses (in every Age) to that Faith which was once delivered to the Saints, from the [ *primo Antichristi ortu* ] *hic labor, hoc opus est*: and though Witnesses to the Truth be found to be few in comparison of the Enemies to the Truth, yet by those few we may conjecture, many more (as in Ababs time) lay hid unregistred. So that to say our Religion was not before Luther, is a Popish slander, seeing it is unanswerably proved, that the Faith of our Religion is the same Faith which Christ and his Apostles taught in the primitive times.

50. To conclude, the precise point of time for Antichrists fall, can hardly be demonstrated from Boniface the third neither; because Phocas his grant to Boniface, Palmerius makes to be in Y. of Christ 607. and Beda 612. Magdeburg. Centur. 7. pag. 121. D. E. though most make it in the 606. This uncertain (*substratum*) compells me to leave the pointing out of this Punctilio of time to God only. It shall be one day known to the Lord, Zech. 14. 7.

[ *Hu Jevadang Jehovab* ] is an exclusive expressi-



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expression, God only, and not Man knows it, *tis neither night nor day with us.* When the Church hath no Prophet (there being [*Chatham Chaxon*] a *sealing up of Prophecy*, Dan. 12. 6, 9.) to tell her *how long*; then she goes to God and cries, Oh God, *How long*, Ps. 74. 9, 10. The Saints upon Earth cry, *How long*, Ps. 13. 1, 2. The Souls under the Altar cry, *How long*, Rev. 6. 9, 10. And Christ (himself) cries, *How long*, Zech. 1. 12. God answers with good words and comfortable, v. 13. to wit, v. 21. that his *harmers* shall 1. *fray the Beasts horns*, 2. *cast them down*, 3. *cast them out as Gentiles*, 4. *cast them away, as a stone out of a sling*, 1 Sam. 25. 29. God will give them *scattering for scattering*, 1 Sam. 2. 3, 13. Luk. 1. 51, 52. 1 Kin. 14. 10. In the mean time our work is Waiting and Watching, which is 1. *Angelical*, Dan. 4. 10, 13. and 2. *Evangelical Work*, Mat. 24. 42. & 25. 13. & Mark 13. *last*. No Watchman can tell us *what time of Night it is*, Isa. 21. 12, 13. onely that the Sun set to our *Antipodes* (or *Antichrist*) is Sun-rise to us, *untill the Day dawn, and the shadows flee away* (the Church saith) *I will get me up to the mountains of Myrrh, and hills of Frankincense*, Can. 4. 6. This holds out 1. our *Repenting* - which is as bitter as *myrrh*, Lam. 3. 19. 2. our *Praying-work* which comes up as *Incense*, Ps. 141. 2. Oh, that we may be found so doing, *til the sun of right: arise with healing in his wings*, then shall we go *forth* (from the bondage of *Babylon*) and grow up as calves of the stall, Mal. 4. 2. FINIS.

T H E

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