

As touching this calling of the Heathen, speaketh Christ in the Gospell, I haue also other sheepe, that are not of this folde, and these must I bring, and they shall heare my voyce, and there shall be one shepefolde, & one shepherd. For although the Gentiles be conuerted, from the infidelitie, of their idolatry, to the fayth of Christ: yet are they not conuerted to the perfection of the law of Christ. And therefore did the Apostles in the primitive Church, lay no burthen vpon the Gentiles, but that they shoulde abstaine from haynous things, as from thynges offered to idols, and from bloud, and strangled, and fornicaryon. As touching this second conuining, speaketh Esay: On that day the roote of Iesse which standeth for a signe or marke to the people, to hym shall the heathen make theyr homage and supplication, and hys sepulchre shall be glorious: and in that daye shall it come to passe, that the Lorde shall the second tyme put to his hande, to possesse the remnant of hys people &c. And he shall lift vp a token toward the nations, and hee shall assembe the rinnagate people of Israel that were fled, and those that were dispered of Iuda shall he gather together from the fower quarters of the earth. And the zealous emulation of Ephraim shall be broken to peeces, and the enemyes of Iuda shall come to nought. **Paule to the Thessalonians sayeth:** We beseeche you brethern, by the coming of our Lorde Iesus Chryst, and of our gathering together before him: that you be not soone remoued from your vnderstanding, neyther that you bee put in feare, as though the day of the Lorde were at hand, neyther as it were by letter sent by vs, neither by spirite, nor yet by talke. Let not any bodye by any meanes bring you out of the waye, or seduce you: For except there shall first come a departing, and that the man of sinne, the sonne of perdition shalbe disclosed, which maketh resistance, and is aduanced about all thing that is called God, or that is worshipped: so that he doth sitte in the temple of God, shewing hymselfe as if he were God. Doye ye not remember that while I was as yet with you, I tolde you of thys: and now you knowe what keepeth hym backe, that he may be vttered in hys due tyme: For euen now doth he worke the mysterie of iniquitie, onely that he which holdeth, may holde it still vntill he be come to light: and then shall that wicked one be disclosed, whom the Lorde Iesus shall slaye wyth the breath of hys mouth, and shall destroy with the brightnesse of his comminge, euen hym: whose comming is accordyng to the working of Sathan, in all power, with signes and lying wonders, and in all deceptifull leading out of the truth: towards those that do perishe, because that they receiue not hartely the loue of truth, that they might be saued.

Christ being demanded of the Apostles, what should be the token of his conuining, & of the end of the worlde: sayd vnto them, There shall come many in my name, saying, I am Christ, and they shall seduce many. Also he telleth them of many other signes, of battayles, famine, pestilence, and earthquakes. But the geatest signe of all he teacheth to bee this. When you shall see (sayth he) the abomination of desolation itadyng in the holy place, he that readeth, let him vnderstand. **But Luke 21. in his Gospell speaketh more plainly hereof.** When you therefore shall see Ierusalem to be compassed about with an army, then knowe ye that the desolation thereof shall drawe nigh: **And afterward it followeth:** And they shall fall by the face of the sword, and shalbe led away captiue to all nations, and Ierusalem shalbe troden vnder foote of the heathen, vntill the tymes of the nations bee fulfilled. **Now in Daniel thus it is writen of this matter.** And after 72. weekes, shall Christ be slain, neyther shall that be his people, that will deny him. And as for the Citye and Sanctuarie, shall a people (wyth his captayne that will come with them) destroy the sayde Citie and sanctuarie, and hys ende shalbe to be wasted vterly, till it be brought to naught, and after the ende of the warre, shall come the desolation appoynted. In one weeke shall he confirme the couenant to many, and wythin halfe a weeke shall the offering and sacrifice cease. And in the temple shall there bee the abomination of desolation, and euen vnto the end shall the desolation continue. **And eis where in Daniel, thus it is writen.** From the tyme that the continuall sacrifice shall be offered, and that the abomination shall be placed in desolation, there shall be 1290. dayes.

Now, if any man will beholde the Chronicles, he shall finde, that after the destruction of Ierusalem was accomplished, and after the strong hand of the holy people was fully disperced, and after the placing of the abomination, that is to saye, the Idoll of desolation of Ierusalem, wythin the holy place, where the temple of God was before, there had passed 1290. dayes taking a day for a yere, as commonly it is taken in the Prophets. And the tymes of the heathen people are fulfilled, after whose rytes and customes God suffered the holy Citie to be trampled vnder foote for 42. monethes. For although the Chriftian Church, which is the holy Citie, continued in the fayth from the Ascension of Christ, euen till this tyme: yet hath

it not obserued and kept the perfection of the fayth all this whole season. For soone after the departure of the Apostles, the fayth was kept wyth the obseruacion of rytes of the Gentiles, and not of the rites of Moses law, nor of the lawe of the Gospell of Iesus Christ, wherefore being that this tyme of the error of the Gentiles is fulfilled: it is likely that Christ shall call the Gentiles from the rytes of their gentilitie, to the perfection of the Gospell, as hee called the Jewes to the lawe of Moyse to the same perfection, in his first conuining: that there may be one shepefolde of the Jewes and Gentiles, vnder one shepeheard. Being therefore that Antichrist is knowne which hath seduced the nations: then shall the elect after that they haue forsaken the errorres of their Gentilitie, come throughe the light of Gods word, to the perfection of the Gospell, & that same seducer shalbe slayne with the sword of gods woide. So that by these things it doth partly appeare vnto mee, why y at this tyme rather then at an other tyme, this matter of Antichrist is moued.

And why that this motio is come to passe in this kingdome, rather then in other kingdomes: me thinkes there is good reason, because that no nation of the Gentiles was so soone conuerted to Christ as were the Brytons the inhabitantes of this kingdome. For to other places of the worlde there were sent preachers of the fayth, who, by the working of miracles and continuall preaching of y word of God: and by greuous passion and death of the bodye, dyd conuert the people of those places: But in this kingdome, in the tyme of Lucius King of the Brytons, and of Eutherius Bishop of the Romaines did Lucius heare of the Romaines that were Infidels (by the waye of rumors and tales) of the Chriftian fayth, wyth which was preached at Rome. who beleued straightwayes, and sent to Rome, to Eutherius for men skilfull to informe hym more fully in the very fayth it selfe: at whose conuining he was ioyfull, and was baptised with his whole kingdome. And after the receiuing of the fayth, they neuer forsooke it, neyther for any manner false preaching of other, neyther in any manner of countres, or yet assaults of the Paynims, as in other kindomes it hath come to passe. And thus it seemeth to me the Brytons amongst other nations, haue ben, as it were by the spiritual election of God, called & conuerted to the fayth.

Of them as me seemeth, did Esay prophesy saying: For they did see to whō there was nothing told of him, & they did behold, that had not heard of him. And againe, behold, thou shalt call a nation which thou knewest not: & nations that haue not knowen thee, shall runne vnto thee: for the lord thy God, & y holy one of Israel, shall glorify thee.

Of this kingdome, did S. Iohn in the Apocalyps prophesy (as me seemeth) wher he said, The Diagg rode before the woman, which was about to be deliuered of child, to the intent y when she had brought it forth into y worlde, he might denour vp her sonne: & she brought forth her child which was a machild, who shoulde govern all nationis with an yron rod. And the same soune was taken vp to God, & to his throne. And y womā fled into the wilderness, wher as he had a place prepared of God, y they may feede her, 1260. dayes. And agayne in the same chapter, after that the Dragon saw that he was cast out vpo y earth, he did persecute the womā, which brought forth the machild. And there were genen to the womā two wings of a great Eagle, that she might flee into the wilderness into her place, wher as she is tosted vp for a tyme, times, & a halfe tyme, from the face of the Serpent. And the Serpent did cast, as it were a floud of water after the woman, to the intent that he might carle her to be drowned by y floud: and the earth opening her mouth, did heare the woman, & did swallowe by the floud which the Dragon did cast out of his mouth. Let vs see how these sayings may be applied vnto this kingdome rather then to other kingdomes. It is wel known y this kingdome is a wilderness or a desert place, because that the Philolophers & wiser men did not passe vpon it, but did leaue it for a wilderness and desert, because it is placed without the clymates.

Vnto this place fled y woman, that is to say, y Church (which by fayth did spiritually bring forth Christ into the worlde) wher as she was fed with the heavenly bread, the flesh and bloud of Iesus Christ, for 1260. dayes, being that for so many daies, taking a day for a yere, the Brytons continued in y fayth of Christ, which thing cannot be found so of any Chriftian kingdome, but of this desert: and wel is it said, that she flew to this place. For from y East came the fayth into Brytaine, not by walking in iourney, nor yet by sayling: for then shoulde it haue come by Rome, Italy, Almaine, France, which cannot be found: & therefore she flew ouer those places, & rested not in them, euen as a bird flying

Why rather at this tyme, then any other, the matter of Antichrist is moued: and why rather in this kingdome, then in an other.

The first receiuing the faith in thys realme by the Britons.

Britaines by the speciall election of God called to fayth.

The calling of the Gentiles to faith.

Apoc. 12.

The woman fed in the desert. 1260. dayes.

This place of the desert in the scripture seemeth here something hardly expounded. Faith came into Brittainy frō the East, not from Italy or Rome.

By this perfection (I suppose) he meaneth the reformation of the church being cut out of the way. Esay 11.

The reuealing of Antechrist.

The abomination of desolation. Luke 21.

Destruction of the Jewes temple.

190. dayes, in Daniel expounded.

For these 42. monethes, looke page 397.