

towards many, and in the halfe weke shall the offering and sacrifice cease, and in the temple shall there be an abomination of desolation, and euen to the fulfilling by of all, and to the end, shall the desolation continue. It is plaine & manifest that this prophecy is now fulfilled. For the people of Rome with their Capitaine, destroyed Jerusalem euen to the ground, and the people of the Jewes was slayne and scattered. And the abomination, that is, the Idol of desolation was placed of Adrian, in the last destruction in Jerusalem in the holy place, that is to say, in a place of the temple. And from that time herterto haue passed neare about 1290. dayes, taking a day for a yeare, as Daniel takes it in hys prophecies, and other prophets likewise. For Daniel speaking of 62. weekes, doeth not speake of the weekes of daies but of yeares. So therefore when he sayth: from the time that the continual sacrifice was taken away. &c. 1290. dayes must be taken for so many yeares, from the tyme of the desolation of Jerusalem, euen vnto the reucaling of Antichrist: and not for 3. yeares and an halfe, which they say, Antichrist shall raigne. And againe, whereas Daniel sayd, How long till the ende of these maruclous matters? it was answered him, For a time, and times, and halfe a time. Beholde also, how vniclirly they did assigne this time, by 3. yeares and a halfe, which they say, Antichriste shall raigne. For when as it is sayde, a time, times, and halfe a time: there is a going downward from the greater to the lesse: from the whole to the part, because it is from a time to halfe time. If therefore, there be a going downward from the whole to the part, by the middell (which is greater then the whole it selfe) the going downwarde is not meere nor agreeing. And thys is done when as it is sayd, that a time, times, and halfe a time is a yeare, two yeares, and halfe a yeare. wherefore more silyly it is sayd, that a time, times and halfe a time, doth signifie 1290. yeares, as is before sayde in the chapter preceding. Thus therefore is the prophetic of Daniel falsly applied to that imagined Antichrist.

Likewise is the proces of the Apocalyps applied to the same imagined Antichrist, to much erroneously. Because that the same cruell beast which came vp out of the sea, hauing 7. heads, and 10. hornes, to whome there was power geuen ouer euery tribe, people, and toung, and the power geuen for the space of 42. monethes: Thys beast doth note the Romaine Emperours, which most cruellly did persecute the people of God, alwell Christians as Jewes, For whē as the condenatō of the great whore sitting vpon the many waters was shewed to Iohanne the saw the same woman sitting vpon the purple coulored beast full of the names of blasphemie, hauing 7. heads, and 10. hornes: and he saw a woman being drunken with the bloud of the Sainctes and Martyrs of Iesu. And the angeli expounding and telling him the mystery of the woman, and the beast that carried her: sayde: That 7. heades are 7. hilles, and are 7. kynges: five are fallen, one is, the other is not yet come: & when he shall come, he must reigne a short time. And 10. hornes whiche thou sawest, are 10. kynges, who haue not yet taken theyr kingdomes, but shall receiue theyr power as it were in one hour, vnder the beast. And finally he sayth, A woman whiche thou sawest, is the great City, which hath the kingdomes ouer the kyngs of the earth. And it is manifest that the City of Rome, at the tyme of this prophecy, had the kingdomes ouer the kyngs of the earth. And this City was borne vp & vpholden by her cruell & beastly Emperours: who by their cruelty and heauynesse did subdue vnto theselues in a manner, all the kingdomes of the world, of a zeale to haue lordship ouer others, and not vertuously to gouerne the people that were theyr subiectes, seeing that they theselues did lacke all vertue, and drew backe others from the sayth and from vertue.

wherefore what cruell beast comming vp out of the sea, doth rightly note the Romaine Emperours, who had power ouer euery language, people and cositty. And the power of this beast was for 42. monethes: because that from the first Emperour of Rome, that is to say, Iulius Cesar, vnto the ende of Fredericke the last Emperour of Rome there were 42. monethes, taking a moneth for 30. dayes, as the monethes of the Hebrewes and Grecians are, and taking a day alwayes for a yeare, as commonlye it is taken in the Prophecies. By whiche thinges it may playnely appeare, how vniclirly this prophecy is applied to that imagined Antichrist, and the 42. monethes taken for thre yeares and an halfe, which they say he shall reigne agaynst the sayng of the Prophecies, because that dayes are taken for yeares. As in the 1. of the Apocal. They shall be troubled 10. dayes, which do note the most cruel persecution of Dioclesian agaynst the Christians that endured 10. yeares. And in another place of the Apocalyps, it is written of the smoke comming vp out of the bottomles pit. Out of which pit there

came forth Braschoppers into the earth: and to them was power geuen, as scorpions haue power, to vexe & to trouble men 5. moneths. Now it is manifest, that from the beginning of the Friers inuoues and preachers, to the tyme that Armachanus, began to disclose and vncouer their hypocritic, and their false foundation of valiant begging vnder the povertrie of Christ, were 5. monethes, taking a moneth for 30. dayes, and a day for a yeare. And to Ezechiel were dayes geuen for yeares, wherefore it is an vniclirly thing to assigne the 42. monethes being appointed to the power of the beast, vnto 3. yeares and a halfe, for the reigne of that phantasticall and imagined Antichrist: specially seeing that they do apply to his reigne 1290. dayes in Daniel, which make 42. moneths, and in the Apocalyps they assigne hym 42. moneths. It is plaine that the Salteric and the harpe agree not. And therefore seeing that it is sufficiently shewed, that the same fabling tale of that imagined Antichrist to come, is a fable and erroneous: Let vs goe forward to declare whether Antichrist be already come, and yet is he hid from many, and must be opened and disclosed wythin a litle while, according to the truthe of the holy Scripture, for the saluation of the faithfull.

And because that in the first conclusion of mine answer, I haue conditionally put it, who is that Antichrist lying prync in the hid Scriptures of the Prophecies: I will passe on the declaration of that conclusion, bringing to light those things, whiche lay hid in darkenesse, because nothing is hid which shall not be disclosed, and nothing couered that shall not be knowen: And therefore, the thing that was sayd in the darkenesse, let vs say in the light: and the thing that we haue heard in the eare, let vs preache vpon the house toppes. I therefore as I haue before sayd, loy, that if the high bishop of Rome, calling himselfe the seruant of God, and the chiefe Vicare of Christ in this world, do make and iustify many lawes contrary to the gospel of Iesu Christ: then is he the chiefe of many, whiche comming in the name of Christ, haue said, I am Christ, who haue seduced many. Which is the first part of the first conclusion, and is manifest. For Christ is called of Hebrewes the very same, that we call annoynted. And amongst them there was a double sort of legall annoynting by the lawe, the one of kyngs and the other of Priestes. And alwell were the kynges, as in the Salteric. The kyngs of the earth stode vp together, and the Priestes assembled them selues in one agaynst the Lorde and agaynst hys Christ: annoynted. And in the booke of the kynges very often are the kynges called Christes. And our Sauour was Christ, or annoynted king, because hee was a king for euermore vpon the throne of Dauid, as the Scriptures doe very oftentimes witnesse. The Priestes also were called annoynted, as where it is wytten: Doe not yet touch my Christes, that is, mine annoynted ones, and be not ye spitefull agaynst my Prophetes. And so was our Sauour Christ, a Priest for euer according to the order of Melchisedech.

Seyng then, that the Bishops of Rome do say, that they are the high Priestes: they say also therein that they are kynges, because they say that they haue the spiritual sword perteyning to their Priesthood, and the corporall sword which agreeth to a kynges state. So is it playne, that really & in very dedde, they say that they are Christes, albeit that expressly they be not called Christes. Now that, they come in the name of Christ, it is manifest, because they say that they are his principal Vicares in this world, ordeined of Christ specially for the gouernement of the Christian Church. Therefore, seyng they say, that really and in very dedde they are Christes, and the chief frendes of Christ: If they make and iustifie many lawes contrary to the Gospel of Iesu Christ, then is it playne that they themselues in each are the principal Antichristes, because there is no worse plague and pestilence, then a familiar enemy. And if in dedde they be agaynst Christ, and yet in open appareance they say that they are his frendes: they are so much the more meete to seduce and deceiue the Christian people, because that a manifest enemy shall haue much a doe to deceaue a man, because men trust him not: but a pryncy enemy pretending outward frendshipp, may eady seduce, yea those that be wise.

But that this matter may the more fully be knowen, let vs see what is the lawe & doctrine of Christ, that ought to be obserued of all faithfull people: which beyng knowen, it shall be an easy thing to see, if the bishop of Rome doe make or maintaine any lawes, contrary to the lawe of the gospel of Iesu Christ. I say then, that the lawe of Christ is charitie, whiche is the perfect loue of God and of Christ. This thing is plaine and manifest. For Christ being demaunded of a certayne

The beginning and end of the valiant beggarly Friars (spoke of, in the Apoc, expounded of Armachanus, looke before pag. 40.

Non concordat Psalterium cum cithara. Whether Antichrist be already come.

The Pope proued Antichrist.

Annoynting double in scripture.

Kynges and Priestes annoynted.

The Popes make themselves priestes and kynges. The Pope maketh him selfe christ.

The Pope commeth in the name of Christ. Popes proued principal Antichristes. The pope outward friend, and a pryncy enemy to Christ.

Whether the Pope doth maintaine any lawes agaynst the lawes of Christ.

The abomination or Idol of desolation standing in the holy place.

Antichrist to raigne onely 3. yeares and a halfe, is false.

Looke before in the story of the x. first persecutions.

Apoc. 13.

The beast in the 13. of the Apoc. expounded.

The purple beast in the Apoc. meaneth Rome.

For these 42. moneths looke before pag. 397.

Apoc. 1.

Apocalyps 9.

Doctour