



# **SPECIAL NOTE**

**ITEM SCANNED AS SUPPLIED  
PAGINATION IS AS SEEN**



# A SHORT DECLARATION of the mystery of iniquity.

Ier. 51. 6.

Flee out of the midst of Babell, and deliver  
every man his soule, be not destroyed in his  
iniquity, for this is the time of the  
lords vengeance, he will render  
vnto him a recompense.

Hosea 10. 12.

Soov to your selves in right eousnes, reape  
after the measure of mercie, breake vp your  
fallovv ground, for it is time to seeke  
the lord, till he come & raine  
righteousnes vpon you.



Anno 1612.



HE feare of the almighty  
(through the vvorke of his grace)  
having novv at last over vveyed in  
vs the feare of men, vvee have thus  
farr by the directiō of Gods vword  
and spirit stretched out our harts  
and hands vvith bouldnes to con-  
fesse the name of Christ before  
men, and to declare to Prince and People plainly  
their transgressions, that all might heare, & see their  
fearefull eitate and standing, and repent, and turne  
vnto the lord before the decree come furth, and be-  
fore the day of their visitation be past, and that the  
thinges that belonge to their peace be altogether  
hid from their eies: and vvhereas in this vvriting  
vvee have vvith all humble bouldnes spoken vnto  
our lord the King, our defence for this is, that vvee  
are taught of God especially to make supplications,  
praiers, intercessions, and give thanks for our lord  
the King: and wee are taught that the gracious God  
of heaven (by whome the King reignes) would, that  
the King should be saved and come to the knowledg  
of the truth, and therefore wee the Kings servants  
are bound especially by all the godly endeavors  
of our soules and bodyes to seeke the salvation of  
the K. although it were with the danger of our lives:  
for if vvee savy our lord the Ks. person in dāger either  
by privy conspiracie or opē assault wee vvere bound  
to seeke the Ks. perservation & delivrance, though it



werewith the laying downe of our lives, which if wee did not, wee should readily and most worthily be condemned for traytors; how much more are wee bound to seeke the preservation and delivrance of the soule and body of our lord the King seeing wee see him in such great spirituall danger as wee do. And if anie shall be offended at vs for so doing, they therein love not the King: and if our lord the King should be offended at vs his servants for so doing, the King therein loves not himselfe: and if all men, and the King should for this be offended vwith vs (which God forbid) yet herein wee are sure our God wilbe well pleased with vs, in that wee have with our best strength and faithfullnes obeyed him, who commaunds and teacheth vs, to admonish all men every where to repent, and this is our sure varrant, and our assured hope and comfort. Now as wee have, ( according as wee hold our selves bound ) thus farr confessed Christs name before men by writinge, so wee shall ( the lord assisting vs ) be ready, as wee hold our selves bound to confesse Christ before men by vword of mouth, not feating (through Gods grace) them that kill the body and after that are not able to do anie more. In this duty to God and his people, wee must needs confesse wee have hitherto greatly fayled, but wee will novv be ready the lord strengthening vs rather to be sacrificed for the publishing, of the Gospell of Iesus Christ, and for the service of your faith, then to faile as vvee have done both in our duties to God and you. This vvee readily vovve to God and promisse to you and to vwill to do this good is present vwith vs,  
but

but vvee find no meanes in vs to performe this duty  
and service, & vvee see a lavv in our fles h strongly  
rebelling against the lavv of our mynds but our  
assured trust & confidence is, that Gods grace alone  
is sufficient for vs to make vs every vvay able vnto  
these things, vnto the vvwhich, of our selves vvee are  
no vvay able, yett vvee vvill say with the holy Appostle  
Paul, If God be on our side, vvho can prevaile against  
vs? & vvho, shall seperate vs from the love of Christ?  
Shall tribulation or anguish, or persecutiō, or famine  
or nakednes, or perill, or svvord? no the lord vvee  
trust in these things vvill make vs conquerors: and  
though our outvvard man should perish, or suffer  
many afflictions, (vvhich vvee vvere most solif h if  
vvee should not vvait for) yet let the people of God  
looke vnto the truth vvee vvitnes, & consider vvith  
holy and vvise hartts vvwhether vvee have not good  
vvarrant, yea direct comaundement to do that vvee  
do, though vve be vvnsitt and vvnnvvorthy for such a  
service. Shall vvee hear the lord say, Come out of  
hir my people: and shall the Spirit of God co-  
maund him, that heareth: say Come: and shall  
not vvee say Come? Shall the vvord of the lord  
comaund to Call vp Archars against Babel, and  
all that bend the bov to besiege it round about, and  
lett none escape, & to recompence hir the dubl, Ier.  
50. 29. Reuel. 18. And shall vvee spare our arro-  
vvves though they be vveweake? and shall the Spirit of  
God say, All yee that are myndfull of the lord kepe  
not silence, Esa. 62. 16. And shall vve hold our  
peace because vvee are not eloquent? No, no, vvee  
have too long neglected our duties herein, and novv  
through



through Gods grace vve dare no longer do so : and therefore do vvee thus cry vnto you the people of God, saying Babilon is fallen, she is fallen, Come out of hir, Come out of hir, for if you still partake with hir in hir sinnes, you shal certainly be partakers of hir plagues: and therefore also vvee say. Let him that is a thirst, Come: and let vvhosoever vwill, take of the vwater of life freely: and vvee call vnto all valiant Archers that bend the bow, to come to the seige against this great Citié: and vvee pray all that are myndfull of the lord not to kepe silence, nor to give the lord rest, till he repaire, and vntill he set vp Ierusalem the praise of the vworld. And our continuall praier vnto the lord are, and shalbe that the lord vwill enlighten your vnderstandings, and raise vp all the affections of your soules and spirits, that you may apply your selves vnto these thinges, so far as his vword and spirit doth direct you, and that you may no longer be deceived and seduced by those false Prophetts who prophesie peace vnto you, vwhen vvar and destruction is at the doore, vvhich the lord give both you and them to see, that you may all flie vnto the lord for your deliurance and saluation. Amen.

*Tho: Helvvs.*

**W**hat Godly Reader can without mourning affections, read the great destruction and overthrow of Jerusalem, / with the house and people of God, Prophesied of by the Prophet Jeremias. And what hart is not much affected to see the exceeding great sorrowe of the Prophet, when he uttereth the prophesie thereof, and declareth the sinns of the people. Ier. 9. And when al these things were come to passe, (according to the word of the Lord), and that the Prophet saw it with his eyes: who could not yet sit downe and lament, to heare the most grievous lamentations that he poures out, for that so great desolation and destruction, wherewith the Lord had destroyed, and made desolate that his owne Citie, House, and people. Lam. 1. 2. 3. chap. Nay, they that gave no regard to the wordes of the Lord, spoken by the Prophet concerning these things Ier. 37. 2. Yet when they saw the prophesie accomplished, the deepe sorrowe tooke hold vpon them: then, the Elders of the Daughter Syon, sate vpon the ground, & kept silence, & cast dust vpon their heades, & girded themselves with sackcloth, & the virgines of Jerusalem hanged downe their heades to the ground, Lam. 2. 10. And who so readerh cannot deny, but there was iust cause of al this sorrowe: and therefore wel might the Prophet say. Behold & see if there bee anie sorrowe like vnto my sorrowe, Lam. 1. 12. And if it cannot be denyed, but that the hearing and seing of this prophesie of so great desolation fulfilled, was iust cause of this so great sorrowe: Where are then the eyes, and eares of men, that might heare and see farre greater tribulations and desolations then these, prophesied of, by a greater Prophet then Jeremiah, and even now fulfilled in the fierce wrath of iudgment by the most Highest, and that in the sight of al men: and yet who considers of it? Or who takes by a lamentation for it?



are mens hartes bitterly voyd of mourning affectons? or are they destitute of vnderstanding in the cause of sorrowe? or do men thinke the danger is past. Surely one of these must needes be the cause, or els mens hartes would abound with sorrowe, and their eyes would pouer out floodes of teares, and they would utter with their tongues and pens, lamentations of great woe.

Now if it can bee shewed by the word of truth, that deepe error of darlines doth possesse the two last, that is, those which through ignorance thinke in themselves there is no such cause of sorrowe: and those that through ignorance do thinke that the danger is already past: then the first that cannot mourne, must needes fall vnder the sharpe censure of great hardnesse of hart, and incensibile deadnesse of all affections.

Wee in the humilitie off our soules confesse that this worke is too great for our abilities, but our strength is off the Lord, who is able to make vs sufficient for these thinges, if wee by faith in Christ depend vpon him, the which our faith being so full off infidelitie, it must needes followe that our strength is full of all weaknesse, which would beate vs to the ground for vnder taking this or anie such worke off the Lord, but that the Word off God compells vs, which commaundes vs strickly to shewe our selves faithfull in a litle: Mat. 25. 19-30. From which ground (by the grace off God:) wee have beene drawn to doe that litle wee have formerly done, and vnder take (through the Lordes gracious assistance) now to doe that wee shall doe, be'ecching, and trusting off his mercie towards vs herein, that all the praise may be given onely to

of the mystery of iniquity;  
to the glorie of his name.

First then to shewe vnto them their error that through ignozance doe not see there is great cause off lamentation and woe, we require them to tunc their eares to the prophesie of that great Prophet Christ Iesus. Mat. 24. 4--28. and Luke 21. 8--31, Where hee foretelleth that when men shall see the abomination of desolation spoken of by Daniel the Prophete set in the Holy places, then shallbee great tribulation such as was not from the begining off the Creation to this time nor shallbee. And except those dayes should bee shortned, there should no Ficsk be saved. Hath the like Prophecie ever bene heard off? Or can there bee anie desolation like vnto this desolation? Wherein no flesh shallbee sated; No, from the begining off the World there hath not bene the like, noz shallbee saith our Saviour Christ. Who can remaine ignozant off these daies and times and what ignozance is it, not to knowe that these are eben the dapes and times here Prophecie off: Habe not warrs and rumors of warrs beene heard off? Hath not Nation risen against Nation, and Realme against Realme? Hath there not beene famines, and pestilence, and earth-quakes in diuers places? And habe not manie beene offended and betrayed one an other, and hated one another? And habe not manie false Prophets arisen? Dorth not our Saviour Christ say, these are the begininges of sorrowe? Now all these thinges being come to passe, which are the begininges of sorrow; it must needes bee that the dapes of the night of sorrowe are now come. And doe not men now see the abomination of desolation set by in the high places? Is it not deepe error off ignozance then for men not to see that there is now



4. the greatest cause of sorrowe and lamentation that ever was. And next to shewe in fewe wordes the error of them that thinke the danger of the daies is past. Let them looke vpon the wordes of our Sauiour Christ, when he speaketh off the shorting of those daies, he saith in Mat. Then if any shal say, Loe here is Christ, or loe there is Christ, beleeve it not. And in Luke. Take heed, bee not deceaved, for manie will come in my name, &c. Is not this instant these daies? was there ever so manie say ing, Loe here is Christ, loe there is Christ: And was there ever so many false professiōs of Christ, ad false Prophets? shewing great signes and wonders, if it were possible to deceabe the verie elect, who can then denie, but that these are deepest daies of danger, whereof Christ giues such warninge to take heed. Therefore easilie may they heare see their error into whose harts that ymagination hath once entred to thinke that these dangers here prophesied of are past. Why then if the end of these sorrowes be not past, and the beginnings bee past, as is shewed, then must it needes bee confessed that the daies of greatest tribulation are present. But who considers these thinges: O who regardeth the words of this great Prophet? If men did consider and carefullly behould these thinges, what hart could conceabe sorrowe enough, and what head could concepne teares, or tongue haue sufficient words to expresse and vtter, the sorrowes fittinge these daies. If Ieremiah complained for want of teares, and could not bee satisfied with sorrowing, for the slayne of the daughter of Syon, that perished by the sword, and famyne, (which was but bodilp death) how much more cause haue men now to sorrowe, to see men poisoned with bitter waters killed with fice, and smoake and brunstone, stung with scorpions, hurt with Serpents. Revel. 9. 5. and 8. 11. And cast into the great

of the mistery of iniquity.

great winepresse of the wrath of God, rev. 19. 20 which is the everlasting destruction of soule and bodie in hel, to suffer al the plagues, tormentes, and judgments off wrath for ever. Was the famine of bread, and the sword of Nabuchad-nezzar, and the seaventie peres captivity, a ful sufficient cause, to make Ieremiahes eyes faile with teares, his bowels swell, his hart turne within him, & his liver to bee powred vpon the earth? And are not al the woes uttered by the seaven Angels from the sound of seaven trumpets, whereof an Angel flieing through the midst of Heave, said with a lowde voice, woe, woe, woe, to the inhabitants of the earth, from the foundes remaining of the trumpets of the three angels, which yet must blowe their trumpets? And have not these three last Angells blowne their trumpets? and doth not the sound thereof yet sound in our eares? and are not al the woes thereof yet in the sight of our eyes? are not al these woes (which are woes of everlasting death and destruction) sufficient to breake mens harts al into peeces? What stony hardnes of hart possesseth men in these daies, that their harts do not melt for these woes.

A maine and general reason of al this is, because this prophesie is of spiritual desolations, destructions and woes, and cannot bee vnderstood but with spiritual harts, nor sene but with spiritual eyes, and the harts and eyes off men are naturall and carnall, and therefore these thinges cannot affect them. 1. Cor. 2. 14.

Another special reason is, because men do not consider how far these thinges concerne themselves, but euerie Nation, and euerie people, and euerie Man puts these daies farr from them, as no waie apperteyning to them. If wee therefore could prevaile (Oh that wee might prevaile) by al the feare and love off God to perswade men: and by the compas-



tionate pittie of the saluation of their owne soules  
 moue them, with deepest consideration to consider  
 how nearely those things concerne them, least they  
 bee vnder these woes, and bee not aware thereof,  
 which men may easilie be by reason of the great igno-  
 rance: that is in all men perticulerly in the vn-  
 derstandinge of the Prophecie of this booke off the  
 Revelation: Which most men (though otherwise  
 accompted mightie in the Scriptures) doe passe by,  
 seldome or neuer touching them in their Teachings,  
 or writings, being tapnted (wee doubt not) with their  
 owne insufficiencie therein, which if they would ac-  
 knowledg it were comendable (their acknowledgiment  
 wee meane, not their ignozance): But yet their  
 course is much moze comendable, then all theirs that  
 haue busied themselves, to bring furth so manie pma-  
 ginarie expositions of that holie writt, wee say pma-  
 ginarie expositions, because they are for the most part  
 but according to the vaine pimaginatons and fancies  
 of mens myndes, without the warrant of the word  
 and spirit.

Wee confesse in humilitie to our owne shame, we  
 are better able to reprobate this, then to correct it, ac-  
 knowledging vnfaignedly, and growning daily vnder  
 the burthen of our owne great ignozance and blind-  
 nes in the vnderstandinge off the prophecie off that  
 booke. All this may further prouoake vs with you,  
 and you with vs to take heed, least we bee vnder anie  
 part of this desolation and woe, vnder which who-  
 soeber is, and remaines, he must perish, as by the  
 grace of God, wee shall make evidently appeare  
 from the Scriptures; therefore let al People, and na-  
 tions, and Tongues take heed and beware.

And first to proceed in this cause, wee will endeabor  
 to probe by the witness of the vndoubted word of truth  
 that all Nations and Peoples vpon the earth, that  
 haue, or doe professe Christ (for of them onely is this

prophesie) have bene vnder this abomination of desolacion. The wordes of the prophesie thereof by Daniel, makes it most plaine, where he saith. In the middelt of the weeke hee shall cause the sacrifice & oblation to cease, & for the overpreading of the abomination, hee shall make it desolate. Daniel. 9.27. Agreeable to this prophesie, is that Revel. 11. Where it is said. That the two witnesses off God (which are the spirit of truth, and the word of truth in the testimony of the apostles Ioh. 15.26.27. act 5.32) Which are two Olive trees, & two candlestickes standing before the God of the Earth, having power to shutt heaven that it raine not, & to turne the waters into blood, and smyt the earth with all manner of plagues as often as they will. Their Corpes shall lie in the streets off the great Citie, spiritually called Sodome & Egypt. Three daies & an half, & after three daies & a half, the Spirit of life from God shall enter into them, & they shall stand vp on their feet. And with these two prophesies agrees also the prophesie Revel 12.14. Of the woman fleeing into the wildernes into hir place, where she is nourished for a time, & times, & half a time. Let vs compare these prophesies together. Daniel saith: the sacrifices and oblations cease in the midst of the weeke, which are three daies and a half. John saith: Revel. 11. The two witnesses (the Word and Spirit off Truth) be killed in the streets, three daies and a half. And Revel. 12. The Woman (which is the Kingdome of Christ the heavenly Ierusalem, the mother of all the faithfull, Gal. 4.) fleies into the wildernes for a time, times and half a time, which may with good warrant according to these prophesies be expounded to a day, two daies, and a half. Thus then we conclude. The true sacrifices, and oblations of the people of God. The word and spirit. And the Heavens Ierusalem, the spouse of Christ, ceasing, & being dead in the streets, and being fled into the wildernes, it



must needes followe that there was an bitter desolation off all the holy thinges, and of all the meanes of saluation.

For further confirmation of this, see the wordes of Chappostle 2. Thes. 2. 3. speaking of the last day, where he saith: That day shal not come except there come a departing first. It were much heavines in anie to thinke that this is not spoken of a general departing, in that there were manie particuler departings in Chappostle times. But here he speakes of a departing from the truth, and an exalting of an adversarie the man of sinne, to sit in the Temple of God, as God, shewing himselfe that he is God, whome the Lord shal consume with the spirit of his mouth, & abolish with the brightnes of his cominge: These wordes shewe to the vnderstanding of the most simple, that there is an bitter departing, in that there must bee a cominge againe, for the abolishing of this wicked man. And here may bee discovered by the way, the damnable heresie of those men, which are twice dead, and plucked by by the rootes, and those are they which are fallen from grace, which were once dead, and have beene quickned by the word and Spirit of God, and are dead againe, which now hold and say that the man of sinne sits and rules in the Church off Christ. In this place it is shewed that the spirit of the Lords mouth consumes the man of sinne, and the brightnes of Christs cominge abolisheth him. Now wee confesse, if there can bee a Church of Christ, where the spirit of the Lords mouth is not, and where his brightnes shineth not, in such a church the man of sinne may sit and rule as God, and these men are onely sitt subjects for such a Kingdome: but let the children off God learne to knowe and professe that in the Church of Christ, there is the spirit of the Lords moueth, and his shininge brightnes, which consumes and bitterly  
abolish.

abolisheth the man of sinne, and therefore they cannot both rule in one house. Now for the bare words about which they contend, thus much wee say (not to them, but to such as may bee in danger to be seduced by them) These are the words. The apostle (speaking of the man of sinne, who exalteth himselfe against all that is called God, or that is worshipped) saith thus. So that he doth sit as God in the Temple of God, shewing himselfe that he is God. Now as it is said, he sits as God shewing himselfe that he is God, even so doth he sit as in the Temple of God, shewing it to be the Temple of God. This exposition is agreeable to the ground of the scriptures, and according to the proportion of faith, for the scriptures teach vs every where, and wee beleebe, that Christ is the head of his Church, And he walkes in the midst of the leaue goldē candlestickes: & he sits in his church being God, and the man of sinne cannot sit with God, as God, in the temple of God. Therefore we say vnto these men, as our saviour Christ said vnto Sathan, hence from vs. It is writen 2. Cor. 9. 15. 16. What concord hath Christ with Belial. And what agreement hath the Temple of God with Idols, etc. and 1. Cor. 10. 21. We cannot drinke the Cup of the Lord, and the Cup of Devils, wee cannot bee partakers of the table of the Lord, and the table of Devils. But seeing these men can find no better a pretence to followe, and to helpe to heale the deadly wound of the head of the Beast, then by pretending that they have found him sitting in the Temple of God, they looking with the same eye, may find also in the same place, that he sheweth himselfe, that he is God, and if they wil abide by the letter of the Scripture herein likewise, then haue they found a new temple, and a new God most fitting for them: because that their Temple, and God, and they shall all perish together: wee meane those onely that haue bene enlight-



ned. with this truth, that Christ, and the man of sinne, cannot rule and reigne, or dwell together in one house. And now have they found (as they most blasphe-mously affirme) Christ, and the man of sinne, exalted both in one Temple.

In all this we have not digressed from the matter in hand, in that we have shewed that by the departing, the man of sinne was exalted, and therefore the departing was general, and the man of sinne his exaltation general, as both further appeare by the words of Daniel. 9. 27. where he saith (speaking of the sacrifices:) & for the overspreading of the abominations, he shall make it desolate. An answerable to this prophesie, is that prophesie in the booke of the Reuel. 13. 7. where it is writen. & it was giue vnto him (speaking of the Beast, that had 7. heades, and 10. hornes) to make warr with the Sainets, & to overcome them: & power was given him, over every kindred, & tongne, & nation. Who can deny but this is general: eue a general desolatiō / whē the Sainetes are overcome. And whē al that dwell vpon the earth (as followeth vers. 8. Shal worship the Beast. All our particuler knowledg of the fulfilling of this prophesie will make it more evident. And who doth not knowe and see / that this prophesie is fulfilled in that Romish misterie of iniquitie, who yet sits vpon manie waters, with whome have comitted fornication the Kinges of the Earth, & the inhabitants of the earth are drunken with the Wine of hir fornication. Reuel. 17. 2. Wee doubt not but manie will agree with vs in this vnderstanding: and wee that wish vnfainedly the saluation of al, and that they would come to the knowledg of the truth, do earnestly desire, that those that are oberwhelmed in this misterie of iniquitie, and vnder the power of this deceabeableness of v. righieousnes, would but consider, which way it can bee avoided, but that this prophesie is fulfilled, in that great exaltatiō  
of the

of the man of sinne in that Romish profession: and if they would come but to the Scriptures, and particularly vnto this booke of the Reuel. they should be forced either to deny the propheties of this booke to be true, or els they must needs peld that they are fulfilled in that their profession: for how shall they be able to point out vpon the face of the whole earth, any one part of this prophesie fulfilled, but it shall be found in and from them: for which way should they go about to shewe the man of sinne, being the misterie of iniquitie (in the decreasablenes of vnrightrousnes) to be exalted sitting as God, and as in the Temple of God, Sitting vpon leaue Kinges: & ten Kinges, giving their power therevnto. if these propheties be not fulfilled in that their Romish profession, then is it not nor ever was it begun, nor fulfilled in anye false professiō of Christ vpon the earth, which cannot be because we see here the apostle to the Chersarth. The misterie of iniquitie doth already worke. And in that this prophesie of Christ also is come to passe, Mat. 24, where he saith: Manie wil come in my name saieing: loe here is Christ &c. this proves that the abhominatiō of desolatiō is set vp already in the high places. The prophesie then being fulfilled, it must needs be fulfilled, according to the due proportion thereof, in exaltation and power, which must of necessitie be in that Romish Church: as if they were not altogether blind they might see, by lookinge vpon that Church at Rome, which Thapostle Paul writ vnto: And by comparing that Church in Rome, and this Church of Rome together, they shall see a straing exaltation of power and pompe, such as there is no prophesie of Scripture for to be in the Church of Christ. A spiritual power setting vp a Pope or Bishop, by vertue of his Office with a Triple Crowne, Kinges and Princes bowing to him, and serbeing him, and (by vertue of his Office) carrying



carrying a bloody sword, and his hands full of blood: this is part of his outward blasphemie, as to bee head of the Church, and Saviour of the vniuersal flock: taking vpon him to haue power to cast soule and bodie to hel, and to send to heaven whome he wil: to make spirituall lawes and decrees what he will, and to bind mens Consciences to the obedience thereof.

If this bee not he that sits as God, shewing himself to bee God. If this bee not the abhommation of desolation set vp, where it ought not to bee, where should it be found? Can the earth afford a greater exaltation of the man of sinne then this? and doth it not reach from hel to heaven? what hart would not tremble, to see and heare of such high blasphemie and sinne, against God: If it were not the Lord of hostes that shall iudge these things, there could not iudgments great enough bee found: but these sinnes of highest pride towards God, and greatest crueltie towards his Sainctes, shall go vp into heaven, and God shall remember all these iniquities, and reward the double: whereat although the Spirit of God, bids the heavens reioyce, & the holy Apostles, & Prop hets, because God hath punished & revenged for their sakes. Revel. 18. 20. Yet who can but with compassionate hartes, lament to see so manie soules perish daily and continually vnder this destruction: For all the soules vpon the earth that exalt, giue power, and submit themselves to this Man of sinne, and so dye, they perish to everlasting destruction, although they do it ignorantly: A hard doctrine wil this seeme to the most: But the moueth of the Lord hath spoken it: Chappostle in this place of: 2. Thes. 2. probes it without al contradiction, where it is said vers. 10. That the man of sinne his coming is, in all deceaveableness of vnrighteousnes  
amonge

amonge them that perish : First then here is proved that the misterie of iniquitie prevailes by deceaiblenes, now men are deceived by being ignozant of the deceipt: and they that are thus deceived through ignozance, are they that perish, for (saith Chappostie) this deceibeablenes is effectual or prevailes amonge them that perish, and vers. 12. That all the y might bee damned which beleve not the truth, but had pleasure in vnrighteesines, speaking of this deceibeablenes of vnrighteesines by the man of sinne. For further prooffe thereof take the voice from heaben. Revel. 18. 4. which saith. Go out of her my people that ye bee not parraker of hir sinnes, & that ye receive not of hir plagues. Here is no exception, ignozant, or not ignozant, if they come not furth at the voice of the Lords cal, but stil remaine and abide there, they shal surely bee partaker of hir plagues: & hir plagues come at one day, & they are death & sorrowe, & famine, & burning with fire: & in one houre shal she bee made desolate, vers. 8. and 19. Whose soule would not mourne to heare of so manie great Princes, & States, and people abroad, and to see Nobilitie, Gentrie, and people at home perish, and ready to perish daylie vnder this so great and swift destruction, it were to be wished, that al good and help meanes were vsed for their information and instruction herein, wich love and meekenes by the sword of the spirit, which sword onely is to bee vsed to compel mens consciences to submit to the truth that is the spirit of the Lords moueth, whereby he will consume the man of sinne.

If by this wee have said wees can neither perswade them to bee carefull of their owne estates (which is fearefull) noz perswade anie other to bee more careful of them, and more compassionate of their estates, yet thus much have wee gained towards the cause in hand, that it being proved that the misterie of iniquitie, and



tie, and the abhominacion of desolation is exalted to the highest in that Romish profession, then wee doubt not but it will be poulded, that all Nations (acknowledging Christ) have bene overspied, and vnder the power of that Romish profession, and so are al these prophecies fulfilled in our eyes, which have bene produced to prove that there hath bene an vtter desolation of Christes power and authoritie: and the power and authoritie of the man of sinne exalted: and it hath also bene proved, that all that submit themselves to that power of the man of sinne, do, and must perish, except they repent. Therefore according to our first words wee exhort al peoples and nations, and tongues to take heed and beware, least they be vnder the woes of euerlasting destruction prophesied of in this booke of the Revel. and they themselves be not aware thereof.

And seeing it is proved that al peoples, and nations and tongues have bene vnder it, let them that thinke they are come furth, looke how they are come furth, least they be deceived: or least coming furth they have booked back againe, to whome our Saviour Christ saith Luk. 17. 32. Remember Lots wife. Wee doubt not but wee shall have the ready consent of diuers nations, and peoples, to approue of our vnderstandings, and application of this prophesie, of the exaltation of the man of sinne to bee fulfilled in the Sea of Rome: and wee need to make no question, but therein wee are of one iudgment in the truth: for it is impossible that the heart of man should device a misterie of iniquitie, or deceaiblenes of vnrightheousnes aboue it, in that there is in it the hight and power of al pride and crueltie, reigning and ruling ober mens consciences as God, vnder a most glorious shewe of godlines, where by al Nations have bene made drunke, with the wine of that Cup of fornication, and where by the whole  
power

power of Christ (in his lawes, statutes, and ordināces) ha: h bene ad per is abol: hed viterly: ad in the streets of this great Citie (we meane no perticuler place, but the whole misterie of iniquitie, spiritually called Sodome ad Egypt) ha: h the corpes of the two witnesses of the Lord (his word and spirit, in the doctrine of the Apostles) iuen dead: For who doth not knowe that they haue altogether taken the word of God from the people that they might not haue it so much as in their owne language: nei her may they meddle with the spirit of knowledg and vnderstanding of it, but from them, as they thought (and yet do thinke) good to deliuer it vnto them: and that must stand for the Word and spirit of God without trying. And this may suffice for a plaine and general discouerie of that Babilō, Sodome, & Egypt, (spiritually so called) and of that Beast with seauen heads and ten hornes, and the rather, seing there are so manie excellent discoueries written thereof,

And shal we now sit downe as though our danger were past in finding out the first Beast, and so make the prophesie of God, Rev. 13. 11. of no effect, which so plainely sets forth and describes a second beast, of no lesse danger then the first: shal we so betray the cause of God, and the soules of thousands and ten thousands of men? God forbid: and wil anye of you that feely approve of al the findings out ad discoueries of the first Beast, not with willingnes consent, to the finding out of the second? far be it from you to haue so little love to Gods truth, and the saluation of men. Wel, we wil do our ent eavours to discouer the second beast, leaueing it to the consciences of whōsoeber it may most concerne to iudg whether we deale faithfullly or no, and we wil fore iudg our selues to deale most weakely. Rebel, 13. From the 11. vers. to the 18. It is written. I saw another Beast comeing vp out of the earth, which had



two hornes like the lambe, but hee spake like the dragon & doth exercise the power of the first Beast, saieing to the that dwel on the earth, that they should make an image of the first Beaste, & causeth as manie as would not worfhip the image of the Beatt should bee killed: & made all to receive a marke in their right hand, or in their fore heads. & that no man might buy or sell, save he that hath the marke or the name of the Beast, or the number of his name.

Which way now (in finding out the second Beast) shall we bee able to looke besides that great Hierarchy of Arch-Bishops, and Lord Bishops? are not pou they that pretend (in meeknes and humilitie) the word and power of the Lambe, who saith: Learne of mee that I am meeke & lowly, &c. But exercise the power of the beast, and speake like the dragon: have pou not made and set by the image of the Beast? is not pou pompe and power like his? and hath there not beene much like crueltie vsed by that power? Doth not the blood of the dead crie? and have not the imprisoned groaned vnder that crueltie? and do not the silenced at home, and the banished abroad daply complaine? may not all these crie. How long Lord, how long, when wilt thou revenge? Are not poue Canons and Confistories, and all the power that belonges vnto them, with all the rest of poue Courts, Offices, and Officers are not these parts of the image? are they not like the Beast? wil you say they are like the lambe, or like his Apostles, it cannot bee that you should say they are, the feare of the Almighty would astonish you. And if you cannot possibly probe that power, that Pompe, that crueltie, those Canons and Courtes with the belongings and belongers therevnto to bee like the lambe. Then let the terror of the Almighty possesse you, and make you afraide to vse and possesse all those thinges vnder the pretence of the power of the Lambe. Have  
 you

you not soules to save? pittie pour selues ad peris h not there is mercie with the Lord if you wil feare him: What will it profit you to enioy these thinges for a little while(as manie of pour predecessors have done befoze you)even a little while, and then be condemned and fal vnder the seirce wozath of God? had you not much better, a thousand times better, pea ten thousand times better, and moze too, be ministers of Christ abounding in labors in wearines & painfulness, in watchings often, in hunger & thirst, in fastings often, in cold & in nakednes, that you might say (at your last ends)not as Apostles, but as thapostle saith. Wee have fought a good feight, & have finished out course: & we have kept the faith. Hencefurth is laid vp for vs the Crowne off righteousness: But if this bee pour feight (as it hath bene the feight of divers of pour predecessors) to cause as manie as would not wozship the image of the beast(your Hyarchie) should be killed: ad to make al both smale and great rich ad poore, bond and free, to receive a marke in their right hand, or in their forehead, and that no man may buy or sell, save he that hath the marke of the beast, or the number off his name, if this bee pour feight it is evidently the feight of the second Beast, and not the feight of Thapostle Paul. And there is no Crowne off righteousness laid vp for such a feight.

And do you not al these thinges, when you force and compel men to submit to pour whole conformitie which is the perfect image of the beast: Not to speake of pour surplice, and Crosse, and Churchings, and Burials, and Coopes, and Chauntinges, and Organs in pour Cathedrales, and how manie mo such abominations wee cannot reckon by, neither need wee seeing so many woztings are ful off them: but who soever shall looke vpon them, with an eye of lesse than false vprightnes shall easily see them to come out off



the bobvels of the beast, and to bee the deformed image  
of his vgly shape.

To let al these passe, (the least whercof I halbe called  
to account in the day of the Lord) wee come to your  
Common Booke, nor meddling with euerie perticuler  
of it, but with the most general. By what power do  
you make praers, and bind men to them, and ap-  
point the order of them in time and place? Whercoff  
two, you appoint to be read euerie evening without  
alteration, some praers to bee said after the Curate  
bee paid his due; some on the North side the Table,  
some in one place, some in another: Will you see a  
speciall ground of these four abhominations, in ap-  
pointing your Preists what to pray, when to pray,  
and where to pray, and what to put on when they  
pray: Because you made so manie Preists, and  
have so manie yet among you; as neither knowe  
what to pray, where, nor when to pray, nor what to  
put on when they pray: in so much as if you did not  
allowe them a sume of made praers, they had beene,  
and yet would bee, altogether without praers, and  
this doth the misterie of iniquitie with the deceiva-  
blenes of vnrightheousnes, hide from the simple, and  
from the great and wise, by your made order of  
praers: For take your Common booke from them,  
and then would the impudent bee as hamed of such a  
ministerp. Oh that ten of the best and cheifest off a  
thousand of those your Preists might bee debarred  
from your booke, and bee set in a Congregation off  
verie partial hecers of their side, to shewe their best  
abilities for the Office of the ministerp. Saals Preists  
were not moze discovered (1. King. 18.) Then they  
would bee, for the fault was in their God in that hee  
had no care to heare: But your Preists fault would  
be found in themselves in that they would have no  
one

one word to speake to Gods glory, nor to edification. How can you but knowe this as well as you knowe your right hand from your left? How will you answer this when you come before the righteous iudge: shal you be able to stand in his presence: the Lord giue you hearts to repent, otherwise how shal you thinke to escape the seuerce wrath of the Lord. Did the Lord bring euil vpon the house of Jeroboam, & swept it away, as a man sweeps away doung til al bee gone. and did: The doggs ate him of Ieroboams house that died in the Citie, & the foules of the aire ate him that died in the feild. Because hee set by Calbes to worshipp, and make Priests of the meaneest of the people, which were not of the sonnes of Levi. i. King. 14. 10. 11, and 12. 31 And do you thinke to escape with lesse iudgements that set by the image of the Beast, and such a blind Priesthood to support it? For you knowe that it is blind ignorance that supports the misterie of iniquitie: And therefore shall the Lord by the brightness of his coming abolish it. What shall wee say of your bare-headed and bare-footed white sheet pennance, wherewith (to mocke the Almighty) is topped a written repentance.

Thus do you devise mens prayers, and devise mens repentances, and they must pray, and repent as you by your power appoint them. Have you power also to appoint the Lord to accept these prayers and repentances? Or do you not care whether the Lord accept them or no, so that you bee submitted vnto therein, then do you seeke your owne Worshipp and not the Lords. Iudge your selues, and let all iudge betwixt the most Holy Lambe, and the most polluted Beast, and confesse and testifie, whether these things bee of the Lambe, or off the image of the Beast.



The like off these things are without our numbring, and there would bee no end made iff wee should followe them. But wee wil drawe to an end, hoping that they that see these, wil see al.

Let us speake some thinge of your excommunication by the power whereof are cast out those that most seeke to serbe God in sinceritie, and if the most wicked fall vnder it, they may bee remitted (submitting to the power) by paying large fees, especially iff they bee rich, and simple or meane off degree. And whosoever withstands the power off this, fortye days, then vpon a writt off signification hee is to bee cast into prison, without bale, or maynprise. Is this learned off the Lambe or off anie off his Apostles? Wee read that the Apostles suffered such violences and tiranies, but the word off God teacheth not the Disciples off Christ anie such administrations, and this is not the meekenes off the Lambe, but the ymage off the cruel power off the Beast.

The power off this excommunication is off another especial vse off profit, in that by the power thereof are brought in al duties, Tithes and Court fees. What horrible profanation off the holy ordinance of Christ is this, to make it an instrument to compell men to bring in eracted fees and duties, and tithes. Wee read 1. Cor. 16. That Paul appointed in the Churches gatherings for the Saints, and 1. Tim. 5. giuing direction for the releife off widowes, hee also giues a speciall charge for prohibiting for the Elders and especially for those that labor most. The Elders saith the Apostle: that lead, go before, or rule well let them bee had in double honor, especially they that labor in the word & doctrine. First here is shewed the power whereby they must lead, go before, or rule, that is by the word and doctrine. The Apostle proves by two reasons from the scriptures, that such Elders are worthy off double honor, because the Scriptures say:

1. Thou shalt not mouell the mouth off the Oxe that treadeth out the corne. 2. The laborer is wort hy of his wages. And here is shewed what thapostle meanes by honoz, that is mainteynance: But al this is from a voluntary liberal distribution as is shewed 2. Cor. 9. 13. How unlike is this to your ruling power, and to your double honoz and maintenance. Here is no imprisoning by power, noz excommunication for fee, tithes and duties. Wee confesse our Lord the King may giue you what his pleasure is, but it were to be wished, that al those goodly Pallaces and possessions with al the prebiledges and prerogatives belonging to them, were prescribed for the maintenace of the Kings State and dignity, and they were much more besitting for the King and his posteritie / to support them in their due pompe and Royalty, then to support the pride and pompe of such as pretend to be ministers of the Gospel. Thapostle Paule was better wort hy off double mainteynance then you, and al the Preists in al your Provinces and dioces, ad pet he labored with his hands, although he had the care of mo and more wort hy churces the are now by the earth, that would willingly have administred vnto him, but he would make the Gospel free. Oh that we might liue to see al them that preach the gospel (if they stand in need) to liue off the gospel, that is of the free liberalitie off the Sainctes: those Pastors would not deuoure the flock, but feed it. And wee pray that the Lord would put into the hart of the King to take into his owne hands al those possessions, and tithes, wherewith those deuouring shepherds (that destruy the flock) feed themselves: That day shall be the most happiest day to the whole Land, that euer was since it was a Land, and that in these 4. thinges. First it would oerthrowe that high pride and crueltie off the image of the beast and misterie of iniquitie. Secondly it would make a



way for the advancement of the Kingdome of Iesus Christ in the sincere and humble profession thereof.

Thirdly it would enrich the Crowne and fill the Kings coffers by heaped, with such a plenty reuenue as no peace nor war should ever be able to make the half empty, and all this may be done by a holy, good, just and lawful meanes. Fourthly it would enrich the whole land above measure, and that in disburdening the land, of all those Courts with all the suites, and services, that belonge vnto them, the taxations, fees and penalties wherewith are without number. And the King would stand no need of taxes and subsidies, although we would not wish the Kings people to withdraw the shewing off their lopale love to our Lord and King in those things.

Oh what a full and ready consent would there be in the Kings people to these things, how profitable would it be vnto them: the Lord perswade his heart; seing it would be for Gods glory, his owne benefit, and the so great good of his whole land: and it would be the greatest and cheifest benefit of all to them, to whom it may seeme the greatest losse: for they should be disburdened of those things, which although they be pleasant for a season, yet they will be most bitter in the day of account, which will come let them be sure, and it would make them live moderately of that they have, and vse good and honest endeavors to support themselves, and there would be true comfort in such gain. Lastly to make it appeare plainly enough, that this Hierarchy of ArchBishops and LordBishops is the image of the Beast, let all behold the names of blasphemie which it bears, and they are these, so farre as wee knowe the number of them.

Arch-

Arch-Bishops.

Primates.

Metropolitans.

Lords Spirituall.

Reverend Fathers

Lords Grace.

What names of blasphemy are here? they are the titles and names of our God, and of our Christ. What words of detestation were sufficient to be uttered against such blasphemous abomination? who is able to keepe silence? If men (professing Christ) will not speake, the stones shal speake, rather the the lord wil be without witnesses. Shal men be afraid to speake for feare of losse of goods, of Lands, or for feare of imprisonment, banishment, or death? No, no, let them take all, life and all. Let them shed blood until they have enough: and let the servants of God reioyce in the seeing of the Angel of the waters. Revel. 16. 5. 6. Lord thou art iust, which art, & which wast, & which shal be because thou hast judged these things, for they shed the blood of the Saints & Prophets, And therefore hast thou given them blood to drinke, for they are worthy. This hath the Lord fulfilled upon all those that are dead, and have not repented of this abomination, and this wil the Lord fulfill upon all that are alive, if they repent not. Is it not sufficient to dishonour and rob Christ of all his power, but you wil also take from him the titles of honor due unto his name? To passe by your derived Grecian names, which were (to speake the truth) are not able to our owne satisfaction to declare the interpretation of: and that no way lesseneth the iniquitie of them, but rather shewes it more, that you



Should get you names of such hidden blasphemy, that simple men cannot understand without an interpreter: ) let us speak with fearfulness of that name, which you might all tremble to hear of: and that is Lords spiritual. The verie attribute of the God of all spirits, for he onely is the Lord spiritual and the spiritual Lord. And give us leave to shew you how you are hedged in, that all subtle sophistry shall not helpe you out. Beare you not this title by reason of your spiritual power and authoritie? and do you not by this your spiritual power and authoritie make spiritual Canons and decrees: and are not all your Courts spiritual Courts: and do you not require spiritual obedience in all these things: is not your title and power a differing title and power from all other Lords: see how the stile doth hedge you in, which goes thus. All the Lords Spiritual, & Temporal. So that you cannot say, you are spiritual Lords, because of your profession, for you will not deny but the temporall Lords are spiritual Lords in profession as well as you: Therefore must it needs be that you are spiritual Lords because of your spiritual power, and spiritual power is ober the spirits of men: so then as Temporall Lords have power ober mens bodies, so must spiritual lords have power ober mens spirits, but there is onely one spiritual Lord, which is the Father of spirits: and therefore whosoever taketh this title and this power vpon themselves, they take vpon them the name, title, and power of God: and this is the man of sinne that sits as God, shewing himselfe to be God, which herein the second Beast doth according to, or in the image of the first.

Do you thinke that God hath forgotten to be iust: and are his judgments gone for euer? Can you see and condemne in your words and writings, the exaltation of the man of sinne in the Romish profession:  
and

And can you not see and condemne it in your owne?  
to such saith the apostle Paul Rom. 2.3. O thou man  
that condēnest thē that do such thinges, & dost the same,  
thinkest thou that thou shalt escape the Iudgmēt of God

And for that dubble degree of Reverend-fatherhood  
which you take to your selves, some of you being most  
Reverend, and some Right Reverend Fathers, how  
might wee find out vnder what condition you beare  
this name: It is plaine that you beare not  
that name because you have begotten all that peo-  
ple in Christ, for most cōmonly you are their Reverend  
Fathers in God, before they ever heard your voices:  
then must it needs bee in you a name by inspiration,  
seeing it is not by operation or worke. So are you in-  
spired with a Reverend Fatherhood vpon the instant  
time of your entrance before you have wrought any  
worke amonge that people. When you shall meet  
Christ in his coming, what will you answer him  
for the breach of his strait commaundement herein,  
where he saith, Cal no man your Father vpon the earth,  
for there is but one, your Father which is in Heaven:  
Are you not exalted aboue your brethren by this name?  
then you are they of whome Christ speakes of in this  
place, and whome he wil bring fūllow. Mat. 23.9. 10.  
11. For thus takeing vpon you the name of God, and  
exalting your selves aboue the brethren. And if you  
have not sold your selves to worke wickednes (which  
God forbid) and if you thinke it robbery to make your  
selves equall with God, let your hart tremble, and  
your hands shalke to subscribe to such names of blas-  
phemy: and let your eares tingle when you heare the  
uttered and red in your presence: and observe but  
what magnificency is vpon you when you sit vpon  
your high places, and heare your selves thus intituled,  
and remember that hee sitts ober you that will tread  
you vnder foote, for thus robbing him of his hono:



26. A short declaration  
iff by repentance, You make not your peace with  
him.

Now for the next name of blasphemy (that is  
within our capacitie to speake of) it is the title of Lords  
Grace, and this is your houshold title, we meane it is  
a title that may not bee omitted in al ordinary occa-  
sions: doth not this attribute belong onely to the lord  
off grace? and wil you have this prerogative with him?  
Now although this title be used (in what sence wee  
knowe not) in the styles off some civil Magistrates,  
wherewith wee maye not, yet wee knowe all your  
titles off degree, you beare by a spiritual prerogative,  
and therein consists the misterie of iniquitie, and there-  
fore are al your names of honor and prerogative (where  
by you challeng superioritie) names of blasphemy, and  
directly against the expresse commaundment of Christ,  
who by his commaundment (that were worthy to bee  
obeyed) charged his Disciples, that they should in no  
wise seeke superioritie in his Kingdome, neither in  
name nor power.

The Lords of the Gentiles beare rule one over an-  
other, & are called gracious Lords, or beare names off  
honor, but it shall not be so among you, he that wil bee  
greatest shall be least in my Kingdome, that is he that  
wil be exalted in name or power by being a Disciple of  
my Kingdome, he shall be the least. Luk. 22.25.26.

But the words of our Saviour Christ are not at al  
regarded herein, the man of sinne will have a King-  
dome where there shall be mightie power and autho-  
rity one over anothers conscience, appointing and com-  
pelling men, howe they shall worship their God, and  
to imprison, to banish, and to cause to dye them that  
resist: and the man of sinne wil have in his kingdome  
names of most high honor, yea even the names, titles  
and attributes off God, and thus doth he sit as God  
both in name, title, and power. And this prophesie is

now

now fullfilled, as he that hath an eye may see and hee that hath an eare may heare : For let anie man but heare the prophesie of this booke of the Reuel. and he may see it fullfilled in the first and second Beast as evidently as if Christ should send one from the dead and declare it vnto him, and say this is the first Beast, and this is the second : and they that wil not beleebe him in his word, neither would they beleebe him if hee should send one from the dead. Luk. 16. 31. And nota al that do agree with vs in iudgment concerning the first Beast, that it is plainly to be seene in that Romish profession, and that it is vnpossible that the man of staine should be exalted in a higher measure of exaltation, wee call you al furth, for witnesses before God and Men, whether it bee not as plainly to be seene, that the second Beast that hath the two homes like the Lambe, pretending, or making shewe of the word and power off the Lambe in humblenes and meekenes, but speaking like the dragon, and exercising the power of the first beast : And making the ymage off the first Beast. Wee call you all to witness whether the second Beast be not as plainly to be seene in the Hierarchy of ArchBishops and Lord-Bishops: and whether it be possible that there should be made so liuely an image of the first Beast as is in this Hierarchy in al titles and names of blasphemy, in al Pompe, and in al power throughout, beginning at their Book-worship, with all the conformity belonging to it, and so going through all their Offices, and Officers, Courts, Canons and decrees, if al these bee not the image of the first Beast, conceived in his bowels, and brought out off his bosome, let Heauen and Earth witness, and let all the men vpon Earth deny if they can, and shewe anie other ymage of the first Beast.

therefore all you whome this may most concerne



map most concerne, either denp this prophesie of God, and wipe it out (which if you doe, God wil denp you, and wipe you out of the booke of life) or els confesse it, to bee fulfilled in and among you, and give glory to God, and cast away pour abominations, and take heed off hardnes, & harts that cannot repent, which heape vp as a treasure vnto themselves wrath against the day of wrath. Oh why should you for the pleasure of vnrighousnes (for a verie few daies, litte doe you knowe how few) vt erly destroy pour owne soules and perishe, yea and destroy the soules of al that submit vnto you in the least of these things except they repent. And if you wil yet iustifie pour selues in these things and make shewe of pour selues to bee the serbants off the Lambe, and not the serbants of the Beast, then stand furth and defend pour Kingdome and cause, with the spiritual sword of the Lambe, which is the word of God, and conbince pour gain-saiers, and stop their mouthes therewith, and so shal you approue pour selues Bisshops in deed. And if you can proue by Gods word, that wee ought to say papers, as you commaund vs, wee wil both sing and say, as you bid vs: and if you can proue pour names of blasphemy, and titles of degree, pour Pomp: and al pour cruell spiritual pouwer, good, by that warrant, wee wil perdishe it you al, and not diminish you of the least tittle thereof. What need you feare to bring it to trial? You have learning enough, you have partakers enow, if you had but half a good cause: which battle if you will feight, we say vnto you as Michaiah said vnto Ahab, when he would go by to Ramoth Gilead: Take it in hand go by and prosper: But wee wil tel you also with the same Prophet, that if you stand in this cause The Lord hath determyned evil against you. 2. Chro.

28.16.22.

But in al this let vs perswade you in feare to God  
 Bus

and shame to men to cast away all these courses, wee  
 shall now mention. Do not, when a poore soule by  
 violence is brought before you, to speake his conscience  
 in the profession of his Religion to his God, do not  
 first impose the Oath Ex Officio. Oh most wicked  
 course: and if hee wil not peild to that, then imprison  
 him close. Oh horrible severitie: if he wil not bee for-  
 ced by imprisonment, then examine him byon divers  
 articles without oath, to see iff he may bee intrapped  
 anie way. Ogrebious impietie: and if anie peece of ad-  
 vantage (either in word or writing, or by witness) can  
 bee gotten, turne the Magistrats sword byon him and  
 take his life, Oh bloody crueltie: if no advatage can be  
 found, get him banished out of his natural countrie,  
 and from his Fathers house, let him live or sterbe, it  
 matters not. Oh unnatural compassionates with-  
 out pittie. Let these courses bee far from you: For  
 there is no shewe off grace, Religion, nor humanitie in  
 these courses, this is to lye in wait for blood, & to lay  
 snares secretly to take the simple to slay him. And to  
 conclude this point in hand, let it bee truely observed,  
 whether those that are off the Romish profession (ser-  
 vants of the first beast, coming in question before this  
 Hierarchy) have not found much more favour, then  
 those that have stood most for reformation: and hath  
 there not beene gnawing of teeth, and gnawing off  
 tongues, with al extreame perbersnes and contempt  
 against the one, when there hath bene good, impled, and  
 even carriage towards the other? Which good car-  
 riage towards them, wee disapprove not, nor enbpe  
 not, but could wish, that the wholesome word of doc-  
 trine withall the cords off love were applied and used  
 unto them, for their information and drawing them  
 from their blind errors: But wee mention it  
 to this end, to shew, what byrightnes there can bee to  
 God or the King in this: For first: it is not possible  
 but,



but this whole Hierarchy wil confesse, that those which seeke reformation, haue much more light of truth, and gifes of knowledg, for the building vp of a people vnto God then the other: and that the first, and they are al of one iudgment, concerning the doctrines off the Scriptures in the fundamental points of Religion: (as they speake) and yet there is no comparison betwixt their patient enduring them of the Romish professe, and there impatient not enduring of the other: is this byrighnes to God? Secondly touching the King and State, the Childre in the streets, knowe the treachery and infidelitie that hath bene found in diuers of the one profession: and they themselves knowe the euer vntouched fidelitie of the other: what byrighnes is this to the King and State: the euident reason of this may appeare vnto the wise, and may not this appeare to bee it? That the Romish profession is but cheifly an enemy to the Kingdome of Christ, and but dangerous in some of them to the Kingdome of the King, approbving of ArchBishops, and LordBishops, and could wish they were Cardinals: But those of al sorts, that seeke reformation, are most cheifest enemies to the Kingdome off ArchBishops and LordBishops, and would haue them humble and faithfull Pastors to feed the flock, and therefore in no wise are to bee suffered how true soeber they bee to God, and their King. And doth not all this shewe the affinitye and nearnes betwixt the first and second Beast?

But least anie should stumble at this part of the prophesie, Reuel. 13. vers. 12. Where it is spoken, that the second Beast causeth the Earth, and them that dwel therein to worshipping the first Beast, and therefore the Romish Beast being the first, this Hierarchy cannot bee the second, in that it doth not cause men to worshipping the Pope off Rome: Wee pray it may be obserued.

serbed holo that it is shewed 2. Thess. 2. 7. 9. 10. That  
 the mystery of iniquitie is a working power of sathan  
 which working power (according to the degrees there  
 of) is set furth vnto vs in the booke of the Reuel. after  
 diuers maners, ad discribed vnto vs in diuers shapess  
 o2 similitudes, ad named vnto vs after diuers names  
 and in the hight off the exaltation thereof, this power  
 is set furth ad discribed vnto vs, vnder the two names  
 and similitudes of the first, and second Beast, both  
 which exercising one power, (though in diuers like-  
 nesses) do bring al, both smale ad great, vnder the sub-  
 iection of that one power, both their harts being set to  
 do mischief, & talking of decept at one table Dan. 11.  
 27. And so doth the second beast, cause al to worshipp  
 the first; in that it is al one power building by one  
 kingdome. And the Popes person is not the mystery of  
 iniquitie, for then, (when the Pope were dead) the mi-  
 stery off iniquitie, and the Beast were dead, vntill an-  
 other Pope were set by: and iff the Popes person were  
 the man off sinne, then the Lord (by the spirit off his  
 moueth) should abolish and consume the Popes per-  
 son, but there is no such prophesie of scripture. And  
 then should the prophesies of the fall off Babylon bee  
 vnderstood off the obeit hrowe and consumeing of the  
 earthen o2 stone wals, and timber houses off a Citie:  
 But this were too carnal an vnderstanding, to con-  
 ceibe that the spirit off Gods mouth (which shall con-  
 sume the man off sinne, spoken off 2. Thes. 2. and shall  
 shake in sunder the Citie, which spiritually is called  
 Sodom & Egypt. It were to carnal to vnderstand this  
 to be of earthly houses and Citie, ad flesshly persons,  
 they are not the matter ad substance, that shall be abo-  
 lished by the brigines of this his comeing, here spokē  
 off, as we doubt not but wil easly appeare to the wise  
 though some haue bene, and are, much mistaken  
 herein.



And that we may come to the true understanding of this part of the prophesie: Chap. 13. vers. 13. And he did great wonders (speaking of the second Beast) so that he made fire come downe from heaven in the sight off men. And to see how it is fulfilled in the second Beast, we must remember (as we have formerly said) that this is a spiritual prophesie of a spirituall mystery of iniquitie, which none may deny, and then doth it appeare that these wonders wrought (by makinge fire come downe frō heaven) are beinge spirituall wonders, and the fire is a false spirituall fire: The which (even as the true spirituall fire, which is the holy Ghost,) doth truly worke wonderfull powerfully, vpon the hearts and affections of them that beleebe the truth, even so this false fire (which is the spirit and power off Satan) doth worke effectually vpon the hearts and affections off those that receive not the love off the truth and that after a wonderful manner off deceivableness off unrighteousnes: so that men are strongly perswaded and beleebe, that it is the true Fire from heaven, even the spirit off God. And this Fire hath the hierarchy off Archbishops and Lord-Bishops made come downe from heaven, especially in their former times when men had their word and power, with their prayer booke, and all their Cathedral abominations in such admiration: and with such zeale were affected vnto them: and as yet some are to this day, zealously perswaded off the holines and goodly order off these things, al which (in the Beast that hath two hornes like the Lambe) made such a glorious shew beinge compared to the former thinges, as men were ravished in their spirits, and thought (and yet some fewe do thinke) that their hearts and affections were kindled with fire from heave. By this false fire (which is by an effectual working power in al deceivableness off unrighteousnes) even hereby hath, and doth the  
 first

first, and second Beast worke all their signes and  
 bring wonders: and whilst men (through great  
 ignorance) haue, and do looke for some straing  
 sights from heauen, to knowe the two Beasts by,  
 their harts haue bene, & are with the pleasures of  
 vnrightheousnes stolne away. This can all (that are  
 of anie vnderstanding) who now remaine vnder  
 the power of the second Beast, easly discernue. how  
 by a wonderfull fiery blind zeale, all those that are  
 vnder the power of the first Beast are misledd: but  
 they cannot discernue their owne estates, which are  
 one and the same vnder the second Beast, who is  
 more deceivable, because of his two hornes like  
 the lambe, and therefore men had need more care-  
 fully to looke vnto theselbes, least they be still decei-  
 ued, except men wil rest in security and perish to  
 destruction, which all must do, that obey the power,  
 either of the first or second Beast, as is withal eui-  
 dent plainnes shewed Revel. 14. 9. 10. 11. where it is  
 written. If anie man worship the Beast and his image,  
 and receive his marke in his fore-head or in his hand, and  
 whosoever receiveth the print of his name, he shall  
 drinke (saith the spirit of the lord) of the wine of the  
 wrath of God, which is powred into the cup of his wrath,  
 and shalbe tormented with fire & brimstone, & they  
 shall have no rest day nor night.

What will prebaile with men, if neither the fore  
 warning prophesies, nor threating iudgments of  
 the lord, will moue them, to consider and flee the  
 fierce vengeance that is already come: Both our  
 Saviour Christ tell that the abhominacion of deso-  
 lation shall be set vp in the holy places: and doth  
 Chappostle Paule shew that the man of sinne, ex-  
 alts himselfe and sitts as God in the Temple of  
 God: and doth the prophesie of the Revel. so duely  
 set downe and declare the manner of the workeing  
 of



of the misterie of iniquitie according to the sebez  
 rall degree thereof, vntil it come to that hight of  
 exaltation before spoken of by Christ, & by Th-ap-  
 possle in the similitude of the first and second Beast,  
 who beares the names of blasphemy, in takeing  
 vpon them the names and attributes of God, as is  
 before shewed, causing all that dwell vpon the  
 earth, to worzship the Beast and his image, and so  
 sits as God, in the high places, and in the Temple  
 of God, which is in the harts of men 1. Cor. 3. 16.  
 and 2. Cor. 6. 19. and do wee see all these things  
 fulfilled before our eyes, and will not he that read-  
 eth consider? And doth our Saviour Christ showe  
 the greatest iudgments of the lord to be vpon men  
 in those days, in so much as no fleshy shalbe sated,  
 and except those days should be shortned no fleshy  
 should eber be sated, & doth th-Apposle Paul shew,  
 that because men will not receive the love of the  
 truth, the lord shall send them stronge delusions that  
 they should beleebe lies, that all might be damued  
 which beleebe not the truth, but have pleasure in  
 vnrighthouse? And doth the spirit of God, in the  
 Reuel. by John say, that all who worzship the  
 Beast, or beare the least marke of the Beast and his  
 image, shall drinckie eben of the meer wine of Gods  
 wrath out of the cup of his wrath? And wil not all  
 this moue the hardned harts of men to looke  
 about and carefullly to search out the prophecies of  
 scripture concerning these things, & compare them  
 with these times, and seeke and find out, how they  
 are fulfilled, which (through the grace of God)  
 eberp faith full hart, seeking, shall now easily di-  
 scerne, seeing the first Angell Rebell. 16. hath pow-  
 red out his biall, so that noysome & grebious sores  
 do appeare vpon the men which have the marke  
 of the Beast and vpon them that worzship his  
 image:

image: yea, (Glorie and honor, and praise be given to our God) the fifth Angell hath also poyzed out his blall vpon the throne of the Beast, and his Kingdome doth already wax darke, who doth not see this, that lookes but with anie seeing eie after religion? Doth not now (more then euer) the noysome botches of manye grosse, absurdities appeare in the bewitched vnderstanding of those men, that beare the marke, and woz hip the Beast and his image? and is not the palpable darknes of blind ignorance openly discovered vpon the throne of the Beast? And doth not the bewty of his image fade? Is not the baptizing by midwives quit vanished? And doth not Bishopping of pong and old much decay? Doth not the duely reading of Iniunctions and homilies growe to forgetfulness? and are not prophane perambulations well layd aside? and do not holy euenes and days, and ember weekes almost passe out of mynd? and is not the booke it selfe become much out of vse? Hath not whole conformance receiued a blowe? and will not anie halting subscription serbe the turne? Oh that the spirituall Lords of this spirituall Kingdome could see that the smoake of the burning there of is already deeply begun and doth highly ascend, that they themselves might helpe to heape coales vpon the throne thereof, and flee from the burning therewith.

Let them not fore cast to preserue it, nor seeke to deliuer it out of the hand of the Almighty, they may more easily pull the pray out of the Lyons mouth, or dravve out leviathan vvith an hooke, then prevent the mighty one that hath iudged these things Reuel. 18. vvho is clothed vvith a garment dipt in blood, and his name is called The vvord of God. And vvho hath vpon his garment,



and vpon his thigh a name written. The King of Kinges  
and Lord of Lords. Reuel. 19. 12. 16.

Thus have wee ( according as wee foze told of  
our selues ) set dohone these thinges with great ina-  
bility, but yet with all fidelity according to our  
consciencs in the best measure of vnderstanding  
concerning the second Beast, who hath caused to  
make the image of the first. And wee desire the  
Godly wise that seeke saluation by the Lambe, that  
they will compare the Beast which wee all agree to  
be the Romish Hierarchy and his image (which how  
can it be ymagined, but the Hierarchy of Arch.  
Bishops and lord B. must needs be ) compare  
them together in their spirituall Pomp, spirituall  
names of blasphemy, spirituall power, and Cruel-  
ty, and cast but a partly indifferent eye vpon their  
administrations in their Offices, Officers Courts,  
Canons, and decrees, and then let the word and spi-  
rit of God direct the to iudg righteously of the Beast  
and his image; to knowe them that thou mapst  
not submit to the spirituall power of the Beast  
and his image, neither receive his marke in thy  
forehead nor in thine hand, or the least print of his  
name, for if thou dost, thy portion is to drinke  
of the Cup and vvine of Gods wrath, and to be  
tormented with fire and brimstone before the  
holy Angells and in the sight of the Lambe.

The word of the lord hath spo-  
ken it, and his word  
is true and not  
lieing.

But

**B**ut shall wee now thinke wee haue fully discharged our selues to God and men in speaking generally vnto all, and shall wee not in humility, perticularly call vpon those serbants of the lord, of whome he hath especially prophesied, that they shall hate the whore and make hir desolate and naked, & shall eat hir flesh and burne hir with fire; & this shall be done (saith the lord) by the Kings of the earth. *Reuel. 17. 16.* of whome wee could be content not once to speake for feare of offending, but therein is infirmity in vs, and no faithfulness to God, nor them. The wise King, (that knew right well the power and aucthoritie of a King) adviseth not to stand in an evill thinge before the King for he will do what soever pleaseth him *Eccle. 8. 3.* But in a good cause, why should wee feare to stand before Kings, seeing their thrones are establisshed by justice *Pro. 16. 12.* Our cause then being good, for it is the cause of God, as all shall confesse. Thus much is it, that wee do in all reverend humility beseech of all Kings & Princes, that they will performe this service vnto the lord according to this prophesie prophesied of the. in the performance whereof the lord requires their fervet zeale, which they ought to shew by their perfect hatred & detestation of the whore: by which zealous hate they are to be provoked to make hir desolate & naked, & to eat hir flesh & burne hir with fire: & after this manner & with these great & fervet affections shall these Kings that obey the lord in this worke serve him. In all this wee beseech that wee may not be vnderstood as though wee ment, that Kings should do this by their temporall sword of justice, no, nothing lesse: the lord requires no such meanes in this busines, for he hath testified by Prophecie, as wee have formerly shewed, 2. *Thes. .2.*



that he will abolish & consume the man of sinne, the mystery of iniquity, which is this Beast, and whoze, and citie, by the spirit of his mouth, & by the brightnes of his coming: and therefore this prophesie may not be vnderstood, that Kings ought to do this by their tempozall powver, but by the word and spirit of the lord in their testimony, withall holy zeale, and this cannot be done except they first take all their powver and authozitie from the Beast. for no man can serue two Masters, but he shall please the one, and displease the other: Kings cannot serue the lambe and the Beast, but they must needs hate the one and love the other, and this is most plainely set downe in this Prophecie. Revel. 17. for in the 13. and 17. vers. it is said of Kings, that they shall have all one mynd, & be of one consent with the Beast, & shall give their powver & authority vnto the Beast, & shall feight with the lambe vntill the words of God be fulfilled. And in the 16. vers. They shall hate the whore & make hir desolate, for God hath put in their harts to fulfill his decree. Thus wee see these Kings promised of by the spirit of the lord, to do this great worke of God, when they shall take it in hand, they shall not halt betwixt two opinions, they shall not be, neither hote nor cold, but they shall be most zealous for the glory of God, and shall no longer retayne anie friendship with the Beast (alwaies our meaning is spiritually): now then those Kings and Princes that will in this seruice obey the most high God, and aduance his glory, that hath so greatly advanced them to high honoz and dignity, let them take all their powver and authozity from the Beast, and with drawe all the affections of their harts and soules, and turne them to hatred and to an vtter abhorring of the Beast and whoze, and so shall they make it manifest vnto all the world, that they are true lovers of the lambe,

and

and perfect haters of the Beast: and that they, are they in whome this prophesie is fulfilled. Oh, that Kings and Princes would stribe to go one before an other in giueing honoz to God herein.

And amongst all the rest of the great and mighty Kings and Princes of the earth, loyalty, nature, and grace doth bind vs, with desires of exceeding dutifull and reuerend affections, to wish and desire that our lord and K. might be with the foremost in this great and acceptable service of the King of Kinges, and lord of lords, which were a worthy service, most well be seeming our lord the King for whome the King of heauen hath done so great things: and if our lord the King will do this service for his God, then must he not by his power, support the Beast nor his image, which are one and the same power. And seeing our lord the King hath seene the deepe iniquity of the peremptory ruling Presbitery, let him much more see the high iniquity, of the proud, ambitious, cruell, ruling Prelacy, which is a power set vp in the place of God, bearing the names of high blasphemy. Oh let it be far from our lord the K., to giue his power which God hath given him to punish euill doers, and to reward them that do well, 1. Pet. 2. 14. Let it be far from our lord the King, to giue this power to the Beast or his image, for that advanceth the mystery of iniquity, and smiteth doone the mystery of godlines. God hath not communicated his owne power to Kings and Princes for this end.

And seeing wee have begun to speake to our lord the King, let vs declare what power and aucthority God hath giben to him, wherewith his subiects ought of conscience to obey.

Our lord the King hath power to take our sennes & our daughters to do all his services of warr, and



of peace, yea all his seruaile seruice what soeuer, and he hath power to take our lands & our goods of what sort or kind soeuer, or the tenth thereof to vse at his will: and he hath power to take our men seruants, and maid seruants, and the cheife of our yong men, and Cattle, and put them to his worke: and wee are to be his seruants 1. Sam. 8. 11. 18. in all these thinges our lord the King is to be submitted vnto, and obeyed.

Also he hath power to make all manner Gouernors lawes and ordinances of man 1. Pet. 2. 13. 14. Thus doth God giue our lord the King power to demaund and take what he will of his subjects, & it is to be yielded him: and to commaund what ordinance of man he will, and wee are to obey it. And in all these things wee acknowledg before God & men, wee ought to be subject, not for feare onely, but also for conscience sake. Rom. 13. 5. Wee meddle not with anie conditions or contracts, made betwixt the King and his people, whereby our lord the King (in fauour) may, or doth abridg himselfe of his prerogative, and so make himselfe subiect to his owne covenants or conditions, which our lord the King ought to keepe though it be to his disadvantage, if they be not meere vnlawfull: but wee speake onely of that power, which God hath giben to the King, all which our lord the King ought to vse lawfully, but if he should do otherwise (which God forbid) he is in these things to be submitted vnto Eccl. 8. 3. 4. and 1. Pet. 2. 18. - 24. & who soeuer resisteth, resisteth the ordinance of God & shall receive to them selues condemnation. Rom. 13. 2. Thus hath God giben our lord the King, all worldly power, which extendeth to all the goods and bodies of his seruants. And doth our lord the King require anie more? wee knowe he doth not: then let not  
our

our lord the King now be angry that wee his ser-  
 vants speake the second time vnto him. Doth  
 not the King knowe that the God, of Gods, and  
 lord of Lords, hath vnder him made our lord the  
 King an earthly King, and giben him all earthly  
 power: and that he hath reserved to himself a hea-  
 venly kingdome, a kingdome that is not of this world  
 Joh. 18. 36. 37. neither are, the subiects of his king-  
 dome of this world, Joh. 17. 14. and yet this  
 King was in this world and his subiects are in the  
 world. Vers. 12.: & that with this kingdome, our  
 lord the King hath nothinge to do, (by his Kingly,  
 power) but as a subiect himself: and that Christ  
 is King alone, onely high Priest and cheife Bi-  
 shop: and there is no King, no Primate, Metro-  
 politane, Arch Bishop, lord spirituall, but Christ  
 onely, nor may be, either in name or power to  
 exercise aucthority one ober another Luk. 22. 25. 26.  
 Mat. 23. 11. 12. And will our lord the King not  
 withstanding all that Christ hath done for him, in  
 giueing him such a kingdome, with such great dig-  
 nity and power therein, will the King not withstan-  
 ding, enter vpon Christs kingdome, and appoint  
 (or by his power suffer to be appointed) Lawes,  
 Lords, Law makers ober or in this kingdome  
 of Christ who, (wee may be bold to say with war-  
 rant) if he were vpon earth in the flesch, he would be  
 subiect to our lord the King in his earthly kingdo-  
 me, for so was he to Cesar Mat. 17. he paid him tri-  
 bute, and he comaunded to giue vnto Cesar, thinges  
 that were Cesars. Yea he would not meddle with  
 anie thing that belonged to the King, not so much  
 as to comaund the two brethren to deuide the inhe-  
 rittance: nor to iudge the woman taken in adultery. Far  
 be it the from the hart of our lord the King, to giue  
 his



his earthly power to anie to rule as lords ober the Kingdome and heritage of Christ, which he hath reserved to himself, to rule and governe onely by his word and spirit, where no earthly power may be admitted, in that it is no earthly kingdome.

Behold now wee have begun to speake vnto our lord the King, and wee are but dust and ashes, and our lord the King is but dust and ashes as well as wee, therefore let not our lord the King be angry that his servants speake the third time vnto him, wee knowe our lord the King may do what soever pleaseh him, and who shall say vnto him, what dost thou? Eccles. 8. 3. 4. Yet though he should kill vs wee wil speake the truth to him. It is the Kings honor to search out a thinge. Prov. 25. 1. And wee knowe the King is a wise man and a man of understanding: thus then wee speake vnto him. Will the King challeng to himselfe, to sitt vpon the throne of Dabid, and to iudge Israell? wee (the Kings servants) meane, will the K. have the same power now ober the church & house of God, that the Kings of Israell had vnder the law? who satt vpon Dabids throne, will and ought the King to make a covenant and cause all to stand to it? and must all stand to it? and will & ought the King to compell all that are found in his dominions to serbe the lord as the King comaunds? 2. Chro. 34. 32. 33. and will and ought the King to slay all that come not to the passover? Num. 9. 13. If our lord the King have this power the he ought duly to execute it, and then he sits vpon Dabids throne: and then the King of Spaine hath the like power to compell all in his dominions to serbe God as he comaunds, & so every king sits vpon Dabids throne, and all Kings are herein to be obeyed: for will not our lord the King that is a man of vnderstanding, peild, that Queene Marie the  
Kings

Kings noble predeceffoz had the same power and aucthority by hir sword of iustice ober hir subiects, that our lord the King hath, and that hir subiects were bound to obey hir in all things, and submitt to hir sword of iustice, as well as our lord the Kings subiects are to obey him, and submitt to his sword of iustice: for all earthly Kings, have but one manner of power and sword. Rom. 13. Chap. If our lord the King by his deserving iudgment see this, then our lord the King will easily see that as Queene Mary by hir sword of Justice had no power ober hir subiects consciences (for then had she power to make them all Papists, and all that resisted hir therein, suffered iustly as evil doers) neither hath our lord the King by that sword of iustice power ober his subiects consciences: for all earthly powers are one and the same in their severall dominions. And if our lord the King will have any other power it must be a spirituall power, and that must be with an other sword, even a spirituall sword, for an earthly sword is ordeyned of God onely for an earthly power: and a spirituall sword for a spirituall power: and Offences against the earthly power must be punished with the earthly sword, and offences against the spirituall power with the spirituall sword, and with this sword / the King of Kings make our lord the King mighty through him/to cast downe holds, casting downe the ymaginations, & every high thing that is exalted against the knowledg of God, and bringing into captivity every thought to the obedience of Christ. 2. Cor. 10. 4. 5. Who is the fruit of Davids loynes, concerning the flesh, and onely, sits vpon Davids throne for ever. Act. 230. Luke. 1. 32. 33. & Esa. 9. 7. And vpon his kingdome to order it, & to stablish it with iudgment & with iustice. The rod of whose power is sent out of Syon, who is ruler in the midst of his enemies,



whose people shall come willingly. Psal. 110. 2. 3. and requires not anie earthly power to build by his Church, as he sheweth, when he declareth, that all power was given him in heaven and in earth, he bids his Disciples. Go therefore and teach all nations Baptizing them in the name of the father, &c. he that shall beleeve and be Baptized shall be saved, But he that will not beleeve shall be damned. Mat. 28. 19. Mark. 16. 16. who when he ascended vp on high he led captivity captive and gave gifts vnto men, he gave some to be Appostles &c. for the repairing or gathereing together of the Saints Ephes. 4. 5. 12. Here is shewed vnto our lord the King, that which wee knowe he is not ignorant of, that Christ onely sitts vpon Davids throne to order it and wee the Kings serbants shew it, that the King might not be deceived by deceivers, who would perswade the K. that he hath the same power ober the Church of Christ that the Kings of Israel had ober the Church of the old Testament, to this end, that they might vse the K. earthly power, to rule ober and build by (as they pretend) the spirituall Tabernacle, Temple, and Church of Christ, which if the King shall suffer them to do, he shall sinne against God in entring vpon the kingdome of Christ, who onely is King of Israell Joh. 12. 15. whose power and sword are spirituall, whose Tabernacle, Tēple, and house is holy, made with out hands. 2. Cor. 3. 17. 1. Pet. 2. 5. Heb. 9. 11. and therefore hath giben spirituall gifts vnto men, for the gathering together of the Saints for the worke of the miltery, and for the building vp of his body which is his Church; and doth not will nor require to haue people comaunded and compelled, by an earthly sword or power as in the days of Hezekiah, and Josiah Kings of Israel: for that was an earthly or carnall comaundement. Heb. 7. 16.

and

and they had a worldly Tabernacle made with hands, and worldly ordinances, and Carnall rites. Heb. 9. 1. 2. 10 and therefore were the Ordinances or lawe commaunded to be kept by a worldly power, and the Tabernacle to be built by hands: but now wee have a Tabernacle which the lord pight, and not man Heb. 8. 2. and that carnall commaundement is changed Heb. 7. 12. and wee have a commaundement after the power of endles life Ier. 16. vnto the obedience of which lawe, no earthly Kings power, can cause or bring anie one man to obey, in anie one thing: and the which Tabernacle not made with hands, no earthly power, which consists onely of the strength of hands, can cause to be built in anie one part thereof: but all this is to be done onely by the K. of Israels power, who hath all power given him in heaven and in earth, whose power is all sufficient to bring vnder obedience all his subiects, where vnto no earthly power can be helpfull, whose sword is his word, which is lively and mighty in operation, and sharper then anie two edged sword Heb. 4. 12. and therefore needs not the helpe of anie Kings sword. If his sword will not prebaile to bring men vnder obedience to his owne lawes, what can our lord the Kings sword do? it is spirituall obedience that the lord requires, & the K. sword cannot smite the spirits of me: & if our lord the K. shall force & cōpell me to worshipping, & eate the lords supper, against their cōsciēces, so shall he make his poore subiects, to worshipping and eat vntoworthily, whereby he shall compell them to sinne against God, and increase their owne judgments.

Oh let not our lord the K. suffer such evill to be done by his power; little doth our lord the King know how many thousands of his people, have bene compelled (through troble, and for feare of troble,