

THE
MORNING EXERCISE AGAINST POPERY.

(CONTINUED.)

SERMON VII. (IV.)

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THE POPE OF ROME IS THAT "ANTICHRIST," AND "MAN OF SIN," SPOKEN OF
IN THE APOCALYPSE, AND BY THE APOSTLE PAUL.

THE POPE OF ROME IS ANTICHRIST.

Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.—2 Thessalonians ii. 3—10.

WE will first give you an account of the apostle's writing here so fully concerning Antichrist, and so proceed to handling the words. The reason of his falling on this subject here was upon the preaching of some among them, who told them that the coming of the Lord to judgment would be very suddenly in that age and time in which they lived : upon which report they were in a very great fear and dread ; they were "shaken in mind ;" (verse 2 ;) and this terror and consternation of spirit there is expressed under a double metaphor :—

1. From a sea-storm that tears the vessel from the anchor and harbour : so much the word *σαλευθηγαι*, here used, doth import ; which comes from *σαλος*, which signifies “ a tempest at sea.”

2. By *Φροος*, taken from soldiers, who, by a panic fear arising among them, puts them [are put] into a disorder and confusion, so that they have neither head nor heart nor hand to act in a due manner.

So it was with the Thessalonians by reason of false teachers, who, by their blasts and storms of false doctrines, (Eph. iv. 14,) shake men from their steadfastness. They were at present under great distraction and fear from the false teachers, who did delude them, 1. By a pretence to an extraordinary “ spirit,” or visions and revelations ; 2. By “ word ” and preaching ; 3. By “ letter ” as from Paul : by which works they did exceedingly deceive them, and persuaded them to believe that the end of the world was at hand.

Whence we observe,

1. That false teachers do use all possible means and diligence to prevail with persons to believe their false doctrines.

2. False teachers do so far prevail with many, that they rend and tear them as with a tempestuous wind, and put them into a consternation of spirit as by a panic fear, so as that they can neither keep to the truth nor act according to it.

In the words you have,

I. *The revelation of the greatest enemy that ever was against Christ and his church*, in the third verse and the eighth.

II. You have a *full and large description of that enemy by several circumstances of time, place, &c., as also by several characters and names, by which this enemy may be known from all other enemies of Christ that ever were or should be in the world.*

I. I shall wholly waive their opinion who, contrary to the whole stream of interpreters, do take the meaning of this place to be concerning Christ's coming to destroy Jerusalem and them that crucified Christ ; and the apostasy to be the Christians' breaking off compliance with the impenitent Jews, and departing from them to the Gentiles : and the “ man of sin ” here described they take to be Simon Magus, together with the Gnostics. But that this cannot be so meant, is plain from the season of entering of the man of sin, &c. ; who was to be revealed, and upon his revelation there would follow an apostasy from the faith, before Christ's coming to judgment. That which did so terrify the Thessalonians was this,—that Christ's second coming was at hand : then the apostle tells them, that there was to be a great apostasy upon the revelation of the “ man of sin,” which was to be many years, some hundreds of years, after this. As for Simon Magus and the Gnostics, they were revealed before the writing of this epistle. (HUGO GROTIUS, DR. HAMMOND, &c.)

This enemy is set forth as if he were a single person : but it is not so to be taken in this place ; for it is frequent in scripture to set forth a body politic, or a kingdom or state, by a particular person or *individuum*. In Dan. vii. 1—13, there be four kingdoms or monarchies, which were in a succession one after another in the world, deciphered by “ four great beasts ; ” which are interpreted to be four kingdoms, or “ four kings ; ” (verse 17 ;) and the fourth beast is called “ the fourth

kingdom ;" (verse 23 ;) and the Vulgar translation renders verse 17, "four kingdoms : " so that each beast signifieth a multitude of men in a succession under one government for several ages ; and so consequently the head and horns signify the power and sovereignty of such a kingdom for a long time in a succession.

So we find the state of the primitive apostolical church set forth by a woman in travail, (Rev. xii. 1, 2,) and by a woman in the wilderness. (Verses 6, 14.) So the two-horned beast, (Rev. xiii. 11,) which is the same with "the false prophet," (Rev. xvi. 13 ; xix. 20 ; xx. 10,) doth not signify a single person or a succession of single persons, (suppose the popes,) but a body of deceivers under one head or government.

It is generally agreed on by Protestant writers, that the pope, as head of that Antichristian state which is here described, is pointed at in this place : or that the Papacy, head and members, in a succession making up one body politic, is that monster which they call "Antichrist." It is on all hands agreed on, that wherever we find all these characters, together with the circumstances set down in the text, to concentre, that must be the Antichrist, who was to be brought forth into the world before the second coming of Christ. He tells us of one to come, a strange one, a monstrous one, such an one as never was before ; and, that you may not be mistaken in this prodigious one, he gives us the lively portraiture of him.

II. Let us now descend to the particulars as they lie in the text.

THE FIRST CHARACTER BY WHICH ANTICHRIST IS SET FORTH IS THE GRAND APOSTASY WHICH SHOULD ATTEND HIS RISE AND REIGN.

1. Antichrist is described by *the apostasy which should arise in the church upon the coming of this monster*.—He is an apostate, and the cause of an apostasy : there was to be ἡ ἀποστασία, ["the apostasy,"] a very great apostasy, before his full revelation. (Verse 3.) "Apostasy" is taken,

(1.) *Politically* : so some take it for a falling from the Roman empire.

(2.) *Ecclesiastically* : to fall from the church or true religion.

(3.) *Figuratively* : the subject for the adjunct ; meaning the chief in place and power, that causeth others to fall away ; as 1 Tim. iv. 1. There shall be "an apostasy ;" there shall be such as shall fall away, and cause others so to do.

In the two latter senses it is taken here ; for the ecclesiastical hierarchy, set out by the lamb with two horns, (Rev. xiii. 11,) is the grand apostate, and a cause of the great apostasy of many, by causing by force and fraud to worship the beast and his image. (Verses 12—16.) The time of this apostasy is a special mark of Antichrist's rising. (1 Tim. iv. 1—3.) This apostasy was to be "in the latter times" of the fourth monarchy ; set out by "forty-two months," and "one thousand two hundred and sixty days." (Rev. xi. 2, 3 ; xiii. 5.) The apostasy of the church from the rule of faith and worship by spiritual fornication, is a signal note of Antichrist, or the Antichristian state, of which the pope is the head ; and his proper see is Babylon, the metropolis ; and the body

which was to be ordered by this false prophet as its supreme head, was and is the beast of Rome, with seven heads and ten horns, and ten crowns on his horns. (Rev. xiii. 1.) This apostasy, as to the time, is upon the rising of the Antichristian Papal state, when those "doctrines of demons," and forbidding marriage and meats, which are peculiar to the church of Rome, came into the church. The old Pagan Roman empire was broken to pieces, and had its deadly wound : which afterwards was healed by the two-horned beast, (Rev. xiii. 12,) framed into a likely image of the former Pagan beast ; by reason of which, the visible worship of Christ in the church gradually was cast out, and the spiritual fornication of saints and angels, relics, images, and such-like, which is renewed Gentilism and refined Paganism, came up gradually into the church of Rome.

The revelation of the Man of Sin doth appear by his rising gradually ; and the time of his rising will appear by the apostasy from the rule of faith, worship, and manners : so that, if we can find the defection of the church, we know one chief character of Antichrist. Some begin the apostasy from the primitive purity about A. D. 396. Many Popish errors come into the church. (WOLPHIUS in *Centenariis*.) Jerome, A. D. 390, complains of the avarice and corruption of the clergy, and of the prohibition of marriage and meats. And Augustine, A. D. 399, complains how the church was fallen from her purity. Wolphius, in his "Epistle" and in his book, *ad ann.* 390 and 400, brings-in a large catalogue of errors crept into the church, by which the times of the grand apostasy may be known. And it pleased God to speak in a wonderful way from heaven in those times, by prodigious comets, A. D. 383 and 389. (ALSTEDII *Chronologia Cometarum*.) Thus was the man of sin gradually revealed, and the apostasy did gradually proceed. Indeed, the pope could not yet show himself in the full exercise of his power in the Roman empire ; for the civil power of the Roman empire would not bear such a competition as the hierarchy of Rome ; and therefore the Roman empire, which is a civil state, was to be taken out of the way. (2 Thess. ii. 6—8.) It was to be removed from the seventh head,—the old Roman beast, as it was a civil government ; and placed somewhere else ; that is, on the pope or ecclesiastical hierarchy, which usurps the power of both swords. This could not be done before the deadly wound was given to the Cæsarian family, which the idolatrous, blasphemous beast was to succeed. This is the beast which carrieth the whore ; (Rev. xvii. 3 ;) which could not be done, till the imperial sovereign power of Rome was broken, and translated to the pope. Then the Man of Sin was more fully revealed. Upon this ground, Jerome, when he heard of the taking of Rome by Alericus, [Alaric,] king of the Goths, expected the coming of Antichrist. (*Epist. ad Ageruchiam*.) *Qui tenebit, saith he, de medio fit ; et non intelligemus Antichristum appropinquare ?* "He that letteth is removed ; and shall we not know that Antichrist is nigh ?" So in *Præfat. lib. viii. in Ezech. : Pascitur anima, et obliviscitur, &c.*

Some state the beginning of the apostasy and the revelation of the Man of Sin higher ; some, lower : but they agree in the main,—that this apostasy was by the pope, and upon the fall of the Roman empire. Some will have his revelation to be about the time of king Pepin and

Charlemain [Charlemagne]. It is true, the Papacy then came to a great height ; but the church was very corrupt in doctrine, worship, discipline, and manners, and polluted with spiritual fornication after saints and angels and images, &c., long before that time. So that we may infer, that if the apostasy came in with the pope or Papacy,—as this did rise to a height, so did the apostasy from the truth,—then this character doth agree to the pope, by which he may be known to be the Antichrist.

THE SECOND CHARACTER IS THE SPECIAL AND MOST SIGNIFICANT EXPRESSIONS APPLIED TO ANTICHRIST.

2. The second character by which the pope is set forth, so as to be known to be Antichrist :

(1.) He is *ὁ ἀνθρώπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας*, (2 Thess. ii. 3,) *ὁ ἀντικείμενος*, (verse 4,) *ὁ ἀνομος*, (verse 8,) “the man of sin, the son of perdition ;” by a Hebrew phrase expressing one that is a superlative, supereminent sinner, *impietatis coryphæus*, [“the leader of impiety,”] as Peter Moulin phraseth him ; as we say, “a man of blood,” for “a man thirsting after blood,” or “a cruel, bloody man.” “The son of perdition,” *perditissimus*, one (by a Hebraism) set upon destruction of others, the most flagitious, profligate sinner, the most inhuman, cruel destroyer, to whom the titles of Apollyon and Abaddon do most properly belong. He is actively and passively “the son of perdition.” (Rev. xvii. 8 ; xix. 20.) He is the great destroyer of souls. (2 Thess. ii. 12.) He is the *ὁ ἀντικείμενος*, “the great enemy,” of all enemies of Christ : though he is not called by the name of “the Antichrist,” yet here is a word, with the article prefixed to it, which carrieth the like importance with it. He is the worst and greatest enemy of Christ, who, under a pretence of friendship and love to Christ, doth usurp and undermine his offices. He appears like a “lamb” in his deportment, and “speaks like a dragon.” (Rev. xiii. 11.)

(2.) The Papacy is, of all other bodies politic, the worst ; being set out with such expressions as have the greatest emphasis in them. It would be too great a business for a sermon to give you an account of their tyranny, cruelty, luxury, rapaciousness, avarice, blasphemy, whoredom, spiritual and corporal. All the abominations of the three former monarchies do meet in this fourth, of which the Papacy is the last edition. (Rev. xiii. 1, 2.) That beast set out there is the Roman empire, as Papal, not Pagan : as appears by the crowns on the horns ; but the Pagan empire had the crowns on the heads. (Rev. xii. 3.) Now that wickedness in which those former empires did excel did meet in the Papal ; and therefore it is set out by the lion’s mouth, the feet of the bear and the leopard. (Rev. xiii. 2.) He is set out in his type in Dan. xi. 28—32 : or he himself is set forth, as some think, wholly “against the covenant,” expressing an indignation against it with all his might, setting himself against the sanctuary and daily sacrifice. Graserus and others understand it of Antichrist, and not of Antiochus. The scripture, when it expresseth a person or thing in a signal way, doth it by an affixed article, (as here,) or by an abstract. Here the article sheweth an eminence of wickedness : so the abstract : “*The upright love thee :*” (Canticles i. 4 :) Hebrew, “uprightnesses,” by which righteous persons

are set forth. So a proud person is set out by "pride:" (Jer. l. 31 :) we render it, "O thou most proud!" So "sin" for "a great sinner." (Prov. xiii. 6.) So "the man of sin" signifies "the most sinful man."

He is called the δ *Ανομος*, (verse 8,) "that Wicked one," "the most lawless one;" breaking all bounds and bands, and casting away the cords of Christ; (as they, Psalm ii. 3 :) that will not come under the yoke of Christ, nor stoop to his sceptre; that will not that Christ should reign. (As, Luke xix. 14.) This boundless, lawless one is therefore set out by a most unruly beast; (Rev. xiii. 1—8;) and by the whore of Babylon, riding the beast, and making the kings to commit fornication with her, and making the inhabitants of the earth drunk with the wine of her fornication: (Rev. xvii. 1—4 :) this is "the mother of harlots and abominations, drunken with the blood of the saints and martyrs." (Verses 5, 6.) This "the lawless one" is the Antichristian state, the man of sin under another notion: "Lawless," δ *Ανομος*, as to scripture; so in point of doctrine, worship, government, and manners; as to human laws and powers, being above them all; as to oaths of allegiance, &c.; as to exemption of his clergy, and such-like.

If these epithets which the Holy Ghost gives to Antichrist, do all belong to the pope or Papacy, then he may be justly thought to be described in this place.

THE THIRD CHARACTER IS THE PLACE WHERE HE SITTETH AND RESIDETH.

3. The third particular by which Antichrist is set out is *the place*.*— "He sitteth in the temple of God,"—there he exerciseth his jurisdiction and tyranny,—and "shows himself that he is God;" (2 Thess. ii. 4 :) that is, in the church, the place of the visible, external worship of God; which is called "the outward court;" (Rev. xi. 2;) which is trodden under foot by the draconizing beast, or Papacy, profaning the whole worship of God, and bringing-in a new Gentilism: therefore the outward court is "cast out," and forbidden to be measured, in regard [that] that lawless monster hath broken all bands, and will not come under any laws and rules of Christ; therefore, they and their worship are cast out. The place where he sits is called δ *ναος*, "the temple" or "house of God's worship." So it is said of the king of Babylon, that he "will sit upon the mount of the congregation;" (Isai. xiv. 13;) that is, Mount Zion, the place of God's residence and worship. So here the king of Babylon: he takes upon him to sit in "the temple," or "church of God;" which is called *ναος*, Eph. ii. 21; 1 Cor. iii. 16; 2 Cor. vi. 16. Some will have it for the temple of Jerusalem, that must be the seat of Antichrist, which is in the power of the Turk: but this cannot be, in regard [that] the other characters will not suit with the Turks, but do fall in suitably with the Pope. And so Jerome takes the notion of *ναος*, (in *Quest. ad Alyasiam*,) and Augustine, (*De Civit. Dei*, lib. xx. cap. 19.) He saith, *Rectius dici sessurum in templum Dei*;— $\epsilon\iota\varsigma\ \tau\omicron\nu\ \nu\alpha\omicron\upsilon\ \tau\omicron\nu\ \Theta\epsilon\omicron\upsilon$ so the Greek;—*tanquam ipse sit templum Dei*,

* PHILIPPUS NICOLAI, *De Antichristo*, proves the pope to be Antichrist from this character. See DR. WHITAKER, DANÆUS, CHAMIER, PETER MOULIN, JUNIUS, &c., that write of Antichrist, and prove the pope to be the Antichrist from this place.

quod est ecclesia : * as we say, *In amicum, id est, velut amicus*.† This may very well agree with the Papacy, who pretend to be the holy catholic, and the only true, church. So, then, the pope sits in the midst of his holy catholic church of Rome, exercising his tyrannical power over the people of God : so that Mahometans cannot be the church ; they wholly renounce the name of “the church of Christ.”

OBJECTION. “But how can the Antichristian synagogue, where Satan’s throne is, be called ‘the temple of God?’”

RESPONSE. The scripture speaketh of things as they once were, though they do not continue so to be ; and speaks it of persons as they are in pretence and outward profession, though they be not such as they pretend to be. Abigail is called “the wife of Nabal,” when he was dead ; (1 Sam. xxx. 5 ;) and Simon, “the leper,” though he were healed. (Matt. xxvi. 6.) So the city that was “a harlot” is called “the faithful city.” (Isai. i. 21.) It was called “the holy city,” where they worshipped ; (John iv. 21 ;) it was called “the holy place,” till the “desolation” by Vespasian ; (Matt. xxiv. 15 ;) and “the holy city ;” (Matt. xxvii. 53 ;) though they had turned the house of God into “a den of thieves,” (Matt. xxi. 13.) and the city was a bloody city “that killed the prophets.” (Matt. xxiii. 37.) Besides, sometimes the scripture speaks of it *quoad opinionem hominum*, “as they are reputed by men.” They “sacrificed to the gods of Damascus,” that they would “help them ;” (2 Chron. xxviii. 23 ;) they are called “gods” on that account : so, Judges x. 13, 14. This character doth very well agree to the pope, or Papacy, to prove it to be the Antichristian state here set forth.

THE FOURTH CHARACTER IS HIS SELF-EXALTATION.

4. He is set forth by *self-exaltation*.—*Ἵπεραιρομενος ἐπὶ πάντα λεγόμενον Θεον*. “Exalting himself above all that is called God.” And not only above all that have the title of “gods,”—as the civil magistrates, (Psalm lxxxii. 1, 6,) who have the title of “gods” by virtue of the authority that God hath invested them withal, (John x. 31, 35.)—but also above the true God, by taking on him to do more than God himself : *ἡ σεβασμα, quicquid est augustum*, “whatsoever is held worthy the highest degree of civil reverence,” as is the majesty of kings. *He as God*—He takes on him the honour due to God himself, and will be adored by the highest power upon earth. He that does all this must needs be the Antichrist : But such things doth the pope : let him look to the conclusion.

Moulin (*in Vale. cap. 6*) shows how the pope is called God, how they plead that he ought so to be ; whereof several of their own writers ; especially out of the *Glossa Extravagant. cum Inter.* ; which hath these words : *Credere Dominum Deum nostrum papam, conditorem dictæ decretalis et istius, sic non potuisse statuere ut statuit, hæreticum censeretur* : “It is heretical to believe our Lord God the pope, the maker of the said decretal, not to have power to decree as he hath decreed.” And Bellarmine (*De Pontif.*, lib. i.) saith, speaking of the pope’s supremacy, *Ecclesia, secluso etiam Christo, unum caput habere debet* : “The church,

* “It is rightly said that he will sit *for* the temple of God ; as if he were the temple of God, which is the church.”—EDIT. † “For a friend ;” that is, “as a friend.”—EDIT.

secluding Christ, ought to have one head; this is the pope, who is œcumenical bishop." So they attribute the offices and excellences of Christ to the pope. They say [that] he is the father of all Christians; which belongs to Christ: (Isai. ix. 6:) that he is the teacher of the church, and the spouse of the church, the foundation of faith, the lord of lords, the chief corner-stone, universal judge and infallible, who is to judge all others, but to be judged of none. These all belong to Christ alone; and he that thus exalts himself, and arrogates these things to himself, must needs be Antichrist. Philip de Nicolai (*De Antichristo*) shows how the pope, taking all these titles to himself, proveth that he is Antichrist: as also the Protestant divines generally prove him to be Antichrist by this character.

Some go further in this argument, and show how the pope takes on him to do more than God. It is frequent among their divines and canonists to say, *Papam posse dispensare contra apostolum et contra Vetus Testamentum*, "that the pope can dispense against the apostles and against the Old Testament," that the pope can make new symbols, that he can dispense with things forbidden of God. Bellarmine (*De Pœnitent.* lib. iv. cap. 13) saith, *Indulgentiæ faciunt, ut pro iis pœnis quæ nobis per indulgentias condonantur, non teneamur præcepto illo, de faciendis dignis pœnitentiæ fructibus*: "[Indulgences effect] that, as to those penalties from which we are freed by indulgences, we are not bound to bring forth fruits worthy of repentance." Nay, he goes further: *Si papa erraret præcipiendo vitia vel prohibendo virtutes, teneretur ecclesia credere vitia esse bona et virtutes malas, nisi vellet contra conscientiam peccare*: (*De summo Pont.*, lib. iv. cap. 5:) "If the pope should err so as to command vices and forbid virtues, the church would be bound to believe vices to be good and virtues to be evil, unless she will sin against conscience."

Thus blasphemously do they speak of the supereminence of the pope above God himself. And as for all civil powers, he is absolutely free from them, and much above them all. *Vide Text. Decret.*, dist. xevi. cap. 7: *Satis evidenter ostenditur a seculari potestate non solvi prorsus nec ligari pontificem posse, quem constat a Constantino Deum appellatum, cum nec Deum ab hominibus judicari manifestum sit*: "Since the pope is God, therefore he cannot either be bound or loosed by men." These words are in the body of the canon-law set forth by the command of Gregory XIII. A. D. 1591: "From this it appears that the pope is above scripture, councils, princes, and all powers upon earth, upon the account of his divinity." It is common amongst them at least to equalize the pope's decrees to the holy scripture; and that the pope's decretals are to be accounted canonical; and that the pope's determinations are to be preferred above the scripture; with many such-like blasphemies. (See *Decret. cum Glossâ*, dist. 19, et cap. vi. dist. 40, ad edit. Tug. anno 1510.) And, which is worst of all, they assert [that] the scriptures are inferior to the pope's decrees: *Ut fidem non facere neque necessitatem credendi inducere queant, nisi papa per canonizationem quam vocant, iis auctoritatem prius impertiat*: (*Decret.*, lib. ii. tit. 23, *De Præsumptionibus*, cap. 1:) "That the scriptures have no authority so as to procure belief of them, unless they can be first canonized by the pope." It is no

wonder though the pope uttereth such blasphemies, since he is the head of that idolatrous beast full of blasphemies. (Rev. xiii. 5, 6.)

Since they will have the pope to be such a supreme head to the church militant : (as Christ *quoad influxum interiorem*, so he *quoad influxum exteriorem doctrinæ et fidei* : *—BELLARMINUS *De Concil. Autoritate*, lib. ii. cap. 15 :) since they will have him not only to be equal with Christ, but above him ; he being able to redeem souls out of purgatory, which Christ never did, and is affirmed by them :—Johannes de Turrecremata and others that licensed “ the Revelations of Bridget,”—they let go that passage in that book : *Bonus Gregorius, oratione sua, etiam infidelem Cæsarem elevavit ad altiorem gradum* ; † by which it appears that the pope hath done that which Christ never did ; and that the pope’s charity is larger than Christ’s, who “ prayed not for the world,” (John xvii. 9,) but the pope prays for the damned :—since, I say, they will have their pope with all these prodigious blasphemies ; since they will have their Lord God the pope thus lifting up his head above Lucifer ; let them have him, and believe his lies and impostures : since they reject the truth, whereby “ they might be saved ; ” let them “ believe his lies, that they may be damned : ” (2 Thess. ii. 10—12 :)

Qui Satanam non odit amet tua dogmata, papa.‡

THE FIFTH CHARACTER BY WHICH ANTICHRIST IS KNOWN IS THE
TAKING OUT OF THE WAY THAT WHICH HINDERED.

5. Antichrist is set forth by the *removens prohibens*, by the “ taking that which hindered out of the way ; ” the *το κατεχον*, (verse 6,) and *δ κατεχων εκ μεσου γενηται*. (Verse 7.)—There was something that hindered the revelation of the Man of Sin, which was to be removed. The Man of Sin could not be brought forth into the world, till the Roman empire was taken out of the way : then that Wicked one, the pope, did rise up to that height ; then Antichrist did appear in his colours. There is a great consent among the ancients as to this thing ; and Jerome was so clear and confident in this thing, that as soon as he heard of the taking of Rome by Alaric, he presently expected the coming of Antichrist. See TERTULLIAN, *De Resur.*, lib. iv. cap. 24 ; AMBROSE, *in Comment. in Ezek.* ; CHRYSOSTOM, *Comment. in loc.* ; AUGUSTINE, *De Civ. Dei*, lib. xx. cap. 19. Among the ancients they were so confident of this thing, that the church did pray in her Liturgy, that the Roman empire might stand long, that so Antichrist’s coming might be long : (TERTULLIANI *Apolog.*, cap. 32, 39 :) so that the Roman empire, or emperor who was then in possession of that power imperial, kept out that Papal power which grew out of its ruins. *Κατεχειν* is the same as *possidere* [“ to possess ”] : *Οι αγοραζοντες, ως μη κατεχοντες* : “ They that buy, as though they possessed not.” (1 Cor. vii. 30.) “ The Roman empire, being broken into ten kingdoms, brought-in Antichrist : ” so Tertullian. (*De Resurrec.*, lib. iv. cap. 24.) “ Paul did not express the Roman empire by name, lest he should bring a persecution upon the church.”

* As Christ is head in reference to the inward influx, so the pope is head with regard to doctrine and faith.—EDIT.

† “ Good Gregory, by his prayers, raised even the unbelieving Cæsar to a higher degree.”—EDIT.

‡ “ Let him who abhors not the devil, love thy dogmas, O pope.”—EDIT.

(HIERONYMUS *ad Algasiam*, quæst. 11.) Peter Moulin (*in Vale.*) shows in several instances how the Roman emperors did keep the bishop of Rome from growing to that height as he did upon their being removed out of the way.

Others take it to be meant of the Roman emperor himself, and not of the Roman empire at all: for the Roman is not taken out of the way, but stands on two legs; namely, the empire of Turks, and the empire of Germany. It was the emperor himself, who was Coustantine the Great, who removed to Constantinople; then the *το κατεχον* ["that which hindered"] was taken away. The grandeur of the emperor and of Antichrist could not stand together. As soon as the emperor departed from Rome, Antichrist began to be revealed. For when all the bishops in the Christian world did meet at the council of Nice, the bishop of Rome, though requested by a letter, came not: he pretended old age and the weakness of his body; but Bellarmine telleth us [that] the true reason was,—it was not meet the head should follow the members, but rather that the members should follow the head; and if the emperor were present, it is likely he would sit above the pope; which was not meet, he being the spiritual head; therefore he did absent himself. (CORRON on 1 John ii. 18.) Though they differ as to the emperor and empire, to be that which hindered; yet they agree as to the pope, that he rose to his height upon the removal of the one or the other out of the way.

THE SIXTH CHARACTER IS THE MYSTERY OF INIQUITY WHICH
DOTH ATTEND HIS RISE AND REIGN.

6. By *the notion of a mystery*, (2 Thess. ii. 7,) as it stands in opposition to "the mystery of godliness."—The apostle following the Hebrew way of expression: *το μυστηριον της ανομιαις*, *id est, doctrina improba vel mysterium improbum*, "a wicked doctrine or mystery." For the whole religion of Popery as to faith and worship is so contrived by them as may most conduce to the sustaining and advancement of the pope's power; and the gain and profit of the clergy. There we find that to be written in the forehead of the whore, (Rev. xvii. 5,) *Μυστηριον*, as a principal part of her name. Such is the hellish contrivance of the whole body of the religion of the Papacy, (in which Satan never showed himself so notorious an impostor and angel of darkness, though under the appearance of an angel of light,) that it gained upon the whole world exceedingly by the pope, Satan's vicar, set forth by the lamb with two horns; (Rev. xiii. 11;) who hath prevailed with all sorts of men to receive the mark of the beast, and bow to his image. (Verses 12—14.) The religion of Antichrist is carried on in a subtle, cunning way; else it could not be called a "mystery," and a "mystery of iniquity" under the pretence of godliness. The great factors in this mystery are said to be seducers, that "speak lies in hypocrisy;" (1 Tim. iv. 1, 2;) "who have" *μορφωσιν*, "a form of piety," which is the mantle to cover the blackest abominations. (2 Tim. iii. 1, 5.) And Peter, speaking of such mystical villainies, tells us how "privily they should bring in damnable heresies" under the colour of truth. (2 Peter ii. 1—3.) The religion of Popery, which is merely to advance the honour and grandeur, profit and interest, of the pope and his hierarchy, under a pretence of setting up

the name and honour of Christ, has, by their mystical art and cunning, fair, plausible deportment, undermined and overthrown the religion of Christ up and down the world. Chamier, (lib. xvi. cap. 8,) treating about Antichrist, and showing how, by their cunning, heresies are made subservient to him, saith thus: *Hæc verò si aliqua est Antichristi nota, dicam audacter, aut nullum esse Antichristum, aut episcopum Romanum eum esse*: "This is a special note of Antichrist: I will speak boldly, that either there is no Antichrist, or the bishop of Rome is he."

THE SEVENTH CHARACTER IS THE STUPENDOUS MANNER OF HIS COMING.

7. *By the manner of his coming.* (2 Thess. ii. 9, 10.)—His "coming;" that is, after he is revealed, and that which hindered is taken out of the way; his "coming," together with the influences that it had on the world and such as perish. He cometh,

(1.) Κατ' ενεργειαν του Σατανα· that is, Satan will put forth his "utmost skill," in working miracles by Antichrist.

(2.) Εν παση δυναμει, και σημειοις· that is, his "power" to work after a wonderful manner, which God is pleased sometimes to grant even to the worst of men. He shall work "signs" or "miracles;" for "signs" are taken so here.

(3.) *Omnis potentia* ["all power"]—it is to be taken for *varia potentia*, or "a power to work variously."

(4.) Και τερασι ψευδους· a Hebraism; according to the letter, *prodigiis mendacii*, "lying wonders," or "wonderful lies."

(5.) Και εν παση απατη της αδικιας· (εν προ μετα vel δια·*) "with all deceivableness of unrighteousness." "There is a double Hebraism," saith Piscator: *unus in significatione synecdochicè vocabuli injustitiæ pro falsitate seu mendacio; alter in usu nominis ejusdem, quod cum substantivum sit, hic vim habet epitheti*: † "under the name of 'unrighteousness' is covered all manner of falsehood and lies;" by which they do deceive many, and would deceive the very elect, if they could. (Matt. xxiv. 24.) Then,

(6.) Ενεργειαν πλανης (2 Thess. ii. 11)—for πλανη ενεργειας, *id est, ενεργουσαν*, [by a] Hebraic hypallage—we render, "strong delusion;" or, "the delusion of Antichrist working strongly," specially coming under a judicial tradition from God. This advent or coming of Antichrist here mentioned is not to be referred to his first revelation only, but to his full revelation, when his kingdom and government shall be set up in its splendour and power.

He shall come "with all the power of Satan." Satan is most famous for two things; he is *mendax et homicida* ["a liar and a murderer"]; (John viii. 44;) for he is an adversary to divine authority and man's salvation. And both these are eminently seen in the pope: for he hath brought-in false doctrines, false worship, and a false religion, into the church: and by this means he is the great murderer of souls; for they are damned that follow his delusions, as appears in the text. (2 Thess.

* "In' for 'with' or 'by.'"—EDIT. † "One, in the synecdochical signification of the word 'unrighteousness,' for falsehood and lying; the other, in the use of the same noun; which, though a substantive, has here the force of an epithet."—EDIT.

ii. 12.) Satan shows himself a liar when he puts men on a false, idolatrous worship, instead of a true. So all idolaters are liars: They "changed the truth of God into a lie," &c.: (Rom. i. 25;) and therefore idols are called "lies." (Amos ii. 4.) So idolaters are said to "make lies their refuge, and under falsehood to hide themselves." (Isai. xxviii. 15.) But Satan never did impose such a lie on the world as in the idolatrous worship of Rome. There "idolaters and liars" are put together,—Rev. xxi. 8; and, in verse 27, he that "worketh abomination, and a lie,"—they are put together; and, in Rev. xxii. 15, "idolaters and makers of lies" are put together again.

Cum omni potentia: some take it of the power of both swords,—ecclesiastical and secular,—which the pope claims; but it rather respecteth that faculty and power which the pope, the two-horned beast, doth pretend to, and whereby he doth work wonders. (Rev. xiii. 12—15.) The "signs and wonders" here spoken of, are the ways and means and weapons which Satan useth by Antichrist to deceive persons to their destruction. This was the way which Satan took by Jannes and Jambres, to deceive Pharaoh and the Egyptians: these were a kind of types of seducers which were to come in these last times. (2 Tim. iii. 8.)

That this may appear to be a character of Antichrist, the Papists themselves do grant that Antichrist is to be confirmed with signs and wonders. (SUAREZ, *Apol.* lib. i. cap. 17, num. 12; BELLARM. *De Pont. Rom.* lib. iii. cap. 15; SANDERS *De Antichristo*, dem. 19—22.) If, then, the pope's coming be by signs and lying wonders, then he will come under that mark of Antichrist by their own confessions.

That miracles have been at the first promulgation of the scripture, is most true, for the confirmation of the divine authority of it, and increasing a belief of the doctrine of Christ: but after that the gospel is promulgated, there is no further use of miracles: and therefore, when the scripture doth speak of miracles and miracle-mongers, (as here, and Mark xiii. 22; Rev. xiii. 13; Matt. vii. 22,) it is to be understood of false Christs and false prophets, who shall come in the name of Christ, and shall pretend to marvellous things in his name, and shall deceive many: and this is here brought in as a special mark of Antichrist.

That this mark is fulfilled in the Papacy, doth appear from themselves; who boast very much of their miracles, and the advancement of their religion and the confirmation of it by miracles. The legends of their saints are full of miracles of St. Dominic, St. Francis, St. Benedict, and the images of the Virgin Mary, and other saints in their calendar. Such miracles are called "lying miracles,"

(1.) Because they are for the confirmation of false doctrines,—of transubstantiation, purgatory, invocation of saints, adoration of images and relics, &c., prayers for the dead, and the pope's supremacy, &c.

(2.) Because many of them are things merely feigned to be done, which were never done: or if they were done, they have been brought about by the mere artifice of Satan; who is able to do things beyond the reach of men, by which he deceives such as will be deceived.

(3.) From the end of these miracles; which is, to deceive men. In Mark xiii. 22, and here in the text, they are framed by seducers for seduction, and such as will not receive the truth with that love of it:

they came "with all deceivableness of unrighteousness in them that perish." (2 Thess. ii. 10.)

Their own authors have set down multitudes of miracles :—Baronius in his "Annals;" "the Conformities of St. Francis;" "the Golden Legend" of Jacobus de Voragine; "the Sermons of *Dormi securè*;" "the History of Our Lady" by Lipsius; and Bellarmine *De Officio Principis*, lib. iii.; with several others. So that by all this you see, this note will agree to the Antichristian state of the Papacy.

THE EIGHTH CHARACTER IS HIS FATAL RUIN.

8. He is set out by *his fatal ruin and utter destruction*.—"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." (Verse 8.) Here be two parts of this verse: (1.) The *first* looks back on the verse before; which speaks of the time of Antichrist's coming, upon the removal of what hindered: this we have done with. But, (2.) This *latter* part points at the ruin of Antichrist, and how he shall be destroyed. The former part had respect to our instruction; the latter is for our consolation, in the downfall of so great and public an enemy.

(1.) He sets down *the principal efficient cause* of his ruin.—And that is Christ at his coming. When Christ comes to set up his kingdom, and to take to him his great power, and reign, then he will destroy Antichrist; (Dan. ii. 44; vii. 14—27;) specially under the fifth, sixth, and seventh vials. (Rev. xvi. 10—21.) You have the destruction of the whore, (Rev. xviii.,) the overthrow of the beast and false prophet; (Rev. xix. 17—21;) then you have the binding of Satan, and the reign of the saints on the earth. (Rev. xx. 1—6.)

(2.) You have *the instrumental cause*.—"The spirit of his mouth." Here be two words to be considered:

(i.) *Αναλωσαι*, *consumere*; which notes his gradual "consumption" by the preaching of the gospel. (Isai. xi. 4.) This is the sword out of his mouth: by this sword Christ doth "smite the nations." His [Antichrist's] consumption is gradual, as was his rising; which was under the trumpets, and his fall is under the vials. The preachers of the gospel have been wasting, wounding, and consuming him; specially since the angels with open mouth did declare against him. (Rev. xiv. 6—9.) The ministers of the gospel, since the Reformation began, have discovered the whoredoms, impostures, and false doctrines of Rome, and the danger of having communion with Rome, and the desperate condition of such as will not separate from her. (Verses 9—11.) Many a deadly wound have they given to Antichrist; so that he hath been wasting like a snail, (as Psalm lviii. 8,) till he shall come to nothing. "Not by might, nor by power," (Zech. iv. 6, 7,) but by the word, which he hath pretended to rise by, he shall be destroyed.

(ii.) Here is *καταργησαι* which notes his "utter destruction by the brightness of Christ's coming," when he shall come to take to him his great power at the sounding of the seventh trumpet. (Rev. xi. 15.) The text must be considered under a double capacity:—

First. *As to his ecclesiastical state, and in his spiritual capacity*, as he is set forth under the notion of a "whore" and "false prophet;" and so

[he] shall be consumed by the preaching of the word, and the sword of the Spirit. And this hath been doing these many years, and the work is still carrying on, by the ministers of the word.

Secondly. He must be considered in *his politic, secular capacity*; consisting of several kingdoms under one supreme head, which is the pope. So he is set out by the notion of "the beast:" (Rev. xi. 7; xiii. 1—3;) which beast the whore, that is, the ecclesiastical hierarchy of Rome, rideth; (Rev. xvii. 3;) yet they both together make up but one Antichrist, as the horse and man both together make up but one horseman. Now Antichrist, as to his secular capacity,—he shall be destroyed with another sword: "He that killeth with the sword must be killed with the sword." (Rev. xiii. 10.) So that the utter consumption both of the beast and whore shall be upon the little stone's rising into a great mountain; which shall smite the image on his feet, and shall break it to pieces. (Dan. ii. 34, 35.) This little stone is the kingdom of Christ, which hath been but *regnum lapidis* ["the kingdom of a stone"] hitherto, but then shall be *regnum montis* ["the kingdom of a mountain"].

OBJECTION. Perhaps it will be said, that the destruction of Antichrist (as hath been showed) can be no mark of Antichrist, by which he may be known; for all enemies shall be destroyed by Christ and by his word.

ANSWER. It is true that Christ will destroy all his enemies by his word which cometh out of his mouth; (Rev. xix. 15;) sin and the devil are continually destroying by the word: but since Antichrist is set forth as the greatest enemy that ever was; and since the Antichristian state of it, as it is in the ecclesiastical hierarchy of Rome, together with the beast, (Rev. xiii. 1—10,) is the last edition of the fourth monarchy, and it is on its last legs in this state, and it hath most opposed the kingdom of Christ beyond any other; therefore the destruction of this state, as to the remarkableness of it, shall go beyond all other states and kingdoms in the world. And therefore it is that the vials are prepared for this enemy in a more special manner beyond all others: (Rev. xv. :) the seven angels with the seven vials pour them forth upon the beast, or something of the beast. (Rev. xvi.) Thus much hath been made good in the Papacy in a great measure already; which may appear by the confession of Bellarmine, who telleth us, (*De Pont. Rom.*, lib. iii. cap. 21,) that the Lutheran heresy possessed almost all Germany, Denmark, Norway, Suevia, Gothia, Hungaria, Pannonia, France, England, Scotland, Polonia, Bohemia, and Helvetia, and is got over the Alps into Italy. From his confession you may perceive what a consumption there hath been made of Antichrist.

THE NINTH CHARACTER IS HIS FOLLOWERS AND RETINUE, AND THEIR LIVELY.

9. Antichrist may be known by *his followers, and the livery which they wear*.—The black marks and brands upon their backs: "With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 10—12.) Here is a damned

crew, the retinue and followers of Antichrist; having this special mark on them,—that they be such as shall perish. Their properties are,

(1.) *Negative*: “They received not the love of the truth, that they might be saved.”

(2.) *Affirmative*: they “have pleasure in unrighteousness.”

(3.) They are set forth by some *passive* properties; which are penalties, (i.) *Internal*: “strong delusions, that they should believe a lie.” (ii.) *Eternal*: damnation. Here be the black marks of reprobation, by which Antichrist’s retinue and followers are set forth. We do not find that any party of men are under more dreadful marks of God’s hatred than Antichrist’s followers. See Rev. xiii. 8: there they be set out by the stigma of reprobation, as persons left out of the book of life. And Rev. xiv. 9—11: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” And in Rev. xvii. 8, there the admirers of the beast are such as are left out of the book of life. The same persons are described here by Paul.

(4.) They are set forth by a special act of God in a way of just judgment toward them; that is, his “sending strong delusion, that they should believe a lie,” by a judicial tradition and giving of them up to a spirit of falsehood to their eternal perdition. All these who are followers of Antichrist; that wonder after the beast, and receive his mark, and bow to his image; who close with Popish false doctrines, instead of the true; the Holy Spirit expresseth them by *Οὐκ ἐδέξαντο*, “They received not.” (2 Thess. ii. 10.) *Id est, Pertinaciter oblatum repudiarunt: est μεϊωσις*.^{*} They are such as wilfully reject the true doctrine and worship of Christ, and pertinaciously adhere to the false doctrine and the idolatrous worship of the pope: and moreover they please themselves much in those false ways of unrighteousness, which are most destructive to souls and most displeasing to God.

From all this it appears that the pope is Antichrist. Indeed, if but some one or few particulars did meet on the pope or Papacy, we could not argue from them that he were the Antichrist; but when they all meet in the Papacy, and generally by common consent of orthodox writers they fasten these marks upon the pope, he will never be able, by all the skill he hath, to escape the vengeance of God which will follow him on that account. Dr. Whitaker, writing against Antichrist, and proving the pope to be the Antichrist,—he names many eminent and learned men that have understood this place, and those others in Daniel and the Revelation, of the pope. He tells us of Wickliffe,—who declared the pope to be Antichrist,—who was *suo seculo doctissimus* [“the most learned man of his age”]. And Luther affirms in his writings the pope to be Antichrist; he

* BEZA. “That is, They obstinately refused that which was proffered. The figure *meiosis* is here made use of, by which the words import much more than is expressed.”—EDIT.

saith, he is *potissimus Antichristus*, ["the chief Antichrist,"] and that abomination of desolation that stands in the holy place: *Papa ille est Antichristus, cum sit specialis procurator diaboli, &c. Non solum simplex illa persona, sed multitudo paparum a tempore defectionis ecclesie, cardinalium, episcoporum, et suorum complurium aliorum, est Antichristi persona composita, monstrosa, &c.** (*Catalog. Testium Verit.*) He [Dr. Whitaker] adds, that he was a man *spiritu prophetico et dono interpretandi scripturas præditus admirabili*.† Then followed Peter Martyr, Bucer, Bullinger, Melancthon, Brentius, Calvin, Ecolampadius, Musculus, Beza, Gualter, Illyricus, Danæus, Junius, Gabriel Powæol [Powell], Philip Mornay, George Pacardus, (*in Descriptione Antichristi.*) *Catalogus Testium Veritatis*, Rivet, Crakanthorpe, Tilenus, Chamier, Bishop Usher in a letter to Archbishop Laud, in 1635. All agree in this thesis,—*that the pope is Antichrist*. And Zanchy, though he differed somewhat from his brethren in this point, yet he saith in his "Miscellanies," *Regnum papæ non nego esse regnum Antichristi* :‡ and he thinks that the pope is pointed [at] in 2 Thess. ii.

As for our Englishmen, we have many that have publicly testified the pope to be Antichrist, as Mr. Fox in his "Martyrology" hath noted. The learned martyr, Walter Brute, maintained it in a large discourse; Richard Wimbleton, in a sermon preached at Paul's Cross, 1389; Sir Geoffrey Chaucer, in his "Plowman's Tale;" "Lucifer's Letters to the Prelates of England," supposed to be written by William Swinderly, martyr; William Tyndale, a godly martyr, in his "Obedience of a Christian Man;" the Author of "A very Christian Bishop and a counterfeit Bishop," 1538; John Bale, bishop of Osyris [Ossory], in his "Image of both Churches," *et Templorum illustrium Britannie*; Mr. Latimer, Mr. Bilney, Mr. Rogers, Sletterdon, and others, martyrs; William Abbey, bishop of Exeter, in his "Poor Man's Library;" Bishop Jewel, in his "Defence of the Apology of the Church of England;" Mr. Thomas Beacon, in his "Acts of Christ and Antichrist;" and Mr. Fox, in his "Meditations on the Apocalypse;" Mr. Brightman, "On the Apocalypse;" Bishop Bilson, in his book "Of Christian Subjection and Unchristian Rebellion;" Dr. Robert Abbot, bishop of Sarum; Dr. George Downham, bishop of Derry; Dr. Beard, Dr. Willet, Dr. Fulke, Dr. Sutcliffe, Dr. Sharp, Mr. Squire, in their several treatises concerning Antichrist. Archbishop Cranmer did avow publicly the pope to be Antichrist; archbishops Parker and Grindal avowed the same; archbishop Whitgift, when he commenced doctor at the Divinity-Act, 1569, publicly maintained in the Schools, that *papa est ille Antichristus* ["the pope is that Antichrist"]; and Archbishop Abbot asserted the same: with many others of our English divines, who have generally held and declared the pope to be Antichrist.§

* "The pope is that Antichrist, since he is the special agent of the devil," &c. "The monstrous form of Antichrist does not consist merely of that one single person, but is composed of the whole multitude of popes, cardinals, bishops, and their many other orders, who have flourished since the apostasy of the church."—EDIT. † "Endued with a prophetic spirit and an admirable gift of interpreting the scriptures."—EDIT. ‡ "I deny not that the kingdom of the pope is the kingdom of Antichrist."—EDIT.

§ *Haud equidem credo quemquam justum esse bonumque Cui papa non sordet manifestus ut Antichristus.*

"I do not, indeed, believe that any man is just or good to whom the pope is not an abhorrence, as being manifestly the Antichrist,"—EDIT.

I might add the Convocation in Ireland, 1615; the Parliament of England, 3 *Jacobi*; the Synod of Gap in France; several statutes of 16 Ricard. II. cap. 5; 25 Hen. VIII. cap. 19, 20, 21; 28 Hen. VIII. cap. 10; 37 Hen. VIII. cap. 17: they tacitly define the pope to be the Antichrist. Then our "Book of Homilies, Second Part," in the Sermon for Whitsunday, and in the sixth Sermon against wilful Rebellion, determines the pope to be Antichrist. "The Book of Common-Prayer," for the Fifth of November, styleth the pope, Papists, and Jesuits, "a Babylonish, Antichristian sect." The author of the book called *Eusebius Captivus*; who declared against the pope as the Antichrist to his face, when he was brought before him to be arraigned; Archusius, (*De Ortu Antichristi*,) Philip Nicolai, Christopher., Peret., Peucer, &c., have fastened the title of "Antichrist" on the pope.

We find in story several times loud outcries of the birth of Antichrist; and still their eyes were upon the pope. In the year 1106 Frisingensis tells us that Pope Paschalis was going a journey into France, there to hold a council; and he heard in his journey that it was the common report that Antichrist was born: whereupon he stops his journey, and stayed at Florence. But afterwards he went his journey, despising the report, as coming from contemptible fellows: though, Baronius tells us, they were persons of no ordinary note who did report it. (See Bernard, *Epist. lvi. ad Gaudfridum*.) Carnoteus (*Epist. Sabellic.*, ennead. ix. cap. 4) tells us of prodigies that appeared about that time in the heavens,—a camel of vast magnitude; and in the sea, which overflowed the shore a hundred paces: thereupon it was that the bishop of Florence said, that Antichrist was born then, in the year 1120. There was a treatise set forth in the name of some faithful servants of Christ concerning Antichrist, in which all persons are awakened to consider of Antichrist, who was manifest in their age in the pope and Papacy: thereupon many did separate from the church of Rome. (See Bernard, *Homil. lxx., lxxi., in Cant.*) Between the years 1160 and 1170, the world being awakened, as with a public herald sounding a trumpet, about Antichrist's then appearing, caused a very great separation of the Waldenses and Albigenses from the church of Rome. By all these testimonies it appears what a general agreement there is and hath been among all that have had a savour of the true religion upon their hearts: they have still agreed in this, though they have differed in other points,—that the pope is Antichrist.

From what hath been said, there be several things [which] may be drawn by way of inference for our practice and instruction.

INFERENCES.

INFERENCE I. *From what hath been said, we may see a reason of the mistakes of some in their proving the Man of Sin to be the Antichrist, and the pope to be the Man of Sin, from some places which do not so properly belong to it.*—They have thought the same Antichrist to be pointed at in John's Epistles, (1 John ii. 18, 22; iv. 3; 2 John 7,) as here in Paul's Epistle to the Thessalonians. Some think the same Antichrist to be set forth by John, as by Daniel and Paul, and by John in the Revelation, who decipheres Antichrist under the notion of a beast and a whore and a false prophet. The Antichrist pointed at by John in his Epistles hath relation

rather to the prediction of Christ: "There shall arise false Christs," &c. (Matt. xxiv. 11, 23, 24; Mark xiii. 21, 22.) We have not the name "Antichrist" but only in John: indeed, we have *ὁ ἀντικείμενος*, ["the opposer,"] (2 Thess. ii. 4,) a word equivalent. John speaks of an Antichrist who was then in the world, and one prophesied of by Christ to come speedily into the world. But Paul writes of one who was wholly to come into the world, and for whose coming there were great obstacles to be removed first. The Antichrist's coming in John is immediately upon a time which is called *εσχάτη ὥρα*. "And we know that," since he is come, "it is the last hour," or "last time." (1 John ii. 18.) This cannot refer to the last time, which respecteth the coming of Christ to judge the world: this "last hour" doth refer to the Jewish state, of which the last glass or hour was now running, and their final desolation was at hand. Then there were several who did pretend to be Christ, and to come in his name. There was Simon Magus and Carpocrates, and the Gnostics, of whom they were the heads, who did pretend to miracles and enthusiasms, and did seduce many. These, then, be the Antichrists [whom] John speaks of in his Epistles, who were to appear at the coming of the Lord to judgment: I do not mean, his last coming, to the judgment of the world; but at his coming to the final destruction of Jerusalem and the Jewish polity and nation by Vespasian: of which coming Paul speaks in Heb. x. 25; that was "the day approaching" in which Christ came to destroy that people. It is mentioned by James, (James v. 7, 8,) [as "the coming of the Lord"] which did "draw nigh;" for then the Lord Jesus was coming against Jerusalem. From the misunderstanding of these places, and misapplying them to wrong purposes, have arisen the misapprehensions of the pope's being Antichrist; for though several things in those places in John's Epistles do agree to the Papacy, yet the proper description of Antichrist is to be looked after in Paul's Epistle to the Thessalonians, &c., and in the Revelation, and in Daniel.

INFERENCE II. *If the pope be the Antichrist set forth by those bloody characters; (as hath been seen;) if this body politic, head and members, be the Antichristian state, and this state is the Papacy; then it cannot be the true church.*—It is true, [that] Antichrist, head and members, are the counterfeit of the true church, and of Christ, the Head; and therefore they cannot be the true church. The scripture still sets out the Antichristian state in a flat opposition to the true; yet still under a pretence and colour of faith in, and love to, Christ: for Antichristianism is *mystica impietas, pietatis nomine palliata*; "a mystical impiety, under the cloak of piety:" so the Gloss.

The false church, whereof the pope is the head, is set forth by *a double beast*; (Rev. xiii. 1, 2, 11, 12;) both which together make up one Catholic Roman Papal church; the number of whose name is six hundred and sixty-six. (Verse 18.) And the true church, whereof Christ is the Head, is set forth by one hundred and forty-four thousand; (Rev. xiv. 1;) the square-root being twelve, built on twelve apostles. But twenty-five is the square-root of six hundred and sixty-six; and there is a fraction in the root, and one more, too, there in the square-root: to let us know, that though the Antichristian church may seem as air to such as look on it with human eyes, and six hundred and sixty-

six runs as handsomely as one hundred and forty-four; yet the former is "the number of a man," the whole church and her religion being made up of additions and inventions of men.* The number six hundred and sixty-six denotes the apostasy of the church from the standard of truth, the square-root of the apostolic church being twelve: and so the apostasy lies generally in additions to the root and foundation of the Christian religion; they do not rest satisfied in fundamentals of the Christian religion delivered by the twelve apostles.

The false church is set forth by *the whore*; who pretends to be the spouse of Christ, but is opposite to the virgin-company that follow the Lamb. (Rev. xiv. 4.)

The ecclesiastical state of Rome, or hierarchy, is set forth by *the false prophet*, (Rev. xvi. 13, &c.; xix. 20; xx. 10,) in a flat opposition to the "two prophets;" (Rev. xi. 10;) who are the same with "two witnesses," and "two olive-trees," and "two candlesticks." (Verses 3, 4.) These represent the true ministry of Christ; who did prophesy till they "finished their testimony." (Verses 6, 7.) Now whereas it is said that they are a true church *veritate entitatis*, but not *moris*; † they yield the cause: because the question is not whether they be true and real men and women who are members of the church of Rome; but whether they be members rightly qualified as to their moral and supernatural principles, which makes them a true church.

How can that be a true church whose head is the Man of Sin, who hath all those black and hellish characters belonging to him? Such a church cannot be founded on the twelve apostles. Therefore that cannot be a true church which hath the Abaddon and Apollyon for the heads. How can that be a true church which is so opposite to the true church, both head and members?

INFERENCE III. *If the Papal Antichristian state be such a body, head and members, as hath been showed; then we may hence learn, 1. Our danger, 2. Our duty.*

1. *Our danger, if we continue in that church.*—It must needs be a very dangerous thing for any to continue a member of that church, or to have communion with her. Such are under the energetical influence and seduction of Satan, and the judicial tradition of God; [in] that, since they reject the truth in the love of it, they are given up to believe a lie, that they may be damned. They are under the most dreadful commination: (Rev. xiv. 9—11;) they are a people marked out for utter destruction, as being rejected by him. (Rev. xiii. 8; xvii. 8.)

2. *We may learn our duty to make haste out of that church.*—All such as keep up communion with Rome, let them hearken to that call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii. 4.) The argument is taken from the danger. This separation is no schism, it being a separation from that church which is apostatized from the faith and truth of Christ. As soon as ever the people of God came to be awakened, and that the light of the gospel began to spring forth, they presently saw

* MR. POTTER in his "Interpretation of the Number 666." existence, but not by rectitude of morals."—EDIT.

† "By reality of

their danger if they continued in that church, and immediately performed their duty, and departed from her.

INFERENCE IV. *If the Papal Antichristian state be such a body as hath been showed, then it should be seriously considered how any, living and dying in the faith and religion of that church, can be saved.*—“Every living soul died in that sea” of ordinances (as some take it) of that church, which is “as the blood of a dead man:” (Rev. xvi. 3:) as it was when the rivers were turned into blood; all the fish died. (Exod. vii. 17, 18.) The whole religion of the Antichristian church is made up of false doctrines, idolatrous worship, superstitious ceremonies, traditions, and inventions of men; by which they make void the law of God, (Matt. xv. 6,) and subvert the truth of the gospel. How any, holding their religion as it is so formed by the Man of Sin, can be saved in it, I cannot see. In all the description of the Man of Sin, the Son of Perdition, there is nothing that hath any tendency to salvation. Look on the church of Rome and her hierarchy as she is set forth by the Spirit of God, and it is still set forth in the most black and odious colours of a beast with seven heads and ten horns; and by a beast with two horns like a lamb, but [that] speaks like a dragon; (Rev. xiii. 1, 2, 11, 12, &c. ;) and by the great whore that rideth the beast. (Rev. xvii. 1, 2, 5, 6.) Here is nothing but mischief and ruin to souls from this church, as set out by those types; as also under the notion of a false prophet, and seducer of the souls of people to their perdition. Some of the church of Rome have much doubted whether the pope and cardinals, who are the head and pillars of their church, shall any of them be saved. Boccatus brings-in a monk saying thus: *Papas et cardinales et episcopos non pervenire ad salutem per doctrinam istam, quam palàm videmus eos servare; sed aliam habere penès se, quam clanculùm observant, nec aliis facilè communicant: quid potuit verius dici, eos per istam, quæ illis est in usu, non posse servari.* Boccatus himself looks on the pope and cardinals and bishops, according to the doctrine [which] they held forth to the world, as persons who shall never be saved; unless, as the monk saith, “they have some other doctrine which they keep to themselves, in which they look for salvation.” He looks on all their religion to be a mere show and pageantry and refined Paganism. I will propound but an argument or two, to confirm this inference.

1. They who lay the main stress of their religion on the rotten foundation of the universal headship of the pope, and do believe it as an article of their faith,—they cannot build their eternal salvation upon such a weak foundation; there being “no other foundation than that which is laid, Christ Jesus:” (1 Cor. iii. 11, 12:) But so do they of the church of Rome; they build their religion on this foundation of the headship of the pope, to whom they give what peculiarly belongs to Christ, with supremacy, sovereignty, universality, and infallibility. They who rob Christ of his crown and jewels, and put them on the pope’s triple crown for him to wear, and lay the greatest weight on this business,—they cannot be saved while they rest there: But so do the Papists: Therefore, &c. The pope “sits in the temple of God, as God;” (2 Thess. ii. 4;) and he is believed to have those excellences

which belong to Christ. Bellarmine saith, "The pope is the universal spouse of the church." And Augustinus Berous saith, "He is the foundation of faith, the cause of causes, and lord of lords." And Baldus saith, "He is the living fountain of all righteousness," &c.

2. They who believe, as an article of their religion, that the church, or the head of it, is above the scripture, (as hath been shown before, and by my brethren in their discourses,)—they cannot be saved in that way: because no man can know certainly where his salvation is to be had; since it is, by their tenets, in the power of the pope to alter or add, as he shall think fit. The pope, set out by the two-horned beast that speaks like a dragon, (Rev. xiii. 11,) and [who] is the same with the false prophet,—he takes to him the authority of Christ, and more than Christ doth exercise; to make new articles of faith, to set up a new worship in the church, and to impose it upon all, upon pain of death, banishment, excommunication. (Rev. xiii. 11—17.) This beast, which represents the hierarchy of Rome, "exerciseth all the power of the first beast," (verse 12,) which was given him by the dragon: (verse 4:) so that he is Satan's lieutenant and vicar-general, especially in taking such a power and authority above the scripture; and this must be believed as an article of their faith. Let such consider how they can be saved in that religion.

3. That church which is cast off of God, and must not be measured, as refusing to come under the rule of the word, is such which none can be saved in: But such is the church of Rome. (Rev. xi. 2, 3.) There is that church—that is, head and members, and all the officers, and ordinances, institutions, doctrine, worship, and government, are all—cast out, as false, as having no authority or the stamp of Christ upon them. Though they will plead an interest in Christ, (as Matt. vii. 22,) yet Christ will utterly disown them: though they will cry, "The temple of the Lord, The temple of the Lord, The temple of the Lord, are these," (Jer. vii. 4,) yet they are cast out, and given to the Gentiles, to be trodden under foot by the Gentiles; in regard that Rome, having apostatized from the religion and pure worship of Christ, hath brought into the church and public worship thereof Pagan idolatry under new names, of worshipping of angels and saints, or demons. (1 Tim. iv. 1—3.) That church which is thus cast off of God, and his pure worship is cast off by them, as being like the Man of Sin, or being the Man of Sin, head and members; I do not see how salvation is to be had in that church as such, thus disallowed by God, as you have heard. Therefore it is that the churches of Christ have cast her off; and as bishop White, in his "Answer" to the Jesuit, saith, "We have cast off the pope and his teaching, for no other cause but that we are assured he is Antichrist, and his faith is heresy." If their whole church and worship be cast out by God, as being under no scripture-rule; then the true religion, true faith, true worship, are not to be looked for in them, and, by consequence, the salvation of souls is not to be expected from them.

INFERENCE v. If the pope or the ecclesiastical hierarchy of Rome be that Antichristian state which you have heard set forth, and there is a mystery of iniquity in their religion and worship, and they are under such black marks of reprobation that do join with them in communion;

then it is fit that all Christians should be acquainted with the mystery of iniquity in some measure, and should study, as the grounds of the true Christian religion, so the seeming pretences and false principles and abominable practices of the Antichristian religion.

1. We should be acquainted with them, lest we be deceived through ignorance, and overtaken with the devices of Satan, which Paul mentioneth in 2 Cor. ii. 11; and that we may be delivered from being plunged in the deeps of Satan, spoken of in Rev. ii. 24.—Are not the nations deceived by them? (Rev. xx. 3.) Doth not the world worship the dragon, and bow to the image of the beast, or receive his mark, or have the name of the beast or the number of his name? (Rev. xiii. 3, 4, 15—17.) Do not the kings of the earth commit fornication with the whore? and are not the inhabitants of the earth drunk with the wine of her fornication? (Rev. xvii. 2.) And all this, because they do not know the impostures of that church in their religion. Surely the Spirit of God would not have set out this church under the notion of the Man of Sin, and those several beasts in the Revelation and elsewhere, but that it was intended we should know them to avoid them. How express and punctual is Paul, in setting forth the apostasy of the latter times! (1 Tim. iv. 1—3.) He sets out both the way of their deceits, and the instruments. (1.) He tells us of “seducing spirits;” (2.) The “doctrines of devils.” (3.) They “speak lies in hypocrisy.” (4.) They are under a “seared conscience;” and care not what they say or do, to promote the holy Catholic church of Rome, as they call her.

2. We should study their mysteries; else if we should be called to suffer, we shall not be able to suffer on a clear and comfortable account, as they in Rev. x. 7; xiii. 7.—They suffered because they would not comply with the Man of Sin in his religion and worship, nor conform to them, nor have communion with them; as they did [who are mentioned in] Rev. xiii. 3, 4, 14, 15. Those in verse 7 suffered on that account.

3. We must know those things; else we shall not be able to join in the triumphant song of Moses and the Lamb upon the pouring forth [of] the vials on this Antichristian state.—They only “stand on the sea of glass, having the harps of God, and sing the song of Moses,” who have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” (Rev. xv. 2, 3.) They are persons well seen in the deceits and impostures of that church.

4. The saints and martyrs could not have borne so noble a testimony against the Man of Sin, in following the Lamb wherever he went; (Rev. xiv. 3, 4;) and were and are at open defiance against them, declaring their detestation of their religion and worship; (verses 8—10;) unless they did well know what they did.—Indeed the Papists tell us, we need not search into those things. The Rhemists in their “Annotations” on Acts i. 7 say, “It is not needful to search into the times of Antichrist,” &c. But Dr. Fulke answereth them, that it is necessary for us to know the coming of Antichrist, as God hath revealed him. But the ministers of Antichrist would have no inquiry made of him, lest there should be found in the see of Rome the western Babylon: they would have us be ignorant of this point, and keep us in the dark, lest we should see their frauds. Bellarmine (*De Pontif. Rom., in præfat.*) calls that point of the

pope *summar rei Christianæ*, “the very sum of the whole business of a Christian:” and Malvenda (*De Antichristo*) saith, he studied that one point twelve years. They count it a point most worthy to be studied; but they would keep the world in darkness and ignorance; lest, if their impostures should be detected, they would be abhorred; and their whole religion being found to be a mere delusion, it would be an execration. And that will come to pass by the discovery of further light of the gospel,—by which the prodigious enormities of that church, and the *pudefenda* of the whore, will be made manifest to all the world,—that, I say, will come to pass which is prophesied of in Rev. xvii. 16: “The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” They shall cart her, as the mother of abominations, as a common strumpet, throughout Christendom.

INFERENCE VI. *If the Papacy, the hierarchy of Rome, of which the pope is the head, be such as hath been described by Paul; then there can be no peace with Rome, no communion with Rome.*—“How can there be peace,” said Jehu to Joram, “so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?” (2 Kings ix. 22.) What peace can there be with that church which is “the mother of harlots and abominations of the earth?” (Rev. xvii. 5.) What peace can there be with that body politic which is the greatest enemy of Jesus Christ upon earth? What peace can there be between the followers of the beast, (Rev. xiii. 3, 4, 15—17,) and us, adorers and admirers and the followers of the Lamb? (Rev. xiv. 1—4.) They are flatly opposite the one to the other: the one having the mark of the *beast* in their right hand and foreheads; the other, the name of the *Father* and of the *Lamb* (so some copies have it) written in their foreheads; who bid public and open defiance to each other: so that we may say, (as it is, 2 Cor. vi. 16,) “What agreement hath the temple of God with idols?” And, “What communion hath light with darkness, Christ with Belial,” (verses 14, 15.) Christians with Antichristians, truth with falsehood, the church of Rome with the Protestant churches together? Bishop Hall, in his book, “No Peace with Rome,” saith, “Sooner may God create a new Rome, than reform the old.” There was a reconciliation attempted by the emperors Ferdinand and Maximilian; and Cassander, by their appointment, drew a project, in which he showed his judgment; but without success. (*Consultatio CASSANDRI*.) It is said that, at a meeting at Ragenspurgh, there was an agreement made touching free-will, original sin, justification, faith, merits, dispensations, the Mass, &c.; but this held not.*

INFERENCE VII. *If these things be so, concerning the Papacy, as hath been said; then there is matter of admiration and gratitude to all such whom God hath delivered from compliance with, or conformity to, or communion with, that church of which the pope, who is the Man of*

* *Acta Colloq. Ratisbon. Anno 1541*; LINDANUS *De Querelâ Pacis, in præfat.* The chief factors of the church of Rome are bitterly set against all reconciliation. See BELLARMINÉ, *De Gratia et libero Arbitrio*. He saith, that we embrace this opinion so much the more willingly by how much it displeaseth our adversaries, and especially Calvin. And MALDONATUS (*in Johan. vi.*) was so much abhorring from the religion of the Protestants maintained by Calvin, that he saith that, though what he held was the same opinion with Austin and others of the fathers, yet he rejected it because it was held by Calvin.

Sin, the Son of Perdition, is the head.—"Whose coming is after the working of Satan with all power and signs and lying wonders;" (verse 9;) whose members are under his powerful seduction, and the judicial tradition of God to believe a lie to their own eternal damnation. (Verses 10—12.) Their condition must needs be most dangerous, who are members of that church: and therefore it is the greater mercy to be saved from that seduction which thousands are under, "whose names are not written in the Lamb's book of life;" (Rev. xiii. 8; xvii. 8;) they are under the black notes of reprobation. To be saved from being of their communion who worship the beast or his image, and to be of that company of the hundred and forty-four thousand who are virgins, and follow the Lamb wherever he goes, is worthy of eternal praises. When we find such as are under the seduction of the Man of Sin, the false prophet, and the whore, to be under the most fearful comminations from God; how that they drink of the wrath of God, and [are tormented] in the presence of the Lord and his holy angels, for ever and ever; (Rev. xiv. 9—11;) is it not matter of very great admiration and praises, that we should be saved from their sin, and so delivered from their plagues?

INFERENCE VIII. *If the church of Rome, of which the pope is the head, be such a body, so corrupt and abominable, as hath been showed; then it is dangerous and pernicious to retain any relic of the Man of Sin, that false, erroneous, idolatrous church, in doctrine, worship, or government.*—Which they have pretended to be according to the word of God; but have "wrested the scriptures unto their own destruction," as 2 Peter iii. 16. It is dangerous to retain such customs and usages in the church whereby we may symbolize with Rome. How fatal several things have been to the public peace of the church which have been derived from Antichrist, is too well known, from the divisions, contentions, and persecutions which have continued to this day. By these very means the Papacy, together with their religion, have had a party, and kept up an interest, among the Protestant churches, and also a favourable respect among many, who have had a secret affection for the pope and his religion. Such will not have it that the pope is Antichrist; and they will needs have it that the church of Rome is a true church, and that she is the mother-church, and that we ought to return to our mother, with such-like. What was the cause that "the Book of Articles" of the church of Ireland was called-in, but because they declare the pope to be Antichrist, and the church of Rome to be no true church, and that the Lord's day was wholly to be sanctified? So Montague, in his *Appello ad Cæsarem*, said, "The pope, or bishop of Rome, personally is not the Antichrist; nor yet the bishops of Rome successively." Dr. Heylin, in his "Answer to Burton," maintaineth that the pope is not Antichrist. Christopher Dove and Robert Shelford were of the same mind.

INFERENCE IX. *Hence it follows that the Protestant churches are unjustly charged with schism in departing from Rome.*—The Papists charge us with schism, because we depart from them, and will not hold communion with them; though there was the most just cause of this departure from them,

1. *In regard [that] they are heretical in their doctrine, and obstinately persist in it, against all convictions to the contrary.*—For there have been attempts made to have healed Babylon, but she would not be healed; therefore “forsake her.” (Jer. li. 8, 9.) “A man that is a heretic after the first and second admonition reject.” (Titus iii. 10.)

2. *When a church becomes idolatrous in her worship, (as 2 Cor. vi. 16,) then it is a duty to depart from them that depart from the truth.* (Verse 17.)—Upon Jeroboam’s defection, and the people’s with him, from the true worship of God, there was a departure from them by such as “set their hearts to seek the Lord God of Israel.” (2 Chron. xi. 16.) The church of Rome became most corrupt and abominable in her worship; else she had not been set out by the whore riding the beast. (Rev. xvii. 3.)

3. *When a church becomes bloody and tyrannical and persecuting her members to the death, then there is just cause of departing from them.*—Look on the church of Rome, set forth by the first and second beast, (Rev. xiii. 1, 2, 11, &c.) both which make up one Antichrist; see how cruel and bloody that church is. So, where it is set out by the whore, “drunken with the blood of saints,” (Rev. xvii. 5, 6,) there is signified a just cause of departure from her.

4. *When a church groweth wholly corrupt and debauched in her morals, very vicious and scandalous in the lives of governors and members; then depart.*—In 2 Tim. iii. 1—5, there nineteen abominations (or thereabout) [are] spoken of, of which many should be guilty: “From such turn away,” though they “had a form of godliness,” since they did “deny the power of it.” I will make no apology that I have put your patience so much to it, but this,—that the Man of Sin, with whom I have had to do, is the most unruly beast that ever was, and hath put the whole world into a disorder and confusion. And though I have exercised your patience while I have been preaching on this beast, yet I wish and pray that your patience may not be put to it by this beast: (as Rev. xiii. 7 :) but if it should please God to let loose this beast upon you, my prayer is, that it may be said of you, as it was of them, “Behold the faith and patience of the saints.” (Verse 10.)