

# S E R M O N IV.

The POPE of ROME is  
ANTICHRIST.

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2 Thes. 2. 3, 4, 5, 6, 7, 8, 9, 10. *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.*

4. *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, shewing himself that he is God.*

5. *Remember ye not, that when I was yet with you, I told you these things.*

6. *And now ye know what withholdeth, that he might be revealed in his time.*

7. *For the mystery of iniquity doth already work; only he who now letteth, will let, until he be taken out of the way.*

8. *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:*

9. *Even him whose coming is after the working of Satan, with all power, and signs and lying wonders,*

10. *And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved.*

**W**E will first give you an Account of the Apostles 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

denly, in that age and time in which they lived, upon which report they were in a very great fear and dread. *v. 2.* They were shaken in mind, and this terrour 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 *σαλευθῆναι* here used doth import, which comes from *σάλος* which signifies a Tempest at Sea. 2. By *θηρῶ* taken from Souldiers, who by a panick fear arising among them, puts them 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. 4. 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 perswaded 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 rent and tear them as with a tempestuous wind, and put them into a consternation of Spirit as by a panick fear, so as that they can neither keep to the Truth, nor act according to it.*

In the Words you have, 1. The Revelation of the greatest Enemy that ever was against Christ and his Church, in the third *vers.* and the eighth. 2. 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 shall wholly wave their opinion, who contrary to the whole stream of Interpreters, do take the meaning of this place to be concerning Christs Coming to destroy *Jerusalem*, and them that crucified Christ; and the Apostacy 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 *Gnosticks*. But that this cannot be so meant, is plain, from the Season of entring of the Man of Sin, &c. who was to be revealed, and upon his Revelation, there would follow an Apostacy from the Faith before Christs Coming to judgment. That which did so terrifie the *Theſſalonians* was this, that Christ's second Coming was at hand; then the Apostle tells them, that there was to be a great Apostacy 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 *Gnosticks*, they were revealed before the writing of this Epistle; *Hugo Grot. 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 Politick, or a Kingdom, or State, by a particular Person or *Individuum*. In *Dan. 7. 1, 2, 3, &c.* 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, *vers. 17.* or four Kings; and the fourth Beast is called the fourth Kingdom, *ver. 23.* And the vulgar Translation renders *vers. 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, *Rev. 12. 1.* the state of the Primitive Apostolical Church set forth by a Woman in travel; and *vers. 6. 14.* by a Woman in the Wilderness. So *Rev. 13. 11.* the two-horned Beast, which is the same with the false Prophet, *Rev. 10. 13.* and *19. 20.* and *20. 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 Politick, is that Monster which they call Antichrist. It is on all hands agreed on, That where-ever we find all these Characters, together with the Circumstances set down in the Text, to concenter, 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 a One as never was before; and that you may not be mistaken in this Prodigious One, he gives us the lively portraiture of him.

The first Character by which Antichrist is set forth, is the grand Apostacy which should attend his rise and reign.

Let us now descend to the particulars as they lye in the Text. 1. Antichrist is described by the Apostacy which should arise in the Church upon the coming of this Monster: He is an Apostate, and the cause of an Apostacy: there was to be *ἡ Ἀποστασία*, a very great Apostacy before his full Revelation, *vers. 3.* Apostacy 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. 4. 1.* There shall be an Apostacy, 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. 13. 11.* is the grand Apostate and a cause of the great Apostacy of many, by causing by force and fraud to worship the Beast and his Image, *vers. 12, 13, &c.* The time of this Apostacy is a special mark of Antichrist's rising, *1 Tim. 4. 1, 2, 3.* This Apostacy was to be in the latter times of the fourth

fourth Monarchy, set out by Fourty two Months, and One thousand two hundred and Sixty days, *Rev.* 11. 2, 3. and chap. 13. 5. The Apostacy 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.* 13. 1. This Apostacy 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.* 13. 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, Relicks, 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 Apostacy 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 Apostacy from the Primitive purity about 396. Many Popish errors come into the Church. *Wolpb.* in *Centenar.* *Jerom.* 390. complains of the Avarice and Corruption of the Clergy, and of the prohibition of Marriage and Meats. And *Augustin* 399. complains how the Church was fallen from her Purity. *Wolphius* in his Epistle, and in his Book, *An.* 390. and 400. brings in a large Catalogue of errors crept into the Church, by which the times of the grand Apostacy may be known: And it pleased God to speak in a wonderful way from Heaven in those times, by prodigious Comets, *An.* 383, and 389. *Alsted. Chron. Comet.* Thus was the Man of Sin gradually revealed, and the Apostacy did gradually proceed. Indeed the Pope could not yet shew 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, *vers.* 6, 7, 8. It was to be removed from the Seventh Head, the Old *Roman* Beast, as it was a Civil Government, and placed somewhere else, *i.e.* 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 *Cæsar*ian family, which the idolatrous blasphemous Beast was to succeed: This is the Beast which carrieth the Whore, *Rev.* 17. 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 reveal-

ed. Upon this ground, *Jerom* when he heard of the taking of *Rome* by *Alericus* King of the *Goths*, expected the coming of Antichrist, *Epist. ad Ageruchiam*, *Qui tenebit* (saith he) *de medio fit & non intelligemus Antichristum appropinquare?* He that letteth is removed, and shall we not know that Antichrist is nigh? So in *prefat. l. 8.* in *Ezech. pascitur anima & obliviscitur, &c.*

Some state the beginning of the Apostacy, and the Revelation of the Man of Sin higher, some lower, but they agree in the main, That this Apostacy 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*. 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 Apostacy came in with the Pope or Papacy, as this did rise to a height, so did the Apostacy from the Truth, then this Character doth agree to the Pope, by which he may be known to be The Antichrist.

2. 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 ἀμαρτίας*; *ὁ ὢν τῆς ἀμαρτίας*, v. 3. *ὁ ἀντιλέγων*, v. 4. *ὁ ἄνομος*, v. 8. The Man of Sin, the Son of perdition: By an Hebrew phrase expressing one that is a Superlative supereminent sinner, *impietatis coryphæus*, as *Pet. Molin.* 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 an Hebrewism) set upon destruction of others, the most flagitious profligate Sinner, the most inhuman cruel Destroyer, to whom the titles of *Apolylon*, and *Abaddon* do most properly belong; He is actively and passively the Son of Perdition, *Rev. 17. 8.* and *19. 20.* He is the great destroyer of Souls, *vers. 12.* He is the *ὁ ἀντιλέγων*, 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. 13. 14.* 2. The Papacy is of all other Bodies Politick 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. 13. 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. 12. 3.* Now that wickedness

in which those former Empires did excel did meet in the Papal, *Rev.* 13. 2. and therefore it is set out by the Lions mouth, the feet of the Bear, and the Leopard. He is set out in his Type, *Dan.* 11. 28, 30, 31, 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. *Gruterus* 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, *Cant.* 1. 4. Heb. *uprightness*, by which righteous persons are set forth; so a proud person is set out by pride, *Jer.* 50. 3. we render it, *O you most proud!* So *sin* for a great sinner, *Prov.* 13. 6. So the Man of Sin signifies the most Sinful Man.

He is called the *ὁ ἀνομος*. v. 8. *That wicked one*, the most lawless one, breaking all bounds and bands, and casting away the cords of Christ, as they, *Psal.* 2. 3. that will not come under the yoke of Christ, nor stoop to his Scepter, that will not that Christ should reign, as *Luk.* 19. 14. This boundless lawless one is therefore set out by a most unruly Beast, *Rev.* 13. 1, 2, &c. and by the Whore of *Babylon*, *Rev.* 17. 1, 2, 3, &c. 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; This is the Mother of Harlots and abominations, drunk with the blood of the Saints and Martyrs, v. 5, 6. This the lawless one is the Antichristian state, the Man of Sin under another notion. Lawless, *ὁ ἀνομος*, as to Scripture, so in point of Doctrine, Worship, Government, and Manners; as to Humane Laws and Powers, being above them all; as to Oaths of Allegiance, &c. as to Exemption of his Clergy, and such like.

If these Epithetes 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.

3. The third particular by which Antichrist is set out is the *place*, v. 4. he sitteth in the Temple of God; there he exerciseth his Jurisdiction and Tyranny, and shews himself God, *i.e.* in the Church, the place of the visible external Worship of God, which is called the *outward Court*, *Rev.* 11. 2. which is trod under foot by the Draconizing-beast, or Papacy, profaning the whole Worship of God, and a new Gentilism; therefore the outward Court is cast out, and forbid to be measured in regard that lawless Monster hath brake 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, *vado*, the *Tem-*  
*Chamier, Pet. Molin. Junius, &c.* that write of Antichrist, and prove the Pope to be from this place.

3. Is the place where he sitteth and resideth: *Philip. Nicolai de Antichristo*, proves the Pope to be Antichrist from this character. See Dr. *Whitaker, Dancus*, the Antichrist.

ple or House of Gods Worship. So it is said of the King of *Babylon*, *That he will sit on the Mount of the Congregation*, Isa. 14. 13. i.e. *Mount Sion*, the place of Gods Residence and Worship: So here the K. of *Babylon* he takes upon him to sit in the Temple, or Church of God, which is called, *ra's*, Ephes. 2. 21. 1 Cor. 3. 16. 2 Cor. 6. 16. Some will have it for the Temple of *Jerusalem*, that must be the Seat of Antichrist, which is in the power of the *Turks*; but this cannot be, in regard the other Characters will not suit with the *Turks*, but do fall in suitably with the Pope. And so *Jerom* takes the notion of *vads*, in *Quest. ad Algesiam*, and *August. de Civit. Dei*, c. 19. he saith, *Rectius dici sessurum in Templum Dei, eis τὸν ναὸν τῆ θεῆς*, so the Greek; *Tanquam ipse sit Templum Dei quod est Ecclesia*: As we say in *amicum*, i.e. *velut amicus*. This may very well agree with the Papacy, who pretend to be the Holy Catholick and the only True Church. So then the Pope sits in the midst of his Holy Catholick 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.

*But how can the Antichristian Synagogue where Satans throne is, be called the Temple of God?*

*Resp.* 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. 30. 5. And *Simon* the Leper though he were healed, Mat. 26. 6. so the City that was a Harlot is called the *faithful City*, Isa. 1. 21. It was called the *holy City*, Job. 4. 21. where they worshipped. It was called the *holy place*, Mat. 24. 15. till the Desolation by *Vespasian*; and Mat. 27. 53. the *holy City*, though they had turned the House of God into a den of thieves, Mat. 21. 15. and the City was a bloody City that killed the Prophets, Mat. 23. 37. Besides sometime the Scripture speaks of it *quoad opinionem hominum*, as they are reputed by men, 2 Chron. 28. 23. *They sacrificed to the gods of Damascus that they would help them*; they are called gods on that account; so Judg. 10. 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-exal-  
tation.

4. He is set forth by Self-exaltation: *ὑπεραεθύρος ἐπὶ πάντα λεγόμενον θεόν*; and not only above all that have the title of gods as the Civil Magistrates, Psal. 82. 1, 6. Which have the title of gods by virtue of the Authority that God hath invested them withal, Job. 10. 34, 35. But also above the true God, by taking on him to do more than God himself, *ἢ σέβασμα, 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

needs be the Antichrist, but such things doth the Pope; let him look to the conclusion.

*Molin. in Vale. c. 6.* shews 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 dicte Decretalis, & istius, sic non potuisse statueret 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 *Bellarmin. l. 1. de Pontif. faith,* (speaking of the Popes Supremacy) *Ecclesia secluso etiam Christo unum caput habere debet,* The Church (secluding Christ) ought to have one Head; this is the Pope which is Oecumenical Bishop. So they attribute the Offices and Excellencies of Christ to the Pope. They say, He is the Father of all Christians, which belongs to Christ, *Isa. 9. 7.* 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,* shews 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 shew 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 & 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. *Bel. l. 4. de Pœnitent. c. 13.* saith, *Indulgentiæ faciunt, ut pro iis pœnis quæ nobis per indulgentiis condonantur, non teneamur præcepto illo, de faciendis dignis pœnitentiæ fructibus;* 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, *Lib. 4. de summo Pont. c. 5. Si Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, & virtutes malas, nisi vellet contra conscientiam peccare;* 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, *Vid. text. Decret. dist. 96. c. 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. Their words are in the body of the Canon-Law set forth by the command of Gregory 13.

*Ans.*

An. 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 Popes Decrees to the Holy Scripture; and that the Popes Decretals are to be accounted Canonical; and that the Popes Determinations are to be preferred above the Scripture; with many such like blasphemies. See *Decret. cum glossa* ed. Tug. Ann. 1510. Dist. 19. & c. 6. Dist. 40. And which is worst of all, they assert the Scriptures are inferiour to the Popes Decrees. *Ut fidem non facere, neq; necessitatem credendi inducere queant, nisi Papa per canonizationem quam vocant, iis auctoritatem prius imperitiat*, Decret. l. 2. tit. 23. de presumptionibus, chap. I. 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. 13. 5, 6.

Since they will have the Pope to be such a Supream Head to the Church militant, as Christ *Quoad influxum interiorem*, so he *quoad influxum exteriorem Doctrinae & fidei*, Bel. l. 2. de Concil. auctoritate, c. 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: *Job. Turrecremata* and others that licensed the Revelations of *Bridget*, they let go that passage in that Book, *Bonus Gregorius oratione sua, etiam infidelem Cesarem elevavit ad altiorem gradum*. By which it appears that the Pope hath done that which Christ never did; and that the Popes Charity is larger than Christs, who prayed not for the World, *Job. 17. 6.* 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, v. 10, 11. *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 *τὸ κατέχον*, v. 6. and *ὃ κατέχον ἐν μέσῳ γένεται*, v. 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 *Alarick*, he presently expected the coming of Antichrist. See *Tertul. l. 4. de Resur. c. 24. Ambros. in Comment. in Ezek. Chrysost. Com. in loc. August. l. 19. de Civ. Dei, c. 20.* Among the Ancients they were so confident of this thing that the Church did pray in her Liturgy, That the Roman Empire

Empire might stand long, that so Antichrists coming might be long; *Tertullian Apolog. c.32. 39.* So that the *Roman* Empire or Emperour, who was then in possession of that Power Imperial, kept out that Papal power which grew out of its Ruins. *κατέχευ*, is the same as *Possidere*, *1 Cor. 7. 30. οἱ ἀγνοοῦντες, ὡς μὴ κατέχοντες*, the *Roman* Empire being broken into Ten Kingdoms brought in Antichrist; so *Tertul. l.4. de Resurrect. c.24.* Paul did not express the *Roman* Empire by name lest he should bring a Persecution upon the Church. *Jerom ad Algasiam, qu. 11. Pet. in Molin. Vale.* shews in several Instances how the *Roman* Emperours 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* Emperour himself, and not of the *Roman* Empire at all; for the *Roman* is not taken out of the way. but stands on two legs, viz. the Empire of *Turks*, and the Empire of *Germany*. It was the Emperour himself, which was *Constantine* the Great, who removed to *Constantinople*, then the *τὸ κατέχευ* was taken away, The Grandeur of the Emperour and of Antichrist could not stand together. As soon as the Emperour 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 *Bellarmino* telleth us 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 Emperour 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. *Cotton on 1 Joh. 2. 18.* Though they differ as to the Emperour 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.

6. By the notion of a Mystery, as it stands in opposition to the *Mystery of Godliness*, v.7. the Apostle following the *Hebrew* way of expression, *μυστήριον τῆς ἀνομιᾶς*, i.e. *Doctrina improba vel Misterium 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 Popes Power, and the gain and profit of the Clergy; There we find that to be written in the forehead of the Whore, (*Rev. 17. 5.*) *μυστήριον*, 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 shewed 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, Satans Vicar, set forth by the Lamb with two Horns, *Rev. 13. 11.* Who hath prevailed with all sorts of men to receive the Mark of the Beast, and bow to his Image; v.12, 13, 14. The Religion of Antichrist is carried on in a subtle cunning way, else it

6. By the Mystery of Iniquity which doth attend his rise and reign.

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 hypocrisie, 1 Tim. 4. 1, 2. *who have μῆψωσιν, a form of piety*, which is the mantle to cover the blackest abominations, 2 Tim. 3. 1, 5. And Peter, speaking of such Mystical Villanies, 2 Pet. 2. 1, 2, 3. tells us how privily they should bring in damnable Heresies under the colour of truth. The Religion of Popery which is meerly 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, have by their Mystical art, and cunning fair plausible deportment, undermined and overthrown the Religion of Christ up and down the World. Chamier l. 16. c. 8. treating about Antichrist, and shewing how by their cunning, Heresies are made subservient to him; saith thus, *Hec vero si aliqua est Antichristi nota; dicam audacter, aut nullum esse Antichristum, aut Episcopum Rom. eum esse*: This is a special note of Antichrist; Ple speak boldly, That either there is no Antichrist, or the Bishop of Rome is he.

7. By the Stupendious manner of his coming.

7. By the manner of his coming, v. 9, 10. his coming, i.e. after he is revealed, and that which hindred is taken out of the way; his coming together with the influences that it had on the World, and such as perish. He cometh κατ' ἐνέργειαν τοῦ Σατανᾶ, i.e. Satan will put forth his utmost skill in working Miracles by Antichrist. 2. ἐν πάσῃ δυνάμει, καὶ σημεῖσι, i.e. his power to work after a wonderful manner, which God is pleased sometime to grant even to the worst of men. He shall work Signs or Miracles, for Signs are taken so here. 3. Omnis potentia it is to be taken for varia potentia, or a power to work variously. 4. Τέλασι ψευδῶς, an Hebraism, according to the letter prodigiis mendacii, lying wonders, or wonderful lies. 5. καὶ ἐν πάσῃ ἀπάτῃ καὶ ἀδικίᾳ, ἐν προμετα vel διὰ, with all deceivableness of unrighteousness; there is a double Hebraism saith Piscator, Unus in significatione Synecdochica 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, Mat. 24. 24. Then 5. ἐνεργείᾳ τῆς πλάνης, for πλάνη ἐνεργείας, i.e. ἐνεργυσάν, Hypallage Heb. 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 splendor and power.

He shall come with all the power of Satan. Satan is most famous for two things, he is Mordax & homicida, Joh. 8. 44. for he is an adversary to Divine Authority, and Mans Salvation; and both these are eminently seen in the Pope, for he hath brought in false Doctrines, false Worship,

ship, 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. Satan shews himself a lyar when he puts men on a false Idolatrous Worship instead of a true; so all Idolaters are lyars, *Rom. 1. 25. They changed the truth of God into a lie, &c.* and therefore Idols are called lies, *Amos 2. 4.* so Idolaters are said, *to make lies their refuge, as under falsehood to hide themselves.* But Satan never did impose such a lye on the World as in the Idolatrous Worship of *Rome*; there Idolaters and Lyars are put together, *Rev. 21. 8.* and *27.* he that worketh abomination and a lye, they are put together; and *Chap. 22. 15.* Idolaters and makers of lyes 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, *Rev. 13. 12, 13, &c.* doth pretend to, and whereby he doth work Wonders: 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*, *2 Tim. 3. 8.* these were a kind of types of Seducers which were to come in these last times.

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. 1. c. 17. num. 12. Bellarm. de Pont. Rom. l. 3. c. 15. Sanders de Antichristo, Dem. 19, 20, 21, 22.* If then the Popes 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, & 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 *Mar. 13. 22.* and *Rev. 13. 13. Mat. 7. 22.* it is to be understood of false Christs and false Prophets, who shall come in the name of Christ, and shall pretend to marvelous 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. Dominick*, *St. Francis*, *Saint Benedickt*, 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 Relicks, &c. Prayers for the Dead, and the Popes Supremacy, &c. 2. Because many of them are things meerly feigned to be done which were never

done, or if they were done, they have been brought about by the meer 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, *Mar. 13. 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: *v. 1. They came with all deceitfulness of unrighteousness in them that perish.*

Their own Authors have set down multitudes of Miracles: *Baron. in his Annals*: The conformities of *St. Francis*, the Golden Legend of *Jacobus de Voragine*, the Sermons of *Dormi secure*, the History of our Lady by *Lipsius*, and *Bellarmin. de Officio Principis, l. 3.* with several others. So that by all this you see this note will agree to the Antichristian state of the Papacy.

8. By his fatal Ruin.

8. *He is set out by his fatal ruin, and utter destruction, v. 8.* Here be two parts of this verse. 1. The first looks back on the verse before, which speaks of the time of Antichrists coming upon the removal of what hindred; 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 publick an Enemy.

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. 2. 44. & 7. 14, 28.* specially under the fifth, sixth, and seventh Vials, *Rev. 16.* from *v. 10.* to the end. You have the destruction of the Whore, *chap. 18.* the overthrow of the Beast and false Prophet, *ch. 19.* from *17.* to the end; then you have the binding of Satan and the reign of the Saints on the Earth, *ch. 20. 1, 2, &c.*

2. You have the instrumental cause, *the spirit of his mouth.* Here be two words to be considered, 1. *Ἀναλίσσειν, consumere*; which notes his gradual consumption by the preaching of the Gospel, *Isa. 11. 4.* this is the Sword out of his mouth, *Rev. 19. 15.* By this Sword Christ doth smite the Nations; his 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. 14. 6, 7, 8, 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, *v. 9, 10.* Many a deadly wound have they given to Antichrist; so that he hath been wasting like a Snail, as *Psal. 58. 8.* till he shall come to nothing; not by might, nor by power, *Rev. 4. 6, 7.* but by the Word which he hath pretended to rise by, he shall be destroyed. 2. Here is *καταργήσαι*, which notes his utter destruction, by the brightness of Christs coming, when he

he shall come to take to him his great Power, at the sounding of the seventh Trumpet, *Rev. 11. 15.* The Text must be considered under a double Capacity; 1, 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 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. 2. He must be considered in his Politick Secular Capacity, consisting of several Kingdoms under one supream Head, which is the Pope; so he is set out by the notion of the Beast, *Rev. 11. 7. & ch. 13. 1, 2, 3.* which Beast, the Whore, *i.e.* the Ecclesiastical Hierarchy of *Rome* rideth, *Rev. 17. 3.* yet they both together make up but one Antichrist, as the Horse and Man both together makes up but one Horseman. Now Antichrist as to his Secular Capacity, he shall be destroyed with another Sword, *Rev. 13. 10.* *He that killeth with the sword shall be killed with the sword.* So that the utter consumption both of the Beast and Whore shall be upon the little stones rising into a great Mountain, which shall smite the Image on his feet, and shall break it to pieces, *Dan. 2. 34, 35.* This little stone is the Kingdom of Christ, which hath been but *Regnum Lapidis* hitherto, but then shall be *Regnum Montis.*

Perhaps it will be said, That the destruction of Antichrist (as hath been shewed) can be no mark of Antichrist, by which he may be known, for all Enemies shall be destroyed by Christ and by his Word.

It is true that Christ will destroy all his Enemies by his Word which cometh out of his mouth, *Rev. 19. 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. 13. 1, 2, &c.* are 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. 15. 1, 2, &c.* and *ch. 16.* the seven Angels with the seven Vials pour them forth upon the Beast, or something of the Beast. 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, (*Lib. Pont. de Rom. 3. c. 21.*) That the Lutheran Heresie 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.

2. Antichrist may be known by his Followers, and the Livery which they wear, the black marks and brands upon their backs, *v. 10, 11, 12.* their Livery. Here

9. By his Followers and Retinue, and their Livery.

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. 1. Internal, *v. 11. strong delusions to believe a lye.* 2. Eternal, *v. 12. Damnation*; here be the black marks of Reprobation, by which Antichrists Retinue and Followers are set forth. We do not find that any party of men are under more dreadful marks of Gods hatred than Antichrists Followers. See *Rev. 13. 8.* there they be set out by the Stigma of Reprobation, as persons left out of the Book of Life. And *chap. 14. 9, 10, 11. They that worship the Beast, and receive his mark in their forehead, and in their hand, they shall drink of the wine of the wrath of God, &c. and be tormented with fire and brimstone, &c.* And *chap. 17. 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; *i.e.* his sending strong Delusions to believe lies, by a Judicial Tradition, and giving of them up to a spirit of falsehood to their eternal perdition. All these which 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 *ἐκ ἐσχάτου, v. 10. i.e. Pertinaciter oblatum repudiarunt; est Meiosis, Beza.* 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.* And *Luther* affirms in his Writings the Pope to be Antichrist: He saith he is *potissimus Antichristus*, 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, & suorum complurium aliorum, est Antichristi persona composita, monstrosa, &c. Catalog. Testium Verit.* He adds that

that he was a man, *Spiritu Prophetico, & dono interpretandi Scripturas pre-*  
*ditus admirabili.* Then followed Peter Martyr, Bucer, Bullinger, Melancton,  
 Brentius, Calvia, Oecolampadius, Musculus, Beza, Gualter, Illyricus, Da-  
 nus, Junius, Gabriel Poweol, Philip Morney, George Pacardus in *De-*  
*scriptione Antichristi, Catalogus Testium Veritatis, Rivet, Crakenthorp,*  
*Tilenus, Chamier, Bishop Usher* in a Letter to Archbishop Laud, 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 in 2 *Thef.* 2. As for our *English*  
 men we have many that have publickly 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 *Pauls Cross* 1389. Sir *Geofry Chaucer* in his *Plow-mans*  
*Tale.* *Lucifers* Letters to the Prelats of England, supposed to be writ-  
 ten by *William Swinderly* Martyr. *William Tyndal* a godly Martyr in his  
*Obedience of a Christian man.* The Author of a very *Christian Bishop and*  
*a counterfeited Bishop,* 1538. *John Bale* Bishop of *Osyris* in his *Image of*  
*both Churches, & templorum illustriam Britannie.* Mr. *Latimer,* Mr.  
*Bilney,* Mr. *Rogers, Sletterdon* and others, Martyrs. *William Abbey* Bi-  
 shop of *Exeter* in his poor mans Library. Bishop *Fewel* in his Defence  
 of the Apology of the Church of England. Mr. *Tho. Beacon* in his Acts  
 of Christ and Antichrist, and Mr. Fox in his Meditations on the *Apoca-*  
*lypsis.* Mr. *Brightman* on the *Apocalypsis.* Bishop *Bilson* in his Book of  
 Christian Subjection, and Unchristian Rebellion. Dr. *Robert Abbot* Bi-  
 shop of *Salum,* Dr. *George Downham* Bishop of *Derry,* Dr. *Beard,* Dr. *Willet,*  
 Dr. *Fulk,* Dr. *Sutcliffe,* Dr. *Sharp,* Mr. *Squire,* in their several Trea-  
 tises concerning Antichrist: Archbishop *Cranmer* did avow publickly  
 the Pope to be Antichrist: Archbishop *Parker* and *Grindal* avowed the  
 same: Archbishop *Whitgift* when he Commenced Doctor at the *Divi-*  
*nity-Act* 1569, publickly maintained in the Schools, that *Papa est ille*  
*Antichristus:* And Archbishop *Abbot* asserted the same, with many o-  
 thers of our *English* Divines, who have generally held and declared the  
 Pope to be Antichrist.

I might add the Convocation in *Ireland* 1615, the Parliament of  
 England 3 *Jacobi;* the Synod of *Gape* in France, several Statutes of 16  
*R.2. c.5; 25 Hen.8. c.19, 20, 21, 28. Hen.8. c.10. 37. Hen.8. 17.* they  
 tacitely define the Pope to be the Antichrist. Then our Book of *Homi-*  
*lies,* second part in the Sermon for *Whitesunday;* and in the sixth Ser-  
 mon against wilful Rebellion determine the Pope to be Antichrist. The  
 Book of *Common-Prayer* for the Fifth of November, stileth 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 arraig-  
 ned. *Archusus de ortu Antichristi, Philip Nicolai, Christopher. Perer.*  
*Penceer.*

Haud equi-  
 dem credo  
 quemquam  
 justum esse  
 bonumque.  
 Cui Papa non  
 sordet mani-  
 festus ut An-  
 tichristus.

*Peu'er*, &c. have fastened the title of Antichrist on the Pope. We find in story several times loud out-crys of the birth of Antichrist; and still their eyes were upon the Pope. *An: 1106. Prepergentis* 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 staid 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. 56: *ad Gaud. fridum. Carnotens, Epist. Sabellie. Ennead. 9. c.4.* tells us of Prodigies that appeared about that time in the Heavens, a Camel of vast magnitude, and in the Sea which over-flowed the shore an 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, which was manifest in their age in the Pope and Papacy; thereupon many did separate from the Church of *Rome*: See *Bernard* Hom. 65, 66, in *Cant.* Between the year 1160, and 1170, the world being awakened as with a publick Herald sounding a Trumpet about Antichrists 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 favour 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 may be drawn by way of Inference, for our practice and instruction.

1 *Infer:* 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 *Johns* Epistles, 1 *Job. 2: 18, 22.* and 1 *Job. 4: 3:* and 2 *Job. 7:* as here in *Pauls* 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 *Revelations*, who deciphers 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, *Mat. 24. 11, 23, 24. Mar. 13. 21, 22. There shall arise false Christs, &c.* We have not the name Antichrist but only in *John*, indeed we have *ὁ ἀντιχριστος* v.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.

first. The Antichrists coming in *John* is immediately upon a time which is called *ἡ ἔσχατος ὥρα*, 1 *Job*. 2. 18. And we know that since he is come, it is the last hour or last time. This cannot refer to the last time which respecteth the coming of Christ to judg 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 *Gnosticks*, of whom they were the heads which did pretend to *Miracles*, and *Enthusiasms*, and did seduce many. These be the Antichrists *John* speaks of in his Epistles, which 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 of his Coming to the final destruction of *Jerusalem*, and the Jewish Polity and Nation by *Vespasian* : of which Coming *Paul* speaks, *Heb*. 10. 25. That was the day approaching in which Christ came to destroy that people : It is mentioned by *James* 5. 7, 8. 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, hath 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*.

2 *Infer*. If the Pope be The Antichrist set forth by those bloody characters ( as hath been seen ) ; if this Body Politick, Head and Members, be the Antichristian state, and this state is the Papacy, then it cannot be the true Church : It is true, 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 cloke of piety ; so the *Gloss*. The false Church whereof the Pope is the Head, is set forth by a double Beast, *Rev*. 13. 1, 2, --- 11, 12. Both which together make up one Catholick Roman Papal Church, the number of whose name is 666, *vers*. 18. And the true Church, whereof Christ is the Head, is set forth by 144000, *chap*. 14. 1. the Square-root being 12. built on 12 Apostles : But 25 is the Square-root of 666, 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 fair to such as look on it with human eyes, and 666, runs as handsonly as 144 ; but 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 666, denotes the Apostacy of the Church from the Standard of Truth. The Square-root of the Apostolick Church being 12, and so the Apostacy lies generally in additions to the Root and Foundation of the

Mr. Potter in  
his 666.

the Christian Religion; they do not rest satisfied in fundamentals of the Christian Religion delivered by the 12 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, *Rev. 14. 4.* that follow the Lamb. The Ecclesiastical state of *Rome*, or Hierarchy, is set forth by the false Prophet, *Rev. 16. 13, &c. 19. 20. & 20. 10.* in a flat opposition to the two Prophets, *Rev. 11. 10.* which are the same with two Witnesses, and two Olive-trees, and two Candlesticks, *vers. 3, 4.* These represent the true Ministry of Christ which did prophesie, *vers. 6.* till they finished their Testimony, *vers. 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 which 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, &c. who hath all those black and hellish characters belonging to him? Such a Church cannot be founded on the 12 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?

3. *Inference.* If the Papal Antichristian state, be such a Body, Head, and Members (as hath been shewed) 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, that since they reject the truth in the love of it, they are given up to believe a lye, that they may be damned. They are under the most dreadful commination, *Rev. 14. 9, 10, 11.* They are a people marked out for utter destruction, as being rejected by him, *Rev. 13. 8, and 17. 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, *Rev. 18. 4. Come out of her, &c.* 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 their danger if they continued in that Church, and immediately performed their duty, and departed from her.

4. *Inference.* If the Papal Antichristian state be such a Body as hath been shewed, then it should be seriously considered, how any living and dying in the Faith and Religion of that Church can be saved, *Rev. 16. 3.* 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*, as it

was (*Exod. 7. 17, 18.*) when the Rivers were turned into Blood, all the Fish died. 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. 15. 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 speaks like a Dragon; *Rev. 13. 1, 2, & 11, 12, &c.* And by the great Whore that rideth the Beast, *Rev. 17. 1, 2, and 5, 6.* Here is nothing but mischief and ruine 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 (which are the Head and Pillars of their Church) shall any of them be saved. *Boccatus* brings in a Monk saying thus: *Papæ & Cardinales, & Episcopos non pervenire ad salutem per doctrinam istam, quam palam videmus, eos servare; sed aliam habere penes se, quam clanculum observant, nec aliis facile 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 they held forth to the World, as persons which 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 on all their Religion to be a meer Shew and Pageantry, and refined Paganism. I'll propound but an Argument or two to confirm this Inference.

I. They which 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 but that which is laid, Christ Jesus, *1 Cor. 3. 11, 12.* But so do they of the Church of *Rome*, they built 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 which rob Christ of his Crown and Jewels, and put them on the Popes 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 Thes. 2. 4.* and he is believed to have those excellencies which belong to Christ. *Bellarmino* saith, The Pope is the Universal Spouse of the Church: And *August. Beroius* 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 which believe as an Article of their Religion, that the Church, or the Head of it is above the Scripture (as hath been shewn 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. 13. 11.* and 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. 13. 11, 12, 13, &c.* This Beast which represents the Hierarchy of *Rome*, exerciseth all the Power of the first Beast, *vers. 12.* which was given him by the Dragon: *vers. 4.* So that he is Satans 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. 11. 2, 3.* There is that Church (*i. e.* Head and Members, and all the Offices, 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 *Mat. 7. 22.* yet Christ will utterly disown them; though they will cry the Temple of the Lord, the Temple of the Lord, &c. yet they are cast out, and given to the Gentiles to be troden 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 publick Worship thereof, Pagan Idolatry under new names, of worshipping of Angels, and Saints, or Demons, *1 Tim. 4. 1, 2.* 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 Heresie. 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.

5. *Infer.* 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 joyn 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, *2 Cor. 2. 11.* and that we may be delivered from being plunged in the deeps of Satan, spoken of *Rev. 2. 24.* Are not the Nations deceived by them? *Rev. 20. 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. 13. 3, 4, 15, 16, 17.* Do not the Kings of the earth commit Fornication with the Whore? And are not the Inhabiters of the earth Drunk with the Wine of her fornication? *Rev. 17. 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 *Revelations* and elsewhere; but that it was intended we should know them to avoid them. How express and punctual is *Paul*, in setting forth the Apostacy of the latter times? *1 Tim. 4. 1, 2, 3.* He sets out both the way of their deceits and the instruments. 1. He tells us of seducing Spirits. 2. The Doctrine 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 Catholick 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 *Rev. 11. 7.* and *chap. 13. 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, *Rev. 13. 3, 4, 14, 15.* Those in *vers. 7.* suffered on that account.

3. We must know those things, else we shall not be able to joyn in the Triumphant Song of *Moses* and the Lamb, upon the pouring forth 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, and which have gotten the victory over the Beast, and over his Image, and over his mark, and over the number of his Name, Rev. 15. 2.* they are persons well seen in the deceits and impostures of that Church.

4. The Saints and Martyrs could not have born so noble a Testimony against the Man of Sin, in following the Lamb wherever he went, *Rev. 14. 3, 4.* And were and are at open defiance against them, declaring their detestation of their Religion and Worship; *vers. 8. 9, 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* 1. 7. say it is not needful to search into the times of Antichrist, &c. But Dr. *Fulk* 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 enquiry made of him, lest they should be found in 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. *Bellarmino de pontif. Rom. in prefat.* calls that point of the Pope, *summam rei Christiane*, 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 *puenda* of the Whore will be made manifest to all the World; that (I say) will come to pass which is prophesied of, *Rev.* 17. 16. *The ten horns--shall hate the whore, and 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.

6. 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*, 2 *Kings* 9. 22. as long as the Whoredoms of *Jezabel* are so many? What peace can there be with that Church which is the Mother of Harlots, and abominations of the earth? *Rev.* 17. 5. What peace can there be with that Body Politick, which is the greatest enemy of Jesus Christ upon earth? What peace can there be between the followers of the Beast, *Rev.* 13. 3, 4, 15, 16, &c. and us adorers and admirers, and the followers of the Lamb? *Rev.* 14. 1, 2, 3, 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 did own and publish defiance to each other: So that we may say as it is, 2 *Cor.* 6. 16. *What agreement hath the Temple of God with Idols?* And *vers.* 14. 15. *What Communion hath light with darkness, Christ and Belial, Christians and Antichristians, Truth and Falshood, 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 Emperours, *Ferdinand*, and *Maximilian*; and *Cas-*  
*sander*,

*Sander* by their appointment drew a Project, in which he shewed his judgment, but without success. *Consultat. Cassandri.* It is said, that at a meeting at *Regenspurgb*, there was an agreement made touching Free-will, Original Sin, Justification, Faith, Merits, Dispensations, the Mass, &c. but this held not.

*Atta Colloq;*  
*Ratisbon. An.*  
1541.  
*Lindan. de quæ-*  
*rela pacis, præ-*  
*fat.*

The chief factours of the Church of *Rome*, are bitterly set against all reconciliation. See *Bellarmin. de Grat. & lib. arbit.* He saith, that we embrace this opinion so much the more willingly, by how much it displeaseth our adversaries, and especially *Calvin.* And *Maldonat.* in c. 6. *Joh.* 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.*

7. 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, which is the Man of Sin, the Son of Perdition, is the Head, *whose coming is after the working of Satan, &c.* v. 9. Whose Members are under his powerful Seduction, and the Judicial Tradition of God to believe a lie to their own eternal damnation, v. 10, 11, 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 *Lambs book of life*, *Rev.* 13. 8. & 17. 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 forty-four thousand who are Virgins, and follow the Lamb where ever 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, *Rev.* 14. 9, 10, 11. how they that drink of the Wrath of God, and in the presence of the Lord and his holy Angels for ever and ever; Is it not matter of very great admiration and praises, that we should be saved from their sin, and so delivered from their plagues.

8. If the Church of *Rome*, of which the Pope is the Head, be such a Body, so corrupt and abominable as hath been shewed, then it is dangerous and pernicious, to retain any relick 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 to their own destruction, as *2 Pet.* 3. 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 publick 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

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 Lords day was wholly to be sanctified. So *Montague* in his *Apello ad Casurem*, 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.

9. 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 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, *Jer.* 51. 8, 9. therefore forsake her. *Him that is an Heretick reject, &c.* *Tit.* 3. 10. 2. When a Church becomes idolatrous in her Worship, as 2 *Cor.* 11. 16. then it is a duty to depart from them that depart from the Truth: upon *Jeroboam's* defection and the peoples 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*. 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.* 17. 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.* 13. 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, *Rev.* 17. 5, 6. drunk with the blood of Saints, 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 Governours and Members, then depart; 2 *Tim.* 3. 1, -- 5, there 19 abominations, or thereabout, 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'll 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.* 13. 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, *vers.* 10. *Behold the Faith and Patience of the Saints.*

SERM.