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.

We 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 sud-
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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 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 εἰσαχθήσεξ here used doth import, which comes from σαρκος which signifies a Tempest at Sea. 2. By θρο& 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 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 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 Thesaloniens was this, that Christs 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, verf. 17. or four Kings; and the fourth Beast is called the fourth Kingdom, verf. 23. And the vulgar Translation renders verf. 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 signifie 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 verf. 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 signifie 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 concernt, 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.

Let us now descend to the particulars as they lye in the Text.

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

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 ἀναστασία, a very great Apostacy before his full Revelation, verf. 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, verf. 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
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fourth Monarchy, set out by Forty two Months, and One thousand two hundred and Sixty days, Rev. ii. 2, 3. and chap. 13. 5. The Apo-

tifacy 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 Meta-

polis: 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 Apop-

tifacy 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 call'd out, and the spiritual Fornication of Saints and Angels, Relicks, Images, and such like, which is renewed Gentilism and re-

fined Paganism, came up gradually into the Church of Rome.

The Revelation of the Man of Sin doth appear by his rising gradu-

ally, 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 Defecti-

on 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. Wolph. in Centenar. Jerom. 390. com-

plains of the Avarice and Corruption of the Clergy, and of the prohib-

ition of Marriage and Meats. And Augustin 399. complains how the Church was fallen from her Purity. Wolphius in his Epistle, and in his Book, Av. 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 Comers, Av. 383. and 389. All. Chron. Comet. Thus was the Man of Sin gradually revealed, and the Apostacy did gradually proceed. Indeed the Pope could not yet show himself in the full exerçise 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, verf. 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 Ce-

rusian 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.
ed. Upon this ground, Jerom when he heard of the taking of Rome by Alericus King of the Goths, expected the coming of Antichrist, Ep. ad Agerobiabam, Quis tenebit (faith 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. 1, 8. in Ezek. 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, by which the Pope is set forth, so as to be known to be Antichrist, 1. He is, οὐδεὶς ὁ ἁμαρτων τὸς ἀμαρτίας; οὐδεὶς τὸς ἀνωτάτης, v. 3. οὐδεὶς ἁμαρτωλός, v. 4. οὐδεὶς ἁμαρτωλός. 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. phraeth him; As we say a Man of Blood, for a Man thirsting after Blood, or a cruel bloody Man. The Son of Perdition, perditionis, One (by an Hebrew) set upon destruction of others, the most flagitious profigate Sinner, the most inhuman cruel Destroyer, to whom the titles of Apollyon, and Abaddon do most properly belong; He is actively and palliably the Son of Perdition, Rev. 17. 8. and 19. 20. He is the great destroyer of Souls, vers. 12. He is the οὐδεὶς ἁμαρτωλός, 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
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. 

Gregerus and others understand it of Antichrist, and not of Antiokus. The Scripture when it expreseth 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. uprightnesser, 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 6 וְרָעָה, v.8. That wicked one, the most lawless one, breaking all bounds and bands, and calling 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, וְרָעָה, 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 sitteth, is the place where he sitteth and resideth. Philip: Nicolaï de Antichristo, proves the Pope to be Antichrist from this character. See Dr. whetaker, Daneius, that write of Antichrist, and prove the Pope to be from this place.
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The Fourth Character is his Self-exaltation.

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, τὰς ἔρας, 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 Turk; but this cannot be, in regard the other Characters will not suit with the Turk, but do fall in suitably with the Pope. And so Jeron takes the notion of ραδίς, in Quest. ad Algesiam, and August. de Civit. Dei. c. 19. he saith, Re- tins diei sessorum in Templum Dei, εἰς τὸν ραδίς τῷ θεῷ, 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 Satan's 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, Matt. 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, Matt. 24. 15. till the Desolation by Vespasian; and Matt. 27. 53. the holy City, though they had turned the House of God into a den of thieves, Matt. 21. 15. and the City was a bloody City that killed the Prophets, Matt. 23. 37. Besides sometime the Scripture speaks of it quod 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.

4. He is set forth by Self-exaltation: ὁ τετραγωνικός ἐπὶ πάντα ἀντικείμενον ἔδω; 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, ἃ σχέσαι, qui quyid 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
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needs be the Antichrift, 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, Cre- dere dominum Deum nostrum Papam, conditorem dicite Decretalit, & ifius, sic non potissime statuere ut statuit, hereticum confessetur. It is Heretical to believe our Lord God the Pope the maker of the said Decretal not to have power to Decreé as he hath decreed. And Bellarm. i. de Pontif: faith, (speaking of the Popes Supremacy) Ecclesia seclusa etiam Christo unum caput habere debit, The Church (excluding Christ) ought to have one Head; this is the Pope which is Occumenical 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 Spoufe 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 possit dispensare contra Aposto- lum & 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 Penitent. c.13. faith, Indulgentia faciant, ut pro is panis quae nobis per indulgentiam condonantur, non teneamus precepto illo de faciendo dignis penitentiae fru-gibus; That as to those penaltys 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 precipiendo vitia, vel prohibendo virtues, tenetur Ecclesa credere vitia esse bona, & virtues malas, nisi velit contra conscientiam pecere; 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 Superemience 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. dilt. 96. c.7. Satis evidenter ostenditur a seculari potestate non solvi prorsus nec ligari Pontificempossit; quem conflat 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.

Anc.
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 Decrees 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 gloss. ed. Turg. Ann. 1510. Diff. 19. & c. 6. Diff. 40. And which is worst of all, they assert the Scriptures are inferior to the Popes Decrees. Ut idem non fa cere, necesse fi credam inducere queam, nisi Papa per canonizattonem quaem vocant, eius auctoritatem prius imperi\- tat, Decret. l.2. tit. 23. de presumptionibus, chap. 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. 13. 5, 6.

Since they will have the Pope to be such a Supream Head to the Church militant, as Christ Quad influxum interiorum, so he quad influxum exteriorum Doctrina & 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 orat. sua, etiam insidielem Caesarem 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 Christ's, 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 Satana non efit amet tus dogmata Papis.

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 ἕν μία ἡμέρα, 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 content 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 Tertul. l.4. de Refur. 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
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Empire might stand long, that so Antichrists coming might be long; Tertullian Apolog. c.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. κατέχετι, is the same as Possidere, 1 Cor. 7. 30. ἀνάγοικον, ὅς ἦν κατέχοντες, the Roman Empire being broken into Ten Kingdoms brought in Antichrift; fo Tertul. l.4. de Resurrectione, c.24. Paul did not express the Roman Empire by name left he should bring a Persecution upon the Church. Jerome ad Alfgasiam, qu.ii. Pet. in Molin. Vale. shews in several Infinities 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 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, viz. the Empire of Turks, and the Empire of Germany. It was the Emperor himself, which was Constantine the Great, who removed to Constantinople, then the τὸ κατέχειν was taken away, The Grandeur of the Emperor and of Antichrift could not stand together. So 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 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. Cotton on Job. 2. 18.

Though they differ as to the Emperor and Empire, to be that which hindred, 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 τὴν ἀπόκρυψην, i.e. Doctrina improba vel Mysterium improbam, 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 could
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 hypocristic, 1 Tim. 4, 2. who have μοιχείαν, 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; faith thus, Hec vero si aliqua est Antichristi nota; dicam audacter, aut nulnum esse Antichristum, aut Episcopum Rom. eum esse: This is a special note of Antichrist; I'll speak boldly, That either there is no Antichrist, or the Bishop of Rome is he.

7. By the manner of his coming, v. 9, 10. his coming, i.e. 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 καὶ ἐπίστρεφε γεὼς Σατανᾶς, i.e. Satan will put forth his utmost skill in working Miracles by Antichrist. 2. in πάντα διώκει, καὶ θανατοῖς, 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. Tēgēs Ἰαυτῆς: an Hebraism, according to the letter prodigis mendacii, lying wonders, or wonderful lies. 5. ὁ πάντα διώκει καὶ θανατοῖς, ὁ πρὸ ὑπὸ τελεῖ διὰ, with all deceitfulness of unrighteousness; there is a double Hebraism faith Pisicurator. Usum in significacione Synedcodica vocabuli injustitiae pro falsitate seu mendacio: alter in usu nominis ejusdem, quod, cum substantivum sit, hic vim habet ejusmodi. Under the name of unrighteousness he covered all manner of falsehood and lies, by which they do deceive many, and would deceive the very Elect if they could, Matt. 24, 24. Then 5. ἤμπιστρεφομένος τίς πάλαις, for πλαύν ἐπίστρεψις, i.e. ἤμπιστρεψις, 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 Mor'dax & 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 ly-
ars, Rom. 1. 25. They changed the truth of God into a lie, &c. and there-
fore Idols are called lies, Amos 2. 4. so Idolaters are said, to make lies
their refuge, as under falshood 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 Chip. 22.
15. Idolaters and makers of lies are put together again.

Cum omni potentia; some take it of the power of both Swords, E-
clesialfical and Secular, which the Pope claims, but it rather respeGeth
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 Antichrift to deceive persons to their
destructions 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 Antichrift, the Papifts
themselves do grant that Antichrift is to be confirmed with Signs and
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 Antichrift 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, &c. increasing
a belief of the Doctrine of Christ; but after that the Gospel is promul-
gated, 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
Chrifts 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 Antichrift.

That this Mark is fulfilled in the Papacy, doth appear from them-
elves, 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
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 Relicks,
&c. Prayers for the Dead, and the Popes Supremacy, &c. 2. Because
many of them are things meerly signified to be done which were never

N 2 done,
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, 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 deceiv-
bleness 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 sure, the History of our Lady by Lippian, and Bellarm. 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 fa-
tal 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 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 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 destruc-
tion 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. 'Apexovusıı, consumere, which notes his gradual consummation by the preaching of the Gospel, Iul. 11. 4. this is the Sword out of his mouth, Rev. 19. 15. By this Sword Christ doth smite the Nations; his consummation 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 be-
gan, 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 xatagyrɔ̂ıı, which notes his utter destruction, by the brightness of Christ's coming, when he.
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he shall come to take to him his great Power, at the founding 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 supreme 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 Horfe and Man both together makes up but one Horfeman. 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 finite 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 Bellarmin, who telleth us, (Lib. Pont. de Rom. 3. c.21.) That the Lutheran Heretick possessed almost all Germany, Denmark, Norway, Sveia, 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.

3. 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.
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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 unrighteousnes. 3. They are set forth by some passive Properties which are penalties. 1. Internal, v. 11. strong delusions to believe a ly. 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 terrified 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 ex ἃςαντες, 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 underflood this place, and those others in Daniel and the Revelation, of the Pope. He tells us of Wicklif (who declared the Pope to be Antichrist) who was suus seculo deæissimus. 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 su specialis procurator Diaboli, &c. Non solum simplex illa persona, sed multitudine paparum a tempore defensionis Ecclesie, Cardinalium, Episcoporum, & suorum complurium aliorum, est Antichristi persona composita, monstrata, &c. Catalog. Testium Verit. He adds that
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that he was a man, Spiritus Prophetico, & dono interpretandi Scripturarum predictus admirabili. Then followed Peter Martyr, Bucer, Bullinger, Melancthon, Brennuus, Calvin, Oecolampadius, Musculus, Beza, Gualter, Illyricus, Damus, Junius, Gabriel Powneol, Philip Morney, George Pagardus in Descriptione Antichristi, Catalogus Temporum Veritatis, River, Craikenthorp, Tilem, 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 faith in his Miscellanies, Regnum Papae, non nego esse Regnum Antichristi, and he thinks that the Pope is pointed in 2 Thes. 2. As for our English men 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 1589. Sir Geo. Chaucer in his Plow-men's Tale. Lucifers Letters to the Prelats of England, supposed to be written by William Swinderley Martyr. William Tyndal 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 Osiris in his Image of both Churches, & templorum illustrium Britannie. Mr. Latimer, Mr. Bilney, Mr. Rogers, Sletterdon and others, Martyrs. William Abbey Bishop of Exeter in his poor mans Library. Bishop Jewel in his Defence of the Apology of the Church of England. Mr. Tho. Becon in his Acts of Christ and Antichrist, and Mr. Fox in his Meditations on the Apocalypsis. Mr. Brightman on the Apocalypsis. 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. Fulk, Dr. Sutcliffe, Dr. Sharp, Mr. Squire, in their several Treatises 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 Divinity Act 1569, publickly maintained in the Schools, that Papa est ille Antichristus: And Archbishop Abbot asserted the same, with many others 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 Cape 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 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 determine the Pope to be Antichrist. The Book of Common-Prayer for the Fifth of November, filleth the Pope, Papists, and Jesuits a Babylonish, Antichristian Sect. The Author of the Book called Eustibus Captivus, who declared against the Pope as the Antichrist to his face, when he was brought before him to be arraigned. Archibusius de ostio Antichristi, Philip Nicolai, Christophor. Peren. Haud equidem credo quemquam juutum esse bonumque. Cui Papa non foderit manifestus ut Antichristus.
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Peter, &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. 1166. Perpergentis tells us that Pope Paschal was going on 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 saith at Florence, but afterwards he went his Journey, deposing the report, as coming from contemptible fellows: Though Baronius tells us, They were person of no ordinary note who did report it. See Bernard Epist. 56: ad Gand. fridum. Carnoteus, Epist. Sabell. 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 founded 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 all 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 Inser: 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 Job. 2: 18, 22. and 1 Job. 4: 3: and 2 Job. 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 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 ἀντίκεισθαι 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.
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first. The Antichrists coming in John is immediately upon a time which is called ἡ ἐπαγόρα, I John 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 respects 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 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 impieta, pietatis nomine palliata: A mystical impiety, under the cloak of piety; to 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 Catholicck Roman Papal Church, the number of whose name is 666, verf. 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
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, & 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 condemnation, 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
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was (Exod. 7. 17, 18.) when the Rivers were turned into Blood, all the Fifth 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. Boccatius brings in a Monk saying thus: Papas & Cardinales, & Episcopos non pervenire ad salutem per doctrinam itam, quam palam videmus, eos servare; sed aliam habere penes se, quam clanculum observant, nec alia facile communicant: quid potuit verius dici, eos per itam, quae illis est in usu, non posse servari. Boccatius 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 faith, they have some other Doctrine which they keep to themselves, in which they look for Salvation: He on all their Religion to be a mere Shew and Pageantry, and refined Paganism. I tke propound but an Argument or two to confirm this Inference.

1. 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, Soveraignty, 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. Bellarmine faith, The Pope is the Universal Spoufe of the Church: And Auguft. Berouius faith, He is is the foundation of Faith, the
the Cause of Causes, and Lord of Lords. And Baldus faith, 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 besaved 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, faith, 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.
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, to 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? 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 Apocryph 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 feared Confidence, 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 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 Anno-
tations, on Acts 1. 7. say it is not needful to search into the times of An-
tichrist, &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 enquiry made of him, left 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, left we
should see their frauds. Beltramine de pontiff, Rom. in prefat. calls that
point of the Pope, summam rei Christianae, the very sum of the whole
business of a Christian: And Malmesbury de Antichristo, faith, 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;
left 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 fur-
ther light of the Gospel, by which the prodigious enormities of that
Church, and the pudenda 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 borns--shall hate the whore, and make her desolate, and
naked, and shall eat her flesh, and burn her with fire. They shall Call her
as the mother of abominations, as a common strumpet throughout
Chriftendom.

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 Jebru to Joram, 2 Kings 9. 22. as long as the Whorcdoms of Jez-
bel 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 oppositethe one to the other, the one having the mark of the
Beast in their right hand and foreheads; the other the name of the Fa-
ther, 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, Chriftians and Antichriftians, Truth and
Falshood, the Church of Rome with the Protestant Churches together?
Bifhop Hall in his Book, No Peace with Rome, faith, Sooner may God
create a new Rome, than reform the old. There was a reconciliation
attempted by the Emperours, Ferdinand, and Maximilian; and Ca-
sander,
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funder 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 Regenfburg, there was an agreement made touching Free-will, Original Sin, Justification, Faith, Merits, Dispenfations, the Mass, &c. but this held not.

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 Praifes. 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. 2, 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 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, contencions, and perfections 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 Apollo ad Caferum, said, The Pope or Bifhop of Rome, personally is not The Antichrist, nor yet the Bifhops of Rome successively. Dr. Heylin in his anwser to Burton, maintaineth that the Pope is not Antichrift. 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 Heretic rej. &c. Tit. 3. 10. 2. When a Church becomes idolatrous in her Worship, as a 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 percuting 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, 2. 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. He 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, verf. 10. Be bold the Faith and Patience of the Saints.

Serm.