

A TREATISE CONCERNING ANTICHRIST

by George Downname

Downname's Puritan-era treatise examining the biblical teaching on Antichrist, identifying the papacy as the Antichrist foretold in Scripture, a common Protestant position in the 16th and 17th centuries.

6 Chapters

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01 - Chapter 1

Chapter 1. Propounding the state of the controversy and the grounds of our proof

(1) Whereas the holy Ghost 2 Thessalonians 2:8; hath fore-shadowed that Christ our Saviour shall consume Antichrist with the spirit of his mouth, that is, by the ministry of his word, which Isaiah 11:4 is called the rod or scepter of his mouth, and the spirit of his lips: it cannot, therefore, be denied, but that it is the duty of all faithful ministers who are, as it were, the mouth of Christ unto his people, to set themselves against Antichrist; that by their ministry his kingdom may be weakened, and the kingdom of Christ Jesus more and more advanced. For which cause I took upon me in my public readings not long since, to entreat of this main controversy betwixt us and the church of Rome, concerning Antichrist. But because my speech could profit only those that heard me, I have for diverse causes thought good by writing to make the benefit of my labors common.

Why Downname wrote this Treatise

First, that by this means the tractable Papists may be reclaimed. Secondly, that those which be obstinate among them may be confounded. Thirdly, that Protestants and professors of the truth who are sound and resolute may be more and more confirmed. Lastly and especially that those which be weak and wavering may be steadied and preserved from falling into that fearful judgment, which as the Lord hath threatened 2 Thessalonians 2:10-12, against unsound professors in these latter times, so hath it within these few years fallen upon very many, who, having by the great mercy of God, been delivered out of the more than Egyptian bondage of Antichrist, and being set in the way toward the celestial Canaan land of promise, seemed with the unthankful Israelites to be weary of the celestial manna, the food of their souls, and desired to be again among the flesh-pots of Egypt. For seeing they have not received the love of the truth that they might be saved, therefore God hath sent upon them the efficacy of error that they should believe lies (meaning the lies of Antichrist) that they all might be condemned, who believed not the truth, but delighted in unrighteousness, meaning the mystery of iniquity, whereof he had spoken, 2 Thessalonians 2:7, that is to say, Anti-Christianity or Popery.

(2) And that we may proceed in order, we are first to set down the state of this controversy, which, indeed, is the chief of all controversies betwixt us and the Papists, and of the greatest consequence. For if this were once thoroughly cleared, all others would easily be decided. Our assertion, therefore, in few words is this, That the Pope of Rome, who is, as it were, the God of the Papists, is that grand Antichrist, who, according to the holy Ghost in the Scriptures, was to be revealed in these latter times. The Papists hold the contrary. And whereas we say and hold that their Lord God the Pope's holiness is Antichrist, they affirm that our assertion is blasphemy, and our arguments mentally impaired. But if it were no harder a matter to demonstrate the truth of our assertion than to prove their concept concerning Antichrist and their proofs thereof to be feeble and silly; I should very easily put this Question - that the Pope is Antichrist - out of controversy.

(3) But first our assertion is to be expounded, and afterwards proved. As touching the name, we agree, saith Cardinal Bellarmine, in this, that as the name Christ is taken two ways, to wit, commonly and properly, so also the name Antichrist. The name Christ commonly belongeth to all that are anointed of God; and that either to the special calling of a King, Prophet or Priest, or to the general calling of a Christian. And in this sense it is taken either more largely for the whole body of those that profess the name of Christ, whereof some are members of Christ in title and profession only, or it may be taken more strictly for the society of the elect, the citizens of heaven, who have the mark of God, and are not only in show and profession, but also in deed and in truth members of the mystical body of Christ. Particularly, the name Christ belongs to Jesus, the son of God, who was anointed with the oil of gladness above all his fellows, and is the head, after a general manner, of all Christians, but especially the elect. In like sort, the contrary name, Antichrist, belongeth commonly to all that be enemies to Christ; and those either open and professed enemies as the Jews, Turks, Infidels (in which sense the word Antichrist is not used in the Scripture), or else covert, professing themselves Christians, and under the name and profession of Christ, oppugning Christ and his truth. And so it is taken either more largely to signify the whole body of Heretics (as in the Epistles of John) or more strictly the society of them who, having made an apostasy from Christ, have received the mark of the beast. Properly, or rather particularly, it belongeth to the man of sin, the son of perdition: who, after a more general manner is the head of all Heretics, and especially of that society which hath the mark, the number and name of the beast. The society or body of those who, having made an apostasy from Christ to Antichrist, and the Antichristian state which in the Scriptures is called the whore of Babylon, we hold to be the apostate church of Rome. The head of this Antichristian body and catholic apostate we hold to be the Pope of Rome; and consequently that the Pope is that grand Antichrist whom the holy Ghost in the Scriptures hath described unto us; and that he is called the Antichrist, not only because he is the head of the Antichristian body, but also because he being in profession the vicar of Christ, is in deed *Æmulus Christi*, that is, an enemy opposed unto Christ, in emulation of like honor, as if we should say, a counter-Christ, as the word Antichrist doth also signify.

Antichrist a succession of men who occupy the chief office in the Church, one man at a time

(4) But when we say that the Pope is Antichrist, we mean not this or that Pope, though some of them have been more notorious Antichrists then others: as, for example, Sylvester 2, Gregory 7, alias Hildebrand, Boniface 8, John 22, alias 24, Alexander 6, etc., but the whole row[3] and rabble[4] of them, from Boniface 3 onward. For although the Antichrist be but one person, yet he is not one in the same way Christ, the head of the Christian body, is one. Because Christ lives forever he has no successors and, therefore, he is one in nature and number, one singular and definite person. The head of the Antichristian body which is to continue to the end of the world, is not continued in one singular and definite person, but in a succession of many who are mortal and momentary; who successively were, are, or shall be the heads of the catholic apostasy; the word Antichrist may be understood of each one in particular or all collectively. For even as the Pope or vicar of Christ, according to the Popish conceit, is not one person in number and nature, but by law and institution, one at a time, but many successively; so Antichrist is not one singular person, but a succession of Antichristian Popes, which we begin at Boniface

3. Because he, with much ado, about the year of our Lord 607, obtained from the Emperor Phocas. All the Emperor's successors since then have challenged the Popes as to the lawfulness

of their title Head of the catholic or universal Church, or ecumenical or universal Bishop. This title of blasphemy, as Gregory 1 called it, is befitting of him who resembles Lucifer in pride. For John, the Bishop of Constantinople, had challenged [to receive this title from the Emperor] not long before, about the year 600, in the time of Mauritius, whom Phocas cruelly murdered. Gregory the Great, then Pope of Rome, confirmed confidently that he who desires this title is the forerunner of Antichrist, who was then even at hand. For all things (saith he) which were foretold, do now come to pass. The king of pride (meaning Antichrist) is at hand: and that which is horrible to be spoken, an army of priests is prepared for him.

Whereby Gregory would also insinuate that he should be the prince of priests. Now this is a principle in the church of Rome, that the Pope (especially such a Pope as Gregory the Great, speaking definitely and confidently) cannot err. And if this be true (as they may not deny, the Pope being the foundation of all their truth) then must they needs confess that Antichrist was come almost a thousand years ago, and that the Pope, their prince of priests, who not only succeeded John of Constantinople in that Antichristian title, but also far exceedeth him in all Antichristian pride, challenging a sovereign and universal authority, not only above all other Bishops and priests, but also above all Kings and Emperors, is that Antichrist.

Downname proves his case by the fulfillment of prophecy, not the conjectures of men

(5) To this testimony of Gregory I might add diverse other witnesses. But my purpose is not to draw my arguments from the writings, and, as it were, the cisterns of men who lived before the revelation of Antichrist, and therefore, except they had been prophets themselves, could not fully expound these prophecies; but rather from the pure fountains of holy Scriptures expounded by the history and event, the best interpreters of prophecies. For as Daniel saith of this subject (and as the Papists themselves say of these same prophecies concerning Antichrist) The words are closed up and sealed until the appointed time.

[5] And accordingly was it said by Augustine, prophecies are fulfilled sooner than they are understood; and by Irenæus, whom Bellarmine also quotes to the same purpose, All prophecies are unto men dark and doubtful speeches before they have their completion. And therefore, speaking of some part of the prophecies concerning Antichrist, he saith, It is more sure and safe to wait for the fulfilling of the prophecy, then to deliver uncertain guesses beforehand. Omitting, therefore, the uncertain conjectures of men regarding the interpretation of the sacred Scriptures, (for such are the diverse opinions of the fathers concerning Antichrist, as Bellarmine confesseth of some), from the undoubted oracles of God, I frame this demonstration.

(6) Unto whomsoever the prophecies of holy Scripture describing Antichrist, the head of the Antichristian body, do wholly and only agree, he is that grand Antichrist who is foretold in the Scriptures. Unto the Pope of Rome the prophecies of holy Scripture concerning Antichrist, the head of the Antichristian body, do wholly and only agree. Therefore, the Pope of Rome is that grand Antichrist which is foretold in the Scriptures. The proposition I take for granted. For seeing the holy Ghost hath purposed in diverse places of the Scripture to take it upon himself to fully and sufficiently describe Antichrist to the end that he might be known, we need not doubt. But that this description of Antichrist is so perfect and so proper that it will fit him only, while at the same time eliminating those whom the description agreeth not, we also need not doubt. Thus, the one whom it alone wholly fits must be held and acknowledged to be that Antichrist. All the controversy,

therefore, is concerning the assumption, namely, whether the descriptions of Antichrist in the Scriptures agree to the Pope or not.

Antichrist is described by the holy Ghost especially in three places, viz., in 2 Thessalonians 2:1-172, in Rev.13:11 ff., and in Revelation 17:1-18..

(7) And that the description of Antichrist in the Scriptures fitly agreeth with the Pope, it appears by this induction. For whereas all the arguments and notes whereby Antichrist is described in the Scriptures, may be reduced to these heads, to wit:

The place or seat where we are to find him;

The time when we were to look for him;

His condition and qualities:

(a) He is an adversary opposed unto Christ in emulation of like honour;

(b) a man of sin, in general; and, (c) more particularly, a horrible Idolater.

His actions and passions, that is, such things as he shall either do or suffer.

I will make it evident by the help of God (whose all-seeing Spirit I humbly beseech to guide me into the truth) that all and every one of them do so fitly and properly agree to the Pope of Rome, that in the descriptions of Antichrist in the Scripture the Pope may behold himself as it were in a glass.

FOOTNOTES

[1] (London: Cuthbert Burbie 1603). Slight alterations in text by this present editor are for clarity only. Footnotes and paragraph subheadings are supplied by this editor. Latin footnotes are by Downname.

[2] Church of England. Also, Divinity Lecturer at St. Paul's.

[3] i. e., succession.

[4] A group, class or body regarded with contempt. (Webster) [5] Daniel 12:9.

02 - Chapter 2

Chapter 2. Of the conditions of Antichrist and his opposition unto Christ

(1) Let us consider what manner of enemy Antichrist is according to the Scriptures. First, he is an apostate or rebel; secondly, a disguised enemy or hypocrite; that is, one who has fallen, indeed, from God and his truth, as it were a star from heaven, yet retains the name and profession of Christ. Under this name and profession he oppugns Christ and his truth, even as a rebellious subject, when he presumes without commission to levy a power of men against his Sovereign, and so that he may deceive the rest of the subjects, abuses the name and authority of his prince to color and hide his rebellious practices.

Apostasy a token of the Antichrist

(2) First, I say he is an apostate, yea, the head of that Apostasy or falling away from the truth, mentioned 2 Thessalonians 2:3. In this way, also, do the learned Chrysostom, Augustine, Theodoret, Theophylact, and Oecumenius understand Antichrist by that Apostasy. Yea, Bellarmine himself affirms that by Apostasy in that verse is Antichrist to be most fitly understood. But the Papists, who falsely hold that the visible church of Christ cannot err and much less fall away, expound this apostasy or defection to be a revolt or falling away from the Roman Empire. Neither do we deny but that also there hath bin a defection from the Roman Empire, however, we deny it pertains to this place. But the testimony of the Church Fathers aside, the holy Ghost, who is the best expounder of himself, sheweth what kind of defection he speaketh of. For afterwards in the same chapter he notes this Apostasy to be of those, who because they have not loved nor believed the truth that they might be saved (but have taken pleasure in unrighteousness) are therefore given over by the just judgment of God to believe the lies of Antichrist, to their damnation. But more plainly the same Apostle speaking of that Apostasy which in these latter times was to accompany the revelation of Antichrist, he saith 1 Timothy 4:1-3 : The spirit speaketh evidently that in the latter times some shall make an Apostasy from the faith, attending to erroneous spirits and doctrines of devils, speaking lies in hypocrisy, having their own conscience seared.

(3) Now the Papists are as ready to object this Apostasy to us, as we to them. How then shall we discern whether we or they are the ones to whom the prophecy applies? The Apostle in the same place sets down two of those doctrines of devils, as certain notes whereby those of whom this Apostasy speaks may be discerned, Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving. The former note Jerome also perceived to be a mark of Antichrist. But these notes do not apply to us. We neither forbid marriage, nor command abstinence from any meats for religion sake. As for the Papists, (especially since the time of Gregory VII), they forbid marriage to some men at all times, and certain meats to some men sometimes, and both for religion's sake. They esteem marriage by clergy worse than adultery or Sodomy, and eating of flesh during Lent, or other forbidden times, as a mortal sin. And as touching the falling away of the Church, it is certain that although neither the invisible church in

general, nor any sound member thereof can fall away from the faith either totally or finally, yet not only the members of visible churches, but also the churches themselves consisting of hypocrites, whose members are the greater part, may fall away. This is seen in the Church of England which in King Edward's days revolted from Christ to Antichrist in Queen Mary's time. Likewise has the church of Rome (which once was famous for her faith) as may appear not only by those notes set down by the Apostle 1 Timothy 4:3; and some others which hereafter shall be noted; but also in those innumerable particulars both in doctrine and morals wherein they have revolted from the purity of the primitive Church. And of this catholic Apostasy, the Pope is the head.

Antichrist an enemy disguised as a Christian friend. The Pope fulfills this necessary aspect of Antichrist.

(4) Secondly, Antichrist is not an open and outward enemy, but is covert and disguised, oppugning Christ and his Church, not by open violence, but with all deceivableness of unrighteousness. For he is not so foolish as to profess himself to be Antichrist. As Radulphus Flaviacensis says, "Neither could that be which the Apostle testifieth that Antichrist should attain unto ecclesiastical honors in the Temple of God, which is the society of the faithful, and take the chair of honor, unless having first pretended a kind of conformity with the faithful, he should by this deceive those of whom he is to be ordained." [1]

Therefore, Antichristianity is called the mystery of iniquity, whereupon the Gloss [2] saith, "The impiety of Antichrist is mystical, that is, cloaked under the name of godliness." And, as was written in the Pope's miter, so also in the whore of Babylon's forehead, was the word, mystery. And Antichrist is deciphered as a hypocrite, "sitting in the temple of God, professing himself and his followers to be the only true church of God, using the two testaments, pretending himself to be the Prince of the covenant," as Jerome saith. And consequently head of the Church, deceiving unsound Christians with a glorious profession of religion (signified by the golden cup) [3] and with a shew of counterfeit holiness (otherwise he could never so effectually deceive many Christians, so that even the elect would be in danger of being seduced) [4] speaking lies in hypocrisy, [5] oppugning Christ and his truth under the outward shew and profession of Christian religion, having two horns like the lamb, [6] counterfeiting in some things the humility and meekness of Christ, and yet challenging that double power both spiritual and temporal which belongeth to Christ the Lamb as our chief priest and king. And not only that, but speaking also like the dragon, [7] which is to be partly understood of his blasphemous speeches which he doth utter, partly of the doctrines of devils which he doth teach, partly of those hellish curses which he thundereth against the true professors of the faith, [8] partly of those great promises which likewise the prince of the world [9] maketh to those that will adore him. These things need no explanation as to who and why they apply for those to whom the disguising and more than pharisaical hypocrisy of the Pope and Papists is already known. For must not His Holiness be called sanctissimus, "most holy", though he is most wicked? Doth not he call himself, the Servant of servants, when in truth he maketh himself the King of kings and Lord of lords?.....He counterfeits the Lamb in calling himself the vicar of Christ, exercising the very same office which Christ himself had while upon the earth. And because in the Scriptures "horn" often signifies "power," he may be said to have two horns like the Lamb, for he challenges the two-fold power which is unique to Christ the Lamb, as our King and Priest; while he usurps the two swords, both spiritual and temporal. He speaketh like the Dragon in teaching those doctrines of devils mentioned in 1 Timothy 4:3; in belching forth most horrible

blasphemies in his devilish curses of the Saints, and Satanical promises of the world and kingdoms thereof to them that will adore him. And whereas Jerome commenting on 1 Timothy 4:1-16 wrote these words, "They speak in hypocrisy who, being not continent, would seem to be so chaste as they condemn marriage, and so abstemious as they judge those who use the creature sparingly; whereas themselves are given over to belly cheer,■ what could have be spoken more fitly to shew forth the hypocrisy of the Pope and Papists? For do they not, while condemning and contemning marriage, under the show of vowed chastity, practice all uncleanness?; and while they condemn all moderate eating of flesh, do not they under a color of fasting, feast and feed themselves with the choicest dainties? Do not many of them, under the pretence of voluntary poverty gather infinite riches? And doth not all their religion stand in Opere operato, [10] in the bare performance in the outward work, that is to say, in hypocrisy?.....

Antichrist opposes Christ.

How the Pope fulfills this prophecy.

(5) Thus you see what manner of adversary Antichrist is. Now we must shew in particular wherein he is opposed to Jesus Christ. He is opposed unto him as he is Christ and as he is Jesus; that is, as he was anointed of God to be our Prophet, our King and our Priest. In this respect is he especially called Antichrist. But he is also opposed unto him as he is Jesus; that is to say, as he is our Saviour. Thus, Antichrist opposes himself to both the offices of Christ signified in the name, Christ, and also to the benefits signified in the name, Jesus. Now these things also most fitly agree to the Pope, who opposeth himself to Christ in all these respects. Not, indeed, as an open and professed enemy, (for such a mark does not become the Antichrist, who was to be a hypocrite sitting in the Church of God, etc.), but covertly and cunningly. For we must remember that Antichristianity is the mystery of iniquity, wherein Christ was in word and outward appearance to be professed, but in deed and in truth, denied.

He is opposed to Christ, our Prophet, partly as he oppugns the prophecy of Christ, and partly as he himself is a false Prophet. He oppugns the prophecy of Christ in two ways: First, in denying Christ to be our only prophet, (whose voice in the canonical Scriptures concerning matters necessarily to be believed unto salvation we ought only to hear), while he and his fellows do teach that the Scriptures are not perfect, and that besides the Apocryphal writings (which they have equated to like authority as the canonical) their own traditions are also necessary, and of equal authority with the Scriptures.

Secondly, by withholding from the people the Scriptures (which contain the whole doctrine of Christ, our Prophet) in a strange language, [11] and also by reading and preaching unto them their own fancies and inventions, out of the legends and lives of saints, and festivals, etc., instead of the sincere truth of God. And by these two practices, the Pope takes the office of Prophet to himself, though he allows that Christ is our Prophet, but it is in name only that Christ is Prophet.

Again, he is opposed to Christ, our Prophet, since he himself is that false prophet spoken of in the Apocalypse, [12] teaching Antichristian errors and doctrines of devils. For true it is, that as many errors taught and held by the Pope and Church of Rome, are as many oppositions between him and Christ, our Prophet. Of the errors of the Romish Church there be many centuries or hundreds, and many of them fundamental in nature. In this respect we may truly say that the Catholic

Apostasy (for so I call the Romish religion) is the common sewer of many gross heresies.

Antichrist must deny Christ.

How the Pope denies Christ.

(6) But it will be argued that although the Pope may hold diverse errors, yet he does not teach those noted by the Holy Ghost as doctrines peculiar to Antichrist. The first doctrine of Antichrist (our adversaries say) is to deny Jesus to be Christ. They prove this from 1 John 2:22 & 1 John 4:3; and 2 John 1:7. But the Pope, say they, doth not deny Jesus to be Christ. To the proof of the proposition I answer, These places quoted of the Apostle John do not speak properly of the grand Antichrist, who is the head of the Antichristian body, but of certain petite Antichrists, or heretics of those times, which denied either of the natures of Christ, (for he speaketh of such as were then already come into the world) and, therefore, from thence it cannot be proved that the great Antichrist shall directly and expressly deny Jesus to be Christ. Notwithstanding, seeing they are called Antichrists not only because they belong to the Antichristian body as inferior members thereof, but also as it may be thought, that they did also, after a fashion, deny Christ, as the great Antichrist also should do, although not after the same manner. I do thus far grant the proposition itself, that Antichrist was in some sort to deny Christ. For John speaketh not of the manner how he doth deny Christ. Neither are we to think that Antichrist will deny him in every way possible. It will be consistent in some way with the mystery of iniquity, suitable to the rest of his lying and deceit. That is to say, in outward show and semblance to profess Christ (as did those Antichrists, of whom John speaketh), but in deed and in truth to deny him. To come, therefore, to the assumption: let us consider whether the Pope and church of Rome do not in some way deny Christ. Christ may be denied in either in deeds or words. Augustine taught, "Whosoever in deeds denieth Chris, he is Antichrist. Let us, therefore, mark who it is that denieth, and let us not attend to his tongue, but his works. I regard not what he speaketh, but how he liveth. Works do speak, and do we require words? He is the more lying Antichrist, who with his mouth professes Jesus to be Christ, and by deeds denieth him." [13] According to the Lawyers' rule, it is more weighty to testify of a matter by deeds than by words. And as Antichrist was thus to deny Christ, both as the man of sin and an adversary oppugning Christ and his church, so doth the Pope, though in word he professes Christ. For even the devils themselves have in word confessed Christ, whom, by their deeds, they deny. If, therefore, the Pope be a man of sin (which we shall prove anon) and an adversary opposed to Christ (which now we will prove), then it cannot be denied, but that, indeed, he denieth Christ.

7. Secondly, Christ may be denied in word and doctrine, either indirectly and by consequent, or else directly and expressly. He that denieth Christ by consequent, no matter how openly he confesses him, doth indeed deny him, as do those who deny either of his natures, or any of his offices. For such is the necessary coherence of truth within itself, as nothing can by necessary consequent be deducted from it, which is not also true. And therefore, it is impossible that the consequent should also be false, the antecedent being true. Whereupon it follows that whosoever denies the consequent denies the antecedent. For example, Jesus is Emmanuel, and consequently God and Man. He is Christ, and consequently anointed of God to be our King, our Priest and our Prophet. He, therefore, who denies any of these, denies Jesus to be Christ. And further, is Christ truly God? Then is he also Jehovah, one that is of and from himself; namely, as he is God, then is he also the Lord and creator of all things, governing all things with his presence

and providence. Is he truly man? Then hath he a true body consisting of three dimensions, length, breadth, thickness, circumscribed, visible, continuous at one place at one time, as being one body, not discontinuous. Is he the true Messiah and Mediator between God and man? Then he is the only mediator, for there is but one.

Wherefore, whosoever saith that Christ is not God of himself, he denieth him to be God. Or if he prefer any creature before him, either in heaven or in earth, he denieth him to be the Lord and maker of all. Or if he assigns a vicar unto him to supply his absence on earth, denieth his omnipresence. Again, whosoever saith that Christ's body does not consist of 3 dimensions, that it is not circumscribed, that it is not visible, that it is not contained in one place as all other bodies - yea, as are all other finite natures he denieth Jesus to be truly man, and consequently denieth him to be Christ. Lastly, whosoever adjoin other mediators unto Christ, and in some respects prefers others above him, denieth him to be the only mediator, and therefore deny him to be the true mediator; for there is but one. The consequence is the denial of Jesus to be Christ. And, thus, the Antichrists whereof John speaketh did, [14] (according to Bellarmine's own exposition), and as the grand Antichrist (according to our confession) doth deny Christ, not only in deed, but also in word and doctrine, although not openly and expressly, yet indirectly and by consequent, so doth the Pope and church of Rome deny Jesus to be Christ. For what a God and Lord, what a creator and governor of all things the Pope and Papists make our Saviour Christ, you may easily conceive.

First, when they deny him to be God of himself they deny him to be Jehovah. For whosoever is Jehovah is of and from himself. [15] It is true, indeed, that Christ is son of and from his Father, but he is also God of and from himself, namely as he is God. Therefore, to conclude, Christ is God of God, in respect of his person, and he is also God of himself in respect of his essence which is of itself. He is God of God, the name God being used personally and relatively (for he is God the Son, of God the Father; and God begotten, of God begetting) and is God of himself, the name God being taken essentially and absolutely, namely as he together with the Father and the Holy Ghost is one and the same eternal Jehovah and only true God. In which respect if the Papists deny Christ to be God of himself, as they do when they accuse our doctrine of heresy, denying him to be God of himself as we affirm, they do also deny him to be God.

Secondly, they deny Jesus to be God in heaven when they set his mother above him in heaven, whom they call Queen of Heaven, desiring her to command him, and to show herself to be a mother as though Christ were, as they paint him, still a baby under his mother's governing.

Thirdly, they deny Jesus to be God on earth when every shaveling[16] priest can, by breathing out a few words from his unclean mouth, create his maker (for so they teach the priest is maker of his maker, and also, He which made you, gave you power to make him) and when he hath so done, offer him up to his Father. Wherein every priest among them, being the sacrificer, is, in a manner of speaking, preferred above Christ, who is the sacrifice.

Fourthly, when they appoint unto Christ a vicar to supply his absence, a vicar unto whom they assign all power which is in heaven and earth, yea, infinite power, which they say is translated from Christ unto him, what do they make of Christ but a titular king, [17] and with the Epicureans an idle God[18], who hath, as it were, resigned all his right and authority to the Pope.

Fifthly, what kind of a man they make our Saviour Christ, we know not. For they hold that his body is multi-present, that is, present in many or rather infinite places at once discontinuously. With fire and fagot they persecute those who will not hold this to be true! They say that though his body is in heaven, it is really and corporally present upon the earth wheresoever their Mass is celebrated or their host reserved[19] which is to assign many or rather innumerable bodies to our Savior Christ. Furthermore, they teach that his very body, which they say is really present in the Mass, is void of quantity and quality, not circumscribed, not visible, nor in any way discernible by the senses, and so by consequent, no body. The effect of such doctrine is as much as to deny that Christ is come in the flesh, which is the doctrine of that Antichrist whereof John speaketh. And here note the absurdity of Papists who circumscribe[20] the deity of the Father when they represent him by pictures or images, and yet deny the humanity of the son to be circumscribed, and so by consequent, against all reason, make the deity finite and the humanity infinite.

Sixthly, what kind of mediator they make Christ you may easily judge when they join infinite others with him. For the Apostle saith that there is but one mediator between God and man, [21] and this alone is our Saviour Christ, or else he is none at all.

Though Antichrist is to deny Christ first and foremost covertly, many Popes denied Him openly.

(8) Again, Christ may be denied directly and expressly, and that profession may be done either secretly in private, or else openly in public. Antichrist was not to deny Christ as the latter because he was to be a hypocrite and disguised enemy, as has already been proved. However, many of the Popes did deny Christ expressly and directly. For though they made public profession of Christ (as do the devils, so it proves nothing), yet privately and among their favorers they have denied Christ, showing themselves to mere Atheists and devils incarnate. For if we omit John 22 (whom some call the 23rd or 24th), who denied the immortality of the soul, were not Alexander 6, Sixtus 4, Julius 2, and Paulus 3, with others, very Atheists? Were not more than twenty of them known Necromancers and sorcerers? Did not Sylvester 2, Benedict 9, and Gregory 5 all renounce Christ our Saviour, taking to themselves the devil? Did not Gregory 7 in a rage cast the Eucharist, which Papists believe to be the very body of Christ, into the fire because it did not answer his questions? And what may we think of Clement 7 who, when he was at death's door, said he should now be certain of three things which he had doubted all his life: whether there be a God, whether the soul be immortal, and whether there be life after this life. As for Pope Leo 10, he did plainly deny Christ when he more than once called the Gospel the fable of Christ. For when he had received an incredible sum of money for indulgences, he said to Bembus, "O how much that fable of Christ hath profited us!" "If, therefore, denial of Christ be a property of Antichrist, it cannot be avoided, but that according to our adversaries own grounds, the Pope, who in so many ways denies Christ, is Antichrist".

FOOTNOTES

[1] Downname quotes the Magdeburg Centuries, Century 10, Catalogue of Witnesses who opposed the Papacy, many of whom were within the upper ranks of the Roman Church, as was this man, Radulphus.

[2] Roman Catholic commentary on the Bible written in the Middle Ages and carrying great authority with the Catholic Magisterium.

[3] Revelation 17:4.

[4] Matthew 24:24.

[5] 1 Timothy 4:2.

[6] Revelation 13:11.

[7] Revelation 13:11.

[8] Revelation 10:3-4.

[9] I. e., Satan.

[10] A Roman Catholic Latin theological term which refers to the efficacy of their sacraments: by virtue of the work done.

[11] I. e., Latin.

[12] Revelation 13:11 ff.

[13] Tract 3 in his commentary upon John's Epistle.

[14] 1 John 2:2.

[15] I. e., self-existing.

[16] I. e., tonsured.

[17] I. e., existing in name only. (Webster) [18] In the sense of useless and worthless.

[19] I. e., displaying of the consecrated host for worship.

[20] I. e., "to set limits or bounds." (Webster) In this case, with the infinite Father.

[21] 2 Timothy 2:5.

03 - Chapter 3

Chapter 3. Of the pride and ambition of Antichrist, advancing himself above all that is called God, etc.

(1) But Antichrist is not only an enemy to Christ, but also (as our enemies confess), emulus Christi, that is, such an adversary as is opposed unto Christ in emulation of like honor, as the word Antichrist doth also signify. It remaineth therefore that we should speak of the pride and ambition of Antichrist, whereby he seeks to match Christ our Savior, advancing himself as the Apostle speaketh, Above all that is called God, or that is worshipped, insomuch that he sitteth in the temple of God, as God, shewing himself that he is God, [1]or as the Papists themselves translate it, as though he were God. Where (for avoiding of error) we are to understand the pride of Antichrist to be described as a characteristic which accompanies a wretched man, a man of sin, a son of perdition. And the greatest pride that can be associated with any man or creature, be it the devil himself (whose Satanical pride Antichrist was to imitate and not to exceed) is this: to seek to be as God. However, when it is said that Antichrist advances himself above all that is called God, or that is worshipped, it is not meant that he shall seek to advance himself above all that is called God, or that is worshipped, it is not meant that he shall seek to advance himself, above God or the deity himself. For since God is infinite in goodness, excellence and power, there cannot be conceived one better, superior or greater. And therefore we cannot imagine how Antichrist should advance himself above God. And it is evident that the height of Antichrist's pride here spoken of is noted in the words, Insomuch as he shall sit in the temple of God, as God. We are to understand by the phrase, all that is called God, all those to whom the name of God is communicated not His essence, for that cannot be communicated to any that is not god. Now the name of God is communicated to Angels in heaven, Psalms 8:5; Hebrews 2:7; Psalms 97:7; Hebrews 1:6; and to princes and magistrates on earth, Exodus 22:28; Psalms 82:1 & Psalms 82:6. And whereas it is said he shall advance himself above all that is worshipped, we are to understand by the Greek word $\sigma\beta\alpha\sigma\mu\alpha$ [2] not God Himself, but anything that is worshipped as God, or wherein God is worshipped. Thus it is used in Wis 15:17 (images), and Acts 17:23 where altars among the heathen are called $\sigma\epsilon\beta\sigma\mu\alpha\tau\alpha$. [3] Such [gods which are objects of worship are found] in the church of Rome: Saints, images, the cross, relics of Saints, the eucharist, etc. By "temple of God" is meant the Church The meaning of the Apostle is this, that Antichrist being a wicked and wretched man, shall advance himself above all that is called God, as Angels and Kings, or that which is worshipped, as Saints, images and altars, the cross and eucharist itself, insomuch that he shall sit in the temple of God, that is he shall rule and reign in the church of God, challenging a sovereign, universal and divine authority over all those that profess the name of Christ, as if he were a God upon the earth, shewing himself whether by words or by deeds that he is god, or as though he were God, which is the same thing. The like things were foretold of Antiochus Epiphanes, who is thought to have been a type of Antichrist, Daniel 11:36 ff. That which hinders the Antichrist is the Roman Empire, not the Holy Spirit

(2) I will now apply 2 Thessalonians 2:4 to the Pope. First, the Pope advances himself above all that is called God, it is plain, because he lifts himself up not only over Kings and Emperors on earth, but also above the Angels in heaven. Of his lifting himself up above Kings and Emperors is how the testimony of 2 Thessalonians 2:4 before explained is to be understood. For the Apostle speaks of such an advancement whereby Antichrist must first be revealed, because he was to be hindered for a time by the Roman Empire. Let us then consider how he advances himself above Kings and Emperors, who are called Gods. The Pope, if you will believe his followers, is the King of Kings and Lord of Lords, [4] by whom Princes reign, [5] and from whom the right of Kings depends. [6] For you must know that as they full solemnly dispute the Empire or temporal rule, as well as the priesthood or ecclesiastical domination is translated unto the successors of Peter, [7] that the right of rule & direct domination of the Empire and kingdom belongs to the Pope, [8] although he commits the exercise thereof to Emperors and Kings; and that Emperors, Kings and all Princes receive their right of governing their kingdoms from the Pope. [9] By him they are confirmed. By him they are deposed. To him Emperors and Kings are but vassals bound to swear allegiance and fidelity. [10] He far surpasses the Emperor as the Sun excels the Moon [11]. as the creator is superior to the creature. Therefore, when Kings and Emperors come into the presence of his holiness, after having performed obeisance to him from three different positions, they must fall down before him and kiss his foot [Dr. Downname then gives historical examples of the Emperors doing obeisance to the Pope: i. e., the humiliation of Henry by Gregory 7th; Alexander 3rd placing his foot on the neck of Emperor Frederick Barbarossa, who had come for the Pope's pardon; Celestine 3rd kicking the diadem off the head of Henry 6th, whom he had just crowned Emperor, etc.]

(4) And thus hath the Pope lifted up himself above all that is called God upon earth, that is to say, Kings and Emperors. Let us now consider whether he exalteth himself above those which are called Gods in the heavens, that is to say, the Angels.

First, it is avowed by himself and his authoritative writers "that the power of the Pope is greater than all other created power." [12] That unto him is given all power above all powers, as well of heaven as of the earth. [13] That to the vicar of the creator, the Pope, every creature is subject. [14] And more particularly, that he hath Christ's vicarship, not only concerning things in heaven, earth and hell, but also above the Angels, both good and bad. [15] "That the Pope hath rule over the Angels and Devils." [16] That he hath power to command the Angels. [17] Not only does he challenge greater honor and reverence to be done to himself than is due to the angels (for he admits to being adored, men falling down before him, which the angels refuse because they are our fellow servants), but also the Pope taketh upon himself to command the holy Angels at his pleasure to remove souls departed out of Purgatory into heaven. Clement 6th, in his bull concerning those which should come to celebrate the Jubilee, he commandeth the Angels of heaven that if any of them should die in that journey, to bring their souls, having been wholly freed from Purgatory, into the glory of Paradise.

(5) It remaineth that I should shew how the Pope advances himself above the things wherein God is worshipped, or which are worshipped as God in the church of Rome, as are the Saints, the cross, the altar and their God of bread. As for the Saints, they are subject to the Pope for canonization, [18] awaiting the courtesy and free disposition of the Pope whether to be deified, or in their terminology "canonized," or to be deposed. For such is the authority (if you will believe him)

in canonizing of Saints, that he can canonize whom he will; yea, of a damned person cast into hell he can make a Saint of heaven. Contrarily, he can “unsaint” those which before were canonized. The cross which they say is to be worshipped with divine worship, is notwithstanding made an ensign of the Pope’s authority, and is borne before him as the mace before the magistrate, or the sword before the Prince. When their procession is completed the cross is laid under the Pope’s feet. And that he may be known even literally to sit in the material temple as if he were a God, it is to be noted that his seat in St. Peter’s is above the altar. But their chief God worshipped is their God of bread, which because they imagine it to be Christ Himself, it is worshipped among them as their maker and redeemer, notwithstanding in the Pope’s processions and journeys it is made subject to his holiness. For example, Pope Gregory 7th did cast the Host into the fire when it refused to answer his demands. The Pope rides upon a magnificent steed under a stately canopy, or is carried upon noble men’s shoulders in a chair of gold, while the Host, their Christ, is carried upon a simple nag in comparison. [Dr. Downname then cites examples of the Pope’s pride, whereby he seeks to equal Christ and God being called God upon earth, Our Lord God the Pope, both allowing to be called as such and publishing works in which he is called by these names.]

These examples are more than sufficient to prove that the Pope taketh upon him as if he were a God, although in word he does not actually affirm any such thing of himself. But so shameless is this Antichrist that he affirms the like things to himself. As namely that those things he does are done by a divine power.

(7) But as I said, the name Antichrist signifieth such a one as seeketh to match Christ. Let us therefore consider how this agrees to the Pope. For if the Pope does seek to match himself with Christ, then by this argument alone, if there were no other, he may certainly be convicted to be Antichrist. Using Christ as our model, let us consider the Pope’s nature and offices. As touching his nature, if you will believe their blasphemies, the Pope as well as Christ is god, a being of the second intention compounded of god and man. [19]And as Christ is greater than man in respect of the one nature [as God], and in regard of the other [as man] less than God, so they say of the Pope, “He is, as it were, a god upon earth, greater than a man, and less than god, having the fullness of power.” [20]That he is a man, I shall not need to prove, howbeit some of his followers don’t know what to make of him. They say he is the wonderment of the world, “neither God nor man, but a neuter between both.”[21] That he would be supposed and acknowledged as a God it appeareth also by the divine properties which are attributed to the Pope. His Holiness (that is to say) the Pope, (for his holiness is himself) is the god of revenge, [22] true without error, yea, without possibility of error, for he cannot err, whose will must stand for reason as if it were the rule of justice. [23] And therefore it were no better than sacrilege to call in question any of his doings. As for his power, whether you understand by it authority or might, he would seem to be infinite in respect to both, for infinite power is given unto him. And if Christ was given all power in heaven and earth, then the Pope, who is his vicar, hath the same power, yea, to doubt of his power is sacrilege. “Sin excepted, the Pope may do all things as it were which God may do.” [24]He can change the nature of things, yea, of nothing he can make something, and of injustice righteousness, for he hath the fullness of power.

(8) In respect of the Pope’s office, he is the foundation, the head, the husband, the Lord of the universal church, and, in anointing, Christ. Therefore, he is to be called, The Lord’s Christ. [25]Now if it be objected that Christ alone is the head of the Catholic [universal] Church, the

Papists respond, "that Christ and the Pope are one and the same head in the Church, and do make one and the same consistory: for it were a monstrous thing that the Church should have two heads." [26] But to address the issue of the Pope's offices, as Prophet he is the universal of ecumenical Bishop, and Pastor of Pastors, the Ordinary or Bishop of the whole world, who hath the supreme authority of interpreting the scriptures, who is the supreme judge in controversies of religion, having a divine and infallible judgment, who is above general councils, whose judgment is to be preferred before the judgment of the whole world, insomuch that if the whole world should determine against the Pope, we must stand in his sentence. He is of greater authority than all the Saints, and in this respect is of greater perfection than the whole body of the Church.

(9) The Pope seeks to match Christ: 1 In making new articles of faith, and to propound doctrines not contained in the Scriptures as necessary unto salvation. 2 In making five more Sacraments than Christ appointed (some he prefers above baptism) and those two ordained of Christ he hath so altered and changed as that the one is scarcely the same, the other not at all the same. And whereas Christ ordained the Sacrament of His body and blood in two kinds, [bread and wine], they not withstanding his institution will have it administered to the people in one kind only [bread]. 3 In making their own devices, decretals and traditions of equal authority with the word of God. Innocent 3rd commanded that the words of the Mass should be held equal to the words of the Gospel. Agatho the Pope decreed that all the constitutions of the Apostolic See are to be received as authorized by the divine voice of Peter himself. As touching traditions (whereby is meant all points of popery, which they themselves confess are not contained in the written word) the holy Council of Trent hath ordained that they are to be received and honored as the written word of God. And lastly, lest he should seem inferior to Christ our Prophet in any capacity, the Pope confirms his doctrine by miracles as they call them.

(10) And thus the Pope matches himself with Christ our Prophet. Let us now consider how he advances himself above Christ. This he manifestly does when he prefers his authority and the authority of his church above the Scriptures. Sylvester Prierias, master of the Pope's palace, says, That indulgences are warranted unto us, not by the authority of the Scripture, but by the authority of the Church and the Pope of Rome, which is greater. [27] The particulars which prove the Pope advances himself above the Scriptures are these: 1 Because he hath, as they say, authority to add other books to the Canonical Scriptures that are not in the Canon. Those which are in the Canon have their canonical authority from him. In the same place, Sylvester Prierias also says, Whosoever rests not in the doctrine of the Roman church and Bishop of Rome as the infallible rule of God, from which the sacred Scripture draws strength and authority, he is an Heretic. 2 They teach that the Scriptures are to be understood according to the interpretation of the Pope and Church of Rome; and that sense which the Pope assigns to the Scriptures must be taken for the undoubted word of God. And if the sense which they give be diverse according to the variety of their practice and diversity of the times, we must acknowledge that the Scripture is to follow the church and not the church to follow the Scriptures. [28].

(11) Thirdly, the Pope assumes authority greater than that of the Scriptures when he takes upon himself the right to dispense with the word and law of God. For whosoever takes upon him to dispense with the law of another challenges greater authority than the others. It is even a rule amongst Papists that the inferior may not dispense with the commandment of the superior. That the Pope doth dispense with the laws of God it is evident. For scarcely is there any sin forbidden in

the Scripture with which he doth not at some time dispense; nay, whereof he will not, if it be for his advantage make a meritorious work.

How the Popes promote incest and other sins

Incest is a horrible sin, forbidden by the law of God and by the law of nature. And yet there is no incest which he hath not authority to dispense with, the lone exception being between parent and child. For, as the Papists say, the Pope may dispense against the law of nature. The Pope gave dispensation so Henry 8th could lawfully marry his sister-in-law. He did the same for Philip, the late king of Spain, to marry his own niece. Pope Martin 5th gave dispensation that a certain brother could marry his sister. Clement 7th licensed Petrus Alvaradus, the Spaniard, for a sum of money, to marry two sisters at once.

Disobedience to parents, perjury, that is, the breaking of lawful oaths, rebellion against lawful princes and murdering of a sacred prince are all condemned by the law of God as heinous offenses. But if children shall cast off their parents to enter into a Sodomite cloister; if the Pope shall absolve the subjects from their oaths and forbid them to obey their Princes; if he shall excommunicate a lawful Prince, or suborn a wicked traitor to murder his sovereign: then disobedience to parents, perjury and rebellion in subjects, murdering of sacred Princes, is not only warranted, but is considered meritorious. The highest authorities of the Roman Church agree that though he may not universally abrogate the law of God, he may in particular instances where the reason of the law fails, so he may dispense with all the precepts of the old and new testament. Thus, in effect, according to Romanist theology, we are bound to keep every commandment of God, unless the Pope interpose his authority betwixt God and us, and exempt us from the obedience thereof! The Pope commands Idolatry

(12) And lastly, as the Pope may dispense with all the laws of God, he may also take away some and abrogate others. "The Pope may take away from the law of God in part, but not in whole." [29] Thus, out of the Decalogue he taketh away from the second commandment because with it his Idolatry cannot stand. So to complete the ten laws, he divides the last commandment into two, against all reason and authority of antiquity. But that commandment concerning images and other matters, the Pope also abrogates by his countermands.

God forbids us either to worship or serve any but Himself, Matthew 4:10; 1 Samuel 7:3; Exodus 20:3. But the Pope commands us to worship Angels and Saints; yea, and the relics of Saints.

God forbids the making and worshipping of images, but the Pope commands the contrary.

God condemns brothels, but the Pope allows them; yea, one of them even built a famous brothel.

God condemns concupiscence as a sin, but to the Pope it is no sin and allows it.

God commands all the faithful to drink of the cup in the Lord's supper, but the Pope forbids it.

God commands every soul be subject to the higher powers, but the Pope exempts his clergy from the secular yoke.

God commands all to marry, who have not the gift of continency, but the Pope forbids all his clergy to marry, though they be never so incontinent.

Downname enumerates hypocrisy in the Church of Rome

Besides, it is evident that the Pope's laws in the church of Rome are held in greater esteem than the laws of God, the obedience of them being more strictly urged, and the disobedience thereof more severely punished. As for example:

It is safer to be a mere Atheist and worshipper of no God then not to be a worshipper of their God of bread, though otherwise a good Christian.

It is better for a priest to be a Sodomite then to marry.

It is better to be a drunkard and whoremonger then to eat flesh in Lent.

It is better with the begging friars to set forth a new gospel (which they call the gospel of the Holy Ghost and the eternal gospel, wherein they taught that Christ is not God, and that His gospel is not the true gospel) then for the learned man, William St. Amore, to write against them and their gospel, for the Pope degraded and deposed him of all dignities when he would not allow the heretics to be so disgraced. William was sent into exile while the heretics found favor with the Pope.

It is better for private men to read any books of ribaldry or any villainy whatsoever then to read any part of the Scriptures in their own tongue.

(13) To his prophetic office let us add his priesthood. For the Pope is Pontifex Optimus Maximus (an epithet which the Heathen give their chief God, Jupiter). He is that great priest according to the order of Melchizedek, whose foot must be reverently kissed by his Cardinals. He is the Prince of Priests and head of the Christian religion. He is that Priest of Priests who remits both fault and punishment both to the quick and the dead, whereas Christ remits only to the living. Neither does this indulgent father grant pardons for past sins only, but for offences to come.

(14) But I hasten to his kingly office. For he is authoritatively called by numerous doctors of the church, King of Kings and Lord of Lords, the Lion of the Tribe of Judah, to whom all power is given I heaven and in earth; yea, and under the earth. This power is symbolized in his triple crown, for he hath a triple Empire in heaven, earth and purgatory, though Christ rules only in heaven and earth. Now this Empire or Monarchy is twofold, for he hath the two swords, civil and ecclesiastical, [30] as is stoutly proved out of the gospel, say the Papists, where one of Christ's disciples saith, Behold, two swords. [31]Pope Nicholas saith, Christ hath given to the Pope, through blessed Peter, the key to eternal life and rule over both the earthly and heavenly Empire.

Respecting his civil authority, he claims rule over all Kings, which is evident in his title, King of Kings, for all secular power has been given the Pope, even in temporal matters. And as touching the Roman Empire, the government thereof belongeth to the Pope, as God's vicar on earth, and by whom Kings reign.

(15) As touching his ecclesiastical authority which , as some say, is the foundation of the Church, he is superior and greater than all others in the universal church, proved by 7 arguments:

Because he is the Pastor of the universal Church.

Because he is the head of the universal Church.

Because he is that prelate which hath authority over the whole Church.

Because he is the Prince of the universal Church.

Because he hath supreme power in the Church.

Because he alone hath the fullness of power in the Church.

Because he is Christ's vicar-general in the whole universal Church.

He is the head, the root, the Monarch, the fountain of ecclesiastical power having the same consistency with God, as well as judgment seat with Christ.

(16) There remaineth a third part of his kingdom, that of Purgatory. The Pope's power in Purgatory has proved problematic for him. For the question has been raised, whether the Pope may empty all purgatory wholly and at once. The Archbishop of Florence, Antonius, has, in attempting answer this dilemma, has created a three-fold distinction between his absolute power, whereby the Pope may empty Purgatory, and his orderly execution thereof, whereby he cannot and ought not. Truly, it is so obvious that the Pope is not pleased to let any escape the pains of Purgatory unless he be well pleased by the sale of indulgences and pardons. I must confess it was a cheap year of souls when Pope Leo 10th sent Torelius about with his pardons, offering for the payment of ten shillings to set at liberty the soul of anyone which they should name in Purgatory. And thus it appeareth evident that the Pope is Antichrist, not only because he is an adversary opposed to Christ, as was proved in the former chapter, but also because he is emulus, as it were a counterfeit Christ, who, seeking to match our Savior Christ, advances himself above all that is called God, or that is worshipped, insomuch that he sitteth in the temple of God as god, shewing and demeaning himself as though he is a God upon the earth.

FOOTNOTES [1] 2 Thessalonians 2:4.

[2] Strong's 4574.

[3] Strong's 4574.

[4] Paulus 4. ad ducim Floret. in Bulla. Rod. Cupers. merito rex reg. & dominus dominantium censeiut Papa, etc.

[5] Lib. Carem.

[6] Clem. 5 in Council of Vienna.

[7] R. Cupers. P. 251.

[8] Idem. pp. 52 & 251.

[9] Idem. p. 28.

[10] c. tibi domino. Dist. 63.

[11] c. solitae de major & obed.

[12] Antonin. sum . part 3. tit. 22. c. 5.'

- [13] Lateran Council, Leo 10, sess. 10.
- [14] Innocent Papa, extr. de constit., R. Cupers., p. 28.
- [15] Felinus apud luell.
- [16] Nicolaus Eg. mundanus apud Bal. de vit. pont.
- [17] Gregor. Haimburg. in appellat .Sigism. apud luell.
- [18] Antonin. part 3. tit. 22. cap 5. 5 & 6.
- [19] Extrav. in Ioan. 22.
- [20] Ioan. a Capistr. de Pape & ecclesie. autoritate.
- [21] Nec deus es, nec homo: quasi neuter es inter utrumque.
- [22] Psalms 94:1. Rod. Cupers de ecclesia, p. 61.
- [23] Sub finem tit. de censib exact. & procure. in Clement. ad verbum volumus, etc..
- [24] Panormit. ex Hostiensi. extr. de transl. prelate. c. quanto & de electi. c. licet.
- [25] R. Cupers. de eccl.
- [26] R. Cupers. de eccl. p. 128.
- [27] Contra Lutheri conclusions de potestate Papae.
- [28] Cardinal Nicol. Cusanus ad Bohem. epist. 7.
- [29] Felinus de maior. & obed. cap. fin.
- [30] Boniface 8th, unam sanctum.
- [31] Luke 22:38.

04 - Chapter 4

Chapter 4. Of other vices or sins of Antichrist

It plainly appears that the Pope of Rome merits being called by that unique title of Antichrist, the man of sin, because of his opposition to Christ and his incredible ambition in advancing himself above all that is called God. Notwithstanding, many other notorious sins of the Popes may be produced for further evidence of this truth.

Despite secrecy and cover-up by sympathetic historians, many of the Popes' sins have been recorded for posterity

Some of their sins are common to many of the Popes, while others are common to them all. For howsoever the crimes and enormities of such deep dissemblers, as these Antichristian Popes have been, were often not publicly known to the world, or being known, were not communicated to posterity, the writers of those times, being for the most part the servile flatterers of Antichrist; yet notwithstanding many of them were known, and those of which were known, many are recorded to have been guilty of fearful crimes, besides those which either were not known or recorded.

Many Popes devil worshippers For to begin with their horrible impiety toward towards God, have not many of these most holy fathers unintentionally revealed themselves to be very Atheists and scorers of religion? Such were John 24th, [1] Alexander 6th, Sixtus 4th, Paulus 3rd, Clement 7th, Julius 2nd & 3rd, Leo 10th. And besides them, John 12th, alias 13th, who used to blaspheme God, and when he gambled he would call upon the devil, drinking to him at his feasts. [2] Many of the Popes also have been known sorcerers and necromancers, besides those Popes which kept these things secret. It is recorded, even by biased Catholic authors, [3] that Sylvester 2nd [4] did homage to the devil and that by the power of the devil was placed in the Papacy, to which end he had delivered himself, body and soul, to the devil. Another was Gregory 7th, [5] as Cardinal Benno testifies. In fact, such were all the Popes from Sylvester 2nd through Gregory 7th. But among them, Benedict 8th, alias 9th, [6] who before his Papacy was called Theophylact, is most worthy to be remembered. For he was accustomed to sacrifice to the devil in woods and mountains, and by magical art to allure women unto him. He kept a sparrow which brought him news from all coasts. And when he had sold the Papacy to Gregory 6th [7] for 500 pounds, and thought to recover it again by means of sorcery, he consulted with the devil. However, he soon died by strangulation. His successor, Gregory 6th, being a sorcerer as well, apparently found greater favor with the devil!

Popes' infamy as cruel murderers For many of them have been murderers and otherwise barbarously cruel. For example, Gregory 7th who poisoned six Popes to gain the Papacy, also sought to murder Henry the Emperor while praying in church. [8] Innocent 4th [9] sought to poison Conrad the Emperor. Clement 6th [10] caused the Emperor Lewis of Bavaria to be poisoned. King John was poisoned by a monk when the Pope had decreed he should be deposed, as was Henry of Luxemburg poisoned by eating the Eucharist, even as some report by order of the Pope. [11] By the Pope[12] was Parry suborned to murder our gracious Queen Elizabeth. So was the

Jacobin[13] who murdered Henry 3rd, King of France. Alexander 6th [14] poisoned the great Turk's brother for 200, 000 crowns. He also, (or some say his son), appointed his servants to minister poison to certain Cardinals and Senators whom he had invited, but the servants gave him the wrong cup in error, dispatching him along with the rest! Paul 3rd [15] poisoned his mother and nephew, [16] that he might gain the entire inheritance of the Farnisian family. He poisoned his sister, whom he had used as a harlot, because she fancied others more than himself. He also poisoned Bosius Sfortia, the husband of his daughter, Constantia, that he might more freely abuse her. He even poisoned one Bishop and two Cardinals because they inclined to the gospel. Urban 6th [17] cast seven Cardinals in prison because they favored Clement 7th, and for spite put five into sacks and drowned them. The Popes are traitors To their cruelty I will add their perfidious treachery and traitorous practices, especially towards the Emperors and Princes of Christendom. First of all, the Emperors of Greece were bereaved of their dominions in the West because of the rebellious opposition of the image-defending Popes to the Emperors iconoclast ideals. By thus renting asunder and weakening the Empire a way was made for the Turk. It has always been the practice of the Papacy to strengthen and advance themselves and their own See by weakening the Emperor and Princes. This they accomplished by picking a supposedly "just" quarrel against them which would result in their excommunication. Their subjects would then be absolved from obedience toward their rulers. If by these means these rulers are not brought into subjection, the Popes then depose them, setting up others in their place. The last resort is by means of wars, sending forth Crusades into all Christendom with large indulgences and promises of heaven to all that would fight their battles. And besides these methods, they also forbid all Christians from trafficking with them and their subjects. [18] Furthermore, the Popes have enticed murderers to kill sovereigns and then seize their kingdoms as a prey. [Downname then lists innumerable historical instances of such tactics.] Lechery of the "Holy" Fathers But now the filthy lechery of these hallowed fathers, who would seem so chaste by condemning marriage in their clergy, must be spoken of. For although it be a rule among them, If not chastely, then discreetly. And Pope Nicolas 1st [19] professes, That it is more honest to have many women in secret than to be tied to one openly in the face and notice of men, whether in marriage or otherwise. Therefore, in all likelihood, a final part of their uncleanness (which they sought by all means to conceal) is known to the world. Very many of the Popes have been detected and known to be most filthy fornicators and adulterers, beside John 8th, [20] or rather Joan, who was a harlot in man's apparel, and was delivered of a child when in open procession. In this bed of whoremongers and adulterers (besides those who I know not or do not remember) are numbered, by divers authors, these which follow:

Sergius 3rd[21] who, by that notable strumpet, Marozia, begot John 11th, [22] Zando, who, in fornication, begot John 12th, [23] spending his time among harlots. Both of these Johns being as bad or worse than their fathers.

John 13th[24] was so given to whoredom he is said to have turned the Lateran palace into a brothel. And at length, being taken in adultery he was wounded to death. Such also were John 14th 19th 21st & 24th.

Likewise Benedict 6th [25] and 9th, who by sorcery lured women unto them, making them follow like pets.

In like manner Benedict 12th, [26] who kept many strumpets, and among others the sister of Francis Petrarch, whom by great rewards purchased her from her brother, Gerhard.

Of such character also were Christopher 1st, [27] and Calistus 3rd. [28]

Gregory 6th[29] and 7th, [30] called Hildebrand, were very “familiar” with Mawde, the Countess, as was Victor 3rd. [31]

Innocent 4th [32] had many bastards, and so had Innocent 8th [33], who also used to wear women’s make-up.

Nicholas 3rd [34] begat a child by his concubine which resembled a bear by its nails and hair the cause of which some impute to the pictures of bears he had in his house. Martin 4th [35] took down the pictures when he kept the same concubine, fearing the same curse would come upon him.

Boniface 8th [36] kept many harlots and by them had diverse “nephews”, for so they called their bastards.

Clement 5th [37] was a common whoremonger and patron of harlots, and so was Clement 6th, [38] 7th, [39] and 8th. [40]

And such whoremongers were Pius 4th, [41] who died between two harlots, and Sixtus 5th, [42] of late memory.

Sins against nature

These are not uncommon matters in the Romish votaries, [43] among whom the Popes afore mentioned may be viewed as more chaste because they have offended only by fornication and adultery. But, in a wide variety of votaries, from whom came diverse Popes, are the fearful sins against nature by incest and Sodomy. Neither are we to marvel thereat, seeing they do not only embrace the means of lust, such as idleness, fullness of bread, and abundance of worldly delights and carnal pleasures, but also reject the remedy appointed of God, which is marriage; but especially they being Idolaters are, by the just judgment of God given over to their lusts and to a reprobate mind, which is apparent to all by their committing abominations against nature. It is recorded of John 13th and John 23rd alias 24th that besides all their whoredoms and adulteries, the one committed incest with Stephana, his father’s concubine; and the other with his brother’s wife. Alexander 6th, not contented with the diverse strumpets which he kept, by whom he had six bastards, committed incest with his own daughter, Lucretia. He also gave permission to Cardinal Mendoza to abuse his own bastard son in incestuous Sodomy and Sodomite incest. Paul 3rd committed incest with two of his nieces, prostituted one of his sisters to Alexander 6th to gain a Cardinalship, and poisoned another because she had greater affection for her other lovers than himself. Neither did he abstain from his own daughter, Constantia. Of Pius 5th it is said he kept incestuous company with his own sister. Sixtus 4th was not only a filthy whoremonger and Sodomite himself, but also to incite and encourage others to the same filthiness, he built a famous brothel, containing both females and males. And he gave license to the Cardinal of St. Lucia and to all his family, that they might in the three hot months of the year frequently use Sodomy. Julius 2nd abused into Sodomy, besides others, two young French noblemen, whom Queen Anne had sent to Rome. Julius 3rd made his male lover a Cardinal. In addition, other authors have written of

his committing Sodomy with the Cardinals themselves. Such sinners against nature were, as authors testify, Benedict 1, Clement 7, John XIII, XIV and 24, Leo 10, and Paul 3, whose bastard son, Peter Aloysius, I cannot pass over in silence. He, treading in his father's footsteps, being greatly loved and promoted by him, committed not only incest with his sister, Constantia, and raped other women, performed buggery with other men, he forced a Sodomite rape upon Cosmus Cherius, a worthy Bishop, with the help of men holding him by violence, while he committed that outrageous act. But it is shameful to speak that which they are not ashamed to do. The Popes are, no doubt, Men of Sin And yet this is not all that is to be alleged against the Popes. Besides the fact that diverse of them having been Atheists, sorcerers, murderers, traitors, Adulterers, Sodomites, many of them have been most foul monsters (as some of their own writers call them) compounded of these and other horrible crimes. Such, besides others, were Sixtus 4, John 24, Alexander 6, Clement 7, Pius 3, etc. Neither may it be objected that although many of them have been holy men and Saints of God, and consequently not Antichrists. For howsoever all the Roman Bishops of the first six hundred years are revered as Saints and so-called by Popish writers, as were St. Sylvester, Saint Leo, Saint Gregory, etc., only a very few excepted, yet very few of those Popes who lived these past thousand years are esteemed Saints even by Popish flatterers. Those few who are esteemed as such are honored, not for any true holiness of character, but rather for the antichristian advancing of their See, or for some supposed miracles which were, in reality, no better than lying signs and wonders of Antichrist. Indeed, so far have these Apostate Popes been from sainthood in the sight of God, that all of them have deserved to be called men of sin, sons of perdition, outlaws, though some were not as wicked as others.

They are called men of sin because besides those sins which infected them all, the whole order or succession of them have also been guilty of many other crimes, common to them all, many of which the Holy Ghost has set down as notes of Antichrist. To reiterate, as I have already proved to be marks seen in the Pope, they are:

Heresy

Opposition or enmity to Christ

Apostasy

Satanical pride

For if the Pope be a heretic or false prophet, if he be an apostate, yea, the very head of the Catholic apostasy, if he be an adversary opposed to Christ, though a covert and disguised enemy, if he be the king of pride, advancing himself most insolently above all that is called God, as we have proved him to be, then we need not doubt, if he were to have no other sins but these, he deserves to be called the man of sin.

Further sins of Rome prove the Pope Antichrist, his church, Mystery Babylon But unto these diverse sins, others may be added, as first and principally, the idolatry, superstitious and counterfeit religions of the Pope and church of Rome. For, by the whore of Babylon is signified the Antichristian state, and is described in the Scriptures, not only as a spiritual adulteress, but also as the mother of all fornications and abominations in the earth, which with the golden cup of her fornications, that is idolatries and superstitions, hath made drunk the kings and inhabitants of the earth. Now the idolatry and superstitions of the Pope and church of Rome are manifold and

grievous.

As first, to the bread in the sacrament, which although a small creature, they worship as their maker and redeemer. Neither do they think they can worship it enough, and therefore, in the worship of it consists the chief part of their solemn service.

Secondly, to the cross and crucifix and images of the Trinity, all of which they teach to be worshipped with divine worship, which they do.

Thirdly, to the blessed Virgin Mary, who hath been worshipped among them as much or rather more than God. They call her their Lady and Goddess and Queen of Heaven. In her they repose their trust and assurance, to her they fly when in need. Of her they crave all good things, and from her they expect remission of sins and eternal salvation. To honor her they have devised and used diverse services, as offices, litanies, rosaries, Psalters, etc., full of blasphemous idolatries.

Fourthly, to Saints departed, who have succeeded the tutelary gods of the Heathen Romans, there being almost no country, city, parish, trade or profession which had not their several Saints to be their patrons; no disease nor other calamity which may befall them or their cattle for which they had not their particular Saints, as were the heathen gods to turn away those evils from them. They trust in the merits of the Saints for remission of sin and for eternal life. They adore them, pray to them, worshipping them, their images and their relics. By this the Papists are more gross idolaters than the very Heathen. For the Gentiles do not worship the images themselves, but the persons represented by them. But the Papists hold that the very same worship is due the image which belongs to the person whom it resembles. To these notorious idolatries we may add their diverse counterfeit religions and orders devised or authorized by the Pope, which are so many bypaths misleading men out of the only true way which leads unto heaven. Besides them there are the innumerable traditions, superstitions, twaddle and absurdities. Upon all of which, nevertheless, the fond people of all nations in these parts of the world have so strangely doted, so much so that it may most truly be said they have been besotted and made drunk with the wine of the whore of Babylon's fornication, that is to say, with the idolatries and superstitions of the Church of Rome.

Upon their spiritual adultery, that is to say, their manifold and gross idolatry, follows their carnal adultery and uncleanness. For seeing by their idolatry they had dishonored God as did the Gentiles, therefore the Lord hath given their hearts over to unclean lusts. [44] Not only have they been guilty of uncleanness themselves, but also for being the cause of uncleanness in others. This they do when they consider the sin of fornication as though it were but a venial sin, reckoning adultery among the lesser and lighter offenses. They also give dispensations that men may commit these sins with frequency, or else they assign ridiculous punishments for committing them. But they especially encourage uncleanness through the forbidding of marriage to all their clergy, thereby, in effect, maintaining lawful brothels. For in forbidding marriage, they open a door to all uncleanness. Even Bernard saith, Take out of the Church honorable marriage where the bed is undefiled, and do you not fill it with keepers of concubines, incestuous fellows, Gonorrhoeans and Sodomite, and in a word, with all kinds of unclean persons?[45] For proof hereof one need only read The Acts of English Votaries, by John Bale. And remember the survey taken here in England before the dissolution of Abbeys, [46] wherein these irreligious houses were found to be little better than brothels of both kinds; not to mention their secular priests who were for the most part known to have been the town bullies where they dwelt. Neither will must I neglect to mention the

innumerable murders of infants, besides those who died in their mothers' wombs to prevent their parents' shame. As for common brothels, they are maintained not only in other popish countries and cities, but even in Rome itself. Not only are they maintained by the Pope, but they are maintainers of the Pope by paying him a yearly pension, as if he, too, were a whore. Sometimes the price paid him amounts to as much as 30, 000 or 40, 000 gold Ducats. It is said of Paul 3 that in his Tax Tables he had the names of 45, 000 citizens who paid monthly tribute to him. This fact argues his coveting filthy lucre, in addition to his patronizing filthiness. In respect to these two vices it was said of him in old time, Neither doth the whole world suffice his covetousness, nor all harlots his lechery. [47] The Popes infamous for their avarice Of the insatiable avarice of the Pope and court of Rome many instances might be given. For they have found out innumerable ways and means to scrape together incredible sums of money out of all countries, without measure or modesty, without shame or show of honesty. But it shall be sufficient by application of Peter's prophecy concerning false teachers in these latter times to show that through covetousness, they have, with feigned words and doctrines of their own coining made merchandise of all those that would hearken unto them. [48] For example, they have feigned that Peter was ordained of Christ the Monarch of the whole Church; that to him was committed the right to both the spiritual and temporal Monarchy; that in this Monarchy the Pope succeeded Peter as Christ's Vicar General, as the Universal Bishop, as the Lord of the whole earth. They have feigned a Donation of Constantine, wherein he not only gave the city of Rome to the Pope, but also assigned unto him the whole Empire of the West.

Upon these grounds, armed with such authority, they have obtained, from both Princes and Prelates, what their greedy covetousness shamed not to demand. England, France, Germany and other countries have been exceedingly and miserably impoverished by the intolerable exactions of the Pope and his Court. This gainful trade may well be called Making Merchandise of Men; for by this money added to the income derived from benefices the poor people were bought and sold. Moreover, his yearly financial perks from elections, preventions, dispensations, licenses and many similar merchandise are enumerated by title, tax or price in the book called, *Taxae Cancellarie Apostolica*. They are thought to exceed 900, 000 Florins; not to speak of his smoke-farthings and Peter's Pence, which bring him no small income. But besides his ordinary exactions, his extraordinary exactions were intolerable. For he hath not been ashamed to demand a tenth of all spiritual livings in some realms, and that for many years, and sometimes all the money and goods of the deceased. But his most odious merchandise is his selling all manner of sin, which is called *Taxae Poenitentaria Apostolica*, whereby is promised impunity to every one who, having committed any sin, be it never so grievous, pays according to the going rate for his absolution. Included is adultery, incest, Sodomy, the abomination not to be spoken of committed with beasts, willful murder, parricide, perjury, and many more. Neither are the Pope's own revenues arising from these grounds to be omitted. For Purgatory forsooth is his specialty, and the merits of Saints and works of supererogation which are the treasure of the Church, are his disposition. So that by applying thereof to whom he pleaseth, he can either shorten their time in Purgatory, or set them completely at liberty by his indulgences and pardons according to how much he is paid.

There are even more ways the Pope makes merchandise of men for his enrichment: Jubilees, canonizing of Saints, by his promise of remission of sins and eternal life to those that will fight his battles or execute his wicked designs; also by his doctrines of adoration of images and relics, of

pilgrimages. By all this which hath been said it is plainly appears that the Pope most worthily deserves to be called the man of sin --- especially if you consider that in respect of several of the aforesaid sins, he is such a sinner as Jeroboam was, who caused all Israel to sin. For the Pope is not only an apostate, but he is also the head of the Catholic apostasy. Not only a heretic, but the false prophet who introduces popish heresies. Not only an Idolater and adulterer, but also the cause and author of these abomination in all the Christian world, making all sorts of men drunk with the wine of his fornication.

How the Pope is the Son of Perdition, the Lawless One

It remaineth, therefore, that we should consider whether the other two titles of Antichrist do belong to the Pope, namely, that he is the son of perdition and the outlaw or lawless person. As touching the former, there is no question that if he is the man of sin as has been proved, he is also the child of perdition in the same sense as Judas, John 17:12. And that he most justly deserves to be called the outlaw or lawless person it is most evident. Not only because he is a transgressor of the law, (for seeing every sin is a transgression of the law, therefore, by definition, the man of sin must needs be the outlaw), but also because he professes himself to be the son of Belial, that is to say, a man without yoke, who taketh himself to be bound to no law, but challenges authority to break all laws, or at least to dispense with them. For first, "as touching the laws and authority of men, the Pope is not bound to any human law; he is subject to no law. And according to the fullness of power, he may dispense with the law above the law." Yea, he may do all things, "above law, against law, and without law." [49] And therefore, above all others is worthy to be called the outlaw. And as for human authority, "he is to judge all, but to be judged of none." "Not the whole clergy, nor the whole world may judge the Pope or depose him."

Neither doth he indeed subject himself to the law of God. For he not only dispense with the word and law of God, as you heard before, but also thinks he may lawfully break the laws of God. "He hath been made to believe that he may do all things, even unlawful things, and that he is more than God," as Francis Zabarella says. And therefore some of them, when they have been admonished of their wicked practices, have answered, "Am I not Pope?," thereby signifying that as Pope he may do as he wishes. Neither is he indeed subject to any other law, but to his own will, or rather, lust. "In those things which he wills, his will is reason alone." "He is subject to no law, and his judgment is in the place of the law." So that the Pope is the fulfillment of the prophecy concerning Antiochus, the type of Antichrist, that he would do as he listeth, [50] and that his will would be to him the law. To this purpose his followers say that he is "a living law, and hath all laws in the closet of his breast, that he can of wrong make right, of injustice make righteousness, that to him all things are lawful. That the Pope's power is absolute, extending as far as he wills. That he may not be accused of Simony, murder, adultery, nor any other crime, excepting heresy." Others writers add heresy to the list of crimes the Pope cannot commit! Nay, his actions may not be inquired into, neither may any man say to him, "Sir, why do you thus?" Yea, it is viewed no less than a sacrilege to call into question the Pope's laws or to judge his actions. To do so "is to set a man's face against heaven." To accuse him is to commit the sin against the holy Ghost, which shall never be forgiven, neither in this world nor in the world to come. But what if it is apparent that the Pope has committed adultery or murder, or that he is a wicked man, as indeed many of them have been monsters of men? Forsooth, "the actions of the Pope must be interpreted in a good and positive light." For if the actions a priest seen to be over familiar with a woman are to be thought as

beneficial, for the purpose of blessing her, then how much more is it to be presumed in the Pope's behalf. Or if the Pope's acts are so black as to admit no other interpretation, then the evidence against the Pope must be excused, as were the murders committed by Sampson, the thefts of the Hebrews, and the adultery of Jacob. And as touching his person, though the Pope be ever so wicked, he is always presumed to be good. "For who would doubt that he is holy (saith the Pope of himself) whom the height of so great honor advances?" And again, "There is a certain spirituality according to state, when a man is in the most holy and most spiritual state, and in this state is the Pope alone. And therefore everyone must call him most holy Father."

Seeing, therefore, that the Pope is the man of sin, and a most notorious transgressor of God's laws, seeing he holdeth himself bound to no law but esteems his own lust for a law; seeing his transgressions of the law must not be called into question, but either must be commended as virtuous actions, or excused as if done by divine instinct; seeing that though he be never so wicked, he must be deemed most holy by virtue of his papal office, it cannot be denied, but that above all men he most deserves to be called **■νομος** [51] : the outlaw or lawless person.

FOOTNOTES [1] Also known as John 23rd.

[2] Luitprandus lib. 6. Fascic. temp.

[3] E. g., Platina, Fascic. tempo. Stelli.

[4] A. D. 999-1003.

[5] A. D. 1073-1085.

[6] A. D. 1012-1024; 1033-1044.

[7] A. D. 1044-1046.

[8] Bal ex Mario, Mat. Paris. in Henr. 3.

[9] A. D. 1243-1254.

[10] A. D. 1342-1352.

[11] Gregory 13; A. D. 1572-1585.

[12] Sixtus 5; A. D. 1585-1590.

[13] I. e., Dominican terrorist.

[14] A. D. 1492-1603.

[15] A. D. 1534-1549.

[16] Bal. de Rom. Pont. act.

[17] A. D. 1378-1389.

[18] I. e., buying and selling.

[19] A. D. 858-867.

[20] A. D. 872-882.

[21] A. D. 904-911.

[22] A. D. 931-936.

[23] A. D. 956-964.

[24] A. D. 965-972.

[25] A. D. 972-973.

[26] A. D. 1334-1342. There is controversy over whether this Pope was actually Benedict 11th according to strict chronology.

[27] A. D. 903-904.

[28] A. D. 1455-1458.

[29] A. D. 1044-1046.

[30] A. D. 1073-1085.

[31] A. D. 1087.

[32] A. D. 1243-1254.

[33] A. D. 1484-1492.

[34] A. D. 1277-1280.

[35] A. D. 1281-1285.

[36] A. D. 1294-1303.

[37] A. D. 1305-1314.

[38] A. D. 1342-1352.

[39] A. D. 1523-1534.

[40] A. D. 1592-1605. He was contemporary with Downname.

[41] A. D. 1555-1559.

[42] A. D. 1585-1590.

[43] I. e., orders who take solemn vows.

[44] Romans 1:24.

[45] Cant. Sermon. 66.

[46] See John Bales, Acts of the Pontiffs.

[47] Matthew Paris.

[48] 2 Peter 2:3.

[49] This quote, the previous quotes, and the quotes which follow are from authoritative Catholic Church decrees, glosses and papal bulls, including that of Innocent 3rd and John 23rd.

[50] Daniel 11:36 ff.

[51] 2 Thessalonians 2:8 : “without the law,” translated in the KJV as “that Wicked”.

05 - Chapter 5

Chapter 5. Of the miracles, or rather, lying signs and wonders of Antichrist And thus much may suffice to have spoken of the qualities and conditions of Antichrist: now we have to entreat of his actions and effects. First, of his miracles, as he calls them, or rather, as the holy Ghost terms them, lying signs and wonders. For whereas there are three things (as Cardinal Bellarmine saith) mentioned in the Scriptures concerning the miracles of Antichrist, it shall appear by the help of God, that all which the Scriptures have foretold concerning this matter do most fitly agree to the Pope and church of Rome.

(1) The first prophecy which concerns us is that Antichrist and his followers should do many signs and wonders, which they call miracles. For so saith our Saviour Christ, Matthew 24:24, (which prophecy the Papists themselves understand of Antichrist and his adherents), They shall work great signs and wonders, insomuch that the very elect, if it were possible, should be seduced. Even Bellarmine admits the import of the word “they” because not only Antichrist, but his ministers shall also work signs.

(2) The Apostle Paul confirms this same prophecy in 2 Thessalonians 2:9 when, speaking of Antichrist, he says his coming shall be according to the efficacy of Satan in all power, in lying signs and wonders.

(3) And likewise John affirms the same in Revelation 13:13; when he says Antichrist works great signs in the sight of men. And that this note agrees to the Pope and church of Rome is most evident. For they abound with innumerable signs and wonders which they call miracles; so much so that there is almost no Saint or Founder of any sect among them who is not renowned for many fair miracles; no temple or monastery of note, no image or saints’ relics unto which the people went on pilgrimage, which was not famous for miracles; no doctrine which cannot be proved out of Scripture, that is to say, no point of popery which they have not commended to the people and authorized by such signs and wonders as they call miracles. And in this regard, they contemn and despise all other churches which do not boast of miracles as they do because they esteem miracles as a note of the true church.

Rome’s miracles are worthless Yet notwithstanding, all their miracles are worthless.

(1) Because they serve to confirm falsehoods, as we shall prove, and therefore, are not to be regarded.

(2) Because the vain bragging of manifold miracles among those that profess the name of Christ in these later times (wherein miracles are not needed for the confirmation of God’s word, which has already been sufficiently confirmed) is so far from being a note of the true church that it is just the opposite a plain sign of false teachers and an evident mark of the synagogue of Antichrist. For their own devices and doctrines of men do still need signs and wonders to confirm them. But the truth of the gospel which we profess hath been sufficiently confirmed by the miracles of our Saviour Christ, His Apostles and Disciples. Whosoever therefore will not believe this doctrine, thus

confirmed, neither will he believe though one should rise from the dead to preach unto him. [Downname quotes Augustine, Chrysostom, and Clement as agreeing that miracles are the mark of the false church. The Papists themselves agree that miracles accompany Antichrist and his followers.] And therefore, unless the Pope and his followers did boast of their miracles, we Reformed would lack one important argument to prove the Pope Antichrist. So thus it appears that the first point concerning the miracles of Antichrist doth fit the Pope in such an exact way that from hence he may be proved Antichrist. For unto whomsoever in these latter times this boasting of miracles properly and only belongs to is that Antichrist and the synagogue of Antichrist. For the Scriptures have foretold that by Antichrist and his adherents many signs and wonders should be wrought in these latter times. But to the Pope and church of Rome in these latter times, who boast of manifold and great miracles, this prophecy properly and only applies. For the Jews lack them, the Turks disclaim them, professing their religion must be propagated not by miracles, but by force and arms. All other Christians who already believe the truth, do not seek signs because they know they are superfluous among believers, while in others it is the badge of Antichrist. [1] Therefore, the Pope is Antichrist and the Church of Rome the Synagogue of Satan.

How the miracles of Rome are lying miracles The second thing which the Scripture notes is what manner of miracles they are which Antichrist was to work. This the Apostle (saith Bellarmine) declares in one word, when he calls them "lying wonders," or, as the words are written, "signs and wonders of lying," meaning most lying signs and wonders. They are called lying wonders either in respect of the ultimate goal which is to seduce men by confirming falsehoods; or else in regard of their substance, which is counterfeit. [Downname quotes Chrysostom and Augustine who confirm this definition.]

First, I say, they are called lying signs in respect of their ultimate goal which is to seduce men, Matthew 24:24; to make them believe lies, deceiving them 2 Thessalonians 2:10-11; Revelation 13:14. For this is the aim whereunto the signs and wonders, not only of Antichrist, but of all false prophets, are referred, Deuteronomy 13:1-2.

Why the Lord allows false miracles

Out of which places of Scripture we are to observe that the Lord many times suffers false prophets and Antichrists to work strange signs and wonders for the trial of the faithful, and the seducing of those who will not believe the truth that they might be saved.

If there arise among you (saith the Lord) a prophet or dreamer of dreams, and give thee a sign and wonder, and the sign and wonder which he hath told thee come to pass, saying, let us go after other Gods which thou hast not known, and let us serve them: thou shalt not hearken unto the words of the prophet, or unto that dreamer of dreams. For the Lord your God proveth you, to know whether you love the Lord your God with all your soul, and with all your heart, Deuteronomy 13:1-3. Our Saviour Christ also hath forewarned us, that in these latter times there shall arise false Christs and false prophets which shall shew great signs and wonders, so that if it were possible they should deceive even the very elect, Matthew 24:24. In like sort, the Apostle Paul 2 Thessalonians 2:9-10, noteth that the coming of Antichrist shall be according to the efficacy of Satan in all power and lying signs and wonders, and in all deceivableness of unrighteousness in them that perish, etc., upon whom God shall send the efficacy of deceit that they may believe lies. Likewise, John the divine propheties of Antichrist that he should do great wonders, whereby he

should deceive them that dwell on the earth, Revelation 13:13-14. Hereby therefore, it is evident that false prophets and Antichrists many times have power to work great signs and wonders, not only in show and appearance, but in deed and in truth. Whereby they, endeavoring to deceive all and to make them believe lies, are permitted, both in the justice of God to seduce the wicked, and in His mercy to try the faithful. Whereas in the past signs and wonders were wrought for the confirmation of the truth, [2] in these latter times they are used for confirmation of lies, and are undoubted signs of the synagogue of Antichrist.

Downname examines Rome's miracles

Let us then consider whether such signs and wonders be wrought in the church of Rome. It is recorded of Gregory 7, who was the first of the Popes to be openly acknowledged to be Antichrist, that because he was a notable sorcerer, he wrought many signs and wonders, such as shaking fire out of his sleeves. And of his religious orders, after he had forbidden marriage in the clergy, Aventinus writes, "that upon that occasion many false prophets did, as it were, cast mists, and by fables and miracles did turn away the people of Christ from the truth." And again, "False prophets did then arise, false Apostles, false priests, who, by counterfeit religion, deceived the people, wrought great signs and wonders, and began to sit in the temple of God, and to be advanced above all that is worshipped. And while they endeavor to establish their own power and dominion, they have extinguished Christian charity and simplicity." [3] And since those times the church of Rome hath much boasted of her manifold miracles, which have been partly devised and partly wrought for the confirmation of Antichristian doctrines and idolatrous superstitions the likes of which cannot be confirmed by the Scriptures. We would include the absurd doctrine of transubstantiation and adoration of their breaden God, the heathenish doctrine of purgatory, the superstitious prayers for the dead, the idolatrous invocation and worshipping of Saints, the more than heathenish adoration of images and rotten relics; the Antichristian advancing of the Pope above all that is called God or worshipped, and other similar doctrines of devils & lies of Antichrist, all of which have been invented for "confirming of the Church of Rome as the true, apostolic church. But as many miracles as they produce for the countenancing of such untruths are actually as many arguments to prove their church Antichristian and their Pope Antichrist. This is because Antichrist and his followers were in the latter times to abound with signs and wonders, but always to lead men into error. And neither Turks nor Jews, nor any other Christian churches do brag of miracles, but only the Pope and Church of Rome, whose miracles only serve to deceive men and make them believe untruths".

Secondly, they are called lying signs in respect to the substance, as Augustine says, "being either fictions of lying men or wonders of deceitful spirits." [4] And such are the miracles whereby the aforesaid points of Popery are warranted and confirmed. Regarding them there are three degrees or kinds. For many of them are such fabulous fictions, ridiculous fables, incredible lies, (whereof their legends and festivals are replete), as none would never believe were they not intoxicated and made drunk with the whore of Babylon's cup of fornications, having been given over by God to believe lies. And these loud lies and more than poetical fictions were in such request in the Church of Rome that the records of them (I mean their legends, festivals and fabulous treatises) were both publicly and privately read in the vulgar tongue, whereas the holy scriptures were kept from the people in an unknown tongue.

Three kinds of false miracles in the Church of Rome The first kind of miracles are those which never occurred, having appeared to be so in the opinion of the drunken, given over to believe incredible untruths. The second kind are those which are fantastic, in appearance only, as being the crafty work of deceitful men, as sleight of hand magic tricks. Examples may be found in the nodding or moving, the smiling or frowning, the swearing or speaking of images, the apparitions of deceased souls, the manifold healings allegedly wrought by departed spirits or their images, relics, etc. Of these two kinds there are innumerable wonders recorded in their legends, festivals and lives of the Saints, all of which are fabulous. These wonders either never occurred in the first place, or if they were done in the sight of men, they have been either magical conveyances of wicked men, or mere illusions of the devil. The third kind of wonders are lying miracles in respect of the form, although true in respect to the substance. For though they were things which actually occurred, they did not surpass the bounds of nature or impossibility; whereas true miracles are supernatural, neither able to be wrought by natural causes, known or unknown, but only by the omnipotent power of God. And such lying signs are the principle miracles of the Apostolic Church of Rome! Neither the Pope and all his adherents are able to produce one true miracle wrought by the finger of God for the confirmation of those doctrines which are peculiar to that church to prove any point of popery. Rather, all their miracles are lying signs and wonders in respect to their ultimate purpose to deceive, as they are also in respect to their substance, being either merely fabulous, never having really taken place, or seemingly so in appearance only, often by means of trickery, or else they were natural, and no miracle at all. Therefore, all are counterfeit miracles effected by the power of the devil.

Downname gives vivid examples of Rome's false miracles

Some of their own writers confess that sometimes there is a great deceiving of the people in feigned miracles by the priests and their adherents for temporal gain. [5] And another saith, "in the sacrament appeareth flesh, sometimes by the conveyance of men, sometimes by the operation of the devil." [6] I once saw an image of St. Nicolas which was said to move its hand as if to bless the people when it was being burnt in the marketplace at Chester by the appointment of my father, the Bishop. In fact, the arm was tied to a secret string device in its back, enabling one to pull the string and move the arm. But that it may appear that in the Church of Rome were lying miracles and that the Popish people were given over to believe lies, I will for a taste recite a few examples out of their own records. Their Golden Legend (so-called because as gold excels all other metals, so does that Book excel all other books, in lying, that is!) in the invention of the body of St. Fremin the martyr it is reported that after the Sun had miraculously sent his beams through a stonewall upon the grave, causing men to dig there to find the body, when a sweet smell, as if from Paradise, spread itself not only through the city of Amiens where the body lay, but also to several other cities. The sweet odor moved the people of these cities to bring their oblations to this glorious Saint, so that it cured some, even afar off, of their diseases. But when this body was taken up and carried in the city of Amiens, strange wonders were wrought. As it is written in the English version of the book, "For then the element moved, by the miracle of the Saint. The snow, which at that time was great upon the earth, was turned into powder and dust by the heat, and the trees grew flowers and leaves, and the meadows around Amiens flowered and became green. And the Sun, which at that time of year is low in the sky, ascended as high as it does in the summer at noontime. And as men bare the body of this Saint, the trees reclined and worshipped the body, and all manner of

men sick were healed, no matter what the malady, by the miraculous power of his body.” In the Legend of St. Patrick, the Irish Saint, by whose prayer all venomous snakes were immediately banished out of Ireland. We also read with a smile, that once upon a time a stolen sheep caused him to admonish the people that whoever stole it had better restore it to its proper owner in seven days. Seven days later the sheep not returned, the Legend then tells us, “Then St. Patrick commanded, by the virtue of God, that the sheep should bleat and cry in the belly of him that had eaten it. And so it happened that in the presence of all the people the sheep cried and bleated in the belly of him that had stolen it.” In the Legend of the Annunciation of Our Lady we are told of a noble Knight who betook himself unto an Abbey, and because he was not learned, a master was assigned unto him. Either the Knight was so dumb or the legend’s inventor so foolish, that after a considerable length of time the Knight could learn no more than two words, Ave Maria. These words were always in his mouth while alive, then grew out of his mouth when dead. The Legend says, “For these words he had imprinted on his heart and had them in his mouth wherever he was. At last he died and was buried in the Church-yard of the brethren. Afterward it happened that upon his grave their grew fair fleur-de-lis, and in every flower, in letters of gold, was written, Ave Maria. All the brethren marveled at miracle, and, when opening the sepulcher, found that the root of this fleur-de-lis came out of the Knight’s mouth. Anon they understood that our Lord would have him honoured for the great devotion he had to say the words, Ave Maria.”

Likewise, in the book of the rules of St. Francis, of which I could only wish Book 1 were more publicly known so that Popery might more readily appear to all in her true colors. There is a miracle recorded which they claim proves the doctrine of transubstantiation. Once upon a time St. Francis found in a spider in the Chalice while saying Mass. He did not throw it out, instead drank the spider with the blood of Christ. Afterward, rubbing his thigh, and scratching where it itched, the spider came out of his thigh, whole, without any harm to the spider or his leg. [7] The Papists object that they do not call fire down from heaven, therefore the Pope is not the Antichrist

Seeing that this Scripture is to be understood mystically and allegorically, as well of other prophecies of the Revelation, we are not to understand, therefore, a literal, real descending of material fire. Rather, we are to understand the spiritual sense, which in the Scriptures has three significations: (1) God’s approving of the religion and sacrifices of His servants; (2) His sending down of the graces of His Spirit upon His children; (3) His vengeance executed from heaven upon His enemies. For the first sense, it is clear that the Lord, in former times, used to testify His approbation of the religion and sacrifices of His servants, by sending fire from heaven to consume their sacrifice, in which respect He is said to answer them by fire from heaven: Leviticus 9:24; 1 Chronicles 21:26; 2 Chronicles 7:1; whereunto some add Genesis 4:4; Judges 13:19. When the people of Israel halted between Jehovah and Baal, Elijah miraculously caused fire to come down from heaven to consume the sacrifice, to prove that Jehovah, whom he worshipped, was the true God, and His worship the true religion 1 Kings 18:38. Whosoever, therefore, doth by such signs and wonders confirm that doctrine and religion which he professes, as though God answered him by fire from heaven, he may be said to cause fire to descend from heaven, in the sight and opinion of men, who think such miracles be wrought by the finger of God, as did the example of Elijah. If, therefore, the Pope of Rome or his ministers have, by strange signs and wonders in the opinion of men, confirmed their religion, as though God from heaven approved it, they may be said to have made fire come down from heaven, although they never caused material, literal fire to descend.

You must remember that Saint John says, in the sight of men, not because the Papists have actually performed that miracle, but only that they have made men believe it to be so.

Downname cites ludicrous false Eucharist miracle read in Catholic churches on Corpus Christi Day For example, to prove that their sacrament of the altar is the very body of Christ after the words of consecration, to be worshipped as Christ Himself, we have a narration in their festival which is solemnly read in the church on Corpus Christi Day, [8] the words whereof I will recite unto you: Also we find in Devonshire beside Exbridge was a woman lay sick, nigh dead. A holy person was sent to her about midnight to give last rites. This man in haste went to the church, taking God's body in a box of Ivory, placing in his bosom, then went forth to this woman. While riding through a forest, the box fell to the ground, unnoticed by the man, who came to the woman and heard her confession. He asked her if she wished the blessed sacrament, to which she replied she would. He then put his hand in his bosom to retrieve the box. Discovering it not there, he was filled with sorrow and sadness, saying, "Dame, I will go after God's body and come anon again to you," and so left, weeping at his negligence. And so, coming to a willow tree he made a rod, stripped himself naked, and beat himself, so much so that the blood ran down his sides, saying to himself, "Ah, thou simple man! Why hast thou lost thy Lord God, thy maker, thy former and creator?" After beating himself he put on his clothes and continued on. Immediately he saw a pillar of fire coming from heaven to the earth. Astonished, he blessed himself and went closer. And there lay the sacrament which had fallen out of the box onto the grass, and the pillar shone as bright as any Sun, reaching from God's body to heaven. And all the beasts of the forest came and compassed around God's body, kneeling on four knees, with the exception of one black horse who knelt upon only one knee. And that black horse was a fiend of hell, who had turned himself into that shape that men might steal him, as many before had done, only to be hanged when caught, etc.

If any man objects that this narration is but foolish fiction, I answer that this story was as truly believed as it was solemnly read. And therefore, to countenance their abominable idol of the Mass, they have in the sight of men, that is, in the judgment, opinion, and belief of men, caused fire to come down from heaven that it might point out the body and from it reach to heaven. The Lives of the Catholic Saints abound with false miracles To win credit for the Saints they have canonized, and consequently causing men to pray to them devoutly, adoring their images and relics, and to go on pilgrimages to them, they have coined strange and incredible miracles in the lives and legends of almost every Saint. Typically, the legend of a Saint concludes with an admonition to pray to this worthy Saint or glorious martyr, so that he will pray to God for us, that by his merits we may have pardon and forgiveness of our sins. We read of divers of their Saints who, when beheaded, have carried their heads in their hands, some one mile, others two miles. [9] Among many other miracles they tell us also of fire they have caused to come down from heaven in the sight, that is, the judgment and opinion of men drunken and given over to believe their monstrous untruths. For example, they have brought down a pillar of fire reaching from heaven unto the earth where the body of St. Edward the martyr lay. Upon the head of St. Martin while saying Mass, they have fetched down a tongue of fire from heaven to make him equal, as they say, with the Apostles. In the fable of St. George, they make fire to come down from heaven to burn the heathen idols with their temple and priests. In the life of Barbara, we read that when her own father persecuted her, drawing his sword to slay her, she was miraculously taken up in a stone and carried to a mountain where two shepherds were feeding their sheep. When one of them betrayed her to her father, and

she in her "charity" cursed him, anon his sheep became locusts and he changed into a stone. Her father then delivered her to the judge, who put her to death. Whereupon the Papists bring down fire from heaven to consume her father. Their doctrine of purgatory and prayers for the dead are confirmed by many wonders and strange apparitions of souls departed, who beg masses for their deliverance out of purgatory. Also, in their legends they have made fire to descend from heaven when they tell us of a certain Bishop who, appearing in the clouds of heaven to another Bishop here on earth, did let some fire drop upon him to give him a taste of the torments in purgatory. Besides these, there are many more examples I could cite from their fabulous writings, but these will suffice in proving that the more incredible the claim of Popish miracles, the more evidently it is proved, both that the Pope is Antichrist and the Papists the followers of Antichrist, upon whom God hath sent strong illusions that they might believe lies. In the first sense, therefore, the prophecy of Revelation 13:1-18 doth fit the Pope and the Church of Rome, who by great signs and wonders do so confirm their Antichristian errors and superstitions in the sight of men, that is, in the judgment, opinion and belief of men drunken and made drunk with the whore of Babylon's cup of fornications, as though God did seem to approve thereof in answering by fire from heaven. And this interpretation seems to be confirmed by the words; for it is not expressly said that Antichrist should cause fire to literally come down from heaven, but only thus, that he doth great signs, insomuch, that in the judgment of men God seems to answer him by fire from heaven, bearing witness to Antichrist's doctrines by miracles wrought by the finger of God. The second and third senses in which the Pope may be said to call fire down from heaven But descending of fire also signifies the bestowing of the grace of God's Spirit which is called fire, Matthew 3:11; Acts 2:3. In this sense the Pope may be said to make fire come down from heaven, but we must add the words, before men, that is, in their opinion and conceit. For the Church of Rome believes the Pope not only gives the graces of the Spirit to men, but also the power of sanctification both to men and creatures, such as the Agnus Dei, [10] his holy water sprinkling, etc. Thirdly, the coming down of fire signifies the wrathful vengeance of God executed upon His enemies, often called "fire" in the Scriptures, to wit, the fire of God's wrath. As Elijah brought forth fire from heaven to consume the two Captains and their fifties, so Antichrist, according to this sense, shall with Divine revenge, as it were with fire from heaven, take vengeance upon his adversaries. But here also we must add, before men, because they shall think that those against whom Antichrist sends his thunderbolts of wrath are punished with a Divine revenge, and as it were, fire from heaven. This is also verified of the Pope of Rome, who with a Divine revenge (as he is called The God of revenge)[11] pursueth his enemies, especially with the thunderbolt of excommunication, as they themselves do call it. And because it is sent from this terrible Jupiter of Rome, so it fearfully executed with putting out and casting down of lights from above, as if the fire of God's wrath were at their command. Or, as if with Gregory 7th, they could shake it out of their sleeves! And well may this be this be considered among the wonders of Antichrist. For it is more than a wonder that Kings and Emperors should, by excommunications from the Pope, be either subdued or abandoned by their subjects, as some have been. Furthermore, it is all the more incredible that the Popes have professed that whatsoever is done by the Pope is done by God, who being a God upon earth, having the same judgment seat as God Himself, and the his followers have believed this! By consequent, the Kings and Emperors excommunicated have been deposed by God Himself. But however it is, whether this descending of fire from heaven is to be understood literally or spiritually, the prophecy of the holy Ghost concerning this first miracle of Antichrist is verified in the Pope and

Church of Rome. The second miracle: making the image of the beast to speak The second miracle, says Cardinal Bellarmine, is that Antichrist or his ministers shall make the image of the beast to speak. But never once has any Pope or minister of his make an image to speak, therefore, saith he, the Pope is not Antichrist. But I answer that even the Popish interpretation of this prophecy answers to him and his followers, among whom has been the usual practice to put life, as it were, into images in the sight and opinion of simple men, making them to sweat, to smile, to frown, to nod, to beckon, and many times to speak, which might happen even without a miracle, for many times the Devils spoke in the images of the Heathen. Nevertheless, we are not to understand this prophecy in a gross, literal manner, as the Papists would have us do, but rather in a spiritual sense, expounding the image with the beast with the life and speech thereof. The beast itself signifies the Roman State, especially under the Heathenish Emperors, as hath been showed. The image of the beast, therefore, must signify a state which hath some resemblance thereof, or at least the name and title of the Roman Empire (as images bear the name of that which they resemble) and is, indeed but an image thereof "Whosoever, therefore, caused this Empire, which in the West lay void 325 years, [12] to be renewed, [13] creating the Emperor, electing future Emperors, confirming their election, he may be said to have caused the image of the beast to be made, as well as putting life into it and giving it authority whereby it speaks." Since the Pope of Rome hath caused the image of the beast to be made, puts life into it, causing it to speak, therefore he is Antichrist. The image of the beast is the revived Roman Empire in the West, the life is the imperial dignity, and the speeches are the edicts thereof. For the Pope anointed and crowned Charles the Great Emperor of the West, causing him to be acknowledged. Which things I shall not need to prove further because they are matters whereof the Pope and Papists do greatly boast. And therefore, from their own profession we may conclude that the Pope is Antichrist.

FOOTNOTES [1] I wish someone would tell that to the Charismatics.

[2] Hebrews 2:4.

[3] Annal. Bojor. lib. 4 & 5.

[4] De unitat. eccl. 16.

[5] Nicol. Lyran. in Daniel.

[6] Alexander de Hales.

[7] I. e., the spider changed into the flesh of St. Francis and then back into the spider, after it exited his leg.

[8] The feast day of the Body of Christ.

[9] St. Justinian the monk; St. Fulcien; St. Victorice.

[10] The Lamb of God, the consecrated Host.

[11] R. Cupers. de eccl., p. 61.

[12] I. e., since A. D. 475.

[13] I. e. in A. D. 800 when Charlemagne became Roman Emperor by authority of the Pope.

06 - Chapter 6

Chapter 6. Of the name and mark which Antichrist shall impose upon men of all sorts The second effect of Antichrist is noted in Revelation 13:16-18. From this ground we may reason thus, whosoever enforceth all sorts of men according to this prophecy to take upon them the name of the beast, or the mark and number of his name, he is Antichrist. Two things must be considered then: (1) what is this name, number and mark; and (2) whether the Pope imposes the same upon all sorts of men. The number is expressed in the text to be 666. And it is plainly said to be the number of the name. And it is called the number of the name because in the letters of the name this number is contained. For it is the manner of the Hebrews and Greeks to use their letters for notes of numbers according to their order in the Alphabet, etc. It is also called the number of a man because the name of the beast containing this number is also the name of a man. This I take to be the simplest interpretation.

What the name is whereof the holy Ghost speaks may be easily gathered out of the text. For (1) the holy Ghost doth not speak of Antichrist's proper name, but of the name of the beast which Antichrist should cause all sorts of men to take upon themselves. If, therefore, we know what the beast is, it will not be hard to tell what the name is. The beast whose name Antichrist shall compel men to take upon them is the former beast described in the beginning of the chapter. For so it is said that Antichrist, the second beast, exercises the authority of the former beast, that he causes men to worship the first beast whose deadly wound was healed; and he causes an image to be made to the beast; that he gives spirit to the image of the beast; that he suffers none to buy or sell which have not the name of the beast, which cannot be understood but of the former beast.

Now this beast described in the former part of the chapter is without doubt the Roman or Latin State. The name whereof without question is Roman or Latin. If, therefore, the name Roman or Latin in the learned tongues contain the number 666, then the name of the beast which Antichrist causeth men to take is Roman or Latin. But in what language are we to count the number of the beast's name? Surely, either in Greek, which is most likely because the Revelation was written in Greek, or in Hebrew because, as some think, the Revelation was given to St. John in Hebrew because he was a Hebrew by birth.

Irenaeus, whose master, Polycarp, was a disciple of St. John, reports that those who had seen John face to face did teach that the number of the name of the beast according to the computation of the Greeks by the letters which be in it, shall contain 666. He, therefore, set down three names in Greek letters containing that number, the third of which is LATEINOS, whereof he writes, But the name Lateinos also contains the number 666, and it is very likely, because the most true kingdom has this name. For they are Latins which now reign. [1] In effect, it is as if he had said the name "Latin" is very likely because it has the number 666, and is the name of the beast which figures as the most true kingdom, that is the Latin or Roman State. Therefore, the name of the beast is LATEINOS, that is to say, Latin. The Hebrew also contains 666. In Hebrew the beast's name of "Roman" also comprehends that number. For the beast's name, being a noun or

collective name may, according to the manner of the Hebrews, be uttered either in the Masculine or Feminine gender. The Feminine doth better fit the prophecy, not only because it renders the exact number 666, but because as the beast is the adulterous Roman State under Antichrist, is elsewhere in the Feminine called the Whore of Babylon, the mother of fornications. The most usual name of the beast in its own language, that is, the Latin tongue, is "Romanus," which in Hebrew characters, as Master John Foxe theorizes, having reached this conclusion by earnest prayer, also contains the number 666. That the name Latin or Roman in the learned tongues is the name whereof the holy Ghost speaks must be true because everything here spoken of the name agrees perfectly and properly:

(1) It is the name of the beast.

(2) It contains the number 666.

(3) He is such a name, to whom all other notes of Antichrist do agree.

(4) Because the name Latinus [being "Latin" and "Lateinos" translated into the Latin language] or Romanus [being "Roman" translated into the Latin language] is also the name of a man. For Latinus was one of the ancient Kings of Italy, and Romanus was one of the Popes. [2] Wherefore I doubt not that the name of the beast is Roman or Latin in the learned tongues. The Mark of the Beast:

Downname compares the it with the mark of a true Christian

Now let us see what the mark of the beast is whereof the holy Ghost speaks. Charagma or Character is, [3] as it were, a recognizable note of difference whereby men of any profession or religion are known and distinguished from others. And it is partly inward and partly outward. The inward is that which is imprinted on the soul; the outward is that which is either expressed or received outwardly, as namely in the forehead, or in the right hand. The forehead signifies outward profession, while the right hand signifies that which is by operation [works], as the authoritative Roman Catholic gloss on this Scripture expounds. For example, the character or mark of a Christian or servant of Christ is subjection unto Christ and acknowledgement of Him to be our Head and Saviour. This inwardly is the grace of a true faith wrought in the soul by the finger of God's Spirit, whereby we believe in Christ our Saviour. [4] For those that truly believe are sealed or signed [marked] to salvation. That which outwardly is expressed is seen in either confession of the mouth or operation of the hands. In respect whereof profession of the Christian faith may truly be said to be the outward mark of a Christian, as is also the particular manner of living according to the religion and law of Christ. So that he which believes with his heart and confesseth with his mouth that Jesus is Christ, framing his life according to the law and doctrine of Christ, he may be said to have the mark of God, Revelation 9:4; both in the heart by believing, in the forehead by profession, and in the right hand by operation. See Romans 10:9-10; 2 Timothy 2:19. Furthermore, the outward marks received to testify to our subjection unto Christ as well as our communion with Him, which also distinguish us from men of other religions, are the Sacraments of Christ, as baptism and the Lord's supper. And thus you see the mark of a Christian, which is but one in substance, namely the true acknowledgment of Christ, is diversely expressed and testified. The like may be said of the mark of the beast, which is also called "the mark of his name," Revelation 14:11. The beast, as we have proved, is the Roman State, whose name is Roman or Latin. The

mark of the beast, therefore, is that mark whereby they of the Romish or Latin religion, whom we call Papists, are distinguished from others, which is their subjection unto the Pope as their head and acknowledgment of the See of Rome. Inwardly, in their soul, this is their implicit faith whereby every Papist is bound hand over head to believe whatsoever the Pope or Church of Rome believeth, especially because the people are taught that each can never err. Outwardly they express their subjection by confession of the mouth or operation of the hands. In this way, the profession of the Romish religion and their particular way of living according to the Laws and customs of the Pope and Church of Rome may also be said to be the mark of Antichristians even as observation of the Heathenish rites is called the Character of the Grecians in II Maccabees 4:10. Therefore, whosoever in their heart believeth whatsoever the Pope and Church of Rome do or shall believe, outwardly professing the Romish religion, framing his life according to the laws and customs of the Church of Rome as, for example, falling down before images, adoring the Eucharist, attending Mass, etc., he may be truly said to have the mark of the beast.

Certain Sacraments of the Church of Rome are admitted to give the Mark of the Beast

Moreover, included in the outward marks received to testify their communion with the Church of Rome are also those sacraments of their holy mother church which, as they say, “imprint a character that cannot be done away,” and, therefore, are not to be reiterated, as namely their sacraments of Confirmation and Orders. In the former (which they prefer over baptism) all young ones are anointed in the forehead with oil, which they call The Chrism of Salvation, and without which they will have no one considered Christian. In the latter sacrament, their clergy must, besides shaving their heads, be anointed on their heads, if a Bishop, or on their hands, if a Priest.

Thus, you see how the characteristic note or mark of Antichristians is one in substance, namely, subjection to the Pope and acknowledgment of the See of Rome, though diversely expressed and testified. Therefore it follows, whosoever is a Roman or Latin in respect to his religion, since the revelation of Antichrist, acknowledging the Pope’s supremacy, professing himself a member of the Church of Rome, hath the mark of the beast, his name and number of his name.

How the Pope denies the power to buy and sell to those without the mark of the beast By Revelation 13:16-17 is meant that Antichrist, by his usurped dominion and tyranny should make all sorts of men subject unto him, to testify their subjection both by words and deed, and that he should suffer none to live among them or to enjoy the benefits of human society, but those only who acknowledge the See of Rome, who profess themselves members of the Roman Church, and whom use the Latin religion and service. All of which doth fully and only agree to the Pope of Rome. For he, by his devilish policy usurped authority, by his lying wonders and all deceivableness of unrighteousness, had not only brought all men, both high and low, into subjection, but also persuaded them that upon necessity of salvation and pain of damnation, they were to subject themselves unto him, and by both word and deed to testify their subjection. Hereunto belongeth that oracle (as they sometimes call their decrees) of Pope Boniface 8th: To every human creature we declare, affirm, define and pronounce, that to be subject to the Pope of Rome it is a matter altogether necessary to salvation.

Whereupon the Gloss saith, “Whosoever is saved, is subject to the Pope.” The same is concluded by Thomas Aquinas, and others, “That to be subject to the Pope is of the necessity of salvation.” Stephanus 5th alias 6th “decreed that such Canons as were agreed upon and proclaimed by the

See of Rome are of necessity unto salvation to be observed. Calixtus 2nd straightly forbade any dissent from the Church of Rome, for as the Son came to do the will of the Father, so Christians must do the will of their mother, the Church of Rome. For to gainsay the Church of Rome is Heresy. Those which deny the Pope to have both powers deny the Gospel; and they which deny the Pope to have the primacy of the universal Church, their error is equal to the error of the Grecians who deny the holy Ghost to proceed both from the Father and the Son. And to conclude, as I began, with another oracle or canon of their law, "He incurreth, therefore, the sin of Paganism, whosoever professing himself to be a Christian, renounces obedience to the Apostolic See."

Subjection to the Pope proves one's name not in the Lamb's Book of Life And as he hath made all to subject themselves unto him, by "all" I mean whose names are not written in the book of the Lamb, (for this is the universality of which the Papists brag!), so he hath caused all, both small and great, rich and poor, etc., to testify their subjection; namely, by pinning their faith on his sleeve and binding themselves to believe as he believes by professing his Antichristian faith and religion of Popery, by observing his popish, that is to say, superstitious and idolatrous rites and customs, such as frequenting Masses, adoring images and relics, worshipping the cross and Eucharist, praying to Saints, yea, to stocks and stones, going on pilgrimage, praying in Latin, and that on beads, etc., by taking his mark both on the forehead in the Sacrament of Confirmation and on the hand in the Sacrament of Orders, but especially by taking an oath of fidelity and obedience unto him. For therein especially they receive his mark, both in the forehead by solemn profession, and in the right hand which they lay on the Bible. This oath is not only required of graduates, priests and Bishops, but Kings and Emperors are also compelled to take it.

How Popes restrain buying and selling And whereas it is said that Antichrist should order that none might buy or sell unless he have the mark or the name of the beast or the number of his name, that Scripture doth fit the Popes of Rome so exactly that it might seem more of a narration of their deeds than a prophecy of the future. For Martin 5th, in his bull annexed to the Council of Constance, giveth strict charge to all governors, that they should not allow any Christians (such as John Wickliffe, John Huss and Jerome of Prague, who in that bull are condemned as heretics) who acknowledge not the See of Rome, nor embrace the doctrines and traditions of holy mother Church, not believing as the Church of Rome believes, not living in the communion of that church, that is to say, which have not the mark, nor the name of the beast, nor number of his name, they should not allow them I say, "To keep house nor hearth, to make contracts, to exercise any traffic or merchandise[5] or to have any comforts of human society with other Christians."

Catholics ordered not to buy or sell with King Henry 8th, Queen Elizabeth, and other royalty In this way, Paul 3rd, when Henry 8th of famous memory had shaken off his yoke and renounced his mark, he forbade all men to use any traffic or merchandise, or to make any contracts or covenants with him and his subjects, their goods they could spoil by violence, according to the inscription in his coin, "The nation or kingdom which serveth me not shall be rooted out." The same thunderbolt Pius 5th sent out against our Sovereign Lady of blessed memory, Queen Elizabeth; and Sixtus 5th against Henry of Navarre (now King of France), and Henry, Prince of Conde. And hereunto serve their bloody inquisitors at this day, who are to suffer none to live, or to have the benefit of human society, who are even suspected of schism or heresy. And who is a heretic? He who does not believe as the Pope and Church of Rome believes, though he believes according to the Scriptures. And who is a schismatic? He who does not acknowledge the Pope to be the head of the Church.

Seeing, therefore, the Pope of Rome causeth all sorts of men to take upon them the mark of the beast, and suffers none to buy and sell that have not the mark or name of the beast or number of his name, it cannot be avoided but that he is Antichrist. The ten horns burning the whore (Revelation 17:16) explained

We have heard what Antichrist was to do to others: now let us consider what the holy Ghost foretelleth shall be done unto him. There is mention made, Revelation 17:12; of the ten horns, that is the rulers of the ten provinces subject to the Empire in the West, who, although in the Apostles time had not received kingdom or sovereign authority, but were only deputies under the Emperor: yet after the decay of the Empire in the West, they, together with Antichrist divide the Roman Empire among them, reigning by sovereign authority, he in Rome and parts of Italy, they in the other provinces. Of these ten horns it is said that they for a time should give their power and strength to the beast, meaning Antichrist; and that in this quarrel they shall fight against Christ the Lamb in His members. But the blood of the Martyrs being the seed of the Church, and the truth prevailing when it is most oppugned: Christ, by the constancy of His Martyrs and preaching of His word overcommeth. For though in respect of the manner of His resistance he seemeth a meek Lamb, yet He shall be sure to overcome, because He is the King of kings and Lord of lords; being able by weak and foolish things (as they are esteemed in the world) to overcome the wise and the strong. And howsoever those few in comparison that stood with him were condemned for heretics and schismatics, yet they are the called, chosen and faithful servants of the Lord. Whereas contrariwise, the general multitudes (whereof the Catholic apostasy consists) are the slaves of Antichrist and subject to the whore of Babylon. For the waters whereof she sits are peoples and multitudes, nations and tongues. But when our Saviour Christ shall disclose Antichrist, waste and consume him by the ministry of the word, as it were the breath of His mouth, then shall the ten kings, which had earlier joined with Antichrist, set themselves against him. Those which before had committed fornication with the whore of Babylon shall hate her and make her desolate and naked, and shall eat her flesh and shall burn her with fire. It appears that this decay of the Antichristian state doth follow upon the preaching of the Gospel, Revelation 14:6-8; where it is said that upon the preaching of the everlasting Gospel, an angel saith, It is fallen, it is fallen, Babylon that great city: for she gave to all the nations to drink the wine of the wrath of her fornication. For until this time that Christ discovers Antichrist, and in some measure consumes him with the Spirit of His mouth, the ten kings are given over by God to support the beast and purple harlot with one consent; whom, after Antichrist is discovered, they shall hate and oppugn and more and more since the times of Luther to abate the opinion which men had conceived of him; then these princes, not all, but some of them, began to revolt from Antichrist, and to hate the Antichristian whore of Babylon, the city and Church of Rome, and as much as they are able, left her desolate and naked: and the rest in God's good time shall accomplish His will. For this prophecy concerning that which Antichrist was to suffer, is now fulfilled but in part. And still there remains to be fulfilled the final destruction of Rome, the seat of Antichrist, before the end of the world, foretold in Revelation 18:1-23, and the final overthrow of Antichrist at His second coming, prophesied 2 Thessalonians 2:8; Revelation 19:20. And finally, all sound Christians are to be exhorted earnestly and continually to pray that the Lord Jesus would not only consume Antichrist, giving success to the ministry of His servants, but also that He would hasten His second coming and destroy him at His glorious appearing. Even so Lord Jesus, come quickly. And thus have I showed that the prophecies of the holy Ghost in the Scriptures concerning Antichrist do most fitly and properly

agree to the Pope of Rome: whereupon I do necessarily conclude that therefore the Pope of Rome is the grand Antichrist described in the Scriptures.

FINIS

FOOTNOTES [1] Against Heresies, Lib. 5.

[2] A. D. 897-898.

[3] Today we translate the Greek noun “charagma’as mark.” Today Roman Catholics translate it as “character.”

[4] Downname believed in the regeneration by the Spirit before belief in Christ, as do all Calvinists.

[5] In the sense of buying and selling goods. rrvv

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