

Chapter 2

He requireth them, in no cafe to thinke that Domes-day is at hand, 3. repeating vnto them that there muft before come firft a reuolt, fecondly the reuelation alfo of Antichrift himfelf in perfon, and that Antichrift fhall not permit any God to be worfhipped but only himfelf: that alfo with his lying wonders he fhall winne to him the incredulous Iewes. But Chrift fhall come then immediately in maiestie, and deftroy him and his. 13. Therefore he thanketh God for the faith of the Theffalonians, 15. and biddeth them ftick to his Traditions both written and vnwritten, and praieth God to confirme them.

And we defire you, Brethren, by the comming of our Lord IESVS Chrift, & of our congregation into him; ² that you be not eafily moued from your fenfe, nor be terrified, neither by fpirit, nor by word, nor by epiftle as fent by vs, ¹ as though the day of our Lord were at hand. ³ Let no man feduce you by any meanes, for ¹ vnleffe there come a reuolt firft, & ¹ the man of finne be reuealed, the fonne of perdition, ⁴ which is an aduerfarie & is ¹ extolled ^a aboute al that is called God, or that is worfhipped, fo that he fitteth ¹ in the Temple of God, fhewing himfelf as though he were God. ⁵ Remember you not, that when I was yet with you, I told you thefe things? ⁶ And now ¹ what letteth, you know: that he may be reuealed in his time. (⁷ For now the myfterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) ⁸ And then that wicked one fhall be reuealed whom our Lord IESVS fhall kil with the fpirit of his mouth; and fhall deftroy with the manifeftation of his aduent, him, ⁹ whose comming is according to the operation of Satan, ¹ in al power, and lying signes and wonders, ¹⁰ and

ἀποστασία

Ef. 11, 4.

^a How then can the Pope be Antichrift, as the Heretikes fondly blafpheme, who is fo farre from being exalted aboute God, that he praieth moft humbly not only to Chrift but alfo to his B. mother and al his Saints.

in al feducing of iniquitie to them that perifh, for that they haue not receiued the charitie of the truth that they might be faued. ¹¹ Therefore ^{a)}God wil fend them the operation of errour, to beleeeue lying: ¹² that al may be iudged which haue not beleeeued the truth, but haue confented to iniquitie.

¹³ But we ought to giue thankes to God alwaies for you, Brethren beloued of God, that he hath chofen you firft-fruits vnto faluation, in fanctification of fpirit and faith of the truth: ¹⁴ into the which alfo he hath called you by our Ghofpel, vnto the purchafing of the glorie of our Lord IESVS Chrifft. ¹⁵ Therefore, Brethren, fstand; and hold the traditions which you haue learned, whether it be by word, or by our epiftle. ¹⁶ And our Lord IESVS Chrifft himfelf and God and our Father which hath loued vs, and hath giuen eternal confolation, and good hope in grace, ¹⁷ ^{b)} exhort your harts and confirme you in euery good worke and word.

τὰς παραδόσεις

παρακαλέσαι

ANNOTATIONS

2 As though the day.) The curiofitie of man fed by Satans deceits, hath fought to know and to giue out to the world, fuch things as God wil not impart to him, nor be neceffarie or profitable for him to know: fo farre, that both in the Apoftles daies and often afterward, fome haue feined reuelations, fome fallfely gathered out of the Scriptures, Scriptures, fome prefumed to calculate and coniect by the ftarres, and giuen forth to the world a certaine time of Chriftes comming to iudgement. Al which feducers be here noted in the perfon of fome that were about to deceiue the Theffalonians therin. And S. Auguftin (in his *80. Epiftle ad Hefychium*) proueth that no man can be affured by the Scriptures of the day, yeare, or Age that the end of the world or the fecond Aduent fhall be.

The day of iudgement vncertaine, & to be left to God's fecrets.

^a *Deus mittet* (faith S. Auguft. *li. 20. de Ci. c. 19.*) *quia Deus Diabolum facere ifta permittet. God wil fend, becaufe God wil permit the Diuel to doe thefe things.* Whereby we may take a general rule that God's action or working in fuch things is his permiffion. See *Annot. Ro. 1, 24.*

^b This word of exhorting implieth in it comfort and confolation: as *2. Cor. 1. v. 4. 6.*

3 Vnles there come a reuolt firft.) Though we can not be affured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which muft come to paffe by the courfe of God's prouidence and permiffion before, which are diuers, wherof in other places of Scriptures we be fore-warned. Here he warneth vs, of two fpecially, of a reuolt, defection or an apoftafie, and of the comming or reuelation of Antichrift. Which two pertaine in effect both to one, either depending of the other, & fhall fal (as it may be thought) neer together and therefore S. Auguftin maketh them but one thing.

*Caluin in
hunc locum.*

This apoftafie or reuolt, by the iudgement in a manner of al ancient Writers, is the general forfaking & fal of the Romane Empire. So Tertullian *li. de refur. carnis.* S. Hierom *q. 11. ad Algafiam.* S. Chryfoftom *ho. 4.* and S. Ambrofe *vpon this place.* S. Auguftin *De Ciuit. Dei li. 10. c. 19.* Al which Fathers and the reft Caluin prefumptuoufly condemne of errour and follie herein, for that their expofition agreeth not with his & his fellowes blafphemous fiction that the Pope fhould be Antichrift. To eftablifh which falfe impietie, they interpret this reuolt or apoftafie to be a general reuolt of the vifible Church from God, whose houfe or building (they fay) was fodenly deftroied and lay many yeares ruined, and ruled only by Satan and Antichrift. So faith the forefaid Archheretikes here: though for the aduantage of his defence & as the matter els-where requireth, he feemeth (as al their fafhion is) to fpeake in other places quite contrarie: but with fuch colour and collufion of words, that neither other men nor himfelf can tel what he would haue or fay. And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the reft, are (for the time of the Churches falling from Chrift) fo various among themfelues, and fo contrarie to him, that it is horrible to fee their confufion, and a pitieful cafe that any reafonable man wil follow fuch companions to euident perdition.

Dial. adu. Lucifer. c. 6.

But concerning this errour & falhood of the Churches defection or reuolt, it is refuted fufficiently by S. Auguftin againft the Donatiftes in many places. Where he proueth that the Church fhall not faile to the worlds end, no not in the time of Antichrift: affirming them to deny Chrift & to robbe him of his glorie & inheritance bought with his bloud, which teach that the Church may faile or perish. *Li. de vnit. Ec. c. 12, 13. De Ciuit. li. 20. c. 8. In Pfal. 85. ad illud. To folus Deus magnus. Pf. 70. Conc. 2. Pfal. 60. De vtil. cred. c. 8.* S. Hierom refuteth the fame wicked Herefie in the Luciferians, prouing againft them, that they make God fubieft to the Diuel, and a poore miferable Chrift, that imagine the Church his body may either perifh or be driuen to any corner of the world. Both of them anfwer to the Heretikes arguments grounded on Scriptures fallfely vnderftood, which were too long here to rehearfe. It is enough for the Chriftian Reader to know,

Two fpecial fignes before the later day: a general apoftafie, and the comming of Antichrift.

The heretikes interpretation of this apoftafie, & their condemning of the Fathers.

There can be no apoftafie of the vifible Church from God.

that it is an old deceit and excuse of al Heretikes and Schifmatikes, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only & in those places where they & their followers dwel: to know also, that this is reproved by the holy Doctours of the primitiue Church, and that it is against Chriftes honour, power, prouidence, and promise.

If the Aduerfaries had said that this reuolt which the Apoftle foretelleth fhall come before the worlds end, is meant of great numbers of Heretikes and Apoftates reuolting from the Church, they had said truth of themselves and such others, whom S. Iohn calleth Antichriftes. And it is very like (be it spoken vnder the correction of God's Church and al learned Catholikes) that this great defection or reuolt fhall not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Chriftian religion: not that the Catholike Chriftians, either in the time of Antichrift or before, fhall refuse to obey the same; but for that neer to the time of Antichrift and the consummation of the world, there is like to be a great reuolt of Kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Which reuolt hauing been begun and continued by Heretikes of diuers Ages, resisting & hating the Seat of Peter (which they called *cathedram pestilentie, the chaire of pestilence*, in S. Auguftines daies) because it is Chriftes fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precurfours of Antichrift, as it may seeme, fhall be fully atchieued a little before the end of the world by Antichrift himself. Though euen then also, when for the few daies of Antichriftes reigne the external ftate of the Romane Church and publike entercourfe of the faithful with the same may cease, yet the due honour and obedience of the Chriftians toward it, and communion in hart with it, and practise therof in secret, & open confessing therof if occasion require, fhall not cease, no more then it doth now in the Chriftiās of Cypres & other places where open entercourfe is forbidden.

This is certaine and wonderful in al wise mens eyes, & must needs be of God's prouidence and a singular prerogatiue, that this Seat of Peter standeth, when al other Apoftolike Sees be gone: that it stood there for certaine Ages together with the fecular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing, & seeking to destroy them, and putting to the sword about thirtie of them one after another, yea and being as much afraid of them as if they had been *amuli Imperij, Comptetours of their Empire*, as S. Cyprian noteth (*epift. 52. ad Antonianum num. 3.*) of S. Cornelius Pope in his daies, & Decius then Emperour: againe, that the Emperours afterward yealded vp the citie vnto them, continuing for al that in the Emperial dignitie ftill: that the Successours of those that persecuted them, laid downe their crownes before

1. Io. 2. v. 18.

li. 2. cont. lit.
Petil. 6, 52.

It is very like, the Apoftle speaketh of a great apostafie from the See of Rome, & from most articles of the Catholike faith.

The wonderful prouidence of God in preferuing the See of Rome more then al other States, notwithstanding manifold dangers and scandals.

their Seat and fepulchers honouring the very memories & Relikes of the poore men whom their Predeceffours killed: that now welneer thefe 1600 yeares this Seat ftandeth, as at the beginning in continual miferie, fo now of long time for the moft part in profperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, euery one of them in the faid fpace being manifoldly altered. It ftandeth (we fay) al this while (to vfe S. Auguftines words *de vtil. cred. c. 17.*) *Frufta circumlatrantibus Hæreticis, the Heretikes in vaine barking about it*, not the firft Heathen Emperours, not the Gothes and Vandals, not the Turke, not any facks or maffakers by Alaricus, Genfericus, Attila, Borbon, and others; not the emulation of fecular Princes, were they Kings or Emperours, not the Popes owne diuifions among themfelues & manifold difficulties and dangers in their elections, not the great vices which haue been noted in fome of their perfons, not al thefe nor any other endeauour or fcandal could yet preuaile againft the See of Rome, nor is euer like to preuaile til the end of the world draw neer, at which time this reuolt (here fpoken of by the Apoftle) may be in fuch fort as is faid before, and more fhall be faid in the Annotatiōs next following.

3 The man of finne.) There were many euen in the Apoftles time (as we fee by the *4. Chapter of S. Iohn's firft epiftle*, and in the writings of the ancient Fathers) that were fore-runners of Antichrift, & for impugning Chriftes truth & Church were called Antichriftes, whether they did it by force and open perfecution, as Nero & others either Heathen or Heretical Emperours did, or by falfe teaching & other deceits, as the Heretikes of al Ages. In which common and vulgar acception S. Hierom faith, al belonged to Antichrift that were not of the communion of Damafus then Pope of Rome. *Hieor. ep. 57. ad Damaf.* and in another place, al that haue new names after the peculiar calling of Heretikes; as Arians, Donatiftes, (and as we fay now, Caluiniftes, Zuinglians, &c.) al fuch (faith he) be Antichriftes. *Dial. cont. Lucifer. c. 9.* Yea thefe later of our time much more then any of the former, for diuers caufes which fhall afterward be fet downe. Neuertheleffe they nor none of them are that great Aduerfarie, enemie, and impugner of Chrift, which is by a peculiar diftinction and fpecial fignification named, *the Antichrift, 1. Io. 2.* and *the man of finne, the fonne of perdition, the Aduerfarie*, defcribed here and els where, to oppofe himfelf directly againft God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turks be many, Heretikes haue been and now are many: Therefore they can not be that one great Antichrift which here is fpoken of, and which by the article alwaies added in the Greek, is fignified to be one fpecial and fingular man: as his peculiar & direct oppofition to Chrift's perfon in the *5. chapter of S. Iohn's Ghofpel v. 43.* the infinuation of the particular flock and tribe wherof he should be borne, to wit, of the Iewes (for of them he fhall be receiued as

Many Antichrifts, as fore-runners of the great Antichrift.

The great Antichrift fhall be one fpecial and notorious man.

ὁ ἀντίχριστος
ὁ υἱὸς ἀπωλείας
ὁ ἄθροπος ἁμαρτίας
ὁ ἀτικείμενος

Gen. 49, 17. their Meffias *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hierom. com. in c. 11. Dan. Auguft. q. in Iof. q. 21.* the note of his proper name *Apoc. 13*; the time of his appearing fo neer the worlds end; his short reigne, his fingular waft and deftruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Teftament: al thefe & many other arguments proue him to be but one fpecial notorious Aduerfarie in the higheft degree, vnto whom al other perfecutours, Heretikes, Atheiftes, and wicked enemies of Chrift and his Church, are but members and feruants.

And this is the moft common fentence alfo of al ancient Fathers. Only Heretikes make no doubt but Antichrift is a whole order or fuceffion of men. Which they hold againft the former euidēt Scriptures and reafons, only to eftablish their foolish and wicked paradoxe, that Chriftes cheefe Minifter is Antichrift, yea the whole order.

Beza in hoc cap.

Wherin Beza fpecially pricketh fo high, that he maketh Antichrift (euen this great Antichrift) to haue been in S. Paules daies, though he was not open to the world. Who it should be (except he meane S. Peter, becaufe he was the firft of the order of Popes,) God knoweth. And fure it is, except he were Antichrift, neither the whole order, nor any of the order can be Antichrift, being al his lawful Suceffours both in dignitie & alfo in truth of Chriftes religion. Neither can al the Heretikes aliuē proue that they or any of them vfed any other regiment, or iurifdiction Ecclefiastical in the Church, or forced the people to any other faith or worship of God, then Peter himfelf did preach & plant. Therefore if the reft be Antichrift, let Beza boldly fay that S. Peter was fo alfo, and that diuers of the ancient Catholike Fathers did ferue and worke (though vnawares) towards the fetting vp of the great Antichrift: for fo doth that blafphemous pen boldly write in his Annotations vpon thefe words: *As for Leo and Gregorie Bishops of Rome, although they were not come to the ful pride of Antichrift, yet the myfterie of iniquitie hauing wrought in that Seat neer fiue or fixe hundred yeares before them, and then greatly increafed, they were deceiued with the long continuance of errour.*

The Caluinifts place Antichrift in the See of Rome in S. Paules daies.

*Againft D. Sanders
rocke pag. 248
& pag. 278.*

Thus writeth a malapert fcholer of that impudent fchoole, placing the myfterie of Antichrift as working in the See of Rome euen in S. Peters time, and making thefe two holy Fathers great workers and furtherers of the fame. Whereas another English Rabbin doubted not at Paules croffe to fpeake of the felf-fame Fathers as great Doctours and Patrones of their new Ghofpel, thus: *O Gregorie, ô Leo, if we be deceiued, you haue deceiued* vs. Wherof we giue the good Chriftian Reader warning, more diligently to beware of fuch damnable bookes and Maifters, carying many vnaduifed people to perdition.

They make S. Leo & S. Gregorie, great furtherers of Antichriftes pride.

Iuel.

4 Extolled.) The great Antichrift which muft come neer the worldes end, shal abolifh the publike exercife of al other religions true and falfe, & pul downe both the B. Sacrament of the altar,

Antichrift shal fuffer no worship or adoration, but of himfelf only: therefore the Pope can not be Antichrift.

wherin confitteth specially the worship of the true God, & also al Idols of the Gentils, & Sacrifices of the Iewes: generally, al kind of religious worship, fauing that which muft be done to himfelf alone. Which was partly prefigure in fuch Kings as published that no God nor man but themfelues should be praied vnto for certaine daies, as Darius and fuch like. How can the Proteftants then for shame & without euident contradiction, auouch the Pope to be Antichrift, who (as we fay) honoureth Chrift the true God with al his power, or (as they fay) honoureth Idols, and chalengeeth no diuine honour to himfelf, much leffe to himfelf only, as Antichrift fhall doe? He humbly praieith to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saints, & praieith to them. He fayeth or heareth Maffe daily with al deuotion: he confeffeth his finnes to a Priest as other poore men doe; he adoreth the holy Eucharift which Chrift affirmed to be his owne body, the Heretikes cal it an Idol (no maruel if they make the Pope his Vicar Antichrift, when they make Chrift himfelf an Idol:) thefe religious duties doth the Pope, wheras Antichrift fhall worship none, nor pray to any, at the leaft openly.

4 In the temple.) Moft ancient Writers expound this of the Temple in Hierufalem, which they thinke Antichrift fhall build vp againe, as being of the Iewes flock, & to be acknowledged of that obftinate people (according to our Sauours prophecie *Io. 5.*) for their expected & promifed Meffias, *Iren. li. 5. in fine. Hyppolit. de confum. mundi. Cyril. Hierof. Catech. 15. Author ep. imp. ho. 49. in Mat. See S. Hierom in 11. Dan. Grego. li. 13. Moral. c. 11.* Not that he fhall fuffer them to worship God by their old manner of Sacrifices, (al which he wil either abolifh, or conuert to the only adoration of himfelf; though at the firft to apply himfelf to the Iewes, he may perhaps be circumcifed & keep fome part of the law) for it is here faid that he fhall fit in the Temple of God, that is, he fhall be adored there by Sacrifice and diuine honour, the name & worship of the true God wholly defaced. And this they thinke to be *the abomination of defolation* fore told by Daniel, mentioned by our Sauour, prefigured and reſembled by Antiochus and others, that defaced the worship of the true God by prophana- tion of that Temple, ſpecially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Chriftes holy body & bloud in the Church, as the abolifhing of that, was a figure of the abolifhing of this, which fhall be done principally & moft vniuerſally by Antichrift himfelf (as now in part by his fore-runners) through-out al Nations & Churches of the world (though then alfo Maffe may be had in ſecret, as it is now in Nations where the ſecular force of ſome Princes prohibiteth it to be fayd openly.) For although he may haue his principal feat & honour in the Temple and citie of Hierufalem, yet he fhall rule ouer the whole world, and ſpecially prohibit that principal worſhip inſtituted by Chrift in his Sacraments, as being

Dan. c. 6.

Dan. 9.
Mat. 14.
1. Mach. 1.

In what temple
Antichrift ſhall fit.

The abomina-
tion of defolation
confitteth cheefely
in abolifhing the
Sacrifice of the Al-
tar.

the proper Aduerfarie of Chriftes perfon, name, law, and Church. The prophanation and defolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of defolation, and the worke of Antichrift only.

S. Auguftin therefore *li. 20. de ciuit. c. 19.* and S. Hierom *c. 11. ad Algafiam*, doe thinke, that this fitting of Antichrift in the temple, doth fignifie his fitting in the Church of Chrif, rather than in Salomons temple. Not as though he fhould be a cheefe member of the Church of Chrif, or a fpecial part of his body myftical, and be Antichrift and yet withal continuing within the Church of Chrif, as the Heretikes feine, to make the Pope Antichrift (whereby they plainely confefse and agnife that the Pope is a member of the Church, & *in ipfo finu Ecclefiaē, in the very bofome of the Church*, fay they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichriftes as his precurfours, fhould goe out of the Church, and the great Antichrift himfelf fhould be of the Church, & in the Church, & continue in the fame. And yet to them that make the whole Church to reuolt from God, this is no abfurditie. But the truth is, that this Antichriftian reuolt here fpoken of, is from the Catholike Church: and Antichrift, if he euer were of or in the Church, fhall be an Apoftata and a renegade out of the Church; & fhall vfurp vpon it by tyrannie, and by chalenging worfhip, religion, and gouernement thereof, fo that himfelf fhall be adored in al the Churches of the world which he lift to leaue ftanding for his honour. And this is to fit in the temple, or againft the Temple of God, as fome interpret. If any Pope did euer this, or fhall doe, then let the Aduerfaries cal him Antichrift.

And let the good Reader obserue, that there be two fpecial caufes why this great man of finne is called Antichrift. The one is, for impugning Chriftes kingdom in earth, that is to fay, his fpiritual regiment which he conftituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to himfelf by fingular tyrannie and vfurpation, in which kind S. Athanafius (*ep. ad Solit. vit. degentes*) is bold to cal the Emperour Conftantius being an Arian Heretike, Antichrift, for making himfelf *Principem Epifcoporum, Prince ouer the Bishops & Prefident of Ecclefiaftical iudgements, &c.* The other caufe is for impugning Chriftes Priefthood, which is only or moft properly exercifed in earth by the Sacrifice of the holy Maffe, inftituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worfhip by Sacrifice no lawful people of God euer lacked. And by thefe two things you may eafily perceiue, that the Heretikes of thefe daies doe more properly and neely prepare the way to Antichrift and to extreme defolation, then euer any before: their fpecial herefie being againft the fpiritual Primacie of Popes and Bifhops, & againft the Sacrifice of the altar, in which two the foueraigntie of Chrif in earth confifteth.

How Antichrift fhall fit in the Church.

Neither Antichrift nor his precurfours, are members of the Church.

Antichrift (by interpretation, *One againft Chrif*) why fo called.

Proteftants and Caluinifts the neereft runners of Antichrift.

Beza.

εις τὸν ναὸν

6 What letteth.) S. Auguftin (*li. 20. c. 19. de ciuit. Dei.*) profeffeth plainly that he vnderftandeth not thefe words, nor that that followeth of the myfterie of iniquitie, and leaft of al that which the Apoftle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs al and ftay the confident raffnes of this time, namely of Heretikes, that boldly feine hereof whatfoeuer is agreeable to their herefie and phantafie. The Apoftle had told the Theffaloniās before by word of mouth a fecret point which he would not vtter in writing, and therefore referreth them to his former talke. The myfterie of iniquitie is commonly referred to Heretikes, who worke to the fame, and doe that that Antichrift fhall doe, but yet not openly, but in couert and vnder the cloke of Chriftes name, the Scriptures, the word of the Lord, fhew of holines, &c. Whereas Antichrift himfelf fhall openly attempt and atchieue the forefaid defolation, and Satan now feruing his turne by Heretikes vnder-hand, fhall toward the laft end vtter, reueale, and bring him forth openly. And that is here, *to be reuealed*, that is, to appeere in his owne perfon.

Thefe other words, *Only that he which now holdeth, hold*; fome expound of the Emperour, during whofe cōtinuance in his ftate, God fhall not permit Antichrift to come, meaning that the very Empire fhall be wholly defolate, deftroied, & taken away before or by his cōming: which is more then a defection from the fame, whereof was fpoken before: for there fhall be a reuolt from the Church alfo, but it fhall not be vtterly deftroied. Others fay, that it is an admonition to al faithful, to hold faft their faith and not to be beguiled by fuch as vnder the name of Chrif or Scriptures feeke to deceiue them, til they that now pretend religion and the Ghofpel, end in a plaine breach, reuolt, and open apoftafie by the appearance of Antichrift. Whom al Heretikes ferue in myfterie, that is, couertly and in the Diuel's meaning, though the world feeth it not, nor thēfelues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheifme and Antichriftianifme.

9 In al power.) Satan, whose power to hurt is abridged by Chrif, fhall then be let loofe, & fhall affift Antichrift in al manner of fignes, wonders, and falfe miracles, whereby many fhall be feduced, not only Iewes: but al fuch as be deceiued & caried away by vulgar fpeech only, of Heretikes that can worke no miracles, much more fhall follow this man of finne doing fo great wōders. And fuch both now doe follow Heretikes, & then fhall receiue Antichrift, that deferue fo to be forfakē of God, by their forfaking of the vnitie & happie fellowfhip of Saints in the Catholike Church, where only is *the Charitie of truth*, as the Apoftle here fpeaketh.

15 Traditions.) Not only the things written and fet downe in the holy Scriptures, but al other truths and points of religion vttered by word of mouth and deliuered or giuen by the Apoftles to their fcholars by tradition, be fo here approued & els-where in

S. Auguftin's humilitie in interpreting the Scriptures.

The myfterie of iniquitie is the couert working of heretikes toward the manifft reuelation of Antichrift himfelf.

What kind of men fhall follow Antichrift.

See S. Denys
Areop. Ec.
Hier. c. 2.

παράδοσις

1. *Cor.* 11.
2. *Theff.* 3.

the Scripture it self that the Heretikes purpofely, guilefully, and of il confcience (that belike reprehendeth thē) refraine in their tranflatiōs, from the Ecclefiastical & moft vfual word, *Tradition*, euer more when it is taken in good part, though it expresse moft exactly the fignification of the Greek word: but when it foundeth in their fond phantafie againft the traditions of the Church (as indeed in true fenfe it neuer doth) there they vse it moft gladly. Here therefore and in the like places, that the reader might not fo eafily like of Traditions vnwritten, here commended by the Apoftle, they tranflate it, *Infructions*, *Conftitutions*, *Ordinances*, and what they can inuent: els, to hide the truth from the fimple or vnwarie Reader, whofe tranflations haue no other end but to beguile fuch by art and conueiance.

But S. Chryfoftom (*ho. 4. in 2. Theff. 2.*) and the other Greeke fcholies or commentaries fay hereupon, both written and vnwritten precepts the Apoftles gaue by traditiō, and both be worthy of obferuatiō. S. Bafil (*De Sp. Sancto c. 29. in principio*) thus, *I account it Apoftolike to cōtinue firmly euen in vnwrittē traditiōs*. And to proue this, he alleageth this place of S. Paul. In the *fame booke c. 17.* he faieth: *If we once goe about to reiect vnwritten cuftoms as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Ghofpel to a naked name.* And for example of thefe neceffarie traditiōs, he nameth the figne of the Croffe, praying towards the east, the words fpoken at the eleuation or fhewing of the holy Eucharift, with diuerse ceremonies vfed before and after the cōfecration, the hallowing of the font, the bleffing of the oile, the anointing of the baptized with the fame, the three immerfions into the font, the words of abrenunciation and exorcifmes of the partie that is to be baptized &c. *What Scripture (faith he) taught thefe and fuch like? none truly, al comming of fecret and filent tradition, wherwith our Fathers thought it meet to couer fuch myfteries.*

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28. ad Licinium.*) reckoneth vp diuers the like traditiōs willing men to attribute to the Apoftles fuch cuftoms as the Church hath receiued in diuers chriftian countries. S. Auguftin esteemeth the Apoftolike traditiōs fo much, that he plainely affirmeth in fundrie places, not only the obferuatiō of certaine feftiuities, fafts, ceremonies, and whatfoeuer other folemnnities vfed in the Catholike Church to be holy, profitable, and Apoftolike, though they be not written at al in the Scriptures: but he often alfo writeth, that many of the articles of our religion and points of higheft importance, are not fo much to be proued by fcriptures, as by tradition. Namely auouching that in no wife we could beleue that children in their infancie fhould be baptized, *if it were not an Apoftolical tradition.* *De Gen. ad lit. li. 10. c. 23.* Tradition caufed him to beleue that the baptized of heretikes should not be rebaptized,

Heretical tranflation.

Traditions vnwritten.

Their authoritie and estimation, & examples of fome peculiar traditions out of the Fathers. S. Chryfoftom. S. Bafil.

S. Hierom.

S. Auguftin.

notwithstanding S. Cyprian's authoritie and the manifold scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And without this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *we muft vse tradition* (faith S. Epiphanius *hær. 61. Apostolicorum*) *For the Scripture hath not al things: and therefore the Apostles deliuered certaine things in writing, certaine by tradition.* And for that, he alleageth this place also of S. Paul. And againe *hær. 35. Melchised.* *There be bounds set downe for the foundation and building vp of our faith, the tradition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery way fenced.*

S. Epiphanius.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions we muft haue recourse to the traditions of the Apostles: teaching vs withal, that the way to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most wife, which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis. nu. 3.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleaged the authour, custom the confirmer, and faith the obseruer.* Origen also of this matter writeth in plaine termes, that there be many things done in the Church (which he here nameth) wherof there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. Militis.* S. Augustin *De cura pro mortuis c. 3.* S. Chrysofom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

S. Irenæus.

Tertullian.

S. Cyprian.

Origen.

We might adde to al this, that the Scriptures themselves, euen al the books and parts of the holy Bible, be giuen vs by tradition: els we should not nor could not take them (as they be indeed) for the infallible word of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes haue and heretikes haue not) remaineth still in the Church by tradition. The Creed is an Apostolike tradition. *Ruffin. in expo, Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Serm. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And what Scriptures haue they to proue that we muft accept nothing not expressly written in Scriptures?

The Scriptures giuen vs by tradition, and the sense thereof.

The Creed an Apostolical tradition.

We haue to the contrarie, plaine Scriptures, al the Fathers, moft euident reafons, that we muft either beleeeue traditions or nothing at al. And they muft be asked whether, if they were affured that fuch things and fuch (which be not expreffed in Scriptures) were taught & deliuered by word of mouth from the Apoftles, they would beleeeue them or no? If they fay no, then they be impious that wil not truft the Apoftles preaching: if they fay they would, if they were affured that the Apoftles taught it: then to proue vnto them this point, we bring them fuch as liued in the Apoftles daies, and the teftimonies of fo many Fathers before named neer to thofe daies, and the whole Churches practife and affeueration defcending downe from man to man to our time. Which is a fufficient prooffe (at leaft for a matter of fact) in al reafonable mens iudgement: Specially when it is knowen that S. Ignatius the Apoftles equal in time, wrote a book of the Apoftles traditions, as Eufebius witneffeth *li. 3. Ec. hift. c. 30.* And Tertullians book of prefcriptions againft Heretikes, is to no other effect but to proue that the Church hath this vantage about Heretikes, that she can proue her truth by plaine Apoftolical tradition, as none of them can euer doe.

An inuincible argument for the credit of Traditions.