

THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAUL TO THE THESSALONIANS.

The fecond to the Theffalonians hath in the title as the first: *Paul and Syluanus and Timothee, &c.* And therefore it seemeth to haue been written in the fame place, *Act. 18. v. 11.* to wit, at Corinth, where they remained *a yeare and fixe months*, & ftraight vpon their anwer to the first epiftle.

c. 2. v. 15. Firft he thanketh God for their increafe, and perfeuerance (comforting them againe in thofe perfecution) and praieth for their accomplishment. Secondly he affureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them therof by word of mouth, when he was prefent (as therefore he biddeth them afterward to hold his Traditions vnwritten, no leffe then the written) to wit, that al thofe perfecutions and herefies, raifed then, and afterward againft the Catholike Church, were but the myfterie of Antichrift, & not Antichrift himfelf. But that there should come at length a plaine Apoftafie, & then (the whole fore-running myfterie being once perfittly wrought) should follow the reuelation of Antichrift himfelf in perfon (as after al the myfteries of the old Teftament Chrift IESVS our Lord came himfelf in the fulnes of time.) And then at length after al this, the day of Iudgement and fecond comming of Chrift shal be at hand, and not before, whatfoeuer pretense of vifion, or of fome fpeech of mine (faith S. Paul) any make to feduce you withal, or of my former epiftle, or any other. For which caufe alfo, in the end of this epiftle, he biddeth them to know his hand, *which is a figne in every epiftle.*

Laftly he requesteth their praiers, and requireth them to keep his commandements and Traditions: namely that the poore which are able, get their owne liuing with

working, as he also gaue them example, though he were not bound thereto.

Chapter 1

He thanketh God for their increafe in faith and charitie, and conftancie in perfecution (affuring them that they merit thereby the Kingdom of God, as their perfecutours doe damnation:) 11. and also praieth for their accomplishment.

Paule and Syluanus and Timothee, to the Church of the Theffalonians in God our Father and our Lord IESVS Chrif.

² Grace to you and peace from God our Father and our Lord IESVS Chrif.

³ We ought to giue thanks alwaies to God for you, Brethren, fo as meet is, becaufe your faith increafeth exceedingly, and the charitie of euery one of you aboundeth towards each other: ⁴ fo that we our felues also glorie in you in the Churches of God, for your patience, and faith in al your perfecutions and tribulations, which you fuftaine ⁵ for an example of the iuft iudgement of God, that ^a)you may be counted worthie of the Kingdom of God, for the which also you fuffer. ⁶ If yet it be iuft with God to repay tribulation, to them that vexe you: ⁷ and to you that are vexed, reft with vs in the reuelation of our Lord IESVS from Heauen with the Angels of his power, ⁸ in flame of fire, giuing reuenge to them that know not God, and that obey not the Ghofpel of our Lord IESVS Chrif. ⁹ Who fhall fuffer eternal paines in deftruction, from the face of our Lord and from the

καταξιωθῆναι ὑμῶς

1. *Thefs.* 4, 16.

^a Note that by conftant and patient fuffering of affliction for Chriften are made worthie (fo the Greek fignifieth, as the Aduerfaries themfelues tranflate *v. 11.*) of the crowne or Kingdom of Heauen: and fo doe merit and deferue the fame. See *Anno. luc.* 20, 35. And the Apofle here faith that it is God's iuftice no leffe to repay glorie to the afflicted, then to rēder punishmēt to them that afflict, becaufe of their contrarie deferts or merits.

ἄξιωση glorie of his power: ¹⁰ when he shal come to be ^{a)}glorified in his Saints, and to be made maruelous in al them that haue beleueed, because our testimonie concerning you was credited in that day. ¹¹ Wherin also we pray alwayes for you, that our God make you worthie of his vocation, and accomplish al the good pleasure of his goodnesse & the worke of faith in power, ¹² that the name of our Lord IESVS Chrif may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Chrif.

Chapter 2

He requireth them, in no case to thinke that Domes-day is at hand, 3. repeating vnto them that there must before come first a reuolt, secondly the reuelation also of Antichrift himself in person, and that Antichrift shal not permit any God to be worshipped but only himself: that also with his lying wonders he shal winne to him the incredulous Iewes. But Chrif shal come then immediately in maiestie, and destroy him and his. 13. Therefore he thanketh God for the faith of the Theffalonians, 15. and biddeth them stick to his Traditions both written and vnwritten, and praieth God to confirme them.

ἀποστασία **A**nd we desire you, Brethren, by the comming of our Lord IESVS Chrif, & of our congregation into him; ² that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, [♣]as though the day of our Lord were at hand. ³ Let no man seduce you by any meanes, for [♣]vnlesse there come a reuolt first, & [♣]the man of sinne be reuealed, the sonne of perdition, ⁴ which

^a Chrif shal be glorified in his Saints, that is, by the great and vnspcakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminifhing Chrif's glorie (as the Aduersaries foolishly pretend) but exceedingly augmenting the fame.

is an aduerfarie & is [♣]extolled ^{a)}aboue al that is called God, or that is worshipped, fo that he fitteth [♣]in the Temple of God, shewing himself as though he were God.

⁵ Remember you not, that when I was yet with you, I told you thefe things? ⁶ And now [♣]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 manifestation of his aduent, him, ⁹ whose comming is according to the operation of Satan, [♣]in al power, and lying signes and wonders, ¹⁰ and 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 ^{b)}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.

Ef. 11, 4.

¹³ But we ought to giue thanks 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 Chrift. ¹⁵ Therefore, Brethren, ftand; and hold the [♣]traditions which you haue learned, whether it be by word, or by our epiftle. ¹⁶ And our Lord IESVS Chrift himfelf and God and our Father which hath loued vs, and hath giuen eternal confolation, and good hope in

τὰς παραδόσεις

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

^b *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.*

παρακαλέσαι grace, ^{17 a)} exhort your harts and confirme you in euery good worke and word.

ANNOTATIONS

2 As though the day.) The curiositie of man fed by Satans deceits, hath fought to know and to giue out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know: fo farre, that both in the Apostles daies and often afterward, some haue feined reuelations, some fallfely gathered out of the Scriptures, Scriptures, some presumed to calculate and coniect by the starres, and giuen forth to the world a certaine time of Chriftes comming to iudgement. Al which seducers be here noted in the perfon of some that were about to deceiue the Theffalonians therin. And S. Auguftin (in his *80. Epistle 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 second Aduent shal be.

3 Vnles there come a reuolt first.) 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 passe by the course 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.

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. Ambrose *vpon this place*. S. Auguftin *De Ciuit. Dei li. 10. c. 19.* Al which Fathers and the rest Caluin prefumptuoufly condemneth of errour and follie herein, for that their expofition agreeth not with his & his fellowes blasphemous fiction that the Pope should be Antichrift. To eftablifh which false impietie, they interpret this reuolt or apoftafie to be a general reuolt of the vifible Church from God, whose houle 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 fashon is) to

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

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

Caluin in
hunc locum.

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

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

ſpeake in other places quite contrarie: but with ſuch colour and colluſion of words, that neither other men nor himſelf can tel what he would haue or ſay. And his Fathers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the reſt, are (for the time of the Churches falling from Chriſt) ſo various among themſelues, and ſo contrarie to him, that it is horrible to ſee their confuſion, and a pitieful caſe that any reaſonable man wil follow ſuch companions to euident perdition.

There can be no apoſtaſie of the viſible Church from God.

But concerning this error & falſhood of the Churches defection or reuolt, it is refuted ſufficiently by S. Auguſtin againſt the Donatiſtes in many places. Where he proueth that the Church ſhal not faile to the worlds end, no not in the time of Antichriſt: affirming them to deny Chriſt & 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 Pſal. 85. ad illud. To ſolus Deus magnus. Pf. 70. Conc. 2. Pſal. 60. De vtil. cred. c. 8.* S. Hierom refuteth the ſame wicked Hereſie in the Luciferians, prouing againſt them, that they make God ſubiect to the Diuel, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the world. Both of them anſwer to the Heretikes arguments grounded on Scriptures falſely vnderſtood, which were too long here to rehearſe. It is enough for the Chriſtian Reader to know, that it is an old deceit and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking God's Church, that the Church is periſhed, or remaineth hidden, or in themſelues only & in thoſe places where they & their followers dwel: to know alſo, that this is reprobued by the holy Doctours of the primitiue Church, and that it is againſt Chriſtes honour, power, prouidence, and promiſe.

Dial. adu. Lucifer. c. 6.

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

If the Aduerſaries had ſaid that this reuolt which the Apoſtle foretelleth ſhal come before the worlds end, is meant of great numbers of Heretikes and Apoſtates reuolting from the Church, they had ſaid truth of themſelues and ſuch others, whom S. Iohn calleth Antichriſtes. 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 ſhal not be only from the Romane Empire, but ſpecially from the Romane Church, and withal from moſt points of Chriſtian religion: not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal reſuſe to obey the ſame; but for that neer to the time of Antichriſt 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. Auguſtines daies) becauſe it is Chriſtes fort erected againſt Hel-gates and al Heretikes, and being now wonderfully increaſed by theſe of our daies the next precurfours of Antichriſt, as it may

1. Io. 2. v. 18.

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

feeme, fhall be fully atchieued a little before the end of the world by Antichrift himfelf. Though euen then alfo, when for the few daies of Antichriftes reigne the external ftate of the Romane Church and publike entercourfe of the faithful with the fame may ceafe, yet the due honour and obedience of the Chriftians toward it, and communion in hart with it, and practife therof in fecret, & open confeffing therof if occafion require, fhall not ceafe, 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 wife mens eyes, & muft needs be of God's prouidence and a fingular prerogatiue, that this Seat of Peter ftandeth, when al other Apoftolike Sees be gone: that it ftood there for certaine Ages together with the fecular Seat of the Empire: that the Popes ftood without wealth, power, or humane defenfe, the Emperours knowing, willing, & feeking to deftroy them, and putting to the fword aboue 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 Succreffours of thofe that perfecuted them, laid downe their crownes before their Seat and fepulchers honouring the very memories & Relikes of the poore men whom their Predeceffours killed: that now wel-neer 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 endeaouour 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,

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

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

as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceits, as the Heretikes of all Ages. In which common and vulgar acceptance S. Hierom faith, all belonged to Antichrist that were not of the communion of Damasus then Pope of Rome. *Hieron. ep. 57. ad Damasum.* and in another place, all that have new names after the peculiar calling of Heretikes; as Arians, Donatists, (and as we say now, Calvinists, Zuinglians, &c.) all such (faith he) be Antichrists. *Dial. cont. Lucifer. c. 9.* Yea these later of our time much more than any of the former, for divers causes which shall afterward be set downe. Neuertheless they nor none of them are that great Aduersarie, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist, 1. Io. 2.* and *the man of sinne, the sonne of perdition, the Aduersarie*, described here and elsewhere, to oppose himself directly against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turks be many, Heretikes have been and now are many: Therefore they can not be that one great Antichrist which here is spoken of, and which by the article always added in the Greek, is signified to be one special and singular man: as his peculiar & direct opposition to Christ's person in the *5. chapter of S. Iohn's Gospel v. 43.* the insinuation of the particular flock and tribe whereof he should be borne, to wit, of the Iewes (for of them he shall be received as their Messiah *Io. 5. v. 43.*) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11. Dan. August. q. in Iof. q. 21.* the note of his proper name *Apoc. 13*; the time of his appearing so near the world's end; his short reigne, his singular waite and destruction of God's honour and all religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: all these & many other arguments prove him to be but one special notorious Aduersarie in the highest degree, unto whom all other persecutors, Heretikes, Atheists, and wicked enemies of Christ and his Church, are but members and servants.

And this is the most common sentence also of all ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former evident Scriptures and reasons, only to establish their foolish and wicked paradoxe, that Christes chiefe Minister is Antichrist, yea the whole order. Wherein Beza specially pricketh so high, that he maketh Antichrist (even this great Antichrist) to have been in S. Paul's daies, though he was not open to the world. Who it should be (except he meane S. Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, being all his lawful Successors both in dignity & also in truth of Christes religion. Neither can all the Heretikes alie prove that they or any of them vsed any other regiment, or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith

The great Antichrist
shall be one special
and notorious man.

ὁ ἀντίχριστος
ὁ υἱὸς ἀπωλείας
ὁ ἄθρωπος ἁμαρτίας
ὁ ἀτυκέϊμενος

Gen. 49, 17.

The Calvinists place
Antichrist in the See of
Rome in S. Paul's daies.

Beza in hoc cap.

*Against D. Sanders
rooke pag. 248
& pag. 278.*

or worship of God, then Peter himself 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 blaspheinous 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 five or fixe hundred yeares before them, and then greatly increafed, they were deceiued with the long continuance of errour.* 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, fhall abolifh the publike exercife of al other religions true and falfe, & pul downe both the B. Sacrament of the altar, wherein confifteth fpecially the worship of the true God, & alfo 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 fhould 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 chalengeth 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 Prielt 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.

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

Dan. c. 6.

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.*

In what temple Antichrift fhall fit.

ho. 49. in Mat. See S. Hierom in 11. Dan. Grego. li. 13. Moral. c. 11. Not that he shal fuffer them to worship God by their old manner of Sacrifices, (al which he wil either abolish, or conuert to the only adoration of himself; though at the first to apply himself to the Iewes, he may perhaps be circumcised & keep some part of the law) for it is here said that he shal fit in the Temple of God, that is, he shal 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 refembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christs holy body & bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist himself (as now in part by his fore-runners) through-out al Nations & Churches of the world (though then also Masse may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly.) For although he may haue his principal feat & honour in the Temple and citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Aduerfarie of Christs person, 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 Antichrist only.

S. Auguftin therefore *li. 20. de ciuit. c. 19.* and S. Hierom *c. 11. ad Algafiam*, doe thinke, that this fitting of Antichrist in the temple, doth signifie his fitting in the Church of Christ, rather than in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainly confesse and agnise that the Pope is a member of the Church, & *in ipso finu Ecclesiæ, in the very bowels of the Church*, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursors, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegade out of the Church; & shal vsurp vpon it by tyrannie, and by chalenging worship, religion, and gouernement thereof, so that himself shal be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to fit in the temple, or against the

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

Beza.

εἰς τὸν ναόν

The abomination of
defolation consisteth
cheefely in abolishing the
Sacrifice of the Altar.

How Antichrist shal
fit in the Church.

Neither Antichrist nor
his precursors, are
members of the Church.

Temple of God, as some interpret. If any Pope did ever this, or shall do, then let the Adversaries call him Antichrist.

And let the good Reader observe, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of government ordained therein, applying all to himself by singular tyrannie and usurpation, in which kind S. Athanasius (*ep. ad Solit. vit. degentes*) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making himself *Principem Episcoporum*, Prince over the Bishops & President of Ecclesiastical iudgements, &c. The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawful people of God ever lacked. And by these two things you may easily perceive, that the Heretikes of these daies do more properly and neely prepare the way to Antichrist and to extreme defolation, then ever any before: their special heresie being against the spiritual Primacie of Popes and Bishops, & against the Sacrifice of the altar, in which two the sovereignty of Christ in earth consisteth.

6 What letteth.) S. Augustin (*li. 20. c. 19. de civit. Dei.*) professeth plainly that he understandeth not these words, nor that that followeth of the myserie of iniquitie, and least of all that which the Apostle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs all and stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof whatsoever is agreeable to their heresie and phantasie. The Apostle had told the Theffaloniâs before by word of mouth a secret point which he would not utter in writing, and therefore referreth them to his former talke. The myserie of iniquitie is commonly referred to Heretikes, who worke to the same, and doe that that Antichrist shall do, but yet not openly, but in covert and vnder the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shall openly attempt and achieve the foresaid defolation, and Satan now serving his turne by Heretikes vnder-hand, shall toward the last end utter, reueale, and bring him forth openly. And that is here, *to be reuealed*, that is, to appeere in his owne person.

These other words, *Only that he which now holdeth, hold*; some expound of the Emperour, during whose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be wholly desolate, destroyed, & taken away before or by his coming: which is more then a defection from the same, whereof was spoken before: for there shall be a revolt from the Church also, but it shall not be utterly destroyed. Others say, that

Antichrist (by interpretation, *One against Christ*) why so called.

Protestants and Calvinists the near fore runners of Antichrist.

S. Augustin's humilitie in interpreting the Scriptures.

The myserie of iniquitie is the covert working of heretikes toward the manifest reuealing of Antichrist himself.

it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such 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.

What kind of men
fhall follow Antichrift.

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 signes, wonders, and falfe miracles, whereby many fhall be feduced, not only Iewes: but al such 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 such 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 Apofle here fpeaketh.

Heretical tranflation.

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 the Scripture it felf that the Heretikes purpofely, guilefully, and of il confcience (that belike reprehendeth thē) refraine in their tranflatiōs, from the Ecclefiaftical & moft vfual word, *Tradition*, euer more when it is taken in good part, though it exprefse 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 therfore and in the like places, that the reader might not fo eafily like of Traditions vnwritten, here commended by the Apofle, they tranflate it, *Instructions, Conftitutions, Ordinances*, and what they can inuent: els, to hide the truth from the fimple or vnwarie Reader, whose tranflations haue no other end but to beguile such by art and conueiance.

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

παράδοσις

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

Traditions vnwritten.

Their authoritie and
eftimation, & examples
of fome peculiar tradi-
tions out of the Fathers.
S. Chryfoftom.
S. Bafil.

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 faith: *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 diuerfe 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 baptifed &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.*)

S. Hierom.

reckneth 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 efteemeth the Apoftolike tradi-

S. Auguftin.

tiōs fo much, that he plainely affirmeth in fundrie places, not only the obferuatiō of certaine feftiuities, fafts, ceremonies, and whatfoeuer other folemnities 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, notwithstanding S. Cyprian's authoritie and the manifold fcriptures alleaged by him, though they feemed neuer fo pregnant. *De bap. li. 2. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the perpetual virginie of our Lady. And without this, be the Scriptures neuer fo plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *we muft vfe tradition* (faith S. Epiphanius *hær. 61. Apoftolicorum*) *For the Scripture hath not al things: and therefore the Apoftles deliuered certaine things in writing, certaine by tradition.* And for that, he alleageth this place alfo of S. Paul. And againe *hær. 35. Melchifed.* *There be bounds fet downe for the foundation and building vp of our faith, the tradition of the Apoftles, and holy Scriptures, and fucceffion of doctrine, fo that truth is euery way fenfed.*

S. Epiphanius.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al queftions we muft haue recourfe to the traditions of the Apoftles: teaching vs withal, that the way to trie an Apoftolical tradition and to bring it to the fountaine, is by the Apoftolike fucceffion of Bishops, but fpecially of the Apoftolike See of Rome: declaring in the fame place that there be many barbarous people, fimple for learning, but for conftancie in their faith moft wife, which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis. nu. 3.*) reckneth vp a great number of Chriftian obferuations or cuftoms (as S. Cyprian in many places doth in a manner the fame) wherof in fine he concludeth: *Of fuch and fuch*

S. Irenæus.

Tertullian.

S. Cyprian.

if thou require the rule of Scriptures, thou shalt find none. Tradition shal be alleaged the authour, custome 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. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

Origen.

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

The Creed an Apostolical
tradition.

An inuincible ar-
gument for the
credit of Traditions.

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 must accept nothing not expressly written in Scriptures? We haue to the contrarie, plaine Scriptures, al the Fathers, most euident reasons, that we must either beleue traditions or nothing at al. And they must be asked whether, if they were assured that such things and such (which be not expressed in Scriptures) were taught & deliuered by word of mouth from the Apostles, they would beleue them or no? If they say no, then they be impious that wil not trust the Apostles preaching: if they say they would, if they were assured that the Apostles taught it: then to proue vnto them this point, we bring them such as liued in the Apostles daies, and the testimonies of so many Fathers before named neer to those daies, and the whole Churches practise and asseueration descending downe from man to man to our time. Which is a sufficient prooue (at least for a matter of fact) in al reasonable mens iudgement: Specially when it is knowen that S. Ignatius the Apostles equal in time, wrote a book of the Apostles traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertullians book of precriptions against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolical tradition, as none of them can euer doe.

Chapter 3

He defireth their praiers, 4. and inculcateth his precepts and traditions namely of working quietly for their owne liuing, commanding to excommunicate the difobedient.

*Ep. 6, 18.
Col. 4, 3.*

For the reft, Brethren, pray for vs, that the word of God may haue courfe and be glorified, as alfo with you: ² and that we may be deliuered from importunate and naughtie men. For al men haue not faith. ³ But our Lord is faithful, who wil confirme and keep you from euil. ⁴ And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. ⁵ And our Lord direct your harts in the charitie of God, and patience of Chrif.

παράδοσιν

*Act. 10.
1. Cor. 4.
1. Th. 2.
1. Cor. 9, 6.*

⁶ And we denounce vnto you, Brethren, in the name of our Lord IESVS Chrif, that you withdraw your felues from euery Brother walking inordinately, and not according to the ^a) tradition which they haue receiued of vs. ⁷ For your felues know how you ought to imitate vs: for we haue not been vnquiet among you: ⁸ neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, left we fhould burden any of you. ⁹ Not as though we had not authoritie: but that we might giue our felues a paterne vnto you for to imitate vs. ¹⁰ For alfo when we were with you, this we denounced to you, that if any wil not worke, neither let him eate. ¹¹ For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously meddling. ¹² And to them that be fuch we denounce, & befeech them in our Lord IESVS Chrif, that working with filence, they eate their owne bread.

Gal. 6, 9.

¹³ But you, Brethren, faint not wel-doing. ¹⁴ And if any obey not our word, note him by an epiflle:

^a Here alfo (as is noted before *2. Theff. 2, 15.*) the Aduerfaries in their tranflatōs auoid the word, *Tradition*, being plaine in the Greek, left thēfelues might feem to be noted as men walking inordinately, and not according to Apoftolical Tradition, as al Schifmatikes, Heretikes, and rebels to God's Church doe.

¹⁵ and doe not companie with him, that he may be confounded: and doe not esteem him as an enemie, but admonish him as a Brother. ¹⁶ And the Lord of peace himself giue you euerlasting peace in euery place. Our Lord be with you al. ¹⁷ The salutation, with mine owne hand, Paules: which is a signe in euery epistle. So I write. ¹⁸ The grace of our Lord IESVS Chrif be with you al. Amen.

ANNOTATIONS

The heretikes cauil-
lation againft Re-
ligious men that
worke not, answered.

10 Neither let them eate.) It is not a general precept or rule, that euery man should liue by his handy-worke, as the Anabaptists argue falsely againft Gentlemen & the Caluinists applie it peruerfely againft the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonition only, giuen to such as had not wherewith to liue of their owne, or any right or good cause why to chalenge their finding of others, and to such as vnder the colour of Chriftian libertie did paffe their time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when the Apofle and others (that might lawfully haue liued of the altar and their preaching) yet to difburden their hearers, and for the better aduancement of the Ghospel, wrought for their liuing: protesting neuertheles continually, that they might haue done otherwise, as wel as S. Peter and the rest did, who wrought not, but were found otherwise iustly and lawfully, as al sorts of the Clergie preaching or seruing the Church and the altar, be, and ought to be, by the law of God and nature. Whose spirital labours farre paffe al bodily trauailes, where the duties and functions of that vocation be done accordingly: as S. Augustin affirmeth of his owne extraordinarie paines incident to the Ecclesiastical affaires & regiment: insteed of which, if the vse of the Church and his infirmitie would haue permitted it he wifheth he might haue laboured with his hands comme houres of the day. As some of the Clergie did euer voluntarily occupie themselves in teaching, writing, grauing, painting, planting, fowing, embrodering, or such like seemely and innocent labours. See *S. Hierom ep. 114. feu. præf. in Iob. and in vit. Hilario.*

1. Cor. 9.

See S. Cypr. ep. 66.

The spirital trauailes of
the Clergie.

Religious mens work-
ing with their hands.

And Monkes for the most part in the primitiue Church (few of them being Priests, and many taken from seruite workes and handicrafts, yea often-times professed of bond-men, made free by their maisters to enter into religion) were appointed by their superiours to worke certaine houres of the day, to supply the lackes of their

Monafteries: as yet the Religious doe (women specially) in many places, which standeth wel with their profession. And S. Auguftin writeth a whole booke (*de Opere Monacherum to. 3.*) againft the error of certaine difordered Monkes that abused thefe words, (*Nolite effe folliciti, be not careful &c. and Refpicite volatilia cæli, behold the foules of the aire &c.*) to proue that they fhould not labour at al, but pray only and commit their finding to God: not only fo excufing their idlenes, but preferring themfelues in holines aboue other their fellowes that did worke, and erroneoufly expounding the faid Scriptures for their defence: as they did other Scriptures, to proue they fhould not be fhauen after the manner of Monkes. Which letting their heads to grow he much blameth alfo in them. See *li. 2. Refract. c. 21. & de op. Monach. c. 31.* and S. Hierom *ep. 48. c. 3.* of Nonnes cutting their haire.

Where by the way you fee that the Religious were fhauen euen in S. Auguftines time, who reprocheth them for their haire, calling them *Crinitos Hairelings*, as the Heretikes now contrariwife deride them by the word *Rafos, Shaueling*s. So that there is a great difference between the ancient Fathers and the new Proteftants.

*li. de op.
Monach. c. 21.*

And as for hand-labours, as S. Auguftin in the book alleadged would not haue Religious folke to refufe them, where neceffitie, bodily ftrength, and the order of the Church or Monafterie permit or require them; fo he exprefly writeth, that al can not nor are not bound to worke, and that whofoeuer preacheth or miniftreth the Sacraments to the people or ferueth the altar (as al Religious men commonly now doe) may challenge their liuing of them whom they ferue, and are not bound to worke, no nor fuch neither as haue been brought vp before in ftate of Gentlemen, and haue giuen away their lands or goods, and made themfelues poore for Chriftes fake. Which is to be noted, becaufe the Heretikes affirme the faid Scripture and S. Auguftin to condemne al fuch for idle perfons.

14 Obey not.) Our Pafours muft be obeied, and not only fecular Princes. And fuch as wil not be obedient to their fpiritual Gouernours, the Apoftle (as S. Auguftin faith) giueth order and commandment that they be corrected by correption or admonition, *By degradation, excommunication, and other lawful kinds of punishments. Cont. Donatift, poft. Collat. c. 4. 20.* Read alfo this holy Fathers answer to fuch as faid: *Let our Prelates command vs only what we ought to doe, and pray for vs that we may doe it: but let them not correct vs.* Where he proueth that Prelates muft not only command and pray, but punifh alfo if that be not done which is commanded. *li. de correptione & gratia. c. 3.*

14 Note him.) Difobedient perfons to be excommunicated, and the excommunicated to be feperated from the companie of other Chriftians, and the faithful not to keep any companie or haue conuerfation with excōmunicated perfons, neither to be partaker with them in the fault for which they are excommunicated, nor

Monkes were fhauen in the primitiue Church, and Nonnes clipped of their haire.

S. Auguftines opinion concerning Religious mens working or not working.

Ecclefiaftical cenfures againft the difobedient.

Not to communicate with excommunicated perfons but in certaine cafes.

THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS

in any other act of religion or office of life, except cafes of mere neceffitie and other prefcribed and permitted by the law: al this is here infinuated, and that al the Churches cenfures be grounded in Scriptures and the examples of the Apoftles.