

# THE ANTICHRIST IN SCRIPTURE



## THE POPES ACCORDING TO LUTHER AND CALVIN

by

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"A profitless and fanciful belief about the imminent return of Christ had gained wide currency.... First [however,] there must come apostasy in the Church -- and a great part of the World turn from God in faithlessness. Indeed, Antichrist must reign in God's temple....

"Under the Papacy there is nothing more well-known and common, than the [as yet still] 'future' coming of Antichrist. And yet they are so dull, that they [Papists] do not see that his tyranny is being exercised over them!... The Papists have imagined an Antichrist who is [only yet] to harass the Church for three and a half years [just before Christ's Second Coming].

"All the marks by which the Spirit of God has pointed out Antichrist, [however,] appear clearly in the Pope[s]. Let us remember that Antichrist has not only been indicated by God's Spirit!.... The marks by which he may be discerned, have also been ascribed to him.

"Those who think that he would be just one man, are dreaming! For Paul...plainly shows that it would be a kingdom (Second Thessalonians 2:3). He first foretells a falling away that would spread throughout the whole Church.... Then he makes the head of this apostasy, the adversary of Christ who would sit in God's Temple and claim divine honours. Unless we deliberately want to err -- let us learn to know Antichrist from Paul's description!...

"Anyone who has learned from Scripture...what the Pope usurps for himself, will not have much difficulty in recognizing Antichrist.... He will be annihilated by the Word of the Lord.... Christ will scatter the darkness in which Antichrist will reign, by the rays which He will emit before His coming.... The preaching of this doctrine is referred to as Christ's 'coming' to us."

-- John Calvin, *Commentary* on First John 2:18 and Second Thessalonians 2:3-8 [A.D. 1550-51].

The Antichrist! When would he **appear**? Where would he **rule**? Who would he **be**? How long would he **last**? And what would cause his **termination**?

Martin Luther, the great Protestant Reformer, carefully answers all five of these important questions. So too does John Calvin. They do so -- from the infallible Word of God.

In this essay, we first trace especially Luther's understanding of Church History -- from Daniel's Babylon, to the Protestant Reformation. Second, we note that Reformer's understanding of the Old Testament predictions about Antichrist. Third, we present Luther's views of the various Antichrist predictions in the New Testament -- from Matthew to Revelation. Fourth, we show how Luther's views are restated and developed by Calvin and Calvinism on the Antichrist. Finally, we shortly summarize the above findings.

## **1. Church History from Daniel's Babylon to the Protestant Reformation**

Around 540 B.C., Daniel<sup>1</sup> predicted that all new prophesying would cease -- soon after the then-still-future baptism and death of Jesus Christ. This would be near the time of the Roman destruction of the Jerusalem temple in A.D. 70 -- and also near the time the Bible would be completed. Thereafter, not even the Pope of Rome could **add** to that Prophetic Scripture -- without being **plagued** by God, for **polluting** it. See too: Second Peter 1:16-21; 2:1-3; Revelation 22:18f.

In Daniel 12:1a (*cf.* 10:5-21), God in the sixth century B.C. predicted that 'Michael' would arise or "stand up." For Michael is "the great Prince" of the children of Daniel's people, the nation of Israel. In Hebrew, 'Michael' (or *Miy-ka-'El*) means: 'Who is like the Triune God?'

Yes, Who indeed? Only the One Who was and is the central Person of that Trinity! Only our Lord and Saviour, Jesus Christ!

'Michael' in Daniel 12:1, then, is Christ. It is Jesus at the time of His incarnation, crucifixion, and resurrection. Thus, both Luther and Calvin. Then, within the very same generation of His incarnation, much would happen.

That, said Daniel, "shall be a time of trouble such as never was, since there was a nation, even to that same time." According to Jesus Himself, this refers especially to the time from the middle of A.D. 66 until 70 -- during the Roman siege of Jerusalem. Daniel 12:1b. See too: Matthew 23:29-38 & 24:1,2,15,21,34.

Next, in Daniel 12:4, the prophet was instructed to "shut up the words and **seal the book**" -- until that "time of trouble." Earlier, in Daniel 9:24-27, it had already been predicted that the 'canon' of Holy Scripture would be completed around that very time.

There, predicted the inspired Daniel: "Seventy weeks-of-years have been determined..., to **seal up the vision and prophecy**.... Then the people of the [Roman] prince that shall come, shall **destroy** the city and the sanctuary" -- in **70 A.D!**

Probably from even before, and certainly from not long after 70 A.D., Britain in particular and much of Europe in general started becoming Christian alias Proto-Protestant. Then, especially around the fifth century A.D., the Roman Empire broke up into ten "horns" or kingdoms -- followed by another diverse and blasphemous "horn." Daniel 2:41f; 7:7,20,25; Revelation 13:1-18; 17:3-16.

From around A.D. 600 onward, only the bishop at Rome was called 'pope' (alias 'father' or, very euphemistically, 'holy father'). The first papal missionary to Britain, the 600f Austin of Rome, was then stoutly resisted by the Culdee or Proto-Protestant British Celtic Christians.

Only after the 664 Synod of Whitby, from about A.D. 666 onward did most of Europe and some of England -- but not (till very much later) Ireland, Scotland or Wales -- become increasingly romanized. Thus, the Romish papal power or "horn" became strong or "stout" -- and long sat and ruled in the Church alias the temple of God, claiming to be His spokesman.

However, that spokesman was in fact 'the man of sin' -- alias Antichrist. Such was the one who **first** claimed to speak on behalf of Christ; the one who **later** claimed to speak in the place or stead of Christ; and who **subsequently** spoke instead of and sometimes even against the Christ of Scripture. Daniel 7:25; 8:20-25; 11:36f; 12:8-11; Second Thessalonians 2:3-12; Second Peter 2:1-5f; Revelation 13:11-18; 17:1-17.

Such Roman-Romish impiety would thereafter long continue. It would desecrate the sanctuary alias the Christian Church, and then itself linger on for many centuries. Indeed, even as late as A.D. 1561 -- Calvin commented on Daniel 12:4: "At the present time, in the **Papacy**..., impiety prevails."

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In Daniel 12:5-6, we read that the prophet Daniel heard an angel ask the pre-incarnate Christ: "**How long** shall it be to the **end** of these wonders?" That is -- how long would it be, after 70 A.D., before the predictions contained in these Holy Scriptures would be **fulfilled**? Cf. Daniel 7:19-25 and 8:9-14 with 12:7-12.

In Daniel 12:7, we learn that the pre-incarnate Christ then replied. It would be -- He Himself said -- "for a time, two times, and an half." See too: Revelation 11:2f; 12:6f; 13:5f.

Now "here" in Daniel 12:7-11, comments Calvin, "'time' means a long period; 'times' a longer period; and 'a half' means the end or closing period. The sum of the whole, is this: **many years** must elapse, before God fulfils what His prophet had declared!"

Explains Calvin: "This passage **without doubt**...treats of the period **after** the **destruction** of the temple.... The time now treated..., **begins** at the **last** destruction of the **temple**. That devastation happened -- as soon as the Gospel began to be promulgated.

"I have **no hesitation** in referring this language...to that **profanation** of the **temple** which happened after the manifestation of **Christ** when sacrifices ceased.... 'From **that** period, there

shall be 1290 days." Here, God "purposely puts 'days' for **years**.... That time may seem **immeasurably prolonged**, and may frighten us by its duration.... Yet it must be endured!" Thus Calvin.

So, 'three and a half times' (or year-days) alias forty-two months (of year-days), here means **1260 years**. Apparently, they start with the Roman destruction of the Jerusalem temple in A.D. 70 -- and they peter out 1260 years later in **A.D. 1330f**. Daniel 12:1b,4,7,11f.

It was precisely that year A.D. 1330 when God's powerful **plague** swept through the corrupted 'Christian World.' This plague -- called the 'Black Death' -- raged across from the Mid-East, throughout Boccaccio's Papal Italy, and even into Western Europe. That pestilence soon wiped out perhaps three-quarters<sup>2</sup> of all Europeans and Asians. Compare the outlook for our modern plague called 'AIDS.' See Revelation 9:20f; 16:1,10; 22:18.

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However, in Daniel 12:7-11 there follows a prediction of an extra three decades from the 1260 till the end of "1290" day-years. Compare Daniel 7:23-25f. These three decades are **subsequent** to the 1260 day-years which stretch first from the 70 A.D. Roman destruction of the Jewish temple, and then from the subsequent progressive pollution of the temple of the Christian Church. The three decades thus start with the 'Black Death' of 1330f A.D.

During those subsequent thirty years -- from A.D. 1330 to 1360 -- God would raise up and prepare the Proto-Protestant Reformers. Thus, John Wycliffe would then challenge<sup>3</sup> the centuries-long pollution of the temple of the Christian Church.

The latter had been soiled by the priestcraft of the Romish Papacy. For the popes had denied complete redemption by the blood of Christ alone. They had erected the blasphemous doctrine of transubstantiation. They had obscured the completed canon of Holy Scripture.

In Daniel 12:11, "the time that the daily sacrifice shall be taken away" refers to the A.D. 70 Roman destruction of the Jerusalem temple. Thereafter, "the abomination that astonishes" would be "set up." This is seen in the later Romish pollutions of the New Testament temple of the Christian Church. Second Thessalonians 2:3-8.

All of this would last for "a thousand two hundred and ninety days" -- that is, for 1290 year-days after 70 A.D. The 'abomination' would thus continue -- until 1360f A.D.

Then Wycliffe would start his Early-Protestant Reformation against that Roman-Romish desolation. Daniel 12:11. Thus, many would be "purified." Daniel 12:10. For then, the recovered Gospel would ripen -- through Protestantism, and into Puritanism. Daniel 12:12f.

Wycliffe's testimony in England from 1360 A.D. onward, would bear fruit especially in Bohemia. There, it would blossom -- some forty-five years later. Thus, Daniel 12:12 adds: "Blessed is he who waits -- and comes to the thousand three hundred and thirty-five days!" That is, blessed is he who comes 1335 year-days after 70 A.D.

So Daniel 12:12 predicts the arrival, in A.D. 1405 -- exactly forty-five years after Wycliffe -- of the further testimony of the Bohemian Wycliffites. These included the Early-Protestant martyrs like John Huss and Jerome of Prague. They, in turn, were the great forerunners of Martin Luther -- and the great Protestant Reformation of 1517f A.D. See: Revelation 11:2-3; 12:13f; 13:5,11f; 14:6-8f; 15:1-4; 16:1,10,13f; 17:8-17; 18:1-4,21; & 19:10-21.

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Around 600 A.D., the papal Austin alias Augustine of Italy brought Romanism to pagan Anglo-Saxon England. Yet he was rejected by the Proto-Protestant Britons (alias the Irish, Scottish and Welsh 'Culdees'). Till the A.D. 664 Synod of Whitby, even the English received Christianity more from the Culdees than from Rome.

Yet -- after A.D. 666 -- England increasingly turned to Romanism. In his famous 1578 *History of England*, the great chronicler Raphael Holinshed wrote: "Augustine came, who brought in Popery. This increased and continued -- till Wycliffe, with more boldness than any other, began to preach the Gospel **in the year 1361**."<sup>4</sup>

Held Wycliffe himself: "Other writings can have worth or authority, only so far as their sentiment is derived from the Scriptures.... Neither the testimony of Augustine [of Africa] nor Jerome [of Bethlehem] nor any other saint should be accepted -- except in so far as it was based upon Scripture.... Every truth...should be deduced from the Scriptures.... Then the Scriptures would be held in reverence, and the papal bulls superseded -- as they ought to be!"<sup>5</sup>

Wycliffe continued: "The Pope would seem to be not the Vicar of Christ, but the Vicar of Antichrist.... The Pope of Rome...is very Antichrist.... The Pope is not Christ's Vicar, but rather Antichrist himself.... The Pope could not more openly tell -- that he is Antichrist.... The Bishop of Rome...be Antichrist, full of simony and heresy.... Things that Popes do, teach that they are Antichrists.... The Roman Pontiff is the Great Antichrist.... After this Great Antichrist, come the lesser Antichrists.

"Almighty God in Trinity! Destroy those nests of Antichrist and his clerics, and strengthen all kinds of men to maintain the truth of Holy Writ!" For "the devil castest, by Antichrist and his worldly false-clerics, to destroy Holy Writ!"<sup>6</sup>

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Now the Romish "heretics," explained Wycliffe, "cannot state at what instant 'transubstantiation'...really takes place. Thus, then, is their...doctrine annihilated -- a doctrine contemptible and erroneous.... The substance of material bread and wine doth remain in the Sacrament of the altar, after consecration."

The fact is, also insects rightly deny transubstantiation! For even "maggots breed in the host" alias the communion bread. By sometimes eating it, maggots show that accidentally left-over communion bread -- still remains bread.<sup>7</sup>

"The venerable Sacrament, is naturally bread and wine.... Our Apostle..., who takes his meaning from our Lord, calls this Sacrament 'the bread which we break' -- as is manifest in First Corinthians 10; and 'as oft' again in the following chapter.... Christ, Who is the first Truth, saith according to the testimonies of the four evangelists that this bread is His body. What heretic ought not to blush, then, to deny that it is bread?

"We are thus pressed -- either to destroy the verity of Scripture, or to go along with the senses and the judgment of mankind and admit that it is bread. Mice and other creatures are aware of this fact.... They have the power of 'discerning' what is good for them to eat [ *cf.* First Corinthians 11:29].... This heresy [of transubstantiation] would overturn the evidence.... The 'sacrament' which does that, must be a 'sacrament' of Antichrist.... What idolatry could be more odious?... It is heresy for to believe that this 'sacrament' is God's 'body' -- and no bread!" <sup>8</sup>

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Now the English King Richard II was married to the Wycliffite Queen Anne, the sister of the Bohemian King Wenceslaus. When she died, her friends took Wycliffe's writings with them back to the Bohemia of 'Good King Wenceslaus' -- and then even into Germany. So too did Huss's friend Jerome of Prague, who became a Wycliffite at Oxford University -- before returning to his native Bohemia.<sup>9</sup>

So, even by 1402, Huss was regarded as the chief exponent and defender of Wycliffe in Bohemia. By 1405 (*cf.* Daniel 12:12), the Romish Synod of Prague forbade the propagation of Wycliffe's views.<sup>10</sup>

Indeed, by 1415, Huss was formally charged with the sin of preaching Wycliffite doctrines. Huss replied: "Wycliffe was a true believer. His soul is now in Heaven!"<sup>11</sup>

Found guilty, Huss was sentenced to be burned to death by Rome's 'Holy Council.' It pronounced "John Huss to have been and to be a true, real and open heretic -- the disciple...of John Wycliffe!"<sup>12</sup>

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In his own language, the Bohemian name 'Huss' means 'goose.' When he was imprisoned at Constance in 1414 -- six months before he was burned at the stake -- Huss recorded something very significant. He wrote that his persecuting papal enemies had "sent many 'falcons' and 'eagles'...to Prague, for the sake of a weak and infirm 'goose.'" <sup>13</sup> *Cf.* Revelation 18:2-4*f.*

Indeed, continued Huss, those Romish birds of prey "fly about and seize other 'birds'" too. Such included his fellow Proto-Protestant Wycliffite Reformers in Bohemia (like Jerome of Prague).<sup>14</sup>

Huss 'the goose' had accurately predicted: "They will roast a 'goose' now; but, after a hundred years, they will hear a 'swan' sing!" <sup>15</sup> The next year, Huss's colleague Jerome of

Prague too was burned -- in 1416. Then, precisely as predicted by Huss, a century later the 'swan' started singing. Martin Luther launched the Protestant Reformation!

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For in 1517, Luther nailed his *Ninety-five Theses* on the doors of Wittenberg Cathedral. Already by January 1518, the Romish controversialist Eck -- in his *Obelisks* -- had branded Luther as a follower of the Bohemian 'heretic' John Huss. Luther soon remarked about Eck: "He vilifies me as a 'heretic' and a Bohemian!"<sup>16</sup>

In December 1518, Luther wrote to his friend Link: "At the Roman Court, the true Antichrist rules of whom St. Paul speaks!" Then, in March 1519, Luther wrote to Spalatin:<sup>17</sup> "The Pope be Antichrist himself, or his Apostle.... Cruelly is Christ (Who is the Truth) corrupted and crucified by him, in his decretals.... The people of Christ are thus mocked, under the pretence of the Laws and Name of Christ!"

The same year, 1519, Eck and Luther were debating one another. Yet later, Luther referred back to that famous *Leipzig Debate*. There Luther wrote that the Romanist "Eck stamped about with much ado..., holding up the Bohemians before me -- and publicly accusing me of the heresy of, and support for, the Bohemian 'heretics.'" However, "John Huss and Jerome of Prague were good Christians" and no way heretics -- insisted Luther. Indeed, they "were burned by heretics and apostates and Antichristians --namely the Papists!"<sup>18</sup>

Luther's opponent Eck quickly re-acted. "Martin," he exploded, "many of the things which you adduce -- are heresies of...Wycliffe and Huss!"<sup>19</sup>

But Luther's opinions were not, as Eck falsely alleged, 'heresies.' However, they certainly were the views "of...Wycliffe and Huss" -- as Eck rightly claimed. Indeed, Luther himself wrote<sup>20</sup> to Spalatin in February 1520: "Paul and Augustine are in reality Hussites!"

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Also in 1520, Luther recorded three great treatises. The first was his fiery epistle *To the Christian Nobility of the German Nation*. There, he wrote:<sup>21</sup> "Paul says in Second Thessalonians two [verses 9f] that Antichrist shall, through the power of Satan, be mighty in lying wonders.... Whatever does aught against Christ, is the power of Antichrist and of the devil -- even though it were to rain and hail wonders."

"The Scriptures prophesy false-wonders. Therefore we must cling with firm faith to the words of God.... Then the devil will cease from 'wonders.'

"Thus I hope that the false lying terror with which the Romans have this long time made our conscience timid and stupid, has been allayed.... They are in truth the communion of Antichrist and of the devil, and have nothing at all of Christ -- except the Name!"

Luther then went on to say:<sup>22</sup> "It is high time that we seriously and honestly consider the case of the Bohemians, and come into union with them.... We must honestly confess the truth" -- and "stop justifying ourselves." Indeed, we must "grant the Bohemians that John Huss and Jerome of Prague were burned at Constance -- in violation of the papal...safe-conduct and oath. Thereby, God's Commandment was sinned against -- and the Bohemians were given ample cause for bitterness....

"The Pope and his followers are still more to blame for all the trouble, error, and loss of souls that have followed.... I have no desire to pass judgment at this time upon John Huss's articles.... I have not yet found any errors in his writings!"

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In August 1520, Luther penned a letter to his three friends --Staupitz, Lang and Link.<sup>23</sup> "We here," he wrote, "are of the conviction that the Papacy is the seat of the true and real Antichrist.... I declare that I owe the Pope no other obedience than that to Antichrist!"

Luther published his second 1520 treatise -- *On the Babylonian Captivity of the Church*. There, he remarked: "The Papacy is the kingdom of Babylon and the power of Nimrod the mighty hunter! Genesis 10:9f [cf. 11:1-9, and Revelation 17:5-18 & 18:2-21]....

"The Papacy is in truth nothing else than the kingdom of Babylon and of very Antichrist.... I shall be called a Wycliffite!"

Finally, together with his third 1520 treatise -- *Concerning Christian Liberty* -- he sent a cover letter to the Pope. There, Luther stated "the Roman Court surpasses that of Turkey in wickedness.... It is the very jaw of hell!"

Already in June 1520, the Pope had issued a bull condemning Luther. In December, the latter burned it. Then he published his treatise *Why the Books of the Pope and His Disciples Were Burned by Dr. Martin Luther*. There, he insisted that "whosoever was the author of this bull -- he is very Antichrist!"<sup>24</sup>

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Luther's 1525 *Defence and Explanation of all the Articles* is especially significant. There, he praised the Wycliffite Huss and the Bohemian Hussites. "The Bohemians who receive" communion in both kinds, explained Luther,<sup>25</sup> "are neither heretics nor schismatics.... Now you lie prostrate, O Pope.... But all this is not Luther's work. The credit belongs to John Huss!"

Luther continued:<sup>26</sup> "How much the pope would like to be a god!" However, "then our God would be 'banished' --and could do nothing but the will of the Pope! This is what happened in the days of John Huss. In those days, the pope commanded the angels in Heaven to lead to Heaven the souls of those pilgrims who died on the way to Rome.



"John Huss objected to this horrible blasphemy.... That protest cost him his life, but he at least caused the Pope to change his tune!"

Furthermore: "All the articles of John Huss condemned at Constance" in 1414, continued Luther,<sup>26</sup> "are altogether Christian.... The Pope and his followers acted in this matter like the true Antichrist.... St. John [Huss] did not go far enough, and only began to present the Gospel. I have done five times as much -- yet I fear that I am doing too little!"

Luther continued:<sup>27</sup> "As far as the [papal] 'decretals' are concerned, I do not [merely] say that they are 'apocryphal.'" For "I do not [just] say they are...things it is not necessary to believe, as John Wycliffe said." In fact, "they are unchristian, Antichristian, and written by the inspiration of the evil spirit!"

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Just before 1530, Luther himself referred to "the Hussites and Wycliffites." Indeed, in 1531 he remarked: "St. John Huss prophesied about me.... He wrote from his prison in Bohemia, 'They will roast a goose now.'"

Luther then explained that, in Bohemian, "'Huss' means a 'goose.'" However, continued Luther, Huss then stated that "after a hundred years -- they will hear a 'swan' sing!"<sup>28</sup>

Huss the 'goose' had indeed thus complained -- just before he was roasted to death in 1415. Luther the 'swan' later -- precisely "after a hundred years" -- then started the irreversible Protestant Reformation in 1517.

## **2. Luther on the Old Testament Predictions about Antichrist**

The vast bulk of Luther's discussions of Old Testament Bible predictions regarding Antichrist, are found in his various writings on the prophecies of Daniel. Luther's 1524 'Antichrist' (or *Endchrist* alias *Der Garuss*), as well as his 1544 'Short Explanation' (or *Kurtze Erelerung*), both concern the book of Daniel. Sadly, however, neither was ever<sup>29</sup> translated into English.

Not so, though, Luther's 1530 *Preface* to Daniel's prophecies.<sup>30</sup> That, as Rev. Professor Dr. R.R. Surburg has observed,<sup>31</sup> "amounts to a commentary on Daniel." Later, in 1541, Luther wrote an extensive antipapal commentary on Daniel chapter twelve. In 1545, he augmented it.<sup>32</sup> This he then appended -- to his 1530 *Preface* to the whole book of Daniel.

There, Luther first of all makes the following remarks<sup>33</sup> on Daniel chapter 2 -- concerning the prophet's inspired interpretation of Nebuchadnezzar's dream. "The first kingdom is that of the Assyrians or Babylonians; the second, that of the Medes and Persians; the third, that of Alexander the Great and the Greeks; the fourth, that of the Romans. Everyone agrees on this view and interpretation. Subsequent events and the histories, prove it conclusively.

"Daniel has most to say about the Roman Empire," explains Luther. "At the end [2:41-45], where the iron legs begin to divide into the toes of the feet, Daniel points out three things about the Roman Empire.

"The first is that the toes are divided, although they retain their origin in the iron feet. Just as in the human body the toes separate while projecting from and belonging to the foot -- so also was the Roman Empire split as Spain, France...and other parts [after the collapse of the Roman Empire in the fifth century A.D.].... Nevertheless, it has continued to grow.... Yet this has occurred in such a way that its nature as iron was retained. For the Empire still has its estates, offices, laws, and statutes -- as of old.

"The second thing -- that these divided toes are dissimilar, partly iron and partly clay -- Daniel himself interprets in terms of this divided kingdom. Now it is mighty; now weak. This too has come to pass. Often there have been numerous brave emperors like Charlemagne [768-814 A.D.], the three Ottos [936-1002 A.D.], and others -- who were unconquerable.... Up until now [A.D. 1524/], experience -- with respect to both the popes themselves and the kings -- has born this out.

"The mountain from which the stone is cut without human hands [2:45]..., signifies the whole Jewish people from whom Christ sprang. He is their flesh and blood, but has been torn from them and has come among the Gentiles. Among the Gentiles, He has become a Lord in all the world -- in all four of these kingdoms [to which Daniel refers] -- and will so remain!"

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Rev. Professor Dr. Martin Luther's *Preface* continues: "In the seventh chapter [of Daniel], begin the visions and prophecies of the future kingdoms -- especially of the Kingdom of Christ for Whose sake all these visions came to pass.... The four kingdoms which he [Daniel] pointed out above in chapter 2 [vv. 31-43] in the great image, he now sees again in another form -- namely in the four beasts.

"Most of his attention centres on the fourth beast, the Roman Empire.... Under that very Roman Empire, the greatest event on Earth was going to take place -- namely, that Christ should come and redeem men.

"The fourth beast, with the iron teeth, is now the really guilty one! This is the last, the Roman Empire.... He [Daniel] portrays this Roman Empire in such a way that it should first be broken up into ten kingdoms. These are the ten 'horns': Syria, Egypt, Asia [Minor], Greece, [North] Africa, Spain, Gaul, Italy..., *etc.*

"The ninth chapter [Daniel 9:24-27]...is a remarkable and great revelation of Christ, which sets the time so surely and accurately.... He [Christ] shall make a covenant with many, for one 'week' [alias for seven 'days' each of one year's duration]. For the preaching of Christ spread mightily during those seven years [*circa* 31-38 A.D.], both through Christ Himself up into the fourth year [about the middle of 33 A.D.] -- and thereafter through the Apostles, proclaiming to the people the promised grace.

"In the midst of that same 'week' -- that is, during the fourth year after His baptism -- Christ was put to death [on Calvary, around 35 A.D.].... Then the sacrifice[s] ceased. That is, through Christ's death -- which is the true sacrifice.

"The Jewish sacrifice and worship were abolished [at Calvary, *circa* 35 A.D.].... The Romans [thereafter] under Emperor Caius Caligula [A.D. 37-41] placed an idol in the temple..., as a sign [from the Triune God] that the temple and Judaism were to be at an end." See Josephus's 93 A.D. *Antiquities*, 18:8:2.

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Daniel 11:36*f*, claims Luther, "identifies clearly him who has magnified himself above every god, who has not simply failed to regard the love of women -- that is, the estate of marriage -- but actually forbidden it. In its place," explains the Reformer, this 'man of sin' has been "filling the World with the idolatrous worship of his own god -- and with carnal unchastity."

Indeed, that self-magnifying Antichrist "has parcelled out the treasures and possessions upon Earth, *etc.* [Daniel 11:36-39, *cf.* Second Thessalonians 2:3-8]. For the 'love of women' [Daniel 11:37]...must mean that pure and honourable love of wives [*Liebe zu Weibern*] which God created and commanded -- namely married love. Since the prophet here reckons among the foremost crimes of the Antichrist, that he does not regard the love of women.

"Daniel freely prophesies and plainly declares that the coming of Christ and the beginning of His Kingdom (that is, Christ's baptism and preaching ministry), is to happen five hundred and ten years after King Cyrus (Daniel 9) -- when the Empire of the Persians and of the Greeks is at an end, and the Roman Empire in force. Daniel 7 and 9.... Therefore Christ assuredly had to come at the time of the Roman Empire, when it was at its height -- the Empire which was also to destroy Jerusalem and the temple." Daniel 9:26-27 & 12:7-11.

Luther concludes: "The twelfth chapter of Daniel [which for the 1530*f* A.D. Luther begins at 11:36]...has to do wholly with the Antichrist and with **this** last time in which **we** are living [1524*f* A.D.].... It is the clear Gospel which now indicates and discloses plainly to everyone, just who the real 'Antiochus' is -- who 'magnifies himself above all gods'; who disregards and forbids 'the desire of women' alias the marital state; who instead deifies the World with its gods, and fills it with carnal immorality; and who redistributes treasures and goods on Earth."

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We now give our own quotes and translations from Luther's extended 1521 and 1541-45 German-language commentaries on Daniel. Our citations concern specifically the last segments of Daniel's prophecies (chapters 7 to 12).

Perhaps the principal views of Luther about Daniel chapters 7 and 8, are to be found in his 1521 answer to Ambrosius Catharinus. That answer carries the long title: *Concerning the Question Whether the Pope Really Is the Antichrist*.

Its short title is: *Daniel Eight on the Antichrist*. There, Luther is quite categorical: "The Pope is the Antichrist!"<sup>34</sup>

Declares Luther:<sup>35</sup> "This prophet Daniel had also predicted as much -- in the 7th chapter, verses 7-8. There, the prophet writes thus: 'After this...fourth beast, dreadful and terrible...with the ten horns' -- which in everyone's opinion means the Roman Empire -- 'I considered the horns'.... 'Behold, there came up among them another little horn' -- which is **the papal government**, arising in the midst of the Roman Empire.... 'Behold, in this horn were eyes like the eyes of man -- and a mouth speaking great things.' These eyes are for 'understanding dark sentences' [compare *vaticinia* alias the obscure predictions of the Vatican].... The mouth, for blaspheming Christ, constitutes the 'fierce countenance' [of Daniel 8:23]."

Exclaims Luther:<sup>36</sup> "What a wonderful power this rare kingdom now has! It is mighty: not with horns; not with claws; nor with sword or harness -- but in appearance [as regards 'faces' or *paaniym* (Daniel 8:23)].... The statement is not that it becomes mighty from [just one] face -- but from **many** faces [alias the whole plural series of Popes].... Nor can it refer to the Kingdom of Christ, which indeed has no face [Luke 17:20] but consists only of Spirit....

"This prophecy cannot apply to the Turks [alias the Moslems], nor to any other kingdom supported by force and weapons. For such are indicated by teeth, horns and claws." Its predecessor-kingdoms are all warlike. Daniel 7:3-5,19,23,24a. However, their blasphemous successor-kingdom -- is not. Daniel 7:8,11,24b,25 & 8:23-25.

"This kingdom...is supported by neither spiritual nor temporal weapons.... It is obvious that this king must be the Antichrist -- that is, the withstander of Christ and of His Kingdom [Daniel 7:8f,20-21,24b,25-26]....

"Let us look as the Pope's kingdom, and first at the appearance or faces of the persons there!... First look at the Pope -- how he struts with his triple crown, with immeasurable splendour!... Then look as the lustre and wealth of his cardinals" *etc!* Daniel 8:23f.

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Writes Luther in his *Answer to Emser*<sup>37</sup> (the famous Romish apologist): "In Daniel [8:23f], we read: 'At the end of the Roman Empire, a king shall arise whose power shall consist of his demeanour and appearance' -- *i.e.*, in doctrines of men that teach only external customs and demeanour. For instance, the bishops' and priests' and monks' manner of life, which consists of their garb and external works and demeanour. 'He shall destroy wonderfully, and through his policy [or politics] he shall cause craft to prosper in his hand -- and have understanding to make and to multiply the commandments of men'" rather than the Commandments of God.

Now then, Luther continues: "All the laws of the Pope, of which there are so many, are snares for the souls. Thereby, he accomplishes naught but the spread of sin and destruction in all the World; and the ruin of Christendom. Thus did Daniel prophesy [8:24f & 9:27] -- on account of which Christ calls him the 'abomination' [Matthew 24:15]....

"Every one hates the Papacy -- except those who want to derive advantage from it. It is properly called 'the abomination.' Thus, the Pope has ensnared all the World in superstition and a false conscience.... Woe unto you, you abominable abomination! Come, Lord Jesus Christ, and deliver us from Antichrist! Cast his throne into the abyss of hell, as he has deserved!

"The Thomistic heresy," declares Luther,<sup>38</sup> is precisely the same as that which Daniel (8:23) says has an 'unashamed face' (alias a 'fierce countenance'). Thus, that prophet announces how this papal monarch or "king will arise at the termination of the four kingdoms -- of which Rome, mighty with the sword, is one. Thus Daniel doubtless wishes to indicate that the **tyranny** of the Pope would commence -- **when** the **Roman Empire** had declined and fallen."

Elaborating also on Daniel 8:23, Paul himself forecast that the powerful Roman Empire -- till its own demise around A.D. 476 -- would for a long time retard or 'hold back' the appearance of the emerging Romish Papacy. Explains Luther: "The Apostle similarly predicts, Second Thessalonians 2:8, that what holds it back -- will continue to hold it back, until the former has been removed. Then the man of sin can be disclosed.... Paul says, Second Thessalonians 2:10-12, that the same 'son of perdition' will then come in."

Now this figure is apparently **not just a single person**, but a **whole series or dynasty of persons** with the same basic character. Luther explains that "the prophet Daniel [8:23] -- and with particular significance -- in Hebrew also actually calls them *p<sup>e</sup>sha'iyim* ['transgressors']. This actually means perverters or transgressors and apostates from faith....

"Paul, in the aforementioned saying, speaks of this abundantly. There he states [Second Thessalonians 2:10-12]: 'they shall not receive the love of truth.' Also again: 'they shall not believe the truth' -- but 'shall believe the lie'.... This [papal] king...will rule only with his own human doctrine." Though predicted in Scripture -- the Pope stands **against** this Scripture!

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Daniel (8:23) himself declared: 'In the latter time..., a king of fierce countenance...shall stand up.' Observes Luther:<sup>39</sup> "Jerome [around 380f A.D.] translated it correctly, thus: 'a king with a shameless face [*impudens facie*].' Yet we take it straight from the Hebrew words: '*oz-paaniym*. This means: 'mighty in appearance'....

"That he would indeed arise, is not said about one person -- but about the whole kingdom; and about his successors. Nor does it mean that this kingdom would last for just a short time. Christ too says the same: the abomination would stand in the holy city -- that is, it would be strengthened firmly and securely; and with much support. Matthew 24:15. Even Paul does **not** say this 'son of perdition' would **soon go away** -- but that he '**keeps on sitting enthroned in the temple of God**.' Second Thessalonians 2:3-4."

In Daniel 8:25, one further reads: 'through his [papal] politics also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes; but he shall be broken without hand!'

Here Luther remarks:<sup>40</sup> "Hence it is obvious and clear, that this king must appear **after** Christ has already been preached." For Daniel (8:25) here declared that this Antichristian king 'shall also stand up against the Prince of princes' -- alias against Jehovah-Jesus.

Moreover, Antichrist stands up also against the real message of Christianity. For the true "illumination of the Gospel," observes Luther,<sup>40</sup> "will be darkened by the transgressions." Such would occur when -- in that 'latter time' -- the 'fierce' king will stand up, 'understanding dark sentences' alias the Vatican's vaticinations or obscure prophesyings. Daniel 8:23f.

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Regarding these Vaticanistic vaticinations, Luther next analyses<sup>41</sup> "the little word '*chydooth*' in Hebrew" -- in Daniel 8:23. He says it "means as much as: a dark prediction or a riddle; an obscure word or hidden reason -- which errs, when it wishes to guess from appearances. Thus, Samson said in the Book of Judges (14:12) -- 'I will give you a riddle.'

"Note how the Spirit with soft and mild words describes this hefty 'abomination' [of Daniel 8:23f].... He merely calls this fearful and lying apparition -- 'countenances' or 'faces.'" Significantly, he does not call it one-faced, or even just two-faced -- but many-faced (*paaniym*).

Of Daniel (8:23), Luther says: "He calls the most poisonous doctrinal deception and scurrilous 'understanding' of the Antichrist, *chydooth*" -- alias 'dark sentences' or obscure opinions. Luther himself translates and calls them *Vorschläge*: propositions or suggestions.

Continues Luther: "Much harder does St. Paul attack these 'propositions' or *chydooth* [alias 'dark sentences' or obscure opinions]! For in Ephesians 4:14 he says 'we should no more be children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive.' The 'sleight of men' he calls, in Greek, *kubeia* -- as if one were to say: a game of dice. Again, the 'cunning craftiness' he calls in Greek *panourgia*. This means a deception, exactly as a conjuror adeptly juggles his magic -- so that one cannot detect it.

"Similarly," Luther goes on, "in Colossians 2:8 Paul also says: 'Beware lest any man despoil you through philosophy and vain deceit according to the tradition of men!'.... In the same chapter, he immediately points to...what these *chydooth* or 'propositions' actually mean.

"For (verses 22f) he declares: 'They are according to the commandments and doctrines of men, which indeed have a shew of wisdom -- in will-worship'.... Behold then how these *chydooth* or 'propositions'...have no truth behind them -- because they are merely self-selected 'spirituality'!"

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Still elaborating on the Vatican's vaticinations as foreshadowed in Daniel 8:23f, Luther also explains<sup>42</sup> that "St. Peter [Second Epistle 2:1-3] preached and said: 'There shall be false

teachers among you.... Through covetousness, they shall with feigned words make merchandise of you.' Indeed, in First Timothy 4:2, St. Paul refers to their 'speaking lies in hypocrisy.'"

Luther further clarifies. "Here the saying of Paul [Second Thessalonians 2:4] shall be fulfilled, where he states [of the Antichrist]: 'he exalts himself above all that is called a god or that is worshipped; so that he sits as a god in the Temple of God, claiming that he is a god.'" The original Greek declares: *huperairomenos epi panta legomenon theon ee sebasma; hooste auton eis ton Naon tou Theou kathisai, apodeiknunta heauton hoti estin theos.*

Asks Luther: "What, however, does 'sits' mean? Does it not mean: rule, teach, direct?... What is this Temple of God? Is it stone and wood? Does St. Paul not say [First Corinthians 3:17]: 'The Temple of God is holy, which is you?' " Meaning: the Church.

Luther further elaborates<sup>43</sup> regarding the bearing of Second Peter 3:3 on Daniel 8:23's 'dark sentences': "'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts' etc. Does he not put these two things together here -- deceit and scoffing -- so that they deceive with words, and ape and lie with hypocrisy?"

"Thus, the one devotes himself to doctrine, the other to works. Paul says this [Ephesians 4:14], where he calls the doctrine a 'game of dice' (*kubeia*), and the works a 'deception' (*panourgia*). Thus, Peter too -- by 'scoffing' -- similarly means the deceit which the prophet Daniel [8:23] understands by 'propositions' and *chydooth*."

Concludes Luther: "All doctrines of the pope are deceit and scoffing.... The pope determines sin and righteousness by the use of creatures [First Timothy 4:1-4]. Thus he is, and is called, the 'man of sin' and the 'son of perdition' [Second Thessalonians 2:3]. He fills the World with comical and fabricated sins..., against Romans 14:22-23.

"Only the pope is the cause of a comical conscience. For another who does exactly the same work -- who however does not believe that he is thereby sinning -- is indeed certainly not sinning." Romans 14:22-23.

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Daniel 8:24 states -- regarding the Romish Pope, believed Luther -- that 'his power shall be mighty, but not by his own power.' Luther here asks:<sup>44</sup> "Who has ever heard anything like this, about a kingdom? The [**Pagan**] Roman Empire was built up and maintained by its **own** power.... However, the kingdom of this [**later papal**] king -- is mighty by an **alien** power....

"Thus, this king's power does not consist of armaments -- nor of the Gospel of Christ.... It consists of *chydooth* or 'propositions' -- that is of its own human doctrines...or commandments, which are invented things.

"Thus the kingdom of the Romish Antichrist arose. It commenced...**after** the times of the Apostles.... The Apostle [Second Thessalonians 2:9] attributes this power to the devil, where he says [anent the 'sin of man' that] 'his coming is according to the working of Satan with all

power and signs and lying wonders'.... This one who 'apes Christ' wishes to imitate everything, by replaying it -- and must avail himself of lying signs and alien help."<sup>44</sup>

"Thus," continues Luther, "come the awful thunderings and lightnings in the [papal] bulls.... Has the pope not, by this power of his 'propositions' or *chiydooth*, re-erected the Roman Empire anew -- just as the latter did, from the Greek?" Oh yes indeed! Daniel 7:6f,19f; 8:8f,21f; cf. Revelation 13:1f.

"The Popes have thus, through these false signs and lying wonders [Second Thessalonians 2:3-9], achieved the upper hand.... They themselves admit they have re-erected the Roman Empire.... The Pope has become a king even over the dead -- and now rules there in 'Purgatory'.... The Pope wishes to rule over the dead -- and to make the Sacrament of the altar into a joke.... Behold how this operation of the devil consists of false signs and lying wonders [Second Thessalonians 2:9]!"

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Luther further demonstrates<sup>45</sup> Daniel 8:24 predicts of the [papal] king that 'he shall destroy wonderfully.' "The word *mirabilia*, called *niflaa'ooth* in Hebrew, must be expounded. For it refers to wonderfully great things, secret and hidden.

"Thus Daniel (11:36) states that 'this king shall...exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods'.... He shall be a 'wonderful destroyer' [Daniel 8:24].... The king is a destroyer of the Kingdom of Heaven, and a destructive **corrupter** of the simplicity that is in Christ [Second Corinthians 11:3 (cf. verses 13-15)].... This tyranny of papal injunctions is thus indeed rooted into poor consciences!

"Truly, the prophet Daniel [8:24] rightly says: 'he shall be a wonderful destroyer'.... He is the true Antiochus [who was the type of this 'king of fierce countenance' (Daniel 8:23)]. In Daniel 8:10-12, we read of him: 'he cast down some of the host and of the stars to the ground, and stamped upon them. Yes, he magnified himself -- even to the Prince of the host.... By him, the daily sacrifice was taken away; and the place of His sanctuary was cast down.... A host was given him, against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground!'" Cf. too Revelation 12:1-4,13f.

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In Daniel 8:25, we read of the Antichrist: 'Through his policy [or politics], he shall also cause craft to prosper in his hand.... He shall magnify himself in his heart, and by peace shall destroy many. He shall also stand up against the Prince of princes; but he shall be broken without hand.'

Luther now proceeds to describe<sup>46</sup> this '**politics**' and '**craft**' of the Antichrist. "Even under the appearance and Name [of Christ], the Antichrist has merrily gone forth, striving even to deceive the very elect.... 'He, as a god, sits in the Temple of God, claiming that he is a god....



"He opposes and exalts himself above all that is called a god or that is worshipped' [Second Thessalonians 2:4].... He, the Pope, openly damned the Word of God at Constance [in 1414f], in connection with John Huss.... However, 'he shall be broken without hand.' The Apostle therefore says [Second Thessalonians 2:8] that 'the Lord shall consume him'.... Daniel, with great force, consumes and devours the whole Papal Empire!

"The Scriptures have foretold for the Pope and his followers an end far worse than bodily death and insurrection." Thus remarks Luther<sup>47</sup> -- in his 1522 *Earnest Exhortation for all Christians, Warning them Against Insurrection and Rebellion*.

"Daniel 8:25...says 'he shall be broken without hand'.... Have I not with words alone [indeed **by preaching God's Word alone**], without any use of the sword whatever, done more injury to the Pope, bishops, priests and monks -- than all emperors kings and princes with all their power ever did before? And why? Because Daniel eight says 'this king shall be broken **without hand!**'"

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We now come to Daniel chapter nine. Both Luther and Calvin held to the day-year interpretation of the prophet's predictions of the 70 weeks (or the 490 prophetic 'days') -- as well as of the 1290 and 1335 day-years in chapter twelve. Daniel 9:24-27 & 12:7 cf. 7:19-25.

Thus, Luther<sup>48</sup> insists that in Daniel 9:24f, "the 62 'weeks' are 434 years which, together with the 49 years of 7 'weeks' -- constitute 483 years. It is that many years -- since the second [year] of Darius." Then, in the middle of Daniel's seventieth 'week' -- "and at the beginning of the 34th year of Christ's life -- in the very same year, I say, Christ was put to death." Similarly, so too Calvin.<sup>49</sup>

Specifically on the seventy weeks of Daniel 9:24-27, Luther insists:<sup>50</sup> "All teachers are in harmony that these are year-weeks and not day-weeks. That means, a week encompasses seven years, and not seven days. This also is taught by experience. For seventy day-weeks would not even span two years -- and that would not be a remarkable period for such a wonderful revelation. Therefore, these seventy weeks are 490 years."

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In the next chapters, Daniel (10:5f to 12:5f) saw that same pre-incarnate Christ -- engaging in dialogue with two glorious angels. Again came a prediction of the latter-day Roman ruler of Daniel 8:23f. For in Daniel 11:36, it is recorded that 'the king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods' *etc.* Compare Second Thessalonians 2:3f.

Luther applies Daniel 11:36 to the Romish Papacy. "Here I am now, being damned by the 'most holy father'...who will call me a 'Picardist' [alias one of the 'Bohemian Brethren'] and a Wycliffite! Against this -- I will, however, console myself from the prophet Daniel. He thus

directs his prophecy in chapter eleven (verses 38f) against this Antichrist: 'he shall honour the god of forces.... A god whom his fathers knew not, shall he honour -- with gold and silver and with precious stones and pleasant things. Thus shall he do in the most strongholds, with a strange god [the Romish mass] whom he shall acknowledge!'" <sup>51</sup>

Now "the 'king'" in Daniel 11:36, explains Luther, <sup>52</sup> "clearly depicts the Pope, who unashamedly bellows forth his decretals.... As the sun is over the moon, so too is the Pope over the emperor.... Not the emperor but the Pope is emperor; for the emperor, like a vassal, kisses the Pope's feet.... The latter puts himself above Holy Scripture.... As Daniel says [11:36], 'against the God of gods'...and, through God's wrath, over the ungrateful World. As St. Paul says in Second Thessalonians 2 [verse 11], 'God shall send strong delusion!'

"Other tyrants persecuting God's Word, have done so in ignorance. This one does it knowingly. While **calling** Holy Scripture God's Word -- he wishes to **lord** over it.... Hence, he may be called an earthly god -- yes, a god of all gods, a lord of all lords, a king over all kings. Not purely man, but mixed with god. Or a deified man just like Christ Himself is God and man -- Whose vicar he wishes to be, and over Whom he would exalt himself!"

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Continues Luther: "St. Paul explains this text of Daniel [11:36], in Second Thessalonians two [verses 3f]. There it is revealed that he is the 'man of sin' and the 'son of perdition'" -- the one "'who exalts himself above all that is called God or that is worshipped -- so that he, like a god, sits in the temple of God, exhibiting himself as a god.' For he cannot exalt himself over God's natural being and majesty; but he can, over...the God Who is preached and honoured -- that is, over the Word of God.

"It is not just as a private and as a personally lost sinner that he [the Pope] is here called 'the man of sin' and 'the son of perdition' -- but as a public figure who drags others with him into sin and perdition.... The Pope has occupied this sinful office in two ways. First, he has erected many new liturgies -- such as his masses; indulgences; holy water; veneration of saints.... Alongside of this, he has disturbed and disfigured true religion -- such as God's Word, faith, and Sacrament, *etc.*

"As Daniel says, he [the Pope] exalts himself over and against the God of gods. For God gave commandments through Moses.... He [the Pope rules or] sits in the Temple of God -- that is, in Christendom [*cf.* Second Thessalonians 2:4]. His decrees, and the language of his decretals, prove this.

"In these two ways, the Pope has now destroyed the two hierarchies. By the first, the law of the World, he has trodden down obedience and government." Compare, observes Luther, his papal bulls against Ludwig of Bavaria in 1324; and against Henry VIII of England in 1538. "By the other, he has: disturbed the Church; subjugated Holy Scripture; torn and destroyed the Sacrament, together with its usage; and suppressed the Gospel -- until humanly unrecognizable!"

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In Daniel 11:37, according to Luther, the A.D. 600 to 666f] Bishop of Rome disregards the God of his fathers [alias God as worshipped by the earlier Church at Rome]. He also disregards 'the desire of women.'

The Pope, explains Luther, "rips up the third divine hierarchy, namely the marital state. For he has not only forbidden it to clergy -- but also slandered, disfigured, despised and destroyed it throughout.... God has blessed marriage..., and pronounces the marriage-bed pure and honourable [Hebrews 13:4].... The Antichrist curses what God blesses!

"Daniel [11:37f] predicted this," as Luther demonstrates in his *Answer to Emser*.<sup>53</sup> There, Daniel "said that Antichrist shall not regard the God of his fathers, nor his teachings, nor have woman to wife -- but, in the place of God, shall honour his god *maozim* [alias the mass].

"That is to say, he forbids marriage only as an honour for himself and his Papists. He erects in the place of God and His Gospel the graven image *maozim* -- his own decretals and laws. He makes spirituality a thing of locality, just as Christ says: 'They shall say here is Christ -- or there!'" However: 'Believe it not!' Matthew 24:23.

On Daniel 11:36f, Luther therefore remarks:<sup>54</sup> "Here the Pope is clearly pictured, who in all his decrees shouts impudently that all the churches and thrones will be judged by him -- but [that] he cannot be judged by anyone.... In Daniel 11:37, we have a description of the Antichrist.... The Antichrist, that is the Pope, will not have God -- nor a legitimate wife....

"The Antichrist will despise laws and regulations, customs and principles, kings and princes, principalities in Heaven and on Earth -- and accept only his own law [cf. Daniel 7:25].... Believe me, the Pope is the Antichrist!"

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In his 1523 *To the Knights of the Teutonic Order*, Luther insists<sup>55</sup> that "the god whom the Pope serves, cannot be served by the work of our God. This was foretold of the Pope long ago by the Prophet Daniel, who says in chapter 11[:37], 'he will not respect married women.'

"But **harlots** he was to respect -- and **worse** than that!.... Celibates live under the terrible sentence in which Daniel [11:37] says, 'he will not respect married women.'

"This is as much as to say it is true that he will avoid married women. Not because he loves chastity or serves God, as he will pretend in order to deceive the World -- but so that he may have an easy life and be spared the worries and difficulties of married life [cf. First Corinthians 7:28].... Yet he neither lives chastely nor serves God, but is so much the freer to practice harlotry and knavery."

In his 1530 *Exhortation to the Clergy at Augsburg*, Luther condemns<sup>56</sup> "papal innovations contrary to the eternal Word of God.... In it is fulfilled the prophecy of Daniel [11:37]...., where

he says of your [papal] king, *i.e.*, Antichrist, ‘neither shall he regard any god, nor the desire of women.’

"It must be a great sin not to love women! For the prophet indicates here that it is a peculiar abomination of Antichrist -- and puts it next, after the denial of God.... To despise the love of women -- that is, to forbid marriage -- is an abomination and plague of Antichrist. For God made woman to be held in honour, and to be the helper of man."

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Luther further discusses Daniel eleven also in his 1520 *Open Letter to the Christian Nobility of the German Nation*. There, he denies<sup>57</sup> the passage refers to Islam. "No Turk could have so devastated Italy and suppressed the worship of God.... Now that Italy is sucked dry, they come into Germany.... Antichrist must take the treasures of the Earth, as it was prophesied [Daniel 11:39-43]. So it goes on. They skim the cream off the bishoprics, monasteries and benefices.... The priory of Würzburg yields a thousand gulden; that of Bamberg, something; Mainz, Trier and others, something more; and so, from one to ten thousand gulden might be got together -- in order that a cardinal might live at Rome like a rich king!"

Consequently:<sup>58</sup> "The Pope is Antichrist; his ark and stronghold is *Maozim*, that is, the Mass; ‘*missam esse Mausim*’ (the Mass is the *maos* alias the munition); *etc.* Continues Luther:<sup>59</sup> "Therefore, this god *Mausim* is nothing other than a false darkness and hope of the Pope and the Papists.... Thereby, he is collecting all the money and goods in the whole World for himself [Daniel 11:38b] -- and finally, also hell-fire in the middle of Hell!"

Remarks Luther<sup>60</sup> "In Daniel 11:38a, it is stated that the Antichrist ‘shall honour the god of forces’ alias ‘munitions’ or *maos* (plural *mauzzim*). God is our *maos*, stronghold, or refuge.... The Pope as Antichrist (*Endechrist Bapst*), on the other hand, builds...his own god (*maosim*) instead.... With the Word, the angel [Daniel 10:21f] stirs up the biggest and highest doctrine, the worst ecclesiastical abomination in the Papacy -- the *mass*!"

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After the latter-day Roman king’s promotion of the ‘strange god’ of the mass (in Daniel 11:39), in Daniel 11:40 -- comments Luther<sup>61</sup> -- "there follows how the Papacy will fall and sink.... We cannot here understand King Ptolemy of Egypt to be **the** ‘king of the south’ -- just as little as we can understand King Antiochus to be **the** ‘king of the north’.... By ‘the king of the north’ (as throughout the chapter), we are here to understand the Antichrist alias the Pope.

"His adversary is the right, spiritual King...of Holy Christianity -- Christ [the ‘King of the south’] as a ‘Counter-Saviour’ against the Pope.... ‘At the time of the end, shall the King of the south push at him’ [the Pope]. That is, when the wrath of God is coming to an end, and the Pope too is also more about to come to his end, Christ shall give a ‘push’ [against the Pope] -- and somehow stir up several godly Christians against him."

"This 'push' seems to me to have commenced under Kaiser Ludwig of Bavaria, around the year 1315. Then, thereafter -- still more strongly, through John Huss, in the year 1415. For Kaiser Ludwig was a very fine emperor, and a godly man -- whom Pope John XXII greatly injured and unrighteously excommunicated" in 1324. This was just before the 'Black Death' hit Europe!

"The Papacy never declined so much, as after Kaiser Ludwig. He also had erudite people with him, such as Ockham" -- who conducted an exasperated literary fight for the emperor, and against the Pope.

"Soon thereafter, the schism occurred. Then, three Popes reigned alongside of [and against] one another, until the Council of Constance [in 1414f A.D.].... This was a sign that his end must be near, and that he should be torn to pieces.... But this 'push' [1324f] was the prelude or foreplay.... It was St. John Huss who gave the real 'push' to the Pope -- and was burned for this" in 1415 A.D.

"Since that same Council, the Pope has become very despised.... Up till then, he suppressed everybody who 'pushed' him, and he forcibly silenced them and beat down the truth -- so that nobody dared call themselves after Huss, Ludwig, Ockham and similar persons.... This 'push' lifted itself up concerning indulgences, in St. Peter's Church at Rome. It was the same thing which lifted itself up with Luther!" Compare J. Loserth's *Huss and Wycliffe*.<sup>62</sup>

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Continues Luther:<sup>63</sup> "Clement VI [the Pope during the 1342-52 'Black Death'] also promulgated a bull. There, he (as a god not only on Earth but also in Heaven) commanded the heavenly angels to bring souls from the entrance-into-paradise, into everlasting joy -- as soon as indulgences hastened toward Rome!"

This papal bull was seized upon by John Wycliffe (1360f). It was referred to also by John Huss (1405f); and by Luther, in 1519. Daniel 12:11-12!!!

Luther then went on to say: "As indulgences were still so blasphemously preached for several years after this in Bohemia --John Huss opposed them, seized upon this devilish bull [of Pope Clement], and rebuked the Pope's blasphemy. This was the 'push': he taught that if the Pope were not holy, then neither was he a member of the Holy Church!"

Here, compare also article 20 of the 1418 bull of Pope Martin V. This condemned Huss, for teaching that the 'Pope is evil.' Just as 'Judas the apostle is a devil, a thief and the son of perdition -- and not the head of the Holy Church Militant, nor even a member of it!'

Luther continues: "In the same way, this 'push' inflicted two unhealable wounds on the Papacy. First, the Popes were pushed out [of the highest seats of worldly power].... Next, after St. John Huss, the Papacy was greatly despised, and had no power or ability to repel or destroy the name and teaching of St. John Huss....

"John Huss [who was burned to death in 1415]," claims Luther, "was a forerunner of him who at the present time alarms the Pope." Namely Luther himself, through his 1517 A.D. *Ninety-five Theses*, and subsequent writings.

Indeed, explains Luther, the fulfilment was in the Protestant Reformation itself. For "Huss announced in the Spirit, that God would vindicate him in a century." Likewise, adds Luther, Huss again said of the Romanists: "They will roast a goose (Huss means 'goose'); but after me will come a swan [*viz.* Luther himself], which they shall not roast!"

So too Huss's colleague Jerome of Prague -- whom too the Romanists also burned to death, in 1416. Declared that Jerome: 'You condemn me, although I am not guilty. However, I shall leave a sting behind me after my death. I summon you all to give an account to me before Almighty God, within a century!'<sup>64</sup>

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In Daniel 11:41, we learn that 'these shall escape out of his [papal] hand -- even Edom, and Moab and the chief of the children of Ammon.' Luther comments<sup>65</sup> that "Edom, Moab, Ammon are no longer the nations they previously were. For they too have long since physically altered -- having become Saracens and Turks." In Daniel 11:42f, Luther discerns "Hell and Heaven; the Turks; God and devil.... Thus, one can see what an abomination the Pope is!"

From Daniel 11:44, Luther gathers that the Pope "will be blown over by a single breath. Here is how the word of Daniel is explained by St. Paul: the Lord Jesus will slay him, with the Breath of His Mouth" alias by the Spirit of His Word. Second Thessalonians 2:8. "The Pope does not arise again!"

In Daniel 11:45, we are told that 'he shall plant the tabernacles of his palace between the seas.' To Luther, this is the Vatican. "Jerusalem lies between the Mediterranean and the Dead Seas. But far more does Rome lie between two large Seas --the Tyrrhenian and Adriatic.

"In the beginning, also the finest churches were there, and great things happened there -- until the devil took up his residence there. For one should interpret all this spiritually -- that the Pope has placed himself, like a god, on the holy mountain, within Holy Christianity -- and established his own kingdom, with his decretals and abominable doctrine. But Christ says every plant (or doctrine) which My heavenly Father did not plant -- shall be eradicated. Matthew 15 [verse 13]!"

So too in Luther's *Table Talk*. There, he remarks<sup>66</sup> on Daniel 11:45 that the Pope "shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; that is, at Rome, in Italy. The Turk [or Islam] rules also between two seas, at Constantinople; but that is not the holy mountain. He does not honour or advance the worship of *maosim* [alias the mass], nor does he prohibit matrimony. Therefore Daniel points directly at the Pope, who does both with great fierceness."

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On Daniel 12:1f, Luther comments<sup>67</sup> that "here, exactly as also in Revelation 12, we understand by 'Michael' the Lord Christ Himself -- Who, with his 'angels' or preachers through the Gospel battles against the devil here on Earth.... Till then, it was the worst time ever upon Earth -- just as Christ cites this word in Matthew 24.

"The devil, through the Antichrist, has grasped hold of the Church in two ways -- on the one hand, by an epicurean deriding of the Sacrament and the Word of God; on the other hand, by doubt and anxiety.... We previously read in Daniel 9 [verse 26] how the city would be destroyed -- before he described the last week" of the seventy. "Precisely so again, we take this here [Daniel 12:2-3f] to refer to the need and service of the tribulated Church." 66f A.D.

In Daniel 12:4, the prophet is told to 'shut up the words, and seal the book, even to the time of the end.' Comments Luther: "Not for ever, but until the last time -- when it would be opened." See First Tim. 4:1f, etc!

"The Man clothed in linen [Daniel 12:6] is the One Who had been speaking up till then.... Is it not enough, that the Antichrist has so abominably almost destroyed the Church?

"Even now, she is barely revived again by Michael -- as the swarms of destructive Heretics and Sacramentarians and Anabaptists arrive, and also commit yet more abominations.... Yet in that time...after the fall of the Antichrist, the World will live freely!"

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In Daniel 12:6, the Man clothed in linen is asked: 'How long shall it be, to the end of these wonders?' He replies: 'It shall be for a time, [two] times, and an half!'

Observes Luther: "We cannot know when this 'time, two times, and half a time' are up." However, 'from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up -- there shall be a thousand two hundred and ninety days.' Daniel 12:11.

Explains Luther: "**If** these **were** 'ordinary' **human** days, the Angel would be reckoning from the last week in the midst of which the daily sacrifice ceased -- through to the Apostolic Council, Acts 15 [vv. 6-11].... That would constitute 1290 days -- practically the remaining half of the last week, namely three-and-a-half years [Daniel 9:24-27].

"According to the same, the Gospel went forth also among the Gentiles, through St. Paul and Barnabas, Acts 13. In that way, the Angel would be using these words as a 'lid' over His discourse -- and again implying His going back, once more, to the time of the seventy weeks."

"**However**," demonstrates Luther, "these are '**Angel-ic**' days -- that is, one **day** is one year, as above [Daniel 9:24-27]. Thus, the 1290 'days' run till the fourteenth year of Kaiser Ludwig [1327 A.D.], who was excommunicated by the Pope" --just before the Black Death!

"And the 1335 'days' run until the 23rd year of Charles IV [or 1373 A.D.]." That is also the time of **Wycliffe**. It is the period "barely seven years before the schism of the three Popes [1380f] -- or 42 years before the Council of Constance" and the burning of **Huss** in 1415 A.D.

Luther concludes: "I would, however, much rather that the 'daily sacrifice' here [in Daniel 12:11] be interpreted in a spiritual way.... For the daily sacrifice of the Jews was abolished in the seventieth 'week' -- by the Apostolic Council [Daniel 9:24-27 cf. Acts 15:6f]. Yet even thereafter, it nevertheless remained till the destruction of Jerusalem [in 70 A.D.].... Almost all teachers...have applied this [prediction] to the reign of the Antichrist."

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In April 1538, in his *Table Talk*,<sup>68</sup> Luther applied this 'time statement' [about the three-and-a-half 'years' in Daniel 12:7 *etc.*] to the Turks -- whose hegemony began for him with their conquest of Constantinople (1453) "which is now 85 years ago. If I now reckon a 'time' to be according to the thirty years' age of Christ [cf. Luke 3:23] -- this saying [of three-and-a-half 'times'] then constitutes 105 years -- so that the Turk will still rule another 20 years" at least.

Luther concludes:<sup>69</sup> "Thus we see what a remarkably great man Daniel was.... He, above all other prophets, had this special prophecy to give.... He arranges the kingdoms, with their doings [Daniel chapters 2 & 7], down to the fixed time of Christ [Daniel 9:24-27], in the right succession -- and does it so finely, that one cannot make a mistake about the coming of Christ (unless one does it wilfully as do the Jews).... From that point on till the Last Day, he depicts the condition and state of the Roman Empire and the affairs of the World -- in such a way, that no one can make a mistake about the Last Day or have it come upon him unawares." Daniel 12:13.

### **3. Luther's view of Antichrist Predictions in the New Testament**

Thirdly, we should note how the great Protestant Reformer Martin Luther saw Antichrist -- as foretold in the New Testament writings. How does he understand those predictions, from Matthew to Revelation?

Against Rome's notorious misapplication of Matthew 16:16 to the Papacy, Luther thundered back that this can be attributed solely "to the one and only Church built in the Spirit on Christ the Rock -- not on the Pope, nor on the Romish Church.... It is blasphemous to call him a rock who is a 'man of sin' and a servant of the devil (Second Thessalonians 2:3)....

"That [Romish] Church which is being overwhelmed from the gates of Hell, cannot be built upon the Rock. However, the papal gang is indeed being overwhelmed by Hell. Therefore, the papal gang cannot be the Church built upon the Rock!"<sup>70</sup>

Matthew 24:5 and 24:23-24 were often applied by Luther to the papal prognostications. "Even in earlier times, false-prophets did not deny the Name of the Lord. They came in the Name of the same Lord! Thus, here is how Christ Himself portrays them [the false-prophets of the future]: 'There shall arise false-christs and false-prophets..., and shall shew great signs and



wonders, insomuch that, if it were possible, they shall deceive the very elect.... Many shall come in My Name, saying, "I am Christ" -- and shall deceive many!' Again, He says: 'If any man shall say unto you, "Lo, here (or 'there') is Christ" -- believe it not!'"

Here Luther comments:<sup>71</sup> "Christ says: 'Many shall come in My Name!' So well was this destruction announced; in these actual words -- about the false-teachers -- ahead of their time! It is not that they would openly do away with the Way of Christ; nor point to another; nor deny the doctrine of the Gospel. They would point to the external appearance of it!"

"However, they would present Christ and the Gospel hypocritically. They would highly praise themselves about this. Yet alongside -- as they are now doing! -- they would deceitfully introduce difficulties and blockages. Thereby, they would in time extirpate and destroy the Way of the Lord and the Gospel. Thus, they would preserve in their midst nothing more than the mere name and title of Christ and the Gospel."

Luther continues:<sup>72</sup> "Also under the pretence and Name [of Christ], everything has merrily proceeded from the Antichrist which he has indeed dared to attempt. He would have deceived the very elect, if that were possible. As Christ declared (Matthew 24:24): 'For there shall arise "false-christs" and false-prophets, and shall shew great signs and wonders. Insomuch that, if it were possible, they shall deceive the very elect!'"

Luther adds:<sup>73</sup> "Who was it who said the Pope alone comes in the Name of Christ?" The Papists! In fact, however, the Pope "only **pretends** to be the 'Vicar of Christ' -- the Viceroy of God on Earth....

"Some have not sufficiently read what Christ has said -- there in Matthew 24:4-5. 'Many shall come in My Name'.... They have now made 'one and the same thing' out of the Pope and out of Christ. They gossip that Christ and the Pope are each a [mixed] human being, and that the Pope is not to be separated from Christ.

"O, what a nonsensical blasphemy above all blasphemies is this! The godless and shameless paederasts, the stranglers, the church-robbers and the bloodthirsty tyrants -- are supposed to be 'mixed' with Christ and to be one with Him? O come, dear Lord Jesus, and at once put an end to them!"

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In his 1546 *Preface to the Second Epistle of St. Paul to the Thessalonians*,<sup>74</sup> Luther explains that "because of misunderstanding, the [51f A.D.] Thessalonians [mis]understood that the Last Day was already at hand.... In chapter two, he teaches that before the Last Day, the Roman Empire must first pass away -- and **Antichrist** set himself up as a god in Christendom, and seduce the unbelieving World with false doctrines and signs."

Anent Second Thessalonians 2:3, already in 1520 Luther was declaring<sup>75</sup> that "the Pope can be called the 'man of sin'.... O Christ my Lord, look down...and destroy the devil's nest at Rome! Here sits [enthroned] the man of whom St. Paul has said that he shall exalt himself

above You, sit[ting] in Your Church and set[ting] himself up as a god -- the man of sin and the son of perdition! What else is the papal power, than only the teaching and increasing of sin and evil -- the leading of souls to damnation under Your Name and guise?"

In Second Thessalonians 2:3f, Luther thus found<sup>76</sup> "the tyranny of the Pope...and all his Papists.... They are guilty of all the souls that perish under this miserable captivity.... The Papacy is of a truth the kingdom of Babylon, yea, of very Antichrist! For who is 'the man of sin' and 'the son of perdition' -- but he that with his doctrines and his laws increases sins and the perdition of souls in the Church, while he sits [enthroned] in the Church as if he were a god? All this the papal tyranny has fulfilled, and more than fulfilled, these many centuries. It has extinguished faith, obscured the Sacraments, and oppressed the Gospel. But its own laws -- which are not only impious and sacrilegious, but even barbarous and foolish -- it has enjoined and multiplied, World without end." Cf. Daniel 7:25 & 11:36f!

Explains Luther:<sup>77</sup> "St. Paul, writing to the Thessalonians [Second Epistle 2:3], calls the Pope a 'man of sin' and 'son of perdition' -- because he permits sin and encourages it, and thereby leads all the World with him to the devil, by means of his lying deceitful indulgences.... This is the reason why St. Paul calls Antichrist the 'man of sin' and the 'son of perdition' -- because through his precepts and laws he will turn all the World from God.... He shall be a master in sin and all iniquity, and yet he will retain the name and appearance of Christ and call himself *Sanctissimus* and *Vicarius Dei*.

"The Pope has ensnared innumerable souls and led them into Hell. He is called the 'man of sin' and 'son of perdition' [Second Thessalonians 2:3], because he has taken the consciences captive and forced them to approve of his injustice and thus filled the World with sin and perdition.... If the Pope had brought about no other calamity than this prohibition of marriage [cf. Daniel 11:36f], it would be sufficient to stamp him as Antichrist who is rightly called the 'man of sin' and 'son of perdition' and 'the abomination' [Second Thessalonians 2:3 & Daniel 9:27]."

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On Second Thessalonians 2:4, Luther insists:<sup>78</sup> "Behold how the Pope strives to be God!... St. Paul prophesied of him, 'he will sit and rule in the Church of God and give it out that he is a god' [Second Thessalonians 2:4]."

Luther also remarks, in his work *On the War Against the Turk [alias Islam]*: "The Pope -- with his followers -- makes war; murders; robs.... He burns, condemns, and persecutes -- the innocent; the pious; the orthodox -- as a true Antichrist. For he does this, 'sitting in the Temple of God' as [the self-alleged] head of the **Church**.... That, the Turk does not do.... As the Pope is Antichrist, so the Turk is the very devil. The prayer of Christendom is against both. Both shall go down to Hell.... I hope it will not be long!"

Even by 1522, Luther wrote:<sup>79</sup> "St. Paul in Second Thessalonians two [verse 8] says of the Pope, 'our Lord Jesus shall consume him with the Spirit of His mouth'.... **You** are to make of **your** mouth, such a mouth of the Spirit of Christ -- as St. Paul speaks of in the text quoted

above.... This **we** will do, if we **boldly** continue the work already begun -- and by **speaking** and writing, spread among the people the knowledge of the knavery and deceit of the Pope and his Papists -- until he is exposed, known and brought into disrepute throughout the World!

"For **we must slay him with words**; the mouth of Christ [through **preaching** from the Bible] must do it. That is the way he [the Papal Antichrist] is torn out of men's hearts, and his lies become known and despised....

"See what effect this one year [1522] of **preaching** and writing this truth has had; how the Papists' cover has shrunk both in length and in breadth.... What will the result be, if this mouth of Christ shall consume with His Spirit for two more years?... Let us be wise, thank God for **His Holy Word**, and be **bold** with our **mouths**!... Let us boldly keep on, earnestly inculcate the Word, and drive out the laws of men! This is the way Christ is, **through us**, slaying the Papacy!"

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Now Paul declares in Second Thessalonians 2:9-11 of the Antichrist, that his 'coming is after the working of Satan -- with all power and signs and lying-wonders, and with all deceivableness of unrighteousness in them that perish.... God shall send them strong delusion, so that they should believe a lie.' Luther here remarks<sup>80</sup> that "this leads to huge errors, with false-signs and lying-wonders of the devil."

Luther adds:<sup>81</sup> "The Pope has lied about this fundamental doctrine, and the passage of Scripture on which it is based.... What St Paul says of him, is certainly true.... The entrance of Antichrist shall be by the power of the evil spirit, who enters only by means of lies and false interpretations of Scripture.

"There you lie, then, O dear Pope! If you can get out of this predicament honestly, and make truth out of lies -- I will admit that you have been made Pope by God. All this is John Huss's work, not Luther's! As it is written, 'the righteous man that is dead shall condemn the ungodly.'" See Hebrews 11:4.

In Second Thessalonians 2:11, Paul says 'God shall send...strong delusion, so that they should believe a lie.' Here, Luther remarks that<sup>82</sup> "a blessed dissension...is the beginning of true faith and of war against false-faith.... [The Romish apologist] Emser thinks this must be prevented by all means -- and therefore that other and peaceful things ought to be preached. The Antichrist at Rome has long desired the same thing.... But St. Paul calls it...a working of error, and believing a lie. For the sake of such preaching, John Huss and Jerome of Prague were burned at the stake in Constance. For their teaching too...caused an uproar!"

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In his *Preface to the First Epistle of St. Paul to Timothy*, Luther declares:<sup>83</sup> "In chapter 4, he [Paul] prophesies about false-bishops -- and about the 'spiritual estate' which is opposed to

that spoken of" [in chapters 1 to 3]. Such false-bishops "will not be persons of that kind -- but instead, will forbid marriage and foods: and with their 'doctrines of men' inculcate the very opposite of the things Paul has described."

In First Timothy 4:1f, Luther again found<sup>84</sup> the "disciples of the Pope" -- where 'the Spirit says plainly that in the last days many of you shall depart from the faith, holding to erring spirits and devilish doctrines, and teaching lies, and having a scar in their conscience, forbidding marriage and commanding to abstain from food which God has given for believers to enjoy.'

Observes Luther: "Behold! Shall not the Pope have power to set up doctrines and articles of faith -- when this prophecy of him is so clear that even the spirits that inspire him are expressly mentioned?" Again: "I proved that the Pope, in that prohibition, was an apostle of the devil!"<sup>84</sup>

Yet again:<sup>85</sup> "Any priest, monk or nun who cannot restrain the desires of the flesh -- should marry.... You must rest upon a strong and clear text of Scripture, if you would stand the test....

"The priests who have taken wives, and the nuns who have taken husbands, in order to save their consciences -- must stand squarely upon a clear text of Scripture, such as this one by St. Paul (First Timothy 4:1f).... I say -- what God has made free, shall remain free.... You must not obey if someone forbids it -- even as the Pope has done, the Antichrist!" Cf. Daniel 7:25 & 11:26.

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Again:<sup>86</sup> "You should answer St. Paul -- when in First Timothy four he speaks not as man but expressly as God [through Paul], and says outright: forbidding to marry, is a doctrine of the devil.... The Pope is found to be clearly the devil's apostle in this prohibition of marriage....

"This is not my counsel, but St. Paul himself is most vigorous here -- and condemns all these things, when he says such teaching is the teaching of the devil and not of God.... It must follow, that all bishops and priests who obey this command of the Pope, are likewise the messengers and helps of the devil. Thus it is clearly proved that the Papacy and its whole priesthood is the kingdom of the devil and the rule of Antichrist."

Finally, Luther observes:<sup>87</sup> "It is written that the high-priest shall not take a widow or a divorced woman, but shall wed a virgin (Leviticus 21:14). Why do they not give the Pope a virgin to wed, so that the type may be fulfilled? Nay, why does the Pope forbid matrimony to the whole priesthood -- not only contrary to the Old Testament type but also in opposition to God and against right, reason, and nature?"

The Pope, concludes Luther, "has caused Christendom to be filled with whores, sinners and guilty consciences -- as St. Paul said of him. First Timothy four.... Does Paul herein not hit the Roman laws which forbid the priesthood to marry and command all Christians to abstain from butter, eggs, milk and meats on certain days -- while God Himself has left it to the free choice of Christians in every estate to eat or to marry as they desire?...

"Yes, where is the Pope the successor of St. Peter -- who was married?! As was St. Paul, and all the Apostles?!" See: First Corinthians 7:2,8,39 & 9:5.

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Luther next looks at the very important passage Second Peter 2:1-3f. He insists that Peter declares: 'There were false-prophets also among the people [of Israel], even as there shall be false-teachers among you -- who privily shall bring in damnable heresies.'

Explains Luther:<sup>88</sup> "Observe, he had already said they would introduce the 'son of perdition' [Second Thessalonians 2:3] -- 'even denying the Lord that bought them'.... Here, St. Peter touches the papal authority -- together with the stands of bishops!"

Continues Luther: "One might have thought the prophet Daniel [8:23f] was...talking about the Turks" alias the Muslims -- "if St. Peter had not come and taught us of what kingdom we should understand the prophet [Daniel]. Namely, only of that one which pushes up from within the people of God -- and of those who sit in the stead of teachers and bishops....

"One cannot attribute these things to the Turks [alias the Muslims], who have cast away both baptism and the Gospel..., and who have no bishops in these lands.... This king [in Daniel 8:23f] would be a powerful king..., as powerful as a Roman king had previously been!

"St. Peter says: 'Among you too there shall be false-teachers' [Second Peter 2:1].... These words only apply inasmuch as we are under the Romish Babylon.... He says: 'There shall be false-teachers'.... He says: 'They shall bring in' (for in the Greek we read *pareisaxousin*) -- that is, alongside of the Christian Doctrine.... **Not** that they **deny** the Gospel -- but **alongside** the sayings of the Gospel they **invent** additions, glosses, and statutes!"

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Luther goes on:<sup>89</sup> "The Apostle [in Second Peter 2:1] not merely says the false-teachers 'shall deny the Lord.' He adds, 'Who bought them'.... Namely, [they deny the Lord] in the doctrine of justification.... Christ has secured and bought us through His blood.... Only through faith in Him are we justified or made just, before God. Romans 3:24-25.

"However, this uncountable [Romish] mixture of spiritual orders and works and sects [Second Peter 2:1f] -- attempts by its own effort to follow God sufficiently, and to deserve the Kingdom of God.... It indeed professes Christ in words -- but denies Him with the works.... How boldly and well the Papal Church now fulfils this prophecy -- down to the present day!"

Writing to true 'Pro-testant' Christ-ians in all ages (Second Peter 2:1f), in 2:1-3 the Apostle Peter warns them against the later Romish **Sect** which would arise even in their midst. 'There shall be false-teachers among you.... Through covetousness, shall they with feigned words make merchandise of you.'

Observes Luther:<sup>90</sup> "Compare them -- the Holy Church of Christ, and the crazy church of the Pope!.... Is it not true that the Pope seeks none other with his Papacy, than the money and wealth of the World -- and concerns himself not at all with the Gospel and faith?"

Explains Luther:<sup>91</sup> "At Rome, it is sufficient that words are changed -- and not the things they stand for. As though I were to teach that a bawdy-house madam [alias a brothel-keeper] should have the name of burgomaster's wife [or mayoress] -- and yet continue to ply her trade!

"This kind of Roman rule St. Peter foretold -- when he said, in Second Peter two: 'There shall come false-teachers, who in covetousness with feigned words shall make merchandise of you -- to get their gains'.... All the comfort of the Papists rests upon their practices....

"For this reason, St. Peter calls the orders -- abominable and damnable heresies, which deny Christ.... He says, in the Second Epistle, 2:1, 'There shall arise among you false-teachers who secretly shall bring in damnable heresies'....

"Who then can with a good conscience be a monk or a priest, or be subject to the Pope?... So then, the orders and monastic houses are damnable heresies. Why? Because they deny Christ, and blaspheme the way of faith!"

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Luther explains further<sup>92</sup> that "the holy Apostle Peter (Second Epistle 2:3f)...portrays for us the Papacy with all colours.... He has announced that the false-prophets will come and make merchandise of Christ's people through covetousness and with feigned words and thus bring in damnable heresies.... Who does not see that the Papists chiefly walk ahead of all other men 'according to the flesh, in the lust of uncleanness' [Second Peter 2:10a]?"

"The clergy has become a large group, and yet the marital state has been forbidden to them.... They 'despise government' [Second Peter 2:10b].

"Who does this, apart from the Papacy and its Papistic Chief?... 'The Pope excels the emperor in spiritual rights, as far as the sun does the moon' [*sic*]!.... Behold, that is what St. Peter means [verse 10c] -- when he says 'they are self-willed' and 'not afraid to speak evil of dignities.'"

Second Peter 2:15f predicts that these future apostate false-teachers would 'have forsaken the right way and have gone astray, following the way of Balaam...who loved the wages of unrighteousness'.... They too, insists Luther,<sup>93</sup> are 'cursed children' [verse 14] -- just like those who advised the Moabites, and who pitifully wasted Israel through Baal-Peor [Numbers 25]. That history St. Peter here indeed applies to the Bishops...who live in all lust with their Midianitic whores!

"'These are wells without water' [Second Peter 2:17]. For they indeed have the appearance and the name that they are shepherds [alias 'wells'].

"However, the work and the office is far away from them -- as when the prophet Zechariah (11:17) says, 'Woe to the idol-shepherd!'.... They are 'the servants of corruption' [Second Peter 2:19f].... They spread their damnable works; their brotherhoods and indulgences are pure death and devil.... Everything in the Papal Empire destroys faith!"

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In his *Lectures on First John* (2:18 & 4:3), Luther states<sup>94</sup> that "the true Antichrist...opposes the whole Christ; and he is the head of all, as the Papacy is.... Justification through Christ gradually came to be regarded as worthless, and the Antichrist appeared.

"Now he is sitting in the holy place (*cf.* Second Thessalonians 2:4).... No one has filled the ranks of the Antichrist so craftily and so astutely as the Pope has done.... The kingdom of the Pope...grew gradually, until the Pope exalted himself above the Kingdom of Christ.... In that [papal] place, one finds the unadulterated kingdom of Antichrist.... 'He opposes and exalts himself above every so-called god,' as Second Thessalonians 2:4 says.... The Antichrist himself is already present in the World!"

Dr. Martin Luther adds:<sup>95</sup> "I know, however, and am certain -- that our Lord Jesus Christ still lives and reigns. In that knowledge and with that comfort, I therefore defy and shall not fear even a thousand Popes. 'For greater is He Who is in you -- than he that is in the World!' [First John 4:4].

"Jude too speaks of these things in his Epistle," explains Luther.<sup>96</sup> For "he agrees with Peter, and goes further, saying: 'Likewise also these filthy dreamers...defile the flesh, despise dominion, and speak evil of dignities' [Jude 8].

"Indeed, a little earlier above (verse 4), he says: 'There are certain men crept in unawares, who were beforehand, from of old, ordained to this condemnation -- ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ!'" Here again, Luther saw predictions about the Papacy.

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In 1522, Luther himself at first still somewhat misunderstood the **Book of Revelation**. Yet even then, he nevertheless acknowledged that "St. Jerome, to be sure, praises it highly --and says that it is above all praise."<sup>97</sup>

However, by 1545, Luther was himself declaring:<sup>98</sup> "We would gladly be **certain** of its meaning.... We will...state our own ideas.... It is intended as a revelation of things that are to happen in the future.... The first and surest step toward finding its interpretation, is to take from history the events and disasters that have come upon the Church before now, and hold them up alongside of these pictures.... If, then, the two were to fit and agree with each other -- we could build on that, as a sure or at least an unobjectionable interpretation.

"The first three chapters...have no other purpose than simply to show how...congregations arose...and how they are exhorted to abide and increase or reform.... In chapters 4 and 5, there is a picture of the whole Church that is to suffer these future tribulations and plagues....

"In chapter 6, the future tribulations begin. First come the bodily tribulations.... In chapters 7 and 8, begins the revelation of the spiritual tribulations, *i.e.*, all kinds of heresies." Cf. Tatian, Marcion, Origen and "the Donatists."

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Then, "in chapters 9 and 10," explains Luther,<sup>98</sup> "the real misery begins." Thus, Luther states<sup>99</sup> that in Revelation 9:12-13, "the second woe is...the shameful Mohammed with his companions the Saracens, who inflicted a great plague on the Church."

In Revelation 9:2f, explains Luther,<sup>100</sup> John saw how God 'opened the bottomless pit.' "That is 'like the smoke of a great furnace.'"

Revelation 10:1f refers to "the 'holy' Papacy with its great spiritual show -- the Masses." Indeed, in Revelation 11:7, '**the beast**' from the 'pit' is -- Luther insists -- "**the worldly Pope**."

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In Revelation 12:7-9, continues Martin Luther,<sup>99</sup> we even more clearly encounter "**the worldly Pope**.... The Scripture of the Old and New Testaments and the whole of Church History show what kind of a battle there has always been between true and false teachers, and preachers. It never ceases. But sometimes it becomes bigger and more furious; and at other times less.

"The Prince of this war, called Michael, is and can be none other than our Lord Jesus Christ.... Daniel 3:25 [& 12:1f].... Therefore, together with His Church, Christ must offer resistance and battle against the army of the hellish dragon, the Pope, the Turks, Jews, and the destructive gangs -- so that the faith and profession of Christ may remain pure."

Revelation chapter thirteen describes<sup>101</sup> "the Papal Empire and the Imperial Papacy. Here the Papacy gets the temporal sword also into its power, and rules not only with the book...but also with the sword.... For they boast that the Pope has both the spiritual and the temporal sword in his power.

"Here, then, are the two beasts. The one is the Empire; the other, with the two horns, the Papacy -- which has now become a temporal kingdom, yet with the reputation and name of Christ. For the Pope restored the fallen Roman Empire."

Revelation 13:14 "is an **image** of the Roman empire, rather than the body of the Empire as it once was. Nevertheless, he [the Pope] puts spirit and life into this image -- so that it has its classes and laws and members and offices, and actually operates."



"The abominations, woes, and injuries which this Imperial Papacy has wrought, cannot now be told.... The World has been filled with all kinds of idolatry -- monasteries, foundations, saints, pilgrimages, purgatory, indulgences, celibacy and innumerable other creations of human doctrine and works.... Who can tell how much bloodshed, slaughter, war and misery the Popes have wrought: both by fighting themselves -- and stirring up the emperors, kings and princes against one another?"

In his *Table Talk*, Luther adds<sup>102</sup> on Revelation 13:7 and 13:14 that "**the Kingdom of Antichrist** is also described in the Revelation of John, where it is said...'it was given unto him to make war with the saints and to overcome them'.... We must, on investigation, understand it of **the Pope's abominations and tyranny** in temporal respects.... The Pope is the last blaze in the lamp which will go out.... **When he is struck with God's Word -- then the Pope is turned to a poppy and a frothy flower!**"

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In Revelation 13:11, we read that the second Roman beast -- the Romish Church -- 'had two horns like a lamb, but he spake like a dragon.' Observes Luther in his *Answer to Emser*:<sup>103</sup> "If the Pope had not his large following and the outward show of sanctity, he could not be the Antichrist.... God will not have him cover up -- and there the donkey's ears stick out!"

"He neglects God's Word, does not preach it, and is satisfied when his own teachings are preached. The bird is recognized by its song. Like the beast that John saw in the Apocalypse which had two horns like a lamb but a voice like a dragon -- so the papal hosts look like Christians, but they preach like Satan!"

Continues Luther:<sup>104</sup> "Here now the devil's final wrath gets to work. There, in the east -- the second woe: Mohammed and the Saracens! Here, in the west -- Papacy and Empire: with the third woe! To these is added, for good measure, the Turk -- Gog and Magog -- as will follow in chapter 20....

"The Roman Empire, left in the lurch by the Greeks, is conveyed by the Pope.... The Pope accepted Charlemagne (13:2).... The Pope re-erects the Empire (13:11).... 'His number [-- that of **the Pope --**] is **six hundred and sixty-six**' (13:18).

"These are 666 years. Thus long does the Worldly Papacy stand!" From A.D. 666, right after the Synod of Whitby (rejecting Proto-Protestantism for Papal Romanism after the A.D. 600 Gregory the Great) -- till the 1332<sup>f</sup> Black Death and Wycliffe!

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Luther then states anent the Book of Revelation: "In chapter 14, **Christ first begins to slay His Antichrist with the Breath of His Mouth** [the Spirit of the Word of God], as Paul says in Second Thessalonians 2.... **The saints**...stand again about the Lamb, and **preach the truth**....

"John Huss was saved in his person, for he died in the Lord [Revelation 14:13].... The harvest shall come; and those who cleave to the Papacy against the Gospel shall be cast outside the city of Christ into the wine-press of God's wrath [14:18-20].

"In chapters 15 and 16," observes Luther,<sup>105</sup> "come the seven angels with the seven bowls" containing the seven plagues (compare the 1334-83 'Black Death' and accompanying plagues). **"The Gospel increases, and attacks the Papacy on all sides -- by means of many learned and pious Preachers...."**

"The throne of the beast -- the Pope's power -- becomes dark and wretched and despised.... Three frogs, three unclean spirits, go forth from the mouth of the beast -- and stir up kings and princes against the Gospel.... The frogs are the sophists -- like Faber and Eck and Emser. They croak much against the Gospel -- but accomplish nothing, and continue to be frogs!"

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Even as early as 1520, Luther was already denouncing specifically the Pope. Said the Reformer: "The Roman authority and fellowship is a bodily thing, and can be seen by any one.... The Pope...is the real Antichrist of whom all the Scriptures speak."

Then, referring specifically to Revelation 17:4, Luther adds: "You do, you 'scarlet whore of Babylon' -- as St. John calls you -- make of our faith a mockery for all the World.... At Rome, they think of nothing but to continue in their madness and to increase the abounding misery!"<sup>106</sup>

The next year, when the papal bull condemned Luther's *Forty-One Articles*, the Great Reformer replied by blasting papal indulgences. Referring there to Revelation 17:8, Luther remarked:

"That [viz. papal indulgences] is a doctrine that had never been heard before. Even the Pope himself had never heard of it. The old dragon out of the abyss of Hell speaks in this bull!"

Elsewhere Luther stated about the Book of Revelation: "In chapter 17, the Imperial Papacy and Papal Empire is included, from beginning to end, in a single picture.... The ancient Roman Empire has long since gone -- but yet exists! For some of its lands, and the city of Rome besides, are still here.... This beast, too, is shortly to be damned -- and 'brought to nought'..., as St. Paul says in II Thessalonians 2."

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Luther explains<sup>107</sup> that 'the great whore' of Revelation 17:1, is "the Romish Church.... The Roman Empire 'was, and is not, and yet is' (17:8) -- for it had, after its fall, been re-erected by the Pope. In 17:11, 'the beast that was' -- is "Rome." In 17:12, "the 'ten kings' are the other kings [or king-doms] -- such as of Hungary, Bohemia, Poland, France." In 17:16 -- 'the ten horns...shall hate the whore.' "The Pope's protectors become his assailants!"

Finally, the words of Revelation 18:2 should be noted. 'Babylon the great has fallen, has fallen thoroughly!' Here, notes Luther, we have "the joyous outcry at the fall of the Pope."

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Luther explains:<sup>108</sup> "While all this is happening, there comes in chapter 20 (verses 7-10) the stirrup-cup [alias the final draught of the wine of God's wrath]. Satan...brings up -- Gog and Magog; the Turks [alias the Mohammadans]; the 'Red Jews' [ cf. the Communists?!].... But they are soon to go with him, into the lake of fire.

"This picture...has been put in, because of the Turks.... The thousand years are to begin at the time when this Book was written.... After the Turks, the Last Judgment follows quickly, at the end of this chapter [20:11-15], as Daniel 7 [vv. 7-8] also shows."

It should be noted that "the Turk only first came, after a thousand years.... But now, the Turk wants to help the Pope -- and to eradicate the Christians!"<sup>109</sup>

Amazingly, the Mary-exalting Pope Paul II -- no friend of Protestantism! -- publically kissed the *Qur'an* around the beginning of the present millennium. What bearing would that -- to Luther and Calvin -- have on Revelation 16:12-16f & 19:20 & 20:10?

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'I, Jesus' -- the Bible ends -- 'testify to every man who hears the words of the prophecy of this Book: "If any man shall add to these things -- God shall add to him the plagues written about in this Book! And if any man shall take away from the words of the Book of this prophecy -- God shall take away his 'part' from the tree of life!"'<sup>110</sup>

Here is Luther's conclusion -- at the very end of his treatment of the Book of Revelation:<sup>111</sup> "If only **the Word** of the Gospel remains pure among us, and we love and cherish it -- we are not to doubt that **Christ is with us**, even when things are at their worst! For we see in this Book that, through and above all plagues and beasts and bad angels -- Christ is with His saints, **and wins the victory!**"

Luther died in 1546. Just before he did, he wrote in his *Preface to the Reader* in his *Complete Works*:<sup>112</sup> "Farewell, dear reader in the Lord! Pray that **the Word** may be spread further abroad, and may be strong against the miserable devil.... The Kingdom of his Vicar, the Antichrist in Rome, is sore beset.... May the God of all grace and mercy -- strengthen and complete in us the work He has begun!"

#### **4. Calvin and Calvinism on the Antichrist**

The Reformation doctrines were soon to be reflected in the *Thirty-nine Articles* of the Church of England -- as the bridge between Luther and Calvin, Those *Articles* declare: that

"transubstantiation...is repugnant to the plain words of Scripture...and hath given occasion to many superstitions"; that "the sacrifices of Masses...were fables and dangerous deceits"; and that "the bishop of Rome hath no jurisdiction in this Realm of England." Articles 28, 31 & 37.

The great reformational work of Martin Luther was promoted on a more careful and permanent basis -- especially by the great Presbyterian Scholar, John Calvin. The two never met, yet they wrote about each other with great respect.

About 1539, Luther wrote to Bucer about "Calvin, whose books I have read with special delight."<sup>113</sup> Calvin acknowledges Luther's leadership in a 1545 letter: "To the very excellent pastor of the Christian Church, Dr. M. Luther, my much respected father..., most renowned sir, most distinguished Minister of Christ." There,<sup>114</sup> Calvin referred to "the darkness of the Papacy" and "the sacrilegious worship of the Papists."

In his own *Commentary on Daniel*,<sup>115</sup> Calvin shows that Daniel 7:7-22's 'little horn' had before the Protestant Reformation grown into a very 'stout' horn or a powerful political force -- just like the political and religious power mentioned in Daniel 11:30-38f. This is the pagan Roman Empire (as the forerunner of the papal Roman Vatican).

Indeed, as Calvin adds in his *Institutes of the Christian Religion*:<sup>116</sup> "**We call the Roman Pontiff 'Antichrist'.... Antichrist would sit in the temple of God.... The Spirit...says that his reign would be with great swelling words of vanity (Daniel 7:25)....**

"This calamity was neither introduced by one man, nor to terminate in one man (see Calvin on Second Thessalonians 2:3 and **Daniel 7:9**).... Seeing then it is certain that **the Roman Pontiff** has impudently transferred to himself the most peculiar properties of God and Christ -- there cannot be a doubt that he **is the leader and standard-bearer of an impious and abominable kingdom.**"

Further, **on Daniel 12:4-11**, Calvin in 1561 comments:<sup>115</sup> "At the present time, **in the Papacy.... impiety prevails....** Many years must elapse, before God fulfils what His prophet had declared.... That time may seem immeasurably prolonged, and may frighten us by its duration... Yet it must be endured!" .

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Now Gregory the Great was the first Bishop of Rome ever given the title of Sole Pope or 'Father of the Universal Church.' That occurred during the years A.D. 590 to 604.

Gregory himself was a good man. Indeed, he strongly rejected that infamous title, which was wrongly given to him by others!

According to Calvin,<sup>117</sup> "the title of 'Universal Bishop' arose...in the time of Gregory.... He strongly insisted that the appellation is profane; nay, blasphemous; nay, the forerunner of Antichrist.... 'Every one that calls himself or desires to be called 'Universal Priest' is, by his pride, a forerunner of Antichrist.'" Thus Gregory himself (*Book 7, Ep. 154*).

However, soon after the good man Gregory the Great -- the various successive Bishops of Rome started to demand that they be called 'Pope.' Strikingly, this happened at the very time that Mohammed's successors were decimating Christian churches around A.D. 666f.

Significantly, Calvin declares<sup>118</sup> in his *Sermons of Deuteronomy* (18:10-15): "The Popish Religion tends to no other end, than to put Jesus Christ to silence. **The Pope** boasts himself to be His vicar [or representative].... They be high mysteries which the Pope devised above the **Gospel**! Like **Mahomet** says that his **Al Koran** is the sovereign wisdom -- so says the Pope of his own decrees. For they [the Papacy and Islam] be the two horns of Antichrist."

Observes Calvin:<sup>119</sup> "It is absolutely certain that [this papal title of 'Universal Bishop' was]...new, and of **recent** fabrication.... Doubtless it was necessary that those Antichrists should proceed to such a degree of madness and blindness, that their iniquity might be manifest to all men of sound mind....

"Let these 'worthy' defenders of the Roman See tell me with what face they can defend the title of 'Universal Bishop' -- while they see it so often anathematized by Gregory [the Great]! If effect is to be given to his testimony, then they --by making their Pontiff 'universal' -- declare him to be Antichrist!"

Indeed, as for the **late-mediaeval Popes**: "The existing state of the Papacy," insisted Calvin in 1536<sup>f, 120</sup> "is clearly a hundred times more corrupt than in the days of Gregory and Bernard -- though even then these holy men were so much displeased with it.... Julius and Leo, and Clement and Paul [A.D. 1503 to 1550]...knew nothing more about Christ than they had learned in the School of Lucian [A.D. 120 to 180f] .... The first head of the secret theology which is in vogue among them -- is that there is no God. Another, that whatever things have been written and are taught concerning Christ -- are lies and imposture. A third, that the doctrine of a future life and final resurrection -- is a mere fable.

"I confess that all do not think thus, and that few speak thus. Yet...John XXII [A.D. 1316 to 1334] publically maintained that the soul is mortal and perishes with the body till the day of resurrection.... None of the Cardinals opposed his madness....

"For a long period, the Roman Pontiffs have either been altogether devoid of religion, or been its greatest enemies. The See which they occupy...no more makes them the 'Vicars of Christ' -- than it makes an idol to become God, when it is placed in the temple of God (Second Thessalonians 2:4)!"<sup>120</sup>

Once again, Calvin does not claim all Popes are equally evil. He does not even claim all Popes are evil in varying degrees. Indeed, he claims that the very first so-called 'Pope' -- Gregory the Great [A.D. 590 to 604], and Bernard -- were "**holy men**." But Calvin certainly claims 'the Pope of Rome' -- alias the Papacy as an institution -- was and is **Antichrist**.

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Calvin further insists:<sup>121</sup> "Protestants complain that...the Pope...is Antichrist.... Is not the Pope superior to laws [*cf.* Daniel 7:25]? Nay, what are laws to him?..."

"Of this we have a signal proof in the case of John Huss, whom the Romans -- after alluring him to Constance by a safe-conduct -- cruelly murdered.... The decree was framed by the 'holy fathers' that [one's word or good] faith is not to be kept with 'heretics'.... In the minds of the Germans, there still resides a remembrance of the foul act -- warning them to beware of ever again joining themselves as associates in Roman perfidy!"

Still, he says,<sup>122</sup> "in ancient times there remained among the Jews certain special privileges of a Church. So in the present day [1559] we deny not to Papists those vestiges of a Church which the Lord has allowed to remain among them, amid the dissipation." Yet, "ecclesiastical government as now existing in the Papacy," is "opposed to Christ's institution."

For the Papacy has "so degenerated from the ancient customs and practices of the Church..., that a greater injury cannot be done to Christ than to use His Name in defending this disorderly rule.... We maintain that their kingdom is the tyranny of Antichrist."<sup>123</sup>

On the other hand, Calvin also warns:<sup>124</sup> "We may not be imposed upon by the name of 'Church'.... If the True Church is 'the pillar and ground of the truth' (First Timothy 3:15) -- it is certain that there is no Church -- where lying and falsehood have usurped the ascendancy. Since this is the state of matters under the Papacy, we can understand how much of the 'Church' there survives!

"The place which we ought to assign to all the churches on which the tyranny of the Romish idol has seized, will better appear if we compare them with the Ancient Israelitish Church.... After they [the Ancient Israelites] forsook the Law of the Lord and degenerated into idolatry and superstition, they partly lost the privilege.... Who may presume to give the name of 'Church' without reservation, to that [Romish] Assembly by which the Word of God is openly and with impunity trampled under foot -- where His ministry, its chief support, and the very soul of the Church, is destroyed?

"Let the Papists...deny...if they can that the state of religion is as much vitiated and corrupted with them, as it was in the kingdom of Israel under Jeroboam! They have a grosser idolatry, and in doctrine are not one whit more pure; rather, perhaps, they are even still more impure! God -- nay even those possessed of a moderate degree of judgment -- will bear me witness. And the thing itself is too manifest to require me to enlarge upon it....

"Scarcely can we hold any meeting with them ['the Papists'], without polluting ourselves with their idolatry. Their principal bond of communion is understandably in the 'Mass' -- which we abominate as the greatest sacrilege."

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Two years before the death of Luther, Calvin wrote<sup>125</sup> in 1544: "The Roman Pontiff is now opposing himself to the reviving doctrines of the Gospel.... I deny that See to be 'apostolical'

-- wherein nought is seen but a shocking apostasy. I deny him to be the vicar of Christ who, in furiously persecuting the Gospel, demonstrates by his conduct that he is Antichrist....

"What God, pray, ever appointed the Pope...; what laws of men, what decrees can he produce -- to that effect?... They charge home upon the Pope himself the guilt not only of impiety and wickedness of every kind -- and prove him to be Antichrist, the head of all the wicked....

"You, the 'viceregent' of Christ, whom now the very children all know to be very Antichrist!... We see a high-priest of all impiety, a standard-bearer of Satan, a fierce tyrant, a cruel murderer of souls -- in short, the 'son of perdition' whom the Apostle describes." Second Thessalonians 2:3f.

Prior to the Papacy of A.D. 600f, in the early Christian centuries, explained Calvin, God "deposited His covenant in Gaul, Italy, Germany, Spain and England." Even after that seventh century, "when these countries were oppressed by the tyranny of Antichrist, He -- in order that His covenant might remain inviolable -- first preserved baptism there" even in the mediaeval Roman Catholic Church.

This was "an evidence of the covenant -- baptism which, consecrated by His lips, retains its power in spite of human depravity." For God "did not permit Antichrist either to subvert His Church from its foundation, or to level it with the ground.... To punish the ingratitude of men who had despised His Word, He allowed a fearful shaking and dismembering to take place; but was pleased that, amid the devastation, the edifice should remain -- though half in ruins."

Calvin continues:<sup>126</sup> "Therefore, while we are unwilling simply to concede the name of 'Church' to the Papists -- we do not deny that there are churches among them.... Daniel and Paul foretold that **Antichrist would sit in God's Temple!** Daniel 9:27; Second Thessalonians 2:4.... The Roman Pontiff is the leader and standard-bearer of that wicked and abominable kingdom -- at least in the Western Church. By placing his throne in the Temple of God -- it is intimated that his kingdom would not be such as to destroy the name either of Christ or of His Church. Hence, then, it is obvious that we do not at all deny that churches remain under his tyranny."

Also today -- as even at the time of the Reformation -- at least **something of Christianity** can still be seen in the Roman Catholic Church. So today too -- as also four centuries ago -- some **wrongly** think that this ecclesiastical body should be **recognized** by Protestants, as being just another less-consistent version (but no way a per-version) of Christianity.

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However, hear Calvin once more!<sup>127</sup> "Shall we recognize the 'Apostolic See' -- where we see nothing but horrible apostasy? Shall he [the Pope] be 'the Vicar of Christ' -- who, by his furious efforts in persecuting the Gospel, plainly declares himself to be Antichrist? Shall he be the successor of Peter -- who goes about with fire and sword demolishing everything that Peter built? Shall he be the 'Head' of the Church who, after dissevering the Church from Christ her only true Head, tears and lacerates her members?

"Rome, indeed, was once the mother of all the churches. But, since she began to be the seat of Antichrist [by 666 A.D.], she ceased to be what she was!"

Calvin continues:<sup>128</sup> "To some we seem slanderous and petulant, when we call the Roman pontiff 'Antichrist.' But those who think so, do not perceive that they are bringing a charge of intemperance against Paul...in whose very words we speak [Second Thessalonians 2:3-8f]! But, lest any one object that Paul's words have a different meaning, and are wrested by us against the Roman Pontiff -- I will briefly show that they can be understood only of the Papacy.

"Paul says that Antichrist would sit in the temple of God (Second Thessalonians 2:4). In another passage, the Spirit...says that his reign would be with great swelling words of vanity (**Daniel 7:25**). Hence we infer that his tyranny is more over souls than bodies --a tyranny set up in opposition to the spiritual Kingdom of Christ....

"He [Antichrist] abolishes not the name either of 'Christ' or the 'Church' -- but rather uses the name of 'Christ' as a pretext, and lurks under the name of 'Church' as under a mask.... All the heresies and schisms which have existed from the beginning belong to the kingdom of Antichrist. Yet, when Paul foretells that defection will come, he by the description intimates that this seat [or throne] of abomination will be erected when a kind of universal defection comes upon **the Church** -- [even] though many members of the Church scattered up and down should continue in the true unity of the faith."

In his *Theme*, at the front of his *Commentary on the Second Epistle to the Thessalonians*, Calvin remarks that in the first-century congregation at Thessalonica "a profitless and fanciful belief about the **imminent return** of Christ had gained wide currency.... **First**, [however,] there must come **apostasy in the Church** -- and a great part of the World turn from God in faithlessness. Indeed, **Antichrist must reign in God's Temple**."

According to the inspired Apostle Paul, "the day of Christ...will not come" -- explains Calvin on Second Thessalonians 2:3-8 & 3:1 itself -- "until the World has fallen into **apostasy**, and the rule of **Antichrist** has held sway **in the Church**. The [preteristic] interpretation which some have given, that this passage refers to the end of the Roman Empire -- is too stupid to need lengthy refutation....

"When the word '**apostasy**' [or 'falling away' in Second Thessalonians 2:3] is used without any addition, it cannot be confined to a few individuals.... The word '**apostates**' can be understood only of those who [**unlike Nero**] had previously enlisted in the service of Christ and His Gospel. Paul, then, is predicting a **general defection** on the part of **the Visible Church**....

"It was said of **Nero** that he was taken up from the World, and would return again to persecute the Church by his tyranny. This was nothing but **an old wife's fable**, and yet the minds of the ancients were so bewitched that they believed that Nero would be Antichrist. **Paul, however, is not speaking of one individual**, but of a kingdom that was to be seized by Satan for the purpose of setting up a seat [or **throne**] of abomination in the midst of God's temple. This we see accomplished in Popery.



"The defection has indeed spread more widely. For, since Mohammed was an apostate, he turned his followers -- the Turks -- from Christ..... The sect of Mohammed was like a raging overflow which in its violence tore away about half of the Church." Yet Mohammad and his followers did not then sit enthroned in churches and claim to represent the Triune God.

"It remained for [the papal] **Antichrist** to infect with his **poison** the part [of the **Church**] which was **left**, .... Anyone who has learned from Scripture what are the things that belong particularly to God, and who on the other hand considers well what the Pope usurps for himself, will not have much difficulty in recognizing **Antichrist**: even though he [the recognizer] were a ten-year-old boy!"

Now the Antichrist, predicted Paul, would sit enthroned in the temple of God, and claim to be a god. Yes, he would even claim to be the true Triune God's highest sole representative here on Earth. Second Thessalonians 2:4.

As Calvin explains: "This once and fully refutes the error or rather the stupidity of those who hold the Pope to be the Vicar of Christ on the ground that he has a settled residence in the Church.... [For] Paul sets **Antichrist** **in** [the Church -- in] the very sanctuary of God!"

"He is **not** an enemy from the **outside** [like **Nero** or **Mohammed**], but from [**within**] the household of faith -- and opposes Christ, under the very name of Christ.... It is the Temple of God in which the Pope holds sway....

"The State of the Roman Empire delayed the manifestation of Antichrist. Just as the monarchy of Babylon was overthrown by the Persians and the Medes; and the Macedonians in their turn after the defeat of the Persians took possession of the monarchy; and they were finally conquered by the Romans -- so Antichrist was about to seize for himself the vacant rule of the Roman Empire....

"The power of the [post-incarnational and pre-papal] Roman Empire prevented the rise of Antichrist.... The name 'Antichrist' does not designate a single individual [such as **Nero** or **Mohammed**], but a single kingdom which extends throughout many generations. With the same meaning, John says that Antichrist will indeed come -- but that many [antichrists] were already to be found in his own time (First John 2:18)....

"The reign of Antichrist will be temporary.... He {Paul} had predicted the destruction of the reign of Antichrist, and now describes the manner of his destruction.

"**Antichrist** will be **annihilated** by the Word of the Lord.... Paul does **not** think that Christ will accomplish this in a **moment**." For "**Christ will scatter the darkness** with which Antichrist will reign, by the rays which He will emit -- **before** His **coming**" in final judgment.

"This victory of the Word will therefore be seen in the World.... 'The Breath of His Mouth' means simply His Word -- as in Isaiah 11:4, the passage to which Paul appears to be alluding. In that passage, the prophet takes 'the Rod of His mouth' and 'the Breath of His lips' to mean the same thing....

"It is a notable commendation of true and sound doctrine that it is represented as being sufficient to put an end to all ungodliness, and as destined at all times to be victorious over all the devices of Satan. It is also a commendation when a little further on, the preaching of this doctrine is referred to as Christ's 'coming' to us!" For " preaching," concludes Calvin, has the "power and efficacy to refashion men in the image of God." Second Thessalonians 2:8 cf. 3:1.

Calvin did not live long enough to write a commentary on John's Book of Revelation. Yet the very few references to that Book in his extant writings (such as in his *Institutes* and in his *Psychopannychia*), clearly show he (just like Luther) perceived that last Book in the Bible to be understood neither preteristically nor futuristically but rather church-historically. Indeed, such a perception is reinforced also by a consideration of what he wrote on John's Epistles.

Consider, then, Calvin's A.D. 1551 remarks<sup>129</sup> on First John 2:18 and 4:3-6. "Today, the Papists proudly vaunt that they are worshippers of God -- and yet, no less proudly, [they] reject God's Word.... Today, the Papists boast with professorial superciliousness that all their inventions are oracles of the Spirit. Mohammed too asserts that he has drawn his dreams only from Heaven....

"Under the Papacy there is nothing more well-known and common, than the [as yet still] 'future' coming of Antichrist. And yet they are so dull, that they [the Papists] do not see that his tyranny is being exercised over them [already]!... The Papists have imagined an Antichrist who is [only yet] to harass the Church for three and a half years [just before Christ's Second Coming].... All the marks by which the Spirit of God has pointed out Antichrist, appear clearly in the Pope....

"'Even now, many antichrists have arisen'.... Those who think that he would be just one man, are dreaming! For Paul...plainly shows that it would be a kingdom (Second Thessalonians 2:3).

"He first foretells a falling away that would spread throughout the whole Church.... Then he makes the head of this apostasy, the adversary of Christ who would sit in God's temple and claim divine honours. Unless we deliberately want to err -- let us learn to know Antichrist from Paul's description!...

"But how does that passage agree with John's words, when he says that there were already many antichrists [plural]? I reply that John only meant that certain sects had already arise which were forerunners of a future scattering [under the Antichrist]. For Cerinthus, Basilides, Marcion, Valentinus, Ebion, Arius and the rest -- were members of that kingdom which the devil afterwards raised up against Christ. Properly speaking, [the] Antichrist was not yet in existence. But the mystery of his ungodliness, was working secretly....

"The Papists today, opposing free-will against the grace of the Holy Spirit; placing part of their righteousness and salvation in the merits of [their own] works; imagining for themselves innumerable advocates [such as Mary and dead 'saints'] through whom they have God favourable to them -- have I known not what fictitious Christ. But the living and genuine image of God which should shine forth in Christ -- they deform, by their wicked inventions....

"‘This is the antichrist!’[says John]. He is **not** speaking of that [papal] **leader** of defection who was [then yet] to occupy the seat of God. But he puts all who try to overthrow Christ among that wicked band..... From this it follows that [Islamic] Turks, [Judaistic] Jews and such like -- have a mere idol in the place of God....

"We have already said that the doctrine of the Kingdom of the Antichrist was notorious and well-known [in John’s own day] -- and that believers had been warned of the [then] **future** scattering of the Church, so that they might be very careful..... The Apostle now says that all who detract from Christ, are members of that kingdom....

"Whatever contests we may have against the World and the flesh, **certain victory** accompanies them.... As **we** fight by Christ’s power and are armed with God’s weapons in fighting and striving -- **we** are **victorious**!...

"We can no more be conquered, than can God Himself -- Who has armed us with His Own power.... **Victory is certain!**"

So to Rev. Professor Dr. John Calvin,<sup>130</sup> not any specific Pope nor all of the Popes as individuals but precisely **the Papacy** is the ‘man of sin.’ Yet that Antichrist shall be destroyed not by the sudden and final coming of Christ at the very end of history, but prior thereto. Indeed, Antichrist shall be destroyed by the gradual increase of the **preaching** and **practising** of the powerful **Word of God!**

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Now the above views of John Calvin are all faithfully reflected in the various Standards of the Calvinistic Presbyterian Churches which follow him. These Standards include: the French, Belgic and Scots Confessions; the ‘T-U-L-I-P’ Decrees of the international Synod of Dordt in Holland; and the doctrinal Standards of the British Westminster Assembly.

Calvin’s own *French Confession* of 1558 states:<sup>131</sup> "We condemn the papal assemblies.... All superstitions and idolatries are in them.... Nevertheless...some trace of the Church is left in the Papacy.... But, on account of its corruptions, we cannot present children to be baptized in it, without incurring pollution."

The *First Scots Confession* of 1560 was drawn up by the six Johns -- including Calvin’s student John Knox. It explains<sup>132</sup> "that the True Kirk be distinguished from the filthy synagogues, by clear and perfect notes....

"The notes, signs and assured tokens whereby the spotless bride of Christ is known from the horrible harlot -- **the False-Kirk** -- we state, are neither antiquity...nor the number of men approving an error.... We ought not so much to ask what men have said or done before us, as what the Holy Ghost uniformly speaks within the body of the Scriptures....

"Arise, O Lord, and let Thy enemies be confounded!... Give Thy servants strength to **speak Thy Word** in **boldness!** And **let all nations cleave to Thy true knowledge!**"

The 1562 *Belgic Confession* of the Dutch Presbyterian Churches teaches<sup>133</sup> that "the True Church must be distinguished from all sects which call themselves the Church.... The True Church may certainly be known, from which no man has a right to separate himself....

"As for **the False-Church** -- she ascribes more power and authority to herself and her ordinances than the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the Sacraments as appointed by Christ in His Word, but adds to and takes from them.... She relies more upon men than upon Christ, and persecutes those who live holily according to the Word of God and rebuke her for her errors, covetousness, and idolatry!"

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The *Second Scots Confession* of 1580 declares<sup>134</sup> that "we abhor and detest all contrary religion and doctrine; but chiefly all kind of **Papistry** in general and particular heads, even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special, we detest and refuse the usurped authority of **that Roman Antichrist** upon God's Scriptures....

"We detest and refuse...all his tyrannous laws made upon indifferent things against our Christian liberty; his erroneous doctrines...; his five bastard sacraments; with his rites, ceremonies, and false doctrine...; his cruel judgment against infants departing without the Sacrament...; his blasphemous opinion of transubstantiation...; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for the sins of the dead....; his canonisation of men, calling upon angels or departed saints; [his] worshipping of images, relicts, and crosses...; his purgatory, [and] prayers for the dead!"

It then further condemns Rome's "praying or speaking in a strange language; his processions and blasphemous litany; his multitude of advocates or mediators...with auricular confessions...; his holy water, baptizing of bells..., [and] his erroneous and bloody [1545/] Decrees made at Trent...against the Kirk of God...or against the Word of God and doctrine of this True Reformed Kirk.... Seeing that many are stirred up by Satan and **that Roman Antichrist** to...use the holy Sacraments in the Kirk deceitfully..., to corrupt and subvert secretly God's true religion within the Kirk...under vain hope of **the Pope's** dispensation devised against the Word of God to his greater confusion and their double condemnation in the day of the Lord Jesus -- we therefore, willing to take away all suspicion of hypocrisy and of such double dealing with God and His Kirk, **protest!**"

For **Protestants** are those **pro**-test -- **for Christ**. For this reason, they also **anti**-test -- **against the Antichrist**.

At the 1618-19 international Synod, the Preamble to the *Decrees of Dordt* speaks about the Reformed Church of the Protestant Reformation. It declares that also in Holland<sup>135</sup> "the Church was delivered by the mighty hand of God from the tyranny of **the Romish Antichrist** and the terrible idolatry of the **Papacy**."

\* \* \* \* \*

Finally, we come to the *Westminster Standards* -- as the last great statement of Biblical truth from the Protestant and Calvinistic perspective. According to the *Westminster Confession of Faith*,<sup>136</sup> "**Popish** monastical vows of perpetual single life, professed poverty, and regular obedience, are...superstitious and sinful snares in which no Christian should entangle himself."

Again:<sup>137</sup> "It is the duty of people to pray for magistrates.... Much less hath **the Pope** any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominion or lives, if he should judge them to be hereticks or upon any other pretence whatsoever. Second Thessalonians 2:4; Revelation 13:15-17." Note that the *Confession* here cites the '**666**' passage Revelation 13:15-17 (*cf.* verse 18) -- with reference specifically to **the Papacy**!

Once more:<sup>138</sup> "Such as profess the true reformed religion, should not marry with infidels, **Papists**, or other idolaters. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies. Second Corinthians 6:14."

As to deformed churches, the *Confession* further states<sup>138</sup> that "some have so degenerated as to become synagogues of Satan. Revelation 18:2; Romans 11:18-22.... **The Pope of Rome...is that Antichrist**...that exalteth himself **in the Church** against Christ and all that is called God. Matthew 23:8-10; Second Thessalonians 2:3-4,8-9; Revelation 13:6." Here, one should carefully note the application of Second Thessalonians 2:3-9 and Revelation 13:6 & 18:2 specifically to the **Papal Church** and its **Pontiff**.

Moreover:<sup>140</sup> "The **Popish** sacrifice of the 'mass' -- as they call it -- is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect. Hebrews 7:23-27; 10:11-18. Private masses..., worshipping the elements, the lifting them up or carrying them about for adoration..., are all contrary to the nature of this Sacrament and to the institution of Christ. First Corinthians 10:6; Mark 14:23; First Corinthians 11:25-29; Matthew 15:9.... The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called 'transubstantiation') by consecration of a priest or by any other way -- is repugnant not to Scripture alone but even to common sense and reason; overthroweth the nature of the Sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries. Acts 3:21; First Corinthians 11:24-26; Luke 24:6,39."

That is why also the *Westminster Directory for the Publick Worship of God* enjoins<sup>141</sup> that before each sermon, there first be public prayer "for the **propagation** of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the fullness of the Gentiles, **the fall of Antichrist**, and...for the **deliverance** of the distressed churches abroad from the tyranny of the **antichristian faction** and from the cruel oppressions and blasphemies of the Turk" alias many of the protagonists of Islam. See too the *Westminster Confession* 8:8 & 25:6.

\* \* \* \* \*

Almost every single chapter of the Presbyterian *Westminster Confession* is -- implicitly at least -- in some or other way at variance with the doctrines of Roman Catholicism. In particular, the above-quoted citations of this Presbyterian Confession, *via* the Presbyterian *Ordination Vow*, require all Presbyterian Ministers and Elders firmly and constantly to adhere to, and to assert and to defend the above doctrines to the utmost of their power.<sup>142</sup>

Of course, we should never equate **the Papacy** with Roman Catholic-ism, and still less with Roman Cathol-**ics**! Some Roman Catholics are indeed Christians. Those who are, should -- as did Luther and Calvin -- **leave** the Papal Church for the Re-form-ed Church. For the *Westminster Confession* 25:4-6 in that respect refers to "Revelation 18:2" *etc.*

Indeed, Revelation 18:2-4 (*cf.* 17:5f) declares that "'Babylon'...has become...a cage of every unclean and hateful bird." However, it also says to the 'clean birds' inside that 'Babylonian' cage: "**Come out of her, My people**, so that you do not keep on partaking of her sins -- and so that you do not receive of her plagues!" See too Isaiah 52:8-11 and Second Corinthians 6:16-18.

Now the cleansing of the Papal Church and the downfall of the Papacy are both certain to occur, **before** the end of World History! For the petition "Thy Kingdom come!" -- in the Lord's Prayer -- is well explained by the Presbyterian Church's *Westminster Larger Catechism*.<sup>143</sup>

It means "we pray that the kingdom of sin and Satan may be destroyed, **the Gospel propagated** throughout the World, the Jews called, the fulness of the Gentiles brought in, [and] **the Church** furnished with all Gospel-Officers and...**purged from corruption**. Malachi 1:11 & Zephaniah 3:9." See too Romans 11:12-32.

Again, at the end of the Lord's Prayer,<sup>144</sup> "we pray that **God would so over-rule the World and all in it**...that our sanctification and salvation may be perfected [and] **Satan trodden under our feet**. Romans 16:20!" For "we, by faith, are **emboldened**! Second Chronicles 20:6-11," *cf.* vv. 15-27.

## **5. Short summary of the above findings**

**We must now shortly summarize** the above teachings. We mean those of Scripture, Martin Luther and Calvinistic Protestantism. We do so, in the thirty-three statements below.

1. About 540 B.C., Daniel predicted the cessation of all new prophesying or vaticination around the time of Christ's death. This, Daniel associated with the Roman destruction of the Jerusalem temple -- within that very same generation. Daniel 2:34-45; 7:7-19; 8:9-12,20-25; 9:24-27; 11:30-45; 12:1-4.

2. Daniel also predicted that, beginning in 70 A.D., first the Pagan Roman Empire and then the pseudo-prophesying Papal Romish Vatican as its successor -- would pollute God's true temple (the Christian Church). That would last for 1260 day-years, or till 1330 A.D. However, then the great plague called the 'Black Death' would sweep across the civilized world, killing most of its ungodly inhabitants. Daniel 7:24f & 12:7 -- *cf.* Revelation 9:20f; 11:2-9f; 12:6-14; 13:1-7.

3. Daniel further predicted that the pollution of the Christian Church, starting in 70 A.D., would begin to cease after 1290 day-years. The latter would occur thirty years after the 1260 years -- and hence in 1360f A.D. Daniel 12:11 *cf.* 7:25 & 12:7. That was when God raised up John Wycliffe in the middle of the 'Black Death' -- with which He punished a deformed Church. See Revelation 9:20f & 11:2-9f. Revelation 15:1 to 18:4.

4. Daniel 12:4-12 predicted that a further time of great blessing would start to occur at the end of 1335 day-years after 70 A.D. This would occur when Huss started preaching Wycliffe's Proto-Protestant views in Bohemia, in 1405 A.D. *Cf.* Rev. 14:6f. Only yet thereafter, God told Daniel, would he himself be resurrected -- "at the end of the days." Daniel 12:13.

5. The appearance of Christ at His incarnation, elicited opposition from several minor Antichrists. Matthew 23:2-36 & John 17:12. The Apostle John predicted that these 'Antichrists' had already emerged, even before the Holy Scriptures were finally completed. First John 2:18f & 4:1-3, and II John 7. Yet that same John also insisted that the Pagan Roman Empire would **later** be replaced by another 'religious' Roman beast. That latter would look like a lamb, but speak like a dragon. Revelation 13:1-11f *cf.* Daniel 7:7-25. Indeed, Paul too predicted a great apostasy and the emergence of 'the man of sin' -- who would rule in the Temple alias the very Church of God! Second Thessalonians 2:3-8.

6. Probably from even before, and certainly from not long after 70 A.D., Britain in particular and much of Europe in general started becoming Christian alias Proto-Protestant. Especially around the fifth century, the Roman Empire broke up into ten "horns" or kingdoms -- followed by another diverse and blasphemous "horn." Daniel 2:41f; 7:7,20,25; Revelation 13:1-18; 17:3-16.

7. From around 600 A.D. onward, only the bishop at Rome was called 'Pope' (alias 'Father'). The first papal missionary to Britain, the A.D. 600f Austin of Rome, was then stoutly resisted by the Culdee or Proto-Protestant British Celtic Christians.

8. Only after the 664 Synod of Whitby, from about A.D. **666** onward, did most of Europe and some of England -- but not Ireland, Scotland and Wales -- become increasingly romanized. Thus, the Romish papal power or "horn" became strong or "stout" -- and long sat and ruled in the Church or Temple of God, while claiming to be His spokesman. However, that spokesman was in fact 'the man of sin' -- alias the Antichrist. Daniel 7:25; 8:20-25; 11:36f; 12:8-11; Second Thessalonians 3:3-8-12; Second Peter 2:1-5f; Revelation 13:11-18; 17:1-17.

9. Fulfilling the prophecies, God in 1330 A.D. sent the plague called the 'Black Death.' Daniel 12:11 *cf.* Revelation 9:20f; 11:2-9f; 12:6-14. One major purpose of this, was to punish the Deformed Church which had: departed from God's Word; exalted the Pope; and worshipped the creaturely communion bread. Daniel 7:24f & 12:11 -- *cf.* Revelation 13:1-13f; 15:1-8; 16:1-11.

10. Thirty years later, in 1360 A.D., God raised up John Wycliffe. He asserted the sole sufficiency of the long-completed Holy Scriptures. Accordingly, he ridiculed transubstantiation --and assailed the Pope as Antichrist. Daniel 12:11f *cf.* Rev. 14:6f.

11. Forty-five years later, at the end of 1335 years after 70 A.D., God further raised up John Huss in Bohemia. He promoted Wycliffe's Neo-Proto-Protestant views, and inaugurated a time of great blessing in the very heart of Europe. Daniel 12:12 *cf.* Rev. 14:8*f.*

12. In 1415, Rome burned Huss (the "goose") for his Biblical views. This was just after he had announced that, though the "unclean birds"<sup>13</sup> of the Papacy were then roasting a 'goose' -- after a hundred years, a 'swan' would arise to vindicate him.<sup>15</sup> *Cf.* Revelation 14:8*f.* & 18:1-2.

13. A century after Huss, God raised up the "swan" -- Martin Luther!<sup>28,63</sup> He powerfully propagated the views of Wycliffe and Huss,<sup>16-27</sup> that the Pope was Antichrist. He also predicted the destruction of that Papal Antichrist through the powerful preaching of the Gospel. These Reformation doctrines were soon well reflected in the *Thirty-nine Articles* of the Church of England, which declare: that "transubstantiation...is repugnant to the plain words of Scripture...and hath given occasion to many superstitions"; that "the sacrifices of Masses...were fables and dangerous deceits"; and that "the Bishop of Rome hath no jurisdiction in this Realm of England." Articles 28, 31 & 37.

14. From Daniel 11:40-44, Luther gathered that when "the Pope too is also more about to come to his end, Christ shall give a push and somehow stir up several godly Christians against him." Thus the Pope "will be blown over" by a single breath. Here is how the word of Daniel is explained by St. Paul: the Lord Jesus will slay him, with the Breath of His Mouth" alias by the Spirit of His Word! Second Thessalonians 2:8. "The Pope does not arise again!... After the fall of the Antichrist, the World will live freely!"

15. Said Luther against the Papal Antichrist: "We must slay him with words; the mouth of Christ [through preaching from the Bible] must do it. That is the way he [the Papal Antichrist] is torn out of men's hearts, and his lies become known and despised.... See what effect this one year [1522] of preaching and writing this truth has had; how the Papists' cover has shrunk both in length and in breadth.... What will the result be, if this mouth of Christ shall consume with His Spirit for two more years?... Let us be wise, thank God for His Holy Word, and be bold with our mouths!... Let us boldly keep on, earnestly inculcate the Word, and drive out the laws of men! This is the way Christ, through us, keeps slaying the Papacy!"<sup>71</sup>

16. Even by 1522, Luther wrote:<sup>79</sup> "St. Paul in Second Thessalonians two [verse 8] says of the Pope, 'our Lord Jesus shall consume him with the Spirit of His mouth'.... You are to make of your mouth, such a mouth of the Spirit of Christ -- as St. Paul speaks of in the text quoted above.... This we will do, if we boldly continue the work already begun -- and by speaking and writing, spread among the people the knowledge of the knavery and deceit of the Pope and his Papists -- until he is exposed, known and brought into disrepute throughout the World!"

17. Luther adds:<sup>95</sup> "I know, however, and am certain -- that our Lord Jesus Christ still lives and reigns. In that knowledge and with that comfort, I therefore defy and shall not fear even a thousand Popes. 'For greater is He Who is in you -- than he that is in the World!' [First John 4:4.]"



18. In his *Table Talk*, Luther adds<sup>102</sup> on Revelation 13:7 and 13:14 that "**the Pope is the last blaze in the lamp which will go out....** When he is **struck with God's Word** then **the Pope is turned to a poppy and a frothy flower!**"

18. Luther states anent the Book of Revelation: "In chapter 14, **Christ first begins to slay His Antichrist with the Breath of His Mouth** [the Spirit of the Word of God], as Paul says in Second Thessalonians 2.... **The saints**...stand again about the Lamb, and **preach the truth....** **The harvest shall come**; and those who cleave to the Papacy against the Gospel shall be cast outside the city of Christ into the wine-press of God's wrath [14:18-20]."

19. "In chapters 15 and 16," observes Luther,<sup>105</sup> come the seven angels with the seven bowls" containing the seven plagues (compare the 1334-83 'Black Death' and accompanying plagues). "**The Gospel increases, and attacks the Papacy on all sides -- by means of many learned and pious Preachers.**"

20. In his *Preface to the Reader* in his *Complete Works*, Rev. Dr. Martin Luther urges:<sup>112</sup> "Pray that **the Word** may be spread further abroad, and may be strong against the miserable devil.... The Kingdom of his Vicar, **the Antichrist in Rome, is sore beset....** May the God of all grace and mercy -- strengthen and **complete in us the work He has begun!**"

21. Here is Luther's conclusion -- at the very end of his treatment of the Book of Revelation:<sup>111</sup> "If only **the Word** of the Gospel remains pure among us, and we love and cherish it -- we are not to doubt that **Christ is with us**, even when things are at their worst! For we see in this Book that, through and above all plagues and beasts and bad angels -- Christ is with His saints, **and wins the victory!**"<sup>111</sup>

22. John Calvin took over and systematized Luther's Biblical views. Calvin called Luther "my much respected father" who had denounced "the darkness of the Papacy."<sup>113</sup> Calvin himself then further repeatedly exposed the Roman Pontiff as Antichrist.<sup>115-130</sup>

23. Calvin indicated that though the 600 A.D. Gregory the Great was the first Bishop at Rome to be called Sole Pope, Gregory himself had regarded that new title as a mark of Antichrist!<sup>117</sup> Calvin saw especially the 1415 papal burning of Huss as a clear evidence of the Antichristian nature of the Papacy.<sup>121</sup> On Daniel 12:4f, Calvin commented in 1561: "At the present time, in the Papacy...impiety prevails!"<sup>115</sup>

24. Calvin especially insisted that Second Thessalonians 2:3f clearly brands the Pope as Antichrist. Romanists, said Calvin, were wrong to regard Antichrist as a yet-future tyrant who would harass the Church for but three and a half years.<sup>129</sup> Even a ten-year-old, stated Calvin, can see that the centuries-long Papacy is itself indeed Antichrist! Yet the papal "Antichrist will be annihilated by the **Word** of the Lord."

25. Calvin says "Paul does **not** think that Christ will accomplish this **in a moment....** **Christ** will scatter the darkness in which Antichrist will reign, by rays emitted **before His coming**"; by "the **preaching** of this doctrine" from the **Word of God**, which "is referred to as Christ's '**coming**' to us."<sup>128</sup>

26. Calvin also insisted that First John 2:18 & 4:4f clearly brand the Pope as Antichrist. Yet "**we** fight by Christ's power, and are armed with God's weapons.... **We** are **victorious**.... We can no more be conquered, than can God Himself.... Victory is **certain**!"<sup>129</sup>

27. Calvin's views were expounded in Britain especially by his student John Knox -- together with the rest of the six Johns -- in the 1560 *First Scots Confession*. There, the Protestants' "True Kirk is distinguished from the filthy synagogues" of Romanism. Especially against the latter, that *Confession* then sounds the trumpet blast: "Arise, O Lord, and let Thy enemies be confounded!.... Give Thy servants strength **to speak Thy Word in boldness!** And let **all nations** cleave to Thy true knowledge!"<sup>132</sup>

28. The Calvinistic *Second Scots Confession* of 1580 -- also known as the Scottish *National Covenant* -- denounces "all kinds of Papistry in general.... We detest and refuse the usurped authority of that Roman Antichrist.... Many are stirred up by Satan and **that Roman Antichrist** to...subvert secretly God's true religion.... We therefore... **protest!**"<sup>134</sup>

29. Indeed, this Protest-ant '**protest**' was effective. For the Preamble to the 1618f international Calvinistic *Decrees of Dordt* declared that also in Holland "the Church was delivered by the mighty hand of God from the tyranny of the Romish Antichrist and the terrible idolatry of the Papacy."<sup>135</sup> Christians were leaving Romanism, Revelation 18:2-4!

30. The 1646 Calvinistic *Westminster Confession of Faith* denounces "Popish monastical vows."<sup>136</sup> It denies "the Pope any power or jurisdiction" over magistrates<sup>137</sup> -- citing here not only Second Thessalonians 2:4, but also the '666' passage Revelation 13:15-17. It calls "Papists...idolaters."<sup>138</sup> It describes "the Popish sacrifice of the 'Mass'....[as] most abominably injurious to Christ's one sacrifice." Indeed, it terms "transubstantiation...repugnant not to Scripture alone, but even to common sense and reason" -- and indeed "the cause of manifold superstitions, yea, of gross idolatries."<sup>140</sup>

31. Specifically, the *Westminster Confession* further insists about deformed churches,<sup>139</sup> that "some have so degenerated as to become synagogues of Satan. Revelation 18:2; Romans 11:18-22.... **The Pope of Rome...is that Antichrist...that exalteth himself in the Church** against Christ and all that is called God. Matthew 23:8-10; Second Thessalonians 2:3-4,8-9; Revelation 13:6."

32. The *Westminster Directory for the Publick Worship of God* **expects** the Antichrist to be destroyed by the Reformed Church's sustained preaching of the Word of God! For it enjoins before each sermon that there first be public prayer "for the **propagation** of the Gospel and Kingdom of Christ to all nations; for the conversion of the Jews, the fullness of the Gentiles, **the fall of Antichrist**, and...for the **deliverance** of the distressed churches abroad from the tyranny of the Antichristian faction and from the cruel oppressions and blasphemies of the [Islamic] Turk."

33. Finally, the Calvinistic *Westminster Larger Catechism* insists that, in the Lord's Prayer, the petition 'Thy Kingdom come!' is a plea for the destruction also of the ecclesiastical Antichrist -- and indeed precisely through the good works of the Spirit-empowered Church as Christ's own spirit-ual weapon! "We pray that the kingdom of sin and Satan may be destroyed,

the gospel propagated throughout the World, the Jews called, the fulness of the Gentiles brought in, [and] **the Church** furnished with all gospel-officers and...**purged from corruption**."<sup>143</sup> Further, "we pray that **God would so over-rule the world and all in it**...that our sanctification and salvation may be perfected [and] **Satan trodden under our feet**. Romans 16:20!"<sup>144</sup>

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So Scripture, Luther and Calvinism all teach that Antichrist's days are numbered! In one sense, the Papacy -- like all other false systems -- contains the seed of its own destruction. In another sense, instrumentally, the Papacy shall be brought down by the powerful Protestant **preaching** of the **Word of God**. Second Thessalonians 2:8f.

God's revealed **purpose** in permitting Antichrist to rule, seems to be to test the patience of Commandment-keeping Christians. Revelation 14:12. For, after Revelation 13:11f's activities of the beast which **looks** like a lamb but **speaks** like a dragon, we are in Revelation 14:6-8 told about the **preaching** of the everlasting Gospel to every nation -- which then leads to the fall of Babylon the Great.

Consequently, Revelation 15:4 states: "Who shall not fear You, O Lord, and glorify Your Name? For You alone are holy. For all nations shall come, and worship before You!"

Revelation 16:1-19 describes God's outpouring of His wrath upon the throne of the beast, and the fall of the great Babylon. Revelation 17:16 states that even the ten kingdoms which had supported the beast, shall then hate the whore and strip her and burn her. Revelation 18:2-4f guarantees that, during and after the fall of Babylon, God's true people shall leave her. Revelation 19:20f then describes the damnation of the beast, but also the apprehending of the remnant thereof. And Revelation 20 describes the subsequent millennium of peace, right down to the final judgment -- to be followed in Revelation 21 & 22 by everlasting Heaven and Hell.

"I, Jesus, have sent My messenger to testify to you these things, in the churches.... I testify unto every man who hears the words of the prophecy of this Book -- if any man shall add to these things, God shall add to him the plagues that are written in this Book! And if any man shall take away from the words of the Book of this prophecy -- God shall take away his part out of the book of life and out of the Holy City and from the things which are written in this Book!

"He Who testifies these things, says: 'Surely, I come quickly!'.... The grace of our Lord Jesus Christ be with you all! Amen."

## **ENDNOTES**

1. Dan. 9:24-25 & 12:1,4-7,11f. Thus too Calvin: *Comment. on Daniel*, Grand Rapids: Eerdmans, 1948 ed., II pp. 202, 217f, 368f, 379f.
2. Arts. **Plague** in: *New Illustrated Columbia Encyclopedia*, New York, 1979, 18:5355; & *Encyclopedia Americana*, 1951 ed.

3. *Life and Times of John de Wycliffe* (London: Religious Tract Society), 1851, pp. 149 & 112. Vaughan: *Tracts and Treatises of John Wycliffe, D.D.* (London: Wycliffe Society), 1845, p. viii.
4. First published in 1578 A.D. See 1965 rep., New York: AMS Press, I:51.
5. Compare *Life and Times*, pp. 149 & 112; Workman's *John Wyclif* (Oxford: Clarendon), 1926, II, p. 150; Vaughan's *op. cit.*, p. 129.
6. F. Loofs: *History of Doctrine* 4th ed., p. 646 (cited in Holman's ed. of the *Works of Martin Luther*, Philadelphia, 1915, II, p. 73 n. 2). Winn: *Wycliffe -- Select English Writings* (London: Oxford U.P.), 1929, pp. 69,123,137. Vaughan's *op. cit.*, pp. 20,75,124,299,56,60.
7. Vaughan's *op. cit.*, pp. lxvii,137f; Workman's *op. cit.*, II, pp. 40,416.
8. Vaughan's *op. cit.*, pp. lxxxviii, 140-43,151,301.
9. G. Dixon: *The Romance of the Catholic Presbyterian Church* (Melbourne: Presbyterian Church of Australia), 1930, pp. 26f.
10. P. Schaff: *History of the Christian Church* (Grand Rapids: Eerdmans), 1970 rep., VI:361f.
11. Miller: *Church History* (London: Pickering & Inglis), n.d., p. 577.
12. Schaff: *op. cit.*, VI, p. 381.
13. See Luther's *Works* (American ed.), Philadelphia: Muhlenburg Press, 1960, 34:104, n. 59.
14. *Ib.*, 31:314.
15. See at n. 28 below.
16. *Ib.*, pp. 307,313,321.
17. Holman: *op. cit.*, II, p. 73 n. 2; Luther's *Writings* (St. Louis: Concordia), 1881f, ed. Walch, XXIa col. 156 & 234, and X col. 290.
18. Luther's *Works* (1960 American Edition), 32:123,128f.
19. *Ib.*, 48:153.
20. *Ib.*, 32:3,56,71.
21. Holman: *op. cit.*, II, p. 79.
22. *Ib.*, II, 140f.
23. *Ib.*, II, p. 171; Luther's *Writings*, 1881, XV col. 1639, XIX cols. 70-71, and XV cols. 783-87.
24. L.E. Froom: *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review & Herald), 1948, II, pp. 258f.
25. Luther's *Works* (1960 American Edition), 32:74f.
26. *Ib.*, 32:82f.
27. *Ib.*, 34:9,50.

28. *Ib.*, 34:34,104.
29. Thus Rev. Prof. Dr. Wilbur M. Smith, in his *Introduction* at the front of Calvin's *Commentaries on Daniel* (cf. n. 1 above).
30. See Luther's *Sämmtliche Werke* (Frankfurt and Erlangen), 1826-7 rep., pp. 41, 237-58, 294 & 321-24.
31. See his art. *Luther's Isagogical Views as Expressed in his Prefaces*, in *The Christian News*, New Haven (Missouri), Oct. 17th 1988, p. 21.
32. See Luther's *Werke: Deutsche Bibel* (Weimer: Boehlhaus, 1900 rep., XI:2, pp. 48-125).
33. Thus Luther's *Preface* to Daniel, in the American ed., 35:294-316.
34. In Luther's *Collected Works*, ed. Walch, XVIII, pp. 1434 & 1441.
35. *Ib.*, pp. 1512f.
36. In *Ib.*, pp. 1483.
37. Holman: *op. cit.*, III, pp. 364f & 376f.
38. In Luther's *Collected Works*, ed. Walch, XVIII, pp. 1460 & 1470f.
39. *Ib.*, pp. 1482f.
40. *Ib.*, pp. 1473f.
41. *Ib.*, pp. 1510f.
42. *Ib.*, pp. 1506f.
43. *Ib.*, pp. 1514f.
44. *Ib.*, pp. 1517f.
45. *Ib.*, pp. 1542f & 1553f.
46. *Ib.*, pp. 1573f.
47. Holman: *op. cit.*, III, pp. 208 & 215.
48. See Luther's *Concerning Daniel's Seventy Weeks*, in his *Collected Writings*, XIV, p. 715.
49. Calvin: *Comment. Dan.*, II, pp. 53-69, cf. too at n. 1 above.
50. Luther's *Writings* (St. Louis: Concordia), 1881f, Walch, VI col. 906.
51. In Luther's *Collected Works*, XVIII, p. 1494. On the Picards, cf. Holman's *op. cit.*, II, p. 144 & n. 2.
52. See the Weimer ed. of his works, XI:2, pp. 50-72 (cf. n. 26 above).
53. Holman: *op. cit.*, III, p. 369.
54. Luther's *Writings*, 1881f, VI col. 917 & 844f no. 2.

55. Holman: *op. cit.*, III, pp. 413 & 423.
56. *Works of Martin Luther* (Philadelphia: Muhlenberg), 1931, IV, p. 361.
57. Holman: *op. cit.*, II, p. 82.
58. *Table Talk* I,259,35f; IV,625,16f.
59. Weimer, XI:2, pp. 72-85.
60. *Works* (American), 24:34,104.
61. See Weimer, XI:2, pp. 72-85.
62. Munich-Berlin, 1926, pp. 103-6.
63. Weimer, XI:2, pp. 86-124.
64. *Works* (American), 24:34,104.
65. As in n. 59.
66. No. 430, p. 194; *cf.* Froom's *op. cit.*, II, p. 272.
67. Weimer, XI:2, pp. 86-124.
68. *Table Talk* 3,646,5-10.
69. *Works* (Philadelphia: Muhlenberg), 1932, VI, p. 421.
70. In Luther's *Collected Works*, ed. Walch, XVIII, pp. 1444f.
71. *Ib.*, pp. 1476f.
72. *Ib.*, p. 1573.
73. *Ib.*, pp. 1508f.
74. Holman, VI, p. 470.
75. *Ib.*, II, pp. 102,139.
76. *Ib.*, II, pp. 235f.
77. *Ib.*, III, pp. 76,368,378,388.
78. *Ib.*, III p. 79, & V p. 98.
79. *Ib.*, III, pp. 308,201,215,217.
80. In Luther's *Collected Works*, ed. Walch, XVIII, pp. 1488f.
81. Holman: *op. cit.*, III, p. 85.
82. *Ib.*, p. 303.

83. *Ib.*, p. 471.
84. *Ib.*, pp. 92 & 317.
85. *Ib.*, II, pp. 401f.
86. *Ib.*, III, pp. 382 & 385.
87. *Ib.*, I, pp. 370f.
88. *Collected Works*, XVIII, pp. 1474f.
89. *Ib.*, XVIII, pp. 1478f.
90. Holman: *op. cit.*, III, p. 397.
91. *Ib.*, II, pp. 93 & 443f.
92. *Collected Works*, XVIII, pp. 1531f.
93. *Ib.*, pp. 1540f.
94. Amer. ed., 30:252f,287f.
95. *Collected Works*, XVIII, p. 1583.
96. *Ib.*, pp. 1534f.
97. *Works*, VI, pp. 488f.
98. *Ib.*, pp. 480f.
99. Luther's *Episteln-Auslegung: Ein Commentar zur...Offenbarung*, Stuttgart: Verlag der Evangelischen B  herstiftung, 1866, pp. 1144f.
100. *Collected Works*, XVIII, pp. 1499f.
101. *Works*, VI, p. 484.
102. *Table Talk* pp. 194-96, cited in Froom's *op. cit.*, II, pp. 275f.
103. Holman: *op. cit.*, III, pp. 368f.
104. *Off.*, pp. 1154f.
105. *Works* VI, p. 485.
106. *Ib.*, I pp. 391f, and III p. 79.
107. *Off.*, pp. 1163f.
108. *Works* VI, p. 486.
109. *Off.*, pp. 1166.
110. Rev. 22:16-20.

111. *Works* VI, p. 488.
112. *Cf.* Holman: *op. cit.*, I, p. 11.
113. Bonnet: *Selected Works Calvin* (Grand Rapids: Baker), IV, pp. 166f.
114. *Ib.*, pp. 440,442,440.
115. *In loc.*
116. *Inst.* 4:7:25.
117. *Ib.*, 4:7:4.
118. *Op. cit.*, Banner of Truth Trust, Edinburgh, 1987 ed., p. 666 col. 2 lines 7 to 26.
119. *Ib.*, 4:7:20-22.
120. *Ib.*, 4:7:22,27-29.
121. *Remarks on the Letter of Pope Paul III*, in Calvin's *Tracts and Treatises*, Grand Rapids: Eerdmans, 1958, I, pp. 282f.
122. *Inst.* 4:2:11.
123. *Ib.*, 4:5:13.
124. *Ib.* 4:1:11 & 2:1-11.
125. *The Necessity of Reforming the Church*, in *Tracts & Treatises*, I, pp. 219, 262f, 276.
126. *Inst.*, 4:2:12.
127. *Ib.*, 4:7:24.
128. *Ib.*, 4:7:25.
129. *Comm. I Jh.* (4:6, 2:18-23, 4:3f).
130. *Id.*, & *Comm. II Th.*
131. *Conf. Gall.* ch. 28.
132. *Ist Scots Conf.* ch. 18.
133. *Belg. Conf.* arts. 27-29.
134. See Schaff's *Creeds of Christendom* (Grand Rapids: Baker, 1983 ed.), I pp. 480f.
135. Thus C. van der Waal: *Die Dordtse Leerreëls Verdor Nie!* (Johannesburg: De Jong), 1973, p. 32.
136. *W.C.F.* 22:7.
137. *Ib.* 23:4.



138. *Ib.* 24:3.

139. *Ib.* 25:5-6.

140. *Ib.* 29:2-6.

141. *The Subordinate Standards*, Offices of the Free Church of Scotland, Edinburgh, 1933, p. 290.

142. In *Australia (etc.)*.

143. *W.L.C.* Q. 191.

144. *W.L.C.* QQ. 195-96.



#### **ABOUT THE AUTHOR** - - ->

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal, External Examiner in Ethics for the Stellenbosch Theological Seminary, and a Barrister (or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson Miss.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Mo.; Research Scholar-in-Residence at the Christian Studies Center in Memphis Tenn.; Academic Dean of Graham Bible College in Bristol Tenn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) - and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees - including eleven earned doctorates for dissertations\* in Education, Law, Literature, Philosophy and Theology.

After his father was murdered, Lee had the joy of leading the murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to the Lord.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured or preached in all those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna Paulina who teaches at Parkridge High School and Anna Marie who teaches at Earnshaw State College.

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S.T.D.: *Rebaptism Impossible!*

D.Ed.: *Catechizing Before Communion not prior to Puberty*

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D.Jur.: *Women Ministers and Australian Litigation*

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D.Hum.: *Tiny Human Life - Abortion and IVF*