

THE ROMAN POPE IS THE ANTICHRIST

*A Concise Commentary on the Antichrist foretold
by the Apostle John in I and II John and
by the Apostle Paul in II Thessalonians 2,
with an appendix on
the MARK OF THE BEAST and the MEANING OF 666*

by

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With a Foreword by Reverend Sam McKay,
Secretary of the Protestant Truth Society 1996-2004.

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ABSTRACT.

In this book Gavin McGrath addresses the important issue of identifying the Antichrist foretold in I and II John by St. John, who predicted “Antichrist shall come” (I John 2:18); and foretold in II Thessalonians 2 by St. Paul, who predicted that “the son of perdition” would “be revealed” (II Thess. 2:3). In agreement with such notable Protestant luminaries as Huss, Luther, Calvin, Zwingli, Tyndale, Latimer, Ridley, Cranmer, and Knox, and in harmony with the doctrinal statements of such notable Protestant Confessions as the Lutheran *Smalcald Articles*; Homilies 5 & 10, Book 1, Article 35 of the Anglican *Thirty-Nine Articles*; the Presbyterian *Westminster Confession of Faith*; the Congregational *Savoy Declaration*; and the Baptist’s *Baptist / London Confession*, he finds that the Pope of Rome is the Antichrist foretold in Holy Writ that *exalts himself above and against God* (Dan. 11:36; II Thess. 2:4). He concludes that “the description of II Thess. 2:4 fits the Pope like a hand in a tailor made glove,” and that since the Western Roman Emperors were “taken out of the way” (II Thess. 2:7) with the fall of Rome and the Western Roman Empire in 476 A.D., the Bishop of Rome, being “Patriarch of the West,” was then “revealed” “in the temple of God” (II Thess. 2:3,4), that is, the church (I Cor. 3:16; Eph. 2:21).

In doing so, he agrees with St. John Chrysostom (died 407) and St. Jerome (died 419/420), that “the temple of God” in which the Antichrist sits, is the church of God (Eph. 2:21; II Thess. 2:4). He agrees with St. Chrysostom that the Antichrist’s rise must come shortly after the fall of the Western Roman Empire, which occurred in 476. He further agrees with St. Gregory the Great (died 604), himself a Bishop of Rome, that the claim of a bishop to “universal” primacy is the teaching and hallmark of the “Antichrist.” Therefore the subsequent adoption of this title and power by the Bishop of Rome from 607, does, on the teaching of the church doctors, St. Chrysostom, St. Jerome, and St. Gregory, require the conclusion that from the establishment of the Roman Papacy in 607, the Pope is none other than the Antichrist foretold in Holy Writ.

The Bishop of Rome was thus made “universal bishop,” and so governing primate in fulfilment of prophecy by decree of the Byzantine Emperor in Constantinople, Phocas in 607 A.D. . This realization has startling consequences. It means we need not, as some claim, await the rise of Antichrist in the future, for *the Antichrist is now among us, and indeed has been with us for about 1400 years in the form of the Roman Papacy!* O subtle trickery of the Devil, who came to our first parents in the Garden of Eden after devil-possessing a beautiful snake, and then speaking through that serpent, deceived them. O similar subtle trickery of the Devil, who now comes to us through Antichrist who presents himself as the “Vicar of Christ,” in the splendour and beauty of great ritual and pomp. *O art and craft of the Devil, we should have known that Antichrist would not come in some spaceship as an obviously evil and wicked monster, for then would none have believed in him!*

Dedicated
to
Almighty God,
in special thanks for
the life and work of
that man who outside
of Biblical characters
is my greatest hero

Martin Luther (1483-1546)

*By the grace of God leader of the Protestant Reformation, and
champion of the Historical School of Prophetic Interpretation*

**Like the Old Testament reforming Kings of Judah:
Jehoash, Amaziah, Azariah, and Jotham,
Martin Luther
“did that which was right in the sight of the Lord”
(II Kings 12:2; 14:3; 15:3,34).**

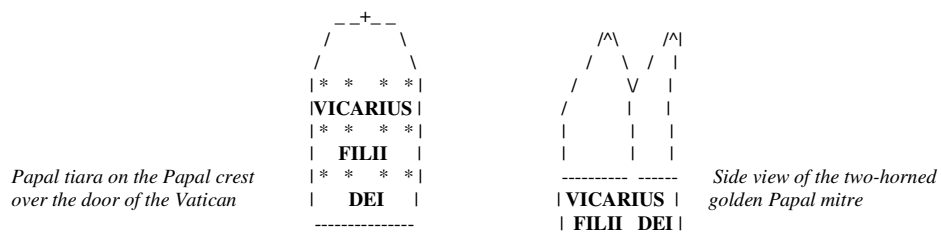
**“And they shall be mine, saith the Lord of hosts,
in that day when I make up my jewels” (Mal. 3:17).**

THE POPE AS “VICAR.” *Christ and Antichrist are unalterable identifications. The Pope can no more cease from being Antichrist than Jesus can cease from being Christ.* The theological heart of Papal authority and by extension the whole religious system of Roman Catholicism is premised upon the fundamental claim that in Matt. 16:16-19 Jesus established the Apostle Peter as his vicar on earth, and that the Roman Popes as successors of Peter are also Christ’s vicar. From the reference to “Christ” and “the Son of God” in the words of St. Peter to Jesus, “Thou art the *Christ, the Son of the living God*” are derived the Papal titles, “Vicar of Christ” (Latin, *Vicarius Christi*) and “Vicar of the Son of God” (Latin, *Vicarius Filii Dei*), although the Pope is also called “Vicar of Jesus Christ” (Latin, *Vicarius Jesu Christi*), and with reference to God the Son the Popes have also been called “Vicar of God” (Latin, *Vicarius Dei*). Thus all these Papal titles make the same basic claim, namely, that the Pope is God the Son’s “vicar.” In *The Temporal Power of the Vicar of Jesus Christ* (1880), Cardinal Manning claims, “all the inheritance of the Vicariate of the Son of God” “resides in” the “Pontiff,” and that it is “a dignified obedience to bow to the Vicar of the Son of God.”

The Bible says: “Jesus is the Christ,” but beware of “antichrists” who type the “Antichrist” (I John 2:18,22).

In the Greek word *antichristos* the Greek word *anti* means “in the place of,” so “antichrist” means “in the place of Christ.” Concerning the Roman Pontiff’s Papal title, “Vicar of Christ” (Latin, *Vicarius Christi*) the Latin word *vicarius* means “in the place of,” so “Vicar of Christ” means “in the place of Christ.” *Therefore if Jesus is the Christ, then the Pope is the Roman Antichrist.*

The Bible says: Jesus is “God” (John 1:1; 20:28), the church is “the temple of God” (I Cor. 3:16), and Antichrist “as God sitteth in the temple of God, shewing himself that he is God” (II Thess. 2:4). Since Christ is God, the Pope’s claim to be “Vicar of Christ” means he sits *in the place of God* as a Vice-God, a fact also evident in the Papal title “Vicar of God” (Latin, *Vice Dei* or *Vicarius Dei*). Thus “he as God sitteth in the temple of God, shewing himself that he is God” in the form of a Vice-God. *Therefore, if Jesus of Nazareth is the Christ, then the Pope of Rome is the Antichrist.*



The Bible says: “the number of the beast” who is Antichrist, is 666 (Rev. 13:18). In Latin “U” and “V” are the same letter, “V.” Applying Roman numerals to the Latin form of the title inscribed on the tiara in the Papal crest over the door of the Vatican; and inscribed on the golden mitre worn as the Papal crown at certain ceremonies of the Roman church, namely, *Vicarius Filii Dei*, we discover, V = 5, I = 1, C = 100, A, R, I = 1, U/V = 5, S, F, I = 1, L = 50, I = 1, I = 1, D = 500, E, I = I. Now 5 + 1 + 100 + 1 + 5 + 1 + 50 + 1 + 1 + 500 + 1 = 666. *Therefore, if Jesus of Nazareth is the Christ, then the Pope of Rome is the Antichrist.*

HISTORIC PROTESTANT TEACHING

LUTHERAN

The “Pope ... is the true Antichrist ..., who has raised himself over and set himself against Christ This is called precisely, ‘setting oneself over God and against God,’ as St. Paul says.” (II Thess. 2:4; I John 2:18,22).

Luther’s *Smalcald Articles* 4:9-11, upheld in the *Formulae of Concord*.

ANGLICAN

“King Henry the Eighth,” “put away” “superstitious pharisaical sects by Antichrist invented and set up” by, e.g., “Papistical superstitions,” “Councils of Rome,” and “laws of Rome” (Homily 5, Bk 1). The “bishop of Rome” “ought” “to be called Antichrist” (Homily 10, Bk 1). “‘Many (Matt. 24:5,24) shall come in my name,’ saith Christ,” “all the Popes” “are worthily accounted among the number of” “‘false Christs’ (Matt. 24:24)” (Homily 16, Bk 2). The “bishop of Rome” is “the Babylonical beast of Rome” (Homily 21, Bk 2).

Article 35, Anglican *Thirty-Nine Articles* (1562)

In “A paraphrase upon the Revelation of the Apostle S. John,” King James I of the King James Bible, said Rev. 13 refers to “the Pope’s arising.” The Anglican Church required the *Authorized Version* of 1611, which upheld King James’ recognition that the Pope was the “that man of sin” (II Thess. 2:3, AV) in its dedicatory preface to him, be used in Church of England church services after the *Act of Uniformity* (1662). Thus King James’ recognition of the Pope as Antichrist manifested this more widely held and officially endorsed teaching of the Church of England from 1662.

PRESBYTERIAN

“There is no other head of the church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ and all that is called God.”

Westminster Confession (adopted by the *Church of Scotland* 1649 & 1690)

CONGREGATIONAL

“There is no other head of the church but the Lord Jesus Christ; nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God, whom the Lord shall destroy with the brightness of his coming” (Eph. 1:22; 5:23; Col. 1:18; II Thess. 2:3,4,8; I John 2:18,22).

Savoy Declaration (1658)

BAPTIST

“The Lord Jesus Christ is the head of the church, neither can the Pope of Rome, in any sense, be head thereof, but is no other than Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.”

Baptist / London Confession of 1689;

adopted in America as *The Philadelphia Confession of 1742*.

SOME QUOTES FROM “THE ROMAN POPE IS THE ANTICHRIST”

“Every Protestant” “should read this great work. Roman Catholics,” “need to read it too so that their eyes might be opened to see the truth. I commend the author on an excellent work which I pray will be widely circulated and read by many.”

Foreword by Rev. Samuel R. McKay, Secretary of the Protestant Truth Society.

“Luther refers to ‘when there were still bishops in Rome, before the Pope.’ He says, ‘the Papacy did not exist before Emperor Phocas and Boniface III, and the church in the whole world knew nothing of it. St. Gregory, pious ... bishop of the Roman church, condemned it and would not tolerate it at all’ (*Luther’s Works*, Vol. 41, p. 299).”

The Author, *Appendix on the mark of the beast*.

“The Antichrist is not invincible. Two defeats of the Antichrist are specified in II Thess. 2:8. Both of these defeats are gloriously highlighted in the Anglican Church’s *Irish Articles (1615)*, which state in Article 80, ‘The Bishop of Rome is that *man of sin*, foretold in the Holy Scriptures, *whom the Lord shall consume with the Spirit of his mouth, and abolish with the brightness of his coming*’ (II Thess. 2:3,8).”

“As under God, the Duke of Saxony, Frederick the Wise, was Martin Luther’s earthly protector; so under God, the King of England and Ireland, Henry VIII, was Thomas Cranmer’s earthly protector.” “Martin Luther with the German Duke of Saxony, Frederick the Wise, upheld Biblical authority against Papal authority, for ‘The just shall live by faith’ (Rom. 1:17). Thus did ‘the Lord’ ‘consume’ ‘that Wicked’ Pope ‘with the Spirit of his mouth’ (II Thess. 2:8). Thomas Cramer with King Henry VIII of England, upheld Biblical authority against Papal authority, ‘For John’ the Baptist ‘had said,’ ‘It is not lawful for thee to have thy brother’s wife’ (Mark 6:17). Thus did ‘the Lord’ ‘consume’ ‘that Wicked’ Pope ‘with the Spirit of his mouth’ (II Thess. 2:8).” “And every time any believer stands with King Christ, and upholds Biblical authority against Papal authority, then does ‘the Lord’ ‘consume’ ‘that Wicked’ Roman Papacy ‘with the Spirit of his mouth’ (II Thess. 2:8).”

The Author, Part 2, “The Antichrist Revealed,” Chapters 8 & 14

“Because” the “Pope commits the unpardonable sin of blasphemy against the Holy Ghost by usurping the role of the Holy Spirit of God and blasphemously claiming to be “the vicar of Christ,” that Pope becomes “the son of perdition” (II Thess. 2:3), and is devil-possessed by the Devil himself, so that he operates ... by “the working of Satan” (II Thess. 2:9).

“The Roman Pope does exactly what the Devil wants in all matters. Since unlike God, the Devil is not omnipresent, in general he cannot personally go far from Rome himself, at least while the Roman Pontiff is awake, since he lives in the Devil-possessed Roman Pontiff, whom he controls like a puppet on a string, although for various reasons he may allow other demon ‘spirits’ to sometimes enter the Pope (Rev. 16:13 cf. Matt. 12:45; Luke 8:2). Thus from Rome the Devil organizes his legions of devils (Rev. 12:3,4) to do his bidding around the world, and thus Rome is ‘the habitation of devils, and the hold of

every foul spirit' (Rev. 18:2). It is the spiritual capital of Satan himself (Rev. 13:2). It is a sobering thought, that when addressing the Roman Pontiff, one can, like Eve in the Garden of Eden (Gen. 3:1-5; Rev. 12:9), or the prophets Isaiah (Isa. 14) and Ezekiel (Ezek. 28), address the Devil himself. For about one and a half millennia, over the centuries the Devil has moved his devil-possessing spirit from one Pope to the next, always speaking through him as his supreme mouthpiece, and the physical representative of his power on earth. This ancient, ongoing metamorphosis from one Papal body to the next, is unrecognized and hidden from those who "received not the love of the truth, that they might be saved" (II Thess. 2:10). Yet the spiritual form of the Devil (Rev. 12:3) dwells in the body of the Antichrist (Rev. 13:1). No exorcism, or attempted exorcism of a Pope could ever succeed, since God has declared the Pope to be 'the son of perdition' (II Thess. 2:3), and God does not operate contrary to his Word."

The Author, Part 2, "The Antichrist Revealed," Chapter 13.

Concerning the World War Two Greater Croatian Roman Catholic Inquisition established under the Nazi Ustashi and Archbishop Stepinatz. "Stepinatz's anti-Jewish statements were Papist religiously motivated rather than Nazi racially motivated, [but] this could *in practice* still overlap with Spanish Inquisition type racial laws as exemplified by those against *converso* Jews i.e., 'purity of blood' (*limpieza de sangre*) laws in which the Spanish Inquisition still persecuted Jews who converted to Popery, on the premise that they may have only been pretending to convert for fear of the *convert or die* ultimatum." "Just so long as the Roman Church got *some* 'converts' out of the deal, they were essentially happy." "Nazi racial theoretics wanted the elimination of Jews, Gypsies, and Serbs Their concern was with the elimination of all ... non-Aryans. ... The Ustashi realized that the same goals could be achieved under a Papist inquisition, by usage of Inquisition 'discretions' to achieve a largely comparable outcome. The establishment of the Croatian Inquisition in Greater Croatia from 1941 to 1945 by the government of Anton Pavelitch, whose government received the 'blessing' of Archbishop Stepinatz in 1941, and the 'blessing' of the Pope in 1943, may be fairly characterized as fitting within the normativity of other Inquisitions, such as ... the Spanish Inquisition. It was possible to conceptualize Ustashi actions either under Nazi racial theoretics, or as the exercise of government discretions under Papist inquisition rules. ... If an Ustashi officer killed a Jew, Gypsy, or Serb who was not a convert to Popery, he could in his mind, justify it on the basis of either Papist religious inquisition theoretics in what he thought of as a Croatian Inquisition, such as one finds in the *Crusades Against the Waldensians and Albigensians* (Lateran III & IV Councils, 1179 & 1215) i.e., these "heretics" had never converted to Popery in hundreds of years; or on the basis of secular Nazi racial theoretics in what he thought of as a Nazi political action. If the Ustashi Officer killed a Jew, Gypsy, or Serb who had been converted to Romanism, whether before this time, or in the case of a Serb, by forced "conversion" during this time, his general anti-Jewish, anti-Gypsy, and anti-Serb sentiment, would lead him to distrust non-Croat Papists, and so, in his mind, he could justify it either under *converso* Jew Papist inquisition racial theoretics in what he thought of as a Croatian Inquisition, or Nazi racial theoretics in what he thought of as a Nazi political action. Thus Croatian Inquisition thinking constituted a Romish religious reason, whereas Nazi racial theoretics constituted a secular political reason; and which of these two reasons, or combination thereof an Ustashi officer chose, was determined on an individual by individual basis.

The Author, Part 3, Chapter 4, Issue 3, & Chapter 13.

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Foreword by the Reverend Sam McKay
(Secretary of the Protestant Truth Society 1996-2004)

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A special case study of the Antichrist's *sin* (II Thess. 2:3):
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Convicted Nazi War Criminal, "Blessed" Cardinal Stepinatz.

Introduction. Historical Background of the three Yugoslavias (1921-2006). Some Relevant Historical Matters to the Independent State of Croatia (1941-5). The trial and sentencing of the war criminal Archbishop Stepinatz in 1946. Would Stepinatz have been dealt with differently if Mihailovic's royalist Chetnik's had won, rather than Tito's Communist Partisans? Various Popes support Stepinatz. Some Jewish, Eastern Orthodox, and Protestant Responses to Stepinatz's Beatification. Marian Medugorje Romish cult linked in popular Papist devotion to the glorification of Stepinatz and justification of Ustashi mass murders. Connections between Stepinatz's Cult and Irish Roman Catholic terrorism against British Protestants. Interconnections between Nazi Ustashi War Criminal Artukovitch, Stepinatz, Irish Roman Catholicism, and Roman Catholics in the USA. Stepinatz's Irish-American Cult and Croatian-American Cult. Stepinatz's Croatian-Australian Cult. Glorification and honour of Stepinatz exposes the Pope as Antichrist.

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FOREWORD

**by the Reverend Sam McKay,
Secretary of the Protestant Truth Society, London, UK, 1996-2004.**

One of the greatest threats to Protestantism in this present age is the departure of the Protestant Denominations from the Historicist interpretation of Divine revelation. The adoption of the Futurist School of thought has blinded the vast majority of Protestants to the fact that the Antichrist is already active in the world today, and has been deceiving countless millions of souls for centuries while claiming to be Christian. The Reformers, enlightened by God the Holy Spirit, exposed the Pope as the “man of sin” and “son of perdition” (II Thess. 2:3) and Church documents, such as the Confessions, meant the main Protestant Churches endorsed this truth. Sadly, due to Futurist teaching and ecumenical objectives these same churches have departed from the firmly held views of their founders. It therefore goes without saying that this excellent publication by Mr. McGrath is both necessary and timely. The title is clear to the message and content of the book: “The Roman Pope is the Antichrist.”

The author examines the Pope’s blasphemous claim to be the Vicar of Christ (Latin, *Vicarius Christi*). This when scrutinized means “in the place of Christ” and so we see one “*sitting in the temple of God, shewing himself that he is God*” (II Thess. 2:4). The Papal mitre bearing the words “*Vicarius Filii Dei*” (Vicar of the Son of God) usurps the authority of Heaven and is thoroughly exposed and denounced by the author. The book highlights proper principles for prophetic interpretation and in accordance with these principles many relevant portions of Holy Scripture are expounded. The books of I & II John and the second chapter of II Thessalonians are carefully considered and the appendix on the “Mark of the Beast” and the meaning and implications of “666” should be of interest to every reader.

The Antichrist of II Thessalonians 2 is clearly identified and the publication contains an abundance of historical evidence proving the Pope is the Antichrist both in his claims and actions. The writings of the Apostle John, foretelling the coming of the Antichrist, are well interpreted by the author as he rightly divides the Word of Truth in declaring the Pope to be that man of sin. The Roman claim that our Lord declared Peter to be the rock on which He would build His church is torn in shreds as the author reveals the Papacy’s interpretation of the Saviour’s words to justify the position of its Pontiff.

Mr. McGrath has researched this broad subject at great lengths and in doing so has brought to light many evidences of Papal atrocities over the centuries, but especially during the last century in Europe. His studies of events during World War II reveal many aspects of Rome’s cruelty against the Orthodox Serbs in Croatia under Monsignor Stepinatz. Hundreds of thousands of Serbs were massacred and many thousands forced to embrace the religion of Rome under the Nazi Ustashi that Stepinatz collaborated with. Roman Catholic clergy held top posts in these murderous forces and Pope Pius XII not only kept silent about their campaign of Jewish, Gypsy, and Serbian genocide, but later elevated Stepinatz to a Cardinal. Stepinatz at the end of the war was convicted as a Nazi War Criminal and yet the Antichrist approved and encouraged his actions. Stepinatz has, in more recent times, been a role model for Irish Roman Catholic terrorists in their campaign of murder against British Protestants of Northern Ireland. The author refers to the Beatification of Cardinal Stepinatz by Pope John Paul II in 1998, and ably exposes the evils of Rome in this section of the

book as he pieces together pages of evidence proving the Pope to be the Antichrist in every sense of the word. The author also exposes one consequence of Papal lawlessness in “*forbidding*” clergy “*to marry*” (I Tim. 4:3) in the scandalous conduct of Roman Catholic paedophile priests, and the further scandal of Rome’s lack of love and concern for the victims and potential victims of child-molestation by consistently refusing to adequately discipline such priests.

Every Protestant family, especially in the United Kingdom, where Rome is increasing its religious influence and also its political influence through the European Union, should read this great work. Roman Catholics, held in darkness and superstition by the Antichrist who heads their religion, need to read it too so that their eyes might be opened to see the truth. I commend the author on an excellent work which I pray will be widely circulated and read by many.

Rev. Samuel R. McKay, 22 April 2004
Secretary of the Protestant Truth Society,
184 Fleet Street,
London, EC4A 2HJ.

ABBREVIATIONS

- Berkhof's *Systematic Theology* Berkhof, L., *Systematic Theology*, 1939, First British Edition 1958, Reprint: Truth Trust, Banner of Edinburgh, Scotland, UK.
- Bettenson's *Documents* Bettenson, H., *Documents of the Christian Church*, 1943 (in *The World's Classics* series), second edition, 1963, Oxford University, England, UK, 1977.
- Bramley-Moore or Bramley-Moore's *Foxe's Book of Martyrs* Bramley-Moore, W., *Foxe's Book of Martyrs*, 1563, revised folio edition, 1684, 3rd edition, Cassell, Patter, and Galpin, London, 1867.
- Septuagint (LXX) Brenton, L.C.L. (Editor & English translator), *The Septuagint With Apocrypha: Greek and English*, Samuel Bagster & Sons, London, UK, 1851; Reprint: Hendrickson, USA, 1986, fifth printing, 1995. Unless otherwise stated, all Septuagint quotes in either Greek or English, are from this edition. When Brenton's English translation of the Apocrypha is used, this is called, "Brenton's Apocrypha."
- Vatican Council II Conciliar and Post Conciliar Documents* Flannery, A. (Ed.), *Vatican Council II, The Conciliar and Post Conciliar Documents*, Costello, New York, USA 1977.
- Fleming Fleming, R., *The Rise and Fall of Rome Papal*, With notes, preface, and a memoir of the author, 1701, 1848 edition, reprinted H.V. Dorp, Gisborne, New Zealand, 1987.
- Forbush's *Foxe's Book of Martyrs* Forbush, W.B. (Ed.), *Foxe's Book of Martyrs*. A History of the lives, sufferings and triumphant deaths of the early Christian and the Protestant martyrs, revised edition 1926, reprint: Holt, Rinehart, & Winston, USA, 1962.
- Froom Froom, L.E., *The Prophetic Faith of Our Fathers*, Review and Herald, Washington, D.C., USA, 1948, Volumes 1-4¹.

¹ Froom's volumes 1 and 2, most of his volume 3, and a small part of his volume 4 (such as the section on H. Gratton Guinness at pp. 194ff) may be profitably consulted for information on historic prophetic interpretations of the Roman Papacy as the Antichrist. However a small part of volume 3 and a large part of volume 4, are mainly focused on matters connected with the Seventh-day Adventist Church's unique prophetic schemata. As such, these sections are of no great value to Protestants other than using them to expose the pseudo-historicist errors of this cult. For a penetrating analysis of Seventh-day Adventism, see Anthony Hoekema's *The Four Major Cults*, Eerdmans, Michigan, 1963, pp. 89-169, 388-403.

- Lee Lee, F.N., *Antichrist in Scripture: Luther and Calvin's Doctrine of Antichrist*, Focus Christian Ministries, Craven Herald & Pioneer Skipton, North Yorkshire, England, UK, 1992.
- Luther's Works* Lehmann, H.T., Pelikan, J., & Oswald, H.C., (Editors), *Luther's Works*, published by Concordia, Muhlenberg, Fortress Press, USA, 1950s to 1970s.
- Paisley's *The Pope is the Antichrist* Paisley, I.R.K., *The Pope is the Antichrist, A Demonstration from Scripture, History, and his own lips*, Martyrs' Memorial Productions, Belfast, North Ireland, UK, 1988 & 1989.
- RV Apocrypha *The Books Called Apocrypha*, The Revised Version with the Revised Marginal References, 1894, 1895, 1898, Oxford, UK.
- Turretin Turretin, F., *Francis Turretin's Seventh Disputation: Whether it can be proven the Pope of Rome is the Antichrist*, c. 1661, 1848 Edinburgh edition translation, reprinted: Protestant Reformation Publication, Forestville, California, USA, 1999.
- Wylie's *The Papacy is the Antichrist* Wylie, J.A., *The Papacy is the Antichrist, A Demonstration*, George McGibbon, Edinburgh, Scotland, U.K., 1888.

ABBREVIATIONS FOR BIBLE TRANSLATIONS USED

- AV *The Authorized (King James) Version*, 1611. Being the version revised by His Majesty, King James' special command (KJV), and being the Authorized Version (AV), that is, the only version authorized to be read in Anglican *Church of England* Churches by the *Act of Uniformity*, 1662, which declared, "portions of holy Scripture ... are now ordered to be read according to the last Translation" (*Anglican Book of Common Prayer*, 1662, "The Preface").
- ASV *American Standard Version*, 1901 (also known as the *American Revised Version*).
- NASB *New American Standard Bible*, first edition, 1960- 1971, second edition, 1977, third edition, 1995 (also known as the *New American Standard Version*).
Scripture taken from the NEW AMERICAN STANDARD BIBLE (R), Copyright ©1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation. Used by permission.
- NKJV *New King James Version*. Scripture taken from the New King James Version. Copyright © 1979,1980,1982 by Thomas Nelson, Inc. Used by Permission. All rights reserved.
- RV *Revised Version*, 1881-1885 (also known as the *English Revised Version*).

The Athanasian Creed. This Creed is sometimes referred to in this Commentary. The form used in this in this work, together with the form found in the Anglican *Book of Common Prayer* (1662), is found in a parallel Table at, "DOCTRINAL PRINCIPLES USED IN THIS COMMENTARY (Optional Reading)," section, "8) Summary," subsection, "Why has the Historical School of Prophetic Interpretation declined?"

The Ten Commandments or *Holy Decalogue* of Exodus 20:1-17 and Deut. 5:6-21 are sometimes used in this work in summary forms of its precepts. This is in harmony with New Testament custom and practice, which sometimes cites the fuller form (Eph. 6:2,3; citing Deut. 5:16), and sometimes cites a summary form (e.g., Matt. 19:18,19; Rom. 7:7; 13:9). When the summary form is followed, it is that found in the following Table. Concerning the 3rd commandment, since NT times “the Lord’s name” includes for the Christian that of “the Lord Jesus Christ” (II Cor. 13:14). With regard to the 4th commandment, in the Greek the word, “*sabbaton*” has a contextual double meaning for both “week” and “sabbaths,” so the words that Christ rose on “the first of the week (*sabbaton*)” simultaneously mean, “the first of the sabbaths (*sabbaton*),” thus making Easter Sunday the first of subsequent Christian Sunday Sabbaths (John 20:1,19,26; Acts 2:1; 20:7; I Cor. 16:2; Rev. 1:10 cf. Ps. 118:22-24 & Acts 4:10,11). Our Lord also reintroduced the earlier antediluvian ban on polygamy (Gen. 2:21-24; 4:19; 7:13; Matt. 19:9; I Cor. 7:2; I Tim. 3:1), and so the 7th commandment requires Christian monogamy.

The Ten Commandments of Exodus 20 in their full form.	The Ten Commandments of Exodus 20 in their summary form.
<p style="text-align: center;">I</p> <p>And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven</p>	<p style="text-align: center;">I</p> <p>I am the Lord thy God, Thou shalt have no other gods before me.</p> <p style="text-align: center;">II</p> <p>Thou shalt not make, bow down to, nor serve, any graven image.</p> <p style="text-align: center;">III</p> <p>Thou shalt not take the Lord’s name in vain.</p> <p style="text-align: center;">IV</p> <p>Remember the sabbath day, to keep it holy.</p> <p style="text-align: center;">OR</p> <p>Remember to keep the Lord’s day holy.</p> <p>[Latter form from, “Remember ... to keep ... holy ... the ... day ... of the Lord,” cf. “Lord’s day” in application to Sunday, Ps.</p>

and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.	118:22-24 in John 12:13 (“Hosanna” = “Save now,” on Palm Sunday, John 12:1,12) & Acts 4:10,11; Rev. 1:10]
V	V
Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.	Honour thy father and mother.
VI	VI
Thou shalt not kill.	Thou shalt not kill.
VII	VII
Thou shalt not commit adultery.	Thou shalt not commit adultery.
VIII	VIII
Thou shalt not steal.	Thou shalt not steal.
IX	IX
Thou shalt not bear false witness against thy neighbour.	Thou shalt not bear false witness.
X	X
Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.	Thou shalt not covet.

Since the Fall of man (Gen. 3), due to our fallen sinful nature (Ps. 51:5), no man, the sinless (II Cor. 5:21; I Peter 1:19) Christ except (Heb. 4:15), has ever been able to perfectly keep the Ten Commandments (Rom. 7:7-25). But they are nevertheless used to isolate sin for the purposes of repentance in the context of salvation (Luke 18:18-27; Acts 3:19; I Tim. 1:8-10), and also for the purposes of sanctification or holiness of living in the justified believer’s life (Rom. 7:7). Anglican, Lutheran, and Presbyterian Protestants have historically believed in the Establishment Principle (Ps. 2:10-12; Isa. 49:22,23), i.e., a specifically Protestant Christian State, rather than a secular state, and consider that under this the Decalogue also has a function as a broad legal basis upon which the legal system should be based (Rom. 13:1-9) (e.g., Sir William Blackstone’s *Laws of England & Articles 7 & 37 of the Anglican 39 Articles*). With the rise of the secular state from the late 18th century (USA) and 19th century (UK, Australia, *et al*), under *Stage 1 Secularism* there was some broad recognition of “God” in e.g., National Anthems, with freedom from religious belief but not freedom from other Christian morals, which were justified by politicians to the electorate on the basis of “the Bible,” but which were simultaneously justified in the legislatures and courts on some non-Divine Law basis such as “natural law” (Blackstone), utilitarianism (Fitzjames Stephen, a utilitarian opponent of Mill’s libertine utilitarianism), or Christian fabric of society (Devlin) (e.g., Sir James Fitzjames Stephen’s *Liberty, Equality, Fraternity*, 1873, 2nd ed. 1874; Reprint: Cambridge Univ. Press, 1967; & Lord Patrick Devlin’s *Enforcement of Morals*, Oxford University Press, UK, 1965 Reprint: 1970). But under *Stage 2 Secularism*, commencing in the post World War Two era (although retained in Australia till c. 1965 under Sir Robert Menzies), such Christian morals have been sadly removed from the secular law and secular society; being replaced by French Revolution type derived “human rights,” and John Stuart Mill type libertinism.

PART 1: PREFATORY REMARKS AND PRINCIPLES

The Dedication. Acknowledgments.

DOCTRINAL PRINCIPLES USED IN THIS COMMENTARY (Optional Reading).

Broad Reformation Protestantism. First and Second Stages of the Reformation: 1) Marian Reform; 2) Abolition of voluntary auricular confession to a Minister; 3) Sacramental Reform; 4) Divorce Reform; 5) Sabbatarian Reform; 6) Federalist Reform; 7) Apocrypha Reform; 8) Was there a “third stage” or later stage(s) of the Reformation? - Anglicans & Puritans differ. Reformers going forward out of Rome, apostates going backward into Rome. Commentary mainly at first stage of Reformation, but sometimes necessary to go to second stage of Reformation. Commentary does not embrace views that some consider are “third” or “later stage” reforms: 1) Introduction: Defending Lev. 18:16; 20:21 against Judaizers, liberals, some Puritans, and Papists; 2) Incest historically forbidden in the British Isles from Reformation times; 3) Incest historically forbidden in the British Isles from Reformation times. 4) Incest historically forbidden by Protestants on the (European) Continent. a) Luther adopts the Biblical teaching on incest. b) Other Protestants on the Continent. 5) Judaizers, some Puritans, and liberals who subvert Lev. 18:16 a) Judaizers and some Puritans who subvert Lev. 18:16; b) Liberals who subvert Lev. 18:16. 6) Lev. 20:21: A “sin unto death.” 7) Lev. 20:21: God is Judge a) God’s general warnings of future judgment; b) God’s specific judgements: God as primary and/or secondary cause. 8) Summary. Why has the Historical School of Prophetic Interpretation declined? The Historical School: Where we Protestants came from, where we are, and where we are going to. Bible Translations 1) The “AV only” history; 2) Translations Used. Verbal Inspiration of Scripture: What is a literal interpretation of Scripture?

The Dedication.

In this dedication I recognize that “there is no man that sinneth not” (I Kgs 8:46) and that the Spirit’s work of sanctification operates throughout the life of the believer and is never completed till glorification. For the Lord declares, “Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knewest not” (Jer. 33:3). In my own life I thank God for this process. For example, I once held to a form of theistic macroevolution², till the Lord opened my eyes to creationism, and I am now an old earth creationist who rejects any possibility of macroevolution, that is, transmutation from one species to another that would take a creature beyond the limits of its originating taxonomical genus. Therefore in criticizing elements of the first stage of the Protestant

² E.g., *Perspectives on Science & Christian Faith*, 1997 & 1998 Volumes 49 & 50. I now follow the creationist gap school model of such writers as the Congregational theologian, J. Pye Smith (1774-1851) in *The Relation between the Holy Scriptures and some parts of Geological Science* (1839, Jackson & Walford, London, fifth edition 1852); the Anglican clergyman, Henry J. Alcock (1838/9-1915) in *Earth’s Preparation for Man* (An exposition on the lines suggested by the late Rev. Dr. Pye Smith, James Nisbett, London, UK, 1897); or the *Evangelical Free Church* theologian, John H. Sailhamer in *Genesis Unbound* (Multnomah Books, Sisters, Oregon, USA, 1996; although unlike Sailhamer, I locate the region of Eden in the area of the Persian Gulf rather than the area of Israel).

Reformation, namely, the Lutheran Reformation, and endorsing a number of greater insights from the second stage of the Reformation in the sixteenth and seventeenth centuries, I am not claiming that I am exempt from this process myself, and that I have not had to change theological positions as the Lord has graciously chosen to “open” “mine eyes, that I may behold wondrous things out of” his “law” (Ps. 119:18).

In this context, I am also mindful of the fact that in the Book of Revelation, we are told that “the beast and the false prophet,” whom I identify as the Pope of Rome (the beast) and those who sat in the ecumenical councils, in lesser fulfilment from *Constantinople II* in 553 on, and in greater fulfilment from *Lateran I* in 1123 onwards when the Pope came to call and preside over all such councils (the false prophet), respectively, are “cast alive into the lake of fire burning with brimstone,” “and shall be tormented day and night, for ever and ever” (Rev. 19:20; 20:10). If we look for a sin common to both the Popes of Rome and those who sit in such “ecumenical councils,” it must include (among other things), their claim to possess the Divine Attribute of infallibility. The infallible God has spoken through his infallible Bible, and there tells us that the Attribute of “perfection” belongs to “the Almighty” (Job 11:7), and by derivation his God-breathed Infallible Book (II Tim. 3:16). Hence Jesus upheld the infallibility of Holy Scripture by teaching that men “greatly err” when they do not follow “the Scriptures” (Mark 12:24,27).

With such thoughts in mind, I am humbled to remember that my greatest hero outside of Bible characters, Martin Luther, was wrong in e.g., his sacramentalism (baptismal regeneration, consubstantiation, and the so called “sacrament” of voluntary auricular confession). Certainly, I am not claiming infallibility for my interpretation of Holy Scripture in this work. While I do not anywhere deliberately make any errors of interpretation, nevertheless, due to the frailty of human nature and my other limitations, it is possible that there are some blemishes in this work. If a reader should find anywhere where he thinks my work is not harmonious with Holy Writ, then he should most assuredly follow what after prayer and meditation he believes to be Holy Scripture, and not my interpretation. The Protestant right of private judgment in reading Holy Writ is a fundamental principle of Protestantism. For are we believers not all priests (I Peter 2:9) under Christ our great high priest (Heb. 4:14)? Are we not partakers of the “new covenant” in which “they shall not teach every man his neighbour, and every man his brother, saying Know the Lord” (Heb. 8:11)? This does not mean that we do not have “teachers” in Christ (Eph. 4:11). But it does mean that we must “work out” our “own salvation with fear and trembling” (Phil 2:12), and “study to shew” ourselves “approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth” (II Tim. 2:15).

The Protestant right of private judgment is a great responsibility for every believer, “For we must all appear before the judgment seat of Christ” (II Cor. 5:10). Rome seeks to snatch from us this great Protestant privilege. However, it is also our duty to study Scripture, and from this a believer cannot be relieved by any church minister, church council, prelate, or Pope. If I have made any errors in this work, I humbly beg God’s pardon through Christ my Lord, and the forgiveness of any man reading this work. But in the final analysis, good Christian reader, I am nothing more than a brother in Christ, frail, fallible, and flawed, just like you. You then must read, pray, make up your own mind, and be responsible for your own conclusions on the matters contained in this work. Let us then follow in the godly example of the “noble” Bereans, who “received the Word with all

readiness of mind, and searched the Scriptures daily,” to see “whether those things were so” (Acts 17:10,11).

General Religious Views.

I received an Anglican baptism as an infant (in the Diocese of Melbourne), and was confirmed (in the Diocese of Sydney) by the Bishop of Parramatta, Bishop Donald Robinson (who later became Archbishop of Sydney). I am a graduate of the Anglican Diocese of Sydney’s *Moore Theological College*, and was a friend of D. Broughton Knox (1916-1994) (Principal of Moore Theological College, Sydney, Australia, 1959-1985, and Principal of the *Church of England in South Africa’s* George Whitfield College, Cape Town, South Africa, 1989-1992).

[This paragraph altered in update 2015:] I attend 1662 *Book of Common Prayer* Sunday Services in Low Church Evangelical Churches that are both inside the Anglican Communion and outside the Anglican Communion, e.g., on my fifth trip to London (Sept. 08-March 09)³ I usually attended St. John’s *Church of England (Continuing)* at South Wimbledon⁴, but in either instance, I seek to practice a suitable level of religious separation from the wider religious apostasy clearly evident in e.g., the Anglican Communion. Or I reject the ecumenical compromise with religious liberals, Roman Catholics, Eastern Orthodox, and others outside of religiously conservative Protestantism. But the matter is complicated by the fact that I have also found varying levels religious apostasy in Anglican Churches that are outside the Anglican Communion e.g., and *Church of England (Continuing)* (established 1994); even though I would still say that in many areas the *Church of England (Continuing)* is one of the generally better Anglican Churches I have come across. Or the *Free Church of England (Evangelical Connexion)* (established 2004); grew out of a concern with apostasy in some quarters of the *Free Church of England* which in varying degrees dabbles in the ecumenical compromise⁵ (established in 1844 in many instances it has subsequently lost its original zeal for religious purity, although from the

³ I went to London, April 2001-April 02 (1st trip, living at West Croyden); Dec. 02-July 03 (2nd trip, living at Raynes Park); August 03-April 04 (3rd trip, living at Raynes Park); Oct. 05-April 06 (4th trip, living at Sydenham & then Raynes Park); & Sept. 08-March 09 (5th trip, living at Morden, Sutton); and Oct. 2012-March 2013 (6th trip).

⁴ Meeting in Chapel, Trellis House, Cnr. Mill Rd & High Street, London, SW19.

⁵ The *Church of England’s* Canon B43 (Chelmsford File) specifies churches with whom the apostate *Church of England* has “ecumenical relations,” and includes the “Free Church of England” (The Chelmsford File, www.chelmsford.anglican.org/chelmsford_file/D/3). In June 2004, a split was reported in the *Free Church of England* between Bishops Powell and John McLean who supported such ecumenism, and Bishops Bentley Taylor and Barry Shucksmith who did not (June 04 News -Free Church of England Split - Dominic Stockford, www.evangelical-times.org/etnew/june04/). Bishop Shucksmith became a FCE (Evangelical Connexion) bishop and press officer (*English Churchman* 21 & 28 Jan 2005, p. 2); however, he is also a semi-Puritan who dislikes some elements of traditional Low Church Evangelical Anglicanism as found in the Book of Common Prayer of 1662 and 39 Articles. He resigned as Bishop in 2008.

outset it was semi-Puritan in that, unlike e.g., the *Church of England Continuing*, it rejected the 1662 prayer book and 39 Articles). Or the *Church of England in South Africa* (established in 1938 by Evangelical Anglicans in South Africa who had refused to join the Puseyite *Church of the Province of South Africa* when it was formed in 1870, it too has different elements in it; and it continues to seek close relations with Evangelical Anglicans inside the Anglican Communion, and it has especially had historical connections with the Low Church Evangelical Diocese of Sydney in Australia which helped to establish it. I also sometimes attend non-Anglican churches (i.e., as a Low Church Evangelical Anglican visitor), but in the end, I have been left to look to “the best of a bad lot” of churches in both England and Australia.

I am of the opinion that Scriptures such as Rom. 16:17; I Cor. 5:11; Gal. 1:8,9; II John 10, requires at a church level, religious separation from all but religiously conservative Protestant Churches. Thus e.g., I would not give my spiritual recognition to semi-Puseyite or Puseyite Anglican parish churches by taking Communion with them. Hence I agree with such Reformed Christians as e.g., Martyn Lloyd-Jones (1899-1981), on the Billy Graham Crusades. A Congregational Minister who left the Congregational Union (when it merged with the English Presbyterian Church in 1972 to form the United Reformed Church), and thereafter affiliated his *Westminster Chapel* in London with the Fellowship of Independent Evangelical Churches (FIEC); Lloyd-Jones was so unhappy with the Billy Graham Campaign’s association with non-Evangelical Churches, that he refused to appear on the platform with Graham in his 1954 Haringay Crusade in London. Lloyd-Jones has argued, “We must not become subject to a false, vague, nebulous, ecumenical type of thinking.” “I believe that one of the most potent factors in this respect has been the Billy Graham campaigns.” “I believe that in a very subtle way the Graham” “campaigns have had” the “influence” of “shaking people’s convictions as to what” “it means to be Evangelical⁶.” Likewise, Ian Paisley (b. 1926), Moderator for over 50 years of the Reformed *Free Presbyterian Church of Ulster* in Northern Ireland, a Member of Parliament and Privy Councillor⁷, condemned Graham’s Crusades, noting that the “ecumenical movement” and “apostate group” was in “control” of “Billy” Graham “and his meetings⁸.”

Indeed, Graham’s connection with religious liberals, ecumenists, and Roman

⁶ Lloyd-Jones, D.M., *What is an Evangelical?*, The Banner of Truth Trust, UK, 1992, pp. 22-24.

⁷ Born in Armagh, Northern Ireland, the son of an independent Baptist Minister. Educated at *Barry School of Evangelism* in south Wales (later renamed *South Wales Bible College*, then replaced by the *Evangelical Theological College of Wales*) and the *Reformed Presbyterian Theological Hall* in Belfast in Northern Ireland. A founder of the *Free Presbyterian Church of Ulster* which was started on St. Patrick’s Day (17 March), 1951 at Crossgar, County Down, Northern Ireland, and former Moderator of that Church (Moderator till 2008, succeeded by Ron Johnstone). Leader of the Democratic Unionist Party (DUP) in the Northern Ireland Assembly, First Minister of Northern Ireland (2007-2008), made life peer by Queen Elizabeth II (Regnal Years: since 1952) as Baron Bannside of North Antrim in County Antrim, Northern Ireland (2010).

⁸ Johnson, R.K., *Builder of Bridges*, A biography of Bob Jones, Sr., Bob Jones University Press, Greenville, South Carolina, 1969, 1982, p. 290; Paisley, I.R.K., “Tribute to Dr. Bob Jones Sr.” (cassette 77BC16), Bob Jones University, Greenville, S.C., USA.

Catholics, is such a gross apostasy, that even the more religiously conservative and morally decent Wesleyan Arminians have distanced themselves from him. E.g., the Arminian Baptist, John Rice (1895-1980) of America, Editor of *Sword of the Lord*, expressed anti-Graham Crusade views. Rice had been on the Board of Trustees of Northwestern School under Graham's Presidency of the Board, and Graham had regularly sent Crusade information for publication in Rice's *Sword of the Lord*. But when Graham refused to accept a New York City Crusade in 1957 unless the sponsors also included religious liberals e.g., a religiously liberal "Protestant Council," Rice finally broke his close ties with Graham and denounced him⁹. So too, the independent Arminian evangelist (a former Methodist), Bob Jones Sr. (1883-1968), founder of Bob Jones University (formerly Bob Jones College), thoroughly repudiated the Graham Crusades. Billy Graham was a former student of Bob Jones College, and Jones forsook a lot of worldly praise and glory that he could have received by endorsing Graham. Jones Sr. and Graham ultimately became intractable opponents of each other as a consequence of Graham's ecumenical compromise with religious liberals and Roman Catholics, including Graham's endorsement of the religiously liberal *Revised Standard Version* of the Bible (1946-52). But in the early years of Graham's "evangelistic" career, when he was still establishing himself in the 1950s, Graham craved but did not get support from Jones under the tag of being a *Bob Jones College preacher boy*, asking Bob Jones Sr. in vain, to *Call me one of your boys*.¹⁰

If Wesleyan Arminian evangelists from America like Rice and Jones Sr. would not have anything to do with the grossly apostate Billy Graham Crusades, how much more should we, of the holy Reformed faith, condemn the false gospel of men like Graham!

Thus from the very outset in the 1950s and 1960s, Billy Graham's false gospel "destroyed" the "foundations" (Ps. 11:3) of Biblical Christianity. As time passed, Graham came to deny the truth that those who are "without Christ," are "aliens" and "strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). When asked, "whether he believes heaven would be closed to good Jews, Muslims [Mohammedans], Buddhists, Hindus, or secular people," Graham replied, "Those are decisions only the Lord will make. It would be foolish for me to speculate on who will be there and who won't." Of course, we do not need to speculate either. We have an infallible Bible that tells us that the "unbelieving" ones, "shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8). For "Christ" is not one name among many, whereby men may be saved, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10,12). Christ does not say, "I am a way, but there are other ways; some men come to God by me, and some come to God another way;" but rather, he says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Now "these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The task for an evangelist is to proclaim the gospel of Christ to men, that by the grace of God they might be saved. Graham is not, in the Biblical sense, an evangelist; for he comes with an "other gospel" (Gal. 1:9). The reason that Graham has adopted these

⁹ Johnson, R.K., *op. cit.*, pp. 305-307 (quoting *Sword of the Lord*, 6 May, 1966), pp. 280-9 (1957 New York Crusade); Fred M. Barlow's "Giant of Evangelism," *Sword of the Lord Publishers, USA, 1983 (ISBN 0-87398-717-9)* (www.gotothebible.com/HTML/ricegiant.html).

¹⁰ Johnson, R.K., *op. cit.*, pp. 273-309.

liberal views, is not hard to isolate. He says of the Bible, "I'm not a literalist in the sense that every jot and tittle is from the Lord."¹¹ By contrast, God says, "All Scripture," not just some of it, "All Scripture is given by inspiration of God" (II Tim. 3:16).

The Billy Graham Crusades are marked by the error of they type of American style Arminian evangelism that is historically connected with the semi-Pelagian and Arminian evangelism following the role model Charles Finney (1792-1875) of Oberlin College, Ohio, USA. They put the emphasis on getting in numbers of "converts," and so on techniques of manipulation to achieve this end i.e., the human effort of the evangelist and his team produces conversions (so grace is not grace). In this sense, their Arminian basis shares common ground with the history of forced "conversions" under Roman Catholicism and Mohammedanism (Islam). E.g., World War Two British Prime Minister, Winston Churchill (1874-1965), says in his book, *The River War*, "Mohammedanism is a militant and proselytizing faith. It has already spread throughout Central Africa, raising fearless warriors at every step; and were it not that Christianity is sheltered," "the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."¹² But in fairness to better Wesleyan Arminian American evangelists such as Bob Jones Sr., or even the American style Arminian evangelists that I here criticize as more interested in quantity than quality, it must be said that they do not go to such an extreme as the Papist forced "conversion" Inquisitions or Mohammedan forced "conversion" jihads.

Nevertheless, they fail to understand this basic fact. *The task of the evangelist is to faithfully proclaim the Biblical gospel. That is where his work starts and stops. Any work of conviction, repentance, and conversion is purely the work of the Holy Ghost, operating through the truths of the gospel proclaimed from the Bible. The test of a good evangelist is not how many convert he gets, but how faithful he is in the proclamation of the true gospel.* The Gospel that proclaims we are "dead" in our "sins" (Eph. 2:1), suffering "hardness of" "hearts" (Matt. 19:8); that itemizes egregious breaches of God's law, constituting sin, by the Ten Commandments (Matt. 19:16-19; Rom. 7:7; 13:9; I Tim. 1:8-11); and repentance from such sin (Matt. 3:8,11; 9:13; Acts 2:38; 3:19; 26:20). The gospel that proclaims, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). For Christ died in our place for our sins (Matt. 20:28; John 1:29; Gal. 4:5; I Tim. 2:6). He rose again the third day, and is seated at God's right hand (Matt.12:40; 28; Acts 2:23-36), where he intercedes for us (John 16:25,26; I Tim. 2:5; Heb. 12:24). For "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). We must "believe that Jesus is the Christ, the Son of God" (John 20:31); even as "Abraham believed, and it was counted unto him for righteousness," that is, by "faith" (Rom. 4:3,5). "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16), "for, The just shall live by faith" (Gal. 3:11). Yet even our "faith" is a gift of God given to us (cf. I Cor. 12:9), for the work is one of God's unmerited favour, that is, God's "grace." For we were not merely ill in our sins; but

¹¹ Jon Meacham's interview with Billy Graham, *Newsweek*, magazine, 7 Aug. 2006; referred to in *Foundation*, A Magazine of Biblical Fundamentalism, July-Aug. 2006 (in Editor John S. MacKenzie's *Faith & Freedom*, P.O. Box 88, Para Hills, S.A. 5096, Australia, Sept. 2006).

¹² Quoted in *English Churchman*, 13 & 20 Oct. 2006, p. 6.

“dead,” until “quicken” or brought to life “(by grace ye are saved)” (Eph. 2:5). “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8,9).

For what saith the Lord of his workings under the “covenant” of “grace,” by which a man is made “just” (Gen. 6:8,9,18; cf. Heb. 11:7)? Let the reader note, that under “the everlasting covenant” (Heb. 13:20), God says repeatedly, “I” i.e., this is *God’s* work of grace. “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea I said unto thee when thou wast in thy blood, Live” (quicken of the spiritually dead, enabled by the grace of God) (Ezek. 16:6). “I will take you from among the heathen” (a work of grace) (Ezek. 36:24). “Then will I sprinkle clean water upon you” (Ezek. 35:25; regeneration, cf. John 3:5; Titus 3:5), “and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you” (Ezek. 36:25; repentance from sins, and forgiveness of sins). “A new heart also will I give you” (regeneration, or being born again, cf. John 3:5-7), “and a new Spirit will I put within you” (Ezek. 36:25; the Holy Spirit, cf. John 3:5, also resulting in sanctification i.e., holiness of living); “and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them” (Ezek. 36:26,27, the believer keeps God’s law by God’s mercy, not in order to be saved, but because he is saved, as a fruit of his salvation). “I will also save you from all your uncleannesses” (Ezek. 36:29). “Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:31, true remorse and sorrow for sins formerly committed while unsaved and in the flesh). “Not for your sakes do I this, saith the Lord God” (Ezek. 36:32, we have done nothing to merit God’s favour, nor can we ever); “be it known unto you: be ashamed and confounded for your own ways, O House of Israel” (Ezek. 36:32). With the covenant of grace clearly evident here and in other OT passages (e.g., Ps. 51), Christ could say to Nicodemus, “Art thou a master of Israel, and knowest not these things?” (John 3:10).

There has only ever been one covenant of grace, albeit administered under different covenants and now administered under the New Testament covenant in the blood of Christ. Therefore men have always been saved the same way. Thus our test in assessing an evangelist’s work should always be *faithfulness to the truth of the gospel of grace in Holy Writ, not numbers*. Therefore a good evangelist, like Holy Noah, might not end up with many converts, ultimately “saving” only “his house” of eight, yet he “became heir of the righteousness which is by faith” (Heb. 11:7). Possibly like St. Peter on the Day of Pentecost, he will have larger numbers (Acts 2). But in either instance, it is wrong to look to numbers of converts in assessing an evangelist, since on this basis, Holy Noah would be “a bad evangelist,” and St. Peter would be “a good evangelist;” but in Scripture, both are good evangelists. That is because, so long as an evangelist focuses on proclaiming the true gospel of grace, in the Biblical way, *he has done his job*, and the issue of how “many” are “ordained to eternal life” and have “believed” (Acts 13:48) is not his concern. *It has got nothing to do with him!* This truth demolishes the Billy Graham Crusades.

With fellow believers, I stand opposed to the Billy Graham Crusades, and its more general spirit of ecumenical compromise with churches that are not religiously conservative and Protestant, together with his inter-faith compromise with non-Christians (infidel Mohammedans and Jews). The gospel was recovered in a big way at the time of the

Christian Reformation, starting when Martin Luther nailed his 95 theses to the chapel door of Wittenburg Castle in 1517. Like the more geographically limited work wrought by the Waldenses and Lollards before this time, since that time, Protestants have been more generally calling to those in Popery, “Come out of her, my people” (Rev. 18:4). The great commission of Christ is clear, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15,16).

Acknowledgments

The Foreword to this work is by the Reverend Samuel McKay of London. Brother Sam is a good Northern Irishman, but British first. He was Secretary of the Protestant Truth Society (June 1996 to July 2004) when he first reviewed this work, and wrote a Foreword for it. He was then a member of Kensit Evangelical Church, London, United Kingdom, an independent Reformed Baptist Church named after the twentieth century Protestant Christian martyr, John Kensit. On 8 October 1902, John Kensit, an Anglican and the Protestant Truth Society’s President, died as a martyr from injuries received at Popish hands at Liverpool in England. I have inspected the very weapon with which John Kensit was struck on 25 September 1902, a ship’s boiler file, which is on display in a glass cabinet at the Fleet Street office of the Protestant Truth Society in London. Like two jousting knights, the *Protestant Truth Society* (the white knight) and the [Roman] *Catholic Truth Society* (the black knight), have historically been locked in spiritual battle over the centuries. From August 2004, Sam took up a calling he received to be Minister of East Street Baptist Church in London, an independent Reformed Baptist Church. Brother Sam seeks, by the grace of God, to be faithful to the holy Reformed Protestant faith, which he rightly recognizes as the only true form of Christianity.

In Scripture, “race” (NASB) and “nation” (AV) are synonymous (Mark 7:26). What modern states call “nations” with different “races,” the Bible designates *empires* (such as Nimrod built,) with different *nations* respectively (when generally desegregated, like Nimrod’s Tower of Babel). I consider that in the same way that religious purity is necessary for a church under God’s directive will, and so religiously mixed marriages are wrong; racial purity is necessary for a nation under God’s directive will, so racially mixed marriages are wrong. Both concepts are present in e.g., Ezra 9 & 10, and while the church of God is no longer a racial nation of Israel, I think Christians should preserve the broad racial groups of the God ordained national-racial groupings (Gen. 10; Acts 17:26; Rev. 5:9) e.g., Caucasians (Japhethites) should not marry Coloureds (Shemites e.g., Semites, and Hamites e.g., Cushites). Thus on general principles I support the continued usage of Ezra 9 & 10 in opposing religiously and / or racially mixed marriages. By contrast, the Church of Rome has sought to unify Papists in e.g., South America or southern Europe through this mechanism, and this is an element of its *modus operandi* described in Dan. 2:43.

Brother Sam was a reviewer of this work in 2004, and in discussing it with me he said he considered racially mixed marriages to be wrong, and had never performed one during his Ministry. Brother Sam said he was horrified when he had learnt of what he had thought was a sound Protestant Church in London, having conducting a racially mixed marriage ceremony. He said that while he had been Secretary of the Protestant Truth Society (PTS), he had defended the position of Bob Jones University (BJU), USA (when under the direction of Bob Jones Sr. and Bob Jones Jr.), opposing inter-racial dating or

inter-racial marriage at BJU, when it had been criticized by a white (Japhetic) man married to a black (Hamitic) woman who worked at PTS. However, he said he did not “feel as strongly” about the matter as I do. (See e.g., Ezra 9 & 10; Dan. 2:43,44.)

The Anglican Calendar.

The *Book of Common Prayer* (1662) Calendar, was largely drawn up under the reign of Queen Elizabeth the First in 1561 (with most days drawn from the old Sarum Calendar)¹³. It recognizes a universal sainthood of all believers; but within this, walks in Christian liberty (Rom. 14:5,6) on a “holyday” (Col. 2:16), and looks to certain examples worthy of emulation in one particular or more area of their life (Philp. 3:17; I Thess. 1:7; II Thess. 3:9; Heb. 11-12:1; I Peter 3:6; 5:3). NT figures and figures from Protestant history, Charles I (killed by republicans, 1649), Charles II (restoration of the monarchy, 1660), and the protection of Protestantism under James I and William III against Roman Catholicism in the British Isles (1605 and 1688) with Papists’ Conspiracy Day, are given what is sometimes called, “red letter days.” I.e., there is a Collect and Communion reading provided; and the Collect specifically points to them as worthy examples to emulate. In the case of figures dealing with Protestant history, Charles I, Charles II, Papists’ Conspiracy Day, and Accession of a reigning monarch, the 1662 prayer book gave its highest liturgical honour of a red-letter day with a specific Office (Service) (removed from the Calendar in 1859 other than Accession Day¹⁴).

Anglicans sometimes use the honourific titular prefix “St.” for any NT saint; together with *prominent* “saints” from the first five centuries in general, (or occasionally from the sixth century, such as Gregory the Great, who though dying in the early 7th century, was primarily a 6th century figure,) and for “saints” after this time only in a localized context, for instance, a church dedicated to the glory of God and in memory of a saint. Here “saint” means any Christian in the universal sainthood of all believers. E.g., the Anglican regional Cathedral, “St. John’s, Parramatta” (Diocese of Sydney), Australia, was named in memory of the early (Presbyterian) New South Wales Governor, John Hunter (1737-1821); though he would not be called generally “St. John” in this Anglican tradition¹⁵.

The BCP Calendar also isolates a small number of the better figures of historical significance to the *Church of England* from the sixth and seventh centuries through to the

¹³ Six days (as well as Accession Day which varies depending on when a monarch accedes to the throne) were added to the 1561 Calendar: Charles I (30 Jan) (red letter day with office till 1859, it has a secondary focus on the Restoration under Charles II; revived as a black letter day in Australia in 1978, and as a black letter day that is optionally a red letter day in England in 1980); Bede (27 May) (black letter day); Charles II (29 May) (revised 1664, Royal Oak Day was a red letter day with office till 1859); Alban (17 June) (black letter day); Evertius / Enurchus (7 Sept.) (black letter day); and Papists’ Conspiracy (5 Nov.) (Bonfire Day was a red letter day with office till 1859, modified in 1689 to remember 5 Nov. 1688 as well).

¹⁴ Presently for Queen Elizabeth II (Regnal Years: since 1952) on 6 Feb. .

¹⁵ Bladen, F.M. (Editor), *Historical Records of New South Wales*, Printed by Authority, Charles Potter, Government Printer, Sydney, N.S.W., Australia, 1896, Vol. 4, p. 802.

thirteenth century (divisions 6 & 7, *infra*). Scripture teaches that the Pope “sitteth in the temple of God” (II Thess. 2:4) i.e., the church (I Cor. 3:16; II Cor. 6:16; I Peter 2:5). Therefore, some part of the true church is under the Pope of Rome. Like Luther, historicists have traditionally dated the rise of the Roman Papacy as the Antichrist, from the decree of Phocas in 607 (dated by some on an Anglican Annunciation Day Calendar which starts the year on 25 March, to 606), and regard Gregory the Great, Bishop of Rome till 604, with some favour. By contrast, some have dated the rise of the Roman Papacy and Antichrist to the previous century (or even earlier), especially with some reference to Justinian’s Code in 533, and regard Gregory the Great with no favour. While I consider the events of 533 are a *prophetic type* and forerunner, of particular importance for understanding elements of Dan. 7; like Luther, Calvin, and Cranmer, I cannot accept that the Roman Papacy was formed before 607. While it is true that in 533 the Byzantine Emperor, Justinian, stated in a letter, not a legal enactment, that he regarded the Bishop of Rome as having a titular primacy over the Patriarch of Constantinople, this did not bind his successor Eastern Roman Emperors in Constantinople, the Bishops of Constantinople, or the Bishop of Rome. It was based on the semi-formal means of a letter, and temporary in that it lasted only till Justinian ceased to be emperor in 565. Indeed, this idea of primacy by the Bishop of Rome, was later specifically rejected by a Bishop of Rome, Gregory I. The Bishop of Rome only more permanently gained this standing by formal legal enactment from 607, when as “universal” bishop the Roman Papacy was formed.

I agree with Luther and the Anglican Homilies, that one can, *with qualification*, regard Gregory the Great as a “saintly” man. Luther said that Gregory “was a saintly man, but his sermons are not worth a brass farthing¹⁶.” Gregory the Great was not the only saintly man to occupy the Bishopric of Rome before it became the seat of Antichrist from 607. E.g., the Calendar also remembers Sylvester on 31 Dec. (Bishop of Rome 314-35). Gregory was Bishop of Rome from 590 to 604, and came in time after a number of his predecessors had claimed unwarranted jurisdictional powers for the Bishopric of Rome. E.g., Book 2, Homily 2, Article 35, of the Anglican *39 Articles*, refers to how “St. Augustine and other learned and godly bishops,” “resisted and stopped” some bad Bishops of Rome’s claims in Africa. I.e., when in 418, Zosimus (Bishop of Rome 417-8) tried to make Rome a high court with the right to receive appeals from the judgements of African bishops, by fraudulently claiming a canon passed by the Synod of Sardica (347) was in fact passed by the General Council of Nicea (325). This fraudulent grab for power, was then continued by his next two successors, Boniface I (Bishop of Rome 418-422), and Celestine I (Bishop of Rome 422-32). But the great Augustine, Bishop of Hippo in North Africa (390-430), would have none of it¹⁷.

Indeed, Gregory the Great came after 533, when John II (Bishop of Rome, 533-5) had accepted the notion of titular primacy over Constantinople from the Eastern Roman Emperor in Constantinople, Justinian. However, Gregory the Great repudiated these claims. He clearly stated the orthodox position that any bishop claiming such jurisdiction as “universal bishop,” was following the teachings of “Antichrist,” and in this context, he

¹⁶ *Luther’s Works*, Vol. 30, p. 134; “brass farthing” is my dynamic equivalent, literally, “heller” (formerly, a German copper coin).

¹⁷ Griffiths, J. (Editor), *The Two Books of Homilies*, Oxford, 1859, pp. 209-210; citing Jewel’s *Reply to Harding’s Answer*, Art. 4, Div. 6, “The Pope a Forger,” and Milman’s *History of Latin Christianity*, Book 2, ch. 4.

clearly condemned the incumbent Archbishop of Constantinople as a “forerunner of Antichrist” for making this claim of himself. In prophecy, there is often a type, that points to the greater fulfilment. I regard 533 as a *type* (universal titular Papal primacy over Constantinople), but date the actually fulfilment from 607 (universal governing primacy over Constantinople). Thus Gregory the Great was the second last Bishop of Rome not to be a Roman Pope. He is fairly remembered as a saintly man on the Anglican Calendar (12 March) as Gregory M,” in which “M” is Latin, “Gregorius Magnus,” i.e., “Gregory the Great.”

He is referred to in the Anglican Homilies as “St. Gregory.” Here we read, “As for pride, St. Gregory saith ‘it is the root of all mischief.’ ... Can any man then, which either hath or shall read the Popes’ lives, justly say that they had the Holy Ghost with them? First, as touching [upon the fact] that they will be termed Universal Bishops and Heads of all Christian Churches through the world, we have the judgment of Gregory against them; who ... condemneth John, Bishop of Constantinople in that behalf, calling him the prince of pride, Lucifer’s successor, and the forerunner of Antichrist” (Book 2, Homily 16, Article 35, 39 Articles)¹⁸. But like Luther, the Homilies’ praise of Gregory is qualified, for he is not regarded as wise in all things e.g., in Book 2, Homily 2, “Against peril of idolatry,” it is said that while he opposed idolatry, he allowed images, and “experience” “confuteth Gregory,” since his policy led to the very idolatry which he opposed¹⁹.

John Foxe (1516-1587), author of *Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563), records that in 1393, a Lollard wrote a letter to Nicholas de Hereford, stating that “the words of the four chief doctors” should be “kept.” These “chief doctors” are identified in Foxe’s footnote as “Austin [Augustine of Hippo], Jerome, Ambrose, and Gregory²⁰.” Anglican Protestants have also historically maintained this notion of the church “doctors.” E.g., Bishops Latimer and Ridley were martyred together under Bloody Mary, and Foxe also records in Hubberdin’s “railing” “against” “Latimer,” that Hubberdin, “coming,” “to the doctors, first to Augustine, then to Ambrose, so to Jerome, and Gregory, Chrysostom, and other doctors,” greatly distorted “every one” of them, in order “to sing after his tune.²¹” Foxe also records that this trial, Ridley said of the “See of Rome,” that “after that the bishops of that See, seeking their own pride, and not God’s honour, began to set themselves above kings and emperors,” claiming to be “God’s vicars” (II Thess. 2:4), “I cannot but with St. Gregory, a Bishop of Rome also, confess that place is the very true Antichrist, where St. John speaketh of the whore of Babylon” (Rev. 17). Ridley then refers to “St. Augustine” or “St. Austin” and “the other doctors” previously “recited” i.e., classifying Gregory the Great as a church “doctor²².”

¹⁸ *Ibid.*, p. 465, citing Gregory’s Epistles 5:21,21 (*al.* 4:32,34), Opp. 2, 747 E, 751 C; *Gregory’s Works* (Paris, 1523), Bk 4, Epistles 76 & 78; Jewel’s *Reply to Harding*, Art. 4, Div. 4.

¹⁹ See *Ibid.*, Book 1, Homily 3, pp. 28-9; Book 2, Homily 7, pp. 183, 187, 259-6, 326, 330; Book 2, Homily 9, p. 183; Book 2, Homily 11, p. 384; Book 2, Homily 16, p. 465.

²⁰ *The Acts and Monuments of John Foxe*, with the life of the martyrologist and a vindication of his work by George Townsend (1788-1857), 1843-49 edition, Vol. 3, pp. 189,817.

²¹ *Ibid.*, Vol. 7, pp. 477-8.

²² *Ibid.*, Vol. 6, pp. 521,522; also in Bramley-Moore’s *Foxe’s Book of Martyrs*, pp.

However, there is also a pure church that stands outside the pale of Rome's walls. Those in it, call to those in the Church of Rome who are true believers, "Come out from among them, and be ye separate, saith the Lord" (II Cor. 6:16). This process evidently goes on till the very end of time, for just before her judgment, God still says, "Come out of her, my people" (Rev. 18:4). The pure church was in "the wilderness" in medieval times (Rev. 12:14 i.e., in a lesser prophetic type from 533 to 1792; and in greater fulfilment from 607 to 1866; although by the Reformation these 1260 "days" were "shortened" in parts of north-west Europe from the 16th century, and by the rise of the secular state from the late 18th and 19th centuries in other parts of Western Europe, Matt. 24:22, although in the Papal States this power continued the whole period, even continuing in reduced measure for several years after 1866 till 1870). But the call of the pure church, in "the wilderness" (Rev. 12:14), "Come out from among them," (II Cor. 6:16), was heard on the Continent with the preaching of the Waldensians (French, *Vaudois*). Their preachers included e.g., Berengarius around 1000 A.D., Henry of Toulouse (from 1147 they were sometimes named with reference to him as "Henricians"), or Peter Waldo in the 1100s (who either gave his name to, or took his name from, this pre-existing group), and their martyrs included e.g., the Waldensian, Enraudus (burnt in Paris, 1201)²³.

But the call of the pure church was not generally heard in the British Isles before the 14th century Lollards. They arose from the gospel preaching by the *Morning Star of the Reformation*, John Wycliffe (c. 1329-1384), who himself remained inside the Church of Rome, however uneasily. Wycliffe's teachings were then propagated by the Lollards, calling Christians to "Come out" of Rome (Rev. 18:4) from the fourteenth century. Though the Inquisition was set up on the Continent in 1233; it did not, with the lone exception of the trial of Knights' Templars, operate in England till after Wycliffe's death, i.e., till the late 14th and early 15th centuries. In 1391, the apostate, Nicholas de Hereford, was appointed an inquisitor of suspected heretics. In 1401, the Parliament enacted legislation against the Lollards (II Henry IV, chapter 15; expanded under Henry V; repealed under Henry VIII; revived under Mary; repealed under Elizabeth I)²⁴. By the grace of God, the Lollards gave witness to the pure faith. A number of God's saints joined the Lollards from the 14th to early 16th centuries; and this group then became Protestants from the 16th century on.

The 1561 Calendar was incorporated, (with some modification,) in the *Book of Common Prayer* (1662). Among other things, the BCP Calendar refers to some of the better figures of historical significance to the *Church of England* from the 6th to the 13th centuries (divisions 6 and 7, *infra*). But it includes none on the Continent later than Giles (d. 725) and Boniface, the English missionary to the Germans (d. 754), i.e., none after the rise of the Pope's temporal power in 756, and so called "Holy" Roman Empire in 800. And it includes none such persons in England after Richard, Bishop of Chichester (1245-1253) i.e., none after the preaching of Wycliffe that started the process of reform that first led to the Lollards in England, and then the English Reformation started under Henry VIII.

456-7.

²³ Bramley-Moore's *Foxe's Book of Martyrs*, p. 56-9.

²⁴ Bettenson's *Documents*, pp. 173-175 (Wycliffe's teachings and the Council of Constance); 179-82 (II Henry IV, c 15, *De Haeretico Comburendo*).

On the one hand, for those given black letter days, their inclusion in the calendar indicates that they are figures of historical significance to the *Church of England*, who in some way, however limited, set a good example. This is also echoed in churches named in their memory. E.g., the calendar includes “Giles, Abbot” (1 Sept.), who was an abbot of the Benedictine Monastery near Nimes (Nismes) in France. He was a seventh century figure, whom the Calendar compilers evidently concluded, lacked contact with the pure church outside of Rome, and so was a part of “the temple of God” in which the Pope sat (II Thess. 2:4). The great Protestant hagiologist, and Reformation Anglican, John Foxe, who wrote *Foxe’s Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563), was the Lecturer of St. Giles’ *Church of England*, Cripplegate, London. Reformation Presbyterians evidently formed a similar conclusion on such matters, as seen by St. Giles’ *Church of Scotland* Cathedral, Edinburgh, where bonny John Knox (c. 1514-1572) preached at, and is now buried in the grounds of.

But on the other hand, for those given black letter days, the more general quality of their profession of faith, or lives, are not commented on. Indeed, it is notable, that unlike the more important “red letter” holy days on the calendar, for which a Collect and Communion readings are provided, and these saints are specifically upheld as examples worthy of emulation; these “black letter” days do not have any special religious observance in the 1662 Calendar of the Anglican Book of Common Prayer. In the absence of any collects or office, nothing of detail is specifically said about them. What one thinks of them, is largely left to private judgement.

It should also be borne in mind, that since the 8th century on the Continent, and since the late 14th or early 15th century in the British Isles, no such figures have existed in the Roman Church. The formal denial of proto-Protestant truth at the *Council of Constance* (1414-18); and systematic denial of Protestant Christian truth by the *Council of Trent* (1545-63); ended for all time, the possibility of those who are part of “the temple of God” in the Roman Church (II Thess. 2:4), staying for long in the Roman Church. This therefore remains so, whether or not a Romish Inquisition is operating. This fact, coupled with the general accessibility of the gospel of the pure church with the Protestant Reformation from the 16th century, has meant that the call to those in Rome, “Come out of her, my people” (Rev. 18:4); is since that time, given in such a way that those in the Church of Rome who are part of “the temple of God” (II Thess. 2:4), become more rapid transitory figures, who are exiting the Roman Church. Typical of such persons, is Dominic Stockford, a former Papist priest, who left Rome in 1993 to become an Anglican; and who in the early 21st century rightly describes the Established *Church of England* as in apostasy and “promoting false teaching.” Reverend Stockford became the Rector of Christ Church, *Free Church of England (Evangelical Connexion)*, Teddington, in London, England²⁵. He has been Presiding Bishop of the Connexion since 2008 (after Bishop Shucksmith resigned)²⁶. [2015 Update: Dominic Stockford became *Evangelical Connexion of the Free Church of England* Bishop from 2008 to 2012 when he retired due to ill-health.]

²⁵ Stockford, D., “Far From Rome, Near to God,” *English Churchman*, 29 Sept. & 6 Oct. 2006, p. 2.

²⁶ 11 congregations left the Free Church of England, 1 closed, 2 returned, 8 remain with the Connexion (“Evangelical Connexion of the Free Church of England,” http://en.wikipedia.org/wiki/Evangelical_Connexion_of_the_Free_Church_of_England) (as at 2010).

Therefore, we do not in any sense look for more significant figures ever staying in the Church of Rome after the 8th century on the Continent, or after the 14th century in the British Isles. From these times onwards, our focus for saintly examples is exclusively on those in the pure church. I.e., while there continues to coexist true believers in the Roman Church and the pure Protestant Church till just before the Second Advent, when the final call is made to those in Rome, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4); such persons are always short-term transitory figures in the Church of Rome from these later times, rather than figures who like e.g., Giles in the early 8th century on the Continent, or Wycliffe in 14th century England, could still give a Christian witness from within the Roman Church.

Hence on the Continent from the latter part of the 8th century on, we look for Christian witness to e.g., the Waldensian confessors and martyrs persecuted or martyred by edict of the *Lateran III Council* (1179), or *Lateran IV Council* (1215). Or in the British Isles from the latter part of the 13th century and beginning of the 14th century on, we look for Christian witness to e.g., the Lollard confessors and martyrs persecuted by the Inquisition; and from the 16th century on, to godly Protestants e.g., William III of Orange (5 Nov. 1688). Thus with regard to the teaching to “mark them which walk so as ye have” “an ensample” or example (Philp. 3:17); in the early part of the 21st century, this means that for more than 1200 years with respect to the Continent, and for more than 600 years with respect to the British Isles, we of the holy Reformed and Protestant faith, look exclusively to the witness of the pure church of God i.e., those outside of the Roman Church and in an orthodox proto-Protestant Church before the 16th century, or in an orthodox Protestant Church from the 16th century on.

Indeed, it would constitute a gross apostasy of our Protestant heritage, to place any figures from inside the Roman Church on our Calendar who came from after these times. For *while we do not look with favour upon all who stayed in the Church of Rome before these times; we look upon none with favour who stayed in the Church of Rome after these times.* The possibility of any such witness from within the Roman Church has gone from the Bishopric of Rome since 607; since the latter part of the 8th century on the Continent; and since the beginning of the 15th century in the British Isles. As a consequence of the Councils of Constance and Trent, *it has gone for good. There are no more such figures in the Roman Church after the 8th century on the Continent or after the 14th century in the British Isles; and there cannot now ever be any more such figures in the Roman Church.*

The BCP Calendar has ten broad divisions.

1) Feasts connected with the liturgical year, revolving around the two great events of Christmas (the incarnation) and Easter (Christ’s atonement and resurrection), including the days before and after Easter Sunday. (Some days before and after Easter; Ash Wednesday; Ascension; O Sapientia; all the Sundays of the Year.)

2) All Saints’ Day which (unlike the Romish notion of a “Saint,”) recognizes the universal sainthood of all believers in its readings from Matt. 5:1-12; Rev. 7:2-12. This is the only red-letter day that may be used to remember saints who are not from either NT times, or Protestant times.

3) Holy Angels who by their goodly example followed God and did not join in the

rebellion of Lucifer. (St. Michael & All Angels, Rev. 12, historically remembered at Cambridge and Oxford Universities in Michaelmas Term.)

4) NT saints which are always given the honourific title, “Saint” or “St.” before their name (Christ’s Circumcision & Name of Jesus; St. Paul; St. Mary; St. Matthias; St. Mark; St. Phillip & St. James; St. John; St. Barnabas; St. John Baptist; St. Peter; St. Mary Magdalene; St. Anne - who though not mentioned by name in Scripture, as Mary’s mother, was part of the prophesied line of “Jesse” that the Messiah was to come through, Isa. 11,1,10; St. Matthew; St. Luke; St. Jude; St. Andrew; St. Thomas; St. Stephen; and Innocents’ Day.)

5) Figures from the first five centuries. A) Figures, usually martyrs, from the time of Pagan Rome, of which the most prominent are given the honourific title, “St.” before their name. (Lucian, 290 A.D.; Prisca, 275; Fabian, 250; Agnes, 304; Vincent, 304; Blasius, 316; Agatha, 251; Valentine, 270; Perpetua, 203; Nicomede, late 1st century; Margaret, 278; St. Lawrence, 258; St. Cyprian, 258; Faith, 290; St. Denys, 272; Crispin, 308; Cecilia, 230; Clement, early 2nd century; Catherine, 307; and Lucy, 305.) B) Four selections of prominent figures from the Church Fathers’ Era (post NT to Council of Chalcedon, 451 A.D.); of which the most prominent are given the honourific title, “St.” before their name. (Hilary, 367, and three of the four church doctors: St. Ambrose, 397, St. Augustine, 430, St. Jerome, 420.)

6) Figures historically connected with France up to the early eight century; i.e., before the French king, Pepin III helped the Pope become a temporal power in 756; and the Pope made the king of the Franks, Charlemagne, the first “Holy Roman Emperor” in 800. Originally entailing parts of France, Germany, Austria, Czech, parts of the Low Countries (Belgium, Luxemburg, Netherlands) and parts of Italy; centering largely on Germany, it was weakened by the Reformation; and after the Thirty Years War (1618-1648), the power of the emperor was far more nominal. It ended in 1806. Temporal power in the Papal states of Italy; and the “Holy” Roman Empire in e.g., France, resulted in more widespread persecutions of the saints on the Continent (Dan. 7:24,25), long before the Inquisition came to England in the late 14th and early 15th centuries.

Thus the BCP Calendar’s methodology which looks for better persons who were part of “the temple of God” (II Thess. 2:4), operating during this time inside the Church of Rome, finds it necessary to end this process much earlier in France (8th century), than it does in England (13th century). I.e., any such persons had to exit the Roman Church on the Continent from this time, or else, like Huss of Bohemia (m. 1415) and Jerome of Prague (m. 1416), be persecuted as “heretics.” In harmony with wider practice, the most prominent figures on the Calendar from within the first five centuries are given the honourific title, “St.” before their name. (St. Martin of Tours, 397; Translation of St. Martin, 397, from Cande where he died, to Tours in 478; Giles of Nimes / Nimes, 725; Enurchus / Evurtius of Orleans, 340; Lambert of Maastricht, 709, in Holland, near the Belgium border, killed in Liege, his relics were later translated to the French speaking Belgium Cathedral of Liege; Remigius / Remi of Rheims, 535; Leonard of Limogenes, 559; and Britius a student of Martin of Tours, and his successor as Bishop of Tours.)

7) Figures historically connected with the Church of *England* (the pre 1707 Kingdom of England included England’s Dominion of Wales), who were either on the Continent before the latter part of the 8th century; or in England or Wales before the 15th century. The most prominent of these within the first five or six centuries are sometimes given the honourific title, “St.” before their name. (David, 544, National [Motif] Saint of Wales; Chad, 673, born in

Northumbria, England, raised in Ireland, educated at Lindisfarne in Northumbria, England, and then at Rathmelsigi in Ireland, he became an English bishop; Gregory, 604, who as one of the four doctors might also be reasonably placed in the previous section 6, but as the Bishop of Rome who sent Augustine of Canterbury to England I have placed him here in this 7th section; Benedict, 543; Richard, 1253; Alphege, 1012; St. George, 290, National [Motif] Saint of England; Dunstan, 988; Augustine of Canterbury, 604; Venerable Bede, 735; Boniface, 754, the English missionary to the Germans, and Archbishop of Mainz / Mayence; St. Alban, 303; Swithun, 862; Etheldreda / Audray, 670; Machutus / Malo, 560, a Welsh saint who was Bishop of Aleth in Brittany, northern France; and Hugh, 1200.)

8) Invention (Discovery) of the Cross (3 May) and Holy Cross Day (14 Sept.). While not to be venerated as in Popery, this is the only relic ever found from NT times that appears to be genuine; although the Popish claims of superstitious “miracles from God” associated with its discovery and subsequent history, may be reasonably rejected. The cross found by the octogenarian Helena, the mother of Constantine, in the fourth century A.D., went missing in medieval times. It was divided by Helena into three. One section of it went to Constantinople, and in about the 8th century was lost by so gross a negligence that no-one is sure exactly when it was lost, or what happened to it (some speculate it was foolishly taken into battle). Another section of it, located at Jerusalem, was later lost by foolhardy Crusaders, attaching to it superstitious powers and recklessly carrying it into battle in the late 12th century. The final section of it, located at Rome, mysteriously disappeared. Whether or not the one “rediscovered” at Rome in 1492, and now housed at the Church of the Holy Cross in Rome (Santa Croce in Gerusalemme), is in fact the same as that found by Helena, and taken to Rome, has never been satisfactorily demonstrated. But whether or not the one now at Rome is the one found by Helena, these feasts reminds us of the importance of the cross as a Christian symbol. They remind us that from the time of Constantine and Helena, the cross became an important Christian symbol. It is e.g., historically placed as a symbol on the Crown of the British monarch.

9) Figures relevant to the qualified Divine Right of Kings. Irrespective of what one thinks of the quality of these king’s religious profession of faith, these days may be justified on the basis that “the higher powers” “are ordained of God” (Rom. 13:1); and we should, “Honour the king” (I Peter 2:17). This was originally said of pagan Roman Emperors, senators, and governors, who knew far less about Christianity than did any of these kings on the calendar.

Kings given black letter days: King Edmund, King of East Anglia (Regnal Years: 855-870) (20 Nov.). Died by regicide at the hands of invading Danes. His remains were translated under King Canute in 903, to the Church of Bury St. Edmund’s, West Suffolk. King Edward of the West Saxons (Regnal Years: 975-978) (18 March), who was murdered by order of his evil step-mother, Elfrida. Translation of King Edward, 978 (20 June), whose body was taken from its original resting place near Corfe Castle, to Shaftesbury. Translation of King Edward (sometimes called “Edward the Confessor”) (Regnal Years 1041-1066) (13 Oct.); his body was translated from its original resting place in the tomb built by William the Conqueror in Westminster Abbey; to a more magnificent tomb in Westminster Abbey, in 1163.

State occasions recognizing the supernatural power of God in the qualified Divine Right of Kings, represented by King Charles I, 1649 (30 Jan.); and King Charles II (*Royal Oak Day*), Restoration 1660 (29 May), for whom Offices are also provided in the BCP (1662). The two Offices given for these two days from 1662 to 1859 overlap with the tenth division.

10) A celebration of Protestant history with respect to Great Britain and Ireland. Of course before the Disestablishment of the *Church of Ireland* from 1871²⁷, the monarch was *Supreme Governor of the Church of England and Church of Ireland*, and so these Offices also linked the English and Irish Reformations making an important nexus between the Protestant hagiologies of England and Ireland. This nexus thus remained in the one surviving Office of *Accession Day* of a reigning monarch from 1859 to 1870, but thereafter the monarch was no longer *Supreme Governor of Church of Ireland*, though remained *Supreme Governor of the Church of England*.

As noted above, these are found in red-letter days with Offices so there is an overlap between the ninth and tenth divisions: *Charles I's Day* (30 Jan., Anglican Protestant support, some broader more qualified Protestant support for Charles I which though not regarding him as a martyr, supports him as lawful king, historically found especially among Presbyterians derived from the *Church of Scotland*,) and *Charles II's Day* or *Royal Oak Day* (29 May, Anglican Protestant support, and some broader Protestant support, especially among Presbyterians derived from the *Church of Scotland*). The *Church of Ireland* also had the Office of *Irish Massacre Day* (23 Oct., broad Protestant support mainly in Ireland, on Irish Calendar in some form till 1859).

The Office of *Papists' Conspiracy Day* (5 Nov., broad Protestant support). It was established as a day of public thanksgiving by Westminster Parliament in Jan. 1606 for which an Office was provided in the BCP (1662-1859). This Office originally dealt only with the gunpowder treason of 1605, in which Papists sought to destroy the Protestant King and Parliament in order to reintroduce Popery. However, from 1689 this Office was modified so as to also include thanksgiving to Almighty God, for the coming of William III of Orange on that same day, 5 November, in 1688. From the time of William III's reign, black letter law of Great Britain and Ireland under the *Act of Settlement* (1701, passed under William III, Regnal Years: joint reign with Mary II, 1689-1694, sole reign 1694-1702) and the later associated *Act of Union* (1707, passed under Anne, Regnal Years: 1702-1714), specifically stated that the monarch be a Protestant, and not ever marry a Papist²⁸ (although before this time the throne was legally Protestant through reference to the status of the monarch as Supreme Governor of the Anglican Church). Protestants in Ireland are historically known as "Orangemen" through reference to William III of Orange. As a Protestant of Irish descent, when not casually dressed, I usually wear an orange tie on, for instance, St. Patrick's Day (d. 461) (17 March) and Papists' Conspiracy Day (1605 & 1688) (5 Nov.). Broad Protestant support continues for this day in e.g., England, in its public form of Bonfire Day or Bonfire Night.

The one remaining red-letter day Office is that of *Accession Day* of the reigning Sovereign. Since 1952 this is annually remembered on 6 February for Elizabeth II, the

²⁷ This sad event transpired under the *Irish Church Act of Disestablishment (1869)*. Of course, even if southern Ireland was lost as it was from 1922, it would be possible to have the *Church of Ireland* established in Northern Ireland and functioning in southern Ireland, much like the *Church of England* is established in England but functioning in Wales since 1920 (under a 1914 Act). Of course, in saying this I do not wish to thereby support the sad disestablishment of the C. of E. in Wales, but merely point out a model that might still be used for Ireland.

²⁸ See Sir William Blackstone's *Commentaries on the Laws of England*, Volume 1, p. 217.

Protestant *Supreme Governor of the Church of England*. Once again, the institution of the monarch in its legally Protestant form attracts broad Protestant support.

Following the Calendar of 1561 under Elizabeth I, the great Protestant history of Anglicanism was also further remembered in the fact that from 1578, the Elizabethan prayer book had its own Notes to the Calendar. These included, Philip Melancthon (16 Feb.); Luther's death (18 Feb.); Luther's translation to Wittenburg (22 Feb.); John Huss's martyrdom (2 July); Calvin's "Reformed" "Geneva" (27 Aug.); Zwingli (11 Oct.); Luther's 95 theses (31 Oct.); and Luther's nativity (10 Nov). These dates on the calendar added in 1578, were an important statement of the ultimate truth of Protestantism, and the *Church of England's* embrace of the Protestant gospel. This same stylistic effect on the Calendar, was later achieved in the BCP (1662), with e.g., *Papists' Conspiracy Day* (5 Nov.), since this came with an Office, and celebrated God's protection of the Protestant King and Parliament against Popery in the *British Isles* in 1605. The modification to this Office in 1689, which further celebrated the arrival on 5 Nov. 1688, and triumph of the Protestant king, William of Orange, over the Papist conspiracy to Romanize the Crown and the British Isles, was a consistent development of this theme. So too, Accession Day, continued to celebrate the Protestantism of the Crown as *Supreme Governor of the Church of England*, and *Defender of the Faith* found in the 1662 prayer book and 39 Articles. Nevertheless, I still look with regret upon the fact that these 1578 Protestant festivals were not more formally placed on the Calendar and retained. Alas, any Calendar is necessarily a limited selection, and hard decisions have to be made. Moreover, the most important thing, namely, the ultimate reform of the *Church of England* against Popery under Protestantism was a theme retained, and given a very specific application to the British Isles, with *Papists' Conspiracy Day* (5 Nov.), historically, a festival of great popularity with the people.

The three days here itemized with Offices under the 9th and 10th divisions of the BCP (1662) Calendar, together with their Offices, were removed from the prayer book in 1859. With respect to the removal of Charles I and Charles II, contrary to e.g., Rom. 13:1,2; this was an anti-supernaturalist attack on the idea of any Divine Right of Kings. It echoed a wider anti-supernaturalist sentiment, to some extent connected with the republican Deism or vaguely defined Theism, of the American and French Revolutions.

For more than a quarter of a millennia, the *Church of England* had publicly given thanks to Almighty God for "the deliverance of King James the First" and the Protestant "clergy" "of England" in 1605 from "Popish treachery," "yearly upon the fifth day of November." For 170 years this Office additionally thanked God "for the happy arrival of His Majesty King William" in 1688, "for the deliverance of our Church and nation" "from Popish tyranny," and "to preserve" "our religion" (*Papists' Conspiracy Day Office*). The associated Williamite *Act of Settlement* (1701), required that the monarch be a Protestant, reject "transubstantiation," and declare that "the invocation or adoration of" "any" "Saint, and the sacrifice of the Mass," "are superstitious and idolatrous," "in the plain and ordinary sense of the words," "as they are commonly understood by English Protestants." Thus this Office was an even greater celebration of the Protestant religion from 1689, than it had been from 1606.

Its status as a Red Letter Day with an Office, made it a great annual feast celebrating the truthfulness of Protestantism. Its celebration had, and to some extent still retains in England, a popularity comparable to that of Christmas and Easter, though it was obviously less important than those feasts. Until 1859, throughout the day, church bells rang, canons were fired, and in every parish church of the *Church of England*, the people bowed and thanked God for his

deliverance of the Protestant *Church of England* from Popery in 1605 and 1688. Then as now, bonfires were lit on this day, and an effigy of the Pope was burnt (by tradition the incumbent Pope of 5 Nov. 1605, i.e., Paul V who was Pope from May 1605 to 1621), which reminded people that the Papal “beast” is to be “cast into the lake of fire and brimstone” (Rev. 20:10). The removal of Papists’ Conspiracy Day from the *Church of England* Calendar and Offices in 1859, constituted a gross distortion in, and revisionist history of, the *Church of England’s* Protestant history; which was thereby to some extent concealed from the people, for the purposes of helping to promote a most wicked and evil anti-Protestant spirit. It was also a blasphemy against Almighty God, who had protected Protestant Britain and Ireland in 1605 and 1688 from Papists, and who was no longer thanked for doing so by wicked ingrates.

With respect to the unwarranted removal of three of these four red-letter days with their own Offices (or Services) in 1859, all of which celebrated Protestant Christianity (although in the case of Charles I’s Day and Royal Oak Day this was more closely connected with Anglican Protestantism than broad Protestantism,) I also note that the images of Charles I (1649), Charles II (1660), James I (1605) and William III (1688) on these days, presented a strong patriarchal image. Thus even if a crowned queen was on the throne, such as Victoria, this patriarchal image was retained. The removal of these three days thus constituted a most undesirable and unwarranted attack on patriarchal images. It also signalled a continuation in the undesirable Deistic, or vaguely defined Theistic, movement, (also supported by agnostics and atheists, religious liberals and Puseyites,) which sought to move the UK away from being a Protestant nation, towards being a more secular nation that no longer thanked God for his supernatural preservation of their monarch and Protestant institutions. This was part of a wider movement towards a French or American Revolutionary type idea of an ill-defined “Supreme Being,” with a USA type idea of a secular state giving religious *liberty* to, for instance, Jews, as opposed to a Christian State giving religious *tolerance* to, for instance, Jews. This was associated with a movement away from an unashamed affirmation of the truthfulness of Protestant Christianity, its protection, and promotion by the State.

Till the end of World War II, the application of secular state jurisprudence in the American republic made a dichotomy between a Deistic or vaguely defined Theistic God, with grants of religious liberty to all and sundry; as opposed to legal restraint in moral issues of traditional Protestant Christian morality on a William Blackstone and Edmund Burke natural law model. This meant in practice, that lawmakers and judges upheld traditional Protestant Christian morality in non-spiritual areas, but made its jurisprudential basis a certain form of natural law (including sometimes a Fitzjames Stephen type of utilitarianism), rather than Divine Law. The electorate would not, in most instances, have heard of the Natural Law of e.g., Burke or Blackstone; rather, they had heard what God said in the Bible about such matters. Thus lawmakers drew for their support upon a mainly Protestant electorate, which in the whole, supported this morality for reasons of Biblical Divine Law, rather than any form of Natural Law. Thus politicians might say to the electorate, “Vote for me and I’ll uphold Bible morals,” but in the legislatures and judicature they would do so with exclusive reference to this type of Natural Law rather than Divine Law. Then in the post World War II era, the American republic moved to a French Revolution jurisprudence of “Rights of Man,” (later renamed “Human Rights,”), with a connected Thomas Paine natural law and John Stuart Mill type of libertinism. In practice, this meant the removal of many laws harmonious with the Divine Law, and supported by a largely Protestant electorate for religious reasons.

This post World War Two change, also resulted in the active persecution of Protestants

who maintained traditional Protestant morality. They were stopped from e.g., gaining academic positions, media positions, or judicial appointments. Even lower down in the common workplace, they could be dismissed for “inefficiency” for not upholding such wicked values. This type of thing started in earnest with enforced racial desegregation and the so called “civil rights” movement (anti-racist) premised on “human rights,” but was then developed with e.g., the feminist movement (anti-sexist), rampant sexual immorality and licentiousness, lack of appropriate censorship, and an abortion slaughter numbering tens of millions of unborn babies. Though America still had a large white Protestant population, the more godly among them were unable check this Devilish libertinism. When they quoted the Bible just like they had before the end of World War Two, they were now told by judges and lawmakers, “America is a secular state.” Something had changed; but what? They did not understand.

Too late, they had become ensnared in the carefully laid plan to first sever the State from the Protestant Christian religion with some vaguely defined “God,” *but keep Protestant morals on the basis of Burke-Blackstone natural law*; and then catapult the decency and goodness out of that society by promoting wickedness and vice, by saying the selection of godly legal morals by lawmakers and judges before the end of World War II on a Blackstone-Burke-Fitzjames Stephen type basis, had simply been, at best, “one option.” America would spread its infectious immorality throughout the Western World, and as men learnt to “call evil good, and good evil” (Isa. 5:20), the saints of God were depicted as ever-more “evil” and “bad” people, being racists, sexists, etc. Nor was the UK spared from such onslaughts. She had some hundred years before, laid the seed-plot for the destruction of both herself, and her British Empire (to a large extent created so Protestant Britain could fight off Papists on the Continent; though also fulfilling the decree, “God shall enlarge Japheth,” Gen. 9:27). In part, that process of self-destruction had involved the removal from the Anglican Calendar of Charles I and Charles II with their offices, in remembrance of the qualified Divine Right of Kings and associated Protestant history of Anglicanism; and the removal of *Papists’ Conspiracy Day* with its Office in thankful gratitude for God’s protection of Protestantism against Popery in 1605 and 1688. But I thank God that the Office of Accession Day still remained after 1859!

In 2005, I was privileged to attend a 400th anniversary of the defeat of the Gunpowder Treason Plot, held by the United Protestant Society in London. In a largely secularized form, *Papists’ Conspiracy Day* or *Gunpowder Treason Plot Day*, survives to this day in the wider UK society under the name of *Guy Fawkes Day* or *Bonfire Night*. The tradition of burning effigies of the Pope has often, but by no means always, been replaced with burning effigies of Guy Fawkes, the chief Papist conspirator in the plot; e.g., as a local custom, an effigy of the Pope continues to be burnt annually at Lewes, England, on 5 November each year. When I have been in London in recent years, at this time of year the night sky has been alight with gunpowder rockets celebrating the defeat of the Papists’ gunpowder treason plot of 1605.

The revised first edition of this work was completed and dedicated to God on 31 October 2006; and the following section was written for that edition.

From 1578, the Notes to the Calendar of the Elizabethan Anglican Prayer Book said that on, “This day, in” “1517,” “Martin Luther gave his proposition in” the “University of Wittenberg, against” the “Pope’s” doctrines of “pardon.” Just five days before we give thanks to God for the protection of these Protestant truths from Popery in the British Isles in 1605 and 1688 with *Papists’ Conspiracy Day*; just five days before the gunpowder rockets brighten the night-sky of the British Isles as they whirl and twirl and

curl in memory of the defeat of Guy Fawkes and the Papists' gunpowder treason plot; this work is dedicated to Almighty God: Father, Son, and Holy Ghost, in special thanks for the life and work of the man who outside of Biblical characters is my greatest hero, Martin Luther. The proper celebration of *Papists' Conspiracy Day* is a celebration of the wonderful truths of Protestantism recovered by Luther, who by the grace of God, sparked the Christian Reformation when he nailed his 95 theses to the door of Wittenburg Castle's Chapel in 1517. Without reference to the wonderful truths of the Protestant Reformation, the true meaning of *Gunpowder Treason Plot Day* is lost; in the same way that without reference to the incarnation, the true meaning of Christmas is lost; or without reference to the atoning death of Christ and his bodily resurrection, the true meaning of Easter is lost. The real significance of *Papists' Conspiracy Day* cannot be detached from the fact, that it is a celebration of God's protection of the wonderful truths of Protestantism, against an attempt by Roman Catholics such as Guy Fawkes and others in 1605, to blow up the Protestant King and Protestant Parliament, in order to reintroduce Popery in place of Protestantism.

I thank God for the gospel of Jesus Christ set forth in Holy Writ, and recovered at the time of the great Protestant Reformation under Luther and others. I thank God, that by this gospel in the blood of our Lord Jesus Christ, he has saved me and all his elect. I thank God for the protection of this holy Protestant Gospel against Popery in the events of 1605 and 1688 remembered in *Papists' Conspiracy Day*. I thank God for this holy day on the Eve of All Saints' Day, remembering Martin Luther's 95 Theses. I thank God that I have visited Wittenburg Castle and the chapel door on which Luther nailed his 95 Theses. I thank God for his assistance in my labours on this work; and pray he uses it to his honour and glory.

Sydney, Australia.
 Feast of Luther's 95 Theses, 1517.
 Tues. 31 October 2006.

Like the first revised edition of this work in 2006, this second edition of *The Roman Pope is the Antichrist* is dedicated to Almighty God on the Eve of All Saints' Day in memory of the Protestant Reformation ignited by God under Martin Luther, when Luther nailed his 95 Theses to the Door of Wittenburg Castle on this day in 1517.

I generally do not support the modern Anglican prayer books of Australia (1978) or England (1980), but agree with a small amount of the changes in them. I support the 1662 *Book of Common Prayer Calendar* (and disagree with the modifications made to it in 1859). Thus on the one hand, I support the 1662 Calendar with no omissions whatsoever. But on the other hand, I support a small number of the additions found in the 1978 Australian and / or 1980 English Calendars, e.g., Patrick (d. 461) (17 March), Basil the Great of Caesarea (d. 397) (14 June), or Richard Johnson of the First Fleet (d. 1827), an Evangelical Anglican clergyman who conducted the first Christian service in Australia on 3 Feb. 1788 (3 Feb.), while disagreeing with most of their Calendar additions and removals. E.g., with the 1978 Australian Anglican Calendar and 1980 English Anglican Calendar, I support transferring Benedict's black letter day from 21 March to 11 July, and making 21 March a black letter day for the Marian Martyr, and first Protestant Archbishop of Canterbury, Thomas Cranmer²⁹.

I also support a small number of other additional black letter days found on both the 1978 and / or 1980 Calendars. E.g., the 1978 Australian Calendar has two days, 16 October, "Reformers & Martyrs of the English Reformation, 1555" and 30 October, (Eve of the Eve of All Saints' Day), "Martin Luther (1483-1546) and the Continental Reformers;" whereas the 1980 English Calendar has one day for both, 31 October (Eve of All Saints' Day), "Saints and Martyrs of the Reformation Era." It may be argued that by moving 31 October back one day, one can expand its meaning to include not just "Martin Luther," but also all "the Continental Reformers." But this is not an argument that appeals to me, since I consider the day can be so remembered while being left at 31 October. Indeed, I consider the idea of "the Eve of the Eve of" a day, here applied as the Eve (30 Oct.) of the Eve (31 Oct.) of All Saints' Day (1 Nov.), to be a quirky concept that, like so many other things on this Calendar, should have been eliminated before it got into print in the 1978 Calendar. This "Eve of the Eve of All Saints' Day" idea, is certainly not one that I would now wish to perpetuate. Therefore of these two possibilities, i.e., 30 or 31 October, I prefer the English Calendar's date of 31 October i.e., the *Eve of All Saints' Day*, since it better recognizes the long standing tradition of using the Eve of All Saints' Day to remember Luther and the Reformation. This is the traditional date e.g., found in the Notes to the Calendar from 1578 in the Elizabethan prayer book, *supra*. (Although I support the additional black letter day of 16 October on the Australian Calendar.)

Nevertheless, it is notable that both the 1978 (Australian) and 1980 (English) Anglican Calendars have recognized the importance of this day to the Reformation; and thus specifically revived the recognition of this day found in the 1578 Notes to the Calendar of the Elizabethan Prayer Book of 1559 which said that on, "This day, in" "1517," "Martin Luther gave his proposition in" the "University of Wittenberg, against" the "Pope's" doctrines of "pardon." Likewise, among Lutheran Protestants, the Eve of All Saints' Day is remembered as, *Reformation Day*. Thus *Reformation Day* (31 October) is a public holiday in the German States of Brandenburg, Mecklenburg-Vorpommern, Saxony, Saxony-Anhalt, and Thuringa.

²⁹ See *An Australian Prayer Book* (AAPB) for use together with the Book of Common Prayer, 1662, Standing Committee of the General Synod of the Anglican Church of Australia, pp. 298-304 (Revised Calendar). Because the AAPB is "for use together with The Book of Common Prayer, 1662," it is of a supplementary nature, and so may be ignored largely or completely in favour of the BCP 1662 if one so wishes (although in practice it has regrettably often gone the other way and come to replace the 1662 prayer book in the Diocese of Sydney).

While I attend a variety of the better Protestant churches of different religious traditions, I do so as a visitor of the Reformed (Low Church Evangelical) Anglican tradition. In the historically Low Church Evangelical Anglican Diocese of Sydney, it has becoming increasingly difficult to find Low Church Evangelical Anglican Churches that use the 1662 prayer book. Nevertheless, as a Reformed Anglican, I have also attended services at better Low Church Evangelical Anglican Churches in Sydney that use the 1662 prayer book. E.g., on the Sunday before the Dedication of the work, I attended a 1662 prayer book service at St. Swithun's Pymble in Sydney on Sunday 24 Oct. 2010. (This Anglican Church now has only between four and six 1662 prayer book Sunday services per annum.)

Or following the Dedication of my Revised Volume 1 Textual Commentary (Matt. 1-14) on *King Charles I's Day*, Saturday 30 Jan. 2010³⁰; I attended a 1662 prayer book service the following day on Sunday 31 January 2010 at St. Matthew's Windsor in Sydney. (This Anglican Church now has only four 1662 prayer book services per annum.) I have a family connection with this church since a matrilineal four-times-great grandfather of mine, an army officer of the New South Wales Corps, Captain John Brabyn (d. 1835 aged 76), who arrived in New South Wales in 1796, during his life held the second pew from the front on the right-hand side (south-side) of this church. He helped sow the Evangelical seeds in the Low Church Evangelical Anglican *Diocese of Sydney*, e.g., in 1820 establishing the *Parramatta Bible Association* at St. John's Church, Parramatta (now a pro-Cathedral) at a meeting presided over by the Reverend Samuel Marsden (one of whose sons married one of Brabyn's daughters), and he was Vice-President of the *Windsor Bible Association*. There is a biographical entry for him in the *Australian Dictionary of Biography* (1966 & 1977)³¹. My mother has also written a biography on him in Betty McGrath's *The Life & Times of John Brabyn of the New South Wales Corps & his extended family* (1995)³². St. Matthew's Windsor is the oldest Anglican Church building in

³⁰ Since 1978, the Anglican Calendar has given a black letter day on 30 January for, "Charles, King of England (1600-1649)." I support the 1662 Anglican Calendar with no omissions whatsoever (and hence *King Charles I's Day* which was on the original 1662 Calendar), although I support a small number of the added black letter days on the 1978 Australian Anglican Calendar, of which this is one, in the sense that this black letter day revives what was formerly a red-letter day with its own Office (or Service) in the *Book of Common Prayer* from 1662 to 1859. Though the primary focus of this day is on Charles I, its secondary focus is on the interregnum and Restoration under Charles II in 1660. Black letter days have no necessary religious observance. Therefore, on the one hand, e.g., a Minister in Australia might preach a King Charles the Martyr's Day sermon on 30 January if it is a Sunday, or the Sunday before or after 30 January if it is a week day, and give an emphasis to these events through reference to this black letter day i.e., giving it something in the direction of the type of Calendar significance it had from 1662 to 1859. But on the other hand, a Minister might make no reference to it, i.e., giving it something in the direction of the type of Calendar non-significance it had from 1859 to 1978. Likewise, individual Anglicans might make much of the day, nothing of the day, or something in between. Such is the open-ended nature of a black letter day.

³¹ Shaw, A.G.L., & Clark, C.M.H. (Editors), *Australian Dictionary of Biography*, 1966, reprinted with corrigenda, 1968 & 1977, Melbourne University Press, Australia, Vol. 1: 1788-1850, A-H, p. 144 (Windsor Bible Association).

³² McGrath, B.G., *The Life & Times of John Brabyn of the New South Wales Corps & his extended family*, Printed in Australia by Total Print Control, Castle Hill, Sydney, 1995.

Australia, with its foundation stone being laid in 1817, and the church erected in 1820.

Today, on the *Eve of All Saints' Day*, Sunday, 31 October, 2010, I have again attended a 1662 *Book of Common Prayer* church service at St. Matthew's Windsor. After the service, I knelt down at the Communion rail and dedicated this second edition of *The Roman Pope is the Antichrist* (2006 & 2010), to Almighty God in silent prayer.

The "Preface" of that 1662 prayer book makes reference to "the reigns of several princes of blessed memory since the Reformation." Moreover, that prayer book is published in two Oxford University Press editions I have printed in the reign of Queen Elizabeth II, with the "Act for the Uniformity of Common Prayer ... Primo Elizabethae" i.e., the 1559 Act. This tradition which dates from the time of the 1662 Caroline prayer book, reprints this Act of the 1559 Elizabethan prayer book at the start of the 1662 prayer book because it is a symbol of Protestantism reintroduced following the reign of the Roman Catholic Queen, Bloody Mary. Hence it says, in part, "Where at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service and Prayer ... in the Church of England, ... the which was repealed, and taken away ... in the first year of the reign of ... Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion: be it therefore enacted ... that the said ... repeal ... shall be void and of none effect, ... and that the said Book with the Order of Service, ... with ... alterations and additions therein ... shall stand"

That 1662 prayer book also has attached to it a "Royal Warrant" of Queen Elizabeth II, for the "Forms of Prayer and Service" to be annually used on 6 February each year in the "Accession Service" of Queen Elizabeth II (Regnal Years: since 1952); and a red-letter day with an Office, being the highest liturgical honour the Anglican Church can bestow, has always been reserved exclusively for Protestant figures. For example, this honour was formerly bestowed in the *Church of England* and *Church of Ireland* on *Papists' Conspiracy Day* (5 Nov.) in memory of God's thwarting of the Guy Fawkes Gunpowder Plot (5 Nov. 1605) and the Providential coming of William III of Orange (5 Nov. 1688); and in the *Church of Ireland* on *Irish Massacre Day* (23 Oct.) in memory of the massacre of Protestants by Papists in Ireland in 1641. Thus Accession Day is still found in the prayer book as a red letter day with its own Office because the monarch is a symbol of Protestantism, being *Supreme Governor of the Church of England* and *Defender of the Faith*. That prayer book also has printed with it the 39 Articles which clearly embrace Protestantism, and state in Article 37, "The Bishop of Rome hath no jurisdiction in" either the Anglican spiritual, or temporal, "realm of England." This fact is relevant to understanding the words in the Dedicatory Preface of the King James Version of 1611 to "James, by the Grace of God, King, ... Defender of the Faith," that "the truth" proclaimed by King James I, "hath given such a blow unto that man of sin, as will not be healed" (II Thess. 2:3). And "so ... if," "we shall be traduced by Popish persons at home or abroad, who ... will malign us, because we are poor instruments to make God's truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness;" "we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord."

As in 2006, so once again in 2010, on the *Eve of All Saints' Day*, I return to the fount of

blessings and grace, to give thanks to Almighty God, Father, Son, and Holy Ghost, one God in a perfect Trinity, for guiding and blessing my labours in this work, *The Roman Pope is the Antichrist* (2nd edition, 2010), and to present this work to him in a dedication. I thank him for the wonderful truths of the Reformation, and for the events that started the Reformation, which by tradition we remember on the Eve of All Saints' Day. "May the Gospel of justification by faith and all the great truths of the Reformation come and shake us today, even as they shook the world at the time of the Reformation," is my humble prayer "in Jesus name, Amen."

Sydney, Australia.
Martin Luther's 95 Theses, 1517
which ignited the Reformation.
Eve of All Saints' Day,
Sunday 31 October, 2010.