

# Punishment of Heretics

by Ian Paisley

---

*The sermon warns of the dangers of Popery and its true nature, emphasizing the need for the British people to exercise a Godly jealousy over it and spread the light of the Gospel to work its destruction.*

**Scripture:** Matthew 7:15, 2 Corinthians 11:13, Ephesians 6:12, 1 Peter 5:8, 1 John 4:1

**Topics:** "Roman Catholicism", "Heretic Persecution"

---

## Description

Ian Paisley delivers a sermon exposing the deceptive nature of Popery, which hides its true intentions to regain power and persecute heretics once it has the opportunity. He warns about the unchanging and destructive nature of Popery's creed towards those outside the Roman Catholic Church, viewing them as enemies to be destroyed. Paisley highlights the insidious tactics of Popery in adapting to political and social climates while secretly holding onto its oppressive doctrines, as seen in recent events in Ireland and England.

---

## Transcript

POPERY, at the present moment, is seen under a mask, by which its true features are in a measure concealed. To serve the purpose of blinding Protestants, of furthering its own ends of proselytism, and securing the restoration of its lost power, it is prepared to say and to do almost anything, no matter how variant from its settled creed, or its past habits. It bides its time, but the moment it shall have the power, it will set all right, recurring at once to that creed, and to those habits, as the principle and the rule of its action. Whatever this priest or that bishop, or even yonder cardinal, may say to the contrary, the standards are unchanged, and unchangeable, since change would be destruction. Such is the fact in regard to heretics and heresy; they who are beyond the pale of the Romish Church, are viewed by the Vatican and the priesthood as but so many brute beasts to be taken and destroyed, the moment she shall once more possess the power.

In her creed, heresy, so called, is mortal sin, and of that sin, death is the appropriate punishment! It has served the ends of the priesthood in Ireland, and also in England, of late years, to wear the badge and preach the gospel of political liberality, and a religious charity; but it is all a delusion, a simple adaptation of Popery to the deceitful fashion of the passing hour. At this moment, we have both at home and abroad, proofs of daily recurrence, that nothing is wanted but the ancient power to pursue the ancient course, to fine, to imprison, to hang, and to burn! In England particularly, this is so, where the territory is so limited, the population so thick, and communications so rapid, where such a multitude of observers are daily

watching it, and where a press, faithful and fearless, is ever ready to publish its enormities. In Britain it may really be said that Romanism is a culprit in fetters, a malefactor in a mask.

The waters which proceed from the throne of the Vatican are as dark and impoisoned as ever; but the streams of Protestant truth which commingle with them have done much to dilute them, and to divest them of their original pungency for evil. Nor is this state of things confined to England; to a considerable extent it prevails also on the Continent of Europe, and in the United States particularly; but every well informed man knows that the restraints which are thus imposed, are felt as a grievance too heavy to be borne; and it is ever and anon oozing out in private correspondence, and otherwise, among the clergy, the cardinals, and the priesthood in distant lands, that they are ill at ease under the "pestilent liberalism" of the time, as they deem it.

The most striking and extraordinary example of the century is the late encyclical of the present Pope. Among the many other things which ought to open the eyes of the public, is the doctrine taught in that thoroughly Popish establishment, Maynooth, and also the acceptance which has been accorded generally among the Catholics of the present day to the Theology of Dens. This work deserves to be far better known, for it is among the Catholic priesthood, much what the Articles of the Church of England, and the Confessions of Faith, are amongst the Protestant Churches of Great Britain. Any man who will read this book, will see at once that he owes his protection not to the improved spirit of Romanism, but to the British Constitution; from the first page to the last, that copious publication breathes a spirit of the bitterest hostility towards Bible readers and Protestant believers. With these classes, it holds no parley. Confiscation of goods, banishment from the country, perpetual imprisonment, death in its direst forms, and deprivation of Christian burial-these are the rewards of the man who dares to assert the right of private judgment, to read, believe, and propagate the communications which the Spirit of God has prepared for his instruction.

We are in a position to prove that such is the doctrine held, at the present hour, by the chief and the most gentle of the recent perverts to Popery in these realms. They confess that they do not like the idea of killing heretics-they would much prefer to convert them; but next to converting, the best thing, they hold, that can be done for their souls is, to burn them, and put an end to their career of impiety as quickly as possible! This very work of Dens, notwithstanding its horrible principles, so far from being disclaimed by the Roman clergy, enjoys the highest favour among them. So far back, indeed, as 1808, when the Popish prelates met in Dublin, they came to the unanimous conclusion, that the book of Dens was the best and safest guide in Theology for the Irish clergy, a conclusion which ought to open the eyes of Irish Protestants. That work was published expressly for the use of the Irish priesthood, and dedicated to Dr. Murray, the Romish Archbishop of Dublin; it ought to be known that four of the bishops honoured it to be the conference book for the Romish clergy of Leinster. Here, then, there is no mistake. The principles of the publication retain their ancient place in the Romish system; although, like thistles in winter, there is but small appearance above ground, and the influence of liberal government, and a free press, prevent them springing up.

They who wish to understand the true character of Popery proper, at the present time, without any modification from eternal influences, have only to refer to Spain, and there to attempt to exercise religious liberty, and worship God according to their consciences, at the same time, endeavouring to carry out their convictions respecting the Gospel, by attempts to diffuse it among their neighbours; let them do this and then they will understand their position, and what they have to expect so soon as Popery shall be in England what it is in Spain. Meanwhile, the wisdom of the British people is to exercise a Godly jealousy

over it, and to use every means in their power to spread the light of which it is so much afraid, and especially that glorious Gospel which can alone work its destruction.

Such are the incontrovertible facts of the case; but as it may add to their force on the mind of our readers, we shall refer at once to the law and the testimony. The following is the language of one who understood the system, and therefore is well entitled to be heard:

Now, as the Inquisitorial laws are general and unqualified, so must the Roman Catholic Emancipation be general and unqualified in the end-viz., the Pope must have the nomination and appointment of Roman Catholic monarchs to these realms. Ireland must be tributary to him again-the bishops and clergy must be reinstated in their glebes and church livings-the forfeited estates must be restored to the right owners, and the Established Church must be Roman Catholic! All the heretics in the land must be exterminated, and their properties confiscated, and the nation must be purged from heresy; then, and only then, will Roman Catholics consider themselves fully and unconditionally emancipated. This is what is understood by an unqualified Catholic Emancipation " (Morrissey's Development, Part II. p. 252).

The Encyclical Letter of Benedict XIV. sets the matter forth as follows:

"At the close of the last year, 1750, an Apostolical Constitution was published by us, given in the Ides of March, the beginning of which is *Officii Nostri*,' and which treats of the local immunity of churches. In that we, adhering to the constitutions of our predecessors, Gregory XIV. Benedict XIII., and Clement XII., having removed certain cavils and subterfuges, by which the execution of them was impeded, decreed and appointed that he who was accused of an excepted crime, if at any time he should fly to a place of protection, ought to be dragged forth from it, AS OFTEN AS PROOF SUFFICIENT FOR THE TORTURE COULD BE HAD, which should prove his crime; and that moreover he should not be dragged forth unless by the authority of the Bishop and with the intervention of some ecclesiastical person, to be deputed by the same Bishop; and at length that when he was handed over to the secular power, censures were to be declared to be incurred by the same, unless-the person who had been dragged forth was to be restored to the Church, as often as in the progress of his cause the proofs had been cleared off on which the accused was charged with the. perpetration of the crime."

It is to be particularly noted, that such is the importance attached by Rome to this cruel principle, that the bull of Benedict confirms the bulls of three preceding popes, Gregory XIV., Benedict XIII and Clement XII; so that whatever is found in these bulls is ratified by the bull of Benedict XIV. The following is a sample of a series of sections, all breathing threatenings and slaughter against the people of God. Pope John XXII. thus speaks to the Inquisitors:

"On your part it has been lately proposed before us, that some guilty, or suspected, or accused of heretical pravity, or being converted from Jewish blindness to the Catholic faith, and afterwards apostatizing from it, fly to churches, not as a remedy for their salvation, but that they may escape your hands, and may avoid the judgment of vengeance for their crimes, about which you have humbly implored the providence of our Apostolical See-We, therefore, endeavouring with most anxious care to extirpate the enemies of the orthodox faith, and to pluck out by the roots from the garden of the Lord such a noxious and pestiferous weed, we, by our apostolical letters, commit to your discretion, after the example of our predecessor, of happy memory, Pope Martin IV., who by his apostolical letters, commanded the-same to the inquisitors of heretical pravity appointed through the kingdom of France, as far as respects those who shall appear to you to be guilty of heretical pravity, or to be notably suspected of the same, also those accused of the

aforesaid plague, also converted Jews, and afterwards apostatizing from the faith, either openly or on probable proofs, that you should freely discharge the duty of your office according to the quality of their crime, just as if they had not fled to churches, or the aforesaid places, by suppressing, without any appeal, by ecclesiastical censure those who oppose themselves."

We call upon our secure and confiding Protestants, the ready-made victims of the Vatican, to ponder the foregoing. Here are bulls and principles in full operation at this moment, forasmuch as there has been no revocation, no modification. These are the permanent regulations of the Holy See, so-called, and nothing is wanted but the power to carry them into full execution. It is, nevertheless, absolutely certain that these are facts with which the great body of Englishmen are wholly unacquainted. Their charitable views of human nature are such as to lull their suspicions, and teach them to trust where they ought not simply to doubt, but indulge suspicion and alarm.

If these things do not stir up the British people, nothing will but the absolute convulsion, which is certain to ensue so soon as the Romish priesthood, guided by the cardinals, shall deem it safe to make a demonstration. Nominal religion, a spurious liberality, and a culpable indifference may lead men to make light of these things; but the time will certainly come when their posterity will reap the bitter fruits of the seed which is now being so recklessly sown.

---

Source: <https://sermonindex.net/speakers/ian-paisley/punishment-of-heretics/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**