

to hear the Church, let him be unto the Church as a Heathen man, and a Publican; Also note, he that sinneth privately is speedily to be brought to the Church; the next Church meeting after he hath sinned if possible.

First, because we are not to suffer sin upon our brother, but plainly to rebuke him, *Levit.* 19. 17.

Secondly, because he may not pray, that doth not confess his sin, and be reconciled to his Brother, for if he bring his gift to the *Altar*, Christ, and remember that his brother hath ought against him, let him not offer it, but first be reconciled to his Brother, *Math.* 5. 23, 24. *Heb.* 13. 10.

Further I say, he must be brought to the Church the next meeting, for else the Church will have communion with him that lieth in his sin, and he will be in fault, that brings him not orderly to the Church.

Also they that sin openly, are to be rebuked before all, that others also may fear, *1 Tim.* 5. 20. And so *Paul* blamed *Peter* before all men, *Gal.* 2. 11, 14. And he that is admonished by the Church, and doth not hear the Church, is to be delivered to Satan, and so to withdraw from him; yea, not to have so much company as to eat common food; and so the Apostle exhorts and commandeth the *Corinthians*, to deliver the

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Fornicator that had his Fathers wife; And if any man that is called a Brother, be a Fornicator, or Covetous, or Idolater, or Railer, or a Drunkard, or an Extortioner, with such a one eat not, 1 Cor. 5. 3, 10, 11. And so he commands the Thessalonians, in the name of the Lord Jesus, to withdraw from every brother that walketh disorderly, and not after the instructions, which they received of him; and if any man obey not their sayings, that they should note him by letter, and have no Company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a Brother, 2 Thes. 3. 6, 14, 15.

So it is plain, that they that sin, and will not hear the Church when they are brought before them, so as to confesse their sin, and turn from it, yea, to make restitution if they be able, if they hear not, the Church is to deliver to Satan, or to withdraw from him, or them, and then to admonish him two or three times solemnly, and in the fear of God, not counting him as an enemy, but admonishing him as a brother, with all long suffering; and if he then neglect to hear the Church, she is to reject him, and to let him be as a Heathen man, and a Publican; and a man being so rejected, or so cut off, I do not see how he can repent, yea, I am very much perswaded, that he will never repent.

I say,

I say, the Church must admonish two or three times, before she do reject or cut off, because she ought to be like her heavenly father, merciful as he is meriful, and long suffering.

Again, he that is an Heretick, ought to have the first, and second admonition, before he is rejected; therefore all other ought to have two or three admonitions before any are rejected, or cut off, *Titus 3.10.*

Also I say, that the man that is under dealing, being three times wisely, and seriously admonished by the Church, and rejected; I do not see how he can repent: First, because whatsoever *the Church binds on earth, shall be bound in heaven, and whatsoever they loose on earth, shall be loosed in heaven*; now a man being once alive through believing, and then through sin, become as a heathen and a Publican, or as a dead man, and so bound, how can he live again, except a man twice dead may live again, *Jude 12.*

Secondly, No man cutteth a naturall member from a natural body, except it be rotten, and so endanger the whole body; even so also, in the spirituall body, the Church is to cut off them that will endanger the whole body, so as to carry them to hell, *Mat. 18.8,9.* So a member of a natural body being cut off, cannot be set on again; so when a Church hath rejected,

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Thirdly, If any man love not the Lord Jesus Christ, let him be *Anathema Maranatha*, had in execration, yea excommunicate to death, 1 Cor. 16. 22. or as some translation reads it, that the meaning of the word may be this, *let him be accursed even to the coming of the Lord*; that is to say, to his death's day, even for ever; now he that loves not the Lord, is he that keepeth not his commandments, or his sayings, John 14. 15, 23. and he that sinneth, and will not hear the Church, being so often admonished, as the Lord hath appointed in his word, doth not keep the saying of Christ, and so loves not the Lord; therefore is to be rejected or excommunicated unto death, till the Lord come; so according to that in Prov. 29. 1. he that being often reprov'd, hardneth his neck, shall suddenly be destroyed, and that without remedy.

Also mind well, that the power to judge differences, and to deale with Members, lyeth in the Body, the Church, not in the Officers distinct a part from the Church; This will plainly appear.

First, because the Lord commands, Mat. 18. 17. That the offender, and his offence, be brought to the Church, that they may judge it;

it; now the company of Elders are not the Church, *1 Cor. 1. 2.* Therefore they have not the power apart from the Church.

Secondly, the Apostle writing to the Church of the *Corinthians*, commands them when they are gathered together in the name of the Lord Jesus Christ, by the power of our Lord Jesus Christ, to deliver the Fornicatour (that had his fathers wife) to Satan, *1 Cor. 5.* to the 6. *Mark*, he doth not command the Elders to do it, but the Congregation, being gathered together to do it; therefore the power lieth not in the Elders alone, but in the Congregation.

Thirdly, The Lord Christ saith, that they which are accounted to rule over the Gentiles, exercise Lordship over them; and their great ones exercise authority upon them, but it shall not be so among you, *but whosoever will be great among you, shall be your servant, and whosoever will be cheife of you, shall be servant of all, Mark 10. 42, 43, 44.* And therefore the Elders who are the cheife servants, are not to exercise Lordship over their Brethen, therefore not to rule without the Body, the Church, for if they should rule without the Body, it would be like that evill that *Solomon* spake of, *Eccl. 10. 7.* Servants upon horses, and Princes walking as servants upon the earth; and so
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indeed it hath been, and is where the *Pope*, and Lord Bishops, and Presbytery hath the power, they make the members of their National, Generational way, *slaves* to serve with great burdens, and many of them are very ignorant.

But although it be so, that the power lieth in every particular Body, the Church, to govern according to the word of Christ, yet understand that with consent the Elders, and Messengers are to rule in love, and are to be obeyed, by every particular member, they exhorting and commanding duty, and declaring the sence of the Church, according to the word of Christ, *Heb. 13. 7, 17.* and also, the Body, the Church, may command the Elders, or Pastours, and Messengers, to look to their Ministry, which they have received in the Lord, that they fulfil it, *Col. 4. 17.* And also note, it is good and safe for a particular Church, in things of high concernment, to call for, or desire help from sister Churches, and so Messengers who are to take care of all Churches, in an especial manner, are to go in such cases, *Act. 15.*

Quest. *Hath not the Magistrates power in the Church, to set apart her Officers, and to punish Offenders as he seeth good, yea, with death if he please.*

Ans. No, for Christ hath not said any where,

where that he should so do, now if Christ have not said it, nor it be not in the Law and Testament, as it is not, it may not be, *Isa. 8. 20.* *Heb. 1. 5.* Nay, for the Magistrate to set apart Officers in the Church, crosseth the Law of Christ, which is, that the Church, by a free choise, should set them apart as it hath been shewed before.

Again, Magistrates may not punish offenders, as in point of conscience, for Christ commands the contrary, *Mat. 13. 30, 38.* For there he saith, that the children of the kingdome, and the children of the wicked one, shall both grow together in the field of the world, till the end; yea, the Jewes that blasphem against Christ, are to be suffered, for they are beloved of God, for their fathers sake, though they be enemies to the Gospel, *Rom. 11. 28.* and when the fulness of the Gentiles is come in, all *Israel* shall be saved, as it is written, *ver. 25, 26.* So then the Jewes be to have liberty, that is plain, therefore all ought to have liberty of conscience, that's as plain.

So then the Magistrate hath not any power in the Church, more then any other member, but the power lieth in the whole Church, to cast out offenders, as hath been shewed; but in all civil affaires, as all sins against the second Table, yea in all things that be civil, that belongs to the

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Common-wealth, the Magistrate is supreme, and the whole Church is to obey him, and honour him, as the supreme in every civil thing, for the Lords sake, 1 *Pet.* 2. 13, 14, 15. paying *custome to whom custome belongeth*, and tribute as he, or they hath and doth appoint, *Mat.* 22. 21. *Rom.* 13. from ver 1. to 10. Yea, let them not dispute who is Cheif Magistrate, no not by any means, by warr, but rather submit to the cheif Magistrate in being, in every Nation.

So then from all this that hath been said, it doth appear and that very clearly, yea most excellently from the Scriprures of truth, that God is a God of love and mercy, and is long suffering, and the riches of his goodness, and bounty doth abound most freely, and graciously, towards all men, and would have none perish, but would have all come to the knowledge of the truth, and be saved: and that the way of Christ is a way of love, in that he laid down his life for all men, yea though they were and are enemies, he tenders the word of the Gospel, even glad tydings of peace, beseeching by himself, and by his servants, (though they do abuse them) to be reconciled to God; O how meek, and lowly in heart was the Lord Jesus? how doth his love, and goodness appear, in that he being in the form of God, thought it not robbery to be equal with him, made himself of no reputation, and
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took upon him the forme of a servant ; and was made in the likeness of man, and being found in the fashion of a man, he humbled himself, and became obedient unto death, even the death of the Cross ; And so the Lord of life and Glory, by whom all things were created, beseecheth the creature, to be reconciled to God, and so to obey him in love, and walk up in the way of the Gospel, which is a way of love ; for the love of God being spread abroad in the heart, men having from the God of love received gifts, the love of Christ constraineth to preach the Gospel, and to feed the flock of Christ, and to seek up them that go astray ; and the Saints in love minister and communicate unto them what they want, and so Ministers are chosen in love, and their Doctrine is heard in love, and received in love, and the poor relieved in love, and them that sin are dealt with in love, and their meetings of the Church, and feasts are in love, and their Communion in Breaking of Bread is in love, & so al duty is to be done (without murmurings, and disputings) in love, & so Faith in Christ is available working by love, & so the children of God receive the kingdome as a reward in love, given by the God of love ; so all the way of Christ is a way of love, & his word is the Doctrine of love ; So let all the Saints conclude with the Spouse, his mouth is most sweet, yea, he is altogether lovely, Cant. 5. 16.

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And so this way of love, which is the good old way of the Gospel, was of old at first confirmed by signs, and wonders, and with divers miracles and gifts of the holy Ghost, according to his own will, Heb. 2. 4. Therefore let every man in the fear of God walk therein, and they shall find rest for their Souls, Jer. 6. 16. Yea, let every member of the Church of Christ, put on the whole Armour of God, having their loynes girt about with truth, and their feet shod with the preparation of the Gospel of peace; and praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, Eph. 5. 13, 14, 15, 16, 17, 18. O that every one would lay it to heart, and with fear and trembling, work out their Salvation; for in these last dayes, will be perrilous times, 2 Tim. 3. 1. and many that have tasted of the good word of God, and been enlightned, so as to beleeve the truth, will fall away from grace; yea, from the true faith, so as that eternal death will be their portion; yea, some have fallen from the faith, therefore it is no new thing.

First, the warnings in Scripture proves this, exhorting men to take heed that they do not fall away from the grace of God, Heb. 12. 15. and these warnings and exhortations are given to such as have received the truth, so as to beleeve, as it appeareth, Heb. 2. 1. 1 Cor 10. from

6. to 12. Heb. 3. 12. reads it thus, *Take heed Brethren, least at any time there be in any of you, an evil heart, and unfaithful, to depart away from the living God, Heb. 4. 1. 2 Pet. 1. 5. Chap. 3. 1, 2, 3. Jude 3. Rev. 3. 2, 3.* All these are warnings given in Scripture, and very many more might be brought, which exhort men to take heed that they do not depart from the truth, which would be in vain, 2 Cor. 6. 1. if men could not fall away, therefore they may, 1 Thes. 3. 5.

Secondly, Threatnings, if any do fall away prove this, Rev. 2. 21, 22, 23. Hebr. 10. 26. reads it thus, *If we sin willingly, after that we have received the knowledge of the truth, there remaineth no more Sacrifice for sin: and chap. 6. 4, 5, 6. is very full to this purpose, 2 Pet 2. 20, 21. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome, the latter end is worse with them then the beginning; for it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them, Rev. 3. 3. Ezek. 18. 26. you may read also, which plainly proves this point.*

Thirdly, This appears by examples in Scripture of some that did fall away from the truth; yea, from the true faith, as Judas, Matth. 26.

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25. *Acts* 1. 17, 18. and *Demas*, *2 Tim.* 4. 10. and *Balaam* who spake excellent things by the help of the Spirit of God, as the other Prophets of the Lord, *Numb.* 24. *Jude* 11, 12. and some making shipwrack of faith and a good conscience, *1 Tim.* 1. 19. and *Hymeneus* and *Phyletus*, who concerning the truth have erred, saying, the resurrection is past already, and overthrow the faith of some, *2 Tim.* 2. 17, 18.

Fourthly, The Scripture speaking prophetically, saith expressly, *That in the latter times some shall depart from the Faith*, *1 Tim.* 4. 1. and *2 Tim.* 4. 3, 4. and *2 Thes.* 2. 10. *2 Pet.* 2. 1. *Jud.* 14, 15, 16. All these Scriptures do foretell of some, yea, many in the latter times shall fall away, so as to depart from the faith, and give heed to *Doctrines of Devils*, and shall privily bring in damnable heresies, even denying the Lord that bought them; and many more places might be brought for this purpose.

Fifthly, The Metaphors, and Proverbs in Scripture proves this also, as *Prov.* 26. 11. *Mat.* 5. 13. *Mark* 9. 49, 50. and *Mat.* 12. 43, 44. and *2 Pet.* 2. 20, 21. that in *Peter* sheweth, that they which have been freed of their vomit, and have been washed, yet turned as a Dog to it again, as a Dog to the vomit again, and the Sow to the wallowing in the mire.

Sixthly, if this were not so, no man could sin

against the Spirit, nor none could be Reprobates, for the sin against the Spirit, is a sin of knowledge, and against the conscience, they do that which they are convinced they ought not to do, as it appeareth, *Mark* 3.22, to 31. compared with *John* 7.20,28. And also no man can be a Reprobate, except he have known the truth, or sinned willingly against that he knoweth, as it appears, *Rom.* 1.28. *2 Cor.* 13.5. *2 Tim.* 3.8.

Object. But it is but a seeming faith they fall from as the Scripture saith, *Luk.* 8.18. That shall be taken from him, which he seemeth to have.

Answ. That if it be but a seeming faith, then they do well in falling from it, but *Paul* saith to *Timothy*, *1 Tim.* 1.19. That some did make Shipwrack of Faith, and a good conscience; and he exhorteth *Timothy*, to abide in that faith, which others have made Shipwrack of; And for that in *Luke* 8. the sence of it is, that they that do enjoy the light, or talent, that is given them, so as to hear the truth, and seem to make a good use of it, but do it not, I say, God will take away that Talent, or light, because he seemes to improve it, but doth it not; that this is so, it will appear if you compare *Luk.* 8. 16, 17, 18. with *Mat.* 13. 12. and *Chap.* 25. from vers. 24. to 30.

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Object. *But Paul saith, that he is perswaded, That neither Death, nor Life, nor Angels, nor things present, nor things to come, nor any thing could separate him from the love of God; also, he demands, Who shall lay any thing to the charge of Gods Elect? for God Justifieth, Rom. 8.*

Ans. Paul as he is a believer is perswaded, that nothing shall be able to separate him from the love of God, which is in Christ, and so are all true believers perswaded; but if they depart from the faith, nay if they do not go on adding to their faith vertue, and knowledge, &c. as it is 2 Pet. 1. 5, 6, 7. they lose that perswasion, as Paul acknowledgeth, that he himself might become a cast-away, if he kept not his body under subjection, 1 Cor. 9. 29. It is true none can lay any thing to the charge of Gods Elect, for God doth and will justifie; but there is no man or woman Elected, but in and through beleiving, 2 Thes. 2. 13. as it hath been shewed, and will appear if you mind the Scriptures, for the Apostle tells the Ephesians, that they were Elected, yet the Lord Jesus saith to them, Rev. 25. that if they do not their first works, he would remove their candlestick; and John exhorts the Elect Lady, and her children, to look to themselves, that they lose not those things they have gained, but that they receive a full reward, 2 John 8.

And so he that continues in the faith to the end, he shall be saved; for the just shall live by faith, Heb. 10. 38. But if any draw back, my soul shall have no pleasure in him.

Object. But it is impossible to deceive the very Elect, therefore men cannot fall from the true faith, Mat. 24. 24.

Ans. Christ speaks of such, as make their calling and election sure, by adding to their faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, &c. abounding in the bringing forth of fruit, giving all diligence to continue therein, according to 2 Pet. 1. 5, 6, 7, 8, 9, 10, 11. they that do so shall never fall, for the Lord God will give grace, and deliver them from the evil of temptation, making a way to escape, that they may be able to bear it; and so there is no condemnation to them that walk not after the flesh, but after the Spirit; and so none can lay any thing to those that so through Grace persevere to the end, God justifieth them, who can condemn them? yea, an entrance shall be ministred unto them abundantly into the everlasting Kingdome of our Lord, Psal. 84. 11. 1 Cor. 10. 13. Rom. 8. But,

Further observe, that such as have believed the Truth, and do run well, are called, *The elect of God*, 1 John 1. 8. and are written for Hea-

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ven, in the Book of Life (which is the New Testament) if they go on, adding as aforesaid; but if they turn again to folly, and so turn from the holy Commandement, and so come to be dead, yea, twice dead, their names are blotted out of the Book of Life, *Gal. 5. 7. Exod. 32. 33. Rev. 3. 5. chap. 22. 19.* and this will be fulfilled upon many in these last dayes; for Christ saith, *That false Christs, and false Prophets shall arise, and deceive many,* *Matth. 24. 5, 11.* Now if they were not in the way to life, they could not be deceived, for they cannot be deceived and led out of the way, which were never in it; so then this is the way of the new Covenant, they that through grace walk up after it, are written for life, and them that do not abide in the truth of it, are written for death, for the Lord will be with men, while they be with him, but if they forsake him, he will forsake them, *2 Chron. 15. 2. John 15. 2, 10.* So men are elected in Christ through believing the truth, but they that depart from the faith depart from their election, and choice, for God hath chosen the godly man for himself, not persons simply, but godly persons, and decreed to save them that so make use of his Grace, so as to hold fast their confidence to the end, *Hebr. 3. 6.* and no other.

Object. *But the gifts and calling of God are without repentance,* *Rom. 11. 29.* **Ans.**

Answ. It is true, For 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. And while we were yet sinners Christ died for us, Rom. 5. 8. So that God gave his Son freely for the world, and so he calls men freely to believe, that Christ died for them, and gives time and space to all to hear, and repent, and this he doth, whether men believe, and repent, or no; so it is Christs death that makes the peace with God, but it is made out by Faith, Rom. 4. 16. And so eternal life is the gift of God, through Jesus Christ our Lord, for in and through Christs death, comes forth the glad tydings of Peace, and so by him are all things, 1 Cor. 8. 6. for in him we live, and move, and have our being, and by Christs death we are saved alive, and are made able to believe, so that justification is not of works, but meerly of grace; yet understand, that Scripture in Rom. 11. 29, speaks of the house of Israel, how that the Lord God hath decreed to call the Jews, and the whole House of Israel, and make them one Nation, and a glorious People, and of this he will not repent.

But for the clearing up of this, understand, that when the fulness of the Gentiles is come in, then the Deliverer shall come to Sion, and shall turn away ungodliness from Jacob, Isai.

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59. 20. Rom. II. 26. Christ the Redeemer shall come, and gather the out-cast of Israel, and the dispersed of Judah from the four corners of the earth, *Isai. II. 12.* And make the two Nations, of Israel, one Nation, neither shall they be divided into two Kingdomes any more at all, *Ezek. 37. 22.* And perform the good thing to Israel, even the new Covenant, according to that in *Jer. 31.* Behold the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, not according to the Covenant that I made with their Fathers, when I took them by the hand, to bring them out of the Land of Egypt, (which my Covenant they brake, although I was an Husband unto them) saith the Lord: But this shall be the Covenant, that I will make with the house of Israel after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. And so a Nation, even all them that remain of Israel, shall be born at once, and so all Israel shall be saved, *Isai. 66. 8, 9, 10.*

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Rom. 11. 26, 27, 28, 29, 30, 31, 32.

Object. But if any should say, That these Scriptures were made good unto Israel, when they returned from the Captivity of Babylon.

Answer. That cannot be, because both the Houses of Israel returned not at that time, and so could not be made one Nation; but when these Promises are made good, the two Nations are made one, and shall abide so forever, and shall be moved no more at all out of their own Land, Jer. 31. 40. Consider well the 37. of Ezekiel, especially from the 16. verse, to the end.

Also it cannot be, that these Scriptures can be fulfilled in the conversion of the Gentiles, they being so made Jews, for these Promises are made to the House of Israel, and the House of Judah, and the converted Gentiles are not called the House of Israel, and the House of Judah, in no place of Scripture.

Thirdly, These things that are here promised to Israel, and Judah, cannot be made good to the Gentiles, because the fulness of the Gentiles is to be come in, when these things shall be made good to Israel, Rom. 11. 25. There the Apostle sheweth, that he would not have us ignorant of this Mystery, (least we should be wise in our own conceits) that blindness in part

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part is happened to *Israel*, until the fulness of the *Gentiles* be come in, and so all *Israel* shall be saved, as it is written.

Fourthly, These Scriptures in the 11 of *Isa.*

11. to the end, and *chap.* 59. 20, 21. *chap.* 66.

8, 9, 10. and *Jer.* 31. and *Ezek.* 37. and the

Covenant in this place spoken of, doth belong to

the house of *Israel*, and the house of *Judah*, and

that will plainly appear, if you note well those

Scriptures mentioned, for *Paul* sheweth us in the

11. of the *Romans*; All *Israel* shall be saved,

as it is written, There shall come out of *Sion* the

Deliverer, and shall turn away ungodliness

from *Jacob*; for this is my Covenant unto them,

when I shall take away their sins. So the A-

postle speaking of the 59 of *Isai.* the .20. ap-

plying it only to the house of *Israel*, and that the

Covenant of the Lord is to them; so as to take

away their sins; yea it is plain, that he speaks of

the house of *Israel* after the flesh, because he

saith, as concerning the Gospel they are *En-*

mies for your sakes, but as touching the Election,

they are *beloved* for the fathers sake; so you

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loved for the Fathers sakes; that is, for *Abra-*

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nant is with them, and so they are chosen, yea he

speaks of them which should come of them, which

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then were concluded in unbelief, *ver.* 32. which was the Jewes; therefore he speaks not of the Converted *Gentiles*, but of the house of *Israel* according to the flesh, for the gifts and callings of God are without repentance, *vers.* 33. So I say, the Lord God hath determined to call *Israel*, and of this he will never repent.

Again, this doth further appear, that God will call again *Israel* after the flesh, and teach them according to the new Covenant, so they shall know him and worship him in spirit and in truth; for *Zechariah* saith, Thus saith the Lord of Hosts, it shall yet come to pass, that there shall come people, and the Inhabitants of many Cities; and the Inhabitants of one City, shall go to another; saying, let us go speedly to pray before the Lord, and to seek the Lord of Hosts, I will go also; Yea many People, and strong Nations, shall come to seek the Lord of Hosts, in *Jerusalem*, and to pray before the Lord; Thus saith the Lord of Hosts, in those dayes, it shall come to pass, that ten men shall take hold out of all Languages of the Nations; even shall take hold of the the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you, *Zech.* 8. 20, 21, 22, 23. And *Micah* saith, in the last days it shall come to pass, that the mountaine of the house of the Lord shall be established in the top of the mountains, and it shall be exalted

exalted above the hills, and people shall flow unto it. And many Nations shall come and say, come and let us go up to the mountaine of the Lord, and to the house of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths; for the Law shall go forth of Sion, and the word of the Lord from Jerusalem, Chap. 4. 1, 2. But now men say, that these Scriptures were fulfilled when Judah returned from Babylon, for the Jewes after their return from Babylon never enjoyed such things unto this day; (search and see) and these Scriptures say, that they shall be fulfilled in the last dayes; and the Scriptures do not call them the last dayes that were before Christ came in the flesh; therefore not fulfilled; but before the house of Israel shall be called so as to believe the Gospel, as it hath been shewed, the Gospel of the kingdome must be preached in all the world, for a witness unto all Nations, Mat. 24. 14. according to Revel. 14. 6. And I saw another Angel flie in the midst of Heaven, having the everlasting Gospel to preach unto them, that dwell on the earth; and to every Nation, and kindred, and tongue, and people; And this must be a little before, and in the time of the fall of the Whore of Babylon, and the rising of the man of sin, the Antichrist, as appeareth in vers. the 8, 9. And to this agreeth, Mark 13. 10. The Gospel must first be preached

among

among all Nations; compared with *Mat. 24. 14.* and then the end shall be; So the Gospel a little before the end shall be preached in the pure way thereof to all Nations; so the fulness of the Gentiles shall come in: But it doth and will so come to pass, that now in this last of the last dayes, the Gospel that is and shall be preached in the pure way thereof, and the Whore of *Babylon* falling, that the spirit of Antichrist doth and will more and more appear, and the Antichrist, the Man of Sin will come forth, whose coming is after the working of Satan, with all power, and signes, and lying wonders, *2 Thes. 2.* for the Antichrist or Man of Sin, is not the Whore of *Babylon*; and for the right understanding of this truth, mark well these seven Particulars.

1. First, Who is this great Whore of *Babylon*, and where her chief seat hath been, and is?
2. Secondly, Her fall and the means, how and by whom?
3. Thirdly, What is the spirit of Antichrist, and who hath that spirit?
4. Fourthly, That the Antichrist will be a single person.
5. Fifthly, The manner of his rising, and when?
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6. Sixthly, Some of the great things he will doe.

7. Lastly, His fall, when, and by whom?

Of these things in order :

But first I freely confess, That many honest men, fearing God in these latter times, have been mistaken in saying, that the *Romish Whore* of *Babylon* is the Antichrist that the Scripture speaks of; but men may see in this latter part of the last time, with a diligent and serious search of the Scriptures, through grace, that the great Whore of *Babylon* is not the Antichrist; And it being so, that God having shewed it me through the Scriptures, I being not accounted of in the world, knowing that God doth great things by them that are not esteemed among men, *that no flesh should glory, &c.* And considering, that this which I do in this work may be seasonable, and for much profit to the People of God, and for the praise and glory of God; I shall shew in brief, that the Whore is not the Antichrist: And for the clearing up of this truth,

First, you may see who this great Whore of *Babylon* is, by noting her chief seat where it is, and that is at *Rome*, for *John* saith, *Rev.* 17. That the great Whore of *Babylon*, which sitteth upon many Waters, is that City which

reigns-

reigneth over the Kings of the earth; now Rome only was the chief City, and reigned over the Kings of the earth, when *John* wrote the Revelation; for when Christ was born, *Augustus Cesar* taxed all the world, *Luke* 2. 1, 2, 3. And when *Paul* appeals to *Cesar*, they send him to *Rome*, *Acts* 25. 11. *Chap.* 27. 1. and 28. 16. So it is plain by these Scriptures and many more, that when *John* wrote the Revelation, that *Rome* reigned over the kings of the earth; therefore the chief seat of this Woman the great Whore, the Mother of Whoredomes, is the City of *Rome*: so then the *Pope* and his Cardinals, Bishops, with the rest of the Clergy, (as they call themselves) and all Ministers that have Ordination from them immediately, or by succession, which stand in a Nationall way, is the Whore that sits upon many Waters; which is People, and Multitudes, and Nations, and tongues, *Rev.* 17. 15.

Secondly, The Church of *Rome*, and all Nationall standing, is truly said to be Whorish, because she bringeth in members, and accounteth them of the Body or Church of Christ by Generation, and so maketh her Church Nationall; whereas the Church of Christ is by Regeneration, or new birth, *Titus* 3. 5. And so not Nationall nor Dependant, but particular, or Independant.

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Thirdly, This appeareth fully, that the Church of *Rome* is a Mother of Harlots, and all National Churches that spring from her, are Whorish, and so are her daughters because she baptiseth or springleth upon a fleshly account, and so accounteth of her Members in a fleshly way by generation, and so brings in Infants in a lineal way, bringing in the old covenant in a confused manner, and so receiveth false seed, and so knoweth her members, and her children in a fleshly way, contrary to the expresse way of Christ, as *Paul* sheweth, *Rom.* 9. 8. saith he, *They which are the children of the flesh are not the children of God, but the children of the promise, are counted for the seed.* And *2 Cor.* 5. 15, 16, 17. he sheweth, that since the death of Christ, Henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more; therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new.

Fourthly, The Church of *Rome*, the Lord Bishops, and Presbyters which spring from her, for they hold their Ordination which they had of her, and their Infant-Baptisme which the Church of *Rome* administred to them, and so shew themselves to be Whorish; they have forsaken the Lord *Jesus Christ*, (the Head)

and his wayes, and have gone a whoring after their own inventions, as Israel did, *Psal.* 106. 39. For the Lord Jesus ascended up on high, and gave gifts to men; and so sends forth a Ministry by gifts, for the gathering together of the Saints, for the work of the ministry, and for edification of the body of Christ, till we all meet together in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, &c. *Ephes.* 4. 8, 9, 10, 11, 12, 13. But this Harlot contrariwise brings up her Ministry to humane learning, in sending them to the Universities, and there they learn Philosophy from *Aristotle*, a Heathen Author; and such like, and for them that are gifted by the Lord, if they preach, she forbids them. But on the contrary, note also, that the Ministers of Christ ministring by gift, *Rom.* 12. 6, 7. being qualified according to this, *1 Tim.* 3. and *Titus* 1. and approved by the Congregation of the Lord, they are Chosen by them, and Ordained, and so made Bishops, or Elders, *Acts* 1. 21. to the end, *chap.* 6. 3. and 14. 23. But this Harlot makes her Ministers, or rather Lords, without the consent of her Parishes, and forceth them in upon them whether they will or no, and so her Maintenance is by Tythes forced from men, bringing in the old Priesthood; yea, in the time of the Law they did not imprison men, if they did not

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 her Children are children of fornication , ac-
 cording to the flesh by generation, a carnal seed
 consisting of Parishes , many of which consist
 of Swearers, Liars, Drunkards, Whoremongers,
 and such like ; and a humane carnal ministry
 forced upon the people , and forced mainte-
 nance, and also her poor is maintained by force,
 and forcing men to worship with her , or else
 Fines, imprisonment, Banishment, or Death must
 be their portion ; and also she hath changed
 the Ordinances, and the manner of administring
 them, and the subject, and so her way is not the
 way of love, and so not the way of Christ, and
 yet she saith in her heart and word, *I am, and*
there is none else, I fit being a Queen, and am no
Widdow , and shall see no sorrow ; and so let
 every one weigh well what is said, that the
 Saints at *Rome* were once famous, *Rom. 1. 8.*
 but in time they departed from their espoused
 Christ the Lord, and so came to change the Or-
 dinances ; and yet she pretends to be the Spouse
 of Christ, having a shew of all the Ordinances,
 or the names of them, for Believers baptisme,
 she hath Infants sprinkling , and for Laying on
 of Hands, she hath Confirmation, or Bishoping.
 but the Presbyters have left this out, and in this

they are nearer Antichrist then the Lord Bishops ; and for Breaking of Bread, or the Lords Supper , that is in part ministred unto the People, or Parish, and so to the wrong subject, being not penitent, nor baptised persons ; and instead of the true Call to her Ministry, she hath a humane way as hath been shewed, which is not mentioned in Scripture ; and so Tythes and forced Maintenance, instead of that which is by free gift ; and instead of singing with the Spirit, and with the understanding also, *1 Cor. 14. 15.* she hath singing in Rhime, in a carnal formal way ; many together without understanding, the *Psalms* being collected into English meeter, by *Tho. Sternhold, John Hopkins,* and others ; and so she hath a glorious shew, and a golden cup, and through the *Popes* supremacy, and the *Peter-pence*, and prayer to Saints, and doctrine of *Purgatory*, and such like trumpery, the Clergy is very rich, proud and covetous ; and thus all may see the way of the Whore is National, Generational, Fleshly, Carnal, Humane, after mens traditions ; thus she goeth a whoring after her own inventions ; and so you have a brief discovery of the Whore of *Babylon*, which is the Mother of National Churches, her Daughters, and abominations of the earth, and is drunken with the bloud of the Saints, and with the bloud of the Martyrs of Jesus, *Rev.*

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17. 5, 6. & that is & will be the cause of her fall, and that brings me to the second thing, even the fall of this Whore of *Babylon*, & the manner how and by whom; and for the clearing up of this;

First, consider that this Woman sits upon a *scarlet colloured Beast*, full of the names of blasphemy, which had *seven heads and ten hornes*, *Rev. 17. 3.* Now note, that five of them heads, or kings were fallen, when *John* wrote the *Revelation*, and the sixt was then in being, *vers. 9, 10.* Now this Woman the Harlot, was to sit upon the sixt head, and hath so done a long time, and so the beast that had seven Heads carrieth her & beareth her up, for the Magistrates have supported her all along; understand also, that the sixt Head of the Beast hath reigned ever since the writing of the *Revelation*, but now is partly strong and partly broken; & that the sixt Head is not fallen, is plain if you note well, for the seventh Head when he cometh, he must continue a short space; now that head of the *Roman* Monarchy which is in being, hath continued long, even from before the birth of Christ; for *Rome* was governed by *Emperours* before the birth of Christ, *Luke 2. 1.* and the imperial power standeth yet, though it be translated into *Germany*; therefore the Imperial Head cannot be the seventh Head, because that hath continued long; and that the seventh Head continueth

tinueth but a short space, note, *Rev. 17. 10.* Five are fallen, and one is, and another is not yet come, and when he cometh, he must continue a short space; Also mark well, that the power of the Pope and his Clergy, cannot be the seventh Head, for they have continued long.

Secondly, the Whore cannot be any of the Heads of the Beast, because she sits upon, and is carried by the Beast that hath seven Heads, and ten Horns, so she causeth the Beast to serve her, and maketh the Beasts and the Kings of the earth slaves to her, to do her will; so then the sixth Head of the *Roman* power is not fallen, though it be in part, and the seventh Head is now arising, which will take away the sixth, and doth, will, and must give some liberty to preach the Gospel, and to administer the Ordinances in the old way thereof; and so the Lord God will bring things to pass; for not one jot or tittle of his word shall fail, and so in the rising and reign of the seventh Head, and the ten Hornes, the Angel shall flie in the midst of Heaven, having the everlasting Gospel, to preach to them that dwell in the earth, and to every Nation, and kindred, and tongue and people; saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, the Sea, and the fountaines of waters, *Rev. 14. 6, 7.* So the Gospel

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pel and the way thereof being preached, the Nations will be enlightened, and so God will put it into the hearts of the ten Hornes, or Kings, to hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire, Rev. 17. 12, 16. So through the preaching of the Gospel in the pure way thereof, the great Whore of Babylon fallerh, and so the hour of her judgment is come; and to this agreeth that in Rev. 14. 6, 7, 8. which sheweth, that after the Gospel is preached to the Nations, then shall follow another Angel saying, it is fallen; it is fallen, Babylon the great City, for she made all Nations to drink of the wine of the wrath of her fornication, ver. 8. Much more might be spoken to this, but let this suffice as touching what the Whore is, and her fall, the manner how, and by whome?

In the next place, note diligently what the spirit of Antichrist is, and who have that spirit; now John in his first Epistle, Chap. 4. And ver. 3. doth declare what the spirit of Antichrist is; namely, every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof you have heard that he should come, and even now already is in the world. Also understand, that John did not intend the heathen that never did beleve, nor the unbelieving Jewes, which never did acknow-
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ledge Christ come in the flesh; but those have the spirit of Antichrist, that went out from the Church of Christ, *Chap. 2. 18, 19.* John sheweth them that it is the last time, and as you have heard, that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time; **They went out From us, &c.** So that the spirit of Antichrist, is that spirit that is found in them that have been enlightned, and have known the truth, and go out from the Church of Christ, and in a mystery deny Christ come in the flesh, and so *Paul* speaketh of the Antichrist, or Man of Sin, *2 Thes. 2. 7.* saith, *The Mystery of iniquity, doth already work, &c.* and *Peter* speaking to the Saints, saith (in his *2 Epistle. 2. 1.*) *there shall be false teachers among you, who privily, shall bring in damnable heresies, even denying the Lord that Bought them, and bring upon themselves swift destruction;* So the spirit of Antichrist denyes Christ come in the flesh secretly, and they that have this spirit, say, Christ is come in their flesh, and so say the light within them is Christ; when at the best it is but the light of nature, and in many the spirit of error; their light being become darkness, being delivered up to strong delusion, to believe lyes, thinking they have Christ in them, when it is a spirit of error, and so pervert the sence of the Scriptures, declaring the Anointing, and the

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 Christ, or rather the spirit of error in them, to be
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 ceivable secret way, deny Christ come in the flesh,
 in saying, he is the Christ that is within them,
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 ing that spirit of error in them apart from the
 body, or flesh of Christ, to be the Christ, & so deny
 Christ come in the flesh; but note well, what the
 Scriptures of truth saith, they declare that Jesus
 Christ was slain, *Act. 2. 22, 23. Chap. 3. 15. Chap.*
4. 10. in Chap. 5. 30. Peter who was full of the ho-
 ly Ghost, saith, *the God of our fathers hath Raised*
up Jesus, whom ye slew, and hanged on a tree; &
Paul saith to the Corinthians, 1 Cor. 15. 3, 4.
First of all, I delivered unto you, that which I re-
ceived, how that Christ died for our sins, accord-
ing to the Scriptures, and that he was Buried, &
that he Arose the third day according to the Scrip-
tures; So it is plain, that the spirit apart from the
body or flesh of Christ, is not the Christ; & there-
fore again note, what Paul saith, 1 Tim. 2. 5.
There is one God, & one mediator, between God
& man, which is the Man Christ Jesus; and Heb.
10. 10. sheweth, that the Hebrewes were san-
tified by the offering of the body of Jesus Christ,
ver. 19. 20. Seeing therefore brethren, that by the
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Blood of *Jesus*, we may be bold to enter into the holiest; by the new and living way, which he hath consecrated for us through the veil, that is, his **Flesh**. So that *Jesus*, that was Baptised of *John* in the River *Jordan*, was anointed with the oyl of gladness above his fellowes, *Mat.* 3. 13, 16. *Psal.* 45. 7. So *Jesus* the Saviour is the anointed of God, for he gave him not his Spirit by measure, *John.* 3. 34. and so the spirit of the Lord did rest, and abide upon the **Man** *Christ Jesus*, *Isa.* 11. 2. *John.* 1. 32. So then the spirit of God, or of *Christ*, apart from the **Body** of *Christ*, is not the *Christ*.

Therefore most abominable is that which men say, that that which is in them is *Christ*, when it is a spirit of error, and so men may see how through this **Mystery** of iniquity, men come to say they are *Christ*; for consider, if the spirit in some man be the *Christ*, what hindreth him to say he is *Christ*; and therefore some one presumes to say he is *Christ*; Let no man mistake me, for I say that the spirit of God doth dwell in the Saints, & that *Christ* doth dwell in their hearts by faith; but note, that faith is the substance of things hoped for, and the evidence of things not seen, *Heb.* 11. 1. So the just live by faith, and look for the **Son** of God from heaven, whom he raised from the dead, even *Jesus* who delivereth us from the wrath to come. But to return, so as to shew yet further, who hath the spirit of **Antichrist**, & they are

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are such as *race out* the Ordinances of Christ, which came in being when Christ came in the flesh, which plainly declare Christ come in the flesh, dead, and risen again, as baptisme of Water, and Breaking of Bread, which doth declare the *Lords death till he come*, 1 Cor. 11. 26. Rom. 6. 34. Col. 2. 12. Now there are a sort of men which say, to know or acknowledge Christ in the practice of those Ordinances, is formal, and fleshly, low, and carnal, and so reject the counsel of God, and will not be Baptised; and so not walking up in the Ordinances that did come in being, when Christ came in the flesh, and do so excellently declare him come in the flesh, and are to continue untill Christ come from heaven, and *change our vile bodies, and make them like his most glorious body*, Phil. 3. 20, 21. I say, those that do slight and reject those Ordinances, and say, they are formal, and will not practice them, have the spirit of Antichrist, & do deny Christ come in the flesh; because they will not practice those Ordinances that declare Christ come in the flesh; yea, more fully then the Whore, for she hath a shew, and so a remembrance of the Ordinances; though she have changed the subject, & the manner as aforesaid; but **These** root out the very being of them (as much as in them lieth) and so deny Christ come in the flesh, & so are discovered to have the spirit of Antichrist. Also those that have been en,
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lightened, and have believed the Resurrection of the body, and also the eternal Judgment, and then come to question it, and deny it, and say the Judgment day is come, have the spirit of Antichrist, for Christ being put to death in the flesh, and rising again from the dead, so bringeth in the Resurrection of the **Bodies** of all men, & then cometh in the eternal Judgment, according to that in *Act. 17. 30, 31.* *He hath appointed a day in the which he will judge the world in righteousness, by that Man whom he hath appointed, whereof he hath given assurance to all men, in that he hath raised him from the dead; so as by man came death, by man came also the Resurrection of the dead; For as in Adam all die, so in Christ shall all be made alive, but every man in his own order; the first fruits is Christs, afterward they that are of Christ, at his coming, 1 Cor. 15. 21, 22, 23.* So Christ being come in the flesh, the **Man** Christ, Saviour, died and rose again, and so comes in the Resurrection, and no otherwise; therefore they that have been enlightened in the Resurrection, & the eternal Judgment, and come to say they are in the Resurrection, or that it is past already, and so deny the Resurrection of the body, deny Christ come in the flesh, and so have the spirit of Antichrist; and therefore *John* writing to the Saints, warning them that they take heed of the Antichristian spirit, that they be not deceived,

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deceived, exhorteth them thus; *Let that therefore abide in you, which you have heard from the beginning; if that which you have heard from the beginning shall remaine in you; yea also shall continue in the Son, and in the Father,* 1 John 2. 24. read also for this purpose the whole *Chapt.* Now that which they heard from the beginning, was the beginning word of Christ, (according to that of *Paul*, 1 *Cor.* 15. 3, 4. which he delivered first of all to the *Corinthians*, *That Christ Died for our sins*, according to the *Scriptures*, &c.) and the first Principles of the word of God, which is the Principles of the Doctrine of Christ, to wit, *Repentance from dead works*, and of *Faith towards God*, the *Doctrine of Baptismes*, and of *Laying on of Hands*, and of the *Resurrection of the dead*, and of *eternal Judgment*, Heb. 5. 12. *Chap* 6. 1, 2. Now these Principles of the teachings of Christ, came in being, by and through Christ, being manifest in flesh, his death and Resurrection, as hath been shewed before; therefore, *whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God*, for he denies Christ come in the flesh, and so he hath the spirit of Antichrist, 2 *John* 6. 7, 8, 9, 10, 11. and so there was many that had the spirit of Antichrist in the Apostle *Johns* time, and so many Antichrists, they are said to be Antichrists, because they have the spirit of the Man of Sin, the

Antichrist,

Antichrist, 1 *John* 2. 18. *Chap.* 4. 2, 3. But the Antichrist, the Man of Sin, shall be possessed with the Spirit of the Devil, above his fellows, and so is said to be, **The Antichrist, The Man of Sin**; And so having in part declared what is the Spirit of Antichrist, and who hath that Spirit, I come now to the fourth thing which is,

That Antichrist will be a single person.

And for the proof of this; first consider how the Antichrist is set out in Scripture, in the singular number, not in the plural; as the **Man of Sin**, 2 *Thes.* 2. 3. not men, and *Isa.* 14. 16. *Is this the Man that made the earth to tremble, and did shake the Kingdoms, the Son of the morning, and Son of perdition? not sons; the vile Person, not Persons, Dan.* 11. 21. *Isa.* 24. 12. there fell a great Star from Heaven, not Stars.

Object. This in *Isa.* 14. was fulfilled in Nebuchadnezzar King of Babel of Chaldec.

Ans. That cannot be, for after this power, that is there spoken of is fallen, the whole world is at rest, and is quiet, they sing for joy; yea, the Furr-trees rejoyce at thee, and the Cedars of Lebanon, saying; since thou art laid down, no feller is come up against us, *vers.* 7. 8. Now the world did not enjoy such a rest as is there

there spoken of, so as that no Feller came up against the People of God no more; for since the time of *Nebuchadnezzar*; and that Monarchies fall, there hath come up many fellers, or destroyers of the Jewes, and the believing Gentiles, as is clear, that *Antiochus* and the *Romans* against the Jewes, and the Whore of *Babylon* against the Christians; and again the Apostle in *2 Thes. 2.* takes up the same words in substance, and applies them to the man of sin, which is the Antichrist; therefore that in *Isa.* cannot be fulfilled in *Nebuchadnezzar*; (for this compare *Isa. 14. 13, 14.* with *2 Thes. 2, 4.*) though he might be a type of Antichrist.

Secondly, it appears that the Antichrist will be but one man (though many have his spirit, and so many Antichrists) because it will sure best with his way of delusion, for he will pretend he is the very Christ, and will cause fire to come down from Heaven on earth in the sight of men, *Rev. 13. 13.* and so he will endeavour to imitate Christ in all things, for as the Lord Christ shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: so the Antichrist, will make fire come down from heaven in the sight of men, he will endeavour