

THE UNVEILING OF Antichrist.

OR,
ANTICHRIST stript naked out of all
his SCRIPTURE-ATTYRE, by
which he hath deceived the Christian
World;

So that we may the more cleerly see the very
bottom-root, from whence he sprang, and the very Basis
and Foundation upon which he hath erected, and
set up his Kingdoms.

By JAMES POPE.

GAL. 3. 1

O foolish Galatians, who hath bewitched you, that you should not obey
the truth, before whose eyes Jesus Christ hath been evidently set
forth, crucified among you?

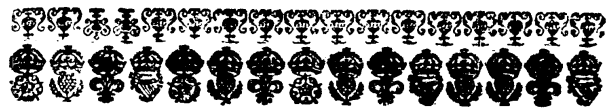
GAL. 3. 3.

Are ye so foolish? Having begun in the spirit, are you now made
perfect in the flesh?

GAL. 4. 31.

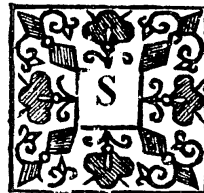
So then, Brethren, We are not children of the Bond-Woman, but o
f the free.

may. & R. LONDON,
Printed by Jase Coe, for Henry Overton, and are to be sold at his
Shop in Popes-Head Alley. 1646.



To the READER.

COURTEOUS READER;



Seeing it is so generally thought by the People of God, that the totall rooting out of Antichrist drawes neer; and that the discovery of Antichrist, is the way to root out Antichrist: I thought it my duty to impart to others, what my selfe did conceive touching the same; That which I have endeavoured to do in this ensuing Discourse is, by the Scriptures to strip Antichrist out of his Scripture Covering, that so we might see the very Root from whence he springs: I confesse many have writ worthily in our age concerning Antichrist, in some particulars; and although I come short of them in those particulars whereof they have written, yet this may be as usefull, if not more usefull; First, because this touches not onely some few but almost (if not) all particulars, whereby Antichrist hath deceived the Christian World, as it is called. Again, other Treatises have been very usefull to the more able and judicious, but for the most part the less able have had but little profit, there being in most Bookes so much School-Language, that many doe not know the phrase, nor sense; but I have endeavoured to be plaine and familiar to every ordinary capacity, and it can be

To the Reader.

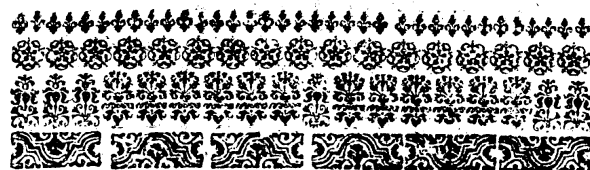
no wrong to the godly, wise, that are more taken with the excellencie of the matter, than of the stile. Reader, I intreat thy help against Antichrist, who is an Enemy to us both: read to the Lord also. Oh therefore, wherein I have been deficient do thou supply, and let us all, joyn our forces against this great Enemy: Read diligently, peruse carefully weight the Scriptures coated and I hope thou wilt be more abundantly enabled then my self to enlarge in thy meditations, what I have but briefly hinted at; that it may be sois the earnest desire of him that daily prays for the ruine of Antichrist.

JAMES POPE.

Faults escaped in some Copies.

Pag. 6. l. 8. r. receive. p. 8. l. 22. r. Rule. *ibid* 35. *dele away*, p. 10. l. 17. r. Ephes. 2. 5. 8. p. 12. l. 13. r. Stewes. *ibid* l. 19. r. Stews, p. 15. in the Margin r. Heb. 9. 24. p. 16. l. 16. r. Heb. 10. p. 18. l. 35. for chap. 8. r. chap. 2.

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Notwithstanding *Antichrist* hath been in the world this Sixteen Hundred years, and notwithstanding all his great works, and the much talk that hath been of *Antichrist*; yet very few till of late have learned to know what is Antichrist, much lesse have they made any discovery of him to their fellowes, which may cause us the more to admire. at the working of God in this present Age, that now it begins to be familiar among the people of God, what *Antichrist* is, which gives us good hope that the small consumption thereof is at hand; and indeed, God hath stirred up many of late to doe worthily against *Antichrist*: our Parliament have struck hard against him in some of his Branches; which is well; for all

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cannot be done at once, seeing the rooting up of *Antichrist* is not the work of one day. Now *Antichrist* is that Spirit of Error, whereby men are deceived, and so deny Christ to be come in the flesh 1 *John* 4. 3. Now to deny Christ to be come in the flesh in words, I conceive none doe, except it be the Jewes, no not the Pope himself; therefore it must needs be to maintain something to be still on foot that was before Christ, and pointed to Christ to come, who being come, hath ended all those things, *Gal.* 3. 24; 25. So that my work now is to examine what it is, which to hold forth now, doth deny Christ to be come in the flesh, and to this end I shall declare by the Scriptures, that God made two Covenants with his people; with the end of them; and the Differences between them, *Heb.* 8. 8, 9. doth fully prove that God made two Covenants.

The end of these Covenants was to take people neer unto God to walk before him as his own people, *Exod.* 19. 5, 6. *Heb.* 8. 10. 1 *Pet.* 2. 9, 10.

The Differences between them are many; First, in regard of the time of the making of them, the first being made with the people of Israel, when God took them by the hand to lead them out of the Land of Egypt, *Heb.* 8. 9. *Jerem.* 21. 4. and 31. 32.

Objection.

But some may object, that in regard this is a Covenant of works, it must needs be the same that God made with Adam.

Answer.

I answer, that Adams state was different from ours, and there is no mention of this Covenant to him, but he was neer unto God by Creation, and this Covenant was to take some of the lost Seed of Adam neer to himself, and the rest were strangers to the Covenants of Promise, *Ephes.* 2. 12.

Objection.

But it may be some will object, and say, was it not made with Abraham in the 17. of *Gen.*

Answer.

I answer, that Abraham had the promises of both Covenants, and had also the types of both; to wit, *Agar* and *Sarah*, and

Rom 9. 4.
Gal 4. 24.
Eph 2. 12.

First Difference in regard of the time of making of them.

Gal. 4.

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and so virtually he had both; but alwayes the types go before the thing typified, and the promises before the things promised; and God saith expressly he made the first Covenant with that people, when he took them by the hand, to lead them out of the Land of Egypt: The second, or New Covenant was actually made out at the death of the Testator, *Heb.* 9. 16, 17.

Objection.

If any ask what benefit then was to those that were before the death of the Testator?

Answer.

I answer, they had the efficacy of his death, by Faith beholding him in the Promises, and in the Types; for virtually he was *A Lamb slain from the foundation of the world*, *Revel.* 13. 8.

The second Difference is in regard of the people to whom, or with whom these Covenants are made; the first was made with Israel after the flesh; the second with Israel as they are considered in spirituall relation to Christ, *Gal.* 3. 29.

The third Difference, is in regard of the Conditions of the Covenants; the Condition of the first, *Do this and live*; and upon that Condition onely God did promise to be their God, *Jer.* 11. 4. 2 *Chron.* 15. 2. and all the Promises were upon condition of doing, *Jerem.* 11. 3, 4. *Deut.* 28. throughout the Chapter. But the New Covenant requires nothing by way of a condition on the Creatures part, without which it is not made good, and without which the Promises are not made good, as appears by *Heb.* 8. 9. where he saith, *Not like the Covenant which he made with their Fathers, which Covenant they broke, and he regarded them not.* So that his not regarding them, proceeded from their not keeping the conditions of his Covenant: but it is not such a Covenant; for (saith he, *vers.* 10. 11.) *This is the Covenant that I will make with the House of Israel after those dayes, saith the Lord: I will put my Laws into their mind, and in their hearts will I write them, and I will be their God, and they shall be my People. And they shall not teach every*

Second difference is in regard of the people with whom these Covenants are made. Third difference is in regard of the Conditions of the Covenants.

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every man his Neighbour, and every man his Brother, saying, know the Lord: for all shall know me from the least to the greatest; for I will be mercifull to their unrighteousnesse, and I will remember their finnes and iniquities no more: Se also the Prophecie of this Covenant, Jerem. 31. 31, 32, 33, 34. In all which, we find nothing as a condition put upon the Creature, but God hath engaged himself to do the whole work for them.

Fourth Difference: Antiregard of the Promises of these Covenants. The fourth Difference is in regard of the Promises of these Covenants; the Promises of the first Covenant being onely Temporall Promises, of Temporall things: as Deut. 28. ver. 1. to the 15. Jerem. 11. 5. But the Promises of the New Covenant are all Spirituall Promises of Spirituall things; as by those fore-mentioned places, Heb. 8. 9, 10, 11. Jerem. 31. 32, 33, 24. As in one, there is no mention of a Spirituall Promise; so in the other there is no mention of a Temporall Promise.

Fifth Difference: Antiregard of the Mediators of these Covenants. The fifth Difference is between the Mediators of these Covenants; the first being (as I conceive) Moses, and therefore he is said to be faithfull in all his house, Heb. 3. 2. 5. Gal 3. 19. and we see Moses performing the office of a mediator, as needed did require, as Exo. 32. 11. Let me alone saith God that I may destroy them; but Moses would not give over God till he was appeased; as verse 14. and Psal. 106. 23. But the Mediator of the new Covenant is Jesus Christ, Heb. 8. 6. and 9. 15. It is Christ alone that is the Mediator between God and man with reference to the new Covenant.

Sixth Difference: Antiregard of the Blood of the two Covenants. The sixth difference is in the Bloods of the two Covenants, one, was the blood of Calves and goates (to wit, of the first Covenant) as Heb. 9. 19 20. Where it is called the blood of the Covenant; so also, Exod. 24. 8. But the blood of the New Covenant is the blood of Christ, who through the Eternall Spirit hath offered up himself without spot to God; so also, 1 cor. 11. 25. The seventh Difference is in the writing of the Law of the Covenants; the first was written in Tables of Stone, Exod. 32. 15, 16. But the Law of the New Covenant was written in the heart, as Heb. 8. 10, 1 cor. 11. 25.

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The Eighth difference, is in regard of the obscurity of the one, and plainnesse of the other, as in the 2 Cor. 3. 13, 14, 15. there was blacknesse and darknesse at the delivery of it, Heb. 12. 18. but the New Covenant is plain and clear, 2 Cor. 3. 18. and it must needs be so, seeing the law of it is written in the heart one, and of the people; The people of the first, could not look to the end of that which is abolished, and this obscurity was shadowed out by the veile upon Moses face, 2 Cor. 3. 13. therefore this veil is said to remain upon their face until this day in the reading of the Old Testament, ver. 14. but we with open face beheld as in a glasse the glory of the Lord, and are changed into the same Image, from glory to glory; as by the Spirit of the Lord, ver. 18.

The Ninth difference, is in regard of the worship that did appertain to these Covenants; for that which did belong to the first Covenant, did consist of types and shadowes of good things to come, Heb. 10. 1.

But the worship under this Covenant, is such a worship as declares that those good things are already come, and in a spiritual worship, John 4. 23. and Phil. 3. 3.

The last difference that I shall name, is, that the first Covenant is done away, that the second might be established, 2 Cor. 3. 11. Heb. 8. 13. and 10. 9.

Thus have I briefly shewed the differences between the two Covenants: But it may be some will object and say, what is this to the laying open the main root of Antichrist?

I answer, that in regard the first Covenant did run in the flesh, and did hold out Christ to come in the flesh: Now to hold out that Covenant, when Christ is come in the flesh, is the main Root of Antichrist; and denies Christ to be come in the flesh; As will more evidently appear by the going over these particulars again, and making such use thereof, as the Scripture will direct us to do.

The use of the first Difference.

If the first Covenant was made when God took the people of Israel by the hand to lead them out of the Land of Egypt; then

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then it takes off that which some suppose, that all actual finnes are finnes against the first Covenant, and are done away by Christ, and that unbelife is onely the sinne against the New Covenant; to this end they bring that place, *Heb. 9. 15.* where it is said, *for this cause he is the Mediator of the New Testament, that by means of death, for the Redemption of the Transgressions that were under the first Testament, they which are called, might retain the promise of eternall Inheritance:* Now to my understanding, the whole scope of that place is to shew, that notwithstanding there were sacrifices offered for sinne according to the Law, yet it was not sufficient to do away sin; for there was an insufficiency in them, as appears *Heb. 10. 3, 4, 11.* and chap. 9. 9. see also the following verses to the 15. verse. also chap. 10. 1. All which sheweth, that that Covenant, and those sacrifices could not make perfect, nor doe away sinne, as touching the Conscience, but that the blood of Christ must doe it, and that they must look beyond all those things to Christ, *Heb. 10. 9, 10, 12.* chap. 9. 14, 26, 28.

Again, this Covenant being made at that time, declares, that other people were not priviledged with that Covenant, as *Psal. 147. 19, 20.* It is most evident that God took no people into Covenant before he took the people of *Israel*, for there was no people in a Religious communion, untill God gave *Abraham* the Promises, and the types of the Covenants, as may be found by the Scriptures: Therefore to hold that all actual sinne, that hath been, or shall be committed by men of all Nations, are finnes against the first Covenant, and done away by Christ, makes the first Covenant to be made to all Nations, which is contrary to *Psal. 147. 19, 20.* Again, it makes the Covenant to be before it was: Again, it holds it out to be still in being to the end of the world, whereas the Scripture declares it to be done away: as before shewed.

The use of the second Difference.

If the first Covenant was made with *Israel* after the flesh, and the second with *Israel* after the Spirit; Then to affirme that

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that *Infants* are federally holy by vertue of their being borne of Beleeving Parents, holds forth still a Covenant in the Flesh, which to do, doth (to my understanding) deny Christ to be come in the flesh; for if the Testator of the New Testament be dead, and the New Testament be in force onely to the Spiritual Seed, then to bring in the Natural Seed again, is to looke for Christ to come again, for he was to come of the Natural Seed, and when he is come, all the priviledges that came by discent, are void; as appears by the Apostle *Paul*, *Phil. 3. 3, 4, 5, 6, 7.* where the Apostle renounces all fleshly priviledges, and those he strives for, are such as flow from Christs sufferings, death, and resurrection; as also *2 Cor. 5. 16.* After the Apostle had spoken of the death of Christ, in the 15. verse; he infers (vers. 16.) that henceforth we know no man after the flesh, though we have known Christ after the flesh, yet henceforth know we him so no more.

If any ask what holinesse that is in, *1 Cor. 7. 14.*

I answer, that we are to mind the scope of the place; the Apostle is there answering a doubt, which was, *whether the beleeving husband, or wife, might continue to dwell with their husband or wife being an unbeliever?* He answers, they might, or else their children would be unclean, as they were under the Law or first Covenant; but that was a thing out of question; it seems they did not question but they might keep their children. But it appears by the Apostle they might, as well question the one, as the other; but neither was to be questioned.

But it may be some may object and say, that the people that came of *Jacob* were not the Seed of the Flesh, but *Ismael* was the Seed of the Flesh, as *Gal. 4. 29.*

For answer hereunto, the Seed of the Flesh is to be considered in a Two-fold respect: First, *Ismael* was the Seed of the Flesh, for he was by a Bond-woman, and was begotten in the strength of Nature; and so *Isaac* was not the Seed of the Flesh, for he was of the Free-woman, and born by promise *Gal. 4. 23.* Again, *Ismael* was the Seed of the flesh; *Gen. 18. 11, 12.* as he did take out the Seed of *Abraham*, *Isaac*, and *Jacob*, as they were considered the Seed of the first Covenant, and therefore

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he was before *Isaac*; for the Bond-woman did type out the first Covenant, and her Seed did type out the Seed of the first Covenant, *Gal. 4. 23, 24*. But *Isaac* as a type, did hold forth the Seed of the New Covenant as *Sarah* did (as a type) hold forth the New Covenant, *Gal. 4. 26, 27, 28*. and therefore the mighty Power of God was seen, to make good his promise above and beyond the power and strength of Nature, to cause *Sarah* to conceive, and bring forth *Isaac*; even as it is the mighty power of God above the strength of nature, that causes the children of the new Covenant to be brought forth, *Iohn 2. 5. Ephes. 2. 5, 6. Colos. 1. 12, 13. 1 Pet. 1. 3, 23. 1 Cor. 1. 23, 24*. Therefore let us learn to put a difference, where the Scripture puts a difference, least we deny Christ to be come in the Flesh, and so be antichristian.

If any object and say, May not Infants be the children of the New Covenants?

I answ. Not by vertue of being descended of Believing Parents, as is pleaded from *1 Cor. 7. 14*. and *Acts 2. 39*.

Again, let this teach all Believers, to love as Brethren; Be not like those *Israelites*, *Exo. 2. 13*. What thought there be difference in judgment, it is for want of Light that there is any falling short, or going beyond a Rub; for all the people of Christ are a willing people in the day of his power, *Psal. 110. 3*. and that every one that knowes God, to be his God, according to the Grace and Power of the New Covenant, is willing to be, and do what ever God would have them. Oh therefore, let there be no strangeness amongst us; God our Father loves us, and bears with us; let us learn to do the like one towards another: It is not the taking, or not taking up of an Ordinance that makes us the children of God, but our being in covenant with God, and there may be as much tenderness of the Glory of God shewed, in the forbearing to practice that which we are not satisfied in, as in practising that which we are satisfied in. Let us not therefore judge one another any more, *Ro. 14. 13*. But judge them where it has no way away a stumbling block, or an occasion of offence in his Brethrens way. (verf. 13.) And let us therefore follow after the things which make for peace, and things where-

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Where with one may edifie another, (verf. 19.) And judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the Counsels of the hearts: and then shall every man have praise of God, *1 Corinth. 4. 5*: Love is a great duty, that the people of the New Covenant owe one to another, *Heb. 10. 24*. and that which Christ requireth of them, *Iohn 13. 34*. and it is a Note to know Christs Disciples, from the World, verf. 35. This makes us like God; *1 Iohn 4. 7, 8, 11, 12*. I might write a whole Book of this particular; But I hope those to whom this is directed, will be active in the discharge of this duty; and truly I observe, that of late the people of God are more for love, and the silencing of differences, then ever I knew them; which I doubt not, but it is a presage of much good: but I say no more of this, lest it should seeme to be a degression.

Again, by this it appeares, that to hold a Nation (as *England, Scotland, Germany, &c.*) to be the Church of God in Covenant, denies Christ to be come in the flesh; and so is Antichristian; For if a Nation be in Covenant, it must needs be in the first Covenant, for the New Covenant takes a choise people out of the Nations in whose hearts God writes his Law, *Heb. 8. 10. 2 Cor. 3. 3*. and they shall all know him from the least to the greatest, (verf. 11.) But so it cannot be said of any Nation; & he will be mercifull to their unrighteousnesse, and their sin; and their iniquities he will remember no more. But to what Nation can this be apply'd? Surely to none, but to a select people; and therefore the Churches of Christ under this Covenant, are said to be in Christ, *Gal. 1. 22. 1 Thes. 2. 14*. In which places take notice, that even in *Judea* where was only one Church; which was the collective body of the Nation, none excepted under the first Covenant; now under the New Covenant, there is severall Churches which are in Christ.

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The use of the third Difference.

If the Conditions of the first Covenant were, *Doe this and live*; then it shewes us the reason why God did deale so sharply with them in outward things when they sinned against him; because it was according to the conditions of his Covenant with them.

Again, it shews the priviledge of the people of the New Covenant, they *live to do*, but not *do to live*; they do not act to God, to be kept in the favour of God; but they are kept in the favour of God, that so they may acknowledge God, and be to the praise of his Grace, for all is of grace to them: First, their Election is of grace, Rom. 11. 5, 6. Secondly, that Christ dyed for them is grace, Heb. 2. 9. Again, they are freely justified by his grace, Tit. 3. 7. Again, that they are called, it is of grace, Gal. 1. 6. 15. Again, that they believe, it is of grace, Act. 18. 27. Again, that they have Hope, it is through grace, 2 Thes. 2. 16. Again, that they are saved, it is by grace, Ephes. 2. 9, 8. and all is, that they should be to the praise of the glory of his Grace, Ephes. 1. 6. you see here is nothing but Grace: Now, if there were a Condition of Workes, then Grace were no more Grace, Rom. 11. 6.

If any object and say, then we need not work.

I answer, We are the more engaged to work.

If any ask to what end?

It is answered already, viz. to glorifie God, who hath called us to partake of such Grace; so that to hold forth Workes as the Condition of the Covenant, doth (as I conceive) deny Christ to be come in the flesh; for the first Covenant, with the Condition thereof, was ended in Christ, when he came in the flesh.

The use of the fourth Difference.

If the promises of the New Covenant, are onely Spirituall; then it may serve to silence them, that speak against those that walk

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walk not with them in the publike way; Because (say they) they are poor men most of them, and God doth blast them in their Estates: For my part, I conceive that such speeches as these flow from a Spirit of Envie, or a Spirit of Antichrist, or both: If they speak that which they do not think, it is like, it is from Envie; But if they think indeed, that because God did promise in the first Covenant to make his people prosper in outward things, and they see not this made good to them now, and therefore they conclude them to be in a way of Errour; this is from the Spirit of Antichrist; for this was the priviledge of the first Covenant, and God did make good his promise to them; he gave them indeed a Land flowing with milk and honey, and made them a rich People, and a terror to their Enemies, so long as they keep close to him. But the things promised in the New Covenant, is onely of Spirituall priviledges, as is before shewed, from Jerem. 31. 32, 33, 34: Heb. 8. 9, 10, 11. which God hath ever made good to them; onely for the measure he doth proportion them accordingly to his Fatherly dispensations; and for outward things, it is enough for them, that he that takes care for Lillies and Sparrowes, is their Father; but for abundance, they are not to look for it by vertue of a promise, but rather the contrary, and that by the currant of Scripture; see first Christs own words, Matth. 5. 10, 11. *Blessed are they which are persecuted for Righteousnes sake, for theirs is the Kingdom of Heaven: Blessed are ye when men shall revile you, and persecute you, and say all manner of evill against you for my sake, safely: And truly friends, if ever men were set on work to say all manner of evill against the servants of Christ safely, then surely now; I admire that men dare to write, and preach as they do: for first they brand them with the reproach-^{Feardies} full names of *Sectaries*, and then lay to their charge such things ^{Dipper} as is most false, and then run to the *Magistrates* in their *Ded-*^{dipr.} *atory Epistles*, to have them put to death for denying the *Anabaptist* discovery of the *Crull Magistrate*, and for striking at the very *Roots* ^{very of pro-} of it, the most unjust thing in the world; but they bring large ^{digions} stories of the Anabaptist in Germany, and thence conclude, that ^{Blasph} those they call so here are such. Whether ever there were any ^{Scavres,} their Epist. such as the Part.*

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such in Germany, or no, I know not; But it is evident those in England that are so called, are as faithfull to the Magistrate as any in the Kingdome; for though they do not fight for their Religion, yet are there Thousands of those Sectaries, and Anabaptists, (as they call them) in the Field, with their lives in their hands, to maintain a lawfull Magistracy against Tyrannie.

Add to this, the Confession of Faith published in the name of seven Churches in London.

Sometimes they say they are an unclean people, and then to prove it, they bring a great many stories of Out-landish men, and of a great many of their beastly Predecessours; the Popes who tollerated Jewes, and instance in but one man in all in England, one Farnham, that pretended he was one of the Prophets in Revel. 11. this Farnham, if he be a man of any Religion, it is that of the Church of England, for since he was in prison he was very hot for Common-Prayer; therefore Dr. Featly should have framed his argument thus; if the Popes tolerate Jewes, or if any old stories can be related of some beyond Sea that have been called Anabaptists, that have had many wives; or any one giddy-brain'd fellow in England, although of no Religion, then are the Anabaptists an impure Sect; but the former is true, therefore the latter. Another slander as bad as this is cast upon the Anabaptists; which is, that they are a bloody Sect; and to make this good, Dr. Featly tells us; First, that some under colour of Religion, sacrificed their Parents, some their Children, in the Valley of Hinnon, the Indians their Kings and Priests, to which they were stirred up by the Divell, and sometimes to wars, then tells us of persecution against the Church; but because this reaches not the Anabaptist, he tells us what the Anabaptist did in Suevia and Franconia, of Thomas Munzer, John Mathias, and John of Leyden; and because this is little to the Anabaptist in England, he sayes, it is not good to suffer the Egges of the Cockatrice to remain among us; for when they be hatched, there will break out of them most venomous Serpents: Now good Reader, judge impartially who are the bloody sect, whether the Anabaptist, or Dr. Featly and those of his Sect: as Mr.

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Mr. Paget who applies himself to the Lord Mayor to take a course with the Anabaptists, and Mr. Pryn who applies himself to the Parliament, to cut off the Sectaries, or Dr. Featly himself, who would have them dealt with as one would doe with a Cockatrice Egge, and if the Dr. and his Sect be the bloody Sect, then whereas he sayes the Anabaptist are a lying Sect, pag. 168. this will fall upon him also, and his fellowes whose Books are almost as full of untruths, as an Egge is full of meat: * But pardon this digression, it is onely to shew how that Scripture is fulfilled, Matth. 5. 11.

I will now proceed to shew that the people of the New Covenant are not to look to be the more prosperous in the things of this life, because they walk close with God, as it was with the people of the first Covenant, Matth. 10. 16, 17, 18. Christ tells those, he sends out what hard things they must suffer for his Name sake; He doth not tell them, that their Enemies that come out against them one way, shall fly before them seven wayes; but they must go forth as Sheep among Wolves, and be brought before Councils, and before Kings, and Magistrates, for his Names sake: so also, vers. 21, 12, 36, 37, 38. And therefore he gives them many encouragements against their troubles, as vers. 19, 20, 24, 25, 28, 29, 30, 31, 32, 39. And here what Christ fore-told his servants in these and many more of Scriptures, they found to be fulfilled; see an abstract of their sufferings, 2 Cor. 1. 8, 9, 10, and Chap. 11. 23, to the 28; and chap. 4. 8, 9, 10, 11. see how it befell the Churches, 1 Thes. 2. 14. Act. 8. 1. Heb. 10. 32, 33, 34. Revel. 2. 9, 10. chap. 11. 2. chap. 12. 4, 6, 13, 14, 16, 17. Thus you see how it went with them, in regard of persecution: I will give you some Scriptures, that speak of their poverty; the Churches of Macedonia had great travail of affliction, and were in deep poverty, 2 Cor. 8. 2. So the Church of Smyrna, Rev. 2. 9. Christ told those that would be his Disciples, that they must deny themselves, and take up their crosse daily and follow him, Matth. 26. 24. Mark. 8. 34. Christ himself had

* Though for my part I am no Anabaptist, so called, but seeing that they, as well as o- ther ho- nest men, are accus- ed to Ma- gistracie made me Reader give the briefe hint there-

see the Dipper dipt, pag. 172.

Dipper dipt, pag. 174, 175, 176.

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not whereon to lay his head, Matth. 8.20. and the Disciple is not above his Lord, Matth. 10. the Prophets prophesie in sackcloth, Rey. 11. God hath chosen the poor in this world, *ri. in Faith*, Jam. 2. 5. 1 Cor. 1. 26, 27, 28. Thus you see by the current of Scripture, what is the condition of the Churches, and people of the New Covenant: Now if God had promised them the same priviledges in outward things, as he did the people of the first Covenant, he would have made good his promises: But he hath promised better things in this Covenant, to the people that belong to it; and hath also made it good to them, as he did make good the promises of the first Covenant, to the people of it: This may cause us to suspect that Church, in which we see worldly glory, to be none of Christs; especially, seeing the Scripture hath let out the Whorish, Antichristian Church in her bravery, Rev. 17. 4. having the Kings of the Earth to be her companions, in her fornication, or Whorish Worship; as also the Multitudes of the Nations, *vers. 2. 15. chap. 18. 3. 9.* See her costliness farther, *vers. 7. 12.* to the 19. But by what means are people deceived, to think this glorious Whore to be the Church of Christ? Only by this, that God did put a great deale of outward Glory upon the Church of the first Covenant, and it had in it the Kings of Israel to Rule in matters of God; and from this they ground, that the Churches of the Nations, are the Churches of Christ; and from hence it is, that their Ministers must be Gentlemen, and have the Tyte of all mens charge, and labour, which they bestow on their Land, as well as the increase: and from hence it is, that there must be dedicate places for Worship, built large, and high with great stones, like the Temple: But we have seen the contrary in the Church of Christ under the New Testament all along; therefore this worldly glory did onely belong to the first Covenant, which now to hold forth, denies Christ to be come in the flesh, and is Antichristian.

In the next place, it may be of singular comfort to the people of this Covenant, that the promises thereof are better promises, then the promises of the first Covenant; for they are Spirituall, and perpetuall good things that are promised: It may

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may be a strong ground against falling away. If God have writ his Law in our hearts, who shall raze it out? If God hath pardoned our sins, who shall lay them to our charge? If God will Rom. 8. 34 not remember them, who shall call them to mind?

The use of the fifth Difference.

If the Covenant into which we are taken, be that better Covenant, and Christ (not Moses) is the Mediator of it; then to have any Mediators besides Christ, denies Christ to be come in the flesh, and is Antichristian.

Again, it shewes us the happy estate of the Saints, that they have such a Mediator; It is their duty not to sinne, but when Ioh. 1. 1, 2 they doe sinne, there is a Mediator between God and Man, who continually makes up the breach: I confesse it it were not so, they might fall out of the favour of God; but seeing he is gone into Heaven is selfe, now to appear in the presence of God for us, Heb. 4. 1, 2, 9. I believe so long as he appears a Risen Christ for us, and continueth his Mediatorship, those that are in covenant with God, shall so continue; otherwayes, we shall make the Mediatorship of Christ, lesse successfull then that of Moses, who did prevaile with God to passe by the peoples sinne, Exod. 32. 11. Psalm. 106. 23. Oh let us take heed that we do not so dishonour Christ in his Mediatorship; for to prefer Moses before Christ, is Antichristian.

The use of the sixth Difference.

If the blood of Christ (and not the blood of Beasts) is the blood of the New Testament, then here is the great priviledge of Saints, the blood of the first Testament, did onely purifie the flesh, Heb. 9. 13. But the blood of Christ is shed for us, being the blood of the New Testament, Matth. 26. 28. And this blood purges the conscience from dead workes, to serve the living God, Heb. 9. 14. by this blood we have Remission of sinnes, and a way made into the holiest, through the veil, which is his flesh; and that with boldnesse, by that new and living way, and have a high Priest

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over the house of God, Heb. 10. 18, 19, 20, 21. Nay, it is not only our privilege that we may enter boldly, but it is our duty, we ought to draw near in full assurance of Faith, ver. 22. So that which is our privilege, is our duty; and our duty is our privilege: In this, we may take notice of the unspeakable freeness of the Grace of God, and magnifie it; as also, the wonderfull happiness of the Saints, that are made to partake of such Grace; When the blood of the first Covenant was to be offered, none could go into the holiest, but the High Priest; but now the veil that did keep the people from the holiest is done away, or rather the substance of that shadow is consecrated to be our new and living way of entrance, by the blood of Jesus, into the holiest; and this blessed way unto the Father is open to all the people of the Covenant, that they go as freely before the Mercy Seat, as the high Priest who is already entered, Heb. 9. 24. But the way was not made manifest while the first Tabernacle was standing, Heb. 9. 8. This shewes us, that for men to teach, that the people of God ought to mourn for sinne, not declaring in what sense, is Antichristian; because there is no need to offer this blood, year by year, nor a remembrance of sinne every year, as under the Old Covenant, Heb. 10. 1. 3. but by this one offering Christ for ever hath perfected them that are sanctified, Heb. 10. 12, 14. So that now for the people of God to mourn for sinne, as under sinne, is sinfull; for it undervalues the blood of the Covenant, as if it needed to be offered yearly, as the blood of the first Covenant was. Again, it is sinfull, because it opposes duty; for it is the duty of Saints to draw near in full assurance of Faith; but to apprehend our selves to lye under guilt of sinne, keeps us off of this duty; so that those that are truly humbled for sinne, (I mean those that are in the Covenant) are not humbled from the sense of guilt, and fear of wrath; but because they by sinne do dishonour God, who is their loving Father, who also hath pardoned their sinne.

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The use of the seventh Difference.

If the Law of the first Covenant was written in Tables of Stone, and the Law of the New Covenant in Fleishly Tables of the heart; then it informes us, that we are not to reckon a Nation to be in covenant with God, and so to be the Church of God; for that sets up the first Covenant againe, and so is Antichristian, denying Christ to be come in the flesh; for God did take a Nation in to covenant by the first covenant; but by the second he takes onely those next to himself by covenant, in whose hearts he writes his Law; and therefore there were Churches in Judea, where was but one National Church, under the first Covenant, (as I have formerly shewed) and those Churches were in Christ. 1 Thes. 4. 14. Gal. 3. 29. The Church of Corinth were Saints by calling, 1 Cor. 1. 2. The Church to whom Peter writ, were lively stones. 1 Pet. 2. 5. Such as did believe, Ver. 7. A holy Nation, a peculiar people, such as were called out of darkness into his marvelous light, Ver. 9. Such holy Nations, and none else, the new Covenant doth allow of, to be the Churches of Christ; all other Nations, viz. all collective bodies of the Nations, assuming to themselves the title, and practice of Churches, having no rule but from the first Covenant, are Antichristian.

Object. It may be some will object and say, that in the invisible Church, there is none but such as have Gods Law written in their hearts; but in the visible Churches under the new Covenant, there have been as bad as was among the Jewes under the first covenant.

Ans. I answer, that into the visible Churches of Saints, some may creep in unawares; as Jude speaks, Jud. 4. But if they once be discovered to be wicked, the Church will be leavened with them, if they do not cast them out, 1 Cor. 5. 1, 6, 7, 11. Revel. 2. 20. And so my ground holds good for Saints in the Nations to be the people of Gods covenant, and for the Nations that call themselves Gods Churches, they are

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are (as I conceive) *The Waters that carry the Whore*, Rev. 17. 15. For the Whore being a spiritnall thing, must necessarily sit upon people that are accounted religious, and not the Nations of Turks and Pagans, as some think.

The use of the Eighth Difference.

If the New-covenant be so plain, and full of Light; then let the people of it labour to walk as children of the light, and of the day; putting on the Breast-plate of faith, and love; and for an Helmet the hope of salvation, 1 Thes. 5. 8. Oh let us endeavour so to walk, as those that watch for our halting, may have nothing against us, unless it be in the matter of our God: Let us labour to *show forth the praises of him, that hath called us out of darkness into his marvellous light*. 1 Pet. 2. 9. And the note that the Scripture gives us to know if we are in the light, is, *If we love the Brethren*, 1 Joh. 1. 7. chapt. 8, 9, 10, 11. So that (I conceive) to desire to have any of them hanged, imprisoned, or banished, is from the dark spirit of Antichrist; and not from the spirit of Love, and Light, which is from Jesus Christ: For when the Disciples would call for fire from Heaven, as Elias did, Christ tells them, they did not know what spirit they were of. Luk. 9. 55. It is like, they thought it had been the spirit of God that moved them to be so zealous for their Master, when it seems it was nothing so; For the spirit of the Lord doth produce other fruits, Gal. 5. 22 23. as Love, joy, Peace, Long-suffering, &c. So by this (I suppose) we may judge what spirit men are guided by, if we see them exercising Love, Joy, Peace, Long-suffering, Goodnesse, Gentlenesse, &c. then we may conclude, they are led on by the spirit of Christ.

But if we hear them cry out thus; *Let us fill all Presses, and make all Pulpits ring, and so possesse Parliament, City, and Gaugena, whole Kingdome against Selfe, &c.* And when such counsell as this, is so generally practised by the Ministers of the Presbyterian

See Mr. Edwards Gaugena, page 164.

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rian way, crying continually to God, and the Magistrate, for fire from heaven, or that which is equivalent to it, to devour them, We may also conclude as safely, that this is from the dark spirit of Antichrist, the veil being still upon their hearts, when they look to the Old Testament for a Rule in this; that because God appointed under that Testament, that men should be cut off by death for divers sinnes; as breach of the Sabbath; Numb. 15. 36. and for many other offences; as Lev. 20. 2. 27. Chapt. 24. 14. 23. Deut. 13. 10. and 17. 5. and 21. 21. and 22. 21, 22. 24. Now Christ hath appointed in the New Testament, that they be cut off by Excommunication, for that which was death under the Old Testament, Deut. 22. 22. compared with 1 Cor. 5, &c. But they would not have them cut off for the same things, as they were under the first Testament, but for Heresie; and that not proved by two or three witnesses, without which none could be put to death under the first Testament.

Objection.

But it will be objected, that it is proved to be Heresie, for which the Presbyterians would have the Sectaries cut off, by more then two or three witnesses; for the whole Synod (some few excepted) prove it.

Answer.

For answer hereunto they say so; but unless they be infallible in their sayings, they cannot prove it.

Objection.

But it will be objected, that it is like that so many learned men, after long debating, know more then some few, and those for the most part unlearned.

Answer.

I answer, there were the more ground to think so, if their own interest did not so much blinde their eyes; but seeing that lyes at stake (as they conceive) and they having the whole

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See Sme-
Gymnus.

whole businesse in their own hands, they being parties, and witnesses, and judges, it is not likely they should acknowledge that to be truth, which their supposed adversaries the Sectaries (as they call them) hold; but condemn it for heresie, though it be the very truth of Christ: If it were not so, why did they formerly seek to the Magistrates for liberty themselves, when the same would make out their own interest, and now are so earnest against it, Crying daily to the Magistrate to restrain it in others, who do as well deserve it as themselves: But they be in honour, and live like Princes, yet this availeth them nothing, so long as they see any honest *Mordecay's* (that are faithfull to make discoveries of whatsoever is against the welfare of the state, whom they have reproached with the name of Sectaries) to sit in the Kings Gate, under the Parliaments protection; But should they prevail to have them cut off, I am sure these adversaries could not repair the States losse; for I am perswaded that this designe to cut off the Sectaries, is of as dangerous consequence, as any one thing that hath been plotted by the Kings party: But blessed be God that the faithfulness, and valiant achievements of these *Mordecays*, are daily read in the ears of the Parliament, so that I doubt not but they will keep them still under their protection, although their adversaries have set up Gallows in their own thoughts, and purposes to hang them all upon, as appears by their dayly preaching and printing, following the Parliament with their Dedicatorie Epistles, Sermons, and Petitions for power to suppress them; and because they have it not to their mindes, they charge the Parliament with *Covenant-breaking*, &c. But I wonder what these men think of the 25. of Matth. Do they think that Jesus Christ was in earnest, when he said, that those which did not visit his brethren in their affliction, must be sent away with *Go ye cursed*: Oh then, what will be the condition of those that labour by all possible means to have them imprisoned, banished, &c.

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The use of the Ninth Difference.

If the worship of the first Covenant did hold out Christ to come, and the worship of the New-covenant declares Christ to be already come; Then it teaches us, that to hold out any part of that worship now, is to deny Christ to be come, and so is *Antichristian*.

Now the worships of the two Covenants, did differ in many regards; As first, the worship of the first Covenant was tied to *one Nation*, Psal. 147. 19. 20. Also, it was tied to *one place*, Deut. 25. 5, 6, 7. 14. 26, 27. But the worship of the New-covenant is to be performed in *any Nation*, and in *any place* of that Nation, Acts 10. 34, 3. Ephes. the 2. to the end of the Chapter, Joh. 4. 21, 22, 23. Answerable to this was the Saints practice, Acts 2. 46. 1 Cor. 14. 23. *When the whole Church is come together into some place* (saith the Apostle) making no difference of places. The worship of the first Covenant was *carnall*, and performed in a worldly sanctuary, Col. 2. 10. 20. Heb. 9. 1. But the worship of the New-covenant is *Spiritual*, and performed in a Spiritual Sanctuary, Phil. 3. 3. 1 Pet. 2. 5. Ephes. 2. 20. 21. 22.

These things premised, it will easily appear what is the reason that many of the people of God, do question many things in point of worship: As first of all, that all the People in a Nation should be compelled to worship; for though God did require under the first covenant that the *whole Nation* of Israel should worship him, it was because they were his people in covenant; but he hath not taken any other Nation into covenant; therefore to force any Nation to worship, must have a ground from the first covenant; But in the New-covenant God onely requires such to worship him, as can worship him in *spirit and truth*, Joh. 4. 23. This makes many think, that if it would please the Magistrates to set men free

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in point of worship, there would be more sincerity, and lesse hypocrisy in the worship of God; As to instance in the public-like Fasts, the whole Nation is forced to worship, as the Nation of Israel was; But now under the New-covenant God requiring onely *Spiritual worship*, it is conceived, that if all those who have *no heart*, nor *no spiritual ability* to perform worship, were left to follow their businesse in the world, which they can do, and the work were commended onely to those that would freely offer themselves, it would be more pleasing to God, being more suitable to the New-covenant, and lesse suitable to the Old; for it is not the number, but the sinceritie in answering a Rule of the New-covenant that is well pleasing to God: Three horses that can, and will draw, will do more when the Cart stands, then they can with twenty more added to them that draw backward: The like may be said of other Nationall worship.

Again, inasmuch as God did binde all the people of the first covenant to come to one place to worship, and to bring thither their gift, which place he made holy by dedication, and consecration; and now a ground being taken from thence to set apart speciall places of worship, consecrated, and dedicated, and all men bound unto it under penalties, as in the first covenant; that therefore it is, that many of the people of the New-covenant are afraid to come to worship there, lest they should approve (at least) of that which (as they do conceive) doth deny Christ to be come in the flesh; and upon this ground it is (and no other, as I verily believe) that many people of God do think, that the power of Christ alone is to be administred among the Churches, in things appertaining to God; and that in matters of Civill Government, the Magistrate is to rule all men alike, both Churches, and others; for the Scepter was not to depart from Judah; nor a Law-giver from between his feet till Shilo come, Gen. 49. 10.

Objection.

But if you say, sometime they had none to rule by that Scepter

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Scepter? As appears, Judg. 17. 16. and 18. 1. and 21. 25.

Answer.

I answer, though they had none to rule, yet there did remain the Scepter, and the right of ruling; and that in matters of worship, God informing them by his Prophets what to do, they being to rule for him, in that Nation which he had chosen, which was Church and State individuall; and this to continue till Shilo came; therefore when this people would have a King like other Nations (God having differenced them from all other Nations) God tells the Prophet, *they had not cast off him, but God*: 1 Sam. 8. 7. And though God did grant them a King, yet would he not make them altogether like other Nations; for he would chuse their King for them, 1 Sam. 10. 24. And he appointed the manner of their Kingdome, vers. 25. Thus did God rule over the people of His Covenant, in a more especiall way then over other Nations; therefore it is conceived, that he doth so now over the people of the New-covenant; But now Shilo is come, he is conceived to have the Scepter, and to be the Law-giver to the people of the New-covenant, in all those things that appertain to his own Kingdome; and for those things that appertain to this life, he hath set the Ordinance of Magistracy to be obeyed, by all his own people, as well as others, and he that resisteth, or submit to every humane ordinance, or ordinance of man for the Lords sake, and for conscience sake.

Objection.

If any object, that if this be so, then every one will do that which is right in his own eyes?

Answer.

I answer, seeing God by his own Ordinance hath appointed Magistrates to order the affairs of the Nations, and Jesus Christ to order the affairs of his Kingdome, this objection is fully

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fully resolved: Neither need any fear that any of those that have learned to give the Lord his due, will deny *Caesar* his, seeing the Lord hath made both a duty; and both former, and latter, experience doth confirm it; and if any men in the Kingdome be disloyall to the Magistrates, it is those that would so fain have those that are faithfull and true hearted to the State cut off, imprisoned, or banished, in a time when there is so great need of them: But the Lord forgive them.

The use of the Last Difference.

If the Lord have taken away the first, that he might establish the second, Heb. 10. 9. Then it should teach all people to take heed that they do not go about to establish again that which God hath taken away, nor take away that which God hath established; as all do which endeavour to bring into the worship of God the rites of the first Covenant; and it is indeed to give the spirit of God the lye, for it is in effect to say the first Covenant is best, when the spirit of God says the second is the best, being established upon better promises.

I am perswaded, that each godly heart doth long for the utter ruine of Antichrist, which will be completed so soon as this is generally seen, that the upholding the first Covenant, is the upholding of Antichrist; what was that with which the Churches were deceived, and bewitched presently upon their first planting? Was it not the bringing in some thing of the first Covenant? As appears, Gal. 3. 1, 2, 3. and almost the whole Epistle declares it. *O foolish Galatians (saith the Apostle) who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?* The Apostle seems to admire that inasmuch as a crucified Christ had been so clearly held forth among them, which did put an end to the Rites of the first

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first Covenant, that they should be so bewitched as to bring them in again.

Are you so foolish (saith he) having begun in the spirit, are you now made perfect by the flesh? Ver. 3. By *flesh* he means the rites and priviledges of the first Covenant, and by *spirit* the priviledges of the second, as appears by what followes all along, to the 12. verse of the fifth Chapter; compared with Phil. 3. 3, 4. If the *Galatians* were bewitched, and if it were foolishnesse in them to return to the first Covenant; is it not so now in those that do the same thing, as they did? Would it make the Apostle a transgressor to build again the things which he had destroyed? Gal. 2. 18. And must not they needs be transgressours, which build again the things which God himself hath made void, Heb. 10. 9. We see there was no small deceit in this, that the Apostle is faine to use so many Arguments to prevent it; He tels them it was to be in bondage to weak and beggerly elements; as if he should say, What folly is it for those that are set in a glorious liberty, to desire to be in bondage to things that are beggarly? Therefore he warns them to stand fast in this liberty, against that bondage, Gal. 5. 1. You see he holds out the distance and difference between the Liberty of the New-covenant, and the bondage of the Old, in the two Mothers, and their two Seeds; as before is shewed. Gal. 4. 22. 24. 25. 26. Again, he tels them, *If they were circumcised Christ should profit them nothing,* Gal. 5. 2. That *Christ was become of none effect to them, that they were debtors to keep the whole Law; that they were sahn from grace,* Gal. 5. 3, 4.

It seems that Circumcision was that particular of the first Covenant, whereby they were most easily deceived at that time, being so lately in use: But now this will not take with people, the spirit of Antichrist hath put men upon the observing of other particulars of the first Covenant, which are as dangerous (as I conceive) as that of Circumcision: Oh therefore let us take heed how we act in any of the parts of the first Covenant, in the worship of God; for the perswasion

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so to act *is not of him that calleth us*, Gal. 5. 8. Religion is not a thing to be jelted with; If we would therefore honour God, and be honoured of God in the enjoyment of Gospel freedom, and persue Antichrist to his utter ruine; Let us cleave close to the rules which Christ, and his Apostles have left us to walk by, which when all religious people are brought unto, Antichrist is down.

FINIS.
