



THE  
MAN OF SINNE  
DISCOVERED,

Whom the LORD shall  
destroy with the brightnesse  
of his Comming.

The Root and Foundation of  
ANTICHRIST layd open in  
Doctrine.

---

By HEN. DENNE.

---

PSAL. 18. 15.

*He shot out lightnings & discomfited them.  
Then the channels of waters were seene, and the  
foundations of the world were discovered at  
thy rebuke, O Lord, at the blast of the breath  
of thy nostrils.*

JER. 50. 15.

*Shout against Babyon, round about, she hath  
given her hand, her foundations are fallen, her  
walls are thrown downe: for it is the venge-  
ance of the Lord: Take vengeance upon her,  
as she hath done, doe unto her.*

---

London, Printed for the benefit of the Church,  
and information of the world. 1645.

---





To the Church of God,  
in God the Father, and our Lord  
Jesus Christ; grace and peace  
from God our Father, and from  
our Lord Jesus Christ.

**H**Oly and beloved: This little Trea-  
tise seeketh not the patronage of the  
worldly wise, mightie, or honourable;  
It craves not the favour of vertuous Lady,  
or Christian Gentlewoman; It shrowds not it  
selfe under the roose of any great Lord or Pa-  
tron, but it lyeth prostrate at your feet; It sub-  
mitteth it selfe with all humilitie unto your  
censure; whatsoever is well done, presumeth of  
your approbation; whatsoever is faultie, ex-  
pects your meeke and gentle correction. Unto  
your view I am bold to present it. My father,  
my mother, my brethren, and my sisters. To  
cast downe the Man of Sinne is now the pro-  
fession of many, and every hand thinks it a hap-  
pinesse to lop of a bough from this over-sprea-  
ding tree. Now, Every purpose is establi-  
shed

ished by counsell, and with good advice  
make warre, *Prov. 20. 18.* In this spirituall  
warfare, I have endeavoured to contribute my  
mite of consultation: He that striveth to take a-  
way the spreading boughs of Antichrist, may  
seeme to doe a good worke. But will not his  
labour be almost lost? they will sprout againe,  
so long as the root remaineth in the earth;  
therefore is it, that your unworthy brother,  
and companion in tribulation, hath adventu-  
red to lay the mattocke unto the root of the  
tree; therefore have I undermined Babels  
foundations, that the pillar being plucked a-  
way, whereon the whole house leaneth, the  
fabrick may fall upon their heads at once: that  
the roots being discovered and cut in sunder,  
the next blast may throw the tree downe to the  
ground, and then shall the armes thereof be  
shattered in the fall. These words were some-  
times since preached unto an Auditory; And  
upon request of some of the hearers, I have  
condescended to give you a Copy, wherein is  
something more, but to my knowledge no-  
thing lesse then what was spoken: The Lord  
hath set me as a man of contention; This  
Sermon being, as I am perswaded, the ve-  
ry inward cause of all my troubles and impri-  
sonment; Although I confesse, nothing here-  
in was layd to my charge: That was the sub-  
tiltie



tiltie of the Serpent, who knew well that he  
was not able to manage any thing against me  
that was here delivered: And therefore wa-  
ving this altogether, He hath sought occasi-  
on against me ( and found it also ) in the do-  
ctrine of Baptisme. This was the thing that  
first of all did inflame the hearts of my op-  
posers, and cause them to swell with envy,  
and to breake forth into a rude opposition:  
which flame could not be quenched, but was  
more increased, untill, through their sug-  
gestions and informations, I was cast into  
prison, that it might not fare better with me  
then with others. The Lord lay not this  
sinne to their charge: Now I doe present  
this unto you, that your wisdomae may take it  
into consideration, whether there were any just  
cause of exception in that which was delive-  
red; or whether those floods of water,  
cast out of the mouth, I meane opprobrious  
and reviling speeches, were not the fruits  
of him, that is, and will be alwayes op-  
posite unto the Truth. Brethren, I desire  
you to pray for mee, that knowledge and  
utterance, courage and patience, may bee  
given unto mee, that I may not cease to  
speake the things I have believed: That  
the Lord would give mee that honour,  
that whether in bonds, or at libertie,  
whether

---

whether by life or by death, I may glorify his Name, in the edification of his Church, in the most holy faith. Brethren farewell. The God of Peace fill you with all Joy and Peace, in beleeving.  
A M E N.

He that is the least among you,  
unworthy the name of a  
Brother,

H E N. D E N N E.

---

The





**The Man of Sinne disco-  
vered, whom the Lord shall  
destroy with the brightnesse  
of his Comming.**

2 THESS. 2. 3.

*That Man of sinne be revealed, the sonne  
of perdition.*



T will be convenient, before  
we enter upon these words,  
to consider the occasion of  
them, in the coherence of  
the Text, with the fore-go-  
ing words of the Chapter, because some  
question may arise about them. The Apo-  
tle doth beseech them, *By the coming of  
the Lord Jesus, and by our gathering together  
unto him, that ye be not soe shaken in mind, or  
be troubled, neither by sight, nor by word, nor  
by letter, as from us, as that the day of Christ  
is at hand. What is this? the Thessalians  
have*

have heard that the day of *Christ* is at hand, and they are not a little perplexed: Is the day of *Christ* become an unwelcome day? To the Church, in God the Father, and the Lord *Jesus Christ*? To the people, unto whom is preached, Grace and Peace from God the Father, and from our Lord *Jesus Christ*? Is not the day of *Christ* a day of restitution of all things? Act. 3. 21. Is not the day of *Christ* a day of redemption? a day of the glorious liberty of the Sons of God? Rom. 8. 21. 23. How then can it be searefull to them who are in God the Father? Doth not the Church groan within her selfe, waiting for the Adoption? Rom. 8. 23. Doth not the Bride and the Spirit, say, Come? And doth not he that heareth, say, Come? And doth not the voyce of the Turtle answer, Even so, Come Lord *Jesus*? Rev. 22. 17. 20. O my soule, is any thing more welcome unto thee, then the approach of the Sonne of Righteousnesse? O let him come, and not tarry: why stay the wheelles of his chariots so long? and why is he so long in coming? If it be so, why is it thus with his people? They are troubled, they are shaken in mind, because they heare that the day of *Christ* is at hand: Is the day of *Christ* a trouble and an heart-shake unto the Church



Church of God? No: *This is not it.* But hence proceeds the trouble: the Apostle had told them otherwise, *viz.* that the day of Christ was not yet come. Remember ye not, that when I was yet with you, I told you these things, vers. 5. Now, that Paul should tell them one thing, and write another; that he should contradict himselfe, or that there should be a division betweene his former and latter speeches: This was the trouble of mind, this was the shaking of heart. For the curing whereof, the Apostle assureth them, that he neither sent this message unto them, one way or other, as the false Apostles would have made them beleieve: But that before the day of Christ, That Man of Sinne must be revealed. Oh, that the teachers of the people of God would consider within themselves, from that which hath been spoken, whence the great thoughts of heart doe arise! even from the divisions and distractions of the Chaire. When you are contrary one to another, and many times one man unto himselfe: How doe you fill the tender soules of the people of God with heavy and insupportable griefe?

If then such be the fruit of these divisions, let me beseech you, *By the coming of*

our Lord Jesus Christ, and by our gathering together unto him, that you labour to be of one mind in the Lord; to speake the same things in Jesus. I will say no more touching the coherence of the Text, but come forth with unto the words read unto you: And that *Man of Sinne* be revealed.

The whole scope of my Discourse, shall be to shew you, why this same wicked one in my Text is called, *The Man of Sinne*.

The *Man of Sinne* may seeme to be an *Hebraisme*; signifying an exceeding sinfull man. And this is true, that *Antichrist* is an exceeding sinfull one: But this is not all, for he seemeth to be called the *Man of Sinne*, in opposition to *Christ Jesus*, who is called a *God of righteousness*, Jer. 23. 6. Psal. 4. 1. A *Sonne of righteousness*, Mal. 4. 2. And he is thus called, not onely because *Righteousnesse* is the girdle of his loynes, Isa. 11. 5. but also because he hath filled *Zion* with *righteousnesse* and judgement, Isa. 33. 5. It is the designe of *Christ* to pull downe *Sinne*, and to bring in *righteousnesse*; to set up *righteousnesse* according to that which is written, Dan. 9. 24. To finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquitie, and to bring in everlasting

righteousnesse.



righteousnesse: and therefore is he called the God of righteousness, the Sunne of righteousness, &c. It is the designe of *Antichrist* to pull downe righteousness, and to set up sinne: to build againe that which *Christ* hath pulled downe, and to seeke to pull downe that which *Christ* built up; and therefore he is justly called, *The Man of Sinne*.

There is no better way to discern one contrary, then by another, when both are compared together.

These two, *Christ* and *Antichrist*, the Sunne of righteousness, and the Man of Sin, being so contrary the one unto the other, as light and darknesse; the one will helpe us in discerning of the other. I will therefore first of all endeavour to declare unto you the office of *Christ*, in as much as it is conversant about sinne, and then I shall with great ease discover unto you the contrary designe of *Antichrist*.

For the first, We must consider sinne in a three-fold relation, according as it is manifested in the *Law*, by which is the knowledge of sinne.

1. *Sinne in the sight of God*; the designe of *Christ*, to take away sinne out of the sight of God.

2. Sinne in the consciences of Gods people ; the designe of Christ, to take away sinne out of the consciences of Gods people.

3. Sinne in the conversation ; the designe of Christ, to take away sinne out of the conversation of his Chosen and called People.

I will invert the order which I have layd downe, and endeavour to shew unto you the last in the first place, viz. That it is a designe of Christ, to purge the conversations of his Chosen and called people : The smoake of Hell hath sometimes said, If I be elected, I may live as I list ; But what saith the Spirit of God ? *Elect unto obedience, and sprinkling of the blood of Iesus,* 1 Pet. 1. 1. That God that hath elected thee, in Christ Iesus, before the world began, hath elected thee unto obedience, and not unto disobedience : Thou art not chosen to be like the prince of darknesse, to walke in the vanitie of thy mind, but to walke in holinesse, as becommeth Saints.

The new creature hath this end for one *Ephes. 2. 10. For wee are his workmanship created in Christ Iesus unto good workes, which God hath before ordained, that wee should walke in them.*



If the question be asked, *why Christ gave himselfe for us?* will not the answer be this? *That he might redeeme us from all iniquity, and purifye unto himselfe a peculiar people, zealous of good works,* Tit. 2. 14. When a *Captive* is in prison, the Redeemer payes a rancome that the *Captive* may be his free-man, to serve him in all offices of love. This was, and is our case: When wee were captivated under sinne, death, and hell, the *Father* sends his *Sonne* to deliver us from all these; *That we being delivred from our enemies, might serve him without feare, in holynesse and righteousness before him, all the dayes of our life,* Luk. 1. 74. 75. If wee search into the ends of Gods sending his *Spirit* into the hearts of the sons of men, we shall find the first to be, *That we might know the things that are freely given unto us of God,* 1 Cor. 2. 12. and therefore is he called the *Spirit of Truth*, leading into all truth, Joh. 16. 13. Secondly, The second end of the *Spirit*, is to make the soule to rejoyce in God abundantly; and therefore he is called the *Comforter*, Joh. 16. 7. Thirdly, A third end of the *Spirit*, sent into the heart of man, is to change and alter the affections; and therefore is this *Spirit* called the *Spirit of love*, 2 Tim. 1. 7. because the fruit of the

*Spirit is love*, Gal. 5. 22. and *love is the fulfilling of the Law*, Rom. 13. 10.

It we search into the ends of the *ministry of the Word*, we shall find them the very same; for the *Word* is nothing else but an instrument in the hand of the *Spirit*, whereby the *Spirit* is ordinarily administred unto the heart (I beleeeve it will be no absurdity to say, the *Spirit* administred the *Spirit* by the *Word*.) Now, the *Word* doth not onely hold out unto us the *grace of God in Iesus*, but it doth thereby also teach us, that denying *ungodlinesse and worldly lusts*, we should live *soberly, righteously, and godly in this present world*, Tit. 2. 12. The *Word* doth not onely hold out unto us precious and sure *promises*, but it doth also call upon us with earnestnesse; *Having these promises, let us cleanse ourselves from all filthinesse, both of flesh and spirit, perfecting holinesse in the feare of God*, 2 Cor. 6. 1. The *Word* and *Spirit* are both compared to *fire*, Jer. 5. 14. Mat. 3. 11. Now, it is the propertie of *fire*, not onely to expell *darkenesse* by its *light*, but also to drive away *cold* by its *heat*: Wee doe not read of any *fire* that hath *heat* without *light*, except the metaphoricall *fire* of *Hell*, which burns in *darknesse*. Neither doe wee know any *fires* that have *light* without *heat*, except the



meteors of the Aire, which endure but the twinkling of an eye, and doe presently vanish away. But why doe I stay so long upon a thing so plaine? yet before I passe from it altogether, give me your patience, unto two or three words of Application.

The first is, to free the glorious Gospel of Iesus Christ, and the revelation of the riches of grace from that cloud which doth eclipse it, from the eyes and affections of very many; because it hath, by reason of evill tongues and credulous eares, incurred an unjust suspition of *libertie* and *licentiousnesse*: But is this so? Wee call Heaven and Earth to record, that the Gospel teacheth *holinesse*, and *sobrietie* and *temperance*, and whatsoever is of *good report*: yea, it teacheth to avoyd, even the occasions of evill. Wee call Heaven and Earth to record, whether the Gospel doe not draw us unto an *holy obedience*, with as forcible (I will be bold to say, more forcible) and effectuall cords then any doctrine whatsoever; for the Gospel draweth with the *cords of love*, which is as strong as death, nothing can be able to resist it; for many waters cannot quench love, neither can the floods drowne it; if a man would give all the substance of his house

G 4

for

for love, it would utterly be condemned, Cant. 8, 7. I call againe Heaven and Earth to record, whether any Doctrine can conferre such power (if I speak improperly, I will be contented to alter my speech) whether the Spirit of God doe worke so powerfully in the soule by any Doctrine, as by the Doctrine of the Gospel? The Law indeed shews us what is to be done, threatens us heavily if we do it not; rewards us plentifully if we doe it: but all this while it ministrerh unto us no quickning power, but leaves us dead. Yea, the more we heare it (if wee heare it aright) the more dead wee are. For when the Commandement came, sinne revived and I dyed; and the Commandement which was unto life, I found to be unto death, Rom. 7. 9, 10. But the Gospel, the word of grace, is the ministration of a quickning spirit; not onely calling upon us to doe, but also giving power to performe. Therefore is the word of grace called Healing words, even the words of our Lord Iesus Christ, and the doctrine, which is according to godlinesse, 1 Tim. 6. 3.

But if these things be so, how come so many foule accusations, so many heavy charges to be cast upon this Doctrine?

I answer, The servant is not greater then his



*let Master, they shall speake all manner of evil of you falsely, for my Names sake, Mat. 5.*

*11. I must say of these men, as the Apottle of the Jewes, Had they knowne it, they would not have crucified the Lord of glory, 1 Cor. 2. 8. but now they speake evill of those things they understand not, Jude 10. I desire to pray for them, in the words of our crucified Saviour, Father forgive them, they know not what they doe. The Law of man exempteth all blind men from going to warre, lest they should doe more hurt then good, and be rather burthensome then profitable: The Law of God admitteth of no blind Priest to serve in the Sanctuary of God. Men use to scare their children with a blind Priest (a very terrible thing) the builders are ignorant. and therefore have they rejected the chiefe corner stone: Therefore have they refused the fountaines of living waters, and digged unto themselves cisterns which will hold no water: They speake evill of the Gospel, both preachers and people, (like Priest, like people) because they knew it not. Lord lay not this sinne to their charge, Lord open thou their eyes, that the blind may no longer lead the blind.*

*Having thus farre endeavoured, to free the glorious Gospel from the foule and helborne*

borne aspersions, thus unjustly cast upon it; let me in the next place have leave to turn my Discourse unto the Watch-men of Israel, the Servants of the Lord, whom he hath beene pleased to call unto that office & burthen in the Church of Christ, as to be dispensers of his Word; in Doctrine and exhortation, in reproofe and correction: I doe beseech you, in the Name of the Lord Jesus Christ, that you cease not, instantly to admonish every one with teares both night and day, Acts 20. 31. that you reprove and rebuke unruly walkers, with all authoritie: That you rebuke them sharply, that they may be found in the faith, Tit. 1. 13.

A second word of Application is, that I may earnestly call upon them, whom God hath brought unto the knowledge of his Sonne, that every one that nameth the Name of the Lord Iesus Christ, depart from iniquitie, 2 Tim. 2. 19. If so be that ye have heard him, and have beene taught by him, as the truth is in Iesus; that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts, &c. Ephes. 4. 22. For thus it becommeth Saints, Ephes. 5. 3. And this is the will of God, even your sanctification, that ye abstaine from fornication, 1 Thess. 4. 3. Herein is God glorified:



ed: Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heaven, Mat. 5. 16.

Herein is the Church comforted, the soules of your brethren cheered, joying and beholding your order, and the stedfastnesse of your faith in Christ, Col. 2. 5. Hereby they that are without, upon whom the Word hath not had its full power, are sometimes called in: That if any obey not the Word, they also without the word may be wonne by the conversation of the wives, 1 Pet. 3. 1. Now then, if the winning of those that are without, if the comfort of your brethren within, if glorifying of God your Father, if the performance of his will, or if there could be any thing greater then these, that might be precious in your eyes; let me speake to you in the words of an Apostle: As obedient children, not fashioning your selves according to the former lusts in your ignorance; But as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. 1. 14, 15.

I have thus much to speake unto you on the right hand, now give me leave to turne to the left. If so be (which God forbid) that your conversation should be prophane, contrary

trary to the holy Commandement of our Saviour *Jesus Christ*: Oh, what will be the sequel? This is that which in Scripture phrase, speaking after the manner of men, is called (to set forth the hideousnesse of it) *a grieving of the holy Spirit of God*: And *grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption*, Ephes. 4. 30. This is that which is called in Scripture *a defiling of the members of Christ*, and of the temple of God; then which, what thing more heinous can be thought upon? Shall I then take the members of Christ, and make them the members of an harlot? God forbid, 1 Cor. 6. 15. Know ye not that your body is the temple of the holy Ghost, verie 19.

As your flesh cannot but tremble, to make the members of Christ the members of an Harlot; so let the zeale of Gods temple incite you, to make a scourge of small smarting cords, to whip out of the Temple of our God whatsoever is contrarie to the doctrine of godlinesse. This is that (even the carelessse conversation of the professors of godlinesse) which opens a gate unto hideous blasphemie, whereby the Name of God and his Doctrine is evill spoken of, 1 Tim. 6. 1. And so you shall doe your utmost endeavours hereby (which I hope you



you will feare to doe ) to keepe backe  
thoſe that are comming in, to drive the  
wandring ſheepe farther from the fold of  
Chriſt Ieſus. This is that whereby Satan  
getteth advantage againſt you, whereby  
you lay your ſelves open to the ſnare of  
the devill, to great temptation and noyſome  
luſts, 2 Tim. 2. 26. Let me therefore end  
this with the Apoſtles words, 1 Theſſ. 2.  
12. That I may charge every one of you  
that ye would walke worthy of the Lord.  
who hath called you unto his kingdom, and  
glory. Be not careleſſe, but watchfull: Let  
Pietie prevaile with you, to watch diligent-  
ly over your ſelves; let Charitie prevaile  
with you, to watch as diligently over your  
brethren.

A third word of Application, unto ſuch  
as hold the truth of God in unrighteouſneſſe,  
unto ſuch (and hereof in the world there  
are not a few) God grant the Church  
may be free from them, who profeſſe they  
know God, but by their workes they denie  
him, Tit. 1. 16. who encrease in prophane-  
neſſe in converſation, as they grow and  
encrease in the meaſure of revelation: Oh,  
that mine eyes were a fountaine of teares,  
that I might lament over them; oh, that  
the teares of a dear friend, who (the Lord is  
my

my witnesse) writes not these things with dry eyes, might so farre prevaile with you, that you would take his words into the deepest of your considerations; that you would repent of the evill of your wayes, submit unto the yoake of Christ; that your conversation may answer your profession.

Have you not seeie an *Heifer*, unaccustomed to the yoake, stand as gently at the Crib, as any other? but bring the yoake, and the very sight of it shall make her kick with the foot, and push with the horne, and seeke all meanes to shun it: I would you would be contented to make the application your selves: You stand gently at *Christs* Crib, you are contented to heare the sweet Promises of the *Gospel*, containing and holding forth what *Christ* hath done for you; these things, I say, you heare with great patience, approbation, and delight: But when it comes to this, that you are admonished what you ought to doe for *Christ* in obedience, in thankfulness unto him, that hath done all things for you, when the Church of *Christ* would put the yoake of *Christ* upon your neck, and compell you to come in. unto her wholesome Discipline, by her sweet persuasions;



swasions; you spurne with the foot, you push with the horne, seeking meanes of evasion: *Let us break their bonds, and cast away their cords from us, Psal. 2.* Either you will acknowledge no Church; or, if a Church, yet one according to your owne heart you cannot find: I have nothing to doe to judge you (I confesse it) I leave you unto him that judgeth all things; the Lord open your hearts.

And I shall betake my selfe unto the second consideration; of *sinne in the Consciences of the called people of God.* The thing that I have to declare, is this: That it is the designe of the Lord Christ, to take away sinne out of the Consciences of his called people, whereby the called of God may have the answer of a good Conscience towards God, 1 Pet. 3. 21. That the Consciences of Gods called, are cleare, and white, and pure, and undefiled from sinne, and transgression, through the apprehension of the efficacie of the death and resurrection of the Lord Jesus Christ; whereby they are begotten unto a lively hope, by the resurrection of Jesus Christ from the dead, 1 Pet. 1. 3. whereby they may have boldnesse before the Throne of Grace, even the Throne of that God, who hath eyes that will behold no iniquitie;

quittie; before the throne of that God, who is a consuming fire, Heb. 12. 29.

This is the effect of the faith of Gods elect, to purifie the heart; *The Lord put no difference betweene us and them, purifying their hearts by faith, Act. 15. 9.* What can here be meant by the word heart, lesse then conscience? Now if the conscience be pure, it is without spot; If it be not without spot, then is it not pure. That by heart is meant nothing lesse then conscience, is proved by other places of Scripture, Prov. 14. 30. *A sound heart is the life of the flesh.* And Prov. 15. 13. *A good heart maketh a cheerfull countenance.* But lest some should say, that by the word heart, is meant lesse then conscience, I shall desire to speak plain, Heb. 9. 9. The Apostle shewing the weakness of Legall sacrifices, and services, saith, that they could not make him that did the service perfect, as pertaining to the conscience. But the Priest-hood of Christ Iesus, the Mediator of a better Testament, established upon better promises, hath done that which the Law could not doe: *How much more shall the blood of Christ, who without spot offered himselfe to God, purge your consciences from dead workes, to serve the living God? Heb. 2. 14.* The Law could not make perfect,



perfect, as pertaining to the conscience, but what the Law could not doe in that it was weake, through the infirmities of flesh, that *Christ Iesus* hath done by his sacrifice of himselfe.

We reason thus: If *Christ* did not purge the conscience, then is it yet impure; then is not his purgation, as pertaining to the conscience, of more efficacy then le-gall purgations were? They purged not the Conscience, no more did he: but it is plaine, that he did purge the conscience. Now, if he did purge, as pertaining to the consci-ence, then is the conscience pure and unde-filed; if it be not pure and undefiled, then did not he purge it. But that *Christ* did purge the conscience is plaine, *Heb. 10. 2.* Because the worshippers once purged should have had no more conscience of sinnes. It is the drift of the *Apostle* in this place, to shew the reason why the Law-sacrifices did cease to be offered, because they could not make the commers thereunto perfect: That they were not made perfect, is proved, be-cause they had conscience of sinne. But, now the offering of *Christ* hath perfected for ever them that are sanctified, *Heb. 10. 14.* If they be perfected, then are they purged; if pur-ged, the commers thereunto must have no

more conscience of sinne; but they draw nigh unto God with a true heart, in full assurance of faith, having their hearts sprinkled from an evill conscience, and their bodies washed with pure water, Heb. 10. 22.

By this wee may understand what is meant by those metaphoricall speeches, which we read of, *Revel. 3. 4. and 4. 4. and 6. 11.* with many other places, where the Saints are set out unto us in white rayment, from the crown of the head to the sole of the foot. This white rayment signifying not onely that puritie and cleanness which they have before God, but also that puritie and cleanness of conscience, consisting in the apprehension of that glorious estate and condition, whereinto they were brought by the death and passion of the Lord Jesus Christ.

I thinke it is sufficiently proved, that the consciences of the called People of God are purged and purified from all manner of filth and uncleanness: and it would be lawfull for me to proceed, did there not an objection lye in the way, which may be an occasion of stumbling unto those that are weake, and have not their sense exercised in such manner of questions as these are.



The objection is this: *If we say that we have no sinne, we deceive our selves, and the truth is not in us, 1 Joh. 1. 8. If we say we have not sinned, we make him a lyar, vers. 10. In many things we offend all, Jam. 3. 2. with many like places.* Now saith the objection, *If we have sinne, how can we be cleane? If wee be cleansed, how is it that wee have sinne?*

This objection is easily answered, by the words immediately going before, *viz. The blood of Iesus Christ his Sonne cleanseth us from all sinne; 1 Joh. 1. 7. and then presently followes; If we say we have no sinne, &c. vers. 8.* Now here will lye the difficultie; if we be cleansed from all, how have we any? If we have yet any, how are we cleansed from all? For the clearing of this answer, I must intreat you to consider sinne in a two-fold respect, as hath been spoken at large before, *viz. sinne in the conversation, and sinne in the conscience.* The called of God are not quite purged from sinne in conversation, for all our righteousnesses are as an uncleane thing, *Isa. 64. 6.* The called of God are quite cleansed from sinne in conscience.

I shall speak a Riddle to some, to whom  
H 2 it

it is not given to know the mysteries of the  
kingdome; but you to whom it is given  
will understand what I shall say. The thing  
is this, that as it is possible for a man, that  
hath beene beyond comparison strict and  
upright in his *conversation*, to have a foule  
and polluted *conscience*, a heart clouded  
with *ignorance*, and *estranged from the life of*  
*God*; so is it possible for a man, that  
hath been an exceeding sinner, and is  
yet wholly cleansed from all wickedness  
in *conversation* (which no man is) to have  
a conscience as white as snow, and as pure  
as the wooll? If this seeme a mystery  
unto you, that sinne in the flesh should stand  
with puritie of conscience, take these rea-  
sons to make it plain: If puritie of consci-  
ence could be found nowhere but where  
there is puritie in the flesh, a pure consci-  
ence could not at all be found upon the  
earth, in regard that *there is none that doth*  
*good, no not one*, Rom. 3. 12. Again, pure  
ritie of conscience doth not take his rise  
from puritie of *conversation*; But puritie of  
*conversation* ariseth from puritie of consci-  
ence. The originall of puritie of consci-  
ence ariseth hence, from the apprehen-  
sion of all our impurities and uncleanness,  
to be layd upon Christ, Isa. 53. 6. to be



taken away by Christ, Joh. 1. 29. Herein doth the conscience of a beleever rest in *Jesus Christ crucified, and made sinne for us.*

This that hath beene spoken, may serve to open unto us a doore of understanding, whereby those places which seem so contrary may be made plain; If we say we have no sinne, &c. and yet it is said, *He that is borne of God doth not commit sinne, for his seed remaineth in him, and he cannot sinne because he is borne of God,* 1 Joh. 3. 9. What have we here? Is not the *Apostle* borne of God? Are not they to whom he writeth borne of God? Yes, without contradiction: yet doth he confesse, that he and they have sinne; and againe he saith, *He that is borne of God cannot sinne.* It is not unknown unto many that shall read this, how many windings and turnings, how many unsound and unfavourie distinctions, have beene invented by the wit of man, to reconcile these places, which are easily reconciled by that which hath bin spoken? The called of God (even the most upright of them) have sinne in the *flesh*, they have sinne in the *conversation*: But they have no sinne, neither can they have any sinne in the *conscience*: for the *true faith* of Gods elect, and sinne in the *conscience*, can no more stand together, then light and darknesse.

Let this that hath beene spoken, become a touch-stone to try our faith by: Doth thy faith purifie the heart through the apprehension of the blood of Jesus? Doth it cleanse thy conscience from all sinne, so that not one remaineth behind? Then hath it this propertie of a true faith. But when the soule shall thus conceive within it selfe, that this sinne, or that sinne lyeth yet upon me; if it were not for such, or such a sinne, (greater it may be then ordinary) I should judge my selfe in a happy condition. Give me leave, with patience, to declare thine errour. Surely, Christ cleanseth not imperfectly, he doth not wash away some staines, and leave others: If he cleanse thee not from this sinne, he hath cleansed thee from no sinne. If he hath not cleansed thee from any one sinne, surely he hath washed thee from none at all; for he hath perfected, as was spoken before. But thou hast one sinne yet unpardoned, unwashed away. I demand of thee, who shall wash it away? and when shall it be washed away? Seeing *Christ dyeth no more, he sheddeth his blood no more, he offereth no more*: I confesse, a man that knowes not Jesus, may presume of the pardon of all his finnes, and see his conscience purged by a false *Christ*: But I will be bold



bold to affirme, that he that seeth not all his finnes taken away, never knew the true Christ.

Thus have we seen the design of the Lord Christ, to purge the consciences of his called people, that they shall have no more conscience of sinne. Now, if this be so, doe you desire that I should shew you a place where joy and gladnesse dwell, where sorrow, and sighing (in respect of unpardoned sinne) have no more place, but everlasting comforts rest upon their heads? Behold, it is the conscience of Gods called ones that are brought unto the apprehension of the *light of the glory of God in the face of Jesus*; whose joy cannot be taken away, whose comforts cannot be spoyled: Now blessed, thrice blessed are the people that are in such case. *Blessed are the people who have their rest in the God, who hath shewed them the path of life, in whose presence is fulnesse of joy, at whose right hand there are pleasures for evermore, Psal. 16. 11.*

It is now time that I should come to shew you the *taking away of sinne*, considered in the third respect, as it is taken away out of the sight of God: the designe of Christ, by the appoyntment of the Father, to take away sinne out of the sight of God.

Christ is set forth unto us as a propitiation, and a *Lambe* of atonement, an offering for sinne, Isa. 53. 10. *When thou shalt make his soule an offering for sinne*; the first consideration will be, to set forth, that Christ offered an offering to God; the second will be, to declare the end and effect of his offering.

First, that Christ offered a sinne-offering to God: Christ was made by God our high Priest. Now every Priest is ordained for men in things pertaining unto God, to offer up sacrifices for sinnes, Heb. 5. 1. This he did once, when he offered up himselfe, Heb. 7. 27. that is, he once offered for the sinnes of the people: which is confirmed unto us, Heb. 9. 14. *Who through the eternall Spirit offered himselfe without spot to God.* By this it appeares, that Christ Jesus was an offering unto God: But what was the effect of this offering? even to make atonement, to make peace, to redeeme us from the Curse of the Law, from the tribulation and anguish, indignation and wrath, which the Law had threatned, and must have (of necessity) fallen upon us, had not he been made a Curse for us. But in him the Father hath declared himselfe well pleased, I say, well pleased in him, that so through him the Father might manifest unto us his eternall pleasure.



pleasure; and wee againe, might through him have *boldnesse of accesse before the Throne of his grace.*

But here comes a difficult question to be discussed: Whether wrath and indignation did now lye upon the creature for sinne, in respect of God? I answer, No. And my reason is, because we had an high Priest over the House of God, which was without beginning, and end of dayes, betweene whom and the Father all things are *acted and transacted* before the world began: and therefore we read of *eternall life promised before the world began*, Tit. 1. 2. But if this be so, how is *Christ said to deliver us from wrath*?

*Answer.* I will shew you in the words of the *Apostle*, 1 Thess. 1. 10. *Jesus which delivered us from wrath to come; from wrath which must have fallen upon us, if Jesus had not been a Mediator.* Give me a time wherein his Priesthood and Sacrifice was not present, and effectuell with the Father; and I will grant, that all that time the creature lyeth under wrath. But that you may see that these things were transacted with the *Father* (according to his good pleasure) before the *messenger of the Covenant* had offered himselfe upon the Crosse, you have

have the witnesse of the Father from Heaven, *This is my beloved Sonne, in whom I am well pleased.* The Sonne had not yet actually suffered, his blood was not yet shed upon the Crosse, and yet the Father saith, *I am well pleased, I am contented.*

The Father is well pleased, but it is in the Sonne, and that before his sufferings, to shew that he was a *Lamb slaine from the foundation of the world.* But if the Father were well pleased before his suffering, what need was there that his blood should be shed? Will that God, which doth nothing in vaine, cause the blood of his Sonne to be shed in vaine? surely no. What is it then? did the suffering of Christ onely respect the *satisfaction* of the consciences of beleivers? I answer, That the *satisfaction* of their consciences was herein respected, I dare not deny; but that the shedding of the blood of *Christ* did onely respect their consciences, I dare not affirme. But I must say, that the justice of God, revealed in the Law, did require that his blood should be shed; and that the Father manifestts himselfe well pleased in his Sonne before his passion, doth pre-suppose (I want words to expresse what I would) his passion; (that in respect of man was yet to come)



to be present with the Father. *Great is the mystery of godlinesse, and who is sufficient for these things?* I have thus farre declared unto you the office of Christ, in the pulling downe of sinne. The next thing that I have to declare, is the designe of *Antichrist*, in setting up sinne, and pulling downe righteousness; in seeking to build that which Christ hath destroyed, in destroying that which Christ hath built.

There is a great question who is *Antichrist*; and divers answer many things diversely, every one according to his thoughts: Some think the *Pope of Rome* is *Antichrist*, some the *Bishops*, some the *Turke*, &c. But give me leave to tell you what I conceive, that to tye the name of *Antichrist* to a particular man, or to any particular succession of men, is to confine him unto too narrow a bound: I will not deny but that the *Pope* is a principall member of *Antichrist*, of the man of sinne, the head, if you please. But I doe beleieve the *Pope* and *Antichrist* to differ, as the part and the whole; as the head, and the body: And I conceive the great *Antichrist*, to be that mytticall body of iniquitie which opposeth *Jesus Christ*; *Antichrist* is as much as to say, against Christ: whosoever doth seek

to destroy that which the Lord Jesus hath built up, or to build up that which the Lord hath pluck'd downe, the same is against Christ; and in so much, a member of the great Antichrist. That these things may be more plaine, I shall consider the *Man of Sinne* in that three-fold consideration before spoken of; namely, first, *Sinne in the conversation*; secondly, *Sinne in the conscience*; thirdly, *Sinne in the sight of God*.

First, *Sinne in the conversation*. It cannot be denyed, but that he that will endeavour to set up sinne in the conversation of the people, is indeed against Christ; and so a *man of sinne*, a limbe of Antichrist: but yet our Saviour hath declared unto us, that the great man of sinne, the great Antichrist, shall not be so palpable, as to set up sinne in the conversation; but that he shall come unto us in great holinesse, zeale, and strictnesse, with eyes and hands lifted up to Heaven, as though his conversation were indeed there. Thus is fulfilled that which was fore-spoken by our Lord: Beware of false Prophets, which come unto you in sheeps cloathing, but inwardly they are ravening Wolves, Matth. 7. 15. Like those Prophets of old, who did weare a rough garment to deceive, Zach. 13. 4. For there shall arise false Christ,

and fa  
and w  
sible,  
Matth  
Angel  
Fal  
formin  
Christ  
teousn  
they m  
The c  
the w  
and ly  
unright  
great  
down  
13. e  
God,  
Or  
shall  
decei  
his  
but  
Sonn  
W  
look  
then  
the  
are  
and



and false Prophets, and shall shew great signes and wonders; insomuch, that if it were possible, they shall deceive the very Eleēt, Matth. 24. 24. Satan is transformed into an Angel of Light.

False Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, transformed as the Ministers of righteousness, 2 Cor. 11. 14. They are zealous, they make a faire shew in the flesh, Gal. 6. 12. The comming of the Man of sinne is; after the working of Satan, with all power, and signes, and lying wonders; with all deceivablenesse of unrighteousnesse, 2 Thess. 2. 9, 10. He doth great wonders, so that he maketh fire to come down from heaven, in the sight of men, Rev. 13. 13. even bringing many excellent truths of God, kindled at the flames of his Altar.

One thing more observable is, that such shall be his carriage; that he shall not onely deceive others, but himselfe also; so that in his owne esteeme, he shall be none other but the servant of the true God, and his Sonne Jesus Christ.

We are deceived within our selves, if we look for Antichrist to come like the heathen Bacchus, staggering up and downe in the streets, wallowing in his vomit: wee are deceived, if we looke for Antichrist among

among the lewd sons of *Belial*, roaring in the Taverns. No, we shall find him in the *Temple*; sooner, find him in the *Pulpit*: you shall find him at devotion with **great zeale**: inso much, that whosoever hath **not** the spirit of discerning, shall presume that he is one of an excellent spirit: **Little** would any man suspect so much fraud, to **lye in** so holy a brest (according to appearance) like unto him that seeing a *Cat* sit (as their custome is) said, who could beleeve that so much crueltie should lurke under so meeke a countenance? So when we looke upon this *Man of Sinne*, who could have imagined, that so much deceit should lurk under so supercilious a brow?

Alas! How open doe those men lye unto deceit, who have no other touch-stone for doctrine, but zea'e and holinesse of the conversation? This must needs be true, say some, for I heard a very *holym*an deliver it. Alas poore soule; dost not thou know, that beast-like doctrine drops often from men of holy conversation? Dost not thou see, that the *Man of Sinne*, is as tall in the holinesse of conversation, as the true Saints of God, as the Apostles of Christ? His garment as rough, his countenance as stedfast, his supplications as frequent, his

zeale



zeale as great? O then, beware of false Prophets, search the Scriptures, try all things.

But you will say, if it be so, how shall I know the *Man of Sinne* if I meet him? Is it not said, *by their fruits ye shall know them?* Mat. 7. 16. If such be the fruits of the *Man of Sinne*, how shall I be able to discern him? To this I answer; That there are two sorts of fruits; the fruits of *conversion*, and the fruits of *Doctrine*; the fruits of the *lips*, and the fruits of the *hands*; I create the fruit of the lips, Isa. 57. 19.

Now, the surest way to discover *Anti-christ*, is by the fruit of his lips, by the discipline of his mouth: If we looke upon the *Apostles of Christ*, and the *Man of Sin*, we shall find both of them holy in conversation: yea, so holy, that who can discern them, the one from the other? Therefore must we expect the voice, and ponder the Doctrine: It is the counsell of an *Apostle* in the same case; *If any man come, and bring not this Doctrine, receive him not into your house, neither bid him Godspeed,* 2 Joh. 10. If we, or an *Angel from heaven* preach any other Gospel unto you, Gal. 1. 8. When a wolfe commeth in sheeps cloathing, how shall we discern in the flock which is the wolfe,

wolfe, when both are fleeced alike? must we not wait untill they utter their voyces? and then we shall discern that the one *bleateth*, the other *barketh*. VVe read of a Beast, *Rev. 13. 11.* (the Lord deliver us from him) *that hath hornes like a Lamb, and he spake as a Dragon.* Though we cannot discern him by his hornes, yet wee may easily know him by his Dragon-like voyce.

A man of *Cuma* did put a Lyons skin very artificially upon the back of an Asse; The Inhabitants of the place were much terrified, supposing that a Lyon indeed had bene come amongst them; untill the (at his accustomed time) began to bray like an Asse: So soone as they heard, not the roaring of the Lyon, but the braying of an Asse, their feares was changed into laughter.

What was the course that *Jephthah* took to discern the *Ephramites*, from the *Gileadites*, at the foords of *Jordan*? *Judg. 12. 6.* Their faces were alike, their harnessse alike, their colours alike, their garments alike, and yet he discerneth them by their tongues: *Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it.* This will be the tryall of the *Man of Sinne*.



of the members of *Antichrist*, when they that have their senses exercised, shall discern them, to cry *Sibboleth* in the Doctrine of godlinesse.

Sure it is, that this is the onely certaine way of discerning: There is indeed another way which is very probable, but not so certaine in a double respect. It is by his scarlet coat or gowne; The woman that sitteth on the beast, is arrayed in purple, and scarlet colour, Revel. 17. 4. the beast himselfe was scarlet coloured, vers. 3. the great Dragon is for colour red, Rev. 12. 3. and that great Citie was clothed in fine linnen, purple, and scarlet, Rev. 18. 16. Give me leave to aske this *Man of Sinne* a question.

*Q.* Who is this that commeth from *Sion*, with dyed garments from *Jerusalem*?

*A.* I, even I, the man of sinne, the sonne of perdition.

*Q.* Wherefore art thou red in thine apparell, and thy garments like him that treadeth in the wine-fat?

*A.* My feet are of Iron, and my nayles of Brasse; I have devoured, and broken in peeces, and stamped the residue with my feet: I have made warre with the Saints, and prevailed against them, *Dan.* 7. 19. 21.

I

I have

I have sprinkled my garments with the blood of the Saints of the most high.

A certaine note of a false Church, is persecution. King James, upon Rev. 20. if the true Church doe persecute, if Sara will cast out Hagar, she doth what she ought not to doe, and the thing is grievous in Abrahams sight. Seest thou then a generation of men, that are resolved to convert all men (*Mahomet-like*) with Guns and Pistols, with Swords and Staves, with Fire and Faggot, with Bonds and Imprisonments, (I speake not against defence of the rights and liberties) surely, this is either the false Church of *Antichrist*, the *Man of Sinne*, the red Dragon; or else it is the true Church, forgetting the command of her Lord and Saviour: *Let them alone*, Mat. 15. 14. If the true Church doe so much forget her selfe, as thus to doe, she must be contented to heare a word of reproofe, and to be remembred, that the *Servants of the Lord* must not strive, but be gentle unto all men, apt to teach, patient, in meeknesse instructing those that oppose themselves, 2 Tim. 2. 24. 25.

But here some will plead for the *Man of Sinne*, that he doth well to persecute, or at least that the true Church doth well to per-



persecute men that are contrary-minded:  
 For, did not *Asa* make a Covenant, that  
 whosoever would not seeke the Lord God of  
 Israel, should be put to death, whether small or  
 great, whether man or woman? 2 Chron. 15. 13.  
 I answer, That *Elias* prayed, and fire  
 came downe from Heaven, and devoured  
 the Captaines with their fifties, 2 King. 1. 10.  
 yet when the *Disciples* would have had our  
 behaviour to have destroyed the *Samaritanes*  
 in the like manner, because they would not  
 receive him, they were sharply rebuked of  
 him: Ye know not of what spirit ye are, Luk.  
 9. 55. The case betweene *Asa* and us was  
 very different: For first, *Asa* had the  
 command of God for what he did, Deut.  
 17. 2. but wee have the command of God  
 different; Let both grow together untill  
 the harvest, Mat. 13. 30. Againe, a second  
 difference is, that the whole people were  
 members of a nationall Church by Gods  
 appointement; and so were subject to such  
 censures as the Lord had commanded to be  
 executed upon disobedient members, that  
 they should be cut off: which things were a  
 type of that spirituall death, wherewith the  
 great King of *Judah* shall avenge himself at  
 his glorious appearing, of all those that would  
 not have him reigne over them. Now we  
 doe

doe not deny the Church of God the libertie to proceed against refractory members, by her heavy censures of delivering over unto *Satan*. But the question will be, whether or no, *Aſa* might lawfully have imposed this covenant upon the *Edomites* or *Arabians*, (if they had beene under his power) and have caused them to turn *Proſelytes*, whether they would or not?

That the Magiſtrate may puniſh offenders against peace and libertie, we grant; but that he ſhould compell the conſcience to be of this or that judgement in Religion, we cannot ſee: That the Profeſſors of the Goſpel ſhould ſeek to convert men to the knowledge of the Word, and profeſſion of the ſame, by torments and cruelties, is ſtrange to us; we profeſſe, we have not ſo learned Chriſt. Let the Kings of the earth recover their rights and priviledges by force and might, let them revenge every diſobedience according unto merit and deſert; But let the Goſpel be propagated by the the two-edged ſword of Gods Spirit.

But I muſt proceed no farther in this, but come unto the ſecond Conſideration of *ſinne in the conſcience*, unto which I will alſo joyn the third: namely, the conſideration of



sinne in the sight of God. And herein I shall shew you, that it is the designe of Antichrist, to set up sinne in the conscience, and in the sight of God: to perswade the world, that sinne is not yet taken away out of the sight of God, that so he may keepe those under bondage who are yet intangled; that so (if it were possible) he might bring them back againe into bondage who are already escape; that old Serpent envying nothing more then the peace and joy of the Saints of God.

This was an old plot of the *Man of Sinne*, working by a mystery of iniquitie in the false *Apostles* of old, who taught the people beleeving in God; that, *except ye be circumcised after the manner of Moses, ye cannot be saved*, Act. 15. 1. As though hitherto, having looked at salvation accomplished in *Jesus*, and remission of finnes in his blood, they had beene altogether deceived, and had beleeved a lye; for (according to their doctrine) there is more required then thus: for, *except ye be circumcised after the manner of Moses, ye cannot be saved*.

And, that the aime of this project was to bring the people into bondage againe, appeareth by that exhortation of the *Apostle*: *Stand fast therefore in the libertie wherewith*

*Christ hath made us free, and be not againe intangled with the yake of bondage, Gal. 5. 1.* And that the working of the myltery of iniquity was forming this upon the *Anuile*, appears also in the Church of Corinth, *2 Cor. 11. 20. Ye suffer if a man bring you into bondage, if a man devoure you, &c.* In which words, the *Apostle* doth set out unto us the whole and only ayme of those counterfeit apostles, to bring the people into bondage againe.

That it was the end and scope of that working myltery of iniquitie, to declare sinne unpardoned, appeareth plaine by their horrid policy, striking at the very root and foundation of all, *viz. to deny Christ coming in the flesh, 1 Joh. 2. 22. or if come in the flesh, to deny him to be risen againe, 1 Cor. 15.* Now, if *Christ* be not come in the flesh, what will follow, but that the world lieth yet in their sinnes? Nay, although *Christ* be come in the flesh, and he be not risen from the dead, your faith is vaine, and ye are yet in your sinnes, *1 Cor. 15. 17.* Now, that this is the fort and grea worke, that the *Man of Sinne* so much desires to win from the people of God, that they are yet in their sinnes, appeareth plaine from that first working of the myltery of iniquitie, even in the *Apostles* dayes. Thus



you see *Christ* and *Antichrist*, the *Sonne of Righteousnesse*, and the *Man of Sinne* opposed each to other; what the one buildeth, the other pulleth downe; what the one pulleth down the other buildeth: If it be granted unto me, That he that setteth up sinne in the sight of God, or consciences of Gods called people, after *Christ* hath taken it away, may very justly be called a *Man of Sinne*, an opposer of *Christ Jesus*: I shall then proceed to charge the *Man of Sinne* more plainly, that his fate may be discovered and his visage known unto those that shall cast their eyes upon him? I shall here presume to challenge *Rome*, & those that do any way conspire with her, in many of their foundations to be opposite unto *Christ*, in the setting up of sinne, which he hath taken away.

First, That Baptisme taketh away sinne, purgeth the soules, not onely in conscience, but also in the sight of God, is a Doctrine common with *Romes* Favourites, and boldly held forth by some, without any blushing in the Whoors fore-head. Now, what is this but the man of sin, to deny that the Lamb of God hath taken away the sin of the world? Either *Christ* hath finished, taken away sinne, or he hath not finished it, by his one and alone offering; if he have not, then

hath the Scripture deceived us (which God forbid should enter into the heart of man:) if he hath taken it away, what truth will be found in this doctrine? I may not forget, to premise a distinction wherewith the *Whore* seeketh to cover her fraud, and the *Man of Sinne* to shrowd his deceit. The distinction is found in *Bellarmino*, and others, viz. of price and application. In respect of a price payd, they confesse, that satisfaction is made for all sinnes past, present, and to come; but in respect of application of the price, it is made by Baptisme, &c.

To shew the fraud of this distinction, I shall aske one question; whether any perfection be to the creature, without the application of this price?

*Ans.* Surely no, but by one offering he hath perfected for ever them that are sanctified, Heb. 10. And we have the revelation of God, that the price is not onely payd, but that also the Father is well pleased, Mat. 3. the new Covenant is ratified from the time of the death of the Testator.

That such things as these should come from Rome, that the hot climate of *Africa* should breed Snakes and Serpents, is no wonder: But who could have thought



to have found such in *England*, professing themselves at variance with the *Whore*; that should stand up in defence of this Proposition, That Baptisme washeth away sinne? and yet this is too true, as divers can testifie, whose eares have beene witnesses. And to this purpose (lett their words should seeme to want weight) they flye unto that place, wherein *Ananias* speakes to *Paul* in these words; *Arise, and be baptized, and wash away thy sinnes, calling on the Name of the Lord*, Act. 22. 16. A plaine Text. For answer to this, I shall produce no other thing then what I then demanded, Whether those words were spoken to a *beleever*, or an *unbeleever*? The answer is, to a *beleever*; otherwise, he ought not to have bin exhorted to submission unto *Baptisme*. If these words were spoken to a *beleever*, I beseech you to consider seriously the extent of this Argument: which would make us conceive, that sinnes are not yet pardoned to a *beleever*, but that a *beleever* may have his sinnes unpardoned; which I leave to your censure. But some will say, what meaneth then this rearm: *Wash away thy sinnes*? I answer; this is none other then, *breake off thy sinnes*, a washing in *conversation*, that it may appeare before the face of the world, that thou are

ano-

another manner of man then hitherto thou hast appeared for to be. *They that are already washed in respect of Gods imputation, they that are already washed in conscience in respect of manifestation, and apprehension of the grace of God in Jesus, may yet, and ought to be exhorted to wash, in respect of conversation.*

Thus you see the subtilty of the Serpent, how closely he lurketh, how cunningly he behaveth himselfe to oppose the truth of God, to set up sinne againe, and to bring the conscience under bondage.

Now I have begunne, I will be bold to challenge the *Man of Sinne* in other of his Doctrines, destructive unto the manifestation of the grace of God in remission of finnes, viz. his doctrine of repentance, that repentance washeth away sinne: and that there is no forgivenesse with God before repentance, is so commonly, and ordinarily knowne unto you, that it need not be confirmed by testimonies against him. If he should deny that he hath taught the people any such thing, his own mouth will be witness against him, his owne writings will condemne him; and indeed, the thing is more plaine then can be denyed: and he is so farre from denying of it, that he will rather stand to defend it. And what more contrary unto the grace of God? Now,



Now, that the *originall* of this error may be discovered, that the weaknesse of this grand work may be discerned, and a *doore* to answer his objections opened, I shall desire you to consider the difference of the manifestation of remission of sins in Scripture, according to the difference of the Covenant manifested in the same: In the *first covenant* the *worldly sanctuary*, Heb. 9. 1. the *carnall commandement*, Heb. 7. 16. I say, in that covenant, as there was no remission for some sins, so, *contrition, confession, and satisfaction*, (such as that Law required) of the sinner, must needs goe before remission of any sinne: But in the grace of the *new covenant* in the blood of *Iesus*, *Remission of sinnes*, (yea, if that it be granted that faith is the knowledge of remission) and the *manifestation of remission* also must goe before godly contrition or confession; (for *satisfaction*, we cannot well bear with the word) If it be objected, that that *worldly tabernacle* was a pattern of *heavenly things*, for so it was commanded *Moses*, that he should make it according to the fashion which he had seene, Act. 7. 44. These things serve unto the example and shadow of *heavenly things*, as *Moses* was admonished of God when hee was about to make the *Tabernacle*, for see, saith hee, that

that thou make all things according to the patterne shewed thee in the mount, Heb. 8. 5. Now, if contrition went before remission in the earthly shadow, it must needs doe so in the endlesse life, for they were one like another, one the pattern of another.

I answer, That the *contrition*, &c. is considerable in our high Priest, or in the people, (both Priest, and people, and sacrifice in the Law, being types of our High Priest) Now we say, that in the Priest, *Christ Jesus*, contrition went before remission; He was bruised, he was broken, yea, he was flaine before any remission could be pronounced to the miserable sons of *Adam*; for, without blood-shedding there is no remission, Heb. 9. 22. So that in the Covenant of this endlesse life, the *contrition*, *confession*, (I pray beare with the word) and *satisfaction*, blood-shedding of *Christ the Mediator*, must needs goe before remission: But that remission obtained by the Mediator, yea, faith (the knowledge of remission) must needs goe before the godly contrition or confession of the creature.

I will spend a little time to open these two Propositions; and to cleare the truth of them, that I may take away occasion from them who seeke occasion, that they may



may have no more plea before the people to ipeake evill of the things they doe not understand : For the first of them, that in the old covenant, *Cōtrition, CONFESSION,* and *legall satisfaction*, goes before remission; although it need no prooffe, yet for illustration I shall speake a word, and referre them that desire farther satisfaction herein, unto the fourth, fifth, and sixth Chapters of *Leviticks*, wherein these things are set downe at large, *Levit. 5. 5. 6.* it is thus written : And it shall be when he shall be guiltie in one of these things, that he shall confesse that he hath sinned in that thing ; And he shall bring his trespass-offering unto the Lord, for his sinne which he hath sinned, a female of the flock, a lamb, or a kid of the goats for a sinne-offering, and the Priest shall make an atonement for him concerning his sinne, and it shall be forgiven him. *ver. 10.* This is the Law of the sinne-offering, confession, offering, atonement, and then forgiveness; no forgiveness to be looked for without these : And this also is the Prophets, *Ezek. 18. 21, 22.* But if the wicked will turn from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely live, he shall not dye : All his transgressions that he hath committed, they

they shall not be mentioned unto him, in his  
 righteousness that he hath done he shall live.  
 This is the Prophets, to declare repentance  
 as a meanes to obtaine remission; and nei-  
 ther remission, nor the knowledge of re-  
 mission to goe before, but to follow contri-  
 tion; but this is not the Gospel which is e-  
 stablished upon better promises: The Law  
 and the Prophets teach us in that Covenant,  
 to repent, and bring our offering, as a means  
 to obtaine remission, to repent for remissi-  
 on; but the Gospel teacheth us to repent  
 unto remission, Mark. 1. 4. It is indeed tran-  
 slated for remission, but unto, is written in  
 the margent. This you shall see more at  
 large in my Booke intituled, *The Doctrine  
 of Iohn Baptist*. The Gospel propoundeth  
 unto us a sacrifice already offered, propitia-  
 tion, atonement, and reconciliation, alrea-  
 dy made, sinne already finished, and then  
 by the ministry of reconciliation calleth  
 upon us to repent unto remission. This is  
 the ministry of reconciliation (to wit)  
*That God was in Christ, reconciling the world  
 unto himselfe, not imputing their trespasses un-  
 to them,* 2 Cor. 5. 19. Christ is our Priest,  
 our sacrifice, our atonement. He confesseth  
 our sinne, He offereth for our sinne, He ma-  
 keth a peace through his blood, and calleth  
 upon



upon us to beleve this peace and atonement made. But this will more plainly appeare, when I shall prove unto you, that not onely remission, but even faith (the knowledge of remission) whose object is remission of finnes in Jesus, must needs go before godly contrition: *Rom. 14. 23. Whatsoever is not of faith, or from faith, is sinne.* All contrition that proceedeth not from faith, it is no better then sinne; but godly repentance is not sinne: therefore it is not before faith, but from faith: wee doe not therefore beleve remission of finnes, because wee repent; but wee therefore repent, because wee beleve remission of finnes. Againe, the question is, whether or no *repentance* is not a sacrifice of thanksgiving? If so, it pre-supposeth the knowledge of a benefit received. Thirdly, to speake in the Language of Holy Scripture; is not *repentance* a sacrifice well-pleasing unto God? But, *without faith, it is impossible to please God*, Heb. 11. 6. I would not be understood, as though I thought the faith of Gods Elect to remain any time in the soule, void of repentance: But my meaning is, to shew you the order of the work of the Spirit of God, who produceth not faith by repentance, but repentance

rance by faith. Again, I do not deny but that there is a *repentance* of despaire, such as was that of *Judas*, going ordinarily before the knowledge of remission. But this is not godly repentance: this is such repentance that many have had who have yet dyed in their finnes. That I may be the better understood, I shall conclude this, with the laying downe of certaine Propositions.

First, *No repentance at all goeth before remission, or not imputing of finnes.*

Secondly, *Judas his repentance goeth commonly before the knowledge of remission of finnes.*

Thirdly, *Godly repentance goeth not before, but followeth the knowledge of remission of finnes,*

From this that hath beene spoken, we have a discovery of the man of sinne, setting up sinne in the consciences of the people, and in the sight of God. When any shall declare unto you, that you cannot have any forgiveness with God untill you repent when the Proposition converted, will and hath beene found true, viz. you cannot repent untill you have, and untill you perceive forgiveness with God; Doth any man declare unto you repentance, as

meanes



meanes to obtaine remission and forgiveness at the hands of the Father. These are the foot-steps of the *Man of Sinne*, of the sonne of perdition. And you have seene how contrary this is to the grace of God manifested in the sufferings of *Jesus Christ*; How contrary to the voyce of the glorious *Gospel*; which, through this man (that is, *Jesus Christ*) preacheth unto you forgiveness of finnes, Act. 13. 38. Let us then learne to be wise, let us learne to discern this wolfe by his barke: Let the opinion, the shew, the profession of holinesse be never so great; yet if they bring this doctrine, beleve them not; it is but the *Man of Sinne*, the limbs of *Antichrist*, wolves in sheeps cloathing, that seeke not to feed you, but to feed upon you. Take heed, and beware.

I have now opened a way, and declared unto you how most of the *Romish* doctrines may be found guiltie of this hainous crime; and how not *Rome* alone, but the Pulpits of *England* also may be discovered to be filled with the man of sinne, with the enemies of the grace of God. But I doe not intend to stay upon any more particulars, but I will have an open eare to heare indifferently what *Rome*, and her children and servants can say for themselves, against  
K this

this accusation brought forth and layd to their charge : for I thinke it unreasonable to condemne any before we heare them speake for themselves. I suppose they will say, you doe us injury to say we are members of *Antichrist*, of the *Man of Sinne*: for, although we should confesse it an error, as you have said, yet can we free ourselves from being members of that *Man of Sinne*: for it is said of him, in the very next words unto your text, *Who opposeth and exalteth himselfe above all that is called God, or that is worshipped: so that he as God, sitteth in the Temple of God, shewing himselfe that he is God.* Now, all know that we are farre from this; we worship the God of Heaven, and feare his name. Nay, *Rome* telleth us, that we have little reason to challenge them for opposing all that is called God, or worshipped: when as in another charge, we lay against them, that they worship more gods then they ought. Now, in this *Apology*, I answer, That we read of one that said, *Sir, I goe, but went not*; and he not reputed to have done the will of his Father, whatsoever he said: So, if we shall prove that such Doctrine as this exalteth it selfe above God, we shall be able to maintaine our charge, and you will be left unable to



acquit your selves. Some, by God in the place cited, doe understand the *Magistrate*, who in some sense is called God: *I have said, ye are gods, &c.* that the *Man of Sinne* doth exalt himselfe above Magistrates: and indeed this is true, and worthy our observation, how the *Man of Sinne* doth close-ly contend to bring Magistracy in subjection unto him, to make the Magistrate the executioner of his lusts and impieties. But this is too narrow a limitation for the Text, which saith; *He exalteth himselfe above all that is called God*: Though the Magistrate is called God, yet he is not *all* that is called God, or that is worshipped. We shall desire to consider, whether this *Man of Sinne* be excusable in this kind or not; and to see, whether the *Man of Sinne* doth not exalt himselfe above the God, and Father of our Lord *Jesus Christ*, who is blessed for evermore? May not he that exalteth himselfe above the Attributes of God, be truly said to exalt himselfe above God himselfe? for nothing is in God, but what is God. We shall then shew unto you, that the *Man of Sin* doth exalt himself above the glorious Attributes of God. I will instance in four: 1. *Truth*; 2. *Wisdom*; 3. *Mercy*; 4. *Justice*: And I shall declare, how the *Man of Sin*

would appeare to us to be more true then God : Secondly, wiser then God : Thirdly, more mercifull then God : Fourthly, more just then God.

First, how *Antichrist* opposeth the truth of God, in his doctrine, and makes God a lyar. The truth of God is, that he hath set forth his Sonne *Jesus Christ* to be a propitiation for sinne, that he preacheth remission in his name : But *Antichrist* will be bold to deny this, and to tell you openly, that these things are no better then fables ; *Christ hath not*, nor will not take away your sinnes, untill you have repented of them ; Before your teares of contrition, there is in God no remission for you ; Christs sacrifice and blood-shed cannot availe you, untill you have washt away your sinnes by true repentance, and sorrow for them. Many things of the like nature, your eyes that read them, and your eares that heare them are witnesses of : And this the *Man of Sinne* will impose, to be beleaved, under paine of the greatest *Anathema*. And hee will be ready to say thus : *Whosoever saith, that Jesus Christ hath taken away any mans sinne before repentance, let him be accursed*. Thus will he be accounted more true then God, who hath said the contrary in large and expresse



presse tearmes, setting forth the death and  
 passion of our *Lord Jesus*, and the efficacy  
 thereof. *God* saith one thing, *Antichrist* the  
 contrary; and he will be beleaved, other-  
 wise all cannot be well. Now, what is this  
 but to oppose *God*, to exalt himselfe against  
 the truth of *God*? I might instance in ma-  
 ny severall particulars, wherein the *Man of*  
*Sinne* is neither ashamed nor afraid to  
 contradict the very letter of the Text, to  
 impose a glosse and interpretation, contra-  
 ry to the manifest revelation of *God* in his  
 Word. But it is not my desire to dwell up-  
 on particulars, but to shew you a way of  
 discerning and discovery in some few, that  
 you may be able for to judge of the rest.  
 Now, if to make *God* a lyar, oppose *God*; if  
*God* be not true, he is no longer *God*:  
 Then sure, he that desireth to be beleaved  
 before *God*, to have his *practises* to be ac-  
 counted more true then *God*, to make  
 void the truth of *God*, cannot be freed from  
 exalting himselfe above *God*.

Secondly, Let us consider if this *Man of*  
*Sinne* doe not exalt himselfe above the  
 wisdom of *God*, and would be accounted  
 wiser then *God*.

The wisdom of *God* hath beene pleased  
 to set forth his Sonne *Jesus Christ* the Re-  
 deemer

deemer of world, and hath given commiſſion to his *Apoſtles* to goe preach the Goſpel, or the glad tydings of the free grace of God, to all Nations, Mat. 28. 19. Yea, as if this were not large enough to every creature, Mark. 16. And to ſet forth a plaine and eaſie way to them that are taught of God, ſo plaine, that the wayſaring men, though fooles, ſhall not erre therein, Iſa. 35. 8. he hath given us a word, to be a light unto our feet, and a lanterne unto our paths. And this word of grace, the wiſedome of God hath commanded to be preached plainly, openly, to every creature. Wiſedome cryeth without (ſhe ſeekes no corners) ſhe uttereth her voice in the ſtreets, ſhe cryeth in the chief place of concurſe, in the openings of the gates, in the Citie ſhe uttereth her words: yea, ſhe ſpeaketh unto the ſimple ones, ſcorners, and fooles. How long ye ſimple ones will ye love ſimplicitee, and the ſcorners delight in their ſcorn, and fooles hate knowledge? Prov. 1. 20. 21, 22. This is the wiſedome of God: but ſome think ſhe hath better policy then this, namely, to lock up the Scriptures in an unknown tongue, and that out of love and zeale, leſt the ſimple ones ſhould abuſe it, and miſ-underſtand it, and pervert it: And by this reaſon, they ſhould alſo locke



up from the learned, who doe miserably  
pervert it. Gods wisdome, saith, *Search the  
Scriptures, try all things: Romes wisdome*  
saith, Let them alone, it is not safe med-  
ling with them. Thus will *Rome* be wiser  
then God, and preferre the carnall policy  
of that *Man of Sinne* before the wisdome  
of the *God of righteousness*. Thus doe his  
members seeke to out-wit the God of hea-  
ven, who hath sent glad tydings to be prea-  
ched to all upon the house top, and the ful-  
nesse, and the freenesse of the grace of  
God to be manifested to all: But what  
saith the *Man of Sinne*? that is not a safe  
course; though these things be true, yet  
(as *Gardiner* sometimes of *Winchester*  
said on his death-bed) if the people  
should know them, all will be marred,  
for they will abuse it; they will turne  
the grace of God into wantonnesse.  
Therefore it is fit such things as these  
should bee preacht but seldome, or  
onely in private: For this purpose, we  
have Stories told us, of a man in  
CHEAP-SIDE, a maid, I know not  
where, and a woman in such a Lane,  
that did abuse the glorious tydings of  
the Gospel. I cannot goe to search the  
K 4 truth

truth of these things, which I beleeeve not yet, unlesse we had better prooffe then the report in Print. But suppose this be a truth, what then? It is not safe to preach the Gospel, and to set forth the true grace of God: what consequence is this? because there are many drunkards (and men of no mean rank) in the Citie; therefore Wine must be banisht the Citie, let it come no more there: This would be in the Merchants and Vintners eyes, a very absurd consequence. And sure, the consequence on the other part is seven times more absurd: we have no peremptory command to bring Wine into the Citie, but we have a command to preach the Gospel. A Citie might well subsist without Wine, but the spirituall edification of the people of God, cannot subsist without the Gospel. *O my God, I will preach thy Gospel: for, thou hast said, goe preach; and, woe is unto me if I preach not the Gospel: I commit the successe unto thee. Thy Gospel is the power of God unto salvation, I will not be ashamed of it, it is a sweet savour unto thee in them that are saved, and in them that perish: I perceive, the foolishnesse of man would advance it selfe above thy wisdom, and perswade us (if not compell us) to be*

silent



silent in thy truth; But let thy servants be filled with the fulnesse of God, that for *Sions* sake they may not hold their peace, and for *Jerusalems* sake they may not rest, untill the righteousness thereof goe forth as brightness, and the salvation thereof as a lamp that burneth, *Isa. 62. 1.*

Thirdly, the *Man of Sinne* exalteth himselfe above the mercy of God; he will seeme to be more mercifull than God: God gave unto man a Law, a righteous Law, and hath threatned the transgression thereof with death; yea, he that offendeth in one, is guiltie of all, *Iam. 2. 10.* and, *Cursed is every one that continueth not in all things that are written in the booke of this Law, to doe them, Gal. 3. 13.* Where it is plaine, that the Lord denounceth a curse upon all persons, that continue not at all times to performe this righteous Law in all things; and not any thing of this righteous Law shall be abated: for, heaven and earth shall passe away, but not one jot or tittle of this Law shall perish, *Mat. 5. 18.* Now, what saith the *Man of Sinne* to this? It cannot enter into his thoughts but that God will be more mercifull then thus: for he will tell you, that God accepteth the will for the deed, (which he doth indeed in them

them who are not under the Law but under grace) but unto them unto whom it is spoken that are under the Law, you see what is required; not onely to will, but also to doe, under paine of a curse. Againe, where it is said, *He that beleeueth not, shall be damned*, Mark. 16. And where it is said, that *Iesus Christ shall be revealed from heauen, with his mightie Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Iesus Christ*, 2 Theff. 1. 7, 8.

Neither wil this be credited by man, but he will tell you, that a *desire to beleeve* is faith; and though a man doe not beleeve, yet if he desire to beleeve he shall be saved. Then must the Text be changed, and wee must read; he that *desireth not to beleeve, shall be damned*. Againe, the justice of God declareth unto us, that there is no remission without blood-shedding: And yet the *Man of Sinne* will declare unto us, that such or such a sinne, which is not pardoned this day, may be pardoned to morrow, and a pardon may be procured and obtained by the shedding of some teares (but no man hath yet declared unto us how many) Now it may be they will say, Christs blood was shed before, or else teares could not have done



done it. Did the bloud of Christ then make sinne onely to become pardonable upon our teares? Or did he procure pardon? For I am sure, Christs bloud doth not any new thing: what it did, it did at once; and what it hath not done, it will never doe: If so be that our sinnes were not pardoned before our teares, and pardoned after our teares; then it will follow, that Christs bloud did onely make sinne to become pardonable; that he did not procure remission, forgivenesse, or pardon for us. Thus you see the mercy of God opposed by the *Man of Sinne*, and the *Man of Sinne* exalting himselfe, and seeking to debase God. Now, lest any thing that is called God should seeme to escape, I must in the next place declare unto you the *Man of Sinne*, opposing the *Justice of God*; he will be more just then God.

God hath given unto man a most righteous and holy Law, by which is the knowledge of sinne, Rom. 3. 20. and 7. 7. This Law hath hee set so fast, that Heaven and earth shall sooner passe away, then one jot or tittle from the Law; till all bee fulfilled, Mat. 5. But, when it was impossible for any of the sonnes of *Adam* to fulfill the righteous Law,  
in

in regard that all of them are come short of the glory of God; and, *there is none that doth good, no not one.* It pleased the God of love and mercy, to send forth his Sonne *Iesus*, in the similitude of sinfull flesh, and to condemne sinne in the flesh, that *the righteousness of the Law might be fulfilled in them, who live not after the flesh, but after the Spirit, Rom. 8. 4.* Now, God setteth forth in his Word the Law fulfilled, righteousness accomplished in his Sonne *Iesus*. This he commandeth to be preached to the world. Now, what saith the *Man of Sinne*? That Christ hath suffered he dare not deny, but that his suffering hath given full satisfaction to the justice of God required in the Law; is that which he is bold to contradict: and therefore they say, that Christ indeed hath taken away the guilt of sinne, that he hath also taken away the *eternall punishment* due unto sinne; but he hath not (say they) taken away the *temporall punishment* due to sinne: This must either be prevented by us, by our teares and humiliation, by our repentance and contrition; otherwise, if not prevented, it must be indured. Hence doe proceed the doctrine of satisfactions in the Schooles of *Rome*; hence proceeds that clouded doctrine



ctrine of repentance in the *Romish* Doctors. There being indeed, no doctrine more available to the manifestation of the glory of God, more comfortable to the soules of the people, more profitable to the edification of the Church, then the *Doctrine of true repentance*, truly taught and learned: There being also no Doctrine more destructive to the truth of God, and the comfort of his people, then that cloudy and mistie doctrine of repentance taught by the Factors of *Rome*, whereby they seek to overthrow at once the whole building of the Temple of God. The summe of all is this; That whereas God saith, the justice of his Law is fulfilled, and he is well pleased in his Sonne, to declare, that sinne and iniquitie will he remember no more: This Man of Sinne will be more just then God, and say; That the Law is not fulfilled untill you repent, the Father will not be well pleased in his Sonne untill you have repented of your finnes. Thus you see how the Man of Sinne exalteth himselfe above the Justice, the Mercy, the Wisedome, and the Truth of God: And indeed it will be found true, that there is not any one Attribute of God but he hath sought to depresse, and to exalt and lift up himselfe and his own doctrines, that

that by this meanes he might fulfill that which hath beene fore-told of him, *He exalteth himselfe above all that is called God.* As it was fore-spoken of him by the holy Ghost, Dan. 11. 36, 37, 38. *And the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every God, and shall speake marvellous things against the God of gods, and shall prosper, till the indignation shall be accomplished, for that that is determined shall be done; neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnifie himselfe above all. But in his estate he shall honour the God of forces: And a god whom his fathers knew not shall he honour, with gold, and silver, and with precious stones, and pleasant things, &c.*

Having taken the first plea of *Antichrist* into consideration, and found it faultie; we will in the next place consider one thing more, which he alledgeith to prove, that he is not that *Man of Sinne*; that sonne of perdition. He will say, it is written, *Who is a lyar, but he that denyeth that Jesus is the Christ? He is Antichrist that denyeth the Father and the Sonne, 1 Joh. 2. 22.* Many deceivers are entred into the world, who confesse not that *Jesus Christ* is come

in the f  
christ, 2  
childre  
richrist  
because  
Christ  
sus Ch  
him ac  
this; a  
Scriptu  
on, w  
commi  
necessa  
tion of  
of the  
will be  
faith a  
office o  
is, to b  
that be  
face,  
comm  
fesseth  
as faul  
this d  
Antic  
Latin  
Genti  
leeve



in the flesh; *This is a deceiver, and an Antichrist*, 2 Joh. 7. From hence, *Rome* and her children will argue, that they are not *Antichrist*, that they are not the *Man of Sinne*, because they confesse that *Jesus* is the *Christ*; yea, whosoever shall deny that *Jesus Christ* is come in the flesh, they hold him accursed. For the better clearing of this, and the opening of some places of Scripture, we must take it into consideration, what it is to deny or confesse Christs comming in the flesh? There are two things necessary to be beleevd, unto the constitution of the faith of *Gods* elect, and if either of these shall be found wanting, the faith will be found lame and imperfect; yea, no faith at all. The one is, to beleev rightlly the office of the *Mediator & Redemer*: The other is, to beleev rightlly the true Person. Now, he that beleeveth the Person, & denieth the office, what doth he lesse then deny *Christ* comming in the flesh? Againe, he that confesseth the office, but denyeth the Person, is as faultie as the other. Now, according unto this distinction, I find in the world a twofold *Antichrist*: The *Hebrew Antichrist*, and the *Latine Antichrist*; the *Jewish Antichrist* & the *Gentile Antichrist*. The *Jewish Antichrist* beleeveth indeed the office of the *Mediator* truly;

truely; yea, I doe beleeve, that in substance they are able to declare unto us what is the true office of the Saviour of the world, when (as they beleeve) he shall be sent from the Father into the world. But beleaving his office, they deny his Person, and will not have the crucified *Iesus* to be the Saviour of the world, but vainly looke for another for to come unto them: So, that you see, that which is wanting unto the perfection of the *Jewish* faith, is no more but this, to be truely informed and perswaded concerning the Person of the *Messiah*. And the consideration of this giveth us light to interpret some places of scripture, which (for want of this consideration) I find to be somewhat mistaken by others of good judgement and zeale. It is written, *If ye beleeve not that I am he, ye shall dye in your sinnes*, Joh. 8. 24. And the *Eunuch* demanding of *Philip*, what was required unto *Baptisme*? and receiving answer, That to beleeve with all the heart was the thing required; hee maketh his confession in these words: *I beleeve, that Iesus Christ is the Sonne of God*, Act. 8. 37. From which places, and some other like some have gathered, that is sufficient for the Christian Faith, to beleve; that *Iesus* be the



Christ is the Sonne of God; and yet a man may have the true faith, though he beleieve not the remission of his sinnes in *Jesus*. These things doe indeed require larger dispute then can be afforded unto them at this time; onely, I desire it may be considered, that the persons with whom the dispute was holden, *Job. 8.* were of the *Iewes*, who rightly understood the office of the *Messiah*; and if they were faultie in any thing, it was in this, That they ascribed something more unto his office then was to be ascribed, but nothing lesse. Now, there was nothing lacking unto their faith, save rightly to understand the Person. The same is to be said concerning the *Eunuch*, who was a *Profelyte* of the *Iewes*, for he came to *Ierusalem* to worship; and therefore, under the expectation of the *Messiah*, whose office he did understand: now, it is granted, that the man beleieving the office of Christ, it is sufficient for him to grant the Person, and acknowledge him. And as the *Iewes*, beleieving the office, yet denying the Person, were properly against Christ: So the *Gentile Antichrist*, who confesseth *Jesus of Nazareth*, crucified at *Golgotha*, to be the Sonne of God, the *Messiah* of the

L

Lord,

Lord, may as properly (if not more properly) be called *Antichrist*; who confessing his Person, is bold to deny his office. Wee doe not lay unto *Romes* charge, that they deny the Person of *Christ*; we have not any controversie with them concerning the Person, but we charge them with denyall of his office, with denyall of the effect of *Christs* death and passion. For when it shall be declared, that the effect of *Christs* passion requireth on our parts a condition, and that *Christs* passion is not effectuall unto us, untill the condition on our parts be performed: Wee say, that this is to deny the office of the *Messiah*, this is to deny the Priest-hood and sacrifice of *Christ Iesus* to take away sinne, and to finish transgression; and unto us it doth appeare, that the pre-requiring of a condition, doth diminish the glorie of the Efficacie of *Christs* passion.

Now, to draw to a Conclusion, you that have knowne the *Man of Sinne*, will say, that I have in part so discovered him in these Lines, that they that are weakened may be able to discern him: I have done it for this end, that a spirit of discerning may be ministred unto you that  
see



see but dimly and darkely ; that whereas  
the *Man of Sinne* commeth with great de-  
ceivablenesse of unrighteousnesse, shrow-  
ding himselfe among the flock , ( for there  
is hardly any Congregation whereinto this  
*man* will not creep ) yet may you be able  
for to discerne him, come he never so co-  
vertly and closely. *The God of light* bring  
you unto that light which discovereth all  
things , and make you now to be partakers of  
the inheritance of the Saints in light, deliver-  
ing you from the power of darkenesse, and tran-  
slating you into the Kingdom of his deare Son.  
AMEN.

Glory be to God ; but to the *Man*  
of Sinne, confusion.

FINIS.

L 2

THE

