

# **Gospel Glory**

**Proclaimed Before the Sons of Men,  
In the Visible and Invisible  
Worship of  
GOD.**

**Wherein the Mystery of God in Christ, and his Royal, Spiritual Government over the Souls and Bodies of his Saints is Clearly Discovered, Plainly Asserted and Faithfully Vindicated, against the Deceiver and his Servants who endeavor the Cessation thereof, upon what Pretense Soever.**

**By**

## **Edward Drapes.**

**An Unworthy Servant in the Gospel of Christ.**

**"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."**  
**Rev.1:18.**

**"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin."**  
**Heb.3:12-13.**

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**To the Churches of Christ in London, and in all other places, who worship the Lord in Spirit and in Truth, according to the Commandments of the Everlasting God; especially to that particular society of whom I am a member; Grace, Mercy, Truth, and Peace be multiplied from the Lord Jesus.**

Precious and dearly beloved brethren, In these perilous times, when ungodliness rages from place to place, and blasphemy against the God of Truth and Children of Righteousness, spreads itself, like an overflowing stream, or contagious disease, whereby truth seems to be fallen in the street; and many who formerly esteemed it their glory to be professors thereof {according to the prophecies which went before of them} have departed from it, and abandoned the profession of it; my spirit was exceedingly moved within me to publish this discourse, as to the consideration of those, who have already shaken off Christ's easy yoke from their shoulders, that they may see from whence they are fallen, repent and do their first works; so especially to your view, who through grace have followed the Lamb in all his righteous paths, that you may continue to the end, that no man may take your crown from you.

My own infirmities, and many sinister considerations did strongly importune my silence; yet notwithstanding them all, and those lying prophecies which some ignorantly divulged of my renouncing or disclaiming this work before it came to light, through the sufficiency of the Lord Jesus, I have now made it public, being well assured that the gates of hell shall never prevail against the truth herein contained.

I do profess, had I seen the Lord carrying forth any of my brethren {whose abilities in judgment and clearness of expression far exceed mine} to have undertaken a work of this nature, I should have rejoiced in my own silence; but hitherto have I not known any to stand up in this cause; and surely if all should be silent, the stones would speak.

The daily objections and loud outcries against the truth of Jesus {which God directs us to walk in} as if a complete victory was gained against the commands of the Lord; extraordinarily moved my spirit, to cast my mite into the treasury; to expose my talent for your service, which I have according to the measure given me performed; not with enticing words of man's wisdom to please itching ears, but with plainness and simplicity of spirit and words, to the understanding of the meanest capacities.

And wherever you find any words you understand not, which I am persuaded will not be many; necessity, not my own desire, enforced their use; lest any seeming material objections that I have yet heard of should pass unanswered. What through pretense to God, Spirit, mystery, power, light, revelations and perfection, and the crying down of the plain, simple and righteous commands of a crucified, and yet exalted Jesus, as legal, beggarly, fleshly, formal, traditional, carnal, &c., the power of godliness is trampled underfoot, delusions, notions and impostors being lifted up, to the subversion of many souls, who forsake Christ's easy yoke, light burden and straight paths; for Antichrist's dangerous licentiousness, carnal security, and broad destructive roads, who, like the man that was possessed with a legion of devils, that dwelt amongst the tombs; whom no bands nor fetters could hold, but he broke them all, and was driven of the devil into the wilderness, will not endure Christ's laws, but break them all; neither Scriptures nor Ordinances can hold them who often times cry out with him, "what have we to do with thee, thou Jesus of Nazareth?" A wilderness of inconstancy, barrenness and unprofitable shrubs will be their portion; the tombs, the painted outsides of things will be their habitation, till Jesus, the true Son of God, command this unclean spirit to depart from them. And then shall we again see them who before in truth were naked, to be clothed, and in their right minds.

Let not men's boasting or shouting, "Lo, here is Christ," and "Lo, there is Christ," subvert you; for know assuredly, those who now say in their hearts, they will ascend to heaven and exalt their throne above the stars of God and will sit upon the mount of the congregation and ascend above the heights of the clouds, and be like the Most High; yet they shall be brought down to hell, to the sides of the pit and be cast forth as an abominable branch. And you, precious ones, who by patient continuance in well-doing seek for glory, honour and immortality, shall be crowned with eternal life. Their mountains shall be abased, and your valleys exalted.

Behold in this ensuing treatise, power, light, mystery, God, Christ and perfection unveiled and advanced; ordinances, duties and visible worship in their proper places, and their spheres also established. Christ is here represented to you as your King, Priest, and Prophet, purchasing your happiness, commanding your obedience, discovering your duty, rewarding your faithfulness to death with a crown of life.

I did not intend in this treatise to have presented to you a discovery of the wiles, snares, stratagems and devices of the man of sin, whereby he subtly attains to a high degree of lordliness over his poor captives whom he takes alive at his

pleasure, and wherewith he invades the tents and tabernacles of the saints of the Most High God; and likewise to have laid open the several officers and offices in the true Church of Christ, with their nature, use and end, but fearing the reader through its tediousness should be wearied, or by the greatness of its price {the world abounding with so many books already} be discouraged, I purposely deferred that work until the Lord hath vouchsafed me another opportunity.

Whoever shall peruse this book and find in the words or sense a wrong application, or other faults escaped in the printing, I desire they would in love amend them; and that they would seriously read what is contained in it before they censure, and then let them judge righteous judgment.

To you, my brethren, and fellow companions in the Gospel of Christ, do I recommend this treatise, beseeching you in the bowels of the loves of the Lord Jesus that you stand fast, quit yourselves like men, contending for the faith {not with carnal, but with spiritual weapons} once delivered unto the saints and forsake not the assembling of yourselves together as the manner of some is who draw back {with mercy snatch them as brands out of the fire} to perdition.

Let me beg your prayers, that God would make these poor, weak endeavors of mine strong and successful, and that the Lord would give me wisdom and knowledge that I may receive the truth in the love thereof; which glory, that all you and I may enjoy, as our eternal portion, is incessantly desired by, Your poor unworthy Brother, Companion and Servant in the Gospel, for Christ's sake,

#### **EDWARD DRAPES<sup>1</sup>.**

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<sup>1</sup> Edward Drapes was an Early Particular Baptist, a member of the Glasshouse Meeting House, located in London; to whom this work is dedicated. As one reads Drapes he finds himself immersed in the sentiments of these early Baptists, as unity of thought, with such leaders as Samuel Richardson, William Kiffin & John Spilsbury, becomes evident; and as a marked distinction of setting forth the pre-eminent Glory of Christ shines forth. Apart from this book entitled, *Gospel Glory*, it would appear that he only published one other work in 1646, entitled, *A Plain and Faithful Discovery of a Beam in Master Edward's Eye*, London.

**To all scattered Saints, who through Satan's subtlety are become sick of their former faith and love to the Lord Jesus.**

Poor Brethren, you are in the following treatise invited to return to your Father's family; you that are bought with a price, be no longer the servants of men. You that are redeemed by the Lamb; oh, let not Satan ensnare you at his pleasure. It hath ever been the policy of that subtle deceiver to husband his devices for the best advantage; his snares are always suited to the constitutions of the subjects he seeketh after. If Eve be found in an innocent posture, he must over-candy her apple with the sugared glory of being like unto God, &c. Gen.3:5. Since her miscarriage, lower allurements have been sufficient to beguile her depraved off-spring. This present world, his silver hook {baited with a "all these will I give you," Matt.4:9,} doth draw in more by thousands than do the dragnets of the disciples unto the Lord Jesus. If men begin to hearken after an everlasting inheritance and present themselves in worship before the Almighty, behold, Satan cometh likewise, Job 1:6; if the world blind not wholly to subvert, be sure he will endeavor to sophisticate their worship. If baptism, singing of Psalms, church fellowship, &c., may not be wholly abolished, but every capacity would discover an interval, he begets a blind obedience to baby sprinkling and confused shouting in Babylonish societies, and so obtains double advantage, both by disobedience to the true, and conformity to an antichristian worship. And yet further, as the day of our redemption draws nigh, and that dragon must also draw down the third part of the stars from heaven after him, not less than the similitude of an angel of light can serve again to effect his enterprise. For innocency again begins to invade him, and whilst the righteous expect him only in open appearances, behold, he ensnares them secretly in the form of innocency, in the similitude of that, which their poor souls thirst after. And now no less than "holy, holy," is the language of the beast likewise. Perfection, charity, power, mystery, and above the Scriptures, Christ and his ordinances, is the common lure of this liar and his followers. I John 2:4. And from this pinnacle, he flings many a poor soul into the bottomless gulf of fleshly fancy and strong imagination, embracing for perfection all manner of impiety; carnal carelessness instead of Christian charity; the power of the air ruling in a mystery of gross darkness and emptiness, baptizing every lying divination with glorious titles of the tree of life, or the leaves thereof. The Lord saith it, the Lord saith it, is now the serpent's and every false prophet's language, whilst promising others liberty, themselves are

become the servants of bondage; and whilst the great mystery of God manifested in the flesh, hid from ages, but now revealed as the alone Redeemer of all that look for salvation in Israel, allowed of God and precious, is rejected by these builders as too low and his blood accounted an unholy thing.

But you precious souls who have been a long time wildernized in these wanton ways of calling common and unclean that which God hath sanctified, allowed and called precious; you who have scornfully said of your Redeemer, "is not this the carpenter's son," and like Naaman, in your wrath proudly rejected against yourselves, the counsel of the Most High as too carnal, II Kings 5:11; who being vainly puffed up in your own carnal minds hold not the Head, Christ Jesus, but have been sick of and weak in, and at last dead to his ordinances, because you discerned not his Body in them. Awake now thou that sleepest, arise from the dead; he whom thou dost hold in contempt can only give thee life. Call no more his commandments carnal; his pleasure alone is that which makes anything to thee spiritual. Yea, confounded be the language of those who are lifted up above him in their own conceits, esteeming themselves gods and above all that are called God; but they that trust in the Lord Jesus shall never be ashamed, nor confounded.

Truly friends, when I behold the blasphemies that abound in these days and the fleshliness of many having a form of godliness, talking much of the Spirit, but having not the power thereof ruling in them to obedience, adjudging the true Christ and his commandments low and carnal, their own carnal conformities to everything their own hearts devise to be height, mystery and spiritual liberty. When I saw how the serpent had here deceived thousands and bitten the heal of the very elect also, and when, through grace, by the strong hand of God, I had escaped this snare, being once miserably entangled therein, and beholding many simple ones, turning aside from their steadfastness, I bewailed greatly and sorrowed within me because I saw no reproof. I was desirous to speak, but my insufficiency over-swayed me; but, having met with and read over the ensuing treatise with rejoicing for and consent to the same, I accounted it my part and privilege to annex this visible testimony to the truth and seasonableness thereof. And though many expressions therein may be perverted by those, who also pervert the more perfect Scriptures to their own destruction, yet it shall be mighty through God to the pulling down of strongholds, casting down imaginations and every high thought to the obedience of Christ, in those who have pleasure in his second appearance, unto glory and immortality; which, that it

may be a means to accomplish, I trust, is the author's chief end. And that it may instruct the Sons of Zion that are led aside through the wiles of Satan to come out of the wilderness, leaning upon their Beloved, the true Christ and eternal life, keeping themselves from idols, I John 5:21; and doing whatsoever he commandeth them is the great desire of him who would greatly delight to see every scattered Saint established in the perfect peace which the blood of Jesus alone speaketh, and walking in the path wherever the Lamb leadeth, wherein he desireth to be kept unto the end, and improved. A faithful Servant to the weakest Member of our Lord Jesus,

**JOHN VERNON<sup>2</sup>.**

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<sup>2</sup> John Vernon was a Particular Baptist, who would later become involved in the Fifth Monarchist movement, which was a quasi-political and religious movement that was prominent from 1649-61. The movement was based on a strong millennium message, as they hoped to reform Parliament and the Government for the imminent coming of Christ's Kingdom on Earth. In the mid 1640's, Vernon, along with William Allen, were both instrumental in establishing the Particular Baptist Church at Dalwood, Devon.

# THE INVISIBLE WORSHIP OF GOD

## Introduction

***That all nations in all ages have acknowledged a God, and that he is to be worshipped, but have not known nor worshipped him aright.***

It is worthy of our consideration in the entrance into this following discourse to consider how all people in all ages {enjoying but their senses} do from the principles of nature acknowledge a God. The very heathens were ashamed to deny this. Ransack all ages and wherever you find men inhabiting either in East, West, North or South and you shall find them agree in this, that there is a God and this God is to be worshipped. The Athenians built an altar with this inscription, "to the unknown God." Acts 17:23. All people have a kind of religion, and serving God with prayers, sacrifices and the like; therefore, the heathens chose their priests and others to have a care of their gods, and the service of their gods. Men of learning and fools acknowledge this. The schools of the Academics, Stoicks and Peripatetics rung of this doctrine; even the barbarous Indies gainsay it not.

But notwithstanding the harmony in this, viz., that there is a God, and that this God is to be worshipped is so great and wonderful; yet the discord concerning this God, what he is and what is his true worship is as great as strange. The Athenians acknowledged him to be, but knew him not. Man being unable to comprehend the incomprehensible Being hath from time to time, according to his vain imagination, fancied a god or gods to himself. The Romans had as many gods as towns. What they received any good from, they reverenced as their god; hence it came that they worshipped the sun, moon, stars and fire, yea, even dogs and birds for their gods. The people of Lycaonia perceiving a miracle to be wrought by the apostles, presently lifted up their voices saying, "the gods are come down to us in the likeness of men," Acts 14:12, calling Barnabas, Jupiter; and Paul, Mercury, the names of their heathen gods. And the Apostles could scarcely restrain the priests from sacrificing to them. From this blind conceit arises as blind a sacrifice. Sometimes men, women, children, beasts and birds have been offered by them as well pleasing sacrifices to their gods. From this ignorance of the true GOD and his worship hath sprung that ataxia confusion and disorder that is in the world. Hence comes murders, rebellions, treasons, witchcrafts, sorceries,

uncleanness, contentions, persecutions, self-exaltation and all abominations in the world.

This deluge of darkness hath not only drowned some families, towns, cities, countries, kingdoms and generations, but hath overwhelmed the whole world in all ages. Man no sooner steps into the world, but darkness is his dwelling place. Nature once was adorned with all this glory of knowing GOD the Creator in the true light of the first Creation, but now through transgression are all shut up and concluded under sin, wrath and darkness that it might be made manifest that salvation is only in the Ark that swims above all these waters, viz., in the free grace, mercy and goodness of the Lord in Jesus Christ by revealing Himself to the sons of men and giving them a righteous law to worship him by; that so they might not ignorantly forge a god in and by their own understandings to themselves, and fall down and worship their own creature instead of the Creator of Heaven and Earth, but might see God in his own light. For in thy light O GOD do thy Saints see light, even the true light, the Lord Jesus Christ; and as that light hath discovered him to me, and the only acceptable service and worship of him, this ensuing treatise declares.

## **Chapter I**

***Explaining the word worship; showing its several acceptations in the Scriptures, and what the true worship of God is.***

The word “worship” in the Scriptures signifies to bow down, fall down before, sacrifice, to serve, reverence, respect, fear, honour or be subject to one, Psal.92:6; I Sam.1:3; Lk.4:7-8; of which worship or service we may mind these four sorts.

1. Human worship, which is a service of man’s own invention that hath a form of the true worship of God, but is will-worship, vain worship, which is not commanded by the Lord. “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools...who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever.” Rom.1:21-25. “Which things have indeed a shew of wisdom in will worship, and humility, &c.” Col.2:23. “But in vain they do worship me, teaching for doctrines the commandments of men.” Matt.15:9.

2. Devilish worship; that is, when devils or dumb idols are worshipped. These two kinds being all together vain, carnal and antichristian I shall have no occasion to speak of them except in a way of reproof as unprofitable works of darkness. “But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.” I Co.10:20. “They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.” Deut.32:17. “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk.” Rev.9:20.

3. Civil worship, which is an outward expression of reverence and respect to men of authority or eminency, {this being in its own sphere lawful being bounded by the law of God,} I shall have little occasion to speak of it. “Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” Rom.13:7.

4. Divine or Spiritual Worship; that is, when the true God is worshipped after a true manner, which worship we may

fitly describe to be the subjection of the whole man unto God in everything commanded by God, from a true understanding of God, by the power of God, with singular spirituality, faith, reverence, fear and love in obedience unto God in Christ. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." JN.4:23-24. "This people have I formed for myself; they shall shew forth my praise." Isa.43:21. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb.13:15.

In this description there are several things to be minded as necessarily required in all true worshippers of God as.

1. A spiritual principle whereby we come to an understanding: First of God, the object of divine worship, the inscription of the Saints' altar is not to the unknown God, but to Him whom they understand. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jn.17:3. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. Secondly, wherein the worship of God doth consist. Every worship will not serve the Lord. Blind obedience is the sacrifice of fools, but that which God approves, his own light reveals, which discovers it to consist in subjection unto God. Where there is true worship there must be preeminence; where there is inferiority there is superiority, from whence springs subjection. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6. "And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Col.1:18. "The church is subject unto Christ...in everything." Eph.5:24.

2. A spiritual power. It is not every strength that is able to build this house; that which God's light reveals his power produces and effects. "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col.2:7. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I Pet.2:5.

3. The manner how the worship of God is to be performed must be regarded; every way of offering the Lord accepts not, but He will be worshipped. "And look that thou

make them after their pattern, which was shewed thee in the mount." Exod.25:40. "Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD." Deut.12:11. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." Heb.8:5.

First, with singular spirituality, as the object, principle and power are all spiritual, so must the heart be offering up sacrifices in a spiritual manner. It is the Spirit in all performances that make them truly lovely. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Jn.6:63. "God is a Spirit; and they that worship him must worship him in spirit and in truth." Jn.4:24. "If we live in the Spirit, let us also walk in the Spirit." Gal.5:25.

Secondly, in faith, for a soul that worships God must believe God and give credit to the words of God. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb.11:1. "Let us draw near with a true heart in full assurance of faith." Heb.10:22. "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I Jn.5:10.

Thirdly, in fear and reverence, for the majesty of God commands reverence in all that come before his throne; that infiniteness and unspeakableness of Glory that is in the Lord causes a soul to fall down before him, even at his feet, adoring him, crying out with Isaiah, "I am undone!" "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Psal.89:7. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." Heb.12:28-29. "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev.1:17-18.

Fourthly, in love, for no service without love is acceptable; if the distance was only minded, it would strike such an amazement and terror that none would dare to come to God.

Therefore the Lord sends from the brightness of his Majesty comfortable beams and rays of love to gather up the soul to Himself through the power of which the soul is stirred with love, and flaming in this chariot, mounts up to God, accounting the hardest enterprise he can achieve for God, to be his greatest honour. "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Jer.31:3. "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut.7:7-9. "Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints." Phm.1:5.

Lastly, Divine worship in all its goings forth to God makes its addresses in the Lord Jesus. True Spiritual and Gospel worshippers receive all from God in Christ, return to God in him, who is that way in which God and the soul meet embracing each other, who is that ladder on which God descends to him, and he ascends to God; he loves, fears, serves and lives to God in Christ and in him alone. "And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Jn.1:51. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Jn.3:14. "For through him we both have access by one Spirit unto the Father." Eph.2:18. "We have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:1-2.

This true worship of God appears in a twofold consideration. 1. Invisibly, which is only in the inward man, in the spirit which no man sees or knows, but he in whom it dwells. 2. Visibly, which others may take notice of, and whereby an invisible enjoyment and filial affections are clearly demonstrated.

I shall handle the first of these in the first part of this discourse, namely the invisible worship of God and the last, viz., the visible, in the last part.

## **Chapter II**

***Show ing what is the spiritual principle in true worshipping whereby we come to know God, and what of God may be known to the saints.***

Principles are so requisite to all manner of actions that nothing can be done regularly or honorably without them. A true principle is that which crowns every act; if a man be unsound in his principles, all his building will prove but rotten. By this spiritual principle, I mean, a sure ground, or original, seated in the heart by the Lord, whereby the soul ascends to the true worship of God. And this is two-fold.

**Light:** Until the Sun of righteousness shines into the soul to discover the mind and will of God, the duty and privilege of his creature; the soul is a dark dungeon, a sleepy, dead confused habitation, but when God comes in the appearance of Himself, the soul is enlightened. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph.4:18. "But unto you that fear my name shall the Sun of righteousness arise." Mal.4:2. "For ye were sometimes darkness, but now are ye light in the Lord." Eph.5:8.

Which light is sent forth from the Lord. It is a spiritual, divine, supernatural light. "In thy light {saith the psalmist} shall we see light." It is not in the light of the world, or of the first Creation, but a new light to him that he had not, knew not, nor enjoyed before. "For with thee is the fountain of life: in thy light shall we see light." Psal.36:9. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor.4:6.

This light is sent into the soul, as the light of the sun is conveyed to the natural eye, whereby that eye discerns natural objects. So is the heavenly light darted into the spirit of a man, whereby that man being in this light, seeth it, and nothing spiritually without it. "And God said, let there be light; and there was light." Gen.1:3. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened." Eph.1:17-18. "For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." Isa.60:2. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye

should shew forth the praises of him who hath called you out of darkness into his marvellous light." I Pet.2:9.

**Love:** Love unto God, and the truth and light of God, though a man may know much, even by the true light, yet if love be not one with the light, that is to say, if love and light walk not hand in hand, the soul worships God not aright; therefore, as we hear the Saints breathing out their desires to the Lord that he would send forth his light and his truth to lead them to compass his altar, that is to say, to worship God in spirit and in truth, so likewise we hear of receiving the truth in the love of it. If I know anything, and yet love it not, I cannot cheerfully entertain or embrace it. Love, love I say unto the Lord, produced by the light and love of God, both implanted in the heart become that spiritual principle that carries forth the soul certainly unto God. "We love him, because he first loved us." I Jn.4:19. "But the fruit of the Spirit is love." Gal.5:22. "Grace be with all them that love our Lord Jesus Christ in sincerity." Eph.6:24. "O love the LORD, all ye his saints." Psal.31:23. "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." I Cor.16:22.

We are to consider this spiritual principle with its object; light and love are vain, empty, a mere fancy without a suitable object. The object of true light and spiritual love is that one true God which is to be worshipped, God over all, God in all, and God above all, which light discovers what of God is to be known by the saints, and wherein the appearances of God are.

The light of God reveals this vital principle to the soul, that God is. "And God said unto Moses, I AM THAT I AM; and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exod.3:14. Hearken what the eternal Spirit saith in the Scriptures; for he that cometh to God must believe that God is. "Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." Isa.44:6.

When the Lord sent Moses to deliver the children of Israel from Egyptian bondage, he bids Moses, Go and say "I AM" hath sent me, whereby the LORD signifies to them his Being, that He is, distinguishing Himself from heathen vanities; the LORD is in Himself and of Himself. Therefore God frequently styles himself by the name of Jehovah, whereby he points out to us his Being in a most excellent manner. God's Being is Himself from eternity, the same without diminution, addition or subtraction. Though the fool hath said in his heart there is no God, and the voluptuous man makes his belly and pleasure his god, and although the world makes Satan, the Prince of the world their god, yet God only is, viz., the Unspeakable

Substance who lives of Himself. What all creatures are, they are by God and have their dependence upon God, but God Himself is only truly Independent. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Jn.1:1-3. "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God." Isa.44:6. "For in him we live, and move, and have our being." Acts 17:28. "And he is before all things, and by him all things consist." Col.1:17.

If any shall demand of me what God is; I answer, if any seek the definition of God from the workmanship of his hands, he will be all together frustrated in his expectations, for God's substance is unspeakable and incomprehensible. Man is but God's creature; man in the most lively, glorious, quickest and subtlest understanding is altogether ignorant of the true God. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt.11:25-27. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:18. "I have manifested thy name unto the men which thou gavest me out of the world." Jn.17:6.

But some may be ready to object, for there are many Scriptures that speak of knowing God; yea, it is eternal life to know him the only true God, Jn.17:3; but to answer this we must consider what it is to know God.

First, to know that there is a God, or that this God is; and so, if we know him not, we cannot speak of him, nor live to him.

Secondly, to know God, is to know him after a sort or manner, viz., as he hath revealed Himself to the sons of men; for the Incomprehensible and Invisible Being, hath indeed made Himself visible after a sort, so that our faith and obedience may not be without knowledge, nor our eyes without an object; and so, if thou art made a partaker of the Spirit, and so dwellest in the light of Christ, thou mayest see him. "For with thee is the fountain of life; in thy light shall we see light." Psal.36:9. "The LORD is my light and my salvation." Psal.27:1. "For the glory of God did lighten it, and the Lamb is the light thereof." Rev.21:23.

**God is Incomprehensible.** If man; poor, silly man; nay, wise, understanding man was able to comprehend the Infinite One, he would then be God himself or greater than he; for tis only the greater that is able to comprehend the lesser. As soon may the smallest point in the circumference comprehend the whole, as the creature his Creator. Therefore wisely did the Philosopher Empedocles answer one that demanded of him what God was, that God was a Sphere whose center was everywhere and circumference nowhere; whereby is most excellently shadowed forth the incomprehensibleness of God. "To whom then will ye liken God; or what likeness will ye compare unto him? Have ye not known; have ye not heard; hath it not been told you from the beginning; have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity." Isa.40:18, 21–23. "There is none holy as the LORD; for there is none beside thee neither is there any rock like our God." I Sam.2:2.

**God is Immutable.** The world is possessed with changes, but in the LORD there is no shadow of change. The world grows old as doth a garment, but he is the same yesterday and today and forever; and this is the record that the LORD gives of Himself saying, "I the LORD change not." Mal.3:6. Mutability proceeds from corruption or imbecility, but God's Being is most simple and pure; as there is no composition in him, neither is he subjected to time in which all changes are. "But thou art the same, and thy years shall have no end." Psal.102:27. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev.1:8.

**God is Eternal.** God is before time; time is made by God, and shall be done away by God, according to that in the Revelation, "time shall be no more." Rev.10:6. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psal.90:1-2. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut.33:27. Time is that space in which actions are successively brought about, having beginning and ending, but God is not included here; for it is impossible that the LORD which made it should be comprehended in it. He is from everlasting, and shall remain to everlasting; and this is matter of admiration and wonder. Arithmetic is mystified here, and forced to confess eternity transcends its skill. "Which in his

times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." I Tim.6:15-16.

**God is Invisible.** No man hath ever seen him or can see him, therefore the Saints acknowledge him to be the invisible God. Col.1:15. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." I Tim.1:17. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:18. But some say that Moses talked with God face to face; and that Christ saith, "blessed are the pure in heart for they shall see God," therefore, the LORD is not invisible. To which I answer, that God is to be considered either as in his own Being or in his Operations; as he is in Himself, we see him not, but as his works of love, wisdom, power, &c., declare him, so we see him. Thou seest some glorious and costly building, yet seest not the spirit of that man in whose mind this building was, before erected to thy view; but seeing it, thou will conclude well in saying, surely the wisdom of man appears in it eminently, and thou knowest the mind of any man surpasses the matter in his mind. Thou seest a poor creature acting diverse rare feats and excellent arts, but yet seest not the soul or spirit of that man from whence they flow. In all natural bodies there is a spirit from which natural actions flow, and yet seest not thou this spirit, but art made able to know there is a spirit and from its operations canst speak a little, though stammeringly of it. Moses saw the face of God, Exod.33:11, and yet saith God to Moses, "my face cannot be seen." Exod.33:20. The "face of God" is a phrase that God uses, descending to the capacity of God's creatures whereby the Lord holds forth some glory of Himself. Moses seeing God's face, was his seeing the fullest manifestation of God's beauty and mind that was then for him to see, {for the face demonstrates the beauty and mind of a man,} and yet he saw not his being. The face of God doth here hold forth no more the Being of God than the face of a man his being. A man's beauty is not his being; for a man is a man, though he be not beautiful. And when as Christ saith, "he shall see God," Matt.5:8, his meaning is that he shall see what of God may be seen; for the LORD that is in Himself invisible, makes Himself visible after a sort, viz., by the appearance of his love and glory in his Son; therefore, saith Christ, "no man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jn.1:18. We hear many declarations of God, which is the sight of God the creature hath;

which declarations define not his Being, but describe his Operations. Thus it is said, "God came down in the sight of the children of Israel," when they only saw some terrible appearances of his Majesty and Authority.

**God is Almighty.** The Almightyness of God may be seen by the creature, that the LORD is over all and above all, and can do what He will is very evident. All power centers in him as its true original; and this omnipotence of God is immutable, boundless and infinite. Who shall say to him, "this is too hard for the LORD?" Gen.18:14. "Behold, I am the LORD, the God of all flesh; is there anything too hard for me?" Jer.32:27. This power, even this Almighty Power which the servants of the Lord feel and know through its irresistible operations enforces them to serve him with fear and rejoice before him with trembling. "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen.17:1. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev.1:8.

**God is Sovereign and Supreme.** God's sovereignty and supremacy are likewise through the light of God clearly made manifest; that is to say, that God is above all, the principal, chief and worthiest of all, and under this consideration may be known to the sons of men. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev.19:16. This is that which begets obedience; children obey and honour their parents as them that are over them; servants their masters; subjects their kings and rulers, as them that are their superiors; and so creatures are subject to their Creator, as being more worthy than all; his Power and Sovereignty being inseparable companions; his power fills him with infinite majesty and absolute authority. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." Rev.19:6. "The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself; the world also is established, that it cannot be moved." Psal.93:1.

**God is Wisdom.** The wisdom of God may be known; that is to say, that the LORD is infinitely wise, understanding, knowing all things; by wisdom the LORD governs all things; by wisdom the LORD made and garnished the heavens. Power, authority and all without wisdom act confusedly. Therefore is he called, the everlasting light and the Father of light, the God of knowledge. The LORD is wise super-eminently and therefore called the only wise God. Rom.16:27. "Great is our Lord, and of

great power; his understanding is infinite." PsaL.147:5. "Hast thou not known; hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding." Isa.40:28. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom.11:33.

**God is Justice.** God is a just God, and his saints know him to be so. God's justice is his righteous dispensation of love or wrath, according to his own Law, made after his own will, and thus He is just or righteous to the creature, and he is also just and righteous in Himself, a God of more pure eyes than to behold iniquity, and of more justice than to suffer it to pass unpunished. This makes a poor soul bow his knees and tremble before God's dreadful majesty. Who can approach God's presence without fear? And for this cause is he called a God of vengeance, a consuming fire, the Judge of all the earth; a Judge, most wise. The LORD is most faithful; he cannot lie; he is a true God, a God of truth. "Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? And there is no God else beside me; a just God and a Saviour; there is none beside me." Isa.45:21.

**God is Merciful.** That God is merciful, gracious, full of loving kindness, slow to anger; whose mercies are above all his works; his mercy and his justice kiss each other. Psal.85:10. This consideration begets liberty, freedom and boldness in the spirit to serve, fear, honour and obey the Lord. In this sense is he called a "Father of mercies," II Cor.1:3; and this is discovered to a soul as the argument for a soul's obedience to God, "if ye love me, keep my commands, Jn.14:15; for we love him because the LORD first loved us. I Jn.4:10. "The LORD is good to all; and his tender mercies are over all his works." Psal.145:9.

**God is related to His Creation.** God is meticulously related to the creature; for though God be ever so glorious and excellent, yet if he had no relation to the creature, it would contribute nothing towards spiritual worship, which relation is made manifest in several particulars. First, the LORD is the Creator and all things are the work of his hands, they are all his workmanship. In the beginning, God made the world and all things in the world. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:10. "Know ye that the LORD he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Psal.100:3. Secondly, the LORD is a Father; as all things are

begotten by him, for in him we live and move and have our being. "But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand." Isa.64:8. Thirdly, the LORD is a Husband that espouses souls to Himself. "For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Isa.54:5. Fourthly, the LORD is a King and we are his subjects. He rules over all the earth and the sea is his dominion. "Who is this King of glory? The LORD strong and mighty." Psal.24:8. "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all." Psal.103:19. I might here also show at large how the several terms God gives to Himself, hold forth his relation to the sons of men, but I shall not now insist upon them.

**God is All in All.** God is revealed to be all in all; that is to say, in his operations or works, "there are diversities {saith the Spirit} of operations, but it is the same God which worketh all in all." I Cor.12:6. All that is good or excellent, beautiful or glorious, in all or any creature proceeds from God, and this shows the creature's absolute dependency upon him; therefore is he said to fill "all in all," Eph.1:23; that is to say that all fullness in any creature is from the Lord, who is above all, ruling over us, through all, manifesting his power and wisdom in us all. "And of his fulness have all we received, and grace for grace." Jn.1:16. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him." I Cor.1:4-5. "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." II Cor.9:11. "One God and Father of all, who is above all, and through all, and in you all." Eph.4:6.

**God is One.** God is ONE Infinite Being, for there are gods many and lords many, I Cor.8:5, but to us there is but one God. Many men are called gods, for it is written "I have said ye are gods," Psal.82:6, but there is only one Original Being, who is our God in the Lord Jesus Christ. There are not many first beings, but one original, who is the first and the last, the beginning and the ending; that is to say, the first in Himself, before all, subsisting by Himself, giving a beginning to all; and the last, continuing in Himself forever, putting an end to corruptible things by Himself, for the LORD is without beginning or end of days. "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." I Cor.8:6. "I and my Father are one." Jn.10:30. "One God and Father of all, who is above all, and through all, and in you all." Eph.4:6.

**God is a Living God.** The LORD is not a dumb or deaf idol, but One that lives forever. Time molders all idols in the dust, but God is not subject to time. This infinite Being cannot die, that is to say, be subject to dissolution or corruption. "But the LORD is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jer.10:10. "And Simon Peter answered and said, thou art the Christ, the Son of the living God." Matt.16:16. "It is a fearful thing to fall into the hands of the living God." Heb.10:31.

**God is Omnipresent.** Lastly, God is present everywhere, as he cannot be circumscribed, for he is an Infinite One. Thou canst not say, God is not here, for the LORD is everywhere, knowing all thoughts, searching all hearts, &c., if thou canst tell me where God ceases to be, there I will prove to thee God is bounded, limited, and finite; which in no sense can be said of the Infinite Being, for his spirit and presence are everywhere. Wherever God is, there he imprints an appearance of Himself to be there. If thou goest into heaven, that is to say, into the highest place of glory, the Psalmist will tell thee, Psal.139:8, God is there; yea, if thou makest thy bed in hell, God is there; there exercising his wrath, justice and indignation. If thou thinkest to hide thyself in darkness, the darkness is as light to the Lord; the darkness and the light are alike unto God, that is to say, his power, knowledge and wisdom cannot be separated from any place, or from the understanding of anything. There is such darkness in us that we cannot see, but there is no darkness in God that seeth our darkness by his own light. "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit, or whither shall I flee from thy presence?" Psal.139:1-7.

Thus having according to my measure brought forth my understanding of what of God may be known, viz., his power, wisdom, light, love, justice, presence, and the like, all which terms the LORD uses to express what he is to us in a way of relation to his creatures, in terms that his servants are after some small measure capable to understand; I shall proceed in the next place to show wherein this excellency of the Lord Jehovah our God doth appear.

## **Chapter III**

***Showin*g wherein that which may be known of God to us is made manifest, viz., in the Creation and in the Lord Jesus, and how it appears in the Creation.**

That God is and that he is immutable, incomprehensible, merciful, wise, &c., he hath given us a very lively testimony to seal the truth of it. God being unwilling to hide Himself and his great Glory, decreed to bring it forth, which we see clearly in the Creation, and in the Lord Jesus Christ. Both these are made manifest in the Scriptures, for these are the golden pipes which empty forth the golden incorruptible oil of joy, gladness and righteousness amongst the candlesticks into the lamps of the sanctuary, even into the hearts and spirits of the church of the first born, Heb.12:23, whose names are written in the Lamb's book of life. Rev.13:8.

These are the two great ordinances which are displayed by the Eternal Word of God according to the Scriptures, which are those conduit-pipes that carry in them all that may be seen, known, understood or enjoyed of God by the sons of men. I shall speak of both, but in the first place of the Creation, which is a glorious book, in which he that runs may read and understand the excellency of the Lord, which is, which was, and which is to come. The meanest, most natural capacity may read God in every line of the Creation, which shows, first, that there is a God. "For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom.1:20. That is to say, though God is invisible, yet that which may be known of him is clearly seen, that is understood by the things that are visible. Now the thing that may be known is this, viz., his Power and Godhead. That there is a Divine, Eternal God is apparent, if we consider that there is not the least little thing in the whole Creation, or great thing, which leadeth us not step by step into a Godhead.

In this world there are four degrees of things, viz., which have being, which have life, which have sense and which have reason; some things have all four, some again only one; yet every one preaches forth this God. The earth, sea and air are very spacious, bearing and sustaining all things that have life, sense and reason, and yet are themselves void of life, sense or reason; they are nearest to not being, to annihilation. The plants besides being, have life and draw nourishment and refreshment from the earth and air. The beasts have being, life and sense,

and seek their food from the earth and plants. Man hath all, being, life, sense and reason; he enjoyeth the elements, feedeth on beasts and plants, and commandeth other creatures, and discourses of all things above and below. Lo here, this wonderful order! One serving another, nothing is for itself. From whence comes this harmonious distribution, one thing serving another? Who distributes things in this order? From whence had they all their original? Whether had they it from themselves or from another? If from themselves, either they had it always, or received or acquired it in time? Always they had it not, for we know, we ourselves that now are, once were not; and if we had our origin in time, how come we to have it since there was a time when we were not at all? Surely we must conclude, the Author, Original, Distributor and Proportioner of all these things in such an order and degree, is One that was before us, is above us, which can be no other than God Himself.

Let us descend into some particulars, and consider the elements of which things are compounded, as fire, earth, air and water. Fire and water are contrary, and so is the dry to the moist; the nature of contraries is to destroy one another. None of these two can be coupled without a higher power. Surely this leads us to consider that great Judge and wise Disposer who orders things after such a strange manner. We see very beautiful buildings, stately palaces, and our minds presently without pausing upon it, say surely there hath been some gallant workman. Thou seest a watch and presently viewest the balance, then the wheels, and so at the last comest to the spring and seest that moving the watch, but yet thou askest presently who made this spring, and so comest to the watchmaker, and beholdest motion in the watch, while he that made it moves not at all. Thou seest the sun move and must needs conclude it hath a first mover and that is none but God, a Beginning-less and an Endless Being who must needs be the very Godhead.

So likewise, as the world shows there is a God, it shows there is but one God, for all things in the world point to unity. Earth, water, air, fire are all to make up one body, all agree in one though diverse in themselves; all arts and sciences move towards unity and congruity; arithmetic proceeds from unity; geometry from a point and tends to society and happiness and solace of man; all government in families or kingdoms respect unity; all that ever man doth or can do leads to unity, to the high advancement of one God, and his wisdom and power. Surely all these unities here below are but so many resemblances in a sort of the true unity itself.

The mind of man is one, though it conceives in itself an infinite number of things, and the more things are in unity, the

more noble they are, then certainly God must needs be unity itself, who is truly noble and only one. I might trade far in nature here, but I must mind other things likewise so that I will not dwell here.

The Creation shows the almighty ness of God in these two considerations, first, in creating the world of nothing. Amongst the philosophers it is a received axiom, *ex nihilo nihil fit*, out of nothing nothing is made; and so far as this concerns man it is true, which proves the Almighty Power of God; for if man cannot produce the least matter without some pre-existent or fore-going matter to work upon, then surely the LORD that can produce the heavens and the earth of nothing must needs be very powerful, yea Almighty. In the beginning God created the Heaven and the Earth, as saith the Scriptures, or these Heavens and this Earth, wherein Moses proves the things that now appear, in the beginning had no appearances at all, but were created of nothing; for the Hebrew word *reshith* which is Englished, the beginning, doth not signify any substances. Neither doth the word *bara*, to create, signify any other way to create than of nothing and hereby it is distinguished from the word *fatzar*, to form, and *gnasha*, to make. Doth not this hold forth the eternal power of God? The world itself speaketh forth this mighty Power of God in that it had its beginning from God. If we consider the several motions and mutations that are in the world, we must conclude a beginning. Look to the rivers, they flow from the Sea; the tide of the Sea arises from the influence of the moon and the moon borrows light from the Sun. Sometimes streams grow dry; the moon is eclipsed; and the Sun continually moves, which likewise argues its beginning.

Nay, but some say the heavens have continued a long time and we see no change; therefore, they were from eternity. Vain man, because thou seest no change; therefore, will there be no change? Thou sayest it hath continued long, what then? Therefore hath it continued from everlasting? God that causes thee to live it may be twenty, thirty, forty, or sixty years or more, causes that to continue some thousands. Wilt thou then argue because thou livest longer than another, thou shalt never die? Know that the world is made for more besides thee, and they must come and act their parts in it as well as thee, and when all are come in, then shall it be destroyed. This will appear more plainly, if thou considerest thy own body, for surely that had a beginning. It was once in the lowest parts of the earth, as the Psalmist saith and thou wast brought forth an infant of days, and grewest stronger in body, and yet for all this returns to the dust. Nay, look into thy mind, the most glorious resemblance of God, and thou wilt find it had a beginning; for it is subject to joy

and sorrow, to learn more and more, which holds forth a beginning and One that made it, and without it. The beginning is the first point of time, and the ending the last. In the midst of these two points runs the line of time, which is a little space borrowed from eternity, where God displays his Power in his visible Creation. That eternity should create time is a wonder, and that time should again be swallowed up of eternity is matter of admiration.

Secondly, in upholding the world to this moment. The world would be soon dissolved if that boundless power supported it not. When earth was without form and void and darkness was upon the face of the waters, then the Spirit of God moved and brooded on them, which did support that matter and brought it forth into so glorious a fabric as we now behold this day. And if that Spirit or power moved not still in this fabric to support it, it would soon return into its first nothing. Therefore saith the Scriptures, all things consist in him.

Nature itself teaches this; the most hardened Atheist or Epicure that is, that when he is well hath no leisure to think of God, or that he may sin the more greedily, denies there is a God; when he is never so little sick, or ready to die, his conscience flies in his face and he is forced to acknowledge a God, and that he cannot subsist without him. I have already shown the Heavens and the Earth are subject to mutability and so capable of dissolution, and certainly did not God keep them by his right hand, they would come to nothing.

The Creation cries aloud that God is incomprehensible. I might here fill volume after volume by descending into thousands of particulars and show thee every one, every little, yea, the least thing thou canst speak of leads thee there by the hand to acknowledge it. All that any man, the purest natural man or spiritual man is, is but the work of God's hand. Now, the workman is greater and more worthy than his work. Thou seest a curious piece of work made by a skillful artist and praises it, but, being led from the work to the artist, thou admirerest the ingenuity and dexterity of the mind of that man from whence the work proceeds.

Yet a little further, let us view the works of God, viz., the sun, moon, stars, the herbs of the field, the beasts of the forest, the fishes in the sea; canst thou tell me what the substances of them be? Philosophers have traded so far and confusedly herein, that in truth all that they have said of them, or can say, is but vanity and confusion. This puts the wisest of them all to a non-plus. Hence it is they differ so much about them. The wisest must confess his knowledge herein to be but ignorance. Philosophers say that things are compounded of four

elements, viz., fire, earth, air and water, which as to their substances are invisible; and that the virtue of many things proceed from the four first qualities of heat, cold, moisture and dry, but yet are they forced to confess many things operate from a hidden or occult quality, which they can render no reason of. Ask them why the lodestone draws iron to itself, they say there is a hidden virtue in it, a specific quality or similitude of substance, but from whence it proceeds they cannot tell? Nay, ask any man in things seemingly more ordinary as why the fire should burn, rather than the water? They say it is its proper nature so to do, but where it had this nature, or how it came by it, they are forced to be silent, or to acknowledge it from God Himself. Surely if we cannot comprehend the least things, as a fly, or the grass of the field, much less the Infinite One. They tell us rhubarb purges choler, &c., from a hidden quality which hidden quality is nothing else than the very instinct of the Creator in it.

But some that would be thought very wise, cunning and spiritual say, though man, that is to say, the natural man cannot comprehend God, yet a saint may. Alas vain man; thou sayest thou knowest not what. If a saint can comprehend God, it must be in his spirit or understanding {for a saint is a natural man consisting of body or spirit, sanctified or made holy;} now, that he may see his error, let him turn into his own mind. Can he comprehend that? He knows he hath a soul by its motions, but what his soul is those motions cannot tell him; yea, this soul and understanding of thine is but the work of God. Now the work cannot comprehend the workman, so that if you canst comprehend him, thou must be God; for thou hast no light but what thou hast of God and that light discovers only the works of his hands. But if thou shalt say thou art God, as some blasphemously affirm, let me ask thee whether thy soul or body is God? If thou sayest thy body, then how comes it to pass thou canst not be in all places at one time? How comes it to pass thou art subject to death and corruption? If thou sayest thy soul is God, how comes it to pass thou art so ignorant of what thy soul is? God must needs know Himself and all other things; knowest thou what shall befall thee? How thou wast made when this soul was given thee? Why dost thou so often complain? Why art thou subject to changes? God is unchangeable. But if thou shalt say, God in thee is God that knoweth all things, I answer thee, and then it is not thyself that comprehendeth him. God in thee is not thee, no more than God in the earth, or beasts in the field, is the earth, or the beasts thereof. Therefore poor silly wretch, leave off to talk so dotingly of comprehending him when thou knowest not how to comprehend thyself.

Some are ready to say, this is carnal reason because we make use of earthly things to speak of God by. Vain man! God made the earth to preach forth Himself and thy folly to thy self. Therefore saith the Psalmist, the Heavens declare the Glory of God and the earth his handy works. And again saith our Apostle, the invisible things of him are seen by the things that are made. They all preach thy folly, madness and vanity and bespeak thee to be but an atheist for all thou boastest to be a saint.

Furthermore, the Creation lively points out to us the wisdom of God. If thou seest a painting of a man, thou presently askest who made it and admirest the skill and cunning of the artist. If thou castest but a glimpse of thy eyes on the world and askest who made it, thou wilt see it is God and wilt admire his infinite wisdom. God's wisdom appears in that glorious and harmonious order that is in the world, that unity should be produced from contrariety. Oh, what a wonder is it! I have told thee before, fire and water be contrary, so dryness and moisture, yet thy one body cannot live without them all, being composed of them all. Nay, let me tell thee, it is God that keeps them from encroaching one upon the other. There is not one thing in the Creation but bespeaks God to be a wise God. Thou knowest of beasts, some are for thy food and some again would devour thee. Those that are for thy use God hath placed nigh thee in flocks and herds. Those that would devour thee live in desert places in the wilderness, in caves and dens. From whence came this disposal of them? Did thy own wisdom procure it? No certainly, it is no other thing than the wisdom of God.

The love and relation God hath to the sons of men appears in the Creation. It may be thou art a father of children, thou providest for them food and raiment and why? Because thou lovest them. God created all for man. God first made the world and brought man into it as into a large palace, ready furnished with all things fit for delight, pleasure and food; that man became lord of the creatures. All things were made for man, and man for God, in whom the LORD took delight. As for man, the LORD created him in his own image wherein appears his great love. What is to be created in God's image? To be created in his image was to be made such a creature that in a special manner did most resemble his Maker in a created pure natural light and understanding, power and authority; whereby he was the image or likeness of God. I might further show that the Creation holds forth the immutability of God, for He that made all must needs be unchangeable; and the sovereignty of God, for He that made all must needs be Lord of all; and the eternity of God, for He that made time must needs be before time; and the life of God, for He that made all creatures alive,

must needs live Himself. The justice of God, for he that ordains it to be observed in his creatures must needs be just in Himself. Yea, of the invisibility of God, for if thou canst not see into the substances of things made by him, thou canst not see him that made them. I might show you that God is all in all in the Creation, that is to say, there is nothing without him and all things that are, are by him. But because I shall further have occasion to hold forth the excellency of the Lord to the creature in the second particular, viz., as He appears in the Lord Jesus Christ, I pass from the first Creation, the habitation of the first man, the first Adam and his posterity which is earthly unto the last Adam, the Second Man, the Lord from Heaven and his generation, the children of the Second and New Creation. Concluding this chapter with this, that what I have already said of God is not to define what He is, but to tell us what He is not; that we may not deceive ourselves by our proud and vain apprehensions, in forming a god to ourselves wither with the ignorant, thinking him to be a huge body, or massy substance; or with others that seem to be wise, who dream of comprehending him, but rather say as at first, He is that He is, but what I know not; but with the Psalmist desire to learn in silence and rejoice in those appearances of Himself whereby He gives out Himself to be known after a sort, for my eternal happiness and the happiness of all his people.

## **Chapter IV**

### ***Showing what we are to understand by God in Christ, and what Christ is, and what the Father, Son and Spirit are.***

God is in the Creation, but dwells in the Lord Jesus Christ. Christ is God's habitation, for in him dwells the fullness of the Godhead bodily, the fullness of Grace and Truth. In the Creation, he is a God over us, in Christ a loving Father to us. Seeing this is the great mystery of godliness, viz., God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory. I Tim.3:16. Which mystery is hid from the eyes of the world and man's vain imagination fancies such a futile understanding of it. I shall endeavor to speak more plainly and particularly of it, and shall observe this order. To show what we are to understand by God in Christ; and how God in Christ unveils Himself to the sons of men, that we may know what we are to understand by God in Christ; these three things are to be considered, and that from the word "Christ" which signifies one anointed; wherein consider, the Anointer, the Anointed; and the ointment itself wherewith he is anointed. Of these in order.

1. The Anointer, giver, dispenser, or pourer-forth of the ointment is the Father; God in all, over all, and above all, for whom are all things, and by whom are all things. It is that infinite, that incomprehensible majesty, that eternal substance which I have already proved to be incomprehensible. The Scriptures abound in this doctrine. "The Spirit of the Lord GOD is upon me, {saith Christ,} because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," Isa.61:1; God proclaims it from heaven, saying, "I have found David my servant, {which is the Lord Christ,} with my holy oil have I anointed him." Psal.89:20. Again sings the sweet Psalmist of Israel in the Song, that his heart contemplated or bubbled or boiled forth concerning the King, "God, thy God, hath anointed thee with the oil of gladness above thy fellows," Psal.45:7; and this was all prefigured, shadowed, pointed at and typed forth in the Law by Moses anointing Aaron. This is the Father's work.

Secondly, the subject anointed is the Human Nature in which God was manifested, for he was manifested in the flesh. It was that particular body of Christ that the Word dwelt in, which was made flesh and dwelt among us, and therefore saith the Scriptures, he hath anointed his holy child Jesus, Acts 4:27,

even Jesus of Nazareth, the Son of Mary, of a Virgin; the Son of David, the Son of Abraham, the Son of man who is called the Man Christ Jesus. It was that particular Person who was the subject of this anointing. Now the human nature is nothing else but a fleshly body and human soul united in one, which humanity is proper to all men, yet so that every man hath the whole human nature in himself and so was this person, this Man Christ, this Human Nature consisting of body and spirit in one Person, was the subject of the anointing.

Thirdly, the ointment itself remains to be declared, which is that holy oil with which our Jesus is anointed, which ointment hath several names in Scriptures to declare its worth and nature. It is the Spirit of God, therefore saith Christ, "the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c.," Lk.4:18, "with my holy oil {saith the LORD} have I anointed him," Psal.89:20, which is the oil of joy and gladness, the Holy Spirit and power; which oil is sweetly typified forth to us by the holy oil mentioned by Moses, whose composition consists of principal spices, as pure myrrh, sweet cinnamon, calamus, cassia and oil olive, Exod.30:25-30, wherein though mysteriously, yet very excellently is deciphered the very nature of the Spirit of the Lord Jesus; for the nature of that composition is such that it is of singular virtue, being sovereign for the brain, comfortable for the heart, and wholesome for the liver, the three natural fountains and springs of the natural life, purging from evil humors, mollifying and softening the body, enabling the body to perform its natural, vital and animal faculties; which is abundantly, yea, superlatively true of the Spirit, that gives to a saint being, wisdom, understanding, light, life, power, love and increase, softening the hardest heart, moistening and relenting the most flinty spirit; purging and scouring away effectually all drossy, choleric, passionate, idle, melancholy, earthly and evil humors; fitting and enabling the soul to run the ways of God's commands; preserving the soul from sins venom and poison; keeping it from corruption or putrefaction. And whereas none was permitted to make any after the likeness of that composition, it declares and proclaims aloud the contrariety of the true Spirit to all pretenders of it, or counterfeiting of it; which are the powers, signs and lying wonders of the man of sin, which Christ, through the brightness of his coming, will destroy.

Thus briefly have I handled the three essential things to be considered in the true knowledge of God in Christ. Now know this, that neither of these three, abstracted from the other is the Lord's Christ. It is the composition or conjunction of these three

in one Person that makes this Christ. Therefore it is said, the Word was with God and was God, Jn.1:1, and yet was made flesh; which leads us to the consideration of the various manifestations of God as they are one in Christ Jesus. There are three that bear record in heaven, the Father, Son, and Holy Spirit and these three are one, I Jn.5:7, viz., One God and One in the Man Jesus Christ.

These three are not three Gods, but one. God is made manifest after three manner of ways, that is to say, God the Father conceived his word in his own mind, which is his Son, eternally brought up with him; his wisdom daily his delight. It is his light whereby He knows Himself, and brings forth everything by Himself. For by his Word, that is to say, Himself in a way of activity, or doing, or wisdom, he made the worlds. The Word was in Himself producing everything below Himself, and the Spirit is the mutual kindness each of other, which is actively eternal. The Spirit is sometimes taken for the power of God, sustaining all things, producing all things; sometimes for the influence of the Father's love shed abroad in the heart. And this is the Spirit of God, the Comforter in the Gospel, so that all these are one, agree in one, and what may be attributed to the one, doth agree to the other; so that these three are not three distinct substances or persons in the common and most known acceptation of the word, viz., a particular and individual substance or being, distinct from another. In this sense I say, there are not three persons in God, for this is to make three Gods; but because the Scriptures nowhere saith there are three persons, I hope the word {invented by man's wisdom} shall not be imposed on any as a snare. Let us more look to things than words. I say according to the Scriptures, there are three that bear record in heaven, the Father, viz., the Infinite Being, the begetter of the Son; and the Son, viz., the express image of God, the reflection or likeness of Himself, which is the Word begotten of the Father; and the Spirit, the mutual kindness, love and communication of the Father and the Son; for God is love, all agree in one, in one Man Christ Jesus; the Father is in him, the Word is in him, for it was made flesh and dwelt among us; and the Spirit is in him, viz., the eternal love of the Father, the sweet and heavenly influences thereof<sup>3</sup>. It is given to him

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<sup>3</sup> Editorial Note: This is somewhat a confused and jumbled together affirmation in regards to his setting forth an understanding of the Trinity. Nothing can be known of God, beyond what He has been pleased to declare of Himself in the Holy Scripture; and therefore it is imperative that we be careful to stay to the wording of Scripture; or rather say no more than the Scriptures themselves positively affirm; that is, to receive

without measure so that God manifested in the flesh in a way of union is Christ, for all that may be known, or understood, or enjoyed of God is in the Lord Jesus. Nay further, whatever God is to a saint, he is it in Christ Jesus, for the fullness of the Godhead dwelt in him bodily, that is to say, God in his highest manifestation of Himself in power, grace and truth, &c., for He was full of grace and truth.

The sum of what I have said or can say in this particular {which notwithstanding I must confess comes infinitely short of the height of its glory} is that the conjunction of Father, Son and Spirit, after a spiritual and wonderful manner in the Man Jesus Christ, is the Lord's Christ. So that God in Christ is God the Father dwelling in and uniting the human nature after a wonderful and unspeakable manner to Himself; and therefore is Christ called God and Man; and because of this union, Christ sometimes speaks as He is man, and so dies; sometimes as the Word, which is God in him, and so He raises himself from the dead; in a way of union, and so He is the Mediator between God and man, the Man Christ Jesus.

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the revelation which God has been pleased to give of Himself, and to receive it just as He has given it. Immediately, as light and truth is conveyed, we are filled with reverence and admiration at the immensity, the wonderful majesty, and incomprehensibility of Him whom the Son hath declared; and are humbled under a sheer sense of actually how little we know or can know of God; and for this reason one feels compelled to eliminate the Papal concept {which has been blindly embraced by their Protestant cohorts} of what is called the Eternal Generation of the Son of God; to some a heretical affirmation that sets forth that Christ's Supreme Godhead is a derivative Godhead; that it is not original, absolute, self-existent, independent and eternal; and such a denial of his self-existence is {according to some} a subtle denial that he exists at all; that is, as an absolute, eternal, independent and self-existent God. {Is Jesus Christ the eternal God or not?} The same is true of God the Holy Spirit, both God the Holy Spirit and God the Word being self-existent in their One Divine Nature. Likewise there is no mention made of the concept of three distinct persons in the Godhead; an almost universal phrase found in all 'Protestant' Confessions, which {again, according to some,} unscriptural and irreconcilable concept destroys the Unity and Absolute Oneness of God; for three divine persons, would be three divine individuals, and what would that be but three gods? This is speculating on the mode of God's existence further than he has seen fit to reveal in his Word. Whilst God has declared Himself as Father, Word and Holy Ghost, Three, and that whilst He is thus Three, He is absolutely ONE; which Divine Declaration is to be received, and with it, as made, faith rests satisfied.

## Chapter V

***Showing how God in Christ unveils Himself to the sons of men wherein is shown that Christ is our Priest, and the manner of his Consecration and fitness for his Office.***

Having showed what we are to understand by God in Christ, and what the Lord's Christ is, I am come now to show that Christ was not anointed for himself only, but that he might communicate of his fullness to others; which appears in two considerations. First, in that Christ was designed by the Father, or set apart, or consecrated to a glorious work. Secondly, in that Christ is made fit, capable and able effectually to perform whatever work was imposed on him, which his being anointed holds forth to us. Of these in order. In Christ's designation to a work, there are two things to be observed. What the work is that Christ is consecrated to; and the manner of his consecration.

Concerning the work itself, it is a three-fold office or ministry, viz., a Priestly, Prophetical, and Kingly Office; wherein all the appearances of the love, wisdom and power of God are clearly made manifest. I shall speak of these in order.

Now the Priesthood of Christ is that order or office that Christ hath from his Father, in a way of relation to God and man, offering up sacrifices to the Lord; wherein are two things considerable. First, the Priest; and secondly, the sacrifice which he offers; for he is not a Priest, but in reference to his offering of sacrifice.

The Priest is Jesus Christ, even the Man Christ, whom I have already discovered to be the anointed of the Father, even this Man that hath an unchangeable Priesthood, who is the Son of God according to the Divine Nature, and Human Nature. It is Christ that is our High Priest. "But Christ being come an high priest of good things to come." Heb.9:11. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb.3:1. "Now of the things which we have spoken this is the sum, we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb.8:1.

But now seeing that "no man taketh this honour unto himself, but he that is called of God, as was Aaron," Heb.5:4, so also Christ glorified not Himself to be made an High Priest, but he did it that said to him, "thou art my Son, this day have I begotten thee." The Father anointed him, as I have shown more

at large before, and now shall show you the manner of his consecration, which was, with an oath, {saith the Psalmist, Psal.110:4,} for those priests were made without an oath; but this with an oath by him that said unto him, "the Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchisedec," Heb.7:21, therefore must we conclude, that the matter is of great concernment that is managed with so much solemnity.

That God should with an oath confirm it, hath much weight in it. An oath amongst men puts an end of strife and seals up the matter in question. Men in all ages, as I have said before, being convicted in their consciences that God is displeased, and must be pacified, have had their priests to accomplish that service. Nay, the Lord appointed many priests to offer sacrifice to Himself; but now, that He might make it appear that none of these were his eternal Priest, that he might put all out of doubt and clearly reveal his own mind and the immutability of his counsel, swears by Himself, {there being none greater than Himself to swear by,} that he had made, established and consecrated the Lord Christ to be the everlasting Priest, upon whom he had conferred his everlasting Priesthood. The priests of old were made without an oath, but Christ with an oath by him that said unto him, "thou art a Priest forever;" as if God should have said, "Son, it's true, there have been many Priests that I have made, but they are dying Priests and their Priesthood is but a shadow or type of thine which I commit to thee, for thou art my well-beloved Son, and of thy Priesthood there shall be no end, for I have said, yea, I have sworn it and cannot lie."

The Priests of old were consecrated by the pouring oil on their heads and the putting on of the holy garments. So our High Priest was set apart for this office by that holy Ointment, even the Power and Spirit of the Most High, by the voice of the Most Excellent Glory that gave record of him, "this is my well-beloved Son, in whom I am well pleased." The Lord Christ ministers in the sanctuary with the oil of joy, gladness and acceptance poured on him, with the garments of righteousness and salvation. Aaron and his sons had garments, yea holy garments for glory and for beauty; which garments were most exquisitely made for workmanship, wise hearted men filled with wisdom by the Lord being only appointed to make them; whose composition was of the most beautiful, glorious and rich materials; gold, purple, scarlet and fine linen; which excellently types forth the Glory of our High Priest who stands before God in rich, pure, spotless, bright, shining and incorruptible garments, being filled, covered, and clothed with the glory of

God, and being adorned with the beauty of the Most High; for Christ was and is the express image of his Father's beauty.

Aaron was appointed to bear the names of the children of Israel upon the ephod, which he carried upon his shoulder, and upon the breastplate of judgment, upon his heart, engraven in precious stones, which shows that our High Priest, the Lord Jesus, administers before the Lord, with all his saints engraven upon his heart, in beauty and glory. Thus briefly having taken a view of the manner of our glorious Redeemer, his consecration to his office, let us by Divine assistance consider the ability to manage that Office.

The work, being of such an infinite extent, requires a person of unanswerable abilities, which we shall easily find to be in the Lord Jesus, if we consider, first, the dignity of his person; and secondly, the excellency of his endowments.

For the first, it will appear, if we consider that he is the Son of God, one begotten of the Father, yea, the delight of the Lord; he is the first born among many brethren; priests of old were of the first born among the family; and so is our Jesus, the beginning of the Creation of God, the first born from the dead, the only begotten Son; that is to say, the Chief, none begotten to be a Saviour, an everlasting Deliverer of his brethren, besides Himself; he is Alpha and Omega, the first and the last, begotten in his Father's likeness, the express image of his Father's Person, "white and ruddy" {as saith the spouse,} the chiefest among ten thousand, or thousand thousands.

For the excellency of his qualifications consider, first, his relations to God; he was the Son of God and to man; he was made flesh; he was of such a nature that He stood related so to God and man, as he knew how to preserve both the glory of God and the happiness of the creature, that so Divine Justice might be completely satisfied and mercy admirably advanced in the creatures salvation. Likewise, he is the Father's Beloved, whom God can deny nothing to; the saints Advocate that will lose nothing for want of asking. Christ's will, power, love, wisdom and delight, concurred in fitting him to be such a Priest; his love sets all on work, both power and wisdom. Christ is the power of God and the wisdom of God.

Furthermore, he is without spot or blemish. The priests of old were forced to offer for their own sins daily, but our Jesus had no sin to offer "for we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb.4:15. There was no guile found in his mouth; yea, "such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb.7:26, and

because "he continueth ever, hath an unchangeable priesthood," Heb.7:24, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25.

Lastly, our High Priest was a High Priest of an incorruptible nature, one that continues forever. The High Priest under the Law, by reason of death, continued not, but Jesus is a High Priest forever after the order of Melchisedec, that is to say, without father or mother; he was not of the offspring of the Priests, but of Judah, without beginning or end of days, whoever lives to intercede for us. Thus much briefly to the first, viz., concerning the Priest Himself.

## **Chapter VI**

### ***Showing what the sacrifice is that Christ offered.***

The sacrifice itself that is offered is next to be spoken of, for every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man {viz., Jesus} have somewhat to offer. The Scriptures are exceeding full in declaring this sacrifice. That I may a little describe this sacrifice in the excellency of it, I will observe this order. 1. To show you what the sacrifice is, that Christ offered. 2. How often it was offered. 3. The place where it was offered. 4. The time when it was offered. 5. The true nature of that sacrifice. 6. How our Priest offered up this sacrifice. 7. For whom it was offered. 8. To whom it was offered. 9. The virtue, effects and end of this sacrifice; of these in order.

First, the sacrifice itself is the Lord Jesus Christ. When burnt offerings and sacrifices God would not, Christ came to do his will. This is held forth to us in the Scriptures by several expressions, all centering in one thing, namely, in this sacrifice, as first, by giving Himself as saith our Apostle, "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal.1:4. Again saith Paul, "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." Eph.5:2. The priests of old offered goats and lambs and the like, but our High Priest a better sacrifice, even Himself. "Christ also loved the church, and gave himself for it." Eph.5:25. "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit.2:13-14. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people; for this he did once, when he offered up himself." Heb.7:27. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb.9:14. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb.9:25-26.

Secondly, by pouring out his blood, all things under the Law were sprinkled and purified with blood, for without blood there was no remission. The patterns of things in the heavens were purged with the blood of bulls and goats, but the heavenly things themselves with better sacrifices, namely, with the blood of Christ Himself. The blood of beasts sprinkled upon the unclean, sanctified to the purifying of the flesh, but Christ's blood was the sacrifice for the purifying of the heavenly things, viz., the saints bodies and spirits. To this the Scriptures gives a large record, "in whom we have redemption through his blood," {as Paul saith,} even the blood of the cross, that blood that issued forth from the side of our Jesus, whom one of the soldiers pierced. The High Priest under the Law went into the second Tabernacle once every year, not without blood, which he offered for himself and the errors of the people, but our Christ entered into the most holy place by his own blood which is called the blood of sprinkling, which Christ poured forth when He suffered without the gate, even his own precious blood which is the blood of God. This is he that came by water and blood, even Jesus Christ. This was part of that new Song the 24 elders sang when they fell before the Lamb saying, "thou wast slain and hast redeemed us by thy blood," even his blood whose vesture was dipped in blood. Therefore Christ's blood is called the blood of the covenant, of the everlasting Covenant. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph.1:7. "In whom we have redemption through his blood, even the forgiveness of sins." Col.1:14. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Col.1:20. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb.9:7. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Heb.10:19-20. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb.13:12. "But with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet.1:19. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "And they sung a new song, saying, Thou art worthy to take the book, and to open

the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev.5:9. "And he was clothed with a vesture dipped in blood; and his name is called The Word of God." Rev.19:13. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Zech.9:11. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant." Heb.13:20.

Objection, but peradventure some will be ready to say, who seem to be very spiritual, that the blood that washes us is not the blood poured forth upon the cross, for that was spilled upon the ground, but it is a spiritual blood and therefore saith Christ, "he that eateth my body and drinketh my blood shall never die," which seems to imply some other blood. To which I answer, by the blood of Christ we are to understand, not only the blood shed forth from his side, as a natural eye might see, but the same blood in the virtue of it, which blood is the sacrifice. So he that drinketh Christ's blood partakes of the excellent benefit that redounds through Christ's blood which, in due, I shall show you more fully.

By this word "blood" we must know the death of Christ to be concluded and his body included. All Christ's sufferings center in one word, namely, his blood which holds forth all his sufferings upon the cross; and therefore in the next place the Scriptures declares this sacrifice to be the offering up of his body; Christ gave up his body to death, to suffer all the wrath of man, and to become an offering for sin; therefore, it is called the offering of the body of Christ. So saith Peter, "he bore our sins in his own body, even the body of his flesh," by which body we are to understand Himself, his blood, for every one of those words are wound interchangeably each with the other. Thus Christ gives his body to be eaten, that is to say, the fruit of the offering up his body. He gives his body for us that the fruit of that body might redound to us. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." I Pet.2:24. "In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." Col.1:22. "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." Isa.53:10. "As the Father knoweth me, even so know I the Father; and I lay down my life for the

sheep." Jn.10:15. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt.20:28.

It is his soul that was offered up, for it is said, "he made his soul an offering for sin." The Lord Christ offered up the whole man, body and spirit. He loved not his life, but poured forth his soul and underwent the whole curse, wrath and vengeance of the Most High in body and spirit. It is the laying down his life, as Christ says, "I lay down my life for the sheep," yea, he gave his life a ransom for many. In this word "life" all the others are contained, therefore it is so often said in the Scriptures that we are saved by his death and sufferings. So that all these terms of Christ's giving Himself, pouring forth his blood, giving his own body, making his soul an offering for sin, laying down his life, dying and suffering for us, are all one sacrifice, one is diffused into all, and all center in every one. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom.5:10. "In the body of his flesh through death, to present you holy and unblameable and unrepentable in his sight." Col.1:22. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb.2:14-15. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18.

## Chapter VII

***Showing how often this sacrifice was offered, the place where and the time when it was offered.***

Thus through the power and virtue of this sacrifice, having declared what it is, we come now to consider.

1. How often this sacrifice was offered. The Priests under the Law went into the holy place every year. They offered sacrifice continually, but our Jesus by one sacrifice hath done away sin. The multiplicity of the legal sacrifices argued their imperfection, for "those Priests daily ministering, offered sometimes the same sacrifice which could never take away sin, but this man," saith the Spirit, "after He had offered one sacrifice for sins forever, sat down on the right hand of God," holding forth the work was done that Christ might sit still needing no more offering. And whereas it is said that he sat down on God's right hand, it declares that he had accomplished his work and the Father accepted it, or else he should never have been placed in the throne of victory at his Father's right hand. Christ was once, {and but once,} offered to bear the sins of many. Many talk of Christ's dying still in us and the like, but indeed instead of exalting Christ, {as they pretend to do,} they rank Him only in the Levitical Priesthood, and instead of holding forth His perfection, they render Him imperfect and quite contradict the aforementioned Scriptures. "For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb.9:26-28. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb.10:10-15.

2. The place where Christ was offered deserves our consideration next, for it is not said in vain that he suffered without the gate upon the Cross and that between two thieves. It shows the descension of our Saviour into the lowest, vilest,

contemptiblest estate and condition that could be. Christ died at Jerusalem, a city, not in the heart of a believer; but in Judea, in the world. I mind this the rather because some think the death of Christ at Jerusalem not at all to concern them, but they look for Christ's death within them, whereas in the Scriptures nothing is more clear than this; that Christ's death at Jerusalem is the offering for sin, not Christ's death in any one's heart. The Scriptures warrant no such kind of language. I confess I know this much, that though Christ died at Jerusalem, if the power, virtue and efficacy of this death be not seated, revealed and enjoyed in the heart, a poor soul can take no comfort in it, notwithstanding this is certain; that he that enjoys not Christ in him as a fruit of that one offering at Jerusalem, enjoys him not at all. The Scriptures often speak of our being dead with Christ; that is to say, being implanted into the likeness of his death, by being dead to sin and to iniquity, but nowhere speak of Christ being dead in us, as the sacrifice by which we are saved. If Christ be in us, the body is dead {not Christ} because of sin and the spirit is alive because of righteousness. Christ's death hath a virtue in us; namely, destroying sin and becoming a quickening Spirit. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb.13:12.

3. Concerning the time of this sacrifice being offered. "In the fullness of time {saith the Lord} God sent forth His Son." It was in the last days, so called in respect of dispensation, for now all under Moses and the Prophets vanished, that Christ might come in and continue, "God who at sundry times and in diverse manners spake in times past unto the Fathers by the Prophets, hath in the last days spoken unto us by His Son," who once in the end of the world appeared to put away sin by the sacrifice of Himself; that is to say, in these last days Christ appeared and offered up Himself, to put an end to all other offerings and to put away sin. This Christ did in the days of Pontius Pilate and Caiaphas, the High Priest, which was many years since. But I know that some are ready to say, "how can this be, for Christ was a Lamb slain before the foundation of the world; which, if true, how is it that he was slain at Jerusalem, except he was often slain?" I answer, it is very true that Christ was slain but once, according to the Scriptures and that in time, in the end of the world; and yet as true, if truly understood, that he was slain before the foundation of the World; which I shall demonstrate clearly from the Scriptures. To see the truth clearly, we must consider Christ Jesus in His death.

1. Christ slain by the decree of God. "Who verily was foreordained before the foundation of the world, but was

manifest in these last times for you." I Pet.1:20. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. "For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:28. In the decree of God. And so Christ was foreordained before the foundation of the world. And all things were present before the Lord before they had being in reference to us. They were in the decree, counsel and purpose of the Lord. So was the Lord Christ in God's decree and counsel before the world. He calleth things that are not as though they were. What are only actually done with us in time, were truly present with Him before all time, who is not included in any time.

2. The virtue of Christ's death was from before the foundation of the world. In the virtue of His death, and so Christ was slain before the foundation of the world. Christ's death had an influence into the times past as well as to come; therefore, called the blood of the everlasting covenant. Now we must know that there was a covenant made between God and Christ wherein it was decreed that Christ should die in time and the virtue of that death which was from eternity in the Eye of the Father should speak for all his generation in all ages. Therefore the fathers of old believed, not in a Christ already then come, but to come, even in the flesh and therefore God led them by the hand to look to a Christ to come, through many types and sacrifices; which, when Christ came, all ceased. Christ's death was that price that was laid down for all His generation in all ages and this is Christ, the same yesterday and today and forever.

3. We are to consider Christ's actual death, which was accomplished by the Jews. Therefore saith the Apostle, "this same Jesus whom ye have crucified, hath God raised up," and thus was Christ manifest in the last days. Jerusalem was not actually always; Pilate not always, for we know that State, City and those persons had a beginning and ending. No more did Christ die actually before the world was. That he might die, he took upon Him flesh and was made like to us, which is only done in time, for we first are in the womb, then brought forth, increase and die. So did he, yet, notwithstanding, the virtue of Christ's death, through the will of God, is as great as if he had actually suffered before the world was, which he did not, but only once in the end of the world. And yet is Christ a Priest forever after the order of Melchisedec. Christ died once and died no more, yet the benefit remains forever. So that as the sacrifice is fully accepted by the Father, who views it since it was offered; so it was accepted by Him that saw it before it was offered, for

all things that God doth before us in time {which time the Scriptures tells abundantly, Himself had made, ordered and disposed, which time is that space wherein things are done successively} He saw, liked, ordered and decreed should be before time was.

## **Chapter VIII**

### ***Wherein is shown how Christ offered up Himself, and the true nature of that offering.***

I am now to proceed and show you how Christ offered up Himself unto God, which I shall demonstrate these two ways.

Christ offered up Himself by the power of the eternal Spirit. This sacrifice was no ordinary one, it was his own body; therefore, the power must be suitable, which was the Spirit of God that did sustain him, enable him to die and raised from the dead; therefore, saith Christ, "I lay down my life and I have power to take it up again." Therefore is Christ said to be justified in the Spirit and quickened by the Spirit. That eternal Spirit that dwelt in him suffered him to lie in the grave. For it was impossible he should be held of death that was filled with the fullness of God in whom the eternal Spirit was. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim.3:16. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18.

Secondly, Christ died in the body of his flesh. It was impossible the simple Word of God should die; therefore, the Word was made flesh. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil," Heb.2:14, so Christ in the flesh abolished the enmity; therefore, it is said God was manifest in the flesh in reference to his death and justified in the Spirit in reference to his resurrection. Therefore saith Peter, "Christ suffered for our sins, the Just for the unjust, being put to death in the flesh." A fleshly body was prepared by God for Christ to suffer in and so He gives them his flesh, a sacrifice for sin. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph.2:16. "In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight." Col.1:22. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim.3:16. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,

being put to death in the flesh, but quickened by the Spirit." I Pet3:18. "Forasmuch then as Christ hath suffered for us in the flesh." I Pet.4:1.

Thus, through the guidance of God, I am now come to speak of the nature of this sacrifice, which I have discovered to be the Lord Jesus, his flesh, body and blood, offered upon the cross at Jerusalem in the end of the world by the eternal Spirit for sin. The excellency of its nature appears by a six fold demonstration.

First, from the purity of it. "If his offering be a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD...and if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish." Lev.1:3,10. Under the Law, their offerings must be without blemish; therefore the Lord reproves the people, for that they brought that which was torn and the lame and the sick, saying, "ye brought an offering, should I accept this of your hands saith the Lord?" "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen." Mal.1:14. Which is as much as if he had said, "I the Lord delight not in, but abhor lame, blind, imperfect offerings." The LORD must have one without blemish, but now seeing all these unblemishable lambs, &c., under the Law could not take away sin, either a sacrifice without spot and blemish must be found, who is sufficient to take away sin, or else sin must remain; therefore, the Lord Christ steps in. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come, {in the volume of the book it is written of me,} to do thy will, O God." Heb.10:5-7. Christ is the Lamb of God that taketh away the sins of the world, who offered up Himself to God without spot, for he is that true Lamb without blemish and without spot. Herein our Jesus was a Priest transcending the Priests under the Law, which had infirmity, and the sacrifices under the Law that were imperfect. For the Lord Jesus was pure and spotless, yea, perfectly pure, "who did no sin, neither was guile found in his mouth." I Pet.2:22. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world...and looking upon Jesus as he walked, he saith, behold the Lamb of God!" Jn.1:29,36. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without

spot to God, purge your conscience from dead works to serve the living God." Heb.9:14. "But with the precious blood of Christ, as of a lamb without blemish and without spot." I Pet.1:19. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor.5:21. There was a great necessity that Christ should be such an offering without spot, because God was, and is, a God of pure Eyes that cannot behold iniquity, Hab.1:13, that is to say, to tolerate it, suffer it to go unpunished. Now had Christ been a sinner, he could not have taken away sin. This was the reason of the imperfection of the Priests of old, which, had they been perfect, we had no need of another Priest after the order of Melchisedec.

Secondly, Christ's death was a free sacrifice. Free-will offerings under the Law were very acceptable with God. Our Jesus offered up his own body freely. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Jn.10:18. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb.10:9.

Thirdly, Christ's death was as pure and free, so a perfect sacrifice. The sacrifices under the Law were without blemish, but not perfect; therefore, Jesus puts an end to them and offers up Himself. The offerings in the Law were to be perfect without blemish as touching their bodies. They must not be blind, broken, or maimed or the like, but this was a perfection shadowing out the true perfection of the Lord Jesus Christ, who wanted nothing, who had nothing superfluous, but was a perfect sacrifice. There needed no other to complete it.

Fourthly, Christ's death was an eternal Sacrifice. It was offered in time, but ordained before time and the influences of it reached eternity. A virtue sprang from it to all his generation that fell asleep before it was actually offered; and now being offered, it remains in as full virtue as ever. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. And so he was a Lamb slain before the foundation of the world, Rev.13:8; being the same yesterday, and today, and forever, Heb.13:8; even the same Jesus, the same Saviour and Deliverer. The same High Priest that saved Paul, saved Abraham and shall save all that shall be saved.

Fifthly, Christ's death was a spiritual Sacrifice. In the time of the Law, the Priests went always into the first Tabernacle, accomplishing the service of God, but into the second, the High Priest only, once every year, not without blood, which he offered for his errors and the sins of the people. "Now

when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people, the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb.9:6-12. Which Tabernacle was a figure in that time; now the sacrifices and gifts that were offered in that Tabernacle, stood only in meats and drinks and diverse washings and carnal ordinances, imposed on them until the time of reformation, Heb.9:10, but our High Priest enters into the holiest of holies and there accomplished the service of God, not with meats and drinks and carnal ordinances or Jewish observations, but with his blood offering a spiritual sacrifice. Christ came with reformation, doing away with that which was carnal, that is to say, of a fleshly, legal {not sinful} administration, by his spiritual sacrifice, even the offering up of Himself in body and spirit, the Just for the unjust. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Pet.3:18.

Sixthly and lastly, let us view its nature with its acceptation. The sacrifice was offered up to a just and righteous God, for an unjust and unrighteous people and the Lord accepted it, so that the shadow is of the heavenly thing. Even the burnt offerings under the Law was a sweet savor unto God, holding forth the excellency of the savor that our better sacrifice, our substantial offering, was to God; therefore, it is said Christ gave Himself for us, an offering and a sacrifice to God for a sweet smelling savor. He is that sweet perfume that ascends up to God, in whom the Father is only well-pleased, who hath seen the travail of his Son's soul and is satisfied. This is a most acceptable sacrifice. "Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall

see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa.53:10-11.

## **Chapter IX**

### ***Manifesting the true subjects for whom the sacrifice was offered.***

Having thus in mercy made manifest the nature of this sacrifice and for as much as every sacrifice that is offered is for somebody, let us now inquire of the persons who are the subjects of this sacrifice, which Christ declares to be his sheep. "I lay down my life for my sheep." Jn.10:15. Those sheep are the elect of God, whom the Lord hath appointed a place for at his right hand in the last day; therefore, saith Christ, "other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice," Jn.10:16; again saith the LORD, "I am the good shepherd, and know my sheep." Jn.10:14. Christ makes it his work to redeem a company of poor silly sheep from wolves.

These sheep are those who are given by God to Christ. "Thine they were," saith Christ, that is to say, thine by choice, knowledge, decree and purpose; "thou gavest them me;" that is, they being in the world a company of poor, despised, sinful creatures, thou committedest them to my charge, to rescue them from the paw of the lion and mouth of the bear, and to keep them in thy name that they may never depart from thee. These are they Christ prayed for, these only, not the world, that is to say, those that were not given to Him to bring over by the power of His own Scepter, to the obedience of the Gospel, to the salvation of their souls, and therefore you shall find Christ's prayer is not limited to the small number of His faithful Apostles, but He likewise prays for all that should believe in Him. John 17:6. For their sakes Christ sanctified Himself, that is to say, he set Himself apart and made it his work to offer sacrifice and become their Redeemer; so much the word "sanctify" imports. There were a certain number that Christ knew, and the Father loved, as he loved Christ, which in another place are called children, as testifies the Spirit, saying, "forasmuch as the children were partakers of flesh and blood, he likewise took part of the same," Heb.2:14, that he might deliver his children; which children are those that are his peculiar generation. "Behold {saith Christ} I and the children which thou hast given me," Heb.2:13, which children he calls his brethren, saying, "I will declare thy name unto my brethren." Heb.2:12. For this cause is the Lord Jesus called the Captain of the salvation of many sons, because he sanctifieth himself for them, for He is a

perfect Captain through sufferings, to bring many sons unto glory, which sons are called, his family, his house, household, spouse, his city, his soldiers, his purchased ones which he governs, orders, disposes, represents and trains up to eternal life, for Christ is faithful as a Son over all his house. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb.2:10-15. As they are his children given to him, so we are to consider them in a present condition of enmity to him, for He reconciles them; and therefore it is said Christ died for the ungodly, for sinners, even for rebels, enemies and traitors to Himself. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom.5:8. Such who bid defiance to the God of Heaven, for these Christ died, as I shall show more in the virtue and effect of this sacrifice, which I would now speak of, but that I must first remove an objection that lies in the way.

Objection: The Scriptures tells us that Christ by the grace of God died for every man and that he is the Saviour of the world and the propitiation for the sins of the world. How is it then that you say He offered up a sacrifice only for some chosen ones? In answer to this question, I shall first show you how the Scriptures are mistakenly interpreted, then show you how it cannot be that this sacrifice was offered for every individual son and daughter of Adam as the objectors conceive. Concerning the Scriptures upon which this objection is bottomed, I shall only instance the principal. As first, that in the Hebrews, "who by the grace of God tasted death for every man," Heb.2:9, from whence they infer every particular person in the world. To find the truth of this Scriptures, let us see the truth of it by comparing it with what follows. This "every man" in the next verse is declared to be "many sons," yea, brethren and children. The word in the original is "for all" which we must take with some limitation. For instance, it is said that "all Judaea," Mk.1:15, came out to be baptized of John in Jordan. Now I suppose that no one will imagine he means every particular

person, every infant, &c., but a great number. So here by all we may understand a great number.

Or, if you read the word "everyone" we likewise read that Jesus Christ commanded the Apostles to preach the Gospel to every creature, and by every creature, I suppose we take not in the beasts of the earth, fishes of the sea and fowls of heaven. If without all limitation we take the word, we cannot exempt them, except we deny them to be creatures, which I hope we are all better informed. So that Christ's dying for every man must be restrained to those only Christ intended it, namely, those many sons whom God appointed unto glory.

The next Scriptures is that in John, which saith, "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," I Jn.2:2, from whence many infer that Christ is a propitiation for the sins of every individual person in the world, strengthening their opinion from those Scriptures that affirm Christ is the Saviour of the world. "For God so loved the world," Jn.3:16, and would have "all men to be saved." I Tim.2:4. In answer to these, we must necessarily be able to distinguish concerning this word "world," for, I affirm, it is not always taken for every particular one; therefore, it is said, "and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world," Rev.12:9, which "world" is only meant of the wicked, or of many in the world. Therefore it is said in the verses before, that "there was war in heaven; Michael and his angels fought against the dragon," for there was a remnant in the world, a woman in the wilderness that was not deceived. So that by the whole world was only meant those that were deceived in the world. So it is said, "all the world wondered after the beast," which is not meant of every particular person; therefore, is it interpreted afterward to be all those that dwell on the earth, whose names are not written in the Lamb's book of life. In another place it is said "God was in Christ reconciling the world to himself, not imputing their sins," II Cor.5:19; now we know the Lord doth impute sin to some; therefore, it is not of every one that he speaks. So it is said that "God is the Saviour of the world," I Jn.4:14, and yet in another place, the "world" shall be damned, so that it is very evident where he saith Christ is the Propitiation for ours and the whole world, he means them that did believe and hereafter should believe, all them he writes to, and all in all ages that shall be saved, and so the rest of the Scriptures must be understood. The world is sometimes taken for every individual, sometimes for many, for some of all sorts, for the Gentiles; before it was said, salvation is of the Jews, but now of the whole world, that is to say, of Jews and Gentiles. Therefore it is said that "God so

loved the world that whosoever believed should not perish;” he so loved it, that is to say, after such a manner as those, that is, whosoever shall believe should not perish; so that his love is clearly restrained to them that should believe. Therefore the Scriptures so often speak, that God hath chosen people out of the world, the poor of the world; he hath redeemed us out of every nation, kindred and tongue, some of all nations, so that as there are two worlds spoken of, this world, and that world, namely, the world to come, so there are the subjects of both worlds, which subjects are called the world, and they are either the world of the ungodly, that cannot receive the truth, or the world that shall be saved and is reconciled to God.

Objection: The Gospel is declared to be glad tidings to all. “And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.” Lk.2:10. What I have said before is a sufficient answer to this, for all is taken for some of all and therefore saith the Scriptures, it is the savor of life unto some and of death unto others. II Cor.2:16.

Objection: The Gospel is to be preached to every creature, Matt.28:19, which could not be if Christ died not for all. To which I answer true, for the Gospel is to be preached to all, and yet Christ’s death is but a sacrifice for some. The publication of the Gospel is universal, the application particular. The sun shines on good and bad, some things it quickens, others it withers. Now the act of shining is alike to him that is blind and him that sees, but the virtue of it is only to some particulars, for a man that is blind hath not the benefit of the light; and this appears more plain if we consider what the Gospel is that is to be preached. It is that there is life and salvation freely in Christ for sinners, which is to be told, preached, and declared to all men, yea, every man, but now the application of it is only to him that believeth this and trusteth in it, which is the work of the Spirit to accomplish. We are not to preach Christ died for you Thomas, or you John, but for sinners; and thus the Apostles preached, and if anyone asked what they should do to be saved, their answer was, believe in the Lord Jesus and thou shalt be saved, Acts 16:31, whether thou be a Jew or Gentile.

Objection: But all are commanded to believe the Gospel. If I should without a further answer grant it, yet it follows not that Christ offered up a sacrifice or died for them, for that is not to be preached to any particular man, for the Gospel is that there is life in Christ Jesus for whosoever believeth. Now I say, he that believeth not this Record which God hath given of his Son doth as much as he can to make God a liar. He gives God the lie, {as we use to say,} but I shall say this more, that the

Scriptures nowhere holds forth any command from God to every man to believe Christ died for them.

Objection: Those that believe not, are threatened with damnation because they believe not on the Son of God. To that I briefly answer, that unbelief is the very condemnation of every soul. It is not an act, but a state in which every man is plunged. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Jn.3:19. For when Adam had sinned by transgressing the Law, that curse seized on him and all his posterity in him, but yet Christ was immediately promised. Gen.3:15. So, that notwithstanding, his sin, all that looked to, or believed on that Brazen Serpent should be healed, Num.21:7-9, Jn.3:14-15, those that did not should perish in their sins, this state of unbelief seized on the creature, which is the cause why he trusts not in Christ, nor comes to him, which is to be understood in this sense, in that it hath taken such hold on man, that he cannot come forth of it, for if he could but believe, he should certainly be saved, but he cannot; therefore he is condemned, though this is not the original or first cause of his destruction, for his sin that he fell into was that that put him into an incapacity of believing according to the purpose of God, which indeed is the original cause why they cannot believe, for if God had purposed they should believe, neither themselves, nor men, nor sin, nor devils could have hindered it, for who hath resisted the will of God? For as many as were ordained to eternal life believed, Acts 13:48; "you believe not, saith Christ, because you are not my sheep," Jn.10:26, that is, because you are not given to me, neither have I undertaken for you, for if I had, you would come unto me, for my sheep know my voice. The whole Scriptures proclaim death and damnation to unbelievers and so the light reproves their darkness, adjudges it and condemns it. Therefore it is said, "he that believes not is condemned already," because he hath not believed, or as the word will bear it, in that he hath not believed, which is thus explained a little after, "this is the condemnation, that light is come into the world, and men love darkness." It is the condemnation itself. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jn.3:18-21. "He that believeth on the Son hath

everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Jn.3:36.

Objection: But those to whom the Gospel is preached, and refuse it, are declared to adjudge themselves unworthy of eternal life, Acts 13:46, and to neglect salvation, Heb.2:3, which if Christ had not died for them, they could not do. To this I thus briefly answer, that man is truly said to refuse the gospel, when he rejects it, despises it, persecutes it and then declares himself unworthy of it. All men are unworthy of it, but the Jews in the Acts eminently declared themselves to be so. Here we may take notice how the Gospel is to be preached to all, not for all, for when he knew who was unworthy, he turns away from them, but he was sent to preach to all, not knowing who was made worthy to receive it by the Lamb, that God's own elect might be called in, he preached it to, or among, or in the hearing of all, and this was lawful for him so to do, but he applied it to none but upon believing.

Objection: But peradventure some are yet ready to say, the Apostle saith, "how shall we escape if we neglect so great a salvation," Heb.2:3, which they could not do, if it was not for them. To this I say thus much, that all that can be inferred rationally or spiritually from those words is this, that destruction is the portion of them that neglect; that is to say, mind not, or receive not salvation, which excellently holds forth this truth, that there is no other way of salvation, but by giving heed to, or embracing the Gospel, which he exhorts them to a steadfastness in.

Objection: But may some say, if Christ died for them, they shall be saved {as you say} and if so, what need the Apostle mind them not to neglect it? For if it be for them, you say they shall certainly have it, therefore his exhortation is vain. To which I answer, that although the Saints eternal happiness depends on the Father's purpose for their salvation, yet the true ground of visible administrations, is from the visible profession of the Gospel of Jesus Christ, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," Rom.10:10, so the Apostle judging according to their profession thus speaks; for though a man cannot fall from the eternal love of the Father, ye he may indeed from his profession, which, when he doth, 'tis {though not an infallible,} yet a sad symptom, that he is in a sad condition, nigh to burning, having neither part, nor lot in the thing professed, as saith the Apostle. Now because some did profess to be bought by Christ, to have received the Lord Jesus, to be sanctified by the blood of the covenant, and yet by their works denied him, whom they said, and Saints so judged {judging by their former

profession} had bought them and sanctified them, and made shipwreck of faith and a good conscience, that is to say, the profession of them; the Apostle not knowing by revelation who should stand, nor having any rule to judge men should attain to the glory of the end, without continuing to the end, knowing likewise that the Father hath as well ordained the means to attain the end, as well as the end itself, thus speaks; therefore, saith the Apostle, "we are persuaded better things of you, and things that accompany salvation, though we thus speak," Heb.6:9, and desire you to continue to the end.

Objection: The Scriptures saith, some may perish for whom Christ died, I Cor.8:11, therefore all Christ died for, shall not be saved, which proves that he died for all, as well for them that perish, as them that shall be saved. To which I answer, by perish is not meat eternal death or condemnation, for the word "perish" many times signifies to wound, defile or corrupt, and so it is there used; therefore, the Apostle in the next verse interprets the meaning of perishing to be the wounding the weak conscience, or stumbling, or offending their weak brethren.

Objection: The Lord Christ wept over Jerusalem and would have gathered it, Lk.13:34, as a hen her chickens, but Jerusalem would not, which is an argument that he loved it and died for it. That Christ wept over it and would have gathered it, is true, but yet that he did not lay down his life a Sacrifice for them whom he did not gather, is as true. Christ's weeping over them shows him to be a man subject to like passions with us, {sin only exempted,} for he laments their deplorable, miserable, undone and lost state, and whereas he saith, "how often would I have gathered them, &c.", he there speaks as a visible minister of the Gospel that holds forth the truth to men, not knowing their eternal state, for if you consider him otherwise, he could not weep over them, for it is said that he knew all men, Jn.2:24-25, and would not commit Himself to a people that did profess him. Christ knew {as he was the wisdom of the Father} well enough who should not believe, but die in their sins; therefore, this he did as a man having natural affections; and so it is said when Jesus heard Lazarus was dead, he wept, Jn.11:35, which showed not that Lazarus might have lived longer, but his love, his natural love to him. In this sense Paul wished himself accursed for his brethren's sake according to the flesh, Rom.9:3; and in this sense, I say, this and all such other places must be understood.

Objection: But yet John saith, Christ came unto his own and his own received him not, and they object to the parable wherein all are invited, &c., to both of these one answer may suffice. The Jews were Christ's own countrymen, the then only

visible Church of God; he came out of that stock; and for the invitation, I say, it was to the Jews and Gentiles, wherein we may say, that all are summoned by the outward, visible ministry of the Gospel, for many are called, but few are chosen. Now not the called, but the chosen are the subjects for whom Christ died.

Objection: The Scriptures tells us of a common salvation, Jude 3, and God is the Saviour of all men, I Tim.4:10, especially of them that believe. The salvation is called common because now it is extended to Jews and Gentiles; therefore, Peter being bidden to go to the Gentiles, he accounted them a common people. Salvation he thought must be only of the Jews, but God's thoughts were otherwise and the wall is broken down. And to the other, I say, God is the Saviour of all men, for in him, all live and move, and have their being, Acts 17:28, but especially, that is to say, eternally and spiritually by Jesus Christ, he is the Saviour of them that believe, eternal life being only their portion.

Objection: But it's said, Christ died to redeem from the sins of the first testament, Heb.9:15, so that there is no condemnation for them, but condemnation is for not believing Christ died for them. The Scriptures objected proves not that Christ died for all, neither saith so, but this it holds forth, that those transgressions which were under the Law, are done away in Christ; now we may see {if we will not wink at noon-day} that all men are not redeemed from the sins under the first testament; therefore, saith Christ to the Jews, "ye shall die in your sins," Jn.8:24, that is, in all your sins; therefore, he saith again, the wrath of God, Jn.3:36, abideth on them. Christ took not away wrath for the first, and brought it again for the second.

But say they, they were condemned for unbelief. Well, let us reason out the case. I demand of thee whether unbelief be sin or not. If thou say it is, I ask thee whether Christ died for that or not? If he did not, then his dying for all other sins was of no moment, nor concernment. If a man should do never so much to redeem a man from prison and not perform the chiefest part required, do you think the prisons would be delivered? Surely not! What availeth it for Christ to die for all my sins if not for my unbelief, seeing that, without any more {I speak in thy language} may condemn me; but it may be thou wilt say, that Christ died for the unbelief of some and the other sins of others. Vain man, thou sayest thou knowest not what. Thou pleadest Christ dying for them for some sins and yet he hath left the chief sins not died for. For what purpose is then the death of Christ? What benefit have they by it? They are but pulled from the water and hurled into the fire. But if thou sayest Christ died for unbelief, how then can it condemn? For all that Christ

conquered, he triumphed over upon the cross. How comes it to return upon Him again? Thou wouldest be wise, but indeed thou instead of exalting Christ as a free Saviour makest him but half a Saviour. If Christ be not able to save to the uttermost, woe and alas. We were all unbelievers before we believed. If Christ make us not to believe, what shall we do? The Priests under the Law were as great as he, if thy doctrine be true, but surely I hope thou by this time seest thy vanity.

Objection: How can this stand with the justice of God to punish men, if not for not believing Christ died for them? To answer this, I tell thee, I now see where thou art graveled, for thou canst not see God to be just in this, from hence some conclude all shall be saved, others that God is not just if He condemn any and the like, but O thou foolish man! If I should only say, that God is pleased to condemn men without giving them any reason, would it be unreasonable in God? Hath he not made thee? From not being, he hath given thee being? Art thou thine own or his? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Rom.9:20-21. And hath not God the same power over thee as the Potter hath over his vessel? May the LORD not do what He please with his own? Who shall set him a rule to walk by? But yet a little to speak to thee, that thou mayest understand the way of his justice, and how he brings forth his pleasure. I bid thee sit down awhile, enter into thy conscience, take a view of thy pride, covetousness, lust, murmurings, worldliness, &c., and what wilt thou say? "Wherefore I abhor myself, and repent in dust and ashes." Job 42:6. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl.7:29. God made man, planted him in a Garden in the midst of all worldly pleasures, forbade him nothing but one tree in the middle of the Garden, told him that in that day when he would eat thereof, that he would certainly die. Gen.2:17. This decree was given to him, the Devil taking advantage of the creature's mutability {for God did not, neither was he bound to make the creature immutable} spake to the woman by a serpent, even a natural beast of the earth, that eats dust and creeps on his belly. Eve, who would be wise, believed the serpent, ate of the Tree, broke the Law, and so came to know good and evil. She knew not good and evil before, but now she felt the evil and died; that is the evil of fear, shame and condemnation {the fruit of sin} seized upon them. This Tree was a Tree of trial to them of their obedience, but now sin came, and death by sin; Adam was

turned out of the garden; sorrow encompassed them; the Tree of life, a visible Tree pointing out Christ, denied them, because God would show the riches of his Grace, and the glory of his Justice. Had Adam eaten of that Tree of life, he and all his posterity had lived forever, but God would not so order it, but would advance justice in the condemnation of some, and so keeps him out with a flaming sword, that is to say, his Law or Mighty Power. Thus do we continually the thing that is forbidden to us; we are not contented with our sphere, &c., and so surely this consideration renders God just in our ruin and 'tis only mercy that saves any of us. Thus man was plunged in this darkness, yet Christ came as a light shining in darkness, but the darkness, the dark sinful heart of man, comprehended it not, Jn.1:5, but opposed it; Christ saith that he is the true Light, Jn.1:9, the Messiah, the Son of God, that life eternal is in him; the Jews neglected, rejected, scorned and abused him; and so do many now by which they add iniquity to iniquity, and are justly condemned for their sins. But that I may the more clearly demonstrate the falsity of this assertion, consider the following arguments.

Those that Christ died for, he offered a Sacrifice for, for his death was a Sacrifice for sin, as I have at large proved before. But Christ offered not a Sacrifice for all men, therefore he died not for all. This second proposition is clearly proved, if you consider this, that all those for whom this Sacrifice was offered are sanctified and perfected by it, having through it complete remission of sins, which is evident, "for by one offering hath He perfected forever them that are sanctified," Heb.10:14, and again, "we are sanctified through the offering of the body of Christ, once for all." Heb.10:10. He bore the sins of many, Matt.26:28, and by that Sacrifice he carried them away, inasmuch that God remembers them, Isa.43:25, in a way of judgment no more. This will be more manifested if you consider what I shall say in the virtue of Christ's death; but there are a people that shall never be made perfect, nor have their sins removed; and this is so evident by itself that it needs no demonstration. Consult with the 25<sup>th</sup> of Matthew and you may there {if you doubt} find a resolution. Having thus handled the subjects for whom this Sacrifice was offered, I am now come to show you to whom it was offered, namely, to GOD, to an offended, displeased and angry Majesty, who could not endure sin and who threatened death to sinners.

Objection: God saith, "fury is not in me," Isa.27:4, how then say you, God is an angry God? The same God that saith, "fury is not in me," saith also, "they are full of the fury of the Lord," Isa.51:20, so that we must know that fury, wrath and

anger is in God by a Law which is the righteous dispensation of justice and judgment, by his own Law against the breakers of it; and yet that fury is not in God; that is, God in Christ hath so taken away the cup of trembling, and the dregs of his awful fury and judgment, that fury is not in Him to His children, for God in Christ is love, full of love; but God in the Law is a Recompenser of tribulation and anguish to all that obey not the Gospel of Christ. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thes.1:7-9.

## Chapter X

***Showing the excellent virtue of this sacrifice, appearing by its sweet and comfortable effects, and that in four considerations.***

This sacrifice is better than other sacrifices, transcends all under the Law, comprehends all manner of excellency in itself, and the virtue whereof appears.

In that the Lord Jesus by this one Sacrifice, interposed between God and poor, silly, sorry man; between God's wrath, vengeance and fury, and sinful rebellious man. God's hand of justice was up, and man's neck upon the block ready for his fatal and final execution. Even as Abraham's hand was up ready to slay his son, but as then the Angel stepped in and laid his hand on Abraham's sword, so the Angel of our New Covenant immediately interposed Himself and became that Ram in the bush that was ready to die in our stead, and be offered for us, that we might be spared. So Christ held God's hand and staved off his wrath, {as I may so say,} and now sets forward not only to respite man's misery for a short time, but to mediate between God and man for a reconciliation. Man was the offender, sentence was given against him to condemnation. Nothing was wanting to complete his misery, but a full execution and eternity to lock him up fast in wrath and torment. Now the Lord Jesus interposes Himself to make up the breach and therefore is he called the Mediator between God and man, the Man, Christ Jesus, I Tim.2:5, the Mediator of the new Covenant, Heb.12:24; he it is, not duties, not prayers, not fasts, not performances of the creature that makes reconciliation and atonement for the sins of the people.

Furthermore, by this sacrifice he hath given full satisfaction to God the Father, for whatever he could lay to our charge. Man, as I said before, was condemned to die, wrath was threatened; he became a debtor to the law; and now the Lord Jesus undertakes the payment of his debt, he would answer the Law and pay whatever the Law could demand, even to the utmost farthing, for he became the end of the Law, Rom.10:4, for righteousness sake. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree," Gal.3:13, that we might be blessed and live forever.

Yea, further, the Lord Jesus that He might be a perfect Saviour, bore our sins in his own body on the cross and the

Father laid on him the iniquities of us all, and he was numbered among and judged as the transgressors. "Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa.53:10-12. Which holds forth to me the Father speaking {if I may so say} after this manner to his Son, "Son, wilt thou undertake for this man, this sinful man; his sins are as scarlet, his offense is great; the punishment is as great; thou must take all his sins and faults upon thyself and stand in his stead and suffer whatever I have threatened upon him; thou must be made sin for him," that is to say, an offering for his sin and a sufferer as a sinner. Well, saith Christ, "Father thy will be done; I will rather bear his sins in my own body; I will rather suffer for the extremity of thy wrath, than those whom I love shall die." And so indeed, the Father accepted him. The Covenant and contract was made and now Christ who is our scape goat, carries all our sins in his own body into the land of forgetfulness that God saith, I will remember their sins no more, that is to say, as unsatisfied for, or in judgment against them and now I can see no sin in my children, that is to say, no sin which I have not received satisfaction for, for otherwise he doth see and remember them. See both these, namely, Christ's sacrifice and God's satisfaction, in Paul's triumph, "what shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." Rom.8:31-37. But, might some say, that God will not justify the wicked nor the unrighteous. What then? Who shall condemn me? It is Christ that died for me though I am unrighteous. Justice is satisfied

that I cannot be condemned, for Christ hath taken away the curse and stopped the mouth of the Law, for he is the true sin-offering and trespass-offering typified in the Law.

Christ hath opened the way for the soul to come to God, from whom before {trembling} he ran away and hid himself, covering his nakedness with fig leaves, not daring to approach the presence of the Lord. The soul, till Christ died, stood aloof off, had no sight of God, but in shadows, types and figures, but now the Lord Jesus by his death made way for the soul to come to God. The veil of the Temple is rent in twain, which is interpreted in the Hebrews to be the opening of the way into the most holy place, into which under the Law none but the High Priest might enter, and that but under a shadow once a year; but Christ, by his own blood, hath opened the way that we may with boldness have access to God. Christ, the Lord's anointed, hath so ordered the matter, being partaker of both natures that God and man should meet in him. In him God appears in love, mercy and grace; in him the saints meet the Lord, in righteousness, salvation and praise, so that he that had hid himself before, hath now no durable joy nor true content, but when in the sight of God in the Lord Jesus. Oh, what a matchless mercy is here, two at such a distance and enmity should be reconciled and meet in one, joying, rejoicing, praising and delighting each other. Oh, here I am forced to stay awhile in admiration of that boundless love, and unfathomable wisdom of our dear Jesus, our well-beloved Bridegroom who stripped Himself of his robes and clothed Himself with our sins, who knew no sin, for to bring us into an intimate familiarity and acquaintance with our Maker. Oh, my soul, for this bless the Lord, yea, let all that is within me praise his holy name, yea, let all that love the salvation of the Lord say continually, let the Lord be magnified.

## **Chapter XI**

***Show what justification and the pardon of sin are; which are the effects of the death of Christ's death or sacrifice.***

We are justified and our sins are pardoned through the sacrifice of our Lord Jesus Christ. That we may come to a more clear understanding of this, I desire you to mind, that to justify signifies either to make one just who before was unjust, or to declare one to be just. And again, a man is said to be made just when as a sinner he is washed and cleansed, as of a drunkard he is become sober and the like, or when he is acquitted of his fault. So that though many sins remain, they shall not condemn him. In this last sense is a man said, according to the Scriptures, to be justified, or have his sins pardoned or acquitted. "Blessed is the man unto whom the LORD imputeth not iniquity," Psal.32:2, that is, whose sin is forgiven, hid or covered.

So likewise the declaration of a man to be a just man, or justified, is two-fold; either to his own soul, or to others. Now, according to the Scriptures it is the acquittal from sins that is properly called justification. Therefore saith the Apostle, as condemnation came upon all, so justification came upon many. Justification is there taken for the contrary to condemnation, which is the freedom from it. Therefore saith the Scriptures, we are justified by his blood, Rom.5:9, and by the Spirit. I Cor.6:11. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom.5:17-19.

Objection: The Scriptures say that we are justified by faith, how then say you it is by the blood of Christ? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom.5:1. In answer to this, there are two things to be minded, that when men sinned, there was something threatened, viz., eternal wrath and misery, which was not then inflicted; and so man's conscience became guilty; wrath, fear, terror and torment seized on him. Now we must consider that the blood of Christ frees us from both of these; from the first, while we in our own minds, through wicked works, were enemies; from the second, viz., that guilt we had

contracted through sin, the blood of Christ saves us through faith; therefore, it is truly said, being justified by faith we have peace with God; as faith receives what Christ hath done for us, and so justifies us in our consciences, that we have no more conscience of sin, that is to say, guilt for sin, which will appear more plainly by this similitude. A man hath committed an offense against the law, suppose felony or treason, now the law saith, he that so offends shall die the death. The conscience of his fault presently strikes horror to his spirit. The man is apprehended and imprisoned for it and shut up till the dismal day of execution. Now while the poor man can expect nothing but death, some friend of his, unknown to him, sues for his pardon, satisfies the law and obtains it, by which his friend hath made sure of his life. Now is the man truly justified or acquitted from his fault though he knows it not. Well, what then; his friend comes to him and saith, be of good cheer, thy offense is forgiven thee and so gives him his pardon which he gladly accepts, and, having received it, he is now delivered from his bondage, the prison opened and the jailer commanded to set him at liberty and he is as surely freed from the offense as if he had not sinned at all. Even so it is with a poor soul, for when man sinned, wrath, even eternal misery was threatened and his spirit filled with horror; now the Lord Christ, when the soul was a stranger to him, obtained his pardon, purchased it with his own blood, and then the man's eternal happiness was made sure of, and when the Lord Christ tells him what he hath done for him, saying to him, thy sins are pardoned my son, fear not, then the wrath, horror, guilt and terror fly away, and the man is by faith, that is to say, by believing what Christ hath done, at peace in his soul. Faith, I say, is not the man's justification or righteousness, but receives it, for it is a free gift of God.

Objection: It is said, we are justified by works, James 2:24, how then by the blood and grace of Christ? To that I answer, we may be truly said to be justified by works, namely, as to be justified, holds forth the declaration of it to others and so only works before men to justify, or as works declare a man in some particular act to be a just man, may a man be truly said to be righteous or justified, in that particular just and righteous act. So these three ways of being justified, viz., before God, in our conscience, and before others, or in some particular act are all at unity, being the effect of Christ's death, which was the sacrifice for sin.

But yet methinks I hear some ready to question, whether all sins to a believer are pardoned, past, present and to come? If thou seriously considers what I have already said, it might be a sufficient answer to thy demand, but it is possible,

I shall desire to answer thee more fully. We are to consider that before we were actually, Christ Jesus died, and when he died, he bore our sins in his own body. The punishment that we deserved, Christ suffered; he is and was our trusty Advocate that pleaded our cause and satisfied the Law, against which the sin was; so that condemnation is by a Law. Take away the Law and the condemnation ceases. Now Jesus triumphed over our sins and the Law {as I shall show more fully later} on the cross, and made a show of them openly, so that they could never be able to return upon us to condemn us; and under this consideration I affirm all sins past, present and to come were then pardoned by the blood of the cross. For as Christ at once died for all sins past, present and to come, so were they pardoned, which pardon was given to Christ for him to communicate to us. Which leads us to the second consideration, namely, our guilt, fear, horror and terror and Christ's love to us then, for he having obtained our pardon, as he obtained it, he gives it to the soul, a full, complete, perfect pardon, saying after this friendly manner, "thou that hidest thyself in the stairs and in the cliffs of the rock, in a desolate and forlorn condition, that waterest thy bed with tears and expecteth nothing, but wrath; fear not, for though thy sins be as scarlet, I have made them as white as snow." And so commands Satan, their jailer, to fly, the iron gates of their own guilt to open and takes him by the hand and leads him into the paradise of God by faith, into his Father's kingdom; which act of Christ upon man's spirit is man's justification according to that in the Acts, we preach remission of sins by Jesus Christ, Acts 10:43, for every one that believeth is justified from all things {mark the word,} "from all things," from which he could not be justified by the Law of Moses. Acts 13:39. And in another place, "and you hath he quickened, who were dead in trespasses and sins," Eph.2:1, having forgiven you all trespasses. Mind it, the work is done. The Law cannot charge him, so that if a saint sins now {as in truth we do, for he that saith he hath no sin is a liar and deceiveth himself} he may look to his Advocate, pleading satisfaction already given, triumphantly singing, there is now no condemnation or damnation to him that is in Christ with a sure confidence. None can now legally {though many may unjustly} lay anything to his charge, for God justifies him. He that was offended is satisfied, neither can any condemn him, for 'tis Christ that died for him. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom.8:34. Now, in this sense likewise it is very sure all sins past, present and to come are pardoned, for this second is only the declaration of the first.

Against what I have here written, I know that many object that the servants of God in the Old Testament, as David, Daniel, &c., prayed for pardon of sin and that Christ commanded his disciples to pray for the pardon of their sins and that we are required to confess our sins one to another, and pray one for another and God Himself saith, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," I Jn.1:9, therefore, they are not all pardoned at once, if they were, what need we pray for them? As to the examples or precepts concerning praying for pardon of sin, I answer, that it is a suitable act to that state and service that consisted in a legal dispensation. They saw not so clearly the things we now see. They were continually to offer sacrifice for sin and surely those that might offer sacrifice for sin might pray for the pardon thereof. So that their praying for pardon of sin no more proves it our duty then their offering sacrifices makes it a duty to us so to do. As to that precept of Christ to His disciples, we are to mind that Christ intended not always to confine His disciples to that manner of praying, but that form was agreeable to that dispensation, for the Kingdom of Heaven was not then come, it was but at hand, but now it is come and we may boldly go to God. As concerning the other Scriptures that say, confess your sins one to another, and if we confess our sins, he is faithful to forgive us. If you consider what I have said before, it might be sufficient. These expressions only speak of a forgiveness and acquittal in a man's conscience. So though a soul may be in some doubt, these are an encouragement for him not to hide his face and run away in fear, but boldly to acknowledge them upon the head of the Scapegoat, the Lord Jesus, and God is just and faithful to forgive them, that is to say, to manifest the forgiveness of them to thee, for sin is either chargeable before God, or in the conscience. Before God it is not; therefore, in conscience only and as it is chargeable, such is the forgiveness. It many times fares with a saint, as with a man arrested with a bond formerly canceled. The man hereupon is filled with fear, beginning to call in question whether his surety hath canceled it or no, and so calls upon his surety for the producing his bond that he may be assured he is freed from it by the Law, though unjustly vexed with it. Even so, I say, fares it many times with a saint. Jesus Christ hath told him, the Law is fully satisfied, his debt paid, the bond canceled. The devil assails him, sets his sins, his debts in order before his eyes and charges the Law upon him, whereby the soul begins to fear again and is ready to question whether Christ hath told him so as he did before believe, and now he cries out for his pardon

that the bond may be taken out of his way that he may be set at liberty through the manifestation of Christ's love.

Yea, I say further, a man that hath obtained a pardon from his Prince may be attached for the same offense and now may desire, in confidence that his surety, in whose hands the pardon is, to give it him that so he may be set at liberty. Let me tell you, Satan many times assaults the soul and troubles it and then many a soul in faith asks his pardon, or the benefit of his pardon that so he may be freed from Satan's buffetings, and thus in the Scriptures it is frequent to ask the thing producing a benefit for the effects sake; as for instance, we may desire to eat the flesh of Christ when we mean the benefit that redounds to us from it, so that the sum and substance of what I have said is.

First, that sin is fully satisfied for by Christ's death in the sight of God and shall never be charged upon a saint, which pardon is in the hands of Christ for him. Secondly, that sin lieth in the conscience till believing and when the soul believes, is forgiveness given to him, that is to say, published, made manifest and declared. Thirdly, that though he may be freed, yet be in trouble or fear again, {for according to the measure of his faith, such is his assurance and consolation,} and then he may pray for the pardon of sin, that is to say, the fuller assurance of it and may ask for pardon of sin, as it includes his right to be freed from trouble or wrath for them anymore. So that I say, all sins are pardoned in the sense I have already declared, past, present and to come.

Objection: You say that a saint after believing may fear again, which if it be true, why doth the Apostle say, we have not received the spirit of bondage again to fear? Rom.8:15. In answer to this, we must know that Paul is not there going about to tell them that it is impossible for them to fear again, but his intent is there to hold forth the excellency of the Spirit. It was not the spirit of bondage, engendering to fear, that they had received through the Gospel of Jesus Christ, but the spirit of adoption whereby they could cry Abba, Father, and therefore the same Apostle demanded of the Galatians whether they received the Spirit by the preaching of the Law, or by the hearing of faith, Gal.3:2, commanding them to hold fast their liberty and not to be entangled with the yoke of bondage, which is the spirit of fear in the Law, which the Galatians were subject to, not through the preaching of Christ, but through the subtlety of deceivers preaching the Law; and the truth is, so far as we are subject to be in bondage to fear, so far we run to the Law. There is no such thing produced by the Spirit of Christ Jesus.

Argument 1: If all the sins of believers be not pardoned at once, he may be truly in the state of wrath and condemnation after believing, but I say, believers are not at all truly in the state of wrath or condemnation; therefore, all their sins are pardoned, &c. The first proposition is manifest if you do but consider what it is not to have sin pardoned. It is not to be in a state of wrath or condemnation, for he is blessed whose sins are covered, or pardoned. The word of the Apostle proves the second, saying, there be no condemnation to them that are in Christ Jesus.

Argument 2: If all sins be not pardoned at once, then some are not covered, which is evident if we consider that the covering of sin is the pardoning of sin. Blessed is the man whose iniquities are covered. If sin be always covered, it is buried and so incapable of rising up against us, and so, if not pardoned, 'tis not covered; but all their sins are always covered which appears in that when Christ died, he carried them away in his own body into a land of oblivion, that God saith, "I will remember their sins no more." Christ is our propitiation, all our sins are blotted out, erased, covered, buried and nailed to the cross that they cannot hurt us.

Argument 3: If all the sins of a believer be not pardoned at once by the Lord, then may some be laid to his charge, which is evident of itself, for the pardon is the acquittance or discharge of sin, but none can be laid to their charge; therefore, saith Paul, "who shall lay anything to the charge of God's elect." Nothing can charge a believer except it be the Law; I mean, nothing can justly charge him. Now the Law cannot do it, as I will show you in the next chapter; therefore I conclude, all sins are pardoned at once, in the sense before named.

## **Chapter XII**

### ***Showing the virtue of Christ's death, freeing us from the Law.***

For the fuller clearing of this, I shall endeavor to make it appear, first, from what Law we are freed; and secondly, in what manner, or under what consideration we are freed.

The Law we are freed from is the Law given to Adam, or the Law given on Mount Sinai. It is needful for us to know those two dispensations, the one by God to Adam and all the world; the other to Moses and the children of Israel, to be one and the same substantial Law; which we may perceive in the Epistle to the Romans where it is written, "for when the Gentiles, which have not the law," viz., as it was given to Israel by Moses in that dispensation or ministration, "do by nature" that is to say, by that original instinct or principle that is in their hearts by Creation, "the things contained in the Law;" viz., of Moses, "these having not the Law," viz., given to them by Moses, "are a Law unto themselves," that is to say, they have it in their hearts, "which show the work of the Law written in their hearts." Rom.2:14-15.

This appears yet more evident if we consider the punishment threatened by both was the same; therefore, is it said, "which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," verse 15; their own hearts accusing them is a manifest proof of wrath to be the fruit of sin, and condemnation the portion of sinners; therefore, saith the Apostle, "wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom 5:12, this death being the judgment to condemnation.

Objection: If the Law and punishment be the same, that of Adam and that of Moses, to what purpose serves the Law by Moses, is it not needless? I answer, no verily, for though the substance was the same, yet the administration was diverse. The Law of Moses was added because of transgressions, the Law entered, that the offense might abound, that the exceeding sinfulness of sin might be discovered, that so it might discover the dead, sinful estate they were in, that thought themselves alive, "therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom.3:20. The offense was before, but abounded not. Man, I say, was even dead in sin, stupid and careless until the Law was

given on Sinai. Then thundered out curses, that is to say, now God was resolved to make appear the wickedness of sin, but this was only to Israel, a chosen people, other nations had not this privilege, for this Law we must understand was not given alone to them, for the service of God and the promises were annexed to it. They had many types to hold forth their Saviour, the Lord Jesus to do that for them that might answer for what they themselves could not do; and by this were the Gentiles {for so the Jews called the rest of the nations} hedged forth; as this was a partition wall. Now Paul was once alive without the Law, viz., in his own conceit, but when the command came, sin revived, for the Law was given that the offense might abound and Paul died, viz., saw his dead condition, so that the commandment which was appointed to life, that is to say, to drive men to Jesus, for the Law was a schoolmaster to Christ, even the Law of commands, whippings and lashings, as well as the Law of ceremonies, shadowing forth Christ to us, who is the end of the Law for righteousness, he found was death to him, that is to say, through the deceitfulness of sin slew him, as being the executioner against him, so that this Law was but the fuller discovery of the other Law, for the curse was all one.

But because the Law is to be considered several ways, I shall show you in what senses we may look upon the Law, and in which sense we are freed from it. Now we may look upon the Law four manner of ways, first, as a covenant of works, do this and live, do it not and thou shalt die. Secondly, as given by Moses on Mount Sinai. Thirdly, as written in the heart in the first Creation. Fourthly, as written in our hearts in the second Creation by Christ Jesus. The two first ways are as two legal copies, the one appearing more plainly to be read than the other. This covenant of works to Adam, "if thou doest this, thou shalt die," was written in great letters {as I may so say} to Israel. The writing of the Law, of loving God, and our neighbour, in the heart, in the first Creation is fair written by Jesus, by the finger of God's Spirit in our hearts in the new Creation. "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD; but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD;

for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more." Jer.31:31-34.

Now, if you consider the Law as given by Moses written in tables of stone, it was to the Jews the ministration of death, or a covenant of works, to which appertained ceremonies and sacrifices. In which sense we Gentiles neither have, nor ever had anything to do with it. It was only so given to the Jews; therefore, it is said, we are not come to Mount Sinai, that might not be touched, but to Mount Zion, the grace of God in the Gospel. Now, if you consider the Law as a covenant of works to Adam, though we were under it, we are freed from it. For what curses the Jews were subject to by the Law, as written in Tables of Stone; we were, as the Law at first was written in our hearts, likewise subject to. For Abraham had two sons; the one by a bond-maid, the other by a free-woman; the one from Sinai engendering to bondage, the other from Mount Zion; one of works, the other of grace. Gal.4:22-24. We are now freed from the curse of the Law, and there is no condemnation to them that are in Christ Jesus. As by the first Adam sin entered into the world, and death by sin, so by one Man, Jesus Christ, the free gift to many unto justification. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." Rom.5:15-17. It is not now said to us, do this and live, but because you live; therefore, do this. 'Tis not now said, if thou eatest {I mean to the Father's chosen ones} thou shalt die, but being dead thou shalt live by Jesus Christ. If thou sinnest, thou has an Advocate with the Father, Jesus Christ the Righteous, who covers all thy sins, so that the Gospel brings good news, and hence it is that we hear so much of life eternal and freedom from the curse which makes me desire thee to look a little back to the variety of God's dispensations till Christ.

Adam sinned, in dying, he died; Christ was immediately promised; we hear not much {though something} of the wickedness of sin, or of the greatness of punishment, nor much of a Redeemer; and yet was Adam saved by Christ as well as we, and the same way did condemnation seize on the unbelievers then as well as now. A little after we have more of Christ in a promise to Abraham and a good land must type forth

salvation, and circumcision was given in token that Christ should come of the seed of Abraham, and then we hear more of cutting of from the people. A while after this the Law was given by Moses, then lightning and thunder streamed from the Mount, fire flashed in their faces, blackness of darkness, tempest and the sound of a trumpet terrified them, yea, then they heard the voice of words which they were not able to bear; therefore, they entreated that they might not be spoken to anymore for they could not endure that which was commanded, yea, it made Moses himself exceedingly fear and shake. Now it was that which was threatened before, roused up itself in more terrible appearances; now likewise appears more of Christ's sacrifice, priests and divine service were all instituted to hold forth Christ; little yet of eternal wrath or life was manifested but in shadows. "Cursed shall be thy basket and thy store," Deut.28:17, blessed shalt thou be and eat the fat of the good land, Isa.1:19; and of this nature the cursings and blessings seemed to be then, yet the same way of salvation and damnation, then, as now. But the same God that spake before sundry times and divers manners, hath in these last days spoken by his Son, Heb.1:1-2; now life and immortality is brought to light by the Gospel, II Tim.1:10; now the veil is rent in twain; now are Jews and Gentiles both in one estate and now sounds the noise of hell fire, eternal wrath, the second death and destruction. Now are we delivered from our enemies that no curse can come nigh all our dwelling places. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the LORD. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exod.12:12-13.

Objection: The Law is holy, just and good. How comes it to be done away? I answer, that God ordained sacrifices that were holy, just and good and yet were to give way to that substance; the dispensation of God was righteous and yet to give place to the last ministration by Christ from heaven.

Objection: Is not the Law a rule of life to us? How then can it be done away? If you consider what I have said, you may easily be satisfied. If you mean by the Law the substance commanded in the Law, I say 'tis, and always was for the substantial matter in the Law written in the heart in the Creation; in Tables of Stone to the Jews and in the heart by the Spirit in the Gospel, which is love God and thy neighbour, is one and the same; but if you, mean the Law which was given to

Moses, the Mediator of the Old Covenant, to which appertained the worldly Sanctuary, &c., it neither is, nor ever was to the Gentiles.

Objection: How can it be said that we be free from the curse of the Law, when we are yet subject to sorrow, labor, sickness and death which are curses of the Law? I answer that the Saints are subject to death and sickness, &c., 'tis true, but not upon the same account as others is as true. The nature of all these things are changed, the sickness of the body redounds to the soul's health. The labor of the body serves to mind us that our rest is not here. Death in the flesh serves to pass us to our rest and blessedness. For blessed are the dead that die in the Lord, for they shall rest from all their labors and their works follow them. Hence Paul wisely desired to be dissolved that he might be with Christ. Hence he glories in tribulation, which if these were curses to him, he could not have done. True it is, these are curses and poison to the world, but to a saint they are blessings and medicines well prepared by the skillful art of our great and charitable Physician, the Lord Jesus Christ.

Objection: But God punishes people for sin, how then can they say, curses are all done away? If by punishment you mean an execution of justice upon an offender in satisfaction of a Law, which is properly only and truly punishment, I say God punishes not believers at all. There is no curse in their habitation, no poison in their cup; their portion is grace, mercy, pardon, healing and salvation.

Objection: But some say that God Himself saith, "you only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Amos 3:2. To that I answer, that is a threatening suitable to the dispensation of the covenant of works. To that state the Jews were trained up in, but now in the Gospel the language is altered, for God now appears to be love. Now if we sin, it is said, we have an Advocate. I Jn.2:1.

Objection: But God in the Gospel saith, "as many as I love, I rebuke and chasten; be zealous therefore, and repent," Rev.3:19; therefore, he punishes his beloved for their sins. I answer to this, first, affirmatively that God doth afflict his people for sin, yea, his beloved, but, secondly, I say afflictions are to them no curse at all, but a loving correction of a loving Father; not to satisfy his wrath {for the LORD hath seen the travail of his Son and is already satisfied, Isa.53:11,} but to manifest his mercy, it being for the healing of his children, unto their safety and prosperity; they publishing forth his love, rather than his wrath, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," Heb.12:6, therefore saith the

Spirit to the saints, if you endure chastening, you are dealt with as sons, Heb.12:7; affliction is for their profit, as necessary for them as their meat and drink. "Before I was afflicted I went astray; but now have I kept thy word." Psal.119:67. Afflictions are a fruit of the Father's love in Christ's death; therefore, called the dyings or marks of Christ Jesus, Gal.6:17, as they are sent to crucify the sins in us that crucified him. They are as fire, to purify, not to destroy the gold. They yield the peaceable fruits of righteousness {though for the present they are not joyous} to them that are exercised therein. If we suffer, we shall also reign with him," II Tim.2:12, and yet we must note that afflictions {though many times they be} yet are not always sent as chastisement for some particular sin, but for the showing forth the power of God, as Christ speaks in the case of the blind man. To conclude this of the Law, I say we are freed from it as it was a covenant of works which was a dispensation of God to the creature by which the LORD never intended life to the creature, but to advance the glory of his Son in showing them their weakness and sinfulness. But as for the substance of the matter contained in the commands, it is, I say again, a standing rule to all generations, and he or they that walk not according to it; it is because they have no light in them. To love God and our neighbour, the substance of the Law is our duty, as well as that of any others.

## **Chapter XIII**

***Showing some other effects of the virtue of Christ's death. The partition wall is broken down by the death of Christ.***

By the death of Christ, the wall of partition between Jews and Gentiles is broken down and all the handwritings of ordinances taken out of the way. Before it was said, in Jerusalem shall they worship, but now, neither in this mountain nor in Jerusalem, that is to say, the Father makes no more difference of places, there is now neither Jew nor Gentile, Barbarian nor Sythian, Bond nor Free, Master nor Servant, but all are one in Christ Jesus. Now neither circumcision nor uncircumcision availeth anything, Gal.6:15, but a new creature. "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth." Jn.4:21-24.

All types, shadows and figures are now fulfilled by Christ. Here I might be large, but I shall only name some few particulars as.

First, Circumcision held forth Christ to come in the flesh, of Abraham, of the seed of Israel, and obliged to the keeping of the Law. Now is Christ come and the circumcision is of the heart and Christ hath fulfilled the Law. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom.2:28-29.

Secondly, all sacrifices, peace offerings, sin offerings, trespass offerings, are all ended in the body of Christ. He is the Altar, the Propitiation, the true living Temple, the Habitation of God and the Saints. He is the true Manna, the true Joshua or Jesus that conducts us into the true land of Canaan. He is the Samson that by his death destroys his enemies. He is the true David that sits on the throne forever. He is the true Ark of our salvation. He is the true Lamb, the Scape Goat, the First Born, the true Priest, Prophet and King. He is the true Rock out of which flows living waters. He is the true Rest. He is the Deliverer of his people. He is the true Joseph that was sold into a strange

land to provide for us against a day of spiritual famine. He is the true Watchman and Shepherd of his people. But of these I must say with our Apostle, I cannot now stand to speak particularly.

He hath by this death purchased for us all the happiness we are spiritually born to, as our union with God, but more of this in the Kingly Office. Christ hath purchased for us the redemption of our bodies from the grave, but more of this in the Kingly Office. Christ hath purchased for us life eternal, even perfection, of which more particularly in his Kingly Office. Christ, by his death hath conquered all our enemies of which likewise in his Kingly Office.

## Chapter XIV

### ***Showing the dignity Christ hath attained through his death, and that in four particulars.***

That we may see the excellency of the death of Christ, let us consider it under these considerations.

1. That by death Christ hath conquered death and the devil, for it was impossible that He should be held of death; therefore is it said, he should not see corruption. Acts 2:27. The gallant Conquerors of the kingdoms of the world when they die, they cease to conquer any more, but our Jesus in dying slew death, and him that had the power of death, that is to say, the Devil. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb.2:14-17.

2. Christ, by death, rose from the dead. For he, the self-same that ascended first, descended into the lowest part of the earth, for Christ rose from the dead, which resurrection of his hath many glorious effects. "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph.4:8-10. Of these glorious effects, I shall only instance two.

First, it was the manifestation that he was none other, but the true Messiah, the Son of God. This made the rulers acknowledge of a truth that he was the Son of God. "Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, truly this was the Son of God." Matt.27:54. Secondly, it was the assurance to the Saints that he had finished his work and therefore, it is said, Christ was raised for our justification. "Who was delivered for our offences, and was raised again for our justification." Rom.4:25. Had Christ died and not risen from the dead, our faith, preaching, writings {and the like} all had been in vain. I Cor.15:17. Had Christ not rose

from the dead, death had conquered him. Now the true ground of our believing is the death and resurrection of Christ, for by his rising, Christ evidently declared Himself to be the Lord's Christ. Even the same body that died rose from the dead, who said, "behold my hands and my feet." "And he said unto them, why are ye troubled; and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Lk.24:38-39.

3. By death Christ ascended into heaven for he descended that he might ascend. He ascended from a state of infamy, shame and contempt, far above all heavens, into a state of Glory of the highest Glory of God, and the fruits of the ascension are.

First, the leading of captivity captive, the triumphing over all our enemies. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them." Psal.68:18. Even as a General that hath conquered his enemies should carry them openly at his chariot wheels, so doth our Jesus carry all his and our enemies in open triumph. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." Rev.6:2. Secondly, when Christ ascended up on high, he gave gifts unto men that he might fill all things, that is to say, that all his might be filled with himself, with the new wine of his Spirit. "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." Eph.4:7-8. Time would fail me to enlarge myself herein.

4. By death Christ sits at the right hand of God. By the right hand of God we are not to understand, as the ignorant sort do, that God hath a right and left hand as we have, but by his right hand is meant God's greatest glory, power and dignity. "Sit thou on my right hand, saith the Lord, till I make thine enemies thy footstool." Heb.1:13. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Heb.10:12-14. "For he must reign, till he hath put all enemies under his feet." I Cor.15:25. The effects of which are.

First, the ruling over the world and all in it, which is his Kingly Office. "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign

and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer.23:5-6. Secondly, the rest of Christ, for having accomplished his work, he is entered into his rest. "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb.10:12. Thirdly, the assurance that we shall enter into ours, for as Christ hath conquered and is set down, so shall we be. "He shall enter into peace; they shall rest in their beds, each one walking in his {in the righteousness of Christ} uprightness." Isa.57:2. Lastly, by death he makes intercession for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb.7:25.

5. The intercession of Christ is his pleading or speaking continually for us to his Father, which pleading we may not by any means dream, is a speaking vocally as we do one to another, but a voice in his blood. For his blood speaketh better things than the blood of Abel. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb.12:24. Now the blood of Abel, we know cried out to heaven for vengeance, but that we may briefly see the excellency of Christ's intercession, let us mind, first, that his blood is always present before the Father, speaking for us as God's remembrance. It is our Advocate that is always pleading our cause. Secondly, it pleads satisfaction to be given to the Judge of all by which we live in continual security. So that the sum of the dignity of Christ in dying arises to his Prophetical and Kingly office which he executes with much love and fidelity. That Christ hath obtained all this by his death, I will only give you this demonstration of it.

That all this is but the perfection of our Jesus. Now he was made perfect through sufferings, for the suffering of death he was crowned with glory and honour; and because he humbled Himself, therefore God exalted him and given him a name above every name that at, or in his name or power, every knee should bow. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb.2:10-11. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death,

even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil.2:6-11.

## Chapter XV

### ***Showing what the Prophetic Office of Christ is, and the excellency thereof.***

Having thus finished {through Divine assistance} the first part of the three-fold office of Christ, viz., his Priestly Office, I am now come to speak of his Prophetic Office which I shall finish with much brevity, there being two things for the explication of this office to be minded. The Prophet Himself, and, the Office or Work of this Prophet.

First, concerning the Prophet; it is the Lord Jesus that was anointed to become the Teacher of his people. The prophets under the Law were anointed with oil, our great Prophet, the Lord Jesus with the Spirit; he was full of grace and truth, Jn.1:14, and God the Father raised him up, as it was foretold by Moses, Deut.18:15, and furnished him with sufficient abilities to discharge his trust, for the fullness of wisdom was in him; therefore is he called the Counsellor. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa.9:6. The same man that was anointed to be a Priest was anointed to be a Prophet, who was a Priestly Prophet and a Prophetic Priest. Secondly, the office of the Prophet is next to be spoken of which is an office given to him of the Father for the revelation or discovering of the great mysteries of the Father's kingdom in which office there are five things to be known. 1. The matter discovered. 2. The light discovering it. 3. The rule of discovery. 4. The manner of discovery or teaching. 5. The persons taught.

The matter discovered by this Prophet in general is this, that whatever may be known or enjoyed of God by the creature, and whatever the creature is and shall be in relation unto God, Christ by his sacrifice hath obtained for us all that is to be desired, and as a Prophet he comes to tell us what he has done for us; what we shall enjoy by him; what we have done against him and what we ought to return to him. I shall draw forth this to thy view in several particulars as.

First, Christ is a Prophet discovering to us our sinfulness and misery by nature, our nakedness and emptiness, our blindness and vanity for it is he that convinces of sin. Alas! We see not our wretched estate by sin till Christ comes to us and shows us the danger of it.

Secondly, Christ discovers to his people their happiness by grace, that though their sins are great, the Father's love is greater. Poor man lies in a dark dungeon till Christ comes with his light, in a comfortless estate till his eternal estate in love be ascertained him. He it is that reveals to the soul the Gospel or Good News of salvation. He comes to the soul and tells him that his sins are forgiven him. By the sight of this love the soul is taught the greatness of his sin and the infiniteness of his offense. The riches of God's grace is made to shine more clearly for he convinces the world of righteousness.

Thirdly, this Prophet teaches the souls all things to be believed, even the resurrection of the body and everlasting life, yea, the Father's love to him from eternity; yea, this teaches him what God is and what Christ is, and to believe what he reveals and what shall be hereafter. For he convinces the world of judgment.

Lastly, because I must hasten, he teaches the soul obedience to observe all the commands of Christ, the least as well as the greatest, visible as well as invisible, things to be done in earth as well as to be enjoyed in heaven. He teaches how to behave ourselves while strangers here as well as what we shall enjoy when we attain to the city which we now seek; which obedience consists in two things. 1. Love to God, for love to God is that which Christ preaches to every soul whom he loves and in teaching him to love God, he teaches him to love God above all and in all, and all things for his sake, and to deny all things and account them as loss and dung in comparison to his God. 2. Love to his neighbour, for love is the fulfilling of the whole Law, but more of this as God gives further opportunity. "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt.22:37-40.

I proceed now to speak of the light discovering which is the Spirit of God in Christ; therefore saith the Lord Jesus, "when I go away," viz., in the flesh, "I will send you the Spirit, and he shall take of mine and show it unto you; he will guide you into all truth." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you." Jn.16:13-14. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he

shall testify of me." Jn.15:26. This Spirit is the Spirit, the Comforter. Therefore saith the Psalmist, "O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God my God." Psal.43:3-4.

Objection: Christ saith, I am the light, and, I will teach you; and it is said that he reveals the mysteries of the Father. How then say you it is the Spirit? I desire you would consider these three things. 1. That we are all taught by God and therefore saith the Scriptures, "ye shall be all taught of God." "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Jn.6:45. 2. That we are all taught by Christ, therefore Christ saith, "I am the true light." Jn.1:9. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Jn.8:12. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." I Jn.5:20. 3. That we are all taught by the Spirit, therefore it is said, "ye have an unction from the Holy One, and ye know all things." I Jn.2:20. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Jn.15:26. Now these three are not three several distinct lights, but one true light which Christ's own words sweetly hold forth, saying, "he shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you," Jn.16:14-15, which holds forth this truth, that the Father teaches by his Son, for the fullness of the Father dwells in him, and the Son now teacheth only by his Spirit; therefore, the Spirit takes of Christ to give to them that are his children. So that it remains clear, there is but one true light, namely, the light of the Father and the Son made manifest by the Spirit.

The third thing I propound is the rule of discovery and that is the truth of God revealed in the Scriptures. The Scriptures do declare all that was, that is, and that shall be practiced or enjoyed by any. To the Law and to the Testimony was a sure guide or rule of old, insomuch that if any spake not according to them it was because there was no light in them. Isa.8:20. So likewise, it is a sure rule now, even the Law and the Testimony given by the Lord Jesus Christ, the Son of God who hath spoken in the last days his will to us. "God, who at

sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb.1:1-2.

Now the will of God which is our rule to walk by is the command of God, the Law of God. Where there is no Law there is nothing but disorder. Christ hath given us a standing Law to walk by which is the Scriptures of truth. The holy Scriptures, which the Apostle affirms, are able to make the man of God perfect unto salvation through faith in Jesus. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Tim.3:15-17. Many men nowadays are grown so wanton that they may sin without control, deny the Scriptures to be the words or Law of God, but to such souls let me say the heathens will convince them of atheism, for when they once come to deny that, they deny likewise the work of God written in the heart in the Creation. Rom.2:15.

Objection: But how can you prove the Scriptures to be the words of the LORD? Besides the testimony they bear of themselves, {which some though carnally and sensually judge to be false,} I shall propound these few considerations to you. First, whatever is written in the hearts by nature is found plainly and fully described in the Scriptures. By nature man knows there is a God, that this God is to be worshipped and that he ought to live righteously, and his conscience flies in his face, being convicted of his sin against God, whereupon he is put upon a way of thinking how he may please God. These things, through his ignorance, are but confusedly in him, but look to the Scriptures, and all these things are handled plainly and distinctly, which is an undeniable argument {except to them that are so seared that they can also deny there is a God} that the Scriptures are the very words of God. That thy heart in nature minds thee, God in his word plainly unfolds to thee.

Nay, further, I will appeal to any man and challenge the wisest, subtlest, most ingenious man in the world to tell me what is good or excellent, to be followed or avoided, which may not be clearly demonstrated from the Scriptures.

Another reason which may serve to silence thy vain thoughts is this, that all men that write of God, or the worship of God are forced to make recourse to these Scriptures to decide the controversies among them. Do not the greatest heretics

seem to father their blasphemies upon the Scriptures which is a good argument of their Authority. If the Scriptures were not to be believed above their words, why do they seek to prove their matter from them? Nay, which seems a wonder to me that these very bruits {for I can give them no fitter name} that deny the Scriptures do often times bring Scriptures to prove their denial of them. Sometimes they object to us the seeming contradictions that are in them telling us the word of God cannot contradict itself, and for this they allege the Scriptures that say God cannot lie and the like, by which do they not set to their seals that God is true and the Scriptures his word? Yea, a little further, let them set aside the Scriptures and bid them reason of anything and what will they then say? How will they prove what they say? Will they prove their assertions from some undeniable principles? From whence I pray you fetch they their principles? It is either from nature or from grace, and if from nature, that is corrupted. Who can bring a clean thing out of an unclean thing? Nature teaches not the true worship of God. If from grace, where is this grace made manifest? And if it be not manifest, who will believe them? For the proving of doubtful things is always by things more known. If it be made manifest, surely then it is in the Scriptures.

Well, to conclude this, consider that heavenly style and faithfulness in reproving as well great and small; that sweet unity that is there; that majesty and authority that is to be found there and in no writing else; that almost all men that have ever seen them stand in admiration of them, which are an evident demonstration of the excellency of them.

Objection: But there are many things in the Scriptures that seem incredible as Samson's slaying so many with the jawbone of an ass, and Christ's being born of a virgin, and Noah's ark and many more. To whom do these seem incredible? Dost thou believe there is a God? If thou dost, why shouldest thou think it impossible for him to bring to pass these things? And if he tells us these things are so, why shall we not believe them? But it may be thou mayest say there are many things that seem to contradict each other. What then? Are they not true because thy narrow, foolish and shallow heart cannot comprehend them? There are many things in nature which thou canst give no reason of; so why quarrellest thou not with them also, and with that God that made them? If thou understandingly didst but read them, I dare say, thou wouldest say there is not one thing in the whole Scriptures needless, nor any contradictions. Some things in them are figures, some histories, some laws, which all hold forth the majesty, sovereignty and excellency of the Lord. I shall for the present

say no more of the rule of discovery but this, that he that shall deny the Scriptures to be the word of God is a bruit beast without any bounds. Yea, he is but an atheist that cannot but deny God Himself.

The fourth thing is the manner of discovery. The light of God reveals the mysteries of God. And this is, ministerially, as God discovers Himself by his ministers, but more of this hereafter; and plainly, for the Lord Jesus delights to speak after a familiar manner to the soul teaching it by words easy to be understood.

Objection: Christ spake in parables. How say you then he speaks plainly? To that I answer, 'tis true there was a time when Christ spake in parables, but yet it is worth our observing that he used such parables that the very Jews that heard him knew whom and what he meant by his parables. But further, I say likewise, that Christ spake afterwards to his disciples plainly and not in parables which the disciples acknowledged, saying, "now speakest thou plainly, and speakest no proverb." Jn.16:29. If you look to the manner of Christ's speaking, it is most plain, making use of the plainest similitudes that could be. Thus did the Apostles preach, not with enticing words of man's wisdom, but with plainness of speech in demonstration of the Spirit and Power. I Cor.2:4. Which when I consider, I cannot but wonder at the impostors, deceivers and deceived of this generation who come with high swelling words, and uncouth language, that in truth their words are harder to be understood than their matter. Who speak as if they desired rather to have their persons, wit, eloquence and elocution advanced than the Gospel of Christ. He is not now {among many wanton professors} thought worthy of hearing that hath not an art of coining some new expressions to paint and indeed adulterate and counterfeit the truth. Well, I am sure that Paul was of another mind that said, he "had rather speak five words with understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." I Cor.14:19. These men to my understanding do, as if a man minding to show forth the excellent proportion of a beautiful man, should build a fair and beautiful turret or scaffold very high and set their eyes on the beautiful structure he stands upon. They pretend to hold forth Christ, but in truth 'tis their own words, not Christ, that is so much doted or admired by these disciples of whom, through their fair words, they have made merchandise for Satan.

Lastly, Christ teaches the soul infallibly; there is no guile in his mouth; his words are not yea and nay, but the truth of God, the unquestionable truths of God, for he speaks not at peradventure or uncertainty, as most men in our days do, whose

constant language is, I think this is true, I suppose it to be true and the like doubtful phrases, but saith, this is the voice of God, of the Lord, of him that cannot lie. Oh, blessed are all that are thus taught of Jesus Christ; his words are the sure words of prophecy whereto we do well to give heed. "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Pet.1:18-21.

Lastly, a word or two to the subjects to whom this light reveals the matter which I have before shown to be the substance revealed and they are two-fold according to the diversity of the matter discovered. Now the matter revealed is either the mysteries of the Father's love to a poor soul which is hidden from the wise men of the world and this the true light discovers only to the children of the kingdom. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt.13:15-17. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt.16:17.

Or else, the matter revealed is the truth of God barely and nakedly, as it is in itself without the souls interest in it to whom it is revealed. And in this sense Saul was among the prophets, and the Spirit of God was upon Balaam, whereby he knew Israel to be blessed, though he himself partook not of that blessing. In this sense, the Spirit gives gifts to the rebellious. This is a receiving truth, but not in the love of it from which a man may utterly fall away. Though a man hath all knowledge, yet if he be not a chosen vessel of the Father, and have not the understanding of the Father's love, he may, as Judas, fall away from his profession and go forth and hang himself, as he did. Yea, he may be a castaway for all that. It is not man's knowledge, but God's love that saves a soul.

Christ many times makes use of men for his own glory, whose names are not written in the Lamb's book of life. But it is the portion of the chosen, called and faithful ones of God to be taught savingly, knowingly and powerfully through which teaching the wisdom of the world in them and the mystery of iniquity that before had taken the soul captive, are now put to silence and to flight. To these, his words are as a fire going out of his mouth to the consumption of that dross that remains in them whereby they become a pure and refined people.

## Chapter XVI

### ***Showing what the Kingly Office of Christ is and the excellency thereof in ten particulars.***

I have already showed you that whatever the Father hath appointed for us to enjoy, he sent his Son by death to obtain; and whatever Christ by death procured, as He is a Prophet, he makes it manifest according to his manifold wisdom; and now I am come to declare that whatever he, as a Prophet foretells or reveals for us, as a King he powerfully effects, for his word returns not in vain, which Kingly office is committed to him of the Father for the ruling, governing and ordering his Kingdom after a just and glorious manner, in which office these several things are considerable. 1. The King Himself. 2. His Kingdom. 3. His laws. 4. His officers by which He rules. 5. His enemies. 6. His victories. 7. His soldiers. 8. His weapons. 9. His rewards. 10. His judgments.

First: The King is the Lord Jesus Christ, Emanuel, the Prince of Peace, and the Captain of the Lord's hosts, who enjoyeth his Kingdom. A. By inheritance, for it is his birthright; he is the first-born, the heir of all things; 'tis he that was born King of the Jews; he is the eldest Son, the first begotten Son, the express image of the Father. B. By designation or appointment of the Father; the kings of the Jews were anointed by the Lord, but all the majesty, sovereignty and authority that was in them was but the shadow or figure of the excellency of our King, the Anointed of him that said unto him, "thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb.1:8. Christ is the Lord's Anointed, whom God hath made Lord of all. C. By conquest; this Jesus that was born to all, must fight for it before he hath it, and so he doth, for by death he slew all his enemies and obtains a glorious Kingdom, whose fitness for the managing of his kingdom appears.

1. In that he was the first-born of God, the express image of his Father's being, a Son begotten in his Father's likeness. Saul, the king of the Jews, was taller by the head and shoulders than any of the people. I am sure this King is fairer than the children of men, who in all things hath the preeminence for beauty and personal excellency. Men and angels fall down before him. Christ infinitely surpasses them all.

2. In that all kingly virtues center in him. The confluence of all the excellency of heaven and earth dwell in him; his

wisdom is matchless, his power boundless, his riches inestimable, his love unparalleled, his justice unquestionable, his innocency admirable. Some kings have only a name, but Christ hath power too and a more excellent name than they all. Some have power, but want wisdom or love, but all things desirable and virtuous are to be found in him and in him alone. Christ hath a Kingdom which is over this world.

Secondly: Christ's kingdom bespeaks him altogether worthy, and this is three-fold, first, over this world, a civil kingdom, therefore it is said, he is King of kings and Lord of lords, Rev.19:16, and only Ruler of princes. Prov.8:16. In this Kingdom is his dominion from one end of the earth to the other. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this." Isa.9:7. The subjects whereof are all men as men, for whose use are all the creatures given that they have a right to them, a propriety in them and may not by any be defrauded of them, which Kingdom is his for he made all things in heaven and earth and in him they consist. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." II Cor.4:15.

Christ hath a Kingdom in the world which is not of the world, which is called the Kingdom of Heaven or the Kingdom of God. "Jesus answered, my kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Jn.18:36. Now, this is a Kingdom or Dominion or Rule that Christ hath and exercises in the heart of saints; therefore, is it said, the Kingdom of God is within you, and this consists in righteousness, peace and joy in the Holy Spirit, Rom.14:17; the subjects of which Kingdom be the saints, who are called the Kingdom of heaven, for the word "kingdom" sometimes signifies the subjects ruled or the rule a King hath in his subjects. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation; neither shall they say, Lo here; or, lo there; for, behold, the kingdom of God is within you." Lk.17:20-21.

A kingdom of Glory, which is called the Kingdom of God, into which only entrance is ministered unto us here. This we believe by faith and seek by faith and shall receive at the last day when Christ shall say, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt.25:34. It was prepared for them before, but not

actually enjoyed by them till the resurrection of their bodies. This is the Kingdom in which God is all in all, which is only the portion or inheritance of those that are written in the Lamb's book of life. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev.21:27.

Thirdly: Christ's laws are very excellent; his yoke is easy and his burden is light. Matt.11:30. Oh, how hard a matter was it, yea impossible to fulfill Moses' Law, but Christ communicates of his fullness, that we may fulfill the royal Law of love, which laws are either, first; civil laws, moral laws, laws of justice and equity between man and man, whereby everyone enjoys his right without oppression. This is a distinct Law, a distinct region wherein the Lord Jesus, the Lord of all, administers in a distinct manner, as being particular to his first Kingdom, which is over the bodies of men as men.

Next, spiritual laws, laws of obedience, of life, of joy, peace and righteousness; which are laws that the first Kingdom is ignorant of. They are of a more high, divine and excellent nature, whose subjects are not every particular men and woman in the world, as are the subjects of the earthly Kingdom, but they are a chosen people out of the world, whose laws are of another nature, and to be performed by another principle, after another manner which the other Kingdom can take no cognizance of, being laws to the thoughts, to the soul, to the body, to the whole man. And lastly is the Law of love {if I may so call it} which endures forever in the Kingdom of glory, wherein the saints live enflamed with the fire of divine love, praising and singing Hallelujah to the Lord. I might hereto add the Law of faith, but it is included in the other.

Fourthly: Christ's officers or ministers proclaim his excellency and they are two-fold. 1. Civil, and these are magistrates whose work is to rule by the principles of justice and equity, doing to others as they would have done to themselves and not by their own lusts or wills; this is tyranny, oppression, cruelty and injustice whereby men resemble more the subjects of the god of this world, the Devil, than like the magistrates of the Lord. This their power is created of God to which all men, even saints, considered as men, are to be subject, not for wrath, but for conscience sake. As for the title of these officers, it is not essential to the office, whether of Kings, Lords, Commons, Judges, Emperors, or the like. The work, I say, is justice in things civil. Now, the Lord will not have these officers go forth of their own sphere to meddle with the affairs of his other Kingdom for these reasons amongst many

others. Reason 1. Because the laws of this Kingdom and of the other, viz., his church, are distinct. The laws of the saints are not of a corporal or bodily nature, but all spiritual. Reason 2. Because the punishment of the offenses of both are diverse. The worldly governors do refrain the outward man, and punish that, but I wonder wherever the Gospel of Jesus commands a bodily punishment for the church to inflict on any. I acknowledge a saint may be considered two ways; either as a man of the world, living as a man justly among men, or as called from the world into the profession of Jesus, which two Kingdoms in no wise destroy each other for the first of these is made subject to the last and the last perfects the first. Now, if a saint offends the magistrate by any civil offense, the magistrate may corporally inflict a punishment suitable to his offense, and so may the church inflict punishments likewise, though of another nature, for there is no real offense against the magistrate, but is an offense against the church, but it is not so on the contrary. And whereas, I say, the first Kingdom is to be subject to the second, my meaning is that Magistracy is inferior to the spiritual Government of Christ in his Church and though a man be a magistrate, he is never the nearer heaven for that, but if he will be ruled as one of Christ's visible Church or Kingdom, he must become a member thereof for a Magistrate is no church officer. Reason 3: Because God hath furnished them both with a sufficiency to discharge their several offices without encroaching or depending each on the other. Surely, the King or Parliament of England would take it as a high affront if any should tell them they are not able to govern the Kingdom without the help of Spain or Italy. I assure you it is a greater affront to Jesus Christ to say his Church may not be well ruled without civil Magistrates, for this is certain, that there is a greater disproportion between the government of the Magistrate and the Church than between the government of England and Italy or Spain. For the subjects of all earthly governments are men as men and the laws ought to be all one substantially, minding the well-being of the natural man for whatever tends to the violation of the outward peace and quiet between men and men; let the Magistrates look to that, for that is the adequate object of his office. But now the subjects of the Church are men called out from men. They are saints by profession whose whole administrations are far different from the other. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn.15:19.

Objection: But Christian Magistrates may be Church officers though others may not. That a Magistrate may be a

Christian 'tis true {and, O, that all Magistrates were Christians,} but that a Christian Magistrate is no more a Magistrate, nor hath more power than a heathen Magistrate, is as true. Obedience to Nero was commanded by Paul who surely was not a Christian Magistrate. The term of a Christian Magistrate, I fear, deceives many simple souls. I am to yield obedience as well to a Heathen as a Christian Magistrate for we are commanded to give to Caesar the things that are Caesar's and to Christ the things that are Christ's. Matt.22:21. As for the Kingdom of Glory, in it there be no officers, for God is all in all there; there is no Temple; there is nothing but love. The saints being once glorified by Christ are resigned up to the Father and Christ Himself becomes subject that God may be all in all. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Cor.15:25-28.

Objection: What is it for the Kingdom to be resigned up by Christ to the Father? I answer, the Kingdom is all the saints of God that ever were or shall be. The resigning them up to God is Christ's giving up all the saints and his rule and authority into the hands of the Father from whom he received them. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Jn.17:9. As if Christ should say, "Father, thou hast given me a people to rule over, to overcome their enemies, and to glorify them. Lo, I have done all my work, I have no more to do. Here is my Kingdom, my children and brethren, I resign up all into thy hands." And now the Son is subject also, that is to say, the Man Christ Jesus, the Mediator between God and man, puts off all his robes of power and government and they are all swallowed up in the Godhead, that now there is no more dispensation or ministration by Jesus the Mediator, but God the Father, the eternal Being, is all in all, that is to say, no Ruler appears, but the LORD himself. The Kingdom of Christ is an everlasting Kingdom, now abiding forever with the Father, where Christ forever remains as an elder brother, with his honour that 'tis He alone that hath brought us to this dignity.

Objection: When shall this Kingdom be resigned up to the Father? It is at the end of all things, when all rule and all authority and power are under him which shall not be till the resurrection of the body; therefore, saith the Scriptures, 'tis when all things shall be subdued unto him for he must reign till

all his enemies are put under him. I Cor.15:25. So that if any man shall say, the Kingdom is now resigned to the Father, he must needs affirm Christ ceases to reign, for then must the Son be subject.

Objection: But say some, though Christ may reign in some, yet he may resign up others unto the Father. Poor man! Why laborest thou so much to shake off Christ's easy and delightful yoke? Why strivest thou to be out of Christ's reach? I assure thee if thou art not under Christ's Government, thou art under the rule of Satan, the god of this world. If the Kingdom be resigned up to the Father, then are all Christ's enemies subdued under his feet and Christ ceases to reign any more, but surely all his enemies are not yet subdued to him. Hast thou never an evil thought in thee, no sin at all? If thou shalt say thou hast not, thou deceivest thyself, but yet if it should be true, hast thou no imperfection left? Is thy body dead and raised from the dead? Surely no, but was it true that Christ hath never an enemy left in thee, hath he none nowhere else? What meaneth the opposition of the world to the saints? What meaneth all sickness and sorrows, tears and troubles? Now these enemies must first be subdued. Christ resigns not up his Kingdom by piece-meals, but when all his work is done, then cometh the end.

Furthermore, there are Christ's spiritual officers; as there is a civil Kingdom in which are civil officers, so hath Christ a Spiritual Kingdom which is his Church in which are spiritual officers, more of which in the second part of this discourse.

Fifthly: We are in the next place to consider Christ's enemies, which hold forth a necessity for Christ to reign and they are several; yet all conspire in one, the ruin of the Lord Jesus Christ; which enemies heads I shall reduce to these. 1. Satan, the grand enemy of the Lord Jesus. There is a seed of enmity sown between Christ and his generation, Michael and his angels, and the Devil and his angels. That is that wicked one whose name is Legion, Lk.8:30, {because there are many devils,} that assaulted Christ in the earth and all that are Christ's while on the earth. This is he that compasses all the world to dethrone Christ from his dignity, who is against Christ. 2. Sin, if it were not for sin, Satan could do us no harm. Sin is that which causes man to mourn all the day long which is either open or secret, errors in doctrine or practice. 3. Wicked men, the wicked kings and rulers of the earth, the men of this world, whose eyes are blinded, and such are we by nature, being dead in sins and trespasses; we in our own minds are enemies to Christ. Herod and Pilate, though at difference, could agree

together to crucify Jesus. Yea, whatever stands in opposition to Christ is his enemy which leads us to consider.

Sixthly: Christ's victories, these, I say, proclaim him King. He hath overcome all his enemies, his victories may admit of a three-fold consideration. First, as they are achieved against the enemies of his own person and so he hath conquered the Devil, for he destroyed Satan and sin; for he that knew no sin was made sin for us and carried our sins away in his own body, and overcame death for he could not be held of death, but ascended from the dead. Yea, Crist conquered all his enemies. "And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev.6:2. "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." Psal.45:3-5.

Secondly, as they are performed in saints, which likewise admits of a three-fold consideration. 1. Over their understandings, we are all naturally in the dark, ignorant of God; yea, we sit in darkness. Yea, the god of this world hath blinded our eyes, but now comes Christ and binds this strong man and opens our understanding whereby we come to know the mysteries which were before hid in God; therefore, it is said of him, he shall give light to them that sit in darkness. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Lk.1:79. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa.42:7.

2. Over their wills; if Christ should never so open their understandings and not conquer and rescue their wills, he would be a Saviour but of some part of the man and so would be an imperfect Saviour. Our wills are fettered and chained; they seek nothing but vanity all the day long, but now comes the Lord Jesus as a mighty Conqueror and powerfully rescues our will from the hard bondage wherein it was made to serve by Satan and sin, and so causes the soul to will the things of God. Therefore it is said, 'tis God that worketh in us both to will and to do of his good pleasure, Phil.2:13; we naturally will nothing but vanity, but through his good pleasure, we are made able to will the glory of God and life eternal. "But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer.31:33.

But methinks I hear some demanding, have not all men free will to be saved? To which I answer, if by free will you will understand a voluntary desire or choice of the will from the true understanding of salvation, I say no man, as a mere man in the world, hath any such will, for our will is enslaved, we are servants of sin by nature and 'tis the alone work of the Spirit to renew this will, to rescue it from the tyranny of Satan, but yet may some question.

Whether every man that wills salvation may have it? To which I answer, if you mean by willing salvation a desire of salvation from a true understanding of God in Christ, which is the hungering after Christ, I say, whoever thus wills salvation or the Lord Jesus Christ, let such a soul fear not, but boldly go to, believe on, rest upon, and be confident in Christ, for all that hunger and thirst after righteousness shall be filled, but the power thus to will or desire is only of the Lord, who only worketh to will and do of his good pleasure. Our King Jesus in the salvation of any soul, first, discovers his own excellency, then causes man's will, before averse, to desire it, which he doth through the mighty power of his Grace. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom.5:21.

3. The Lord our King works upon the affections. We that before had all our joy in the earth, love in, to and upon the world, whose fears were of a carnal nature, are now made able to love Christ, delight in Christ, rejoice in Christ, fear him and obey him, and that is performed by Christ as a Mighty Conquering King that rules in the midst of his enemies, and whose power is irresistible. For whom the Father did foreknow, he also did "predestinate to be conformed to the image of his Son," Rom.8:29; 'tis not said, whom he foreknew would believe and be conformable, them he glorified, but whom he fore-knew, he did predestinate or fore-appoint, or ordain, that they should believe and be conformed to the image of his Son. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom.8:30. We love him because He first loved us, I Jn.4:19, and therefore it is said we are translated into the kingdom of his dear Son. Col.1:13.

Thirdly, we may consider Christ's victories, as achieved against all our enemies as within us, so without us, as Satan, Death and Hell and the like, but I shall here only mind the world, the wicked and ungodly thereof, those that were fore-ordained of old to condemnation. Jude 1:4. The world is an open enemy to Christ, which appears by the words of God, saying, that enmity was put between the Serpent and the woman's seed.

Gen.3:15. Now, 'tis the Lord Christ that strikes through Kings in the day of his wrath, and wounds the heads over many Continents. "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries." Psal.110:5-6.

Objection: If the world be Christ's enemy and Christ such a Mighty and Just King, how comes it to pass he lets them remain so long unpunished? I shall propound only these three reasons. 1. Because he is unwilling that any should perish, II Pet.3:9, but that all should come to repentance; and because the LORD would have all to be saved, that is to say, if God should have cut off Adam when he sinned, or should destroy all sinners now, what would become of all the chosen ones of God that shall be begotten of their loins? Had Adam been cut off as soon as he sinned, the great design of God in bringing forth the Man Jesus had been frustrated for he was the son of Adam. God would rather the ungodly should be here a long time, than any one of his should perish. So that I say God being unwilling that any should perish is meant only of any of those whom he hath ordained life for, which is the ground why he suffers the wicked to have a being and to continue so long, and not because Christ's death was a sacrifice offered for their sins as some ignorantly surmise. 2. Because God would exercise the faith and patience of his saints; therefore it is said, when God had foretold the war antichrist should make with the saints, and that he should at length be led into captivity, here is the patience and the faith of the saints. "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Rev.13:9-10. 3. God through the enmity of the world advances his mercy in his Son and his infinite justice in the world's destruction. If there were not there great enemies, the conquests of our King would not appear so glorious. Thus have I briefly shown the victories of our King, under whose feet the Father hath put all things. "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Heb.2:8.

Objection: If all things be put in subjection under Christ's feet, how is it said that he must reign till he hath subdued them, for the first assertion seems to imply he hath nothing at all to conquer. I answer, Christ is said to have all put under him in that he is Lord of all, and all power in heaven and earth is given to him. Yet saith the Scriptures, we see not all things put under him, Heb.2:8, that is to say, though God hath

made him Lord of all, yet we do not see his enemies fully destroyed. We see sin and death, which being put under him, must be subdued to him; therefore, saith the Lord to our Lord Jesus, "Sit thou on my right hand till I make thine enemies thy footstool." "The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Psal.110:1. Christ's enemies are his captives, whom as they all banded against his person, he destroyed, yet still rebel against him, as in his members, whom he must ultimately destroy, for he must reign till all his enemies of all sorts be subdued unto him.

Seventhly: I am now come to speak of Christ's soldiers and they are four-fold.

1. All the angels of God, they are ministering spirits at the command of Christ; therefore, saith Christ to Peter, "thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels," Matt.26:53, for they all do homage to Christ. When the first begotten of God was brought into the world, saith God, "let all the angels of God worship him," Heb.1:6, therefore we hear so much of God's sending his angels to destroy his enemies and to encamp about his servants. 'Tis they that excel in strength, and do the commands of God, therefore are they called Christ's ministers, Matt. 13:41, which pour out the vials of God's wrath. Rev.14:19. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt.13:41.

2. The saints, they are made more than conquerors through him that loves them. Rom.8:37. An excellent description of this King, and this army of Saints we may find in the 19<sup>th</sup> chapter of the book of Revelation, beginning at verse 11, to the end of the chapter. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the

supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev.19:11-21.

3. The world, which God sanctifies or sets apart to do his pleasure. God makes his enemies to serve him in the ruin one of another. It is said in Revelation 17:16, that the ten horns which be interpreted ten Kings, shall hate the whore and make her desolate and naked; and so doth God many times makes use of one Oppressor or Idolater to destroy another.

4. And lastly, the whole Creation is God's host, therefore it is said, the stars in their courses fought against Sisera, Jdg.5:20; God makes use of Sun, Moon and Stars for the accomplishment of his Victories, therefore are these called the host of God. "Thou art the God that doest wonders; thou hast declared thy strength among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water; the skies sent out a sound; thine arrows also went abroad. The voice of thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Psal.77:14-19.

Eighthly: Christ's weapons; his weapons that he uses bespeak him to be wonderful, none other than the mighty God. I shall only instance these three, his death; his word, and his Spirit; and these are all weapons of another nature than the world dreams of.

1. His death, therefore it is said, by means of death he overcame, Heb.9:15, and by his death he slew all his enemies, as Samson when he died killed many at his death, Jdg.16:30, so our Conqueror by dying, kills, slays, and crucifies his enemies; and these are the weapons that Christ arms his Church with, for by their sufferings, the truth is advanced; and herein

holds that saying true that the blood of Martyrs is the seed of the Church.

2. By his word, Christ when he goeth forth to battle, effects his ends, obtains victory by the words that proceed out of his mouth. If Christ says to the fig tree, whither thou, Matt.21:19, behold, immediately it dries up; his word is a sharp sword able to divide between the marrow and the bones, with which he smites the Nations, which word is Christ's command for the accomplishment of his mind and every word that proceedeth out of his mouth returns not till it has accomplished that whereto it was sent. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev.19:15.

3. By his Spirit; our weapons, saith the Apostle, are not carnal but spiritual, II Cor.10:4, mighty to throw down strong holds which serves sufficiently to detect the falsity of that doctrine that shrouds itself under and propagates itself by secular or civil authority. The word of the Lord, which indeed is spirit and life, Jn.6:63, hath a sufficiency in itself to defend itself and propagate itself from one family, town, city, county or kingdom to another, which spirit is the powerful operation of the word of God, the Spirit of truth. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Jn.14:17. Oh, what is as strong as truth! It is true, Christ makes the weapons of the world to serve him, but the weapons that he hath authorized and sanctioned, and hath put into his soldiers' hands to fight withal for the managing of the affairs and subduing of the enemies of his Spiritual Kingdom are only spiritual, and not at all carnal, which we may see lively set forth where it is said that Christ sits on a white horse, judging and making war in righteousness, who is clothed with a vesture dipped in blood, and his name is called the Word of God. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God." Rev.19:11-13.

Ninthly: Christ's Rewards; the Lord Jesus is righteous in his warfare; he is faithful in rewarding. Now, by the rewards of Christ we must not understand that there is any excellency in the creature, as his own, which deserved these rewards, but the

reward is entirely of grace, of him that worketh and rewardeth the work.

Now, besides the sweet sanctification, constant supplies, abundant experience and great joys the saints are refreshed withal, whilst they follow Christ, being made faithful to the death, there are two things as just rewards conferred upon them. First, the resurrection of the body. This is a great privilege to the saints. It is the way to life eternal. "Be thou faithful unto death, {saith the Lord Jesus,} and I will give thee a crown of life." Rev.2:10. He that loses his life for Christ's sake shall find it. Lk.9:24. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Jn.6:40. Now, the body that shall be raised up is the same numerical or organisical body that suffers with Christ, or which men have power to kill, {when the spirit or soul cannot be killed, because it is immortal,} that shall be raised up again.

Objection: But may some say, how can this be that the same body that should be raised again which is laid in the dust, resolved into the bare elements, eaten by worms of the earth, or fishes of the sea, which fishes again are eaten by men and become nourishment to them and so the body suffer several mutations and alterations. Why are you wondering how that can be, more than wondering that thou art alive and hast a being? The Alchemist, he glories in his separations of several things mixed or confused together, and thinkest thou it impossible for God to raise up thy body by the power of Himself? The Apostle, as if he had heard of such an objection, answers it in the Philippians, saying, the LORD himself, "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil.3:21. Though we can see no reason looking upon it with a natural eye, yet if we consider that it shall be effected by the same word that said at first, "let there be light and there was light," even by the same word that said, "let us create man in our own image," and did thereby create him. There is no ground at all to question, but the very same word or mighty power is able to raise up thy dead body. He hath said, "he will raise up thy body at the last day," and who, therefore, shall dare to say it neither will nor can be accomplished?

Objection: But some are ready to object that the resurrection which the Scriptures speak of is spiritual, accomplished at Christ's coming into the soul, but as for the resurrection of the body, that is a carnal thing. That Christ Jesus at his appearing raises the spirit from death to life is true and that he raises the natural body from death to life is as true. The

Scriptures speak of a first resurrection which implies another resurrection. For indeed, as soon as a soul is translated from death to life, he is risen with Christ, and so is planted into the similitude of his resurrection, but to such who were thus risen with Christ, the Apostles preach another resurrection, viz., the resurrection of the body. As it is said in the Philippians, who shall change our vile bodies into the fashion of his own glorious body, the same body that is raised up again. The same Jesus, saith the Apostle, whom ye crucified, hath God raised up. Acts 2:36. It was the human body of Christ that was crucified or nailed to the cross and the same body that was raised, who said unto Thomas {not believing that Christ was risen,} "reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Jn.20:27.

Objection: But the Scriptures saith, "it is sown a natural body, but shall be raised a spiritual body," therefore, 'tis not the same body. I answer that, it is very true, 'tis raised a spiritual body, but mark what it is that is raised a spiritual body, 'tis the same body that was sown a natural body. So that in the resurrection, the natural, sinful, lumpish, earthly body becomes spiritual, that is to say, free from that weariness, trouble, sin, corruption and misery that it is now subject to. It shall be then made able to meet the Lord in the air, I Thes.4:17, that which now moves not but with heaviness and dullness shall be so lively, beautiful and glorious that it transcends the tongue or pen of Angels to express it.

Objection: But some say, that it is said, "as dies the beast, so dies the man." How then say you man shall rise again except the beast may likewise rise again? The wise man speaks not there his own, but the language of such worldlings as thou art that deny the resurrection; therefore, saith he in the end of his book, speaking his own judgment, we shall all come to judgment which we know is only true after the resurrection of the body. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl.12:14.

Objection: But some may say, are there any so brutish as to deny the resurrection of the body? Solution: Yea certainly, and let us not wonder at it. There were {as there is now} two sorts of these people that deny the resurrection of the body, in the days of the Apostles, as first, the Sadducees that utterly denied it, Lk.20:27, and truly we have many Sadducees in our days who say there is neither resurrection, angel, nor spirit. Secondly, such who said, the resurrection is past already, which doctrine the Apostle saith, is an erring concerning the faith, II

Tim.2:18; to both which sort I shall only ask them if they be risen again, how comes it to pass there is marrying and giving in marriage, seeing Christ saith to the Pharisees, in the resurrection there is neither marrying nor giving in marriage, Matt.22:30, and shall say to such that deny the resurrection, {with Christ,} "ye do err, not knowing the scriptures, nor the power of God." Matt.22:29.

The excellency of the bodily resurrection will appear more plainly if we consider that perfection is the privilege and portion of those that are raised from the dead. The Lord Jesus crowns all his soldiers, being raised from the dead, with perfection, with a crown of life, of glory, setting them down in his throne, giving them an everlasting kingdom where neither fears, tears, nor any manner of sorrows are able to molest them. Now the excellency of this condition we have not attained, nor are we able to tell what it shall be; therefore, John says, "beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I Jn.3:2. We shall then be fully glorious, within and without glorious, our souls shall be filled with God. Our vile corruptible bodies shall be then immortal, incorruptible, spiritual and glorious.

Objection: The Scriptures say, "let us as many as be perfect be thus minded," Phil.3:15; and again, "be ye perfect as your Father is perfect," Matt.5:48, which is a perfection in this life. How say you then perfection is not to be attained till the resurrection of the body? Perfection, according to the Scriptures, is taken either, comparatively, and so many are called perfect, in comparison of that wickedness in the world. Thus, Noah was a perfect man, Gen.6:9; yea, in this sense one Saint is said to be, to know more perfectly than another; therefore, saith Paul, "we speak wisdom to them that are perfect," I Cor.2:6, he means them that were attained to a good degree of knowledge, or to them that were justified; and so perfection in the Scriptures is taken for a perfection, or excellency in some particular above that which is to be found in others. Perfection sometimes signifies uprightness or sincerity of heart, and in this sense David hath it, "mark the perfect man, and behold the upright," Psal.37:37, and when God saith, be thou perfect as I am perfect, Matt.5:48, it is as if he had said, press forward towards perfection. But further, a saint may be said to be perfect in some particular respect as thus he is perfectly freed from wrath and condemnation, and thus in justification is his spirit made perfect, and thus are we complete in Christ, who is our perfection. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness,

and sanctification, and redemption." I Cor.1:30. Now in these senses saints are perfect in this world, but if by perfection you understand the most absolute, full and most glorious condition that is the portion of every believer to attain to, which admits not of any trouble or infirmity, neither of any increase or want, being unclothed of all corruption and clothed with incorruption and immortality, I say, that this is not the portion of any man in this life, that is to say, while our natural bodies and souls dwell together for we must first die, or be changed {which is equivalent to a natural death} before this state of perfection. And thus reasons Paul, saying, "not as though I had already attained, either were already perfect, {as some men in our days vainly affirm themselves to have,} but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil.3:12. Therefore saith he, "let us therefore, as many as be perfect, be thus minded." Phil.3:15. Behold here perfect men, not already perfected, but pressing forward towards perfection. This seems to be a contradiction, but there is no such matter in it for those that are in a sense perfect, perfect in comparison of the world, upright and sincere of heart, having attained to a good degree of knowledge, being freely justified, perfectly united in one with the Father and the Son, in a way of relation, do press forward towards perfection, that is to say, that full, complete, incorruptible state of soul and body which they shall be invested withal in the resurrection.

Now if any man, or saint shall yet say he is universally perfect, I shall demand of him what it is that is so perfect? Whether do you mean, your soul, or body, or both or neither, or God in both? If you only mean your spirit, then do I demand whether that be universally perfect? If any say it is, I ask from whence come your passions, pride, boasting, unnatural affections, unclean thoughts or the like? But if some may say we are troubled with no such things, well, suppose what you say be true, {which I cannot believe,} this is but a perfection of part of the man, for body and spirit make up but one man. What the spirit doth, it doth in the body, being united to the body and so it is not a full or universal perfection. If thou sayest, thy body is perfect, how comes it then to pass that it is subject to death? {Which natural death though some have said, should not come nigh them, yet have they been deceived and are now in the dust.} But if you say, soul and body, the whole man is perfect, how comes it then to pass that such imperfect actions are committed by them? Can a pure sweet spring send forth bitter streams? If you be so universally perfect, what need you to eat and to drink and to complain of hunger, cold, or sickness? Such things as these with complete perfection cannot stand together.

But if thou sayest thou dost not mean that thy external body or human soul are absolutely and completely perfected, but 'tis God in thee which is perfect, as some say, then tell me whether God in thee is thy self? And seeing that thou confesses that thou wast once imperfect, who now art perfect, then tell me whether God was ever imperfect, for if God was not imperfect, then I say 'tis not God in thee, but thyself who art capable from an imperfect creature to be made perfect. I might be large here in showing the vanity of these conceptions and man's folly in pretending the enjoyment of perfection while all men cannot but see imperfect actions flowing from him. And how many souls are deceived in this vain opinion, because not able rightly to distinguish or divide the word of truth, but I must pass forward.

Tenth, and last consideration: Christ's Judgment, as I am now come to the last thing considerable in Christ's kingly office which is his judgments wherein briefly observe. Who is the Judge? First, the Judge Himself, 'tis that Man Christ Jesus, whom the natural Jews crucified, who is the Son of man, who is both Judge of the quick and the dead. Acts 10:42.

Secondly, the Law by which Christ will judge men, and that is a Law of righteousness, the word of the Gospel. Christ was in the world, preached to the Gentiles to be the Christ, the only Saviour of sinners. God the Father gave his record of him, that eternal life was in him and whosoever believed on him should be saved. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jn.5:11-12. The world would not believe it and therefore died in their sins, in unbelief, in that estate of wrath, and therefore this Lord, the Judge of all men, condemns them for rejecting of him and continuing in their sins. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Jn.8:24. For do know this, if a man doth believe in Christ, none of his sins can condemn him; the rule by which his word judges is according to the deeds done in the flesh, whether good or evil. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jn.5:28-29.

Thirdly, the persons judged and they are good and bad, just and unjust, quick and dead, small and great, and these persons are not, as some conceive, only sin and righteousness, as they are both in a saint, but they are those men in whom righteousness is revealed, which makes these men to be saints;

or these in whom the god of this world hath sole dominion, which are ungodly. 'Tis the bodies and spirits both together. 'Tis all nations, sheep and goats; therefore is it said, "he will render to every man {tis not to every evil or sin in man, but to the man in whom evil is} according to his deeds. Rom.2:6.

Fourthly, the sentence pronounced, and that is two-fold; first, of joy to the godly, for to them it is occasion of lifting up their heads for joy, a time of refreshing, a time of restitution of all things, a time of redemption for their bodies, 'tis life eternal; therefore saith Christ, "the righteous shall go into eternal life," Matt.25:46, which is the estate of perfection I have before pointed at. Secondly, of terror to the wicked, for to them it is a sentence of eternal punishment. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt.25:41. 'Tis the terror of the Lord to them, perdition and destruction, yea, eternal fire. 'Tis hell kindled by the wrath of God. "And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev.6:16-17.

If anyone should ask me what hell is, I answer 'tis the eternal wrath of God kindled in body and soul, an absence of all good, a presence of all misery. 'Tis a fire that never goeth out. 'Tis a stinging worm that never dieth. 'Tis a consuming consumption, a dying death, a consumption always consuming and yet never ceases to consume, a continual dying that never dies. 'Tis the second death that endures forever.

Lastly, the time when this judgment shall be. In this I shall propose these two things. First, that of that day and hour {if Christ be worthy of belief} knows no man, Matt.24:36, no not the angels in heaven, no not the Son of Man himself, as he was the Son of man. It comes as a thief in the night, unawares to the world. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Pet.3:10.

Secondly, 'tis not till the resurrection of the body, therefore is it called, the last day. The dispensation of Christ until the resurrection is called the last days, but the last day, in respect to Christ's judgment is only appropriated to that judgment. 'Tis not till the time of sentence that shall be pronounced upon all men, good and bad.

Objection: But some say to me, the Day of Judgment is already come, for Christ judges now in the hearts of the saints

which is the true Day of Judgment. To this I answer that the word "judgment" admits of various consideration. It is taken either for discerning or pronouncing sentence or condemning and to speak plainly, 'tis true Jesus Christ doth judge, that is to say, declare against sin and pronounce condemnation as belonging to sinners, which is while we are in the flesh, but this is nowhere called the judgment of the last day, but this judgment that I speak of is the execution of the sentence of the righteous Judge for the absolving and rewarding his saints and condemning and punishing the world. Now this is not in this life, in the natural body. Let me freely ask thee whether now the wicked be punished, whether they be condemned now? Surely thou wilt not say they are in eternal fire and have all the torment they shall have. Now is the time of their jollity, mirth and merriment. The saints are now in trouble and the wicked rejoice, but hearken to what the Lord saith, for he "knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the Day of Judgment to be punished." II Pet.2:9. They are now reserved till then, the righteous, who are the children of the resurrection are kept in their graves as in a sweet and quiet sleep till the resurrection, and then saith Christ to them, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt.25:34, but the wicked that sport out the time of this life must die, for it is appointed for all men once to die, Heb.9:27, and they in death are kept in their graves, as in a prison, and are raised up {not as a privilege to them, as some conceive, for better were it for them never to rise again} to condemnation, for after death comes judgment. To whom Christ saith, go ye cursed of my Father into "everlasting fire prepared for the devil and his angels," Matt.25:41, who are likewise kept in chains to the destruction of that day wherein all the secrets of all hearts are judged, which I am sure is not in this life. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev.20:12-15.

Thus have I finished, according to the grace given me of God, the three-fold office of Christ, who is a Kingly Priest and a Priestly King, who is a Prophetical and Kingly Priest and a Priestly and Prophetical King, as I may so speak. What may be

attributed to any one office of Christ, all concur in it, for in every work of Christ, all his offices have a joint operation. Now in Christ is God seen in the most lively appearances of Himself to the saints. God's mercy and justice both reconciled in Christ, his wisdom and power dwell in him, his brightness and glory live in him. In a word, whatever the Lord is to a soul, he is it in Christ and it is richly, fully and completely in him, who of God is made unto us wisdom, righteousness, sanctification and redemption.

## **Chapter XVII**

***Showing wherein the worship of God consists, with the true power and manner of Divine Worship as it consists only in the Inward man.***

Having through the goodness of God finished my discourse of the true knowledge of God, without which nothing is performed well unto God, I am now come to show wherein the worship of that God consists, which is the subjection of the spirit unto God, to the will of the Lord, which consists in five particulars.

1. Faith; by believing in God is God glorified, therefore is it said, we give glory to God in believing, Rom.4:20, which faith is either a relying or dependence upon the Lord Jesus for salvation, according to the will of God, or a giving credit to the words of God. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." Rom.4:20-21. So is faith the evidence of things not seen and the substance of things hoped for, Heb.11:1, that is to say, it lays hold of the substance hoped for and brings it nigh to the soul. The effects of which faith are peace with God, victory over the world and the assurance of life eternal. The duration of the life of faith, glorifying God is, till Christ come, the second time without sin to salvation, Heb.9:28, for he that shall come will come and will not tarry, Heb.10:37, now "the just shall live by faith," Hab.2:4; now, that is, till Christ comes.

2. Prayer; this is a part of spiritual worship, which prayer is a pouring out the soul to God in the name and power of the Lord Jesus by the Spirit, for the supplying of our wants; which prayers acknowledge our relation to God and God's sovereignty over us. The true prayer of the spirit is not a composed form of man's invention, but the breathing of the soul by the Spirit after the good things of God. This is to worship God when we seek to him.

3. In fear; reverence and honour. If I be a Master, saith God, where is my fear? If I be a Father, where is my honour? Mal.1:6. Therefore must we serve the Lord with fear and rejoice before him with trembling. The true fear of God is the reverent, high and honorable thoughts and apprehensions a soul hath of God, as his Lord, Father and Creator, wrought in him by the Spirit; therefore are we commanded to fear the Lord and his goodness, which fear is no slavish posture, but a son-like temper and disposition, whereby the soul acknowledges all he

hath to be from the Lord and so lies low in his own apprehension that God may be exalted.

4. In Love; this is that which God commands of us, {and so orders for us,} to love him, to delight in him, which love to God is the streaming forth of the affections unto God, in which there are three several ingredients. First, a true knowledge of God; of which much has been said before. Secondly, a setting a high price of God, valuing him above all things in the world. Thirdly, a giving up the soul to God, the understanding to know God, the will to desire him, the affections to embrace him. Fourthly, the union of his spirit with God, the glory of love is union; love affects union, and is not satisfied with anything, till he is united with it. Some say that love passes, or emits, or sends forth the spirit of the lover into the beloved. I am sure tis true in Divine love which sends forth the spirit into God, the perfection of which love is when the soul hath nothing, enjoys nothing, but what he hath and enjoyeth from God, when he willetteth nothing, but what God willetteth, when he can truly say, "thy will and not mine be done."

5. In worship, this worship consists in praise, and songs of joy; when we would honour men, we set forth their excellency; a soul that truly honors God, rejoices in him and praises him. Now this praise of God is the souls spiritual acknowledging God to be praise-worthy, preferring God in his thoughts in all and above all, singing in his heart, making melody to the Lord.

I do but touch on these things because I shall have occasion to speak of them as they be the principles or foundation of more visible appearances of the worship of God. A word or two of the power of this worship that is spiritual likewise, for this is the power of God; this is not of the first Creation, but of the second; this is not of generation, but of regeneration. "So then it is not of him that willetteth, nor of him that runneth, but of God that sheweth mercy." Rom.9:16. We are all dead in sin, as void {as naturally in the first Adam} of power truly to serve God, as a dead man is to eat and drink, therefore is Christ the power of God unto us, who worketh irresistibly in us.

As the power of Divine worship is spiritual, so must the manner be. The heart must be in a spiritual frame united to God, that is to say, in a way of relation unto God, whereby he becomes a servant, soldier, a friend and son of God. It must be performed in faith, love, fear and reverence. All these are faithful and inseparable companions. When a man prays or praises God, he must do it in faith, love and fear; but to put a period to the first part of this discourse, all this service must be

performed to God, as in Christ. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom.5:2. He that prays to God, must seek him as he is to be found in Christ. For it is in him in whom only the Father is well pleased. "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." Matt.3:17. God in Christ is a saint's rest, delight, fullness and glory. A saint by Christ goes to God, falls down before him, rejoices in him and lives sweetly and contentedly in meekness and humility, yet triumphantly, in the presence of the Lord for evermore. Here a soul lives with God by faith crying out, "holy, holy, holy, how long shall it be; Come quickly Lord Jesus, come quickly," longing for the appearance of the day of God, who will render tribulation to every soul that obeys not the Gospel of Christ, but eternal life to them that are faithful to the death. Thus much concerning the true worship of God, as it consists only in the spirit, in the inward man, hid from all men or saints, having a sweet intercourse with God, after an invisible manner in the spirit.

## **F I N I S.**