

Edward Drapes

Edward Drapes was an Early Particular Baptist, a member of the Glasshouse Meeting House, located in London; to whom his major work {Gospel Glory} from where these pieces have been extracted, is dedicated in these words: "to the churches of Christ in London, and in all other places, who worship the Lord in spirit and in truth according to the commandment of the everlasting God; especially to the particular Society of whom I am a member." The full title of the book is: "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, 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 Jesus Christ, published in 1649. 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 Drapes 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; 1646.

Arminians Anatomized

Objection - The Scriptures tells us that Christ by the grace of God died for every man and that He is the Savior 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? {Heb.2:9, I Jn.2:2} Solution - In answer to this question, I shall first show you how the Scriptures are mistaken by most, then show you how it cannot be that this sacrifice was offered for every individual son and daughter of Adam as the objectors conceive. 1. 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;" from whence they infer every particular person in the world. 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. It is said, "all Judea came out to be baptized of John in Jordan." Now I suppose no one will imagine he means every particular person, every infant,

but a great number. So here by all we may understand a great number. Or, if you read the word, 'every one,' we likewise read that Jesus Christ commanded the Apostles to preach the Gospel to every creature. 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 whole world." 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 Savior of the world; and that God so loved the world and would have all men to be saved. 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;" 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 and his and 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 whole 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. Now we know the Lord doth impute sin to some; therefore, it is not of every one that he speaks. So it is said God is the Savior of the world and yet in another place, the world shall be damned. So that it is very evident where he saith that "he 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 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 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. Edward Drapes {Gospel Glory, 1649}

Arminians Anatomized

Objection - The Gospel is declared to be glad tidings to all. {Lk.2:10} Solution - 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, which could not be if Christ died not for all. {Matt.28:19} Solution - To which I answer true it is 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. A man that is blind hath not the benefit of the light. This appears more plain if we consider what the Gospel is that is to be preached. What the gospel is that is to be preached to the world. 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 Christ, and thou shalt be saved, whether thou are a Jew or Gentile. {Acts 16:31} Objection - But all are commanded to believe the Gospel. Solution - 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. {Jn.3:36} Answer - Unbelief is the very condemnation of every soul. It is not an act, but a state in which every man is plunged. {Jn.3:19} For when Adam had sinned by transgressing the Law, which {Law} cursed and seized on him and all his posterity in him, but yet Christ was immediately promised. So; that notwithstanding, his sin, all that looked to, or believed on that Brazen Serpent should be healed. 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 which 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. "You believe not," saith Christ, "because you are not my sheep." 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. Edward Drapes {Gospel Glory, 1649}

Arminians Anatomized

Objection - Have not all men free will to be saved? Solution - To which I answer; if by free will you 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. Objection - Whether every man that wills salvation may have it? Solution - 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, let such a soul fear not, but boldly go to or believe on, rest upon, and be confident in Christ. For all that hunger and thirst after righteousness shall be saved; 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 choose it which He doth through the mighty power of His Kingly dignity. Christ overcomes our affections. 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 Him, fear Him and obey Him and that is performed by Him as a mighty King that rules in the midst of his enemies,

whose power is irresistible. For whom the Father foreknew, He did predestinate to be conformed to the image of His Son. 'Tis not said, whom He foreknew would believe and be conformable, them He glorified, but whom He foreknew, He did predestinate or fore-appoint, or ordain, should believe and be conformable to the image of His Son. And whom he did predestinate, He called, and whom he called, He justified, and whom he justified, he glorified. We love him because He first loved us; and therefore it is said we are transformed from the Kingdom of Satan unto the Kingdom of His dear Son. Edward Drapes {Gospel Glory, 1649}

Arminians Anatomized

Objection - But those to whom the Gospel is preached, and refuse it, are declared to adjudge themselves unworthy to eternal life and to neglect salvation, which if Christ had not died for them, they could not do. Solution - To this I thus briefly answer. Man is truly said to refuse the gospel, when he rejects it, despises it and 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 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;" which they could not do, if it was not for them. {Heb.2:3} Solution - To this I say thus much. 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 we

say} and if so, what need the Apostle mind them not to neglect it; for if it be for them you say they shall have it. Therefore his exhortation is vain. Solution - 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, and with the mouth he confesseth to salvation. The Apostle judging according to their profession thus speaks. For though a man cannot fall from the Father's love, yet he may from his profession, which, when he doth, it is {though not an infallible} yet a sad symptom. 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," and desire you to continue to the end. {Heb.6:9} Objection - The Scriptures saith, some may perish for whom Christ died. {I Cor.8:11} Therefore all He died for, shall not be saved, which proves He died for all, for them that perish as them that shall be saved. Solution - To which I answer, by perish is not meant 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. Edward Drapes {Gospel Glory, 1649}

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Objection - The Lord Christ wept over Jerusalem and would have gathered it as a hen her chickens, but Jerusalem would not, which is an argument that He loved it and died for it. Solution - 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 that 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 excepted. 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 and would not commit Himself to a people that did profess Him. He 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," 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. 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 also there is that parable wherein all are invited, &c. Solution - 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 say I, 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. And God is the Savior of all men, especially of them that believe. Solution - 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 Savior {preserver &c.,} of all men, for in Him, all live and move, and have their being; but especially, that is to say, eternally and spiritually by Jesus Christ. He is the Savior of them that believe. Eternal life is only their portion. Objection - But it is 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. Solution - 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;" that is, in all your sins; therefore, He saith again, "the wrath of God 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, but it may be thou wilt say, that He 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 not died for. For what purpose is then His death? 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 in His cross. How comes it to return upon Him again? Thou wouldest be wise, but indeed thou instead of exalting Christ as a free Savior makest Him but half a Savior. If He 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 they doctrine be true, but surely I hope thou by this time seest thy vanity. Edward Drapes {Gospel Glory, 1649}

Arminians Anatomized

Argument to prove Christ died not for all men. 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 remission of sins which is evident; "for by one offering hath He perfected forever them that are sanctified;" and again, "we are sanctified through the offering of the body of Christ, once for all." He bore the sins of many, and by that Sacrifice He carried them away, inasmuch that God remembers them 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. This is so evident by itself that it needs no demonstration. Consult with the 25th 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;" how then say you, God is an angry God? Solution - The same God that saith, "fury is not in me," saith also, "they are full of the fury of the Lord;" so that we must know, fury, wrath, 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 fury is not in God; that is, God in Christ hath so taken away the Cup of Trembling, and the dregs of His fury, that fury is not in Him to His children, for God in Christ is love, full of love. God in the Law is a Recompenser of

tribulation and anguish to all that obey not the Gospel of Christ.
Edward Drapes {Gospel Glory, 1649}

Chastisement

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 He hath seen the travail of His Son and is already satisfied,} but to manifest His mercy, it being for His children's healing, safety and prosperity. They rather publish His love than His wrath; "for whom He loveth, He chasteneth, and whom He receiveth He scourgeth." Therefore saith the Spirit to the saints, "if you endure chastening, you are dealt withal as sons." Affliction is for their profit, as necessary for them as their meat and drink. Before we be afflicted, we go astray. Afflictions are a fruit of the Father's love in Christ's death; therefore, called the dyings or marks of Christ Jesus. They are sent to crucify the sins in us that crucified Him. They are as fire, to purify, not destroy the gold. They yield the peaceable fruits of righteousness {though for the present they are not joyous} to them that are exercises therein. If we suffer with Him, we shall also reign with Him. Edward Drapes {Gospel Glory, 1649}

Church of Christ

A true Gospel Church is a company of people called out and separated from the world by the word of the Gospel to believe in Christ, being baptized in the name of the Lord Jesus, walking together in mutual agreement in the visible profession of the Gospel of the Lord Jesus Christ their Head and King. – Christ's Church are only people. I mind this in a way of opposition to that carnal apprehension of ignorant souls, who esteem houses of stone or timber to be the Churches of Christ; not considering, that "the Most High dwelleth not in temples made with hands," {Acts 17:24,} but in the contrite and broken heart. Though Heaven and Earth cannot contain him, yet he dwells in men.

Which blind conceit has begotten such superstition in their hearts, that they esteem such Houses to be Holy, and so making an Idol of them, they fall down before them; that is to say, attribute that to them which is peculiar to the Saints of God. This church of Christ consists of people called out of the World, wherein you may observe, that the very same men and women, who were in the world, are the subjects of Christ's Kingdom. 'Tis not something added to man, which is saved in man, but the same man is the subject of salvation, who before was in the state of wrath. 'Tis not something besides men's natural souls and bodies, which are the subjects of Christ's church, but their bodies and souls, which before were in an old state of sin and death, therefore called old man; but now, in a new state, therefore called new creatures, they are Christ's members. These I say, are called, or separated from the world. The word Church, in the Greek, signifies called out, for the church is called out, or separate from the Kingdom of Satan. Therefore says Peter, "who hath called you out of darkness," {I Pet.2:9;} and again, {Col.1:13;} saints are said to be delivered from the power of darkness, and translated into another Kingdom. Saints were once as others are, but now are they separated from the world in a two-fold consideration. First, from the wicked conversation of the world, therefore are the Saints said to be redeemed from the vain conversation of the world, received by tradition from their fathers. {I Pet.1:18} Therefore Paul says, we also had our conversation amongst children of disobedience in times past, in the lusts of our flesh, but God who had mercy on us, hath quickened us, when we were dead in sins. {Eph.2:2-5} They are to be separated from all the abominations thereof, for the church of Christ is or ought to be a pure Kingdom, into which nothing that defiles should enter. 2. They are separated from the worship of the World. Now by the worship of the World, I mean, that seeming worship which men perform to the Lord, without a lawful warrant from the Lord, perform to the Lord, even all the commands of men, in the things of God. The world, through the mighty operation of the man of sin, who works in the children of disobedience, has set up a worship among men that has the name of the service of God, when indeed God never commanded

them any such thing. We are commanded to come forth of Babylon, out of confusion, and to touch no unclean thing, therefore, says the Lord, "what agreement hath the temple of the Lord, with idols; wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing." {II Cor.6:16,17} We are to separate from all assemblies who say they are Churches, and yet are not built upon the Rock Christ, and the foundation of the Apostles and Prophets, Jesus Christ himself being the corner stone. - Christ's Church consists of a people visibly professing faith, all in Christ's Kingdom must be able to declare whose they are, whom they profess, whose subjects they be, and to whose laws they conform. Edward Drapes {Gospel Glory, 1649}

Contending for the Faith

We confess {say some} that you say true, these did preach the Gospel, but all these are ceased, the Apostles dead, Evangelists dead, and the brethren who were then gifted and enabled to preach. So that we would now know, whether there be any such Ministers of the Gospel in our days, and if there be, how we may know them? In answer to this, I grant that they are dead, yet I say, the faith which was required in the Gospel they preached, was not confined to their persons, but to their doctrine. Therefore says Christ, "I pray not for these only, but for all them which shall believe in thy name through their word;" and though those persons are asleep, yet the doctrine is the same. There is but one faith, one Lord, one Gospel; which Gospel Paul and the rest preached, and the power is the same still; that is to say, the Spirit. Edward Drapes {Gospel Glory, 1649}

Eternal Suretyship of Christ

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. {Heb.9:26,28; 10:10,12,14,18} 2. The place where this sacrifice was offered. The place where Christ was offered deserves our consideration, 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 Savior 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. {Heb.13:12} 3. The time when this sacrifice was offered. 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. Objection: But I know some are ready to say, "How can this be? For He 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?" Assertion: 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. In the decree of God. And so He 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 He 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 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. Christ's actual death in time. 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. - In summation, the sacrifice of Christ 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. And so He was a Lamb slain before the foundation of the world;

being the same yesterday, and today, and forever; even the same Jesus, the same Savior and Deliverer. The same High Priest that saved Paul, saved Abraham and shall save all that shall be saved (Heb. 10:14). Edward Drapes {Gospel Glory, 1649}

Knowledge of God

To know God is to know Him after a sort or manner; namely, as He hath revealed Himself to the sons of men, for the incomprehensible and invisible Being hath made Himself visible after a sort so that our obedience may not be without knowledge, nor our eyes without an object; and so, if thou art made partaker of the Spirit and so dwellest in the light of God, thou mayest see him; for God is: Firstly; 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 Empedocles {ancient Greek philosopher} answer one that demanded of him what God was, that He was a Sphere whose center was everywhere and circumference nowhere; whereby is most excellently shadowed the incomprehensibility of God. 2. God is immutable. The world is possessed with changes, but in Him there is no shadow of change. The world grows old as doth a garment, but He is the same yesterday and today and forever. This is the record that He gives of Himself saying, "I the LORD change not." Mutability proceeds from corruption or imbecility, but God's being is most simple and pure. There is no composition in Him, neither is He subjected to time in which all changes are. 3. 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." 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 He who made it should be comprehended in it. He is from everlasting and shall remain to everlasting. This is matter of admiration. 4. 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} {Objection: But some say Moses talked with God face to face. And Christ saith, "blessed are the pure in heart for they shall see God;" therefore, He is not invisible. Assertion: 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, etc. 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 concludest 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 this spirit, but art made able to know there is a spirit and from its operations canst speak a little, though stammeringly of it. Exodus 33. Moses saw the face of God, and yet saith God to Moses, "my face cannot be seen." The face of God is a phrase God useth, 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," His meaning is that he shall see what of God may be seen, for He that is in Himself invisible, makes Himself visible after a sort; namely, by the appearance of His love and glory in His Son; therefore, saith Christ, "no man hath seen the Father at any time, but the only begotten Son hath declared Him." 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.} 5. God Is Almighty. The Almightyness of God may be seen by the creature that He is over all and above all and can do what He will is very evident. All power centers in Him as its true original. This omnipotence of God is immutable, boundless and infinite. Who shall say to Him, "this is too hard for Thee?" 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. 6. God is sovereign. God's Sovereignty may be known. 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. God is "King of kings and Lord of lords." This is that which begets obedience; children obey and honor 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 the Creator as being more worthy than all. His power and sovereignty are inseparable companions. His power fills Him with majesty and authority. 7. Wisdom of God. The light of God discovers the wisdom of God. The wisdom of God may be known, that is to say, that He is wise, understanding, knowing all things. By wisdom He governs all things. By wisdom He made and garnished the heavens. Power, authority and all without wisdom act confusedly. Therefore is He called, the everlasting light, the Father of light, and the God of knowledge. He is wise super eminently and therefore called the only wise God. {Rom.16:27} 8. Justice of God. 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. God is most faithful; He cannot lie, He is a true God, a God of truth. 9. 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. This consideration begets liberty, freedom and boldness in the spirit to serve, fear, honor and obey the Lord. In this sense is He called a "Father of mercies." This is discovered to a soul as the argument for a soul's obedience to God. If ye love me, keep my commands; for we love Him because He first loved us. God is known to be related to the creature. 10. God is nearly related to the creature. Though God be never 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, He is a Creator and all things are His creatures. They are all His workmanship Isa 40:28. In the beginning, God made the world and all things in the world. Secondly, He is a Father. All things are begotten by Him. In Him we live and move and have our being. Thirdly, He is a Husband that espouses souls to Himself Isa 54:5. Fourthly, A King and we His subjects. He rules over all the earth and the sea is His dominion. I might here 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. 11. God is all in all. God is revealed to be all in all, that is to say, in His operations, but "it is the same God that worketh all in all." All that is good or excellent, beautiful or glorious in all or any creature proceeds from God and this shows the creature's dependency upon Him. Therefore He is said to "fill all in all;" 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, dwelling in us, abiding and delighting in us. 12. God is one. This God is one infinite Being. There are gods many and lords many, but to us there is but one God. Many men are called gods. It is written I have said ye are gods but there is one original Being who is our God in the Lord Jesus. 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, and the last, continuing in Himself forever, putting an end to corruptible things by Himself, for He is without beginning or end of days. God is a living God. 13. God is

a living God. He is not a dumb or deaf idol, but One that lives forever. Time molders all idols in the dust, but God is not is not subject to time. This infinite Being cannot die, that is to say, be subject to dissolution or corruption. 14. Lastly, God is present everywhere. He cannot be circumscribed for He is an infinite One. Thou canst not say God is not here for He is everywhere, knowing all thoughts, and searching all hearts. 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. His Spirit and presence are everywhere. Wherever God is 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, 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. Thus having according to my measure brought forth my understanding of what of God may be known; namely, 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. Edward Drapes {Gospel Glory, 1649}

Law & Gospel Distinctions

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;" namely, 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;" that is, of Moses; "these having not the law," {that law} 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." This appears yet more evident if we consider the punishment threatened by both was the same; therefore, is it said verse 15, "their conscience bearing witness and their thoughts the mean while accusing or excusing one another;" 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, "by one man sin entered into the world, and death by sin," and this death is explained to be 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? Solution: I answer, no verily. 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. For by the law is the knowledge of sin. 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 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. This was a partition wall. Now Paul was once alive without the law; namely, in his own conceit, but when the command came, sin revived, for the law was given that the offense might abound and Paul died, {when he saw his dead condition, so that the

commandment which was appointed to life, that is to say, to drive men to Christ, 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. 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. 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 came of many {ye all} offenses of them He died for to justification of life. It is not now said to us do this and live, but because you live; therefore, do this. It is 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 hast an Advocate, 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. - The same God that spake before sundry times and divers manners, hath in these last days spoken by His Son. Now life and immortality is brought to light by the Gospel. Edward Drapes {Gospel Glory, 1649}

Marks of true Ministers of Christ

What are the marks of true Ministers of Christ that we may know them? The only true ground of a visible judging or discerning them, is by their doctrine. Therefore John says, "Believe not every spirit, but try the spirits; hereby know ye the spirit of God;

every spirit that confesseth that Jesus Christ is come in the flesh, is of God." That is to say, by trying the doctrines brought unto you, you shall be able to judge from whence the Preachers come. Now to confess Christ come in the flesh, is to preach the Lord Christ, the man Christ, to be a King, Priest and Prophet, to have put an end to all ministrations before himself; to have given laws for his Saints to conform to; yea, 'tis to know the mystery hid from ages. Therefore says Christ, "Go preach the Gospel; he that believeth, and is baptized, shall be saved." But further; though they may be true Ministers of the Gospel, preaching the true Doctrine, that you may be able to judge them by their doctrine, you must be endued with the spirit, whereby finding the operation of the word in thee, you can say doubtless, though he is not a Minister to others, yet he is to me. Without this spirit we may be deluded and deceived. Therefore is it said, when the Apostles preached, "the hand of the Lord was with them, and many were converted." Therefore is it said, "there are many deceivers entered into the world," "but ye have an unction from the Holy One, and ye know all things;" which unction is only able truly to teach us of Christ, and the true Gospel. Edward Drapes {Gospel Glory, 1649}

Particular Redemption

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." {John 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 have I which are not of this fold, them also I must bring in and they shall hear my voice." {John 10:16} Again saith He, "I know my sheep." 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 He sanctified Himself, that is to say, He set Himself apart and made it His work to offer sacrifice and become a 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," 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," which children He calls His brethren, saying, "I will declare thy name unto my brethren." 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 into 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. Edward Drapes {Gospel Glory, 1649}

Prayer & Worship

What true prayer is? Prayer 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. - 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, 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. - This worship consists in praise and songs of joy; when we would honor men, we set forth their excellency; and a soul that truly honors God, rejoices in Him and praises Him. Now this praise of God is the soul's 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. A word or two of the power of this worship that is spiritual likewise, for tis the power of God. 'Tis not of the first creation, but of the second. 'Tis not of generation, but of regeneration. Not of man's will, nor of man's activity, but of God that shows mercy. 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. - He that prays to God, must seek Him as He is to be found in Christ. For tis in Him in whom only the Father is well pleased. 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. Edward Drapes {Gospel Glory, 1649}

Prayer & Confession of Sin

Christ triumphed over our sins and the law 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. - We preach

remission of sins by Jesus Christ, 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. And in another place, You hath He quickened, who were dead in sins, 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. 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. Objection: Against what I have here written, I know 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 do confess our sins, He is faithful to forgive them; therefore, they are not all pardoned at once, if they were, what need we pray for them? Assertion: 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 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 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} & 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? Assertion: In answer to this, we must know, 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, commanding them to hold fast their liberty and not to be entangled with the yolk 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. Edward Drapes {Gospel Glory, 1649}

Prophetical Office of Christ

Concerning the Prophetical Office of Christ; 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 made full of grace and truth and God the Father raised Him up, as it was foretold by Moses, and furnished Him with sufficient abilities to discharge His trust for the fullness of wisdom was in Him; therefore is He called the Counselor. The same man that was anointed to be a Priest was anointed to be a Prophet; who was a Priestly Prophet and a

Prophetical Priest. - 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. He speaks not at peradventure, 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. O 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. 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. 1. 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; or else; {2;} 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 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 cast-away for all that. It is not man's knowledge, but God's love that saves a soul. 3. 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. Edward Drapes {Gospel Glory, 1649}

True & False Worship

All nations in all ages have acknowledged a God and that He is to be worshipped, but have not known nor worshipped Him aright. 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 Go." 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, Stoics and Peripatetics rung of this doctrine. The barbarous Indies gainsay it not. But notwithstanding the harmony in this; namely, 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 revered 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 lift up their voices saying, "the gods are come down to us" calling Paul, Jupiter and Barnabas, Mercurius, 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 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; namely, 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. As that light hath discovered Him to me and the only acceptable service and worship of Him, this ensuing treatise declares the invisible worship of God. Edward Drapes {Gospel Glory, 1649}

Worship of God

Showing 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 as man be unsound in his principles, all his building will prove but rotten. What this principle is: 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: **1. 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. Which light is: A. 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. B. It 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. **2. 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. 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. God is the one object of the Saints light and love. We are to consider this spiritual principle with its object; for light and love are vain, empty, a mere fancy without a suitable object. The object of true light and spiritual love is that God who is to be worshipped, God over all, God in all, God above all, which light discovers what of God is to be known by the saints and wherein the appearances of God are. This light of God reveals to the soul that God is. Harken what the eternal Spirit saith in the Scriptures: "He that cometh to God must believe that God is." 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 He signifies to them His being, that He is, distinguishing Himself from heathen vanities. He is in Himself and of Himself. Therefore God frequently styles Himself by the name of Jehovah whereby He points out to us in a most excellent manner that 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," 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;

namely, 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. Edward Drapes {Gospel Glory, 1649}

Worship of God

The word worship in the Scriptures signifies to bow down, fall down before, sacrifice, to serve, reverence, respect, fear, honor or be subject to one; {Psa.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 or vain worship that is not commanded by the Lord. {Rom.1:22,23, Col.2:23, Matt 15:9} 2. Devilish worship, as 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. {I Cor.10:20, Deut.32:17, Rev 9:20} 3. Civil worship, being an outward expression of reverence and respect to men of authority or eminency {this being in its own sphere unlawful being bounded by the law of God.} I shall have little occasion to speak of it. {Mt.20:20} 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. 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: Firstly 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. Secondly, wherein the worship of God doth consist. Every worship will not suit 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. 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. 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. a. 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 renders them truly lovely. b. In faith. A soul that worships God must believe God and give credit to the words of God. c. In fear and reverence. 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 on with Isaiah, "I am undone!" In love. 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, this chariot mounts up to God accounting the hardest enterprise he can achieve for God to be his greatest honor. 5. Divine worship in all its goings forth to God makes its addresses in the Lord Jesus. Spiritual and gospel worship 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. 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 the Spirit dwells. 2. Visibly; {as in an assembly of believers,} which others may take notice of and whereby an invisible enjoyment and filial affections are clearly demonstrated. Edward Drapes {Gospel Glory, 1649}