

# **Some Gospel Truths**

Catechistically laid down, explained and vindicated; for the benefit of such as are weary of their own heart, conscience, mind, will, affections, thoughts, words, and works; that are all corrupt, impure and imperfect, and a very plague, as they stand in old Adam; and showing wherein they may find a pure, perfect and permanent heart, conscience, mind, will, affections, thoughts, words and works, viz., in the new Adam, Christ, that will commend them to God, and instate them herein, even in these dismal times, and bear them up in the saddest conditions, straits or exigencies that can befall poor believers in Christ.

**OR**

## **Man's Badness & God's Goodness.**

**By John Heydon, Minister of the Gospel.**

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# Preface to the Work

## Gospel Truths

Courteous Reader, the author entreats thee to acknowledge for truths; first, that all books, roles, manuscripts in former times, {that is, before Christ came in the flesh,} that did discover Christ the Messiah that was to come in the flesh were in high esteem of all the Church. Secondly, that such books that hold forth the Lord Jesus already come, in his doctrine, nature, offices, benefits or operations are now to be esteemed of all Christians above great volumes that do not; the fire of God hath so warmed their ennobled affections, that they are much taken in the reading of such books though they come in a plain dress. Thirdly, that all prophets, kings, priests, seers, judges and patriarchs were types of Christ to come, if we could but search into this mystery. Fourthly, that all their worship, sacrifices and prayers, &c., do in like manner set forth the glory of Christ. Fifthly, that the Sabbath was given to the Church to exercise their Faith in the meditation on Christ that was to come, he being indeed the True Sabbath. Sixthly, that the Lord's day and all the public and private ordinances are left to us Christians that we might contemplate and meditate on Christ, and so sets before the view of our Faith, or Understandings, all that Christ is, did or suffered for us, or hath brought unto us, and shall befall us in another world, and this is the chiefest work and greatest care of all Gospel ministers; and they that hold not forth Christ crucified, in all their preaching, writings and printings before the people's eyes, do nothing, or that, that's worse than nothing, trouble, weary, toil out themselves, and grieve others, whom God would have comforted and fed; for I have heard sad complaints. What? Not one bit of children's bread in all the sermon, though the text is, "feed my lambs." Oh, say they, we are utterly disappointed, we did hope to have been instructed in the Faith of God's power; but oh, the lashings, invectives and heavings at some of the most excellent truths {by new terms of reproach} to render Truth dangerous, and the entertainers of it odious, and what polite and elaborate works are extant to little profit to the truly enlightened believer in

Christ, Judge ye! Seventhly, the days of humiliation in former times were soul-fattening, soul-satisfying and soul-quieting days; days of atonement, reconciliation and union with God, in Christ come; that our fasts are evangelical in Christ who is already come, and if it were taught frequently, that Christ's fasting, conception, birth, life, death, resurrection, ascension and mediation; yea, all his thoughts, words and works were ours, he standing as our Covenant Surety, did it all for us; if this were believed really, no doubt but we should find more comfort in our hearts, courage in our fights, and have more soul ravishments in the enjoyment of our fully satisfied Father, than ever the Jews had; but if we pray and fast from false grounds, to wrong ends, no marvel if we are pensive, unsuccessful and unhappy in all our undertakings. Eighthly, that the Covenant of Grace is One, and doth only differ in some circumstantial; namely, in more clear dispensations and opener visions, and that we have far more external privileges than the Jews ever had. Ninthly, that since Christ's ascension God doth satisfy the Church {in the satisfaction Christ hath once made} in all the ways of Grace, God is fully satisfied and demands no more. Christ dies no more, cries; fasts, lieth in the grave, nor prayeth no more, but now he rules all in Heaven and in Earth to the world's end. Tenthly, that the work of Redemption is fully and freely wrought by Christ, it is done already, not a doing, for it was finished on the cross 1634 years ago and above to the view of angels and men; and the discovery and bringing this home to the consciences of men is the work of the eternal Spirit, by all the means in much mercy afforded us, as ministry, word, prayer, &c., to reveal the Everlasting Gospel to the Church, so that Conversion and the clear Manifestation of our Salvation wrought by Christ is all that Christians are to look after during their life in this case. Eleventhly, that God in and by prayer seeks, finds, and moves us; I say, he doth inform, enlarge, persuade, prevail with and changes our minds, helps our infirmities, supplies our defects and doth comfort our hearts, refreshes our drooping spirits, doth good to and profit us; for we do not add anything to God, neither are our prayers profitable to God, {to speak properly,} but our prayers, {or rather God by them,} do abundantly prevail with others, and ourselves are strengthened in the Faith thereby; and indeed, we are overpowered, undeceived and discovered

ourselves to ourselves, in, and by prayer, God knowing us thoroughly, &c.; so Moses, the Prophets and James are to be understood. Twelfthly, that whatever is found Orthodox and Truth in this little book ensuing, he disclaims that it is none of his own, but God's, and is resolved, {Grace assisting him,} to recant of whatsoever is unsound upon information and conviction, and take it for great mercy, in what he hath come short, to see any to enlarge themselves and exalt Christ more. If there be anything come to thy hand that is excellent, embrace it; view the texts well, and the inference from them; and if this take with thee that thou may have the other part as some things in it that are to be found in other authors, and the rest of dig out of the Mine or Sacred Vein of Holy Scripture, which are able to make the man of God perfect.

Farewell, thine in the best bond, nearest relation and strongest union, J. H.

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# SOME GOSPEL TRUTHS

## Catechistically Laid Down, Explained and Vindicated.

**Question:** What is a Catechism?

**Answer:** Tis a Book or Manuscript in which the grounds of religion are purely, clearly and soundly manifested; which shows how to conceive rightly of God and Christ, according to the Law and Gospel, as all the Scriptures prove.

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:24-26. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Lk.24:27. "Then opened he their understanding, that they might understand the Scriptures." Lk.24:45.

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**Question:** What is God?

**Answer:** A Spirit distinguished into Father, Son and Holy Spirit, as the Scriptures prove.

"God is a Spirit; and they that worship him must worship him in spirit and in truth." Jn.4:24. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." I Jn.5:7. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt.28:19.

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**Question:** How are we to conceive of God?

**Answer:** According to the manner of revealing; by his Prophets, Works, Word, and Law, or Gospel. God is wisdom, goodness, justice, glory, mercy, blessedness, graciousness, purity, and purity itself. God is known by his Decree. God is known in his Creation and in his Providence.

"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Exod.34:6-7. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them? 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.3:13-14. "The heavens declare the glory of God; and the firmament sheweth his handywork." Psal.19:1. "O LORD our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heavens." Psal.8:1. "Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep; O LORD, thou preservest man and beast. How excellent is thy lovingkindness, O God!" Psal.36:5-7. "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...for the LORD is good; his mercy is everlasting; and his truth endureth to all generations." Psal.100:3-5.

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**Question:** How did God create man at first?

**Answer:** Marvelously holy and happy, and lord of all God's creatures.

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen.2:7. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecc.7:29. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that



**Answer:** Yes, for Adam was a Representative person, and we in his loins were sinners; operatively, workfully, declaratively and demonstrably sinners. The infant having thought no evil, nor spoken any evil word, nor wrought any illegal work by Imputation of Adam's sin, without any endeavors of his own to sin of its own accord, is freely a sinner, perfectly a sinner, and so the child of wrath, his thoughts being become only and continually evil. A sinner above reason, sight and feeling; a sinner though there appears no such thing externally, yet God that by his secret judgment doth impute Adam's sin, at length if the child live, sin breaks out to the sight of others like a plague sore.

"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. "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen.6:5. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psal.51:5.

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**Question:** What is the desert of sin?

**Answer:** The curse of God on soul and body forever, together with the several punishments threatened in the word of God.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom.1:18. "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.3:19-21. "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." II Thes.2:11-12. "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.



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.5:15-19. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight." Col.1:21-22. "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom.8:3-4. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:5-7. "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. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:3.

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**Question:** What way or means is Christ for the Christian to come to God by?

**Answer:** Christ Jesus is the only, free, safe, easy, near, quick, firm, spacious, prosperous, pleasant and soul satisfactory way.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jn.14:6. "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jn.10:9. "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." Mat.11:27. "For through him we both have access by one Spirit unto the Father." Eph.2:18. "Then Simon Peter answered him, Lord, to whom shall we go; thou hast the words of eternal life." Jn.6:68. "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.

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**Question:** Did Christ Jesus completely work out our salvation and redemption; and merit on our behalf, life and bliss, for the Church at God’s hand, by his active and passive obedience?

**Answer:** Yes, doubtless; and did declare his Father’s will to the Church.

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.” Matt.26:27-28. “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.” Phil.2:6-8. “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.” Gal.4:4-5. “For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom.8:3-4. “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” Dan.9:24. “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; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Heb.1:1-3. “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; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him

from the dead, and set him at his own right hand in the heavenly places." Eph.1:17-20.

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**Question:** What can sufficiently evidence my Salvation to me that I may rest satisfied in my conscience forever?

**Answer:** There are two evidences of our Salvation, the one revealing, and the other sealing it up unto us; and these are the testimony of the Spirit and Faith. The illuminating epithets of the Eternal Spirit recorded in Scripture; as indwelling, directing, sealing, convicting, establishing, commanding, searching, witnessing, adopting, comforting and persuading. The Spirit of promise, the Spirit of revelation and demonstration, and the Spirit of Grace. The sealing evidence of our Salvation is Faith; and therein, the definition, distribution and the excellency of faith. Faith is the belief of the Gospel; and the special Object of Faith is Christ Jesus; and this faith must be considered negatively and affirmatively thus; not Christ abstractedly, nakedly and unfurnished, as reason, that monster in religion conceives him to be; namely, a hard man, a rigid Christ, gathering where he doth not straw; much less as antichrist and the arch-priests envisage him, left by the Roman soldiers as a most deformed and deplorable object of pity, full of gore blood, bleeding and dying upon the cross, bearing the sins of all the elect, unto the view of carnal reason, without form or beauty, and not to be desired, his visage being marred more than any mans. Nor according to the slander that the high priests cast upon him, enough to cause a man to hide his face from him, reject him, and account him justly smitten of God, &c., and to think him the poorest victim that ever lived upon the earth. But affirmatively, Christ adorned with all his benefits, merits and perfections; that blessing that maketh rich and adds no sorrow therewith, but brings with him all blessings in heavenly places. First; pardons, multiplicity of pardons; secondly, privileges spiritual, universal and eternal; thirdly, a righteousness, able to stand before God's pure eyes and severest judgment; fourthly, marriage, union and communion with Christ. Now faith must be passively understood; that is, the faith of Jesus Christ, Christ's



**Answer:** By the testimony of the Scripture and that is sufficient of itself. By the testimony of the Spirit of God. By the testimony of the Church in all ages. By the antiquity of the Holy Scriptures. By the miracles wrought for confirmation of them. By the constancy of the saints in suffering in the defense of them. By the style being so majestic, high and yet plain. By the admirable, heavenly and pure doctrine contained therein. By the sweet consent both of Prophets and Apostles. By the efficacy of the doctrine on the souls of multitudes of men and women of all nations, without a sword of steel or compulsion. By the nature of the word that is so contrary to the will and wisdom of men. By the pen-men, though despicable, yet subdued all the world. By the continuation of them, though millions of tyrants have sought their expiration. By the fearful judgments on the enemies of them. The Scriptures are the word of God because they speak of things above corrupt reason, majestic and sublime, eternal truths, spiritual matter, heavenly things, God's eternity, the resurrection from the dead, &c., because they gravitate to God their center, &c., because the prophecies are accomplished, &c., because their drift is to destroy that which is most beloved by men, &c., because they require that which is contrary to man's nature, and that is above their power to perform, &c., because the more any conforms thereto, the more the world calumniates, slanders and persecutes them for it, &c., because they condemn man's wisdom, righteousness and excellencies, &c., because they are such a mystery, that neither the folly nor the wisdom of men can effect such a work; neither can the greatest head pieces in the world by all their parts find out the meaning of them without the Spirit, or agree on any one meaning of them.

"Forever, O LORD, thy word is settled in heaven." Psal.119:89. "As he spake by the mouth of his holy prophets, which have been since the world began." Lk.1:70. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Matt.5:18. "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." II Tim.3:16-17. "But how then shall the Scriptures be fulfilled, that thus it must be?" Matt.26:54. "Much every way; chiefly, because that unto them were committed the oracles of



&c.; they discover Christ's doctrine, discipline, ordinances, operations, days of worship, privileges and prerogatives royal; his names and titles showing forth his superiority, what a kind of one he is, and glorious magnitude; and how great a Majesty he is; and of the grounds we have to rely on him only, &c.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen.49:10. "And the LORD appeared again in Shiloh; for the LORD revealed himself to Samuel in Shiloh by the word of the LORD." I Sam.3:21. "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt.1:21. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Mic.5:2. "Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa.7:14. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

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**Question:** What things are there considerable in the doctrine of free Grace?

**Answer:** The grounds, nature, properties, and reasons that demonstrate this free Grace. The grounds, God's glory, man's Salvation and eternal felicity. In its nature it is free and permanent, in its properties, liberty, fidelity, simplicity and ability to perform. First, liberty, God bestows Christ to whom he will, and when he will. Secondly, fidelity, God doth and hath fully performed all that he has promised. Thirdly, simplicity, God being fully satisfied in Christ Jesus doth in the dispensation of his word confer Christ freely, and without any equivocation, falsehood or grudging. Fourthly, ability to perform God's power and will, are conveyed, and he hath already made up the churches happiness, in a full, perfect and plenary satisfaction of Justice, in our Redemption by Christ Jesus, so that nothing can be added to it by us; God sees the church perfected forever, and

she shall in the fullness thereof enjoy it in Heaven at last. The reasons that demonstrate free Grace, because God doth freely give Christ, the faith to embrace him, and the assurance and confidence to hold him fast. Because God of his own accord provided, bestowed, and in mercy gave Christ, the true Grace of God, wherein we stand, without a single thought, word, or work of ours at all, and the promise was instantly made to Adam, as soon as he had sinned and had need of Christ. Because God is the Master of this gift, Christ Jesus the true Grace of God, so rich, great, and royal, and it is his honour to bestow him freely, boundlessly and continuously in accordance with his purpose to save to the uttermost all that come unto God by him. Because God is not bound to any law, relation or absolute necessity of nature, that he gives Christ most freely, and voluntarily. Because our best plea is to plead emptiness, nothingness and self-denial; saying, my light is darkness, my candle is out, my life is death, my humility is pride, my sincerity mere hypocrisy, and my righteousness is a very plague unto death. Because God doth frequently call men to Christ, and free Grace, by his effectual call, and irresistible grace, alluring them by that boundless wonderment of Gospel Truth and Grace. By his several dispensations of free Grace, namely Christ Jesus, in all ages, to all sexes, to all states, conditions, people and nations; so that there have been, now are, and shall be, or may be some, that receive Christ, even as many as the Lord our God shall call.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:22-26. "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. "And it shall come to pass, that whosoever shall call on the name of the LORD shall be

delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Joel 2:32. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jn.10:16. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

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**Question:** How can it be said to be free Grace, seeing Christ paid the utmost farthing, and paid both a debt of service and suffering to his Father?

**Answer:** 'Tis altogether free in respect of us, or anything that could be done by us towards our Salvation, because God provided Christ for us, because God freely confers Christ to us, because God as freely gave Christ to us.

"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. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph.2:7-10. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Rom.4:5-7.

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**Question:** What is necessary to be known concerning the great article of free justification?

**Answer:** The definition, causes, effects, subjects, time and properties of justification are essential Gospel truths that must be revealed. Justification is God's acceptance, imputing,

accounting and making his Church just, in, and by the Justice and Righteousness of Christ. The efficient cause is God. The instrumental cause internally is the Spirit of truth, and faith looking exclusively to Christ. The instrumental cause externally and proclaiming cause is the Gospel, the word of life, salvation and reconciliation as set forth so bountifully therein, and conveyed so powerfully within. And the sealing cause is the Holy Spirit of promise; the two ordinances, Baptism and the Lord's Supper being emblems of that seal. The internal and impulsive cause, is God's benevolence, love and free Grace. The meritorious and eternal moving cause is Christ, his active and passive obedience. The material cause, Christ's obedience unto death; the formal cause, God's imputation of Christ's righteousness. The effects are life, light, love, joy, peace and eternal life. The subjects and persons that are justified are the elect of God. The time, {though based upon Christ's accomplished work on the cross in time,} yet, in respect of God, there is none, neither are we to conceive of God according to his incomprehensibility; but in respect of man's apprehension, as pertaining to his personal experience thereof, 'tis when he believes in Christ Jesus in this sense. The properties of free justification, 'tis most free, 'tis most absolute, entire and individual. 'Tis most excellent in itself, in its causes and effects. 'Tis an immutable, inviolable, and irrevocable act of God.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:13-14. "That being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:7. "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor.6:11. "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. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:13-14. "And for this cause he is the mediator of the







**Question:** What is Christian Liberty, and what is considerable therein?

**Answer:** True Christian liberty is a blessed immunity from the authority, dominion, offices and effects of the Law. There is the liberty of causes, of will and right; as the agent may work if he please, and the will may choose or refuse; for there is the right of the creature in persons or things to work of its own motion without any hindrance; and to this Christian liberty is to be referred. The ends of Christian liberty are to settle consciences in the Truth of Christ; to prevent superstition and to direct believers in their holy walk; and that they might stand for Christ and the Gospel with magnanimity, cheerfulness and charity, against all sorts of Pharisaical gainsayers whatsoever. A consequence thereof is that believers live best, surest and most excellently; their life being pleasant, safe, holy, lovely, spiritual, sweet, thankful, glorious, complete, victorious and soul satisfactory. Additionally, Christ's propriety over Christians is the ground of his caring for them, sparing of them, cleansing, instruction, defending and advancing them. Another consequence of true Christian liberty is that believers know Christ to be their Head, by creation, donation, purchase, conquest, covenant, communion and union with Him; and his Headship, consanguinity, sympathizing, disposition, power, mercy, fidelity and eternity is the ground of their consolation. Christians do indeed know and see the care, love and bounty of Christ towards them; and Christ doth as a kind Husband and Head work powerfully by his Spirit in the Revelation of the everlasting Gospel to the conversion, justification, preservation, consolation and the bestowing of temporal and spiritual blessings on the Church. The next consequence of a true Christian liberty in Christ that believers enjoy, is that they are made partakers with Christ their Mediator, in his offices, as King, Priest and Prophet. In the spiritual, universal and eternal kingdom of Christ, that hath prerogatives royal, as parliaments, a sceptre of righteousness, a banner of Truth, a sharp sword, a throne of justice, subjects, and a service that is spontaneous and free. Effects include peace, joy, light, quietness, righteousness and tranquility, increasingly and pleasantly bestowed in all the consolations thereof. In the benefits of

Christ's prophetic office, Christians enjoy participation in the revelation of Jesus Christ, the unfolding by the Spirit of all his transcendent glory, and his undertakings on the behalf of his own, ensuing in, amongst many immeasurable benefits, as reconciliation, remission of sins, imputation of righteousness, acceptation with God, adoption of sons, corroboration in the faith, intercession, sanctification, separation, preservation and glorification as discovered to the faith of believers begun here, and perfected in the world to come. In the priestly office of Christ, believers see and enjoy their unction, conjunction, sufficiency, universality, efficacy, and complete redemption, through his blood, the efficacy thereof always prevailing to the uttermost. The guilt of sin, the worth of blood, solemnity thereof, eternity of the priesthood and permanency of the virtue of Christ's prayer, his perpetual intercession by virtue of his blood, prevailing unto glory; for the Christian knows that the work of Salvation is wrought by Christ already, for he hath fully satisfied God's justice, fulfilled the Law, destroyed sin, death and hell; blocked up the gates of hell, and has ransomed the elect, opened Heaven, obtained pardon and hath brought in everlasting righteousness.

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Col.2:20-23. "For ye are dead, and your life is hid with Christ in God. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col.2:6-8. "For ye are dead, and your life is hid with Christ in God." Col.3:3. "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:4-6.

"For I through the Law am dead to the Law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:19-20. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal.6:14. "Having abolished in his flesh the enmity, even the Law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph.2:15.

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**Question:** What is the Gospel, and the particulars that are necessary to be known therein?

**Answer:** Essentially it is the teaching or revelation of Christ; a glad, great, glorious and hidden mystery to carnal men, but revealed to believers by the eternal Spirit. The Gospel is glad tidings; it is glorious in its original, instruments and sequel that follow it; its glories are hidden in part from believers, and totally from the reprobates in regard of the experimental knowledge thereof and its true enjoyment; it is certain in Christ and to the Faith of God's elect; it is full of influence, urging Faith and Repentance; and hath been preached and entertained of them, as its act in all ages. It is an everlasting Gospel, for it was from the beginning propounded to man as soon as he needed Christ. It is effectual, as it reveals life, brings blessings, works magnanimity in our hearts, violence in our pursuit of evangelical righteousness, poverty of spirit, purifies the conscience, and sets the soul at true liberty in teaching how to serve God in Spirit and in Truth; and to believe that Christ hath fulfilled all righteousness in our place and on our behalf. The true Gospel is that which sets forth Christ's benefits, as pardon of sins, peace, joy, and the believer's Righteousness in Him. The metonymical Gospel is that part of the Word, which sets forth the conception, birth, life and death of Christ; as Matthew, Mark, Luke and John; and transcends the Law, in matter, subjects, ends, condition, qualifications, quality, manner, confirmation, persons and in seals; and ought to be preached plainly, clearly, purely, sincerely, constantly, vehemently and powerfully; not darkly or in a cloud, much less mixed with a strange tongue. The Gospel

was revealed to the fathers of old for their comfortable expectation of Christ, that they might long for the Messiah; that none might plead ignorance, that their speculations might be above the shadows, types and figures of Christ, who is the Substance and Truth of them all; that the majesty, honour and glory of Christ might be the more perspicuous when he should be exhibited in the flesh. Doubtless the fathers of old knew God comfortably in Christ that was to come, for they ate and drank Christ sacramentally, had faith unfeigned, and were effectually saved by Christ that was to come, as we are by Christ that is already come; that all {Jew and Gentile} the elect as united in Christ, seeing more distinctly the efficient, formal, material and final causes of their Salvation; and when Christ was exhibited, crucified and ascended, they having a fuller revelation of him and consolation from him; that they might be filled with joy unspeakable and full of glory and continually sound forth his praise. The Gospel was left on record to prevent heresy, to settle faith, to be a perfect Cannon and Rule; and therefore to keep out counterfeit books, bastard cannons, and expose anything else that might be written and entertained for Scripture. The Gospel is most excellent in the authority of it; in the antiquity of it; and in the quality of it. The Gospel is Divine, ancient, durable, precious and engenders faith in Christ; and true Christians do honour it by their presence when it is preached, and by their practicing of it, by pleading for it, by promulgating it and by providing sufficient maintenance for the preachers of it. The Gospel is holy, and was indicted by the Holy Ghost for holy ends, to teach, convince, direct and instruct in righteousness. The Gospel hath things in it that are of very special consideration; it's history, the incarnation, life and death of Christ; it's effects, remission of sins, destruction of Satan's kingdom, the exaltation of Christ's Kingdom, the admirable doctrine and precious prophesies and promises. The evangelical subject matter thereof is to all those acquitted in Christ, that is the elect, though in themselves sinners. That, for the end thereof is the glory of God's justice, to the eternal praise of God's mercy and justice by Christ, through him, in him, and for him.

"And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mk.1:15. "And he said unto them,

go ye into all the world, and preach the gospel to every creature." Mk.16:15. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom.1:16. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began." Rom.16:25. "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." I Cor.1:17. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." I Cor.15:1. "But if our gospel be hid, it is hid to them that are lost." II Cor.4:3. "For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." II Cor.11:4. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal.1:7-8. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." Eph.1:13. "For your fellowship in the gospel from the first day until now." Phil.1:5. "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil.1:27. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Col.1:5. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:14.

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**Question:** What is the Law, and the particulars that are necessary to be known therein?

**Answer:** The Law is to be considered as a Covenant, or a rule; now as a Covenant it is canceled by Christ who hath fulfilled it, and hath so taken away the believer from under the authority of it. The Gospel and the Law agree in the Author which is God; in the matter, that is Truth; in the end, that is God's glory. God the Author appears in the Gospel as a Father reconciled, but in

the Law only as a Creator; the Law for the matter of it is of works, but the Gospel is of Grace; the Law was in a righteousness mutable, the Gospel is Christ's Righteousness immutable; the reward of the Law was of debt, but the Gospel reward is of Grace. The Law and the Gospel as delivered by Moses, do differ in the author, mediator, blood, adjuncts and effects. God as Author appeared angry in the Law, but well pleased in the Gospel; for the mediator of the Law was a servant, but the Mediator of the Gospel is the Lord Jesus Christ. For blood, the first was of beasts, the second of God, that is, of him that was of God and man; for the adjuncts of the Law were weak, heavy and burdensome; but the adjuncts of the Gospel are strong, easy and light. The Law in its effects was a bill to bind, a prison to shut up and a very death to all that are under it; but {everlasting praise to God} the Gospel is an acquittance, discharge and life; that is, both free, full and forever in Christ. The Law was written in tables of stone, and that without; but the Gospel is written in the flesh and that within the heart of every true believer. The place of the Law was Sinai in darkness, but the Gospel is Zion in light. The time of promulgation of the Law was the infancy of the Church, and for duration, it was for a while; but the Gospel in clearness of vision and fuller dispensation in the fullness of time, is to remain forever to the world's end, and to be published to the saints. As for the rules that are to be observed in expounding the Law, that no commandment be expounded contrary to the holy Scriptures; that every commandment requires perfect, exact and undivided obedience, both inward and outward, in soul and body, upon pain of death and hell fire, to be suffered forever by the offender, for the least deviation, failing or aberration; that where any sin is forbidden, the contrary virtue is required; and where anything is called for to be done by the creature, the sin that is contrary to it is forbidden; and that under one main sin forbidden expressly, all sins of that kind, and all the occasions to that sin are also forbidden. That in case of conflict, the more weightier respects must bear sway, as duties of the same degree of the first table are to have the precedency; and that such commandments as are grounded on an inferior equity, if it be particular or dispensable to us, in case of superior equity to that upon which they were first grounded. The Law in its rigor

doth not admit any indulgence, mitigation, commutation or substitution of one for another, the Law knows not Christ as Surety, or Days-man betwixt God and man, but curses, damns and destroys all that are under its authority, dominion and power.

"Think not that I am come to destroy the Law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt.5:17-20. "For as many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident; for, the just shall live by faith. And the Law is not of faith; but, the man that doeth them shall live in them. 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; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:10-14. "And they said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the LORD said unto Moses, thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven." Exod.20:19-22. "For I was alive without the Law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the Law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Rom.7:9-13.

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**Question:** What is of vital consideration in that great mystery of godliness, Christ come in the flesh?

**Answer:** The commendation, greatness and excellency thereof; for 'tis a profound mystery; 'tis a great deep and marvelous mystery; 'tis an extraordinary mystery; 'tis a certain mystery beyond all peradventure, perhaps, or it may be so, for it is beyond all question, confessed of all, devils and men alike. Christ is the truth of all Truth, the embodiment of that Covenant that is firm and sure in all things and is ordered aright. It was Christ that brought us into favour again with God, made up the breaches for us, for he hath knit the true knot, united us to God, restored God's image again in us, and hath worshiped God perfectly for us, and so presents us unto his Father in all his perfections. Christ by his incarnation, assuming our nature, was conceived without sin, born without sin; for all his thoughts, words and works were pure, perfect and altogether without sin; true it is, God and man were quite out, and all bonds were quite burst asunder by the violation of his pure Law, but Christ hath knit them together in one again; and God and man that were at odds, are now made one again; yea, and are decisively reconciled together in him. This corrupted, filthy and accursed creature flesh, that was so hateful to God, is by the righteousness of Christ received into union again; Christ in our flesh became sin, that we might be made the righteousness of God in him. Christ by his fulfilling of righteousness for us, that as God was pleased to lay on him the iniquity of us all, so he hath borne them all and paid an all sufficient price, so that justice itself can demand no more of him, or from any for whom he died for; for Christ satisfied God's justice in its entirety, pacified his wrath, beat out the teeth of the Law, took away sin, destroyed death, the devil, hell; removed the curse, shut up hell's gates, opened heaven, obtained mercy and life eternal for all those whom he represented; namely, all the elect that are newborn, that believe that Christ was born for them, and that Christ hath paid the debt of service to God for them; that great debt of suffering unto death, so that they shall stand fully acquitted and blameless in his sight. The saints in all ages have seen these things to be just and have testified the same; beholding in types, shadows and execution the wonders of

Redemption, Grace and Truth brought into the world by Christ, the true Elias that was to restore all things again, and of whom Adam, Abel, Moses, Melchizedek, Isaac, David, &c., were but types; seeing God and man united together in Christ's conception; seeing the birth, life, death, passion, agony in the Garden, his blood like sweating at the work of our redemption, hearing his groans and prayers, seeing his tears which he shed for our sins, beholding his miracles that he wrought, goings out, and comings in, being eyewitnesses of his burial, resurrection and ascension; seeing his ascended glory, and as heralds of heavenly light and truth proclaim the same in the declaration of the everlasting Gospel in all ages. Christ by his promulgation is preached to the Gentiles which were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; serving dumb idols, but now the whole world rings of Christ, and every Gospel Pulpit heralds his fame, and sounds forth his glory, salvation accomplished, freely, fully and perfectly, that nothing can be added thereunto, or diminished therefrom. All the good that ever God did to his Church in former times was through Christ Jesus the Messiah that was to come, and all that he doth, or will bestow upon his Church to the world's end, both grace and glory, is in, through and for Christ Jesus, that is already come, and he never will bestow anything in mercy but through Jesus Christ, he being the new and living way, that he hath made for us, to come unto God by, through the veil of his flesh. The merits of the Lord Jesus Christ are as effectual for the elected, yet unborn; as those that lived in his time, before and since; for the Lord Jesus Christ is in all respects as fully the Saviour of those that are elected, that are yet unborn, as those that now believe, or those that have formerly believed in him, and were saved by his merits. These thus saved in Christ, do walk in Christ, possess and enjoy Christ, and are in favour with God, do worship God in spirit and truth, {that is,} in Christ Jesus, {that is,} they do believe that the perfect worship Christ hath performed on their behalf, and stands for them forever, and in all ordinances the Spirit of God presents this before the view of their Faith. Christ by his exaltation to heaven hath made way for man that was shut out by sin, {to his Father in heavenly glory,} so that his coming in his

humiliation was not in vain, for he hath not left ought to pay for the Church, but hath got more for her than Adam lost, for he only lost created felicity, but Christ hath purchased of his Father remission of sins and eternal glory; so we see clearly that Christ is all that ministers should preach and people enjoy; for all things in former times did but shadow out Christ that was to come; and Christ is that new Adam in whom believers stand, for he is a Representative Person, and whatsoever he thought, spake, or did was for the Church, and every particular member thereof, to make them freely, perfectly, invisibly, mystically, evangelically and passively righteous. It is God's special decree touching the conferring of eternal Salvation by Christ the Redeemer to certain men and women of mere Mercy, Favour and Grace, choosing them to eternal life in Christ Jesus before the world was made. Therefore, the Church doth well in holding forth and believing that God from all eternity hath by his immutable purpose and decree, predestinated unto life, a certain elect number of particular men; the elect and true Church of Christ that neither can be augmented nor diminished; and the rest are eternally, unchangeably, and perpetually reprobated unto death eternal. The only moving efficient cause of election is the mere good pleasure, love, free grace and mercy of God, and not foreseen faith, good works, pre-required qualities or conditions in the persons elected; and though sin be the only cause of damnation, yet the sole and primary cause of non-election or reprobation is the mere free will and pleasure of God, and not the prevision or pre-consideration of any actual sin, as infidelity or final impenitency. That there is no such thing as free will, universal grace or sufficient abilities communicated unto all men whereby they may repent, believe and be saved if they will. That Christ Jesus died exclusively, really and effectually for none but only the elect, for whom alone he hath actually and effectually obtained remission of sins and life eternal. These elect obey evangelically; neither do they, nor can they finally or totally resist the inward, powerful and effectual working of God's Spirit in their hearts in the very act of their own conversion, neither is it in their own power to convert or not convert themselves in the day of their conversion; the day of their espousal to Christ, the day of sovereign and efficacious application; and that true and genuine Christ enthroned faith of

God's operation is proper and peculiar to the elect alone, who after they are once truly regenerated and engrafted into Christ Jesus their Head by faith, do continuously hold out and continue unto the end, being preserved in Jesus Christ, and though they sometimes may fall through infirmity into grievous sins, yet they never fall totally or finally, from their standing of grace in Christ.

"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. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim.1:15. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom.16:25-26. "Holding the mystery of the faith in a pure conscience." I Tim.3:9. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." I Cor.2:7-10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." Eph.1:9-12. "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. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons." Gal.4:4-5. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and

we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." I Jn.1:1-3. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy Scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom.1:1-4.

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**Question:** Are the merits of the Lord Jesus Christ, as effectual for the elect, yet unborn, as for those that lived in his time, before and since?

**Answer:** Yes doubtless, the Lord Jesus Christ is in all respects, as fully the Saviour of those that are elected, that are yet unborn, as those that now believe, or those that have formerly believed in him, and were saved by his merits.

"Jesus Christ the same yesterday, and today, and forever." Heb.13:8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev.13:8. "But with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." I Pet.1:19-20. "But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Psal.103:17. "Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he." Isa.41:4. "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed." Mal.3:6. "And 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.

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**Question:** How is it said that Christ is the propitiation for the sins of the whole world, if he only and exclusively died for his elect?

**Answer:** The elect at times called the whole world from these causes; because they are the true proprietors of all the blessings of this world; because they are the heirs of Heaven; because they are the principal, the best part of the world; because they are an entire, complete and glorious multitude, made of diverse parts, to which none can be added or diminished. Because they are gathered out of all parts and corners of the world, from nations, peoples, degrees, conditions, sects, qualities of men. And there be several exceptions of the word "world" very clearly set forth in the Scriptures. First, it's taken for the fabric of heaven and earth, and all the creatures in the world; the inhabitants of good and bad, and all mankind in general; the reprobates only, all wicked and Christ-less men; the wealth, possessions and glory of the world; the place and multitude of men of several places and nations, either in one or and several successive ages of the world; the admiring multitudes of one or diverse countries, that follow a man or men, whether preachers, physicians, or lawyers; the elect of all ages, nations and peoples, both Jews and Gentiles. The elect are sometimes called the world for these reasons, because they are all in God's esteem more excellent than all the world; because they are lords over all the world; because they are clean; because they are adorned with the beauty of Christ; because they are perfect in Christ; because they are most beautiful, comely, and lovely in God's eyesight; because they are God's precious jewels, pearls, lights and stars; because they are kings and priests unto God; because they are the true proprietors of the world; because they are a little world in themselves; because the world was made principally for the use of the elect; because they are the most excellent part of the world; because they are fortified, Christ being their armour, defense, power and bulwark. The church is styled the chosen, cleansed, believing, reconciled, saved and perfected world, by Christ their Head.

"And said unto the woman, now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ,



whatsoever liveliness or excellency is in the body, is derived from Christ, its Head. As the head is to the body natural, so Christ is to the body mystical, and much more beneficial and profitable.

"And hath put all things under his feet, and gave him to be the head over all things to the church." Eph.1:22. "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Eph.5:23. "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. "And ye are complete in him, which is the head of all principality and power." Col.2:10. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:15-16.

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**Question:** In what relation doth Christ stand to his Church?

**Answer:** Christ is to the church, her protection, keeper, defense, direction, reconciliation, preservation, consolation, help, comfort, support, kindness, health, wisdom and advocate with the Father; pleading our cause, preserving us from the fury of Pharaoh, and from the pestilence that walketh in darkness, and the destruction that wasteth at noonday; a rock, a fortress, a deliverer; their buckler, and the horn of their salvation; their high tower to keep them from all sorts of danger; their King, Captain, Prophet, Priest, Governor, Shepherd, Father, Kinsman, Friend, Husband, Physician, and the Bishop of their souls; their pillar of fire by night and cloudy pillar by day; their mercy seat; their watchman that keepeth his Israel safe, for he shall neither slumber nor sleep; the horn of their Salvation, the lion of the tribe of Judah, thy Head to guide thy feet into the way of peace; yeah, anything and everything, and all things that kings are to their subjects, captains to their soldiers, and the head is to the body, ought to be, and will be found in abundant effusions of Grace in Christ. Christ is eyes to the blind, ears to the deaf, legs to the lame, clothing to the naked, riches to the poor, honour to the contemptible, life to the dead, liberty to the captives, joy to

them that are of a saddened heart, beauty to the deformed, that garment of praise for the spirit of heaviness, peace to the troubled conscience, consolation to the sorrowful; light to them that sit in darkness and in the shadow of death, that wander in the wilderness of sin, death and desperation; to such Christ is a guide by his Spirit and Word, to bring them to the door of hope {himself,} the way of peace, truth, and that life of fullness and plenty in Himself. And the clear knowledge of Christ is able to settle the soul, and to answer all and every objection; for if thou be a poor, lost, damned and cast away sinner, thy Saviour is called Jesus a thousand times in the New Testament. Thy Saviour is God blessed forever, the Almighty, the King of Kings and Lord of Lords, eternal, immortal, invisible, the only wise God, able to do abundantly above all that we can ask or think.

"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 this is the record, that God hath given to us eternal life, and this life is in his Son." I Jn.5:11. "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. "And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee." Psal.9:10. "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name." Psal.91:14. "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exod.34:5-6. "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. "The name of the LORD is a strong tower; the righteous runneth into it, and is safe." Prov.18:10.

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**Question:** But there are so many vigorous and contrary principles running havoc in my soul?

**Answer:** So thou art ignorant, and you dare not approach his presence; but the Lord Jesus is the key of knowledge, that great Prophet, Shepherd and Bishop of our souls, and his knowledge

is thine, and he hath laid down his life for thee. But I am weak, sick, and a most loathsome sinner; but Christ is thy treasure, thy pearl of great price, thy true bread, thy meat and the drink; indeed, all God's good things; the wedding garment, the heavenly Physician that hath cured thee in the presence of his and thy Father. But I am a feeble building, ready to fall, and a poor prisoner, but Christ is the horn of thy Salvation, the headstone of the corner, and comes preaching deliverance to the captives, and sets at liberty the prisoners, even them that have been taken captives by the devil. But I have a trembling conscience, but Christ's pure conscience is become thine, and he is styled the King of Peace. But I fell in Adam, so I'm unclean, a stranger from God, and feelingly have no life in me, yea oft feel spiritually dead; but thy Saviour is the uprising of many, without blemish, and one with the Father, and hath made thee one with God; and he hath life in himself for thee. But I am darkness itself, and a very cursed creature in my own estimation; but thy Saviour is light, and was made a curse for thee, through the blessed one of God, and that blessing that makes rich, adds no sorrow with it, that thou mightest be made all light in the Lord, and that the blessing of Abraham might be upon thee. But I am robbed of all righteousness, and stripped of my raiment, and am counted with them that go down into the pit; I am as a man that hath no strength; but it is God that girdeth thee with strength, and maketh thy way perfect, for Christ thy Saviour is the Lawful heir of all things, that second Adam, who hath restored all again, is Lord of all; and the Son of God; the good Samaritan; yea the very resurrection and the life. But I want faith, repentance and patience, having a stony heart, but thy blessed Saviour is the author and finisher of thy faith, the patience and faith of the saints, and his grace is sufficient for thee. But I seem like a beast in understanding, and a very child in the knowledge of the Truth; but thy Saviour Jesus Christ is wisdom itself; yea, the manifold wisdom of God; and God makes over {to the believing child of God} all his wisdom, goodness, mercy, truth and understanding. But thou wilt reply, my heart is sad, I droop and go heavily; but the Lord Jesus is styled the consolation of Israel, the glad tidings of the kingdom, strong consolation, and that everlasting sign erected to be a present cure for all soul maladies, and the expectation or desire

of all nations. If thou say that thou art unrighteous, thy Saviour is styled a righteous man for thee, and hath made thee the Righteousness of God in himself. But alas, I am pestered with the old man; thy Saviour is the new man, the inner man, the hidden man of the heart, and the new creature, and it is all for thee. But O, poor soul that I am, for I have no sweet odors to offer to my God, neither any pure, perfect, and undefiled sacrifices; but thy blessed Saviour is an offering and a sacrifice to God for thee, and of a sweet smelling savor in thy nostrils, and all the churches from generation to generation; he is the glory of God, the Righteousness which is of Faith, the end of the Law, that perfect and acceptable will of God; yea the prayers, patience and righteousness of the saints. But alas, I am a condemned man in my conscience; but thy Saviour hath purchased a pardon at the hands of God the Father, and given it thee, and he is the glad tidings of Salvation. But alas, my faith is not operative in me, neither doth it work as I desire; but thy Saviour {to thy great consolation} is styled the faith of the operation of God. But I am weak; yet thy Saviour is God's strength, the all sufficient grace of God for thee. But I am full of loathing; thy Saviour is the fullness of God, that faith which works by love, and thy weak faith serves to lay hold upon him. But I am faint, and am ready to die; but thy Saviour is thy life, the hope of glory, and the firstborn of every creature. But I am subject to undergo the miseries of wars, sickness and many crosses; yet thy Saviour is the Lord of peace, and the great General of heaven, the Captain of thy Salvation. But I am much and frequently wronged; thy Saviour is the righteous Judge and will right thee. But none pities me in my perplexities; thy Christ is touched with thine infirmities. But my heart is sad, and I am much indebted; thy Christ hath paid all thy debts to his Father, and hath in his hand the disposing of all in heaven and earth, and is thy eternal consolation. But I live amongst a perverse, crooked and polluted people, in a land where the true Gospel is hated, {if preached in the purity and power thereof;} yet thy Saviour is separated from sinners, is an heavenly country, and all that is contained in the Gospel. But I want many natural parts, and decay much in the acquired parts, that I have attained unto by industry, &c.; but thy Saviour never decays, but lives and abides forever, and all his parts are thine, and his

excellencies decrease not. But Satan accuses me unto God and my conscience; but the Lord Jesus Christ is thy friend in heaven, and hath unsuited them all, and is thy propitiation, and the faith of the mystery in a pure conscience. But the devil is a roaring lion, and too strong for me; but thy Saviour is the Lion of the tribe of Judah, and hath conquered, and goest forth conquering, he is the serpent that hath devoured all serpents. But I am in contempt, trodden underfoot and a imperfect creature; but thy blessed Saviour Jesus Christ is the crown of life, the seven spirits of God which signifies all perfections, a Lamb having seven horns, and seven eyes; that is, all power, and clear understanding, whose horn is exalted to heal the poisoned waters; that is, all poor souls freely, perfectly, invisibly and permanently.

"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. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom.8:31-39. "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle; and they shall fight, because the LORD is with them, and the riders on horses shall be confounded. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the LORD their God, and will hear them." Zech.10:5-6. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." I Tim.6:12. "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." I Jn.4:4. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater

than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Jn.10:28-30. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph.6:10-13. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev.12:11.

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**Question:** Are there more covenants than one extant; or were there ever two covenants extant at once?

**Answer:** To man fallen, the Covenant of Grace {first made, yet second in administration} is only extant, for the Covenant of God is but one, and that of Grace, and there is no Covenant of works to lost man, he is freed from the purchase of his own Salvation by any act of obedience by him to be performed. The Covenant of works being broken, there is an impossibility that man should be able to perform it, and it cannot be a rule of blessedness to man fallen. The first and old covenant, was of Grace in shadows, typifying Christ that was to come, though darkly and obscurely, and the new, second, and better Covenant was the same Covenant of Grace, Christ in opener vision and more clearly manifested, and with larger dispensations of Grace; as it is most clear, where a little one shall become a thousand, and a small one a strong nation, and the light of the sun shall be sevenfold, as the light of seven days, and so the least in the kingdom of Grace shall outshine the Baptist, that burning and shining light; that is, that the poorest Christians under Gospel dispensations, shall have more discoveries of Christ, and larger privileges than John had. Now the grounds of the point are these, because the substance of religion in all ages, though under diverse and several administrations, hath been but One – namely, CHRIST, diversely held forth to the churches; and circumstances make no difference. Because Christ, the Covenant of Grace, was the way of Salvation to the fathers,

prophets and apostles, as he was to come, and all that shall be saved till worlds end, are saved by Christ that is already come, Christ yesterday and today and the same forever. All the Old Testament ceremonies appertained to the Covenant of Grace; the Law in Sinai was but one, the Ark is called the Ark of the Covenant of the Lord, and so are the tables called the tables of the Covenant. These ceremonies all typified and pointed to Christ the Messiah that was the Substance of them; the Body is Christ.

"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow." II Sam.23:5. "I will sing of the mercies of the LORD forever; with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up for ever; thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. - My mercy will I keep for him for evermore, and my covenant shall stand fast with him." Psal.89:1-4,28. "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa.55:3. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:40. "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore." Ezek.37:26. "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, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb.13:20-21.

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**Question:** Wherein lies the faultiness and deficiency of the Law?

**Answer:** The old Covenant was not faultless, so there is no antiquation of that Covenant, nor surrogation of another, that being faultless; – as the blessings promised in it were only shadows of good things to come; the works it required were

typical of Christ's obedience to the Law, in the room and stead of his people, by which he fulfilled it; the sacrifices on which it was established were types of the sacrifice and death of Christ, the Mediator thereof; confirmed by the blood of beasts, which were typical of the blood of Christ; this covenant was deficient; there was a weakness in it; its sacrifices could not make men perfect, nor take away sin; there was not in it so full a revelation of the mind and will of God, as has since been made; nor did it exhibit a free and full pardon for all sins, unclogged of every condition; the persons that were under it were faulty; hence it follows, that God found fault with them, they not being able in themselves to answer the requirements and end thereof. 'Tis Law, being ordinarily called the moral law, as being of perpetual use to the church in all ages, though the believer thus instated in Grace, and not under its damning power, dominion, nor condemnation; and thus by the Law of the Spirit of life in Christ Jesus freed from the Law of sin and death; for the Law was given in the hands of a Mediator, which properly agrees only to Christ. To hold or teach that there is a Covenant of works on foot, will admit of divers foul and insufferable consequences. That the rule of justification is not one; that the Lord delivered a rule of justification, by which no man ever was justified. Now God never intended, thought, or gave the Law for that use, viz., to justify any. Moses did press the Law of Faith in one place, and the Law of works in another; but they that go on in the misconceiving of Moses, who allege his words, "do this and live &c.," for a Covenant of works, wrong Moses, wrong the Church of God, but wrong mostly themselves in making Moses a minister of a Covenant of works, whereas he was the clean contrary, a minister of the Covenant of Grace, though veiled and shadowed, as our Saviour saith, "do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me;" and so to speak the Truth, when Moses saith, "do this and live;" the meaning is, do it evangelically, look to the Messiah that is to come and live, believe that he is to do it for thee, and live by him in the light of his accomplishments. The whole body of the Jews were grossly deceived, when they said, "we will serve God," per se, in our own persons, but what saith Joshua unto them, "ye cannot serve the LORD; for he is

an holy God; he is a jealous God; he will not forgive your transgressions nor your sins;" or in other words, you cannot do so by your own endeavors or in your own persons, yet *per alium* {"he who acts through another does the act himself"} in the person of the Messiah that is to come, you may do so; so mayest thou by Christ thy Surety that is already come, and hath fully paid the debt of service that thou could not pay, and suffered for thee, that thou shouldst have undergone; so that the Jews did not understand of Moses then, as too many unto this day have the veil upon their hearts. Christ is the true Rock, our Sabbath, Law, and this testimony is that which all the prophets affirmed, and Paul preached, and set forth to his hearers. Truly Christ is all that the prophets and apostles did preach, and held forth in every line, if we could but see it, and is all that ministers should hold forth in all their preaching, writing, and printing; and if he were truthfully believed upon by all the people, there would quickly be an end of all the combustions, commotions, tumults, heart burnings, bickerings, railings, invectives and the unnatural wars in hand. The Lord give us understanding in all things; by his eternal Spirit whom he hath appointed to reveal the everlasting Gospel, without which there is no possibility of attaining to the mystery of the history.

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when 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 when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb.8:7-13. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, received ye

the Spirit by the works of the Law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the Law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident; for, the just shall live by faith. And the Law is not of faith; but, the man that doeth them shall live in them. 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; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:1-14.

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**Question:** But Sir, I pray, what means hath God afforded for the right understanding of the Holy Scriptures?

**Answer:** There are two helps that God hath afforded us in much mercy, for the understanding of his Word; the first is internal, that is, the eternal Spirit whom God hath appointed to reveal the everlasting Gospel, without which there is no possibility of attaining to the mystery of the kingdom of God. The second, external means is the diligent study and searching of Holy Scripture; as in the comparing one text with another, taking both, according to the analogy, proportion and measure of faith; then the right pointing of Scripture, communication, period, interrogation and administration; then the manner of the Jews phrase and expression; then the reading of the Scriptures as it is in the original; then the opening of the signification of the text, and reading it in other words equivalent thereunto, more largely; then the cutting of it short, or drawing it to a brief and essential head; then that to distinguish between Gospel and

Law, promises temporary are conditional, but spiritual and eternal are absolute; then the difference between history, parable, example, apologue, proverb and allegory; and that there is only one sense of Scripture, though divided into literal, allegorical, tropological and analogical; then the manner of speaking sometimes affirmatively, then negatively with the verb universal, then by borrowed speeches metaphorically; as in speaking of God as a Judge in judgment, as having passions; and possessing members of a man, as eyes, heart, hands and feet attributed to him; and that every text is to be expounded by the matter that is handled, its phrase, the drift aimed at, or the time when persons whom and place where, by comparing text with the text, and the antecedem and consequent is to be observed, but still that the interpretation be according to the analogy, measure and proportion of faith; for all texts are to be interpreted for Christ and not against him; for it is a corrupt interpretation that quenches or cools the love that believers have to their Saviour or that weakens their faith; and it is a false interpretation if absurdities follow it. The sense of Scriptures to be taken from the word, but we are not to bring one to it. Divinity never gives place to grammar, but grammar must give way to Divinity; and in some promises, note the universality, reality, cordiality, safety and fidelity of them; but know that all the promises that are conditional center in faith, for though they may be legally expressed, yet they are evangelically to be understood of believers made to Christ properly, and believers in him; and where works are commanded they are only as fruits of Christ the good Tree, tending to our conversation only, for Salvation is to be attributed to God and Christ alone; and Free-Grace teachers affirm that works do necessarily follow Faith in conversation and demonstration as fruits, effects and consequences that do more or less shadow faith according to the operations of that all-sanctifying, all-directing and all-working Spirit; and as the word is full of goodness, justice, pureness, holiness and peaceableness, so the believer is made like to the word, he being united to it and so is a partaker of the virtue thereof, that he is metamorphosed and made like to it, and is ready to every good word and work. Where you find corrupt actions attributed to God, viz., to harden, to provoke, envy, and anger, &c., such expressions denote God's justice in

the punishment of sin; and where repentance is attributed to God, it notes the change in the creature, action, plan or dispensation of God, for know of a certainty that God changes not, nor can he repent; therefore when you find such expressions of God, as to know, remember, see, hear, fight, pity, comfort, &c., it is as much as to say that God approves, loves, delights in, cares for all his, and will deal more tenderly with his children in Christ than any mother with her children, or surgeons with their patients. Doing in Scripture often imports believing; confession and yielding hath in it frequently a denial and reprehension; things that should be set before are frequently in Scripture set after; and on the contrary, some things that were done after are set before; things proper to the body are often attributed to the soul, as hunger, thirst, &c., which shows the passionate desire of the soul after spiritual, heavenly and invisible things, so these are frequently held forth by visible and physical things. The largest extent is to be taken of words in Scripture, if there be not a restraint in other texts, or in the matter, phrase or scope and the same. That divers times Christ and Faith are put one for the other, and this is in regard of the relation that Faith hath to its Object; and there are divers mystical, hidden, and spiritual things in the narrations and historical parts of the Scripture. The literal sense of Scripture which arises from the words rightly understood is the only true sense to be rested in, for we may not put what sense we will, and so make every Scripture speak everything, neither may we interpret them by allegories, except we are able to prove the allegorical sense by some other places of Scripture; therefore, compare dark places of Scripture with those that are more clear and plain, which will bring forth that only one true sense. Always observe that figurative expressions in Scripture afford matter to nourish our faith; and that seeming contradictions in Scripture are reconciled by comparing Scripture with Scripture, and even then are sometimes incomprehensible by our reason, and yet most true though above the reach of man; and though God speaks darkly in some places, yet he joins thereunto some plain thing to declare his meaning. There are divers things generally spoken of first, and presently after particularly laid down; and to make figures

where there are none is dangerous, licentious and hurtful; and there be many more rules for understanding the Holy Scripture.

"Then opened he their understanding, that they might understand the Scriptures." Lk.24:45. "And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Mk.4:11. "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." Matt.11:25. "But blessed are your eyes, for they see; and your ears, for they hear." Matt.13:16. "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. "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. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." Eph.1:9. "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. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. "To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa.8:20. "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me." Lk.24:44. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Jn.5:39. "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." II Tim.3:15. "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.1:19-21. "They are of the world; therefore speak they of the world, and the world heareth them. We are of God, he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." I Jn.4:5-6.



promises whatsoever in Christ run into faith; to do this and live, be blessed, &c., thou canst not do it thyself, yet believe that Christ hath done it for thee.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God." Exod.20:4-5. "I am the LORD; that is my name; and my glory will I not give to another, neither my praise to graven images." Isa.42:8. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." I Tim.4:1-3. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the Law for righteousness to everyone that believeth." Rom.10:3-4. "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven." Matt.23:8-9. "For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim.2:5. "But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt.23:5-7. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev.22:18-19. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead

was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev.17:1-5. "And I heard another voice from heaven, saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev.18:4.

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**Question:** God sees no sin, nor beholds iniquity in Jacob, and what think you of that expression, and how are we to conceive of God in it?

**Answer:** The phrase is God's, and happy is he that knows the true sense thereof. Now I conceive that it is this, that God sees himself satisfied, and the Church washed from all her sins by the immaculate blood of Christ; and so judges his people as Christ hath made them, and would have the Church so to conceive of himself as a reconciled Father, and not to soar above their Head Christ for consolation in their speculations, nor to go below their Foundation Christ for their humiliation, nor once to conceive of God according to his incomprehensible Majesty, but in this relation only, for we are not to know anything of the mind of God in reference to ourselves and our condition before him, but as we find our condition according to Law or Gospel. God knows all actions and things, and Jesus Christ our Surety had all our sins charged upon him, standing as the only Malefactor in the presence of Divine Justice, and appearing under this form a Representative Person, Divine Justice charged our sins upon him and put him to death. So then, the principal, namely that Christians are declared righteous in their Surety Representative in the court of justice, their sins being satisfied for by Christ, and that there is nothing in heaven against them. Faith sees an everlasting expiation of sin, which causes shame to fly away, God having blotted out our sins from the book of his remembrance. And the believer in this case and condition is most cheerful; for a certain Spiritual and Divine Person, the Son of God, the heir of the world; and evangelically, the Conqueror of the world, sin, death, curse, hell and the devil; and so we are not to conceive of the believer apart from Christ, but as Christ hath presented him to God the Father, and the Father never looking upon the believer out of his Son; and therefore as sin

originally came on all men by the first Adam, so Righteousness came by Jesus Christ on all that are his, {his purchased possession,} in whom God sees all things new, Christ being the new Adam, the new Creature. What is meant by being in Christ, and what is meant by the new creature. To be in Christ is to be united to his Person; being one with him by faith; {faith perceiving its placement into Christ; remembering also, that divers times Christ and Faith are put one for the other, and this is in regard of the relation Faith hath to its Object;} as those that want faith are said to be without, and such as have received faith are said to be all glorious within; being received to their own knowledge and perception {faith} into union and communion with Christ; the new creature is proper to Christ only, and secondarily to us, for Christ is the new creation of God, the new heavens and earth, {that he would create, and prepare for us,} in which dwelleth righteousness, the Sure Foundation and Precious Stone, the New Man created in righteousness, which we by faith put on; the firstborn of every creature, that makes us the firstborn of God, he being the hidden Man of the heart, that virtue and righteousness that is so much esteemed of God and in which we are clothed. The Christian receives his denomination from Christ, who is the new and living way, in which the believer comfortably comes to God in and by, in more fuller and clearer demonstrations of Grace than those believers in former ages, as many Scriptures will prove. So that whatever enjoyments we have of God, incomes from God, grace in this life, or glory in another world, it is from God, in Christ, for him and through him, he being the Fountain, Root and Head from whence this cometh to us; and God will have it so, it being his way, he will convey all mercy to us, in his own way; having made all promises to Him, and from him to us, the word, shadows and types do all direct to Him, that is the Fountain of Life; yea, life itself, and that life which is derived to us from him alone. And herein God's infinite and exact wisdom, free love, and special goodness is seen, in out-shooting the devil with his own bow, bringing in Everlasting Righteousness by Jesus Christ, who maketh believers everlastingly happy thereby, he being their good Tree, they are made good trees in him; their estate is safe, perfect, rich, honorable and permanent; their souls are so replenished with all the goodness in Christ Jesus, that they

may live merrily, sleep quietly and rejoice eternally as so many Scriptures set forth.

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num.23:21 "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Jer.50:20. "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.9:26. "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph.5:26-27. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom.8:33. "In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." Col.1:22. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb.8:12. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:17. "The king's daughter is all glorious within; her clothing is of wrought gold." Psal.45:13. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech.13:1. "For with thee is the fountain of life; in thy light shall we see light." Psal.36:9. "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?" Rom.8:32.

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**Question:** What is prayer and the benefit thereof? Does it inform God; does it do good unto him, or prevail with, or change his mind?

**Answer:** Prayer is the breath of God, or the breathings forth of his Spirit, by which God informs us, {we do not inform God,} by which he persuades us, prevails with and changes our minds; as we do not persuade God, prevail with God, nor change the mind of God. It is God that persuaded Japheth by his Spirit, to live in the tents of Shem, to believe in the Messiah that was to come, and to rest upon that Salvation that was to be accomplished by him in the fullness of time. And it is that same Spirit that enables us that now live by the Faith of God's power,

as well as those that have lived or shall live hereafter by Christ, to cry Abba Father. From hence I conclude most certainly, that the spirit of prayer is given to help, succor, and bear us up in our infirmities, and not to assist, support and bear up God, for he hath no infirmities, needs no prayers, tears, or any of the means of grace offered us in endless mercies; but on the contrary, we stand in need of all Grace, as prayer, preaching, and reading the holy Scriptures; and God in and by prayer, &c., seeks us, persuades us, finds us, gathers, heals, comforts, instructs, enlarges, and adds to us; adorns, beautifies, enriches, allures, attracts and draws us up unto Himself that are poor, lost, dazed and castaway sinners in ourselves, both antagonistic and contrary to God, and from God, even from the womb; straggling sheep and fugitives from the right & only way – Christ; in the wilderness of sin, death, and hell, and in a high esteem of our own dunghill goodness and plague righteousness. Thus God by prayer discovers ourselves to ourselves, and others that join with us in prayer; he likewise manifests himself to us, imparting, communicating and revealing his secrets to us, and we being rapt with the discoveries, incomes, and constant enjoyments of God, do in prayer hold forth before the view of our faith and understanding, and of those that we pray with, and for, so clearly without blindfolding of Christ in his worth, excellencies and dignity; together with the absolute necessity of better prayers than we can pray, thoughts, words, and works that will commend us to God, which are only found in Christ, who is our Representative Person, and prayed for us. When we thus pray in faith, it doth prevail much with those drooping spirits, and they are mightily strengthened in the Faith, in hearing the Lord Jesus Christ in all his benefits, thus held forth in prayer. The believer is satisfied in the work of redemption, wrought by Christ and held forth by prayer, as well as in preaching, and this is God's end in prayer; namely, the satisfying of our consciences, and confirming us in our faith, and in the true Grace of God, wherein we stand. God hath received satisfaction from Jesus Christ who hath saved us both freely, perfectly and permanently; and by the spirit of prayer according to the proportion of faith, the sick are healed in their consciences, to their comfortable knowledge, and so prayer prevails much with men and saves men; namely, it brings home

that Salvation to the heart, which was wrought by Christ. So Elijah knew that there should be rain, for the Lord had told him before that he would send it, but he prayed to affect the people; and so Hezekiah spread the letter of railing Rabshakeh, not to affect God, but himself and the hearts of the people; and it is certain that God did prevail mightily against Jacob's sense and reason that caused him to stagger through hesitancy or too much astonishment, when he had well warned him by the spirit of prayer, then as he went to meet Esau with undaunted resolution, though he were lame, and not able to go against his powerful adversary, then as God strengthened his faith with cheerfulness and good success, as he went on in the great and weighty business; and so indeed the end of prayer is to increase ours, not God's faith, he being Faithfulness itself.

"After this manner therefore pray ye, our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." Matt.6:9-13. "Seek the LORD and his strength, seek his face continually." I Chron.16:11. "The LORD is nigh unto all them that call upon him, to all that call upon him in truth." Psal.145:18. "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom.8:26-27. "Pray without ceasing." I Thes.5:17. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." I Tim.2:1-2. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil.4:6-7. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." I Jn.5:14-15. "For where two or three are gathered together in my name, there am I in the midst of them." Matt.18:20. "Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Psal.50:14-15.



prayers, &., holding forth the perfect prayers that Christ should offer on their behalf; and we are not to conceive that ministers under the Gospel are to offer incense or odors, but they are to preach Christ clearly to the Congregations and to present before the view of their understandings, the perfect and effectual prayers that Jesus Christ prayed in the days of his flesh for them; he prays no more now, but rules all in heaven and in earth, and tis his stock of prayers for the saints that are gone up into heaven for them. And thus Cornelius prayed and fasted in Christ that was to come, in his false apprehensions, for Christ was come in the flesh, and had indeed fasted and prayed on his behalf, though he knew it not, and therefore Peter must be sent for to undeceive Cornelius in this point and to unriddle this mystery to him, and to preach Christ and his prayers, alms, deeds and fastings on his behalf that were in heaven before God, and pleaded effectually for Cornelius, though he were ignorant of this glorious Truth, that Christ already come was his, and that all his prayers and alms that were had in remembrance in the sight of God were all mystically, passively and evangelically his and were come up to God for him, though he were not aware of it; and thus are we not to conceive that it is our imperfect, weak, drowsy and spiritually drunken prayers, &c., that ascend to the throne of God; but Christ's {and those offered in His Name alone,} are in prevailing approbation with Him to eternity, and it is confessed by all the faithful that Christ, as Surety, and the only Mediator between God and man is a spiritual and eternal Priest, and that his kingdom is spiritually universal and eternal, and all his actions are of eternal force, virtue and efficacy to the Church. This is to pray in faith, meekness, humility, temperance, sobriety, love, hope, sincerity, uprightness of heart, fervency of spirit and effectually, when we believe that Christ's effectual prayer is offered on our behalf; yea, and that the perfection of faith that was in Christ is ours, as well as his wisdom, righteousness, sanctification, redemption, life, death, resurrection, ascension and his mediation. Is not all Christ's thine? When God hath given him to thee, then doubtless all that perfection that dwelt in Him becomes the believers by virtue of Divine Imputation, by which the believer is sanctified in Him; so Paul is to be understood when he saith that Christ gave himself for me, Christ lives in me, and Christ in you, the hope of glory,

or that amongst you; by faith the Spirit presenting Christ in all that he did or suffered for thee, and before thy eyes, and this is to live by the Faith of the Son of God, by the Faith of God's power, by the Faith of the Spirit of God, or the Faith of Jesus the Righteousness of God, which is by faith of Jesus unto all, and upon all, and in all them that believe.

"And when he looked on him, he was afraid, and said, what is it, Lord? And he said unto him, thy prayers and thine alms are come up for a memorial before God." Acts 10:4. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Lk.22:31-32. "Neither pray I for these alone, but for them also which shall believe on me through their word." Jn.17:20. "And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's." I Cor.3:20-23. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Rev.5:8. "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psal.141:2. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins." Isa.40:2. "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. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." II Cor.11:3.

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**Question:** What be some further considerations concerning prayer, especially in relation to a believers standing in the true grace of God?

**Answer:** The wedding garment is the covering of God, the armor of God, the Righteousness of God, that the Lord God in a figure of coats of skins or fur brought to Adam, which being put on, by the Spirit of God, that can only make application of Christ

to the soul, the Christian standing in the true Grace of God, in Christ invincibly, being built on the rock of eternity, but also to understand any of this legally; {thus of our own heart, faith or magnanimity,} is the greatest dishonor to Christ that may be, yet most do so, for our own heart will fail us, and our faith droop, {being weak and feeble;} yea our magnanimity will prove mere spinelessness and gross cowardliness, and will not our fig leaf covering of man's righteousness make us as Aaron did the nation of the Jews, naked, wretched and most miserable, our castles of air, strongholds, though huge mountains in our own blinded estimations, and others deluded as well, or as bad as ourselves will topple down before Christ, like a tower of cards that little children are wont to make in winter nights, which by the least gale of wind, or breath of God's wrath in a dismal day or time; or rather as the walls of Jericho by the sounding of the rams horns that fell down before the children of Israel upon their alarm, just so when the true light appears; namely, Christ that Day Star, and Sun of Righteousness, to be ours, then and not before shall we see our false humility to be true pride, our sincerity - hypocrisy, our wisdom - folly, light - darkness, knowledge - ignorance, strength - weakness, and cry out that our candle is snuffed out, our heaven is hell, our patience is so threadbare that it may most fitly be called impatience, our righteousness is a very plague, our obedience - rebellion, and there is no health, nor help in any of these, and where Paul saith, "through Christ" he could do all things, and tis to be understood, that Paul by faith believed that Christ had done all things for him, and thus Christ strengthens all his by his Spirit, and so all believers do the will of God, work well and are newborn, when they believe that his birth, {the "new man, which after God is created in righteousness and true holiness,"} is theirs, and this is renewed every day to their faith, as they disclaim their old and first birth daily, by faith being crucified with Christ, work well, and so patience hath her perfect work, that they may be perfect and entire, wanting nothing, {possessing all in Him;} so the true Christian that eagle-eyes Christ in all his perfections, wants or lacks anything in Christ, for there in God's esteem he stands a perfect man in Christ, and is daily strengthened in this faith, in and by the ways of grace, amidst all his distempers, manifold imperfections and countless

defects; and so I understand that the Christian's love is made perfect in a passive, mystical and evangelical way, and thus being ashamed of his own cold, little, and imperfect love; dares not for his life to appear in God's presence in his own love, knowing that God hates that halt, blind, and lame love that is in man, but in the love of Christ is his delight; and so faith ventures boldly at the judgment seat; because as Christ is, so are we in Him. All things flourish in Christ's kingdom, as there is nothing but blessed felicity & true tranquility at the right hand of God; that is, in Christ, there are pleasures for evermore; and it arises from this; namely, that Christians do frequently set before their eyes God's justice, and seeing it fully satisfied, are bold to appeal unto God for justice, and so plead it out in the court of their own consciences, and are not afraid, {slavishly,} knowing that they stand in a state of perfection in Christ, so that they have no torment, seeing they now believe that Christ was once tormented for them, so fear and torment hath no room or place in Christianity, in the true sense aforesaid. Truly a believer neither fears the devil, sin, law, curse, death, hell, plagues, famines, wars, nor God as a wrathful Judge, but loves and fears God in spirit and truth, and so worships God in Christ, and believes that Christ's pure and perfect worship unto his Father is reckoned to his account, and thus enabled to lie down in peace, love, and in that spiritual safety that Christ, his walls, bulwarks and tower afford him, singing songs of Zion, not to us, but to Christ, ascribing all glory to his name alone. This is to sing in spirit and in understanding, with grace in our hearts, when we look to Christ, of whom it is most truly and properly to be understood. So Christians give thanks to God by Christ; namely, when we believe Christ was perfectly thankful for us, and when we are affected with it by meditation and contemplation thereof, and break out in words and deeds demonstrably in the sight and hearing of men. This properly is the believer's thankfulness before God. I would gladly know of any man in the world, whether there be not a vast difference between the creature and the christian, the flesh and the spirit, the old {crucified} man and the new man in Christ Jesus. Truly so much difference there is between their faith and facts, and if this difference be not kept pure and apart, all religion will be corrupted quickly, as we see by woeful experience in Popery to

this day; and what is it to be made perfect in every good work, but to look well to this text, "to do his will," doing or working in you {by faith} that which is well pleasing {Christ} "in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen;" where note, that when he speaks of Christ, with what affection he speaks, "to whom be glory;" that is, let this glory be ascribed to Christ alone, &c., that none can come to God in their own doings, but through Christ, and what is that but to truly disclaim their own imperfect works, done in their own persons, and to embrace the perfect works wrought by Christ for them, he being their Surety, paying all that was owing to God the Great Creditor; but Christ having paid the debt that we owed, and now would have the fully discharged principle to make use of his Name when coming to God; namely, to believe constantly that God is just, and will not charge that on us, which Christ hath fully discharged, and so day and night we should say Amen to it, say that it is most true, and beyond all peradventure or question. Therefore, consider again what prayer is. Prayer is an imploring of God for help, and a direct fruit of the Spirit; the parts thereof consisting of confession, petition, intercession and thanksgiving; the properties thereof, being breathed forth faithfully, freely, fervently, feelingly, fruitfully and effectually. Its characteristics are humility, sincerity and heavenly mindedness; and its motive is that it is God's way for obtaining good and removing evil. Its means to further it are hearing the word, reading, conference and serious consideration; and its end is always God's glory, and the believers corroboration in the Faith; and one rule to be mindful of therein is that temporals are to be asked conditionally, but spirituals absolutely. Prayer doth through God's goodness remove evil and obtain good through Jesus Christ. The times of prayer are always; the places are either private, which is principally to be looked unto, or public, and they that will not join with other believers in prayer, will prove apostates at last, except God give them repentance of their great pride; and true believers neglect not private prayer, being driven thereunto under the constraints of Grace. To pray to a cross is blasphemous, and for prayer to be made to saints, or for the dead, is vile, abominable, and detested of all true Christians. All gestures of prayer are lawful, for whatever is fittest for thee, is that which doth most stir up thy affection in

prayer, and declares thy reverence to God, so that none are tied to set forms in private; and that thou mayest be watchful lest thou pray for life, and not from life; and be instructed as to what those everlasting, lively and representative prayers are, namely Christ's intercessory prayers on your behalf.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless." Matt.22:11-12. "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:3. "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zech.3:3-4. "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa.61:10. "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them." Gen.3:21. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal.4:2. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts 26:18. "I can do all things through Christ which strengtheneth me." Phil.4:13. "And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." II Cor.12:9-10. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." II Cor.4:16. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." I Jn.4:17. "Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psal.16:11. "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, Make you perfect in every good work to do his will, working in you that which is

wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb.13:20-21.

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**Question:** Whether under the Gospel, God afflicts true believers for their sins and to satisfy his justice thereby or for some other ends?

**Answer:** God's justice was fully satisfied by the sufferings of Christ, the just suffered for the unjust, he taking away the cause, namely, sin, so the effect ceaseth; but there are other glorious ends for which God afflicts his children. To conform and make them like Christ their Head; to try their faith and make themselves, and others to see and know their steadiness in the profession of this Truth, that Christ hath slain and abolished all enmity, and made everlasting peace appear to them between God and themselves, even now in the appearing of the quite contrary to their sense and reason, in which they glorify God abundantly; to quicken and increase faith, to cause the Christian in these sharp storms of crosses more diligently and firmly to gird himself and keep close to this garment of Christ's Righteousness. Thus he knows full well that in themselves afflictions are part of the curse of God for sin, if it light on one that is out of Christ; but turning his eye on Christ that hath taken away sin and the curse, he knowing himself in Christ, is quieted in his conscience, and saith, "surely my Father doth afflict me in love, in much mercy," and so the quiet fruits of righteousness are brought forth in his soul; that is, he is quiet in his conscience in the perfections of Christ's glorious Righteousness in the midst of the worst that devils or devilized men can inflict upon him, for he sees the name {Christ} in the rod, and concludes "blessed be the name of the Lord, for that these afflictions have no teeth, are not curses, I thank my Christ for them, that name by which alone I comfortably and alone know God to be my reconciled Father in my greatest extremities." Afflictions are appendages of the Law, and do terrify and deject naturally those that are thus afflicted. Truly they do not properly, immediately and simply considered, ease, quiet, or cure the consciences of believers; but the Spirit of God

in and by them doth awaken, stir up our dullness and security to a more lively, effectual and enlarged apprehension of Christ and his Righteousness, the only procurer of health, peace and rest. In times of danger, the coney hastens to the rock, the hare to the thicket, the Egyptians to their houses; but the faithful to the name of the Lord; namely, Christ our Righteousness as this strong tower of defense, and thus whilst God uses the rod, scourge or psychic of affliction, which in infinite mercy, boundless love and everlasting compassion, he makes riddance of affliction by afflictions, but neither for sin, nor in his wrath, anger or displeasure. And though it be the nature of sin always to provoke God to displeasure, yet the pacification made by the blood of Christ hath more power with God to procurer well-pleasedness and love from him to a believer, than any sin of his hath to bring his displeasure and wrath; because that propitiation, pacification and appeasement made by Christ is of eternal value, and established by the oath of God, and yet this consent, that the same things befall the faithful and unbeliever here in this world, yet with this difference; to the faithful they are out of a principle of love and well-pleasedness from God, but to the enemies of God {all outside of Christ} they are messengers of indignation, anger and displeasure, not that God is well pleased with sin in any, for he is an eternal enemy to all wickedness, yet is always well pleased with the person of the faithful in Christ. Also, affliction work dependency in them on God, to stir up to obedience, magnanimity, courage and patience, to prevent and beat down spiritual pride, to rouse up believers to prayer; to discover the determinations of God in his decree, and to notice the exercising of his wisdom, goodness and power in the preservation of the saints; to bring home desperate prodigals that are fugitives and runaways from God; to prevent Satan's malice, to stop his mouth and beat him in his own plea; to damn the wicked, and fill their mouths with blasphemy against Christians who being like Christ, and not of the world, but accepted of God, and by their practice reprove the works of the wicked and are hated for it; to put an end to the discords, contentions, strife, jarring, bitterness and quarrelings of the saints, who, when they are in prosperity cannot agree, but like so many sheep will be pushing one another about indifferent things, but God sends forth his dog of

affliction like the good shepherd, and puts an end to that quarrel. Latimer, Ridley, Tayler, Paul and Silas could not agree in prosperity, for one would have ceremonies and the other none; Paul would not have John to go with him because of his imbecility and faint heartedness in the profession of the Faith; but when Paul, Latimer and Ridley had lain a year, two or three in prison, then it was "brother Latimer," and "brother Tayler;" and, "oh send for John;" or "bring John with thee," saith Paul, when he had been well exercised in afflictions; and so now we quarrel, bite and use bitter invectives against each other; such as, Presbyterian, Independent, Antinomian, Anabaptist and Seeker, and many such like, the which I wish may be all forever buried in oblivion, and the precious name Christian only remaining. But for certain, when fire, faggot, sword, famine, imprisonments and varieties of torments and deaths shall overtake us, we shall willingly then lay them aside and use better expressions for each other. Furthermore these afflictions fortify believers in the bold profession and confession of the Faith to the faces of God's enemies with undaunted resolution; they endear the Lord Jesus Christ unto us, who by bearing our afflictions hath made way for God to extend peace to the Israel of God forever in the midst of the greatest afflictions that can befall a believer in this life; they enable the saints to comfort others in the like calamity, with the same consolation wherewith they were comforted in their affliction, and tell others what the Lord did for them, and how he brought them out of affliction. Further considerations as follows; the sickening odiousness of sin itself; Christ's impeccable excellency; afflictions are not new, strange or evil; the Christian's worst estate is better than the best estate of the wicked; 'tis a difficulty to shun sin, however there by that sweet effortlessness in loving Christ; that privileges exempt not from affliction; that believers have a better home than this world; that believers ought not to slack their pace to Heaven in their afflictions; frivolous are the put offs of the Nabal's of this world, that deny help to believers in their many afflictions; that prosperity is no sign whatsoever of God's favour; that the world is a hospital, and the LORD is the great Master Physician thereof; this life is the Christian's winter; preposterous are those that judge a believer's estate before God according to their affliction; God hath his time for the afflictions

of the wicked; that there is a good hope of those that are afflicted, that there is yet some special work for them to do in church or state, {David for seven years was forced by wicked Saul to wander the mountains, Luther for three years afflicted in conscience, and Paul lay three days in the pangs of the new birth;} that afflictions to the saints puts an end to all strife, opposition, contradiction, and links them together in a perpetual bond of peace and truth; that want of pity in believers is a cause of much heartburning, and 'tis questionable whether merciless men to poor afflicted believers are real Christians, for if they were, doubtless they would sympathize with those afflicted; that prosperity is no infallible mark of a true church, &c. To be pettish, peevish and froward in afflictions or to use unlawful means to get out of them is no part of the believer, neither is it from Christ, but old Adam; for there is more cause for believers to rejoice and be cheerful in their afflictions than to be sad. Have they not faith, the Spirit and a good conscience? Was not Christ afflicted for them; and loves them then, and is with them in all their afflictions; succors them and will fill their hearts with joy? It is faith or the Spirit of God that quiets the soul in afflictions, produces prayer and enables us to confess our sins, check unbelief, wait on the Lord for help; and to look more on the Author than on the instruments, to submit to the Lord, to purge the conscience from sin, to cry to God for help against it, to expect good tidings from heaven; to put valor, invincible courage and magnanimity into the hearts of believers, even in the greatest afflictions, sometimes to the astonishment of their adversaries and tormentors themselves. It is the Spirit of God that discovers to believers that prodigality, idleness, voluptuousness and infidelity are sins that hinder most men from helping such as are in afflictions; and it directs the believer to help those of like faith, those in whom the imprint of Christ hath been detected, and to prefer their good before their own; and then to help any in affliction, and to make our afflictions no greater than God makes them; yea, to take comfort as it is propounded to them from the world by any instruments whatsoever God will use to that end and purpose; for it is the Spirit of the Lord that persuades believers patiently to accept their afflictions evangelically, from such considerations as these, but mostly from the fact that it is God that afflicts, not to destroy

them, but in love, and for their good; yea, verily for the best good, and that he will remove when he sees it best, and that there is no proportion between the countless mercies we enjoy in Christ and our small afflictions, and how he will give strength to the believer in the firm persuasion that his afflictions shall end well. Likewise it is the Spirit of God that silences the devil, evil men and even our own mouths which are so apt to clamor against God; and faith continually clears God, splits the heart and teaches believers to run upon the evil of sin, to wait upon the Lord in an evangelical obedience, to promise and perform in and by their Mediator, to call to mind times that are past, present and to come, {and the Lord who hath "delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us."} What is the benefit which comes by our afflictions, but to partake with Christ, in comfort and honors; and though God cross thee in means, it is but to unbutton thee, and to supply thee in Himself. Grant that it was thy indiscretion that brought it upon thee, yet God will exercise his exact wisdom and turnabout all for his own glory and thy good. What if thy afflictions are great, but know that God is greater, and it may be that he will give thee great faith; and what if no man take pity upon thee; yet know that the Lord doth, if we may so speak, for he will deal with us as one whom his mother takes great pity upon, most gently, and carry thee in the cradle of his love. And though the mighty men of this earth afflict thee, thy Father is mightier than them all; thou dost agonize, for thou art more grieved for the loss of thy child, friend or estate, &c., than for sin, yet despair not, 'twas the case with truthful David, who was yet a choice saint of the Lord, and is now in bliss. Thou art exceeding poor, and God seems to be deaf to thy pleas; no such matter, he hears with his eye, and will before long make it forth to thy soul, only wait until Christ the day star dawn or arise in your heart, as is proven from many texts of Scripture. But of all that ever befell thee in thy life, this grieves thee the most, that it was the people of God that brought this great evil upon thee; nay, such as thou believest thou shalt live eternally with; yet worse than this, perhaps it was thy own pastor. "True sir, I would have trusted him with my own life, goods and all, yet he did deceive me." Oh! Sir, did not you commit idolatry with him; and would God leave you in such a condition? No, no, God will

take thee off from men and means too, and give thee to know that there is nothing on this side Jesus Christ but will deceive thee, and that he will carry thee above all these, and will have thee to know that he will have mercy and not sacrifice. That is, God would have thee and all men to know that Jesus Christ is the same forever, as good to thee as ever to any hitherto, and will be every way as beneficial to those that are yet unborn, as ever he was to any kings, priests or prophets that lived in former times, and that he is that Pastor that will not deceive, lie or fail us.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." I Pet.1:2-9. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." I Pet.4:12-13. "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." Job 23:10. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isa.48:10. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people; and they shall say, the LORD is my God." Zech.13:9. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom.5:3-5. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son

is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees." Heb.12:6-12. "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." II Pet.1:19. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb.11:13-16.

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**Question:** When men are effectually called by the Gospel of God's Grace how do they behave themselves? What would God have them do? Must they live diligently or lazily?

**Answer:** They live a life of faith and conflict; which conflict is great, for the Law and the Gospel passeth over the heart of the true Christian daily, and through the believer's weakness, there is too often more grief and unrest in their hearts than there was struggling in Rebecca's womb; for in this warfare are conflicting sounds and several voices, distinct operations, and each sentence is so contrary. "Live" saith the Gospel, "die" saith the Law; peace by the Gospel, war by the Law; and when the believer hearkens to the Law and the spirit of infidelity, they are taken prisoners, and the sentence of death and perpetual woes are heard of them, and bitter lamentation; but when Christ, Faith and the Gospel speak, that distinctive voice both resuscitates their hearts, recalls their almost lost spirits, erects another frame in their hearts, and so enlarges their spirits that

they sing the songs of Zion; praise, honour, glory, victory and Salvation to Christ their King, that hath so freely, perfectly and permanently redeemed, justified and eternally saved them from wrath present and wrath to come. For the Lord hath already made up the churches happiness, in a full, perfect and plenary Satisfaction of Justice in our Redemption by Christ so that nothing can be added to it by us, and God sees the Church perfected forever and she shall in the fullness thereof enjoy it in heaven at last. Yet, in this present state of warfare, the Truth is that God's mind and pleasure is that after their effectual calling the true believer should fix his eyes on Christ, abide in Him and his Righteousness alone, rejoice continually in so full, complete and blessed a condition as God hath freely advanced him unto in Christ, and so let the confession of the tongue, both arise from, and agree with his faith and the confidence of the heart, and not return to bondage again, for it is the nature of faith to look directly to Christ, and to exclusively view that adequate Object, being the expectation and engagement of his whole heart. It is against the nature of Faith to conceive or entertain any thoughts of God in relation to herself which do not in every way correspond with the word of Faith, {the Covenant of free Grace in Christ,} for it is the office of special faith to captivate and confine every imagination and conception or thought of God as he is alone, from revealing and communicating Himself, and his mind in the Son of his love who for that end is called the "image of the invisible God," because God will be known to faith no otherwise than in him; so faith admits of no other Object but Christ, and sees by that never failing eye, {the Spirit and the Word,} herself in a blessed condition; righteous, glorious, washed and adorned with clothing of God's own providing, giving and putting on. Faith believes the abolishing of sin, that there is no defect in Christianity, but only in our own infidelity; Christ having perfected the saints forever in Himself, purged them; yea, made the Christian holy, happy and unreprouable in God's sight, by the bright beams of his Son's Righteousness; who continually expels and consumes the sins that daily do arise out of our earthly members, as darkness is by the beams of the sun, so that though the Christian sees not an holy saint upon earth, yet he believes there truly are such, and contrary to sense believes himself to be one through Christ's sanctity, and hath

more power against sin by eyeing Christ by faith, than ever he could by all the arguments of the Law. You shall perceive that the Christian that doth possess and enjoy Christ; that is, grace reigning "through righteousness unto eternal life by Jesus Christ our Lord," and in agreement therewith thus living, walking {in Gospel order} and delighting in Christ and in conformity to the Lord's precepts is in all readiness to study every good work, but is likewise careful of misplacing works, as the candle he hath in his hand when he walks in an attic thatched with straw that it fire not the house, he keeps it down; and though he enjoys fire in his chimney, yet he is careful to keep it from his gunpowder, &c., for he knows it would quickly mar all, if it should once come there; and just so the believer keeps works low amongst men, and dares not present them before God's pure eyes, as true faith brings nothing to God in the office and work of Justification and Redemption, being brought along in a way of self-destruction, as poor, lost and miserable sinners, finding themselves empty of all goodness, naked, wretched and deplorable in themselves, nothing else but a lump of vanity, a kind of sin and a composition of all kinds of wickedness, taken captive by Satan, spoiled and wounded by the Law, receiving Christ the only way and means of recovery; by faith coming into God's presence, minding and apprehending alone the mere, rich and free bountifulness of God in Christ, in saving, healing, clothing, delivering, cleansing and freeing him from sin, death, hell, curse and all evil, and giving him all good, righteousness, peace and joy in Christ Jesus; thus faith sets up a lively and joyful light of the knowledge of God in the face of Jesus Christ and only raises thoughts of God correspondent with that declaration of his loving and Fatherly goodwill towards us in his Son, in whom alone God is well pleased; and in this Gospel God requireth nothing of man to Salvation, but hath wrought that already in his Son according to his free promise made to the fathers of old; {"in the LORD shall all the seed of Israel be justified, and shall glory," &c.,} by faith in Christ is bred in Christians assured confidence, lively hope, pure love towards God, invocation of his name, without all wandering, doubting and questioning his goodwill, audience and acceptance, which swalloweth up all former slavish fears and causes new thoughts, motions and ways towards God, different from his former legal and false apprehensions of Him; he being

now dead to all opinions and conceits of God according to his own worth, by works, performances, and his own obedience, though assisted by the Spirit of God in the doing of them; but now he is raised to a gospel life in Christ, and is in another Kingdom which is of sheer Grace, Salvation and Righteousness; and this apprehension of Christ and his Righteousness is so effectual that he is carried on the wings of love and delight, indeed on the four gales of righteousness, holiness, sanctification and redemption, that he now thinks all things worthy of Christ, doth all and suffers all in love and thankfulness to God; and if you will have a mark of a saint he may well be defined as in the Faith, as one that doth rightly understand, purely embrace, and solely rest confidently in the doctrine of Free Grace alone for Justification and Salvation, without any addition of works to that end, and that faith is sufficient of itself, {though it never be alone,} to stay, succor and make confident the spirit and settle the heart, and quiet the conscience in the midst of all the failings, infirmities and menstruous obedience of our own works, though they be of the best sort and biggest size. Now believing is called obedience to the Gospel, or to the Faith, and accompanying Salvation in all its appearances, perceiving our safety in Christ, and being made truly obedient to all God's commandments, believing Christ obeyed all; and unbelief is termed the not obeying the Gospel, and therefore the breach of all Commandments. The Scriptures propound God in Christ, and his righteousness to be known by believers in Christ; God is to be apprehended as their God and Father in Christ, God is reconciling the world to himself, not imputing their sins to them, but to Christ; and were not God's fullness in Christ, how should the creature come to the Creator, but in Christ, as sons of God, spouses of Christ, heirs of all things, conquerors of sin, death and hell, advanced with Christ in heavenly places, washed from sin and made perfectly just, holy and righteous, mystically, passively and evangelically, and are neither male nor female, but one in and with Christ, and in this respect out of the power, kingdom and limits of the Law; yea lords over law, heaven and earth are theirs; and such heavenly treasures only faith discerns, attains and possesses, and from this proceeds all the joy, peace, consolation, security, contentment, delight, felicity,

tranquility, happiness and blessedness of the believer's life; tis through Christ these streams make glad the city of God.

"Among whom are ye also the called of Jesus Christ." Rom.1:6. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom.8:28. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor.1:9. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Gal.1:6. "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:14. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb.3:1. "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. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." II Pet.1:10. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip; he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me; the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Jn.14:6-10. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25.

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**Question:** Why is it, that those professing the truth of the Gospel, so oft seem to tarnish its lustre by walking disorderly?

**Answer:** All virtue empowered life to live godly in Christ Jesus is communicated by Christ alone to the believer, so that there cannot be a fleshly licentiousness allowed in the conversation of such nations, people, or persons that are united and married to

Christ in real and spiritual bond; for true religion is pure and undefiled, and Christ is the pure fountain whose streams that do flow from him must needs be pure also; and for certain, all licentious conversations or miscarriages of those that profess Christianity are not from Christ, or any part of their life in Christ, for they have never so learned Christ; and Christ, the Gospel, nor Christianity; and therefore if at any time believers break out into a criminal fault or sin, the Gospel ought not be blamed, but the saddle must be set on the right steed, old Adam, the old man and the devil; and punishment rendered not upon the Truth as it resides in Jesus Christ, but upon sin itself. Thus we hear, "oh; this is indeed religion, these are your professors in former times, but now these are your new lights, these things should not be;" but now you should say, "oh; the policy of the devil that would render Christ and believers so odious in the world; oh, the prevalency of the old man; what should we do if God leave us?" Rebuke the sinner and spare not, and punish the fault where it is found, be no respecter of persons and ye do well; that this monster be made exemplary, and cut off its head by your two edged sword of justice; let the laws of the land in God's name be executed, but be ye ever tender of Christ, Christianity and believers; strike not Christ, and tell the people that there is no fault whatsoever in the Gospel; that true light wherever it be preached and entertained in the love thereof by any, either in the Army, Parliament, Town, City or Country or anywhere; though somethings be done by some that are abominable, wicked and detestable to God and all good men, and both against law and conscience, blame not the whole for the fault of some, but know and conclude that the intents and practices of the rest may be glorious, and that the work of God in hand shall go on, prosper and be perfected; {in its appointed time;} that the Gospel in the purity of it shall break forth, {wherever it be sent in its effectual power,} taking root downward, flourishing and bringing forth in abundance; when it is entered into the hearts of servants, masters, parents and children. Truly men live, when their life is by Faith which produces love and all good works. Christ is a fruitful Husband, and the true Gospel works full reformation, &c, for how else did Philip's preaching to the Samaritans turn all topsy-turvy? Did the Apostles preach any other doctrine to reform the world by; and was it not effectual?

Truly it hath not lost any of its heavenly power, strength or virtue. Oh that it were preached more frequently, purely and distinctly. Oh what a blessed reformation God by the preaching of the Gospel hath wrought and brought forth for us; "not by might, nor by power, {sword or steel,} but by my Spirit, {in the preaching of the Gospel,} saith the LORD of hosts."

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity" II Tim.2:19. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor.7:1. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 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.2:11-14. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil." II Thes.3:1-3. "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." I Chron.4:10. "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen." II Tim.4:18. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 1:24-25.

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**Question:** What is the nature of true Gospel Repentance?

**Answer:** "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." {This work is Christ's, and this is the blessing of grace he himself bestows, and a fruit of redemption by his blood.} Then the believer highly esteems the Lord, accredits

every word that proceeds from his mouth, speaks of him with reverence and to him in true humility, is obedient and suffereth God to rule and reign in him at his own good pleasure; and so he offers gold, frankincense and myrrh to Christ, utterly extinguishing his own will, cleaving firmly to the promise, knowing that God is true, just, wise and gracious, and will dispose of all things for the best in this life, and hence is quieted in all tumults and changes that are allotted to him as his portion in this world. He so hath Christ who is his myrrh, that keeps him from continuing in this grave of confusions, and Christ is to him all that gold is to the worldling, or what was prefigured by the pure, beaten, and the best gold of Ophir, which covered the temple; that is to say, perfection and inestimable treasures, for Christ is his priest, altar, incense, odors and stock of prayers; yeah, all things proceeding from, and there laid up as one inestimable and inexhaustible treasure, on the behalf of his people, and as ascending unto the Father, as a most sweet and fragrant smell in his nostrils, and the Christian in a holy boldness of faith can truly and comfortably say, when his cleansed conscience maketh {by the blood of Christ} answer to God, {which is his best plea,} "Father, blessed Father, thy Son hath taken my nature upon him, and in that nature, {he being my Surety,} hath paid all my debts; he thought well, spake well, and wrought well for me; do look upon him blessed Father and see if there be any defects or the slightest blemish at all in his sacrifices; can thy pure eye behold any evil in him, for then thou mayest take vengeance upon me?" But rather thou shouldest say, "Father give me a strong faith to always eye Christ in all the benefits of his death and passion, that I may be strengthened in my feeble faith thereby; for I know thou beholdest Him always, and art satisfied forever in that satisfaction made to thy Law, by him only; therefore, O, satisfy me in that satisfaction and my soul shall live." True religion teacheth that in Christ we are sons, and the inheritance is ours, and that we may appropriate Christ, and all that he did or hath in himself to ourselves; and that we may boldly say Christ is mine, and I am his; his perfections are mine, and he hath done away all my imperfections. Then sin, death, hell and the curse cannot hurt me, seeing Christ hath most victoriously triumphed over them. Upon this the will and affections of the believer,

{according to the degree of his faith, and the Spirit received,} secretly quickens, bends to choose, affectionately delights in whatsoever is good, and acceptable to God, and he hates all sin as it is sin, totally and universally; namely, evangelically and vehemently, and though he be tempted from within and without, yet the same good Spirit of Christ mightily enables and empowers him to make resistance, and if at any time he be overtaken, he is inwardly touched and stricken at the heart, and finds his inward mind and spirit wounded, lying in great affliction under it, and hath no ease, rest or inward relief, until he is enabled and empowered by faith to look up to {the brazen serpent} Christ; then he seriously seeks God in that way of repentance, humiliation, confession of sins, mortification and self-denial; but what repentance is it, but that true repentance unto life, and that is to condemn all our own works, righteousness and judgment; yea the best things in us, and then by faith to fly to Free Grace; repent and believe, that is, distrust, disclaim and forsake your own righteousness, prayers, tears, humiliation and confession, all which are imperfect, and embrace Christ; his humiliation, tears, prayers, righteousness and the good confession that he made. This being all perfect will stand thee instead at the bar of God's justice. It is Christ that hath by his death killed and mortified sin, and when thou believest it, thou hast true mortification indeed. True believers fetch not their comforts from anything this side Christ, they go no lower than Christ in their humiliation, neither climb up above Christ their Head for exaltation. Thus they are not comforted in the thoughts of a mitigation, dispensation or moderation of the Law upon their tears and repentance, &c., their endeavors and intentions of reforming and amending their lives are not the basis that beareth them up, but it is from the true and effectual apprehension of that plenary satisfaction and plenteous redemption wrought by Christ for all believers, for from thence alone springs true joy in believing, faith finding its resting place in Christ.

"And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mk.1:15. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Lk.24:47. "Unto you first God, having raised

up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:26. "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Acts 11:18. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II Tim.2:25-26. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil.3:7-11.

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**Question:** What is the nature of true Gospel Sanctification?

**Answer:** The Spirit of Christ doth freely, sweetly and willingly incline the heart, both to love and the duties of love that are commanded; for the believer knows that God both wills good works and ministers occasions for the performance of the same, and that by outward deeds and a Gospel conversation in Christ, he may manifest his faith; and he knows that sanctification is passive, and that in true gospel sanctification the very performance of works is a mere passive thing, as the King's Highway in which he walks in, freely, and not for fear of hell's punishment or heavens reward; and where Christ commands to love one another, it is to be understood of Christ's love for the expression of our love effectively. As for our conversations, it is not Christ's Law to beget life and love in believers, but to believe on his name is the form of Christ's Law in this unto Salvation; and though a believer should attain to an abundance of love, knowledge and faith in this life, he does place perfection where it is, in its proper place, namely in Justification alone, and not in the flesh. It is most true that there is the perfection of the thing;

namely that a believer is perfected in Christ, but to affirm perfection of faith in this life, works or the apprehension of Christ, so fully that nothing can be added to it is false; so then Christians are perfectly saved by Christ, and yet imperfectly as to their own works, performances and conversation, yet these will commend them to men and go current in their approbation, according to the judgment of charity, and being kept in their proper places, among men, they are of excellent use as the candle in the candlestick; so works rightly placed are of excellent use in the assembly, but being brought up to heaven and set before the eyes of justice, they will not pass, but prove too light there, yea a very plague; so then it is the adultery and fornication that men commit with works that is detested and reproved by the true ministers of the Gospel, and not works in their proper place.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." I Pet.1:2. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." II Thes.2:13-14. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes.5:23. "Sanctify them through thy truth; thy word is truth." Jn.17:17. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb.10:10. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. I Cor.1:2. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Cor.6:11. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Jude 1:1. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:12-13.



knock thee down for thy insolvency or spew thee out of his mouth for thy luke-warmness; look to it, see that you do all that is commanded without the least aberration, or thou must perish everlastingly by the Law. And what man under heaven dare appear before God in his own obedience, service, worship, prayers, corrupt tears, humility, contrition and amendment of life; who is so foolhardy as to think he hath sufficiently been willing and obedient to God, and served him {since he came to know him} so meekly, reverently and spiritually as God doth in his Law require? The thought of this will make thy heart to quake and thy joints to tremble. Now considered evangelically thus; though we cannot do well per se in our own persons as the Law requires, for matter, manner and end; yet 'per alium' {'qui facit per alium facit per se' is a Latin legal term meaning, he who acts through another does the act himself,} in the Person of our Mediator we may; and this when we believe that Christ hath accomplished all; and in Him alone is the Father well pleased. Christ was conceived, born, thought, spake and wrought well for us; he willed and was obedient too, fasted, prayed and worshiped God aright, fulfilled the Law, satisfied God's justice, and by his death mortified sin, so that it is stone dead, and can never move where he is. It was Christ that sought God for us aright, and found him too, he asked and was heard, and was heard always, he only knocked, {no harder or softer than was requisite,} and 'twas opened to him for us, his zeal was not too hot or cold, but of right temper, so that in all things he thought, spake and wrought well. 'Twas Christ that judged himself, having taken mans sins upon himself, it was he that confessed sin, and made a good and perfect confession, and forsook it perfectly, hated it totally and absolutely with an eternal hatred; he only was perfectly willing and obedient, and kept the charge of the Lord, fulfilled his statutes, working well always; he only called upon God perfectly in humility and sincerity; having true sorrow on account of {mans} sin, 'twas he that worshipped God in Spirit and Truth; he alone was without sinful wrath or revenge, being pure, holy, harmless and without hypocrisy; the right mourner, peacemaker and sufferer for righteousness sake, being temperate, compassionate and of a sweet disposition, and all the conditions required in all the aforesaid Scriptures must be looked for where they are, namely, in Christ Jesus, for in him,

and through him, and by him are all things; yea, all the promises of God in him are yea and amen; but nay to us without him; so then by him we mortify sin, do well, are obedient, and perform all conditions; in him we worship God in Spirit and Truth, and fulfill the whole Law evangelically, and being one with him by union, &., but my full answer is, that all hypothetical propositions whose promises seem to run conditional, do actually run unconditionally as they center in Christ, in whom, and by which only we perform the conditions; and I am bold to affirm, that there was never any mere man that lived upon the earth since Adam sinned, in which any one of the conditions were performed perfectly, and in this case imperfection will not pass unpunished in the strictness of justice; and who dare say, "I hate sin with a perfect, universal, unsatisfiable and eternal hatred? I do well for matter, manner and end, and have worshiped God perfectly, served him undividedly, constantly, universally, and with that dexterity, enthusiasm, and in that spirituality that God requires." Who can say, "I have crucified the old man, and utterly abolished the whole body of sin, so that there is no tincture of that left, but sin is killed that it stirs no more;" and who is so temperate, meek, patient and humble, but there is some piece of pride in him? And therefore I understand all such places of Scriptures that affirm the doers of the Law to be just, to be blessed in their deed and doing, workers of righteousness, walkers with God, to be righteous as he is righteous, and men after God's own heart evangelically as they stand in Christ, either as he was to come, or as he is come already, and hath fulfilled the Law for them, for there is nothing out of Christ that pleases God. To speak properly and truly, ours is imperfect, and there is stain and contamination in all, &c., and therefore all that a believer may or can, or ever shall be able to find in himself is this, that he is destitute of all goodness, grace and virtue, for he may and doth see what he should be, but never what he truly is; that is, perfected in Christ, looking entirely to him for full supply, and there alone finding rest, comfort and abundant consolation from this fountain that is never failing. This is the Christian's magazine, shop of medicines, storehouse for provision, and paradise of pleasures in which he may solace himself, without danger either of drowning, blowing up, poisoning, surfeiting or famishing

forever. Christ being thy armor, who can kill thee; thy food, health and clothing, canst thou want or miscarry; is not Christ eyes to the blind, legs to the lame, that Balm of Gilead to the wounded, light to them that sit in darkness, life to the dead, honour to the contemptible, joy to them that are of a sad heart, riches to the poor, the garments of righteousness to poor sinners, the coverings of God, the well of life, the pillar of fire by day and night to lead thee to salvation glory in all its fullness. To Christians he is all things and better than all things; and whatsoever is excellent in heaven or earth are but glimpses of that excellency that doth transcendently remain in him forever, and the flowings of it are our portions in this vale of misery, in which sense bears the sway; and sin, death, hell, and the curse are most perspicuous and predominant, contrary to the intentions, desires, and prayers of all the faithful, who would do all things for matter, manner, and end, as God requires, and are only grieved aright for their aberrations, swervings and failings; which they obtain by the eternal Spirit, whom God hath appointed to reveal the everlasting Gospel to those that now live or shall live hereafter. I say that the flowings of it forth in all the incomes of God are but so many beginnings, gracious touches and experimental feelings, the better to carry on the poor child of God in this spiritual warfare.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col.3:11. "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." I Cor.1:29-31. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil.3:7-9. "And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." Deut.30:6. "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. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek.36:26-27. "And they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer.32:38-40. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb.8:10-13. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:17.

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**Question:** What think ye therefore of all such places of Scripture that affirm that Christ is of God made unto us wisdom, righteousness, sanctification and redemption, and that he was made sin for us, that knew none experimentally, and we are made the righteousness of God in him, and that he was our Surety, Daysman, Mediator and Redeemer?

**Answer:** 'Twas the infinite, exact and inexpressible wisdom of God to provide so free, full and perfect redemption for us; that in Christ we might have all our losses restored, breaches made up, and a full supply of perfect wisdom, righteousness and holiness in Christ the New Man, that presents us to God, and endured the trial of justice itself at his own tribunal, and presents us everlastingly righteous, just and holy in the integrity, uprightness, plainness, honesty, purity and holiness of himself, and therein to stand accepted in the Beloved, being freed from all evil, sin, transgression and iniquity, and all the fearful consequences that follow upon the same, as the curse, wrath, horrors, fears, perplexities, shame and confusion of face

forever; so that our own emptiness, folly and sinfulness is done away; and Christ's sufficiency made manifestly ours, we receiving from him true righteousness for false, wisdom for folly; sanctification instead of corruption; love for hatred; redemption instead of captivity; meekness for pride; chastity for uncleanness; mercifulness for hard heartedness; perfect patience for waywardness; true zeal for false; and instead of a curse the blessing of the Lord that maketh rich and adds no sorrow. And the believer is made a partaker of everlasting righteousness and the holiness of truth, and the truth of holiness; yea, the manifold wisdom of God. That is, the Christian doth possess and enjoy Jesus Christ who is variously dispensed and held forth in the ways of Grace, with new delights and contentments to the believers soul every day; so that the Christian rests in that redemption wrought by Jesus Christ, fully satisfied, and goes on in the assurance of Faith, believing that his debts are paid, he completely saved, having nothing chargeable against him in heaven, and so the mediation, contemplation and continual application of Christ, his wisdom, righteousness, sanctification and redemption so freely and fully wrought, revealed and sealed to him by the Spirit, {of revelation & application,} becomes his life; and all other employments in this world, as his following his particular calling, discharging his trust, either as he stands in relation to church or state; as a servant unto all, and doing all in love, as it is termed the labour of love; so he preaches, prays and performs religious, civil, moral and all his actions in love; and though his works are imperfect and can do him no good towards his Salvation, yet comparatively and unintentionally, {being kept in their place,} they shine forth and are profitable to others, both for imitation and emulation in the best sense; namely, that others may have occasion to praise God that ever Christ is thus lifted up in the profession of the Gospel. That by Imputation, all the knowledge and understanding, counsel, direct action, wisdom and prudence in Christ is now become the believers; and Christ's purity, holiness, plainness, honesty, uprightness, integrity, justice and righteousness is his also, and the virtues, and graces or gifts that Christ had above all men, supplies their emptiness in God's sight. In this sense Christ is made to them of God, sound

wisdom, perfect righteousness, absolute holiness and eternal wisdom.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." I Cor.1:29-31. "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. "By so much was Jesus made a surety of a better testament." Heb.7:22. "And 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. "Neither is there any daysman betwixt us, that might lay his hand upon us both." Job 9:33. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." Isa.59:20. "And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom.11:26. "Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." Isa.45:24-25. "But Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded world without end." Isa.45:17.

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**Question:** Sir, I have read in the seventh of Romans from verse 4 to 6, that there is an alteration in change of husbands, the Law being the first husband, and the Gospel being Christ, the second husband. I pray declare what ye have heard and know concerning this point?

**Answer:** Some affirm, and I believe it, that the Law signifies flesh and all that is not Christ, although ever so glorious in the eyes of men; and by Spirit they understand the Gospel, and all the glorious hidden mysteries contained therein, namely Christ and all the benefits of his death and passion; and I conceive that there are two things considerable; the matter of benefit; namely, deliverance from the authority, dominion, offices and effects of the Law, so that it cannot curse, damn, nor hurt the true believer in Christ, the teeth of it being beaten out by Christ. Nonetheless we recognize that the Law is holy, harmless and of excellent use to the Church of God; when believers under the constraint of love, in newness of spirit and in the joy of the Lord

do all that the Law requires, if it were possible and more, working from true principles, by way of gratitude, not for, but from life. Now take notice from what Christians are delivered; from the law, sin, death, hell and curse, and whatsoever is contrary to his regulated will and reformed affections. Then by whom deliverance comes; for it is not from angels, men, nor any endeavors of our own, but from Christ, and by Christ our Lord, who was in every way fitted for that glorious work. Then the extent of our deliverance; it is not from some, but from all evil, to all good, but it is evangelically to be understood, and it extends to all the elect, and so it is universal, spiritual and eternal. Then the end is to be observed; it is that we should serve in newness of spirit, not for a day, month, or a year, but all the days of our life, in the Holiness of Truth, in which we shall be able to appear in the presence of God without fear in that wedding garment of Christ's imputed righteousness, serving God in believing that the Lord Christ hath fulfilled all righteousness on our behalf, and this God accepts forever, and would have the Church to know, that this is the acceptable will of God; namely, that the whole will of God is run out in Christ, and men must expect no favour or mercy from God but through Christ. Men must go to Joseph alone {Christ} for bread or else they must starve. It is not our Egyptian knowledge of a god, for we are not to conceive of God according to his incomprehensibleness and incommunicableness, for the knowledge of God so is inscrutable, and this were to climb up above our Head Christ Jesus, and to thrust our heads into the fiery oven of those everlasting burnings that would devour us and put out the eyes of right understanding; but we are to know all that is to be known of God through the veil Christ Jesus, who is our Foundation, below the which, no Christian is to go, for we are not to undermine our foundation Christ Jesus in our humiliation, nor soar above our Head for our exaltation, but rest wholly upon the humiliation and exaltation of Christ Jesus for Life and Salvation, and this will produce true peace, joy and consolation. Then we are to consider the state and condition which was accursed, most miserable and deplorable in old Adam, to that state which is blessed, tranquil and most happy in the new Adam, and in his kingdom where there is nothing but felicity, inexpressible tranquility and durable honours; where

sin, death, hell and the curse cannot come, or have anything to do, but righteousness, peacefulness and true pleasures bear the sway forevermore.

"Know ye not, brethren, {for I speak to them that know the Law,} how that the Law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the Law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:1-6.

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**Question:** What be some further considerations respecting a believer's relationship to the Law?

**Answer:** That until faith come, there the Law lives as a husband to the soul; that a believer by Christ is freed from the Law, and dead unto the Law, and as a Christian has nothing to do with the Law, but is far above all laws in this sense, mistake it not! That the Law rules over poor, lost, damned and cast away sinners before faith come, more like a cruel jailer than a loving husband; that naturally, men have more of Moses in them, than of Christ; that the Lord Jesus Christ our Deliverer hath freed all true Christians from the Law rightly understood; and this Law hath no more power over a true believer than a dead husband hath over a living wife; that is freed from the Laws of Moses by Christ Jesus their new and spiritual Husband; that whatsoever the Law doth produce is a harsh and venomous act simply considered in itself; that the true Christian is free from Mosaical laws, by Christ Jesus his new and spiritual Husband, understood passively, mystically and evangelically; that the Law domineers over the creatures, and doth exercise its jurisdiction and

authority over the soul in many ways, as by exaction, dominion, accusation and damnation before Christ and faith come, and bear sway. Thus for its jurisdiction, the Law is the head over the soul, commanding and forbidding, backing truth, and detecting error; it calls for all good and forbids all evil; yea, the Law rules like a man of knowledge in its cruelty in the soul until the Lord Jesus Christ come by his Spirit, and sets the captive free. The Law exacts absolute obedience and perfect righteousness, void of the least aberration; it respects no man's person, Jew or Gentile, bond or free, and it is without dispensation, mitigation or commutation, for it never discovers or knows of a Saviour, but rules rigorously and tyrannically. The Law is like a jealous and cruel husband, who's eye is never absent from the poor wife, but spies the least failing in love or duty and cries out guilty, guilty in the court of conscience; blood and vengeance against a poor sinner. The Law damns presently, constantly and upon the first breach thereof by those that are under it, as all Christ-less men are. The Law is armed with a curse to scorch the disobedience thereof by taking vengeance on them that fail in the least particular and fetches blood in the soul, even in men's secret thoughts. Thus, by declaring wrath from heaven against all unrighteousness, though it be in the most holiest things, yea the sin of our burnt offerings, as the Law takes hold of us and shuts us up forever in its prison, by restraining natural conscience, that hellish fire within us, that else would break out into outrageous flames to the annoying of all round about us. Oh what a hell of confusion would there be, seeing the whole world lies in wickedness, if the Law did not bridle men and keep them from iniquity, violence and outrageousness, they being spiritually mad men, would break out into unheard of vileness. The Law doth not only discover the toad-like complexion of sin, but tyrannizes over all, and condemns them for it, declaring that they are under God's wrath for it and threatens wrath and vengeance against all sin and sinners, it respecting no man's person. They that are true believers and they only to their own comfortable knowledge are freed from the Law by the body of Christ. Then it is not the performance of some external duties that will prove that a man love the Law; does a traitor by wearing irons and being shut up in prison declare thereby that he loves his jailer? Doubtless no! Then they that walk in fear

and trembling because they can find nothing in themselves to settle and ground their consciences upon, but their own works, and therefore are full of doubts and fears, and as certainly under the dominion, power, jurisdiction and authority of the Law, as the notorious murderers or blasphemers in the world are. The wrath of God rests only on them that are under the Law, and the Law will rule in their conscience until Christ comes in by his Spirit unto them. Then they {whoever they be} abuse the Law {in the preaching thereof or rather prating thereof, not knowing what they affirm} that do let the people find ease, liberty, peace and comfort therein, and fearing the desperate denunciation thereof, do mask the face of Moses continually and cast forth a certain, but bastard evangelical contrition as an anchor of hope to them, bearing their congregations in hand, that upon such a form, and upon such a new resolution of amendment, and so to make satisfaction for whatever hath been done amiss, that then the Law will spare them, and this springs from their ignorance of that change, how deep it ought to be, even from death to life, and that we must not be wounded only, but killed by the Law before we can be healed and made alive by the Gospel; that is, Christ is never esteemed, nor embraced to Salvation until the Spirit of bondage hath eaten out the heart of old Adam. That to abate the power of the Law by slacking the rigor thereof is not to preach remission of sins by Christ, but it is a deceitful course, because the Law councils no man to Christ, but keeps him in himself after conviction and that man is apt to take comfort and expect Salvation in his own way of working. Thus, when he finds troubles, sin and guilt, then merely upon his good purposes and pious endeavors to amend his sinful life, he gets heart and recovers himself and gathers hope of Salvation though he never went the right way, the way of believing in Christ; yet he, I say, hopes all will be well at last and God will have mercy upon him and that the Law will be mealy mouthed being mitigated to his fancy or dream, and all this is for the want of the clear light of the Gospel and Christ contained therein, that they know not the spirituality of the Law. Then such ministers do not well that set people upon performances of duties to get God's favour, and so life everlasting; and labour to bring them to reform their lives, and conform them to the Law, and so leave them ignorant of Christ. These men in their preachings tread not with the right

foot to the Gospel, have neither the power of Christ nor the Gospel, but mix Law and Gospel in a confused manner, bringing forth poisonous doctrine, and their simple ensnared souls, their listeners, for the most do but call Christ their Saviour, and are Christians in name only, and if any rule in them, it is Moses and not Christ. Then preach the Law; shut up Christ-less men under sin, and stop every mouth. Preach the Law in its uttermost authority to the death, it being that ministration only; that it may increase wrath, and cast all out of Christ as condemned criminals in the Court of Justice. Moses' face is to be unveiled, that the splendor and glory of the Law in the spirituality thereof may appear to every eye and that to the confusion of all flesh, it must thunder with such flames of hell fire, curses, and threatenings to the demolishing of man in his works, into the beating down of every false conception, imagination or expostulation that exalts itself against Christ, and to the dissolution of that accursed opinion of wisdom and righteousness, which is so strongly rooted in the reason of man; and so the Law may kill and leave the creature heartless, hopeless and without all help in this way of working, to come before an angry and just God that is so terrible a judge, that it is ten thousand times worse to be met withal, or come before God without Christ, than rob a bear of her whelps. The true child of God that hath been enlightened by the Spirit and broken by the Law, and who is made conscious of his own estate by nature, and what uncleanness, hypocrisies and abominations are in every heart, and how the plague runneth daily in them. They will then cry out, "my life is death, my light is darkness, my heaven is hell, my goodness is as the morning dew; {yea a very plague as the word renders it in the original;} my best works are so vile that without Christ all will be found but dung, and I must for the evil in them perish forever and be damned, if I stand in old Adam." Furthermore, that Jesus Christ hath saved the Church from the Law by a due course of justice, paid what the Law required, suffered what it threatened to the utmost, and not by force, power or violence; for it is his dying and not our crying that did it. Then the freeing of a believer from the bondage of the Law is indeed marvelous, considered actively or passively. Thus, that God hath procured the Salvation of our souls by the death of his Son, and so covered us with his Son's

Righteousness, and made us so happy whilst we feel nothing but sin, that deserves wrath and damnation forever, that he should hold it forth in the Gospel, and make application thereof to our hearts by his Spirit.

"For the Law was given by Moses, but grace and truth came by Jesus Christ." Jn.1:17. "Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. 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. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference; for all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the Law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom.3:19-28. "Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. 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.3:19-20. "For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident; for, the just shall live by faith. And the Law is not of faith; but, the man that doeth them shall live in them. 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; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:10-14. "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. "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." Rom.2:15.



that they love such contaminated doctrine, better than the pure wheat of God's own providing and winnowing, so that most men split themselves on one of these two rocks, presumption or despair of God's mercy, and this is that great sin against God, Christ and the glorious Gospel, that the whole world lieth in. To preach the Law or works can never quiet the consciences of poor sinners, no works or any false respecting consideration can do it; for those do but engage to the Law, and engender infidelity and bring forth continual doubtings, questionings, heart aching and heartbreaking fears. As thus, "thou has not sacrificed as thou shouldst, prayed as thou ought'st, thou hast defiled holy things, thou hast omitted that thou ought'st have done, thou hast committed that which God hath forbidden, thou has not done good so sincerely as thou should'st have done, nor shunned sin but for sinister ends, thou has not grieved for sin as sin, nor hated it with an eternal, total and unsatisfiable hatred, thou hast not grieved for the sins of others, as though thyself hast committed them, thy obedience has been divided, partial and picked obedience, and not universal, sincere and perfect as it should have been;" and this distracts so, that men are always fearful, that go this way to work and doubting of God's free favour in Christ; yea, heartless, faithless and still drooping under every cross; none so much discontented, peevish and impatient as they who pass over slightly the precious treasure of free justification in Christ alone as these men do, as they pitch their infallible signs, marks and legal performances. These sort of people rail against the children of God, calling the doctrine of Free Grace, the doctrine of liberty, licentiousness and loose doctrine because they and such like abuse it. What fault is in the wine or gifts that they have been so long spiritually drunken with? Is there any fault in the sun that hardens the clay, or causes the carcass to stink? Is there any fault in the Gospel that causes those carcass-like 'Christians' to be so hot persecutors of it, and of the professors {possessors in truth} of the same; these are so deluded by Satan, that they verily believe that they do God service in so doing, as once the old Pharisees did; for have not some of them declared themselves in print what they could have done to the innocent lambs of Christ and fought against them as their desperate enemies; and must the timber of their houses be made gallows

to hang them on; shall they be driven into remote islands; shut up in prisons or debarred from the privilege of the freeborn subjects because they do not approve of mixing pigeon feathers with eagles plumes, dross with gold, water with wine, light with darkness; or that which is the greatest cheat in the world, the making of merchandise of souls and the word of God by preaching Law and Gospel, works and faith, life and death, God's and man's Righteousness, as one and the same doctrine, whereas in truth there is as much difference as there is between heaven and hell, Christ and Belial, the elect and reprobate, the brightest day and the darkest night in the doctrine itself, as all true enlightened Christians know; and this under the pretense of preaching Gospel and the Righteousness of Christ, though indeed they are the greatest opposers of it in the world and would have those burnt that embrace the Gospel in the purity thereof. Then turn thou thine eyes from that hideous darkness of the Law unto the light of the glorious Gospel through the which shineth the light of the knowledge of the glory of God in the face of Jesus Christ, to enlighten those that sit in the shadow of death. It is God in Christ that exalts the miserable, comforts the afflicted, heals the wounded, strengthens the weak, binds up the broken hearted, deals gently with the bruised, quickens the dead, saves the damned, and justifies the ungodly and pitches the soul entirely on Christ; thus living in Christ, by Christ, with Christ and to Christ.

"But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom.7:6. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10. "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Rom.7:24. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom.8:1. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered." Rom.4:6-7. "The sting of death is sin; and the strength of sin is the Law. But thanks be to God, which giveth us



Law of Faith itself. Again, if the Law received such an abatement as men talk of, I would they could show how far it binds, how far we may go and no further?

"Now we know that what things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God. 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. But now the righteousness of God without the Law is manifested, being witnessed by the Law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay, but by the Law of faith. Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom.3:19-28. "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal.6:12-16.

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**Question:** How should we then look on the Law?

**Answer:** Truly a Christian, as a Christian is lord over the Law, rejoices in his freedom from it and sees it fulfilled by Christ his Surety, and sticks close to that by faith. Away with that perpetual kingdom of the Law, pretended by the legalists, that cry up the Law so much, and cry down the Gospel by terms of reproach on the true preachers thereof; besides, they frown on the preachers of free Grace, and set its doctrine as it were upon a slippery slope; but the decree of Free Grace is as a goodly,

fair and soft plain in which they may solace themselves in God and Christ; it is a lovely and a delightful doctrine to all those impoverished hearts who have been made to feel their need of Christ; it is more precious than the ruby, gold or any created excellencies. Until the death of the old man Adam, the authority, dominion, offices and effects of the Law do not end, cease or expire, but are in full force to all mankind. Consider what is meant by man? What is meant by the authority, dominion, offices and effects of the Law? Negatively, by man is not meant either the nature or substance that consists in soul and body; nor their powers, abilities or natural parts; neither the relation they have to common wealth; but that degenerated condition, lost estate and accursed standing in relation to a Law broken before God by nature since the Fall of Adam, and so man is styled the old man, sensual, natural and fleshly, being without Christ, and whilst we are in the flesh in that natural, sinful and degenerated estate, the Law has dominion over us, but he whose sins are forgiven him is dead to the Law; that is, he is freed from the Law, {by the body of Christ; that is, the substitutionary death of the Redeemer.} Man is one thing by natural generation and propagation, in his conscience and before men, but another thing in the sight of God.

"That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom.8:4-10. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." I Pet.3:15-16. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal.6:16. "By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God



authority over the old man after the flesh is to accuse him of sin, the eye of this cruel husband is ever over his wife, and in case he spies the least failing, in love or duty to God or man in one's affections or outward expressions, it instantly flies on this poor wife, the old man, crying out "guilty, guilty, guilty" in the court of conscience, thou art damned, there is no help for thee, and cries out as the avenger of blood, "vengeance, vengeance, vengeance," thus with relentless force the Law pursues with cursings, fears and terrors this poor old man and gives his wife no rest. Fourthly, to punish and take vengeance on all, disobedience of one's wife by sharp rebukes, inwardly fetching blood in the secret thoughts, and in the still dark night of the old man's jovialities, pleasures and brutish contentments, striking a damp upon the soul, that every joint thereof dashes against each other, {if we may so speak,} putting the soul into a fit of trembling; and then by declaring and threatening wrath from Heaven against this poor wife, the old man, yea and from all the creatures in every place, without intermission, then everlasting destruction of soul and body to be tormented by Satan in hell, to whom the justice of the Law doth commit him, thus the denunciations of the Law {"cursed is every one that continueth not in all things which are written in the book of the Law to do them"} is not without execution, as it produces the beginning of hellish sorrows, vexations and mischiefs, and the exaction and the fullness thereof is reserved for the damned forever. So then you see the ministry of the Law reveals not Christ, nor his Righteousness; it sets forth not God unto us as a justifier of them that are of the Faith of Jesus, or as pacified and well pleased forever in his beloved Son; it dispenses not the invaluable and unsearchable treasures of Christ, it declares not the name of God our Father in Jesus Christ, according to the New Covenant of Grace, that is so full that nothing can be added to it, wherein the secret, sweet and incomprehensible love, wherewith he loved his Son may be in us. The Law was given that we should see our sins and have recourse to Christ for our Righteousness.

"For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the



in the terrible voice of the Law to us, for that is a cursing, killing and damning voice, {"let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not,"} and the Lord commended them for it, {"and the LORD said unto me, they have well spoken that which they have spoken,"} it being most apparent that they were by God's Spirit enabled to beg Christ that was to come and they knew full well that Moses was a type of him as the Lord himself expounds it. Yea, we do not read in all the Scriptures that ever they were praised or commended of God for any other thing, than for their desiring of a Mediator between God and them, the which God most willingly granted them. Then the principal end why God promulgated the Law in Mount Sinai was that a way might be made for Christ Jesus our Lord.

"But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the Law sin was dead. For I was alive without the Law once; but when the commandment came, sin revived, and I died." Rom.7:6-9. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom.1:18. "For all that do these things are an abomination unto the LORD; and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the LORD thy God hath not suffered thee so to do. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not." Deut.18:12-16. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made

with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3:22-26.

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**Question:** Wherein lies some of the effects of the Law?

**Answer:** The effects of the Law are manifold. It oppresses extremely, it seeks our destruction continually, and makes poor most miserable, grieves excessively, and burdens unsupportively, troubles constantly, plucks down irrevocably, wars secretly, wounds incurably, it cries "works, works, works" incessantly, it retains sin unmercifully, it shows duty nimbly, discovers our fall perspicuously, it casts down to the pit of hell desperately, it judges cruelly, and condemns certainly; it curses bitterly, it brings God's wrath on Christ-less sinners eternally, and spoils of all hope or any mercy everlastingly, not once admitting of a Surety, Mediator or Days-man, for it knows not Christ, 'tis just without all mitigation of punishment, 'tis terrible, dreadful and merciless, and are not they ignorant of the spirituality of the Law that cry out "law, law, law" and would have pigeon feathers mixed with eagle plumes, the Law and Gospel, works and faith huddled up together, and preached confusedly; whereas indeed there is much difference in the doctrine of the Law and the Gospel, which must be kept so far asunder as heaven and hell, life and death, darkness and light, blessing and cursing, for they are in complete contrast to one another. Now the reasons of this doctrine, viz., that until the death of the old man Adam, the authority, dominion, offices and effects of the Law do not cease, end or expire, but are in full force to all generated persons. Because this unruly beast, the old man, hath need to be under the Law's jurisdiction to restrain him, else what a world, nay what a hell of malice, violence, injustice, cruelties, and tumbling of garments in blood, yeah, all manner of mayhem and disorder should we have, since the whole world lieth in wickedness. The Law may fitly be compared to a prison, and we may say 'tis a bedlam, a prison to shut up wild, mad and outrageous sinners in, or else blood would flow freely in our streets; and because sin must be charged on the

sinner's conscience, this school of the Law will bring a man by the help of the spirit of bondage, which is God's work alone, to give sight and knowledge of one's state, bringing to light his guiltiness of sin, and alert his conscience in secret, just as a steel doth fetch out fire out of the flint, though with some difficulty, for it will represent unto him his own ugly image and face, so that he shall no longer be deceived, but be able to discern his person and estate, namely that he is a wretched, lost, damned and cast away sinner in himself, guilty, out of favour, separated from God, {according to Scripture expression, or any enjoyment he hath of him,} accursed, a child of wrath, from whence issues forth either conversion to salvation, or else confusion to destruction and damnation; as in Cain and Judas, their cases being most desperate. Because the dominion of the Law is inseparable, sin {where it is not made over to Christ} enthralls the sinner wherever it is found, and the Law tyrannizes the conscience whilst it finds sin there, in this case the ignorance and offensiveness of this old man, is the cause of his being put to so hard a school, and the expression of both, by the Spirit of God making application and laying at home, making him feel the authority that this master hath over him and so to groan under tyranny. Because such is the absoluteness of God, he is of so pure eyes that he cannot abide sin, but must needs declare his whole displeasure and hatred against that creature whoever he be that he finds sin upon, and thence it was that Adam was banished out of paradise upon his Fall, angels drove out of heaven, and the great and terrible judgment inflicted since on several sorts of men. Because God doth and ever will proceed against sinners according to the Law, and so God must necessarily, {if we may so speak,} deal with such in rigor, fury and wrath, both abhorring, cursing and condemning all such persons that are in old Adam, and so all men out of Christ, and their sacrifices, though ever so glorious in their own eyes and in the estimation of the saints; yea, though they be according to the letter of the Scripture in the largest extent, in their foolish fancies; because there is no congruity, concord or agreement between light and darkness, truth and falsehood, righteousness and unrighteousness, so that God must kill the sin or the sinner, or the Law will condemn the sinner for it, and God will hear the Law in all just demands against those that are under it.



by Christ,} to arraign and indict them, yea to cast and condemn them in the court of conscience. Therefore the face of Moses is to be unveiled, that the splendor and glory thereof may break out in the ministry of the Law, to the confusion of all flesh; man and his works are to be proved clearly thereby to be abominable and accursed, and they so to remain till mercy and favour in Jesus Christ relieve them, and God for Christ sake forgive and justify them. The Apostle is plain, that the Law is the ministration of death and condemnation, and therefore will proceed in its office of condemning man, and it will so long as man liveth in sin, and not give over wounding, condemning and killing sinners, that the slain of the Lord may be many. So that ministers of the Gospel to whom it is committed are aright to use it, but they must be aware that men find not life, ease, rest, liberty or comfort in the Law, and after conviction and guiltiness, though the power of it be in men's consciences, they dare not slack, abate or mitigate the rigor and power of the Law. Thus, by dealing treacherously in promising life on the condition that if they will be truly sorrowful, repent and amend their sinful lives, that the Law will spare them and that God will accept their polluted endeavors; the will for the deed, which is most false, and from gross ignorance. Truly this is to deal deceitfully with men, to weave the spiders web, and to skin over the wound and mar souls as much as in them lieth. It is most dangerous, yet old Adam likes it well, and is apt to take it for a safe way to cure his poor soul by. Alas poor soul, when the wretch finds trouble and anguish, through sin guiltiness, for him merely upon his purposes, promises and endeavors to amend his sinful life, to get heart, to recover himself and gather hopes that all will be well with him another day without Christ is but the greatest delusion and folly in the world; yet how many are there in this kingdom and other deluded parts of the world that think themselves and go current in the opinions of likewise deluded ones for good Christians, and yet know not what Christianity is, but think it some monster of their own doing, framing and working, and so place Christianity, {which is the revealing, receiving and sealing of Christ and all that he is, or hath done and suffered for the elect,} in reforming their lives and conforming to the external worship of God, and the religion professed in the country where they live, and passes down the

current of the times; yea, and are ready and do turn to that religion professed by the stronger side, and so they gather comforts from themselves or their performances, though halt, blind and lame, and their reformation being put to the touchstone of the Truth, proves but deformation, distortion and falsification, and if it any time those sect of men preach Christ, or speak of Christianity, it is so confusedly and with such pride, and with the language of the serpent, hiss out shibboleth; but to a truly humbled believer in Christ there is nothing but frothiness, and their words are like unsavory salt, as they cannot pronounce shibboleth Christ; for of Him they are ignorant, and have no feeling of Christ's spiritual influence and power reigning in the saints; but rigid Moses, the Law and curses rule and reign in them, they working from false grounds to wrong ends, which mars all their undertakings, and produce monstrous works proceeding from a bad root, they themselves being bad trees and can bring forth no other. That men and women must not be dallied with in this weighty matter, God requires seriousness and urgency in prosecuting the Law against transgressors, for there is no peace without Righteousness, and it is not a piece or a little parcel of righteousness that will be accepted of God, for the Lord will have it perfect or else it will be abominable unto Him, yea a very plague and he will detest it as dogs-meat righteousness, though it seem as the flower of the field in its own apprehension, and others who may look upon it as a gay thing, as the flowers in their month, so they look upon their own peacock feathers, their works as gay things, till the Sun of Righteousness arise by his fervent heat and burn up the hay and stubble, yea their silver, gold and their cursed opinions of their own righteousness which they have treasured up and looked upon in their unregenerate state as precious things; but upon the sight of Christ, the beauty of them is gone, and there is no more moisture left in them to a believer's eye, and no more taste in them than there is in the white of an egg, and so I understand. But all this whilst in a state of unregeneracy thou findest and feelest sin and sin guiltiness, hence is thy inward fear and trembling, unrest and torment in thy bosom; is it not from this, that the presence of God is so terrible unto thee. I say, is it not from this that you live in a continual expectation of wrath, death or some vengeance to be poured down upon thee,

what is this but the force and power of the Law and sin in thee which shows thee {to thine own apprehension} thy estate before God according to the Law, as yet thou standest accursed and faith {to anchor securely and solely in Christ} is not yet given thee; and so the wrath of God resteth upon all men so long as they continue in a state of sin and alienation. Then by right all sinners are the wife of this rigid and hard hearted husband, the Law; which knoweth not what mildness, mercy or indulgency is, but rules with extreme severity. Truly sinners are the subjects of this kingdom of miseries, curses and destruction, and the Law hath dominion over them to look after them, and to teach them, and to see that they do their duty to God, to accuse them and terrify their consciences, and pursuing them with a deserved vengeance, and thus the old man and unbeliever is the disobedient, wicked and rebellious man; for disobedience and unbelief is one and the same thing in Gospel phrase and truth. Then Christians are redeemed from the Law by Christ in a due and right course of justice, he having paid the utmost mite that the Law could require; not by might, violence and power, and so wronging the Law or suffering it to sustain any loss or damage, but by fulfilling the same; thus our David, {shepherd and anointed, not without hazard, but with the loss of his life,} taketh this lamb out of the lion's mouth, and frees him from the power of the bear; that is, from the power of the Law, sin, death, hell, &c., and the curse; and here Paul in showing how and by whom this rescue is made, denoting two things to us, the equity thereof and the fullness thereof; and in the equity of it, he prevents this objection that might be made against this doctrine.

"Then said they unto him, say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan; and there fell at that time of the Ephraimites forty and two thousand." Jdg.12:6. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." II Cor.7:10-11. "Behold, the LORD'S hand is not shortened, that it cannot save; neither

his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa.59:1-2. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the spirit of the LORD bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isa.40:1-9. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." I Pet.1:24-25. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." I Cor.3:11-14. "Desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm. But we know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the Lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." I Tim.1:7-11. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:22-24. "The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation

of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom.16:24-26.

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**Question:** Are not men debtors to the Law so long as they have sin remaining in them; are they not sinners then and hath not the Law power over them; first, to hold them prisoners and keep them forever, and to put them to death too, and keep them under death perpetually?

**Answer:** No, for Christ by the body of his death hath freed the whole Church from death, hell and the curse in this sense, and from the Law of commandments two ways; by paying the debt of suffering and by paying the debt of service as our Surety Representative, and its fullness is that it is a complete, perfect and an everlasting redemption; and hence the church is freed from the authority, dominion, offices and consequences of the Law. Hence observe the change of the believers estate, for he is married to Christ and dead to the Law and alive to God. It is true that I grant you were once {in your own fearful apprehensions,} under the tyranny of that tyrant the Law, till it wearied you and made your lives bitter in causing death to pass upon your consciences, so that you had no life, nor light, nor help; no hope of heaven or Salvation at all, but were possessed with fears and only had such sad conclusions as these, "O; I shall perish, I am utterly lost, I am a damned castaway sinner, God hath forsaken me entirely, there is no mercy for me and I am undone forever; O, vile sinner that I am, a wretched captive and a hell-hound; what will become of me another day; where wilt thou go, O my poor soul; into darkness, utter darkness, where there is weeping and gnashing of teeth and pains that are ceaseless, endless and remediless." This was the working of God's spirit of bondage on thee, though thou knewest it not, and what a jubilant time of deliverance, through that exceeding and transcendent mercy of thy God, when all did unexpectedly turn to thy good and unspeakable benefit; God seeing thee in this woeful plight, deplorable state and condition, did commensurate thy case, and stepped in to rescue thee, and by his Son the true

David, did freely, fully and completely save thee at once from the law, sin, death and the curse; so that as in the case of marriage, whilst the wife lives she is bound to her husband to obey in all things, but death dissolves this bond and union forever. So here thou art dead to the Law, but know then, by whose means, power and godliness it is that thou art delivered out of so bad a condition and put into so glorious, full and happy estate. It is by the body of Christ; namely in that Christ died, was crucified and buried for thee; to this end, that thou mightest have union and communion with Him and bring forth fruit to God, and Christ thy new Husband, by disclaiming thy own worth and works, thy treasure and all, and live upon thy Husband's worth, excellency, dignity and inexhaustible treasure. That after the receiving of God in open vision, Christ comes and rules by his Word and Spirit, as once he did in the days of his flesh, but far more gloriously, mystically, influentially, effectually, powerfully, persuasively, significantly and evangelically, and he appears and reveals himself {by his Word and Spirit,} inwardly, spiritually and effectually to the believer in Christ, and declares himself to be the same to that soul that he is in his own nature and office; namely, a Redeemer, Jesus a Saviour; {"thou shalt call his name JESUS; for he shall save his people from their sins,"} and this is that revelation of the Son of God in the believing child of Grace. It is true that Christ was so before in respect of God, in his purpose and decree and in the outward ministry of the Gospel, but the consolation thereof was hid from thine eyes until this time and day of Salvation, or rather the application of that Salvation which was wrought by Jesus Christ before thou wast born; but behold now the spirit of wisdom, revelation and well-grounded consolation is now come into thee, revealing the Lord Jesus in all the benefits of his death and passion unto thee; for this is undoubtably certain, that as face answereth face in the glass, so the outward word and inward work of the Spirit doth in the believer. So that there is nothing spoken touching a man's estate in the Law or Gospel, but the Christians conscience can subscribe and seal to it, out of an inward feeling and experimental knowledge thereof; so then, this house of darkness and distress becomes the time of life and light in Christ. "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood,

Live; yea, I said unto thee when thou wast in thy blood, Live." Now the Son of Righteousness arises, who hath health in his wings, and bringeth light to make himself known, by that his own light, the soul may see light; Christ doth manifest himself, who is the inward man of the heart according to his office, a preacher of glad tidings to the meek, a proclaimer of liberty to the captives and the recovering of sight to the blind, and the opener of the door to the poor prisoners of hope, though they were shut up and bound, to preach the acceptable year of the Lord, by which the soul finds such succor, help, health, life, liberty, peace, happiness, righteousness and tranquility, and there it rests satisfied and can say, "my God, and my Lord, who hath loved me and hath given himself for me." But thou wilt say, is the man that is a Christian a sinner still, a dog or swine? God forbid. For it is only sin that enthralls the creature to the Law and subjects poor men to bondage, and as long as sin remains the authority of the Law cannot cease, but will prevail forever in such a case; but behold Christ washes truly, really and thoroughly in his own immaculate blood; so that he leaves no spot nor blemish upon the believer's soul. Christ hath freely and entirely bestowed himself, his own perfect obedience, which is the Righteousness of God upon the believer, and also the matter of our sanctification; and hence, the soul is altogether fair by the beauty and glory of Christ which God hath provided richly and bestowed effectually upon the believer; for no measure or portion of attainable righteousness can appease the conscience; for it is exclusively Christ's Righteousness alone; and until we be clothed with Christ's pureness, the conscience dare not appear in God's sight, for Righteousness is the mother of peace and the elder sister Justification is before reconciliation in this sense, being justified by Christ we are no longer reckoned sinners, sins discharged are no longer debts; sins remitted no sins; the bond that is canceled is a nullity. In the New Covenant there is no remembrance of iniquity, for when once the Spirit of God hath made it out to the soul that they are through Christ freely, certainly and fully pardoned; then how marvelous is the Lord among his saints, should all true Christians say; who by free donation and imputation of Christ's perfections makes the saints freely, invisibly and perfectly fulfillers of the Law thereby; so that he cannot be charged with any fault, sin, or punishment,

he being now stated into that spiritual, universal and eternal kingdom of his Son, where there is nothing flourishing but righteousness, justice, liberty, safety, peace, joy and pleasures for evermore. Then let all the children of the bondwoman be schooled daily by their law-teachers, taskmasters and exactors of works to Salvation; I say let these daily impose on them new burdens, and spare not, and require their full tale of bricks, and daily appointed works and services, and load their consciences and memories too with multitudes of precepts, rules, cautions, marks and duties; yea, threaten to whip and lash them too, that they may enjoy no peace, except they diligently and carefully perform all things imposed upon them. But oh my soul hearken thou what thy God speaketh unto thee from mount Zion, who tells thee that thy labour is at an end, the warfare is accomplished, iniquity is pardoned, thy danger is passed, and the work of Salvation is finished already. God himself hath wrought it for thee and brought in everlasting Righteousness instead thereof, and do thou peacefully enjoy this, {only blessing that name in which God is comfortably known, who hath done all these things for thee,} truly and with gladness of heart; and do thou impart of what thou hast received to thy brethren, in the like freedom of love, to the pleasuring of others in the corroboration, edification and the building them up in the most holy Faith; and so confirming them in the true Grace of God in which they stand.

"For Christ is the end of the Law for righteousness to everyone that believeth." Rom.10:4. "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa.53:5. "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. "To redeem them that were under the Law, that we might receive the adoption of sons." Gal.4:5. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" II Cor.3:6-8. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD." Isa.59:20. "By so much was Jesus made a surety of a better testament." Heb.7:22.

"For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily." Col.2:6-9. "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. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb.7:25-27. "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom.7:4. "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. "Turn, O backsliding children, saith the LORD; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer.3:14. "And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD." Hos.2:19-20. "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live." Ezek.16:6. "The Spirit of the Lord GOD is upon me; 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; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." Isa.61:1-3. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." II Tim.1:9-10.

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**Question:** Is the Law then completely abolished by the Gospel?

**Answer:** The Law is not abolished by the Gospel {though abrogated to the believer in Christ} but established, and it is in full force and strength to all that are under its dominion; only observe the bounds that are set, which it may not transgress, as the children of Israel might not come within the bounds set in the promulgation thereof, {by God's appointment,} as it reigns but until Christ comes in whom it finds its fulfillment, and by whom it is ended, and to whom it is to deliver up its kingdom, namely all that sovereignty and dominion that formally it had over God's peculiar and hidden ones, Christ hath taken them from the authority, dominion and offices thereof, yea from the fearful effects, consequences and sequels thereof. Though there be too many that stand for, and are zealous for the maintaining of a perpetual kingdom, and a dominion of the Law over believers, where it hath nothing to do in this kind; who are forced to concede, that it hath lost its power to condemn believers; yea, to rule a Christian's life in the strictness and rigor thereof, as it rules others that are not in Christ. But who art thou O man that dares to change ordinances? But to speak punctually, they in granting so much of the truth, have yielded what they seem to contend for, namely, that it is an error to hold or maintain that the Law is of full force against a Christian, and yet there must be dispensations, and mitigations, and qualifications, and such distinctions as the word of God will not bear them out in. For there is no law human or divine, but hath power to punish the breakers thereof, or reward the fulfiller's thereof, no not even the Law faith excepted. If the Law receives such a qualification and abatement by the Gospel, that for direction it must use moderation, and may not exact preliminary and perfect obedience, surely these men should discover to the world, where there is any such dispensation, if they would not juggle, that so men being thus informed of the truth thereof, may be freed from fear and danger; but these preachers of the Law with such limitations and restrictions, have no warrant whatsoever from the Scripture, for their too much unsound opinions. The Law to all {that are under it} admits no commutation, mitigation or exemptions, but is peremptory and authoritative in all its denunciations, and just in its

communications, though the Christian {for to speak truly} is out of the reach of it. From the end of our Redemption from the Law, that is, to be married unto Christ, raised, quickened, exalted, observe this doctrine. That Christians are married to Christ in exaltation, not in humiliation; not as lying in the grave detained in the bonds of death, made a curse for us by the Law, or in a poor, persecuted and despicable condition, but to Christ quickened, over whom death, sin, and the Law shall never have any power; in a word, to an Husband who is a conqueror and hath subdued them, yea and led them captives, triumphing over them, and is enriched with all those spiritual spoils, as remission of sins, righteousness, salvation, everlasting glory, security, tranquility and felicity for evermore, which he hath gotten in the combat, to such a one as are believers and married unto him, that is the Lord of heaven and earth, that so in Him they may find all things, and be blessed in him in heavenly places, with all spiritual blessings, and the poor Christian needs bring nothing with him to make him rich, neither in the event of the battle doubtful now, seeing Christ our Captain, and Head hath already overcome Sin, Satan, Death and Hell, having the rule of all things committed to him, in Heaven and in Earth. This now implies a necessity of divorce from the Law before they can be married to Christ, for though the wife would {in the time of Moses and under that pedagogue} gladly be married to another man before her husband be dead, yet she cannot, or could not, until a divorce were sued out under the judicial law; so spiritually no soul can be married to Christ until he be first separated and parted from the Law. Oh, profound, yet most sweet and sublime mystery, that is, except sin, hell, death, and the Law be to thee as if they were not, in the nature of things, thou canst not be saved. The conscience of a Christian is a bed too strait for Christ and the Law both to lie in at one and the same time in their full vigor, therefore the Law must first be unpowered by Christ, he taking away the authority, dominion, offices and consequences of the Law, and so the Christian is taken into union and communion with him by marriage. But a believer lives according to the Law, but not in the Law, but in Christ, neither by the Law but by faith, Christ the object of faith, and faith is but the instrument of apprehending and embracing him, he now living in Christ, as the branch does in the Vine;

Christ being the heavenly root from whence he hath life, and he living to Christ as his soul Head and Husband, his voice alone he hears and obeys.

"I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa.63:7-9. "But that no man is justified by the Law in the sight of God, it is evident, for, the just shall live by faith. And the Law is not of faith; but, the man that doeth them shall live in them. 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; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal.3:11-14. "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law shall no flesh be justified." Gal.2:16. "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled." Jn.3:29. "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." II Cor.11:2.

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**Question:** Is it not that Paul lived under the Law, and was as it were without law sometimes?

**Answer:** There are secrets in this kingdom of Grace, that men of mere fleshly understanding cannot perceive. There are immunities which merely generated men {as opposed to regenerated men} are ignorant of, as the Lord only can give understanding. God hath revealed that believers are to be considered according to their faith. Faith {indeed in proper terms, as pertaining to an outward profession} makes them only Christians, for Christian is a thing merely passive, that is, he

doth nothing in this business towards his own being, no more than Adam did towards his natural being at the first, but only by the power and mere mercy of God in Christ Jesus, he is created and made what he is, a perfect new creature at first, in nothing defective, and never needing any addition, {but we abhor the thought of perfection in the flesh in this life,} and now in this condition the believer is far above all laws, he being taken out of the limits of the Law, and placed where the Law hath no power, he is entered into peaceable habitations, and sure dwellings, into Christ where is all fullness and plenty. Now according to the faith of the believer, his works and labour of love, the Christian is to be considered, by which yet in the freedom of his heart and spirit, he walks {not by any outward compulsion or command} in the paths of love, he is servant unto all, though in Christ he be lord of all, he is lower than the lowest, in himself the meanest of all; he pleads nothing himself, he glories not in himself, but he seeks the welfare of others, even such that seek his ruin; and loves, even where he is hated, and doth good when he is injured, blesses when he is cursed, &c. Briefly, this disposition is like Christ his Head and Master, in some small measure, he can digest anything, being far from the desire of revenge, he can pray, "Father forgive them for they know not what they do, lay not this sin to their charge." The LORD did persuade Japheth to live in the tents of Shem, that thou wouldest give them faith in Christ, and a heart to embrace this free proclamation of Grace, and his prayer {inward and hearty desires in the midst of all the worlds spite and malice} is to God for them, yet not because the Law requires this, for he is freed from it, but by faith which will not abide to be bound to any law or work, but doth all good freely and spontaneously, and doth not stay until the Law comes and calls for it, for indeed this is spiritual virginity, singleness of heart and a childlike disposition, which is by faith in Christ, and doth all freely and of a ready mind, not for life, but from life. Thus with the Spirit of the Lord there is liberty, that he should be married to another, that is Christ.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet



preserver and bountiful landlord, and does me good frequently, therefore he will love him, and he will love me, for my answering his love, though all this while he be a mere stranger to the love of God in Christ, for to strain ourselves to love God out of Christ though it seem ever so hot, and reach ever so high in the opinion of the multitude, thus loving God as a mere benefactor, and in the opinion of others that look upon him, yet this is but a shining abomination, mere hellish fire and selfish ambition, and in Scripture phrase and truth 'tis not the fire of God, nor that love of sons that is shed abroad in the hearts of believers by the Spirit of love, who are guided to love God in Christ, which is true love, but to love God out of Christ, God esteems it as hatred. True believers are of one spirit, as there is a near and indissoluble union between Christ and his church, and from thence, there is the communication of all good things to the church. Then Christ doth rule his church, not by the Law, her old husband, but himself by his Spirit in compassion, sweetness, and love; not in rigor, much less with blows and thrashings, Christ being no exactor, but a giver of righteousness. Then judge I pray you whose ministers they are, that dig Moses out of his grave, where God hath buried him, who would not suffer any man to know where he was buried, for he knew the idolatrous nature of man to be so corrupted, that they would take him out of his grave again, and commit spiritual adultery with him; and upon the same ground, God by his prophet dissuaded the young prophets from seeking the body of Elias. I pray consider seriously with yourselves, whose ministers they are, that would have the old husband the Law, to rule over the wife of Christ; for it will be abominable for anyone to dig up a husband that hath been long buried, and bring him into the presence of the new husband and his wife, what a hell would it be to have him presented to them both at home and abroad, and other places. What wrong do those preachers to Christ, that preach him to be an exactor of works and righteousness, yea a terrible hard man, and a rigid Christ, contrary to the whole of Divine Revelation; he being the most kindhearted and sympathetic of all others. Such kind of preaching is not to call Christ Ishi, that is a husband, as all evangelical ministers do, but to call Christ Baali, that is a lord, as Turks and all false pastors do. These rob poor souls as much as in them lies of the

joy, peace and comfort there is in believing in Christ Jesus; when they prate about that Christ is a strict husband, that looks to all the actions of his wife with an evil or offended eye, that if she do but step the least array, or once look aside, that this doth provoke Christ and God more than all the sins of the whole world besides, and that he will severely punish her for the least transgression; and this stuff is divulged and swallowed down everywhere for wholesome food and true doctrine. Thus when some distressed, wounded and staggering souls, who being made conscious of their own failings, both in matter, manner, and end; yea their too too often falls, as they are mightily troubled and disquieted because they cannot sufficiently please Christ Jesus, their sweet and loving husband whom these kind of preachers render in such a terrible dress. Thus these poor souls not discerning the delusions of these imposters, jugglers and soul merchants {Law/Gospel taskmasters} can find little joy, peace or consolation in Christ their husband, until the Lord doth undeceive them, and unlearn them of what they have learned of these ill learned ones. Then will he bring forth fruit, the effect of union, and the production of our spiritual marriage to Christ, so that the believing soul may be childbearing to God; for Christ is a fruitful husband, a quickening Spirit, a living root that is full of spiritual sap; and he doth convey life really; though passively, mystically and evangelically to that one which is engrafted into him. Then liveliness in Christians comes from Christ their Head and Husband, to rejoice, to have a lively hope, to set all to love the Lord Jesus, to worship God in spirit and truth; {that is, to believe that Christ hath fulfilled all righteousness and only hath worshipped God in a way of acceptance and truth;} and the dying of our affections to the world is a fruit of Christ, the new man, the new husband, in which a Christian delights; and the believers heart is not an adulterous or a divided heart, so confidence, dependence on God, contentment in our estate, and joyfulness in Christ; the heart sweetly inclined to love, patience, and mercy, and these are the fruits of the Spirit of God, as it is clear. This it is to be taught by him, as to attribute all to Christ. Then repentance is to be taught in Christ's name and power, for he only can produce it; so likewise remission of sin is to be taught in his name. Then the knowledge of Christ is not a burden or an idol knowledge,

for Christ doth not send out his to be idle or wanton; much less to live licentiously, but he enables the believer to a voluntary obedience, and this comes in the performance of what is required in the Law, for in this he walks with a willing and glad heart, and is not drawn to it by outward precept, but by the Spirit of Christ, the love of God constraining him thereto; and he thus knows the Law, for in the matter thereof it is the rule of his conversation amongst men, but it is the Law of the spirit of life in Christ Jesus, the Spirit effectually working within to bring forth the fruits of righteousness.

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head." Ezek.16:8-12. "For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Eph.5:30-32. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 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; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph.4:16-24. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who

are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I Pet.1:3-8. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Lk.24:45-48. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." II Cor.5:14-18. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal.2:20. "For the Law of the Spirit of life in Christ Jesus hath made me free from the Law of sin and death." Rom.8:2. "Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." Isa.51:4-5.

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**Question:** What doth differentiate one serving in the oldness of the letter, and him that serves in newness of spirit?

**Answer:** There is a wide, vast and great difference between him that serves in the newness of spirit, he being a law to himself, having the mind, spirit and the effect of the Law within himself; and that one which lives under the outward ministry of the Law, serving in the oldness of the letter, that is he doth yield forth his obedience through the force and authority of the Law in his

conscience, that being the dutiful and operative force behind his compliance; but whatsoever is not of Faith is sin, although it be according to the Law, and the fruit may indeed be commendable among men, yet accursed of God, unless it grow on the right tree and proceed from faith in Christ Jesus. This discovers much hypocrisy in the religion that is now in fashion these days as men are grown very witty to cover over old Adam, as they adorn and beautify him, and to set him that is dead upon his feet again, and prop him up, still pleading for law, and works, and yet all are likened unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness; for who is there that doth not but see how proud, malicious and implacable these men are, being all or most of them utterly unacquainted with the glorious Gospel and its effects. There is a twofold Law {if I may so speak;} the one in tables of stone, which is the killing, damning and murdering Law, the Law of commandments and those that are bred by it, and seem to live in the same, are all dead at heart, though they have a form of godliness, yet they are the most dangerous men in the world, and a true believer were better to fall into the hands of the Turks, than into theirs, if he might have a choice in the matter. The other Law is inward and written in the heart; it is the Law of the Lord, the Perfect Law of Liberty, the Law in which the Gentiles should trust in, that Law that freed Paul from the Law; now it must needs be Christ, who is that Spirit and Life, and is all that the Spirit brings to the soul and writes within the heart, for he is all God's good things and all the promises of God center in him. Then the voice of the believer is, "I by the Law am dead to the Law." Christ his Law is all in all, effectual for all things, at all times, and amongst all persons whatsoever; therefore he that is received into Christ keeps all the Law without any Law; those that are Christ's, {being the subjects of a heavenly disposition to love Christ, obey Christ and look exclusively to Christ,} look Moses in the face openly, having that all-sanctifying, all-directing, and everlasting spirit that guides them according to the Law in all things, these having the Law in their inward parts and written upon their hearts, need not the proffer of rewards to keep the Law, nor the threats of punishment to deter them from the breach thereof, but they are carried on as it were instinctively, spontaneously and graciously,

Christ enabling them; and hence they look upon that exceeding mercy, love and kindness, which God hath showed them in Christ Jesus, and therefore love again, and work freely; not for fear of hell, or to quiet the clamors of their consciences, nor for hope of heaven, nor the applause of good men, or to speed the better at God their Father's hands, but as they are made good trees in Christ, in whom they live in the Righteousness of God by Imputation, and so they bring forth good fruit amongst men for necessary uses, to edify their brethren, to win others to the love of the Truth, and to bring glory to God thereby; and as they are righteous by Imputation, so likewise are they by replication, they receiving grace for grace, love for love, zeal for zeal, patience for patience, goodness for goodness, meekness for meekness, humility for humility, chastity for chastity, mercifulness for mercifulness, redemption for redemption, sanctification for sanctification, righteousness for righteousness and wisdom for wisdom answerable as face to face in a glass, or letter to letter in wax form which seals the impression. So Christ by applying his heat and enflaming our affections, {as once Elisha his type did to the child, eye to eye and mouth-to-mouth, &c.,} so we have the true warmth of the Grace of Christ put into us, and so Christ his image is in us whereby we are made to man-ward demonstrably, operatively and declaratively an epistle of Christ.

"For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot; for it is sealed; and the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa.29:10-14. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt.7:15. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Tit.1:16. "Woe unto

you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." Matt.23:25-32. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." II Tim3:1-7.

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**Question:** Do not the Scriptures exhort believers to work out their own Salvation?

**Answer:** True believers are saved by Jesus Christ already, the work of redemption being fully accomplished and wrought freely and fully by Christ alone; so it is not a working or something yet to be wrought, as most falsely fancy from the apostles words, "work out your own salvation with fear and trembling;" but the meaning is this, your part is in all the ordinances of God, to wait upon the Lord for the further discoveries of that Salvation so fully, freely and already wrought by Jesus Christ for you, who is our alone and complete Saviour, as all the Scriptures prove most emphatically; and Christ apprehends the believer perfectly, and is our perfect Object which we lay hold upon, and God gives all of Christ to believers, and they detest the thought of perfection in the flesh, though their salvation be perfect, yet they

apprehending but in part, wait for the full revelation thereof, so that they are perfectly justified in Christ. And Christ saves two ways; by doing all things that are needful to Salvation; and then he gives himself, faith to receive him, affords the gracious means to grow up into him, and enables the believer to work freely and joyfully the things that are good to the view of men in love. And it is in this new manner, and for new ends, from the power of the Gospel, Christ and faith, in the operation of the Spirit, that we that are justified do live and act accordingly. To work out our salvation is passively to be understood, to believe that Christ hath wrought it for us, and therefore we are bid withal to work with fear and trembling as regarding our own selves. {Note also, that the expression "your own salvation" may have everything to do with a believer's "own" personal perception of that salvation in Christ, in reference to personal assurance, and not to that 'salvation' on God's part, which was accomplished by Christ.} The Philippians were commanded to continue working, that is, walking in the faith received, till the day of their sensible manifestation, and it implies no more, but the necessity of believing and diligence in the means of revealing Christ, breeding and nourishing faith, whereby we apply that Salvation wrought to ourselves and perfected by Christ alone; and this is to work out our salvation with fear and trembling, when we in the use of all means are watchful, fervent and careful to have our hearts strengthened, faith corroborated, and we ourselves confirmed in the true Grace of God in which we stand, not doubting of that free and full salvation wrought already by Christ; and so I understand believers to be workers of righteousness; mystically, passively and evangelically.

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil.2:12-13. "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, 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.1:76-79. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for

your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Heb.12:12-15. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." II Tim.1:9. "For by one offering he hath perfected forever them that are sanctified." Heb.10:14. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Tit.3:4-7. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil.3:12. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jn.5:24. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." I Cor.13:12. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." II Cor.3:17-18. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal.5:6. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." I Pet.1:18-22.

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**Question:** Of what use is the Law under the Gospel?

**Answer:** The Law is of excellent use since Christ fulfilled it, though Christians are not under it, but under Grace, and is

useful both to the reprobate and to the elect; and to the elect, both before and after they believe. To the reprobate, that they may justify God in their consciences, and his pronouncing of the sentence of death and condemnation against them. To be as a hook in their jaws, or a bridle in their mouth, to keep in, and curb their violent corruptions from breaking forth to the hurt of others. To the elect, before their calling, to make sin known unto them, to discover their woeful, miserable and lost estate in old Adam, to aggravate their sins, to show the wrath of God against them that violate his law in the least point; to put them in fear of vengeance, that is, they are in derision, and secretly wish there were neither Law nor God at all to punish them, to kill and slay him, so that they may receive the sentence of death in themselves. Additionally, the Law is of use to be a wise counselor to direct them to Christ; yea, to constrain them to fly from themselves, to Christ, even as the old Israelites, in their appeal to Moses, who were commended of God for it; so then the Law discovers sin, aggravates and intensifies the sense of sin, puts the sinner in fear, slays him and drives to Christ. Thus, the eternal Spirit works so far on the elect, before their efficacious calling, as to bring them into a condition of bondage; but after their calling the Law is of use to justified persons and true believers, to stir them up to thankfulness unto God, for delivering them from so great a bondage. I say the Law {to the elect in the state of Grace and after their effectual calling} is a rule or crystal of thankfulness, in which they see by the Spirit, the eye of faith, what they ought to perform in their own persons, on pain of death, and by faith behold all accomplished and fulfilled by Christ, and in love to Christ, walk in the substance of the Law, from better principles, motives, affections and to better ends, than before their Conversion, and now they see from what bondage, burdens, and bonds they are freed from by Christ their Redeemer, and walk by faith, and so keep all the Commandments evangelically in Christ their Surety. And I understand all such places of Scripture, {where 'tis affirmed that the saints walk with God, worship God in spirit, live in the Spirit, as to walk accordingly to order, rule and exactly, to a hair's breath, wisely or accurately, treading with the right foot to the Gospel, and a thousand such like,} evangelically. Thus the believer lives by Christ, he believes that Christ hath fulfilled all

righteousness, and did all to a hair's breadth for him, and to live by faith, is to live in Christ, the Gospel, and to tread with the right foot to the Gospel, it is not to turn again to Moses, but to keep to the Gospel, that is, Christ and to believe that Christ perfectly trod those stations or steps, of which the steps of the old Jewish road was but a figure thereof, and all the generations before Christ came in the flesh, expected, that is, that Christ should perfect the work of Redemption, he being the perfection of God, who did perfectly tread in the pathway, that is wholly without turnings, and Christians now believe it, and enjoy it by faith, which these Old Testament saints saw only afar off. Therefore all the great works done by the saints are but evangelical obedience, if we will speak truly and as the thing is, they obeying passively, mystically, perfectly and evangelically in God's sight or to God-ward in Christ their Surety, and actually, imperfectly, and by way of gratitude do work declaratively to man-ward in the labour of love. The saints walk up to the top and height of holiness, to the utmost accurateness, exactly and sincerely in the perfect holiness of Christ, in which we see and serve God spiritually, universally and eternally. Likewise, other Scriptures are to be understood; {"wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall," "follow peace with all men, and holiness, without which no man shall see the Lord," &c.,} and to affirm the contrary is to confound evangelical obedience, and mix our own obedience with Christ's which is too fleshly and gross a conceit, and cannot agree with the Gospel, or stand before it, no more than Dagan before the ark, gross darkness before the light; for it must all fall and be consumed, it being hay and stubble before the Eternal Spirit that reveals and works by the Gospel, and it is the office of the Spirit to take off men from false bottoms and pitch them upon Christ, to discover Christ the Lord and to fix their eyes on that all sufficient Object; the Spirit, I say, takes of the Person and Work of Christ and reveals him more and more, keeping them in the way of the Gospel, which is spirit and life, and this is to walk in the Spirit, and to live in the Spirit, believing that Christ is our life and disclaim all others when we have to do with God. To drive them more and more out of themselves that so they may cleave the closer to the Lord Jesus Christ, their blessed Saviour. This is the

glittering sword hung up in paradise to keep the way of the tree of life. God knew well that vain man will be wise, and think with himself, "I lost life by eating of the tree of knowledge of good and evil and now I'll venture hard for it again by eating of the tree of life, I will walk in the old way of working for life, for I do not like this new {though the Lord's own} way of believing in Jesus Christ, the Messiah that is to come, for the whole of life and salvation, &c., for if I cannot come to Heaven by my own way of working for it, I'll never come there, I'll have none of God, &c.," and so they would not hearken to the voice of the Gospel, but they would rather serve God according to the first way, and voice of works, for they would none of God in the voice of the Gospel, Christ, God's way. To beat down sense, their pride, and reason that beast and monster in religion, that knows no way to Heaven, but by works; belching out error at the first cry, voice, or query, saying "what shall we do to be saved," as if Salvation were in our doing, or did consist in our works. But our Saviour cuts it short, "believe on the Lord Jesus Christ and thou shalt be saved." When that great ruler that knew no other way to life, but by doing the way that his great wisdom and reason directed them, that blind guide taught him out of the true way and set him upon the way of doing for eternal life, "crying Master, what shall I do, that I may have eternal life," where Christ, that he might be convinced of his error, and that the high thoughts of his wisdom and reason, that stout and proud imposture, might be confounded and brought down, sets him to perform that task that Christ knew full well, he nor any mere man since Adam's fall, was able to perform. "Go {saith Christ} keep the commandments if thou wilt enter into life." Now this way of working is so natural to corrupt reason, that the best Christians in the world, even after they have professed Christ, yet they have much ado to deny themselves, and all their works, &c. The Law keeps Christians close in spirit and conscience, through faith unto Christ's righteousness, and makes them live in a continual forsaking of themselves, and in a neglect, base esteem, and abhorring of their own virtue, and works, in God's presence, though they may shine gloriously in them to others. Therefore, do Christians keep the Law and Works here below on the earth, and with Enoch converse in spirit, and walk with God, in the alone righteousness of Christ, apprehended by faith, and

this doth clear the coast of our consciences. Thus, I am a sinner in myself, and yet no sinner in my Christ, daily I fall in myself, but stand in Christ forever, my works, words, thoughts, mind, will, affections, conscience and heart will fail me indeed, but Christ never can; as his righteousness is everlasting, so is salvation, reconciliation, acceptance, joy, peace, and life and light itself, the blessed fruit of Christ's righteousness; for it is this that keeps the believer in a blessed security, and state of eternal happiness, though the prick in the flesh, the law of sin in the members, do daily break out less or more, inwardly and outwardly too too frequently to the great grief our hearts; but faith discovers the glorious Sun of righteousness by his effectual beams and influence, perfectly purifying the very air that we live in, expelling all these worldly mists, the thick clouds that would seek to envelop our senses, darken our understanding and make it difficult for us to be always beholding Christ.

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." II Cor.3:7-11. "O wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom.7:24-25. "For Christ is the end of the law for righteousness to everyone that believeth." Rom.10:4. "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." I Jn.3:23-24. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev.14:12. "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb.11:39-40. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil.3:3. "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. "Thus saith the LORD, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer.6:16. "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, why callest thou me good; there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments...when his disciples heard it, they were exceedingly amazed, saying, who then can be saved? But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible." Matt.19:16-17, 25-26. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. Then said they unto him, what shall we do, that we might work the works of God? Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent." Jn.6:27-29. "And Enoch walked with God; and he was not; for God took him." Gen.5:24. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:22-29. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal.4:2.

**FINIS**

**The Discovery of the wonderful Preservation of his Excellency Sir Thomas Fairfax, the Army, the Records of the Town, the Library, and blessed Bible, under the Hands of the Mayor, Aldermen, Captain, and Schoolmaster of Torrington, in Devon; in an Epistle to his Excellency, {and in the End of a Book, entitled, Man's Badness, and God's Goodness; or, some Gospel Truths laid out, vindicated, and explained,} by special Command of his Excellency. Never printed heretofore by any.**

*To his Excellency Sir Thomas Fairfax, Commander in Chief of all the Forces in England and Wales under Pay and Constable of the Tower of London, &c. 1647.*

Christian General,

When I seriously considered how the angel of God's presence, Isa.63:9, hath preserved your Excellency, unto this day, and the Army, in Torrington, Devon<sup>1</sup>, from so great and eminent dangers, and the preservation in that Town, of the blessed Bible, Library, and the Town Records, so wonderfully; and yet none, to my knowledge, hath put it to the Press, that so Christians might magnify the Author of that so great deliverance; and, that Antichristians might stare thereupon, and be astonished at it, to their conversion or further condemnation; I have made bold to

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<sup>1</sup> The Devon Town of Great Torrington was the site of one of the last major battles of the first English Civil War - its outcome helping to bring about the eventual defeat and execution of King Charles I. It took place in heavy rain on the night of 16 February 1646. Led by General Thomas Fairfax, the Parliamentarians New Model Army approached from the east, sweeping into the town under the cover of darkness, and there engaging with the Royalist forces of Lord Ralph Hopton. The fierce fighting which ensued involved approximately 17,000 men on foot and on horseback, who fought in the streets of Torrington. As the battle proceeded, a stray spark ignited the Royalists' powder magazine stored in Torrington Church. Eighty barrels of gunpowder exploded, blowing the roof off the church and killing many Royalist soldiers and Parliamentarian prisoners in and around the church; which narrowly missed killing General Fairfax himself. This explosion effectively ended the battle. In the resulting confusion, Lord Hopton and what remained of his Royalist Western Army withdrew from Torrington and escaped into Cornwall; he surrendered to Fairfax, only a few weeks later, at Truro on 14 March 1646, agreeing to disband the Western Army and to go into exile.

crave leave to put this ensuing testimony of God's providence to the view of the world; and, knowing that devils and devilified men would be glad to have anything against him, that lays his lips in the dust for his ingratitude, and is weary of himself, and sees the vanity of all that is on this side Jesus Christ; and though he is not over much taken with the favour of good men, nor cast down with the indignities, inhumanities, and barbarous dealings of wicked men; yet, to stop the mouths of calumniators, slanderers and such as would cast false aspersions upon the truth, yea, to our face; malice itself, I have *{verbatim}* set down the testimony of the Mayor of Torrington, in Devon, &c., as followeth.

"We whose names are here subscribed do testify, that when the public place of God's Worship was blown up by a hellish plot, and his Excellency was wonderfully preserved, there fell out, by Divine Providence, that which we look upon as *mira non mirabilia*, viz., though both the books of common prayer were blown up or burnt, yet the blessed Bible was preserved and not obliterated, although it were blown away; and also, the library, and the books, together with the records of the town, were wonderfully preserved. I do testify, John Voysey, Mayor. We also testify, Richard Gay, William White, Captain John Ward, Henry Seymour, Schoolmaster; and John Heydon, Minister of the Gospel; and I shall be ready to show the original to whomsoever desires it; and crave condign punishment, if the original be adulterated."

And looking on the dispensations of God, what qualifications are given forth, viz., of salvivical faith, that produces heroique magnanimity, invincible courage and undaunted resolutions, to put in execution the most difficult work that ever was wrought in England, and accomplished in so short a time. Truly 'tis Christianity that produces such magnanimity, and makes men as bold as lions. Prov.28:1. But that God, who is the eye in the wheel *{should so wheel it about}* that so great a conquest should be got, with the effusion of so little blood! Who put this into the Prince-like heart of your Excellency?

Did not that great God, who hath carried you along in the chariots of love, or coaches of pleasure to this day! Isa.66:20; 66:11; Ezek.1:19-22. Who fits gifts, and qualifies those *{whom he intends for such honourable employments, as to be the temporal, real, yet instrumental saviours of kingdoms}* with transcendent virtues, and disperses them in other countries, as it were, in this school to train them up for the good of all. Oh! The exact wisdom of God that ordereth all things aright, better than we could desire, yea for the best. II

Sam.23:5; I Sam.16:13. Was not Moses the general of the Egyptian forces that conquered Ethiopia, {if history be true} 40 years in Midian, before he came to deliver his own nation? Did not David wander upon the mountains, and remain among the Philistines seven years before he came to be fully the Lord's champion, to deliver his people; and by seven years after settling the Kingdom with such difficulty, were the works of this nature perfected. Glorious Luther lay three years, and Paul three days, Acts 9:9, before the glorious light of God's countenance brake forth to themselves, and from them to others.

And hath not God caused the light of his countenance to shine forth upon this Nation, by the rays of his love, in the great deliverance wrought by Your Excellency and the despicable Army destined to destruction, in the bloody decrees of those enemies of the Kingdom. Was it not told me the day before the Naseby fight, that they should be swallowed up quite, and that the City of London should be beleaguered, stormed, and sacked or famished, by those bragadociats, that reckoned before their host, that they would take the Block-house, &c., and was not this poor wretch, in tenderness of love begged to get out of the City before that intended destruction came. And did not he, with Major General Browne, and Sheriff Gibbs, acquaint the State with the plot? Doubtless yes, and therefore was defeated immediately, and news came that God had turned the wheel at Naseby, and who knows whether your Excellency be not the man that must drive Antichrist from his seven hills, Rev.17:9, and that the stones of either place shall be too hot for Antichrist to stand upon; and then the flesh of that drunken scarlet whore shall be eaten, or torn from off her bones, and thrown into the fire, Rev.17:16, by your Excellency or some of this Army? Oh! that the spirit that was in Amasai, I Chron.12:18; Isa.59:17, might be sevenfold poured down upon your Excellency and all the Army, that so there might be a settled peace to this Nation, so long as the sun shall shine, or the moon prime; and that the Gospel might have a free passage in this Kingdom forever. Oh! that God would make the Army outstrip David's worthies, &c., who obtained rain by prayer, &c., and so far would God honour his children before heathen armies, not for their prayers, but for Christ's sake, to the conservation of the whole Army, and destruction of the adversaries. So the Lord make this Army a thundering and shining Army, and like those 300 that lapped water with their tongues like dogs, that would not couch to the water, but brought it to their mouths, and cleansed that country of the Amalekites, Judg.7:5-7, that oppressed the well affected and peaceable people of that land, crying, the sword of the Lord, the sword of the Lord, Judg.7:18-20; and so caused justice to

run through the land, that the land should flourish. Oh that God would rouse up those lion-like men by giving the first shout, making the first onset upon iniquity in a just way, and by order and direction from those that have power and authority to set them upon the work, viz., the Parliament and Honourable Commanders, and therein mistake me not I pray; and the Lord pour into their spirits abundance of his fire, viz., love, that it may burn out that corruption in themselves, and reform others with whom they shall converse, and enkindle such a fire, throughout the kingdom, and the whole world, that Satan's floods, Rev.12:15-16, may never quench, as, blessed be God, 'tis already kindled in every part of the kingdom; and I am persuaded that it will burst forth into a great flame {and that God will make this Army the instruments thereof} though the greatest work is behind, namely, the purging of houses, towns and cities, the erecting in Church and State, the reformation of God, and the teaching of God, that no statutes against God be left unrepealed, and such as may be wrested by the wits of wicked men, may be so explained, that there may be no more whippings of the backs of good subjects, and good Christians, with wholesome laws wrested. Oh, that it might be accomplished in this Army and the World over, which was once intended by the king of the Swedes, that all might go under the name of Christian, and all nick-names be forgotten. That it might be ever said, these are Christians, the people of God, saints by calling, and heirs of Heaven; this would be a heaven upon earth, to see and hear none but Christians, a Christian king, a Christian parliament, a Christian Army, and a Christian people; if this were obtained, all the hellish fire of malignity, the cause of our miseries in this Kingdom would quickly fall out. Sir, I remember that a poor man once presented a little water betwixt his hands {having nothing else to bring it in} to his chieftain, II Sam.23:15-16, and 'twas accepted; and I have brought unto your Excellency what I have in this little book ensuing, i.e., Man's Badness, and God's Goodness, some gleanings of wheat out of God's field, a little honey out of his hive, Gen.43:11, with a little balm, spices, myrrh, nuts, and almonds, wine refined upon the lees, marrow, fatness, and the spirits of food for sick souls to feed on, delicates, most excellent fit for the daintiest palates to relish without loathing, and they may feed abundantly without fear of want, or surfeiting; and treasures, pleasures, garments, and arms, that will not only make rich, give content, make amiable, healthful, and happy for our preserving, yea from the danger of enemies, but will prove an antidote against whatsoever poisons that either Sin, Satan, or the World shall compound; and are absolutely necessary at

all times in all conditions, and will prove beneficial to all sorts or sexes, and should be welcome to all particular men and women, whatsoever can be objected against them by devils or men. They will prove a bed to rest and sleep quietly in; a house for safety and shelter, from the storms or tempests of times alterations, and a paradise of pleasures for wearied souls to solace themselves in, and where they have abundance of supply and safety, together with pleasant walks, rivers, prospects, shady places, beds of spice, and flowers of all sorts, yielding a most fragrant, odoriferous, and healthful smell only to spiritual nostrils.

And 'tis none but Christ who is armour to the soldiers, riches to the poor, honour to those that are in contempt, yea to despicable ones; he is life to the dead, legs to the lame, eyes to the blind, light to them that sit in darkness, and in the shadow of death, clothes to them that are naked, and liberty to them that are shut up in the prison of infidelity and unbelief; he is the new heavens and new earth, in which dwells righteousness, whom God will hear for us; the sea of unsearchable treasures, in which we may cast ourselves without danger of drowning; in him there is nothing but pleasures, and inexpressible delights, the quintessence and spirits that will afford all health, that physick that will cure all soul-maladies, and he is so to all his, without respect of persons, and God respects the poor as well as the rich; and 'tis a greater honour to your Excellency, that God hath accepted you in his Son, and so made you a Christian, and given you large experience of the incomes of God through Jesus Christ, and given you abundant entrance into his spiritual, universal, and eternal kingdom, where the privileges are of the same kind, than if he should {as he hath made you our general, blessed be God that ever 'twas so} make you the general of the whole world.

Now the Lord confirm you in the true grace of God wherein you stand, and make you more instrumental to the kingdom, and nations that are Christian the world over, and make you a leading piece to all generals that now are, or shall be hereafter, and move your heart to pity the Town of Torrington, and as much as in you lies to erect a public place for God's worship there, upon the public stock, the people being poor; yet those that are Christian, both magistrates and commanders, that have little encouragement from those that they have adventured their lives for, and expended their estates, for their safety, the Lord put better hearts into them I say, those that are thankful to God, and have gladly received those that would impart the Gospel to them, and keep days of thanksgiving, &c., for so great a deliverance; and though they

stand in the open streets, neither cold nor rain can deter them from it, they being true eagles will feed on the carcasses, Christ in the Gospel purely preached, as Mr. Peter's and divers of the Army can witness, and their own testimony for myself annexed, that spent a day by way of thanksgiving, since my being under the command of Colonel Henry Grey, as it follows word for word in their certificate annexed, the 20<sup>th</sup> of December 1646. This day Mr. John Heydon, chaplain to the honorable Colonel Grey, did powerfully preach the Gospel of Jesus Christ in Torrington Magna, to the great comfort and encouragement of that great audience which were present. John Voysey, Mayor Richard Gay, John Harwood, John Ward, William White, and Henry Seymour.

### **IN PRAISE OF THE LONDONERS.**

One request more unto your Excellency. Oh! that you would think on a speedy way to keep in union and communion the famous City of London, and the Army, {the only way, as I humbly conceive, to cure all our maladies,} and that the kindness of the Lord showed by them may never be buried in oblivion, for the miscarriages of some. Let me find favour in the eyes of your Excellency, seeing that I write without fear or flattery; and a charitable construction from others, and I shall praise God for it, and leave the issues to him who hath the issues of death in his hand. Who were the first seekers of, and stirrers in, yea the implorers of all their friends in the Kingdom to obtain this Parliament, and to assist them by bringing of vast sums of money, jewels, and plate, by loan and gift, to the preservation of the laws and liberties of the Kingdom? Answer: The Londoners. Who opposed arbitrary government, the ship-money, and monopolizing, &c., more than the Londoners? Who prosecuted the just complaints of the oppressed, and countenanced such more than the Londoners? Who visited poor ministers and christians imprisoned, {contrary to law, conscience, and common honesty,} and sent them food, bedding, and maintenance for their numerous families, that they perish not, but the Londoners? Who procured the liberty of Mr. Burton<sup>2</sup>, &c., and got them out of prison, rejoicing at their

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<sup>2</sup> Henry Burton, {1578 - 1648,} was an English Non-Conformist, who along with John Bastwick and William Prynne was imprisoned for his refusal to bow to the Church of England, {otherwise known as the Church of Rome.} In 1623, he wrote a book refuting Arminianism, and proving that the Pope of Rome was the antichrist, but could not get it published. Whilst in Fleet Prison, in 1637, he, along with his companions, were sentenced to stand in the pillory, and there had their ears cut off,

return, and were exceeding open-hearted and handed unto them, but the Londoners? Who supplied the honest gentry, yeomanry, and artificers and their families for the present that have been plundered in the country where they live, sending them home in a far better condition than ever they were, but the Londoners? Who so ready to move and stir in the behalf of persecuted ministers of the Gospel, and to make all the friends they can {in a lawful way} to get them out of trouble, and send them to their own places with gladness of heart; and when they are dead, provide for their widows, and brings up their children in the nurture and fear of the Lord, as the Londoners? Who, when there is any great work to be done {for the Church of God beyond the seas in distress, viz., the relieving of the Germans, and the supplying the necessity of Ireland with money, men, and clothes though their bounty may be abused,} are the first stirrers in it, and are most liberal towards it, and the leaders to the whole kingdom, and other countries? The Londoners. Who first strive by prayers with tears and groans to God for the redressing the enormities in Universities, Inns of Court, and other Schools, that the dispensation of God might be on the nobility, gentry, and commonalty of the land, by getting out the bad, and procuring good governors, masters, and schoolmasters in their places? The Londoners. Who erects schools of good learning, and make provision for poor scholars, and keep them in the Universities by their exhibitions formerly, and now by procuring stocks of money by voluntary contribution, whereby poor men's children are comfortably maintained there, and when they return poisoned and corrupted, by their gracious counsel and good example reclaim them, and send them abroad into the dark corners of the Kingdom, but the Londoners? Who procure lectures, and get honest ministers to publish the Gospel to their poor countrymen, that so they might be saved by Jesus Christ, but the Londoners? Who strive more to place in good magistrates, ministers, and common council men at home, and grieve for, and most courageously oppose the contrary, and by all good and lawful ways and means seek the removal of those that are like Jeremiah's rotten figs, that cannot be looked upon but with grief and detestation, tasted and smelt unto, but with offence and loathing, and are to all good men an abomination? The good Londoners. Who would rejoice more to see true religion professed, and all things in Church and State redressed in England, and the world over, than the Londoners? Who is so tender of God's and Man's poor, having provided a bethel and

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for amongst other accusations, writing pamphlets attacking the views of Archbishop Laud.

hospitals for such, with admirable provisions for such poor creatures; and who detests more, and repress more the devils poor, i.e., the impudent and sturdy beggars, and where are there fewer in the whole kingdom than in London? And who sets poor people in employments, and allows so much for their honest labours, and treasures up so much corn in time of plenty for the relief of the poor against the time of dearth, and lays up coal and other fuels for the poor against winter, without gain at all, but the Londoners? Whoso apt to raise up young beginners, by putting stocks in their hands and at their marriage drop in so liberally in the basin, stirring up their friends to do the like, and giving large sums out of their own purses to their servants to begin the world withal; and when any poor men are decayed through sickness or trading, who makes purses for them, or otherwise supplies their wants, and makes up their breaches so freely, fully, and secretly as the Londoners do? Who outstrips all the Papists in the world in good works, and though approved of God and all good men, yet glories not in them, boasts not of them, neither puts any confidence therein; but forgets it, and rests wholly upon the mere mercy of God, and merits of Christ for favour, life and salvation, and keep works in their proper place amongst men, working not from false grounds to wrong ends, and keep Law and Gospel in their right channel, and who more abhors errors than the Londoners? What corporations or companies in the kingdom allow exhibitions to poor decayed ministers, that cannot exercise their talents by reason of age, &c., 5l, 10l, or 20l, per annum, but the Londoners? Who have left more fragrant, odoriferous, and sweet smelling savours behind them in all the parts of the Kingdom by their sweet, honest, and gracious behavior, {before poor, deluded, seduced and ignorant people, that have not heard the Gospel clearly taught in all their lives} in repeating evangelical sermons, reading and expounding the Scriptures according to the proportion of faith, praying in their families, where it was never used before, pressing them to out their bad ministers, and get in better, that might erect exercises of religion, use conference, keep days of humiliation and thanksgiving; and by their means through God's blessing, have endeared the whole Army for their sakes to them who have gotten their hearts; and thence it hath been, that they have been so ready to make their addresses to the Army, to crave their help in easing them of their oppressions and grievances, and on this ground unto this day have been so forward to accommodate the Army with necessaries, when themselves and their children {thousands of them} to my certain knowledge could hardly spare it, {which, if they should be disappointed of their hopes, which God forbid, and of which

in the hearts of all honest men there is no fear,} would quickly be abated; and who must continue this good opinion and readiness to assist the Army, but the same beloved of them and precious Londoners? When there was a late plot {by the cunning and malice of the devil, that would willingly see the ruin of London, the Kingdom, and all Christendom, that so much stand in his way, and throw down his kingdom} to raise a new war, and destroy their former saviours and best friends, who could have discovered it, and who to prevent it in a lawful way by petitioning for unity, peace, sweetness and agreement, though to the loss of some of their lives, limbs, and the shedding of much innocent blood in the prosecution in a most peaceable way, and so prevented it, were it not the good figs like Londoners, Jer.24:1, and if ever England be reduced into a right order, who will have the greatest share in it, and be most steady to the accomplishment thereof? Doubtless it will be the Londoners. And who shall be the mirror of the world for enjoyment of mercies contrary to the old lies and delusions of the devil, those lying oracles, and be a terror unto the enemies of Jesus Christ, and a leading piece to all the Christian world in all godliness and verity, and when these that are alive die in the Lord, Rev.14:13, their good works may follow them to imitation successively from generation to generation, such being the meaning of that text; God grant this may be the portion of the Londoners forever. Be it so, Amen; Lord, and Amen.

Who so ready to disburse such vast sums of money to clear the kingdom of the Scots, and other nations, and to pay the armies, when it was made apparent to them, that it was for the honour, ease, and safety of the kingdom, as the famous Londoners? Who did in the beginning of these unhappy wars more cheerfully leave their habitations, and terrene comforts, to relieve their brethren, and suppress the proud adversary; witness the Battles of Edgehill, Newbury, and the Siege of Basing House, and in all other fights who behaved themselves more gallantly, faithfully, and did better service, than the Londoners? And who more faithful, wise, valiant, and constant in seeking the general good of the kingdom and safety of the Army, than the Londoners that remain now in the Army? And let me speak freely in love, who would more gladly hear and see the king {Manassas like} to return to God, his Parliament, and Kingdom, and then to discover all the close and open enemies of God, Christ himself, and his once three flourishing kingdoms, and so lay open, and bring to condign punishment, {those close factors for the devil, and Rome, whoever they be, that seduced him,} or receive mercy from the representative body of the kingdom, whose practice it is frequently to extend it to such as

seek for it, and on so blessed a return to join with his fast and best friends, the Parliament and Army, and so bring forth the reformation of God's own appointment, to the tranquility of this nation, extirpation of Popery, and the utter rooting out of superstition and idolatry, than the true, enlightened, undeceived and gracious Londoners? Who must pay the Army their arrears, will labour more in the use of all lawful means to preserve the King and Kingdom in their just rights, and be at cost to chronicle this present Army, {as the truth is,} the blessed instruments in the hand of God, and the praise of this nation to the worlds end, acknowledging them to be our temporal saviours, and thinking nothing in the world too good for them, I trust it will be the Londoners, that would be most ready to disburse {besides what they have laid out already} millions more instantly, if they saw that all things were justly and uprightly carried on, and that men would so speak and so do; or did they see a way {that would certainly redress all the grievances of the kingdom, and put an end to all their just fears} set upon by those that have power in their hand with an unalterable resolution, they would declare themselves by their speedy practice to be the best friends England, King, Parliament, or the Army have, and adventure their dearest blood, and whole estates in the just defense of all. So believes he that is resolved to adventure his life, and persuade all Englishmen, as he hath persuaded all his friends, to do the same with, and for those that seek for justice, and labour to maintain the right of the subject, though in number few, and in outward condition despicable; but will oppose {God assisting him} ten thousand armies, if he had strength, and persuade all others to do the like, in case they should goes on in a way contrary to justice and honesty; but is fully persuaded, that he shall never have an eye to see, or an ear to hear, such an alteration of so endeared an Army, and that as in all places his main care was to render it precious unto all, and doubts not of his and their full enjoyment of their expectation, and so remains to your Excellency to command in the service of the Kingdom service to live and die with or against the Army, as they stand, or fall from their integrity. Thine in the nearest relation,

**John Heydon,**  
Minister of the Gospel. November 5, 1647.

**FINIS**