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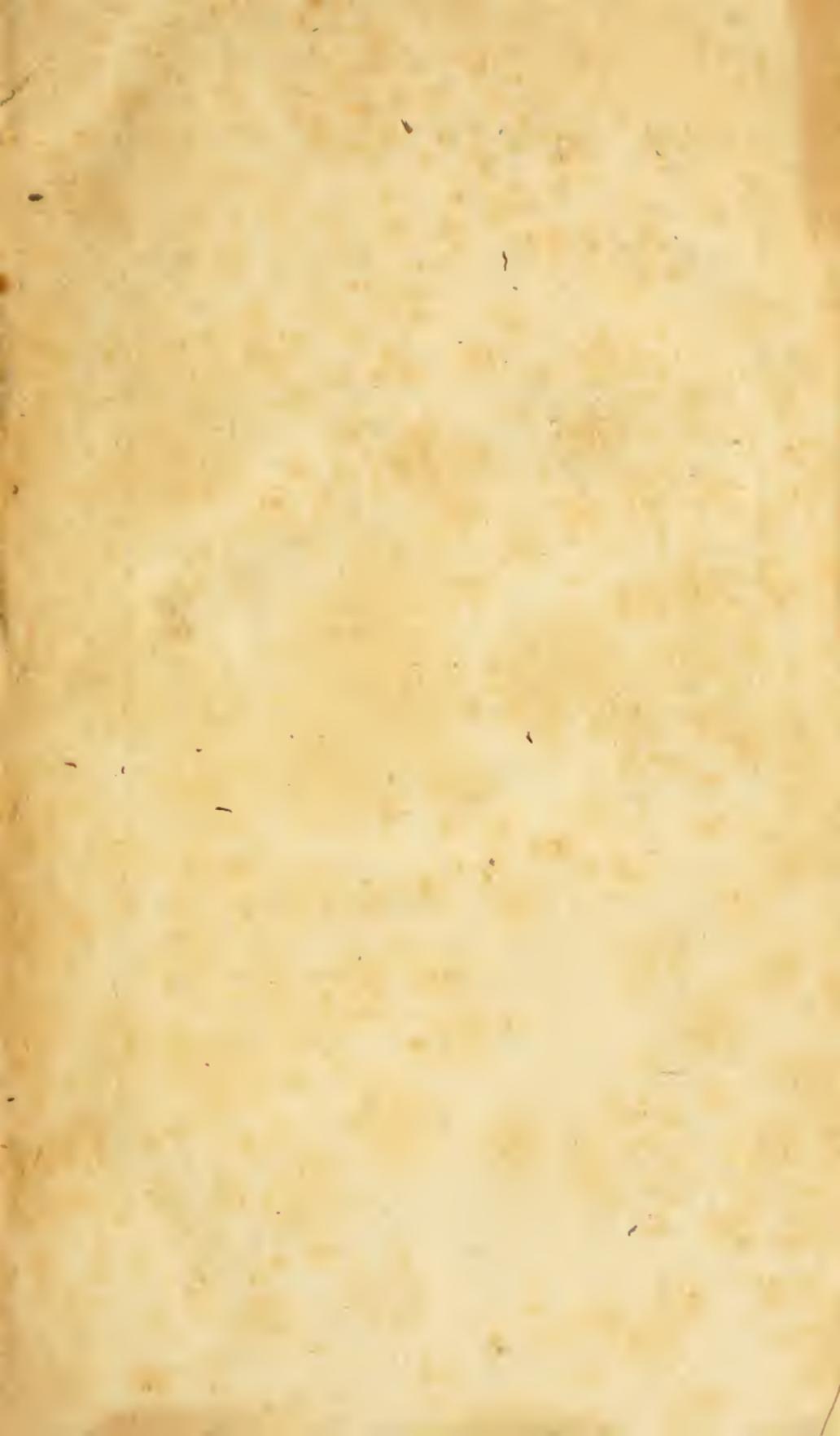
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A  
CONFUTATION  
O F  
*QUAKERISM;*

OR A

Plain Proof of the Falshood of what the Principal *Quaker* Writers (especially Mr. R. Barclay in his *Apology* and other Works) do Teach

CONCERNING

The Necessity of *Immediate* Revelation in order to a *saving* Christian Faith; the Being, Nature and Operation of the Pretended *Universal Light within*; its Striving with Men, moving them to Prayer, and calling them to the Ministry; Regeneration, Sanctification, Justification, Salvation and Union with God; the Nature of a Church; the Rule of Faith; Water-Baptism; and the Lord's-Supper.

Diverse Questions also concerning Perfection, *Christ's* Satisfaction, the Judge of Controversies, &c. are briefly stated and resolved.

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By THOMAS BENNET, M. A. Rector of *St. James's* in *Colchester*, and late Fellow of *St. John's* College in *Cambridge*.

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*THE SECOND EDITION.*

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T H E

P R E F A C E.

**I** Cannot but think Quakerism one of the vilest and most pernicious Heresies; that our unhappy Nation has ever been infected with. And therefore I am heartily grieved, that altho' my Brethren, the Clergy of the Established Church, have written with Great Learning and Accuracy upon most other Points, yet the Quaker Controversies have been (almost wholly) neglected by them.

'Tis possible, some of those Great Men, who have so frequently triumphed over other Adversaries, are of Opinion, that the Quakers are below their Notice, and that the Conquest of 'em would prove Inglorious.

Now 'tis true, this Sect, when it first appeared in the World, distinguished themselves by such an incredible Variety of Enthusiastic Freaks, as made their Persons utterly Ridiculous. Their Books also were then stuffed with such prodigious Quantities of Ribaldry and Jargon, of Bitterness

## The P R E F A C E.

*most unchristian Language, and even Blasphemy it self; as inclined all sober Persons to believe, that they ought to be rather burnt, than confuted.*

*But the violent Heat of this Frenzy by Degrees abated; and the Professors of Quakerism began to recover their Senses, and to act like Men, tho' not like Christians. Then they endeavored to justify their horrible Tenets by plausible Arguments, and to gild over their impious Doctrines with pretences to Scripture authority for them.*

*At length Mr. William Penn, Mr. George Keith, and Mr. Robert Barclay arose. These dressed up their Religion to the best Advantage. The Two last especially endeavored to refine Quakerism; They joined their Studies and their Labors; They knew and improved each others Notions; and what Books they Published, either separately or jointly, were received with great applause by their own Party.*

*About the same Time, and also since, there were and are diverse other noted Quaker Writers: but I think those Three already mentioned by far the most considerable Patrons of the Cause; and I have some reason to affirm, that they have done it much greater Service, than all the rest of the same Persuasion.*

*Where-*

## The P R E F A C E.

*Wherefore it cannot now be pretended, that the Disputes between our Selves and the Quakers are too mean for our ablest Champions to engage in. They have been managed on the Quaker side by very shrewd Persons; and I may add, with great Dexterity. Why then should they be despised by those amongst our selves, to whom God has given the greatest Abilities? Certainly the Talents wherewith they are intrusted, ought to be carefully imployed, whensoever occasion offers, in the Vindication of our Holy Religion, and for the Benefit of deluded Souls.*

*Since the Mischiefs of Quakerism are numberless, the Consideration of them ought to inflame the Zeal of All Spiritual Guides, Especially the most Learned are obliged to Lead the Way, and make a powerful Opposition to that abominable Sect, which threatens Destruction to the Gospel of our Lord, by Sapping the very Foundations of it.*

*Nor can they fail of Brightning their own Reputation, by such a faithful Discharge of (what I cannot but think) their indispensable Duty, both towards that God whose Ambassadors they are, and towards those Souls for whom they must give a strict Account at the Great day of our Savior's Appearance.*

## The P R E F A C E.

*'Tis true, Quakerism has been lately attackt; and diverse useful Books have within the Compass of a few Years been publisht against it. But yet it may be observed, that even these late Writers have generally dwelt upon some abominable Passages, which they have found in Quaker Books, especially such as are Ancient and Scarce. They have discovered those Impious and Blasphemous Assertions, which have been uttered in the Name of the Lord. And the Quakers have thereby been effectually exposed for such particulars, as (tho' they are now very unwilling to own them, yet) they cannot either disprove or defend.*

*But still, in the midst of these Skirmishes, the Principal business has been neglected. For the avowed Doctrines of the Quakers, those which they universally profess, and never deny, and the several Arguments which they endeavor to confirm them with, have been (generally speaking) but slightly touch'd.*

*I confess the Author of the Snake in the Grass has given us many useful Hints upon these Heads. He has also written a particular Discourse concerning Water-Baptism, wherein he has largely canvass'd that Point, proposing his own Arguments, and answering those of his Adversaries. Mr. Norris has published Two Treatises concerning*

*cerning the Divine Light. And Mr. Keith, to whom God has given a Sight of his former Errors, has examined the Quaker Tenets. Particularly he has returned an answer to Mr Barclay's Apology, which is certainly the exactest Piece, that ever was written in Defence of Quakerism.*

*But even these Authors have left room for Additions, and the Subject is still capable of improvement. Wherefore I have often wished, that those whom God has blessed with much Leisure, sound Judgment, and a thorough Acquaintance with the Scriptures, would proceed in the Confutation of Quakerism, and especially of Mr. Barclay's Apology and other Works.*

*But I could never yet hear of any, that intended to bless the World with so useful a Book; and therefore I have determined to offer the following Papers (how imperfect soever they are) to public View.*

*I do not despair, I confess, of their being for the present in some small Measure serviceable to the Church of Christ; but I earnestly desire notwithstanding, that a better Performance upon the same Subject, which very many of my Brethren are able to give us, may render them hereafter perfectly needless and superfluous.*

*I must add, that I am by no means Fond of Writing a large Volume; and therefore*

## The P R E F A C E.

*I have endeavored to shorten these Controversies, as much as 'twas possible. To this end I have wholly omitted some disputes, which others may think Material. For instance, I have said nothing concerning the Payment of Tithes, the Lawfulness of Taking an Oath, the Expressions of outward respect, saying You to a single Person, &c. But I do not find, that these matters do ever create any difficulty to those Persons, who are convinced of the Falshood of those Quaker Doctrines, which I hope I have sufficiently overthrown, And therefore I have not thought it necessary to contend about them,*

*March 10. 170<sup>4</sup>.*

THO. BENNET.

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A  
 CONFUTATION  
 OF  
*QUAKERISM, &c.*

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C H A P. I.

*The State of the Question concerning the  
 Necessity of immediate Revelation in  
 order to a saving Christian Faith.*

**T**HE Controversies between us of the  
 Established Church of *England*, and  
 the People called *Quakers*, are not on-  
 ly many in Number, but of very great  
 Importance. I shall therefore endeavor  
 in the following Papers to state and determine  
 the Principal of them.

Now the first Point about which we differ, is  
 concerning the Necessity of *immediate* Revela-  
 tion in order to a *saving* Christian Faith. With  
 this therefore I shall begin.

And that my discourse upon this Head may be  
 the better understood, I think it necessary for me  
 to premise a few things.

It has pleas'd Almighty God to endue Mankind with a certain faculty or power call'd *Understanding*. By this we are enabled to distinguish Truth from Falshood; to believe the one, and reject the other.

Now that we may believe any thing for Truth, 'tis necessary that we perceive, not only the Thing it self, but also the *Evidence* of it; which Evidence to be perceiv'd by us, may be either *immediate*, or *mediate*.

That Evidence is *immediate*, which we our selves do perceive without the Mediation of another Man's perceiving it. But that Evidence which is first perceiv'd by another Man, and then communicated to us, is *mediate* Evidence. Thus for instance; if I my self do see the Sun shining, I have an *immediate* Evidence of this Truth, that *the Sun shines*. But at the very same time, a Blind man has only a *mediate* Evidence of the same Truth; that is, some person on whose Judgment and Veracity the Blind man thinks he may safely rely, saies that *the Sun shines*; and the Evidence perceived by that person being communicated by Speech to the Blind man, the Blind man has a *mediate* Evidence of this Truth, that *the Sun shines*. And the *mediate* Evidence of any Truth, is what we call the *Evidence of Authority*.

But then there are diverse kinds of this *Evidence of Authority*. For as the person differs upon whose Authority the Evidence is built, so the *Evidence of Authority* differs also. And consequently, since I may believe a Truth upon the Authority, either of a Man, or of some other Being; therefore the Evidence of Authority is twofold, *viz.* either that of *human* Authority, or that of  
some

some other *Authority which is not human*; and the Evidence of that Authority which is not human, is the Evidence of *Revelation*. For when any other Being, besides Man, discovers any thing to Man, this discovery or information is what we call *Revelation*.

Now if the Revelation proceed from God, 'tis call'd *Divine Revelation*; and this Divine Revelation is either *immediate*, or *mediate*.

If the Revelation be made to any Person by God's speaking or declaring the Matter to that particular Person; then the Revelation is *immediate*. But if that Person who receiv'd the Revelation from God himself, do declare the Matter to a third Person; then that third Person does indeed know the Matter by Revelation; but this Revelation is *mediate*. Because, tho' his Knowledge of the Matter is indeed deriv'd Originally from God; yet 'tis deriv'd by the *Mediation* of the second Person, who receiv'd it *immediately* from God himself. Thus for instance, when *Nebuchadnezzar's* Dream was interpreted by *Daniel*, Dan. 2. the Prophet knew the Interpretation by *immediate* Revelation; but the King knew it by *mediate* Revelation only; because the Prophet, to whom it was *immediately* reveal'd, acquainted him with it.

But whatsoever kind of Truth a Man believes, or be the Evidence of it either *immediate* or *mediate*; 'tis the very same Understanding with which he believes it. Wherefore, be the Truth such as relates to spiritual or corporeal Objects; be it Physical, Mathematical, Moral, or the like: and be the Evidence of that Truth either *mediate*, or *immediate*; be it built upon the Authority of God, or Man; yet I say, 'tis the very same Understanding

ing with which a Man believes it. And therefore, tho' we do sometimes use these Phrases, the *Natural* Understanding, the *Spiritual* Understanding, &c. and thereby seem to grant a plurality and difference of Understandings; yet we do in reality mean nothing more, than our Understanding (that is, perceiving or believing) *Natural* or *Spiritual* Truth, or our believing a Truth upon *Natural* or *Spiritual* Evidence, &c.

For as 'tis absurd to suppose, that we have several Senses of Seeing, either because we look sometimes upon bright, and at other times upon dark; sometimes upon white, and at other times upon green, red, or yellow Objects; sometimes on those that are near, and at other times upon those afar off; or else because we see sometimes with the Naked Eye, and at other times thro' a Glass, by which things very remote are brought near too us, and we can discover that which is infinitely beyond the Sphere of our unassisted Sight: And as 'tis absurd to suppose that we have several Wills, because we chuse sometimes good, and at other times evil; sometimes material, and at other times immaterial Objects; sometimes sensual, and at other times intellectual Pleasures: I say, as 'tis absurd to suppose, that we have several Senses of Seeing, or several Wills, for these or the like Reasons; so 'tis also absurd to suppose, that we have several Understandings, because we believe *natural*, *spiritual*, and other kinds of Truth, upon either *immediate* Evidence, or that which is *mediate*, viz. Authority, either *human*, or of any other kind. For, as I have already said, 'tis the very same Understanding, wherewith we believe any kind of Truth upon any kind of Evidence whatsoever.

These

These things being premis'd, I shall now endeavor to state and determine this important Question, viz. *Whether immediate Revelation be necessary in order to a saving Christian Faith.*

*Faith* and *Belief* are one and the same thing. And consequently a *Christian Faith* is a *Christian Belief*, or a belief of those things which *Jesus Christ* has reveal'd. And a *saving Christian Faith*, is such a belief of those things which *Jesus Christ* has reveal'd, as is necessary in order to Salvation, or eternal happiness in the World to come.

Now 'tis confess'd on both sides, that some Revelation or other, (*viz.* either *immediate* or *mediate* Revelation) is absolutely necessary in order to a *saving Christian Faith*. Because those Truths which *Jesus Christ* has reveal'd, are such as we cou'd not have known, and consequently cou'd not have believ'd, had they not been reveal'd.

'Tis confess'd also on both sides, that 'tis possible for God *immediately* to reveal to any person now living, those Truths which *Jesus Christ* has reveal'd. For *Jesus Christ*, who is God himself, did *immediately* reveal those Truths to the Apostles; and what was possible then, is also possible now. So that there is no doubt, but that *immediate* Revelation *may* be even *now* made use of by Almighty God, if he pleases, in order to a *saving Christian Faith*.

But the Question is, not what *may* be now, or what formerly *was*; but, what must be now, or what actually *is*. Some Revelation or other is even *now* absolutely necessary; and we confess, that either *immediate* or *mediate* Revelation may be even *now* us'd, if God pleases: but we contend, that God is not *now* pleas'd to make use of *immediate* Revelation; and therefore we do *now* enjoy a *mediate* Reve-

Revelation only. Whereas our Adversaries say, that *immediate Revelation is*, and *must* be us'd *now*; and that a *saving Christian Faith* cannot, *even in these daies*, be had without it. For Mr. Barclay (a) assures us, that they make it *absolutely necessary* for the *building up of true Faith*, which in their Opinion can be obtain'd (b) *by no other way, than the inward immediate Manifestation and Revelation of God's Spirit, shining in and upon the Heart, inlightning and opening the Understanding*. So that according to our Adversaries (c) *inward and immediate Revelation is the only sure and certain way to attain the true and saving knowledge of God*.

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(a) Apology prop. 2. p. 269. Printed amongst his Works at London 1692. (b) *Ibid.* p. 270. (c) *Ibid.* p. 273. The same Author has also written a Discourse (p. 892. of his Works) to prove not only the Possibility, but also the *Necessity* of the inward and *immediate Revelation* of the Spirit of God towards the foundation of a true Faith.

## C H A P. II.

*That there is no necessity of immediate Revelation in order to a saving Christian Faith, arising from the Nature of a saving Christian Faith.*

NOW if there be any such necessity, as our Adversaries pretend, of *immediate* Revelation in order to a *saving* Christian Faith; 'tis plain, that that necessity must arise, either from the Nature of the thing, or from the Will of God. That is, if *immediate* Revelation be necessary in order to a *saving* Christian Faith, there must be some reason why 'tis necessary; and that reason must be one of these two, *viz.* either, 1. Because the Nature of a *saving* Christian Faith is such, that it cannot be built upon *mediate* Revelation, and therefore requires *immediate* Revelation, as the Foundation of it: or, 2. Because, tho' a *saving* Christian Faith might be built (if God pleas'd) upon *mediate* Revelation, yet God is not pleas'd, that it should be so built; but has resolv'd, and so dispos'd matters, that it shall be always built upon *immediate* Revelation. I say, if *immediate* Revelation be necessary in order to a *saving* Christian Faith, it must be necessary upon one of these two Accounts. Whereas I shall shew, that it is not necessary upon either of these two Accounts; and consequently, that it is not necessary at all.

I. Then, I say, *There is no necessity of immediate Revelation in order to a saving Christian Faith, arising from the Nature of a saving Christian Faith; that is, the Nature of a saving Christian Faith (or*

such a belief of those things which *Jesus Christ* has reveal'd, as is necessary in order to Salvation) is such, as that a Man may be endued with it, altho' those things, which *Jesus Christ* has reveal'd, be not *immediately* reveal'd to him.

For this is very plain, that if the Nature of a *saving* Christian Faith requires *immediate* Revelation; the reason must be, either, 1. Because a Man cannot have any Christian Faith at all (whether *saving* or not *saving*) without an *immediate* Revelation of those things, the belief of which is a Christian Faith: or, 2. Because, tho' a Man might believe those things, which *Jesus Christ* has reveal'd, or have a Christian Faith, without *immediate* Revelation; yet he cannot *savingly* believe those things which *Jesus Christ* has reveal'd, or have a *saving* Christian Faith, without *immediate* Revelation. Whereas I shall shew, that the Nature of a *saving* Christian Faith does not require *immediate* Revelation upon either of these Accounts; either as it is a Christian Faith in general, or as it is a *saving* Christian Faith in particular.

1. I say, a Man may be endued with a Christian Faith, that is, a Man may believe those things, which *Jesus Christ* has reveal'd, without *immediate* Revelation.

For, that a Man may believe those things which *Jesus Christ* has reveal'd, nothing more is requir'd, than that those Truths which *Jesus Christ* has reveal'd, be propos'd to the Man's understanding; and that he perceive, not only the things themselves, but also the Evidence of them. Now 'tis very plain, that those Truths which *Jesus Christ* has reveal'd, may be propos'd to a Man's Understanding, and that a Man may perceive the Evidence of them, without *immediate* Revelation.

For if those Truths which *Jesus Christ* has reveal'd, may be propos'd to the Understanding, and a Man may perceive the Evidence of them, by bare *mediate* Revelation; then 'tis plain that they may be propos'd, and the Evidence of them may be perceiv'd, without *immediate* Revelation. Now that they may be propos'd to the Understanding, and the Evidence of them may be perceiv'd, by bare *mediate* Revelation; will appear from the following Supposition.

Suppose, that *St. Paul*, or any other inspir'd Person, had learn'd any particular Truth from the Mouth of God himself, and had declar'd that Truth to me. 'Tis evident, that *St. Paul's* Declaration of this Truth is only a *mediate* Revelation of this Truth to me. Now I think, every Man in his Wits must grant, that this Truth, thus declar'd to me, is propos'd to my Understanding. And I think it extremely plain also, that by this Declaration of *St. Paul's*, I may perceive the Evidence of this Truth. For since *St. Paul* is without all doubt divinely inspir'd, and has deliver'd this Truth to me as taught him by Almighty God himself; 'tis manifest, that such his Declaration of this Truth to me, is abundant evidence of it. Wherefore it appears, that a Truth, thus declar'd to me by *St. Paul*, may be believ'd upon the authority of bare *mediate* Revelation. Because, 1. Such his declaration of the Truth, is only a *mediate* Revelation of it. It may be believ'd upon such his Declaration, because thereby it is propos'd, and I may thereby perceive the Evidence of it; than which nothing more is requir'd in order to the belief of it.

Now if a Man may believe any particular Truth, thus declar'd to him by *St. Paul*; and such a belief be built upon nothing else but *mediate* Revelation

only; then it follows, that a Man may believe those things which *Jesus Christ* has reveal'd, upon the authority of mere *mediate* Revelation. For those things which *Jesus Christ* has reveal'd, are declar'd to us in the Holy Scriptures; and we have abundant evidence of the Truth and Certainty of the declaration of them; and 'tis incontestably clear, that a declaration of any Truth in writing, is as really a *mediate* Revelation of it, as a declaration of the same Truth by word of mouth.

If it be said, that the Nature of those Truths which *Jesus Christ* has reveal'd, is such, that a Man cannot believe them, unless besides the Evidence of *mediate* Revelation by the Writings or Sermons of inspir'd Persons, he receive the Evidence of *immediate* Revelation also; I answer, that this is a precarious and groundless Assertion. For tho' it were granted, that the Will of God may make *immediate* Revelation necessary, where *mediate* Revelation wou'd otherwise have been sufficient; yet it cannot be pretended, that the *Nature* of those Truths which *Jesus Christ* has reveal'd, makes *mediate* Revelation insufficient, unless *immediate* Revelation be added to it. For Evidence is Evidence, whether it be convey'd by *mediate*, or *immediate* Revelation, or by any other way. And therefore, since a Man may perceive, not only the Truths reveal'd by *Jesus Christ*, but also the Evidence of those Truths, by bare *mediate* Revelation; 'tis plain, that he may believe them upon the authority of bare *mediate* Revelation. And if he may believe them upon the authority of bare *mediate* Revelation, 'tis plain that the *Nature* of them is not such, as makes the belief of them impossible without *immediate* Revelation.

'Tis true, those things which our Savior has made known, are very sublime, and perfective of our Nature, &c. but they are never the less credible upon these accounts, when propos'd with sufficient Evidence. And therefore, tho' we cou'd not have believ'd them without any Revelation at all; because by Revelation alone we can receive the Evidence of them: yet either sort of Revelation will convey the Evidence of them, and consequently we may believe them upon the authority of *mediate* Revelation, without the concurrence of *immediate* Revelation also.

If it be objected, that a Christian Faith, or a belief of those things which *Jesus Christ* has reveal'd, cannot be wrought in Man without the Grace and immediate Power of God; and that this *immediate* operation of God upon Man, without which a Christian Faith cannot be wrought in him, is an *immediate* Revelation of Christian Truths to his Understanding; and consequently, that the Nature of a Christian Faith does necessarily suppose (because it cannot be wrought without) *immediate* Revelation; I say, if this be objected, I answer, that altho' it be granted, (for I think it at present needless, and for that reason by no means advisable, for me to state and determine so very nice a Controversy. Wherefore (altho' it be granted) that a Christian Faith, or a belief of those things which *Jesus Christ* has reveal'd, cannot be wrought in us without the Grace and immediate Power of God; yet I deny, that this *immediate* operation of God upon Man, without which 'tis now supposed, that a Christian Faith cannot be wrought in him, is an *immediate* Revelation of Christian Truths to his Understanding.

. For tho' the Understanding of Man, considered

in his Natural state, without the gracious influences of God's holy Spirit, be now supposed to be so much blinded, that it cannot perceive the Evidence of those Truths which *Jesus Christ* has revealed; and consequently there is now supposed a Necessity of the Grace and immediate Power of God, to cure the Natural Blindness of his Understanding, and make it capable of perceiving the Evidence of Christian Truths: yet that immediate operation of God upon Man, which is now supposed necessary to remove the Natural Blindness of his Understanding, and make him capable of perceiving the Evidence of Christian Truths, is not an *immediate* Revelation of Christian Truths to his Understanding; but only a gracious removal of those impediments, which would not have suffer'd his Understanding to perceive the Evidence of those Truths, when reveal'd to him, whether *mediately* or *immediately*. So that this operation of God upon Man, which is now supposed necessary in order to a Christian Faith, does not affect the *manner* of the Revelation of those Truths, the belief of which is a Christian Faith: but it affects the *faculty*, wherewith alone we can believe those Truths, after what *manner* soever they be reveal'd.

However, if any person be resolv'd to call that immediate operation upon our Minds, whereby the Holy Spirit is now supposed to enable us to perceive the Evidence of Christian Truths, when revealed to us either *mediately* or *immediately*, an *immediate* Revelation of Christian Truths; I answer, that tho' it were granted, that this supposed immediate operation were an *immediate* Revelation; yet 'tis not that *immediate* Revelation which our Adversaries contend for. This appears for Mr. Bar-  
clay.

clay, who (a) opposes those Persons who say, that the Spirit does now lead and influence the Saints, by enlightning their Understandings to understand and believe the Truth, but not by presenting it to the Mind by way of Object. And then he endeavors by diverse Arguments to prove and establish the Necessity of that *immediate* Revelation which the Quakers mean, viz. the Spirit's not helping us to discern Truths already delivered, but presenting those Truths to our Minds.

Thus then it appears, that altho' it be granted, that no Man can have a Christian Faith without the Grace and immediate power of God; yet, since that immediate operation of God upon Man, without which 'tis now supposed, that a Christian Faith cannot be wrought in him, is not what our Adversaries themselves do understand by an *immediate* Revelation of Christian Truths to his understanding; therefore it can't be said, that the nature of a Christian Faith does necessarily suppose (because it cannot be wrought without) *immediate* Revelation. And therefore a Man may be endued with a Christian Faith, or believe those things which *Jesus Christ* has reveal'd, without *immediate* Revelation.

2. I must now prove, that a *saving* Christian Faith, or such a belief of those things which *Jesus Christ* has reveal'd, as is necessary in order to Salvation may be had without *immediate* Revelation.

For that which makes a Christian Faith *saving*, or such as is necessary in order to Salvation, is its working by Love, or fruitfulness in Good Works; and consequently, that Christian Faith which is accompanied with Obedience to the Laws of *Christ*, is a *saving* Christian Faith. Because Obedience to

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(a) Apol. prop. 2. p. 285, &c.

the Laws of *Christ* is that very working by Love, or fruitfulness in Good Works, which makes a Christian Faith *saving*.

Now that a Christian Faith may be accompanied with Obedience to the Laws of *Christ*, it is necessary, 1. That the Will do chuse, 2. That the executive Powers do perform, Obedience to the Laws of *Christ*. Which choice and performance of Obedience to the Laws of *Christ* are to be ascrib'd to the gracious Assistance of Almighty God, who by the blessed Influence of his Holy Spirit *worketh in us to will and to do of his good pleasure*, Phil. 2. 18. and accordingly, the Establish'd Church of *England* declares in her Liturgy, that it is God, (b) *from whom all holy desire, all good counsels, and all just works do proceed*; that (c) *he by his special grace preventing us doth put into our minds good desires*; that (d) *he alone can order the unruly wills and affections of sinful men*; that (e) *thro' the Weakness of our Mortal Nature we can do no good thing without him*; that (f) *the frailty of Man without him cannot but fall, &c.* and therefore she praises him (g) *to stir up the wills of his faithful people*, and (h) *make us continually to be given to all good works*, that (i) *we may love the thing which he commandeth, and desire that which he doth promise*, and that (k) *we plentifully bringing forth the fruit of good Works may of him be plentifully rewarded*; with many other Expressions of the like Nature.

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(b) 2d. Collect at Evening Prayer. (c) Collect for Easter  
 (d) Collect for the 4th. Sunday after Easter. (e) Collect for the 1st. Sunday after Trinity. (f) Collect for the 15th. Sunday after Trinity. (g) Collect for the 25th. Sunday after Trinity.  
 (h) Collect for the 17th. Sunday after Trinity. (i) Collect for the 4th. Sunday after Easter. (k) Collect for the 25th. Sunday after Trinity.

From hence then it appears very plainly, that if a man may have any Christian Faith at all without *immediate* Revelation, then he may have a *saving* Christian Faith without *immediate* Revelation. Because that which makes a Christian Faith *saving*, is not any new or different Revelation; but the Grace of God enabling a man to will and act conformably to that Revelation which he has already enjoy'd, whether it were *mediate* or *immediate*. So that, that which distinguishes a *saving* Christian Faith from such a Christian Faith as is not *saving*, is not the *manner* of the Revelation, but that Grace which follows after it. And consequently a *saving* Christian Faith may be built upon either *immediate* or *mediate* Revelation; because the Grace of God may follow after either of them. And if a *saving* Christian Faith may be built upon either Sort of Revelation; then it is manifest, that a man may have a *saving* Christian Faith, or such a belief of those things which *Jesus Christ* has reveal'd, as is necessary in order to Salvation, without *immediate* Revelation.

Thus then have I shewn, that there is no necessity of *immediate* Revelation in order to a *saving* Christian Faith, arising from the Nature of a *saving* Christian Faith, either as it is a Christian Faith in general, or as 'tis a *saving* Christian Faith in particular. And since there is no necessity of *immediate* Revelation in order to a *saving* Christian Faith, arising from the Nature of a *saving* Christian Faith either of these waies; therefore there is no necessity at all of *immediate* Revelation in order to a *saving* Christian Faith, arising from the Nature of a *saving* Christian Faith.

## C H A P. III.

*That there is no necessity of immediate Revelation in order to a saving Christian Faith, arising from the Will of God.*

II. **I** Must now shew, that *there is no necessity of immediate Revelation in order to a saving Christian Faith, arising from the Will of God*; That is, God has not resolved, and so disposed Matters, that a *saving* Christian Faith shall be alwaies built upon *immediate* Revelation. This I shall make appear in the following manner.

'Tis very plain, that if God has resolved and so disposed Matters, that a *saving* Christian Faith shall be alwaies built upon *immediate* Revelation; then either, 1. he has resolved and so disposed Matters, that a Man shall not have any Christian Faith at all (whether *saving* or not *saving*) without an *immediate* Revelation of those Truths, the belief of which is a Christian Faith: or, 2. he has resolved and so disposed Matters, that tho' a Man might believe those things which *Jesus Christ* has revealed, or have a Christian Faith without *immediate* Revelation; yet he shall not *savingly* believe those things which *Jesus Christ* has revealed, or have a *saving* Christian Faith, without *immediate* Revelation. Whereas I shall shew, that God has not resolved and so disposed Matters, as that a *saving* Christian Faith shall be alwaies built upon *immediate* Revelation upon either of these accounts; either as 'tis a Christian Faith in general, or as 'tis a *saving* Christian Faith in particular.

For in that account which the holy Scriptures have given us of the Requisites to a *saving* Christian Faith, no mention is made of *immediate* Revelation. We read indeed, that by the Ministry of the Word men are convinced of the Truths of the Gospel, and consequently have a Christian Faith: and that if their Faith be accompanied with Obedience, it is then a *saving* Christian Faith, or such a belief of the Truths of the Gospel, as is necessary in order to Salvation. But there is not the least hint in all the Bible of the Necessity of *immediate* Revelation, in order either to the belief of the Truths of the Gospel, or to that Obedience which makes the belief of them *saving*.

'Tis true, our Adversaries pretend, that that Obedience which makes a Christian Faith *saving*, is an Obedience to the *immediate* Dictates or Teachings of the Spirit. This is so manifest to every Person that peruses their Books, that instances of it are needless. And truly, if they could prove what they so confidently assert, then it must be confessed, that God has resolved and so disposed Matters, that a *saving* Christian Faith shall be alwaies built upon *immediate* Revelation. Because such *immediate* Teachings or Dictates of the Spirit, as they suppose, would really be an *immediate* Revelation of the Will of God to Man. And if God has resolved and so disposed Matters, that that Obedience which makes a Christian Faith *saving*, shall alwaies be an Obedience to such *immediate* Dictates or Teachings of the Spirit; then he has made *immediate* Revelation necessary in order to that Obedience, which makes a Christian Faith *saving*; and consequently he has made it necessary in order to a *saving* Christian Faith.

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But then we utterly deny, that God has resolved and so disposed Matters, that that Obedience which makes a Christian Faith *saving*, shall alwaies be an Obedience to such *immediate* Dictates or Teachings of the Spirit, as our Adversaries pretend. For tho' we most readily grant, that God may, if he please, *immediately* teach, and dictate to whomsoever he pleases; yet we say, that God has not declared in his Word, that he will *immediately* teach, and dictate to, all true Christians, and that he will reveal his Will to them after that manner. He has given them the Holy Bible to instruct them in their Duty; and thereby he *mediately* teaches, leads, guides and directs his Servants; and those who are obedient to such his Orders, tho' *mediately* delivered to them, have a *saving* Christian Faith. But as for *immediate* Instructions from the Mouth of God himself, there is no promise that the Saints shall enjoy them: and therefore we are not to expect them, much less to account them necessary in order to that Obedience which makes our Faith *saving*.

I shall now proceed to establish the Doctrine I have laid down, and shew, that God has not resolved and so disposed Matters, that a *saving* Christian Faith shall be alwaies built upon *immediate* Revelation. This I shall do, by answering all those Arguments, which have been thought to prove, either that the Truths of the Gospel must be immediately revealed to a Man, before he can believe them, or else that all true Christians are led and taught by *immediate* Revelation, and consequently that *immediate* Revelation is necessary in order to that Obedience which makes their Faith *saving*.

These Arguments, I confess, are numerous, and of different kinds. I shall examine them in such an Order as I judge most convenient, and with as much brevity as I am able.

1. *Elihu* saies, *But there is a spirit in Man, and the inspiration of the Almighty giveth understanding,* Job 32. 8. From hence our Adversaries conclude, that God gives Men the Knowledge of Religious Truths by *immediate* Revelation. Because by *Inspiration* we generally understand God's discovering a Truth by *immediate* Revelation. Thus we say, *Moses* writ by Inspiration; that is, God did *immediately* reveal to *Moses* those Truths which he writ: and the Prophets prophesied by Inspiration; that is, they delivered such Truths as God did *immediately* reveal to them: and *St. Paul* saies, *All Scripture is given by inspiration of God,* 2 Tim. 3. 16. that is, the Pen-men of the Holy Scriptures writ what God did *immediately* reveal to them; or as *St. Peter* expresses it, 2 Pet. 1. 21. *holy men of God spake as they were moved by the holy Ghost.* And therefore, since our understanding, that is, our knowledge of Religious Truths, is given by Inspiration; it comes, say they, by *immediate* Revelation.

That the weakness of this Objection may appear, 'tis necessary for me to observe, *First*, That the word (*Achen*) which our Translators do here render *But*, ought to be render'd *verily* or *truly*. *Secondly*, That the word (*Neshamah*) which our Translators do here render *inspiration*, does never signify the discovery of a Truth by *immediate* Revelation; but denotes, 1. a *breath* in general, of what kind soever it be. 2. a *Soul*, because God's giving a Soul to any Creature, is expressed in Scripture by the Metaphor of *breathing* a Soul into it. Thus it signifies the Soul both of Man and  
Beast

Beast, *Gen. 7.22.* All in whose nostrils was (*Nishmath Chajim*) the breath of life, of all that was in the dry land, died; and the soul of Man in particular, *1 Kings 15.29.* and in diverse other places. Thirdly, That the word (*Ruach*) which our Translators do here render *Spirit*, signifies not oly the holy Spirit of God, but also, 1. a Spirit or Breath in general, of what kind soever it be. Thus *1 Kings 19. 11.* A great and strong (*Ruach*) wind rent the mountains. 2. the Soul of Man or Beast. Thus *Eccles. 3. 21.* who knoweth (*Ruach*) the Spirit (or Soul) of Man, that goeth upward; and the (*Ruach*) Spirit (or Soul) of the beast, that goeth downward?

These things being premised, I answer, That tho' *inspiration* is generally understood to signify God's discovering a Truth by *immediate* Revelation; yet that is not constantly the meaning of it, and particularly it cannot be so understood in this place. Because the word (*Neshamah*) which our Translators do here render *inspiration*, does never admit of that sense. And therefore this Text may much more properly be rendred thus, *Verily, there is a Spirit in Man, and the Breath of the Almighty giveth them understanding*, or as the word (*Thebinem*) ought to be rendred, *causes them to understand*: And then the sense will be this, There is certainly a rational Soul in Man, and the breath of the Lord by which this rational Soul was given; or this rational Soul it self, which is called the Breath of the Almighty, because it was given by it; causes them to understand, or makes Men intelligent Creatures. And thus by shewing the true meaning of the Text, I have answer'd that Objection of our Adversaries, which is built upon a misunderstanding of it.

2. Our Saviour says, *If any Man will do his will (viz. the Will of the Father that sent him, v.16.) he shall know of the Doctrine, whether it be of God, or whether I speak of my self,* John 7. 17. The meaning of which words will best be understood, by considering to whom our Saviour spake them, viz. the *Jews*, whose hearts were hardened by their Lusts and Prejudices against his Person and Doctrine; and therefore they would not believe that he came from God. Whereas, says he, *If any Man will do his will that sent me:* or, as the words may more fitly be rendred, *If any Man (ἐάν) be willing to do his will;* he being so far disintangled from his Lust and Prejudices, that he is ready to embrace the Truth, whensoever it is proposed to him, *shall know of the Doctrine which I preach, whether it be of God, or whether I speak of myself.* That is, the Man who has an honest and good heart, desirous of doing whatsoever he perceives to be his duty, will not cavil at such Proofs of my Mission as I have given you; but will soon and easily be convinced, that my Doctrine, which God has attested by enabling me to work Miracles among you, is not a counterfeit Revelation, but the word of God from heaven.

It appears therefore, that our Saviour does not here speak one word of the *manner* of that Revelation, whereby the Evidence of Christian Truths is convey'd to the understanding of a well disposed Person; but he speaks only of that frame of Spirit, which is necessary in order to the embracing of Christian Truths, after what manner soever they be revealed. And consequently, these words of our Saviour will by no means prove, that God has resolved and so disposed matters, that a *saving* Christian Faith must of necessity be built  
upon

upon *immediate* Revelation. Because the same disposition of mind must be wrought in Man, before he embraces Christian Truth, whether they be revealed to him *mediately* or *immediately*.

3. They allege, *Prov. 28. 5. Evil men understand not judgment; but they that seek the Lord, understand all things.* That is, a perverse and wicked Spirit, enslaved by sin, does not rightly discern the will of God; whereas an humble and sincere Soul, that is desirous of knowing its duty, and earnestly beseeches God to instruct it therein, shall be guided by God's Grace, and the Truth shall be discovered to it. But will these words prove, that those who seek the Lord, and who by seeking the Lord do get understanding; that such Persons, I say, cannot understand God's will, unless it be discovered to them by *immediate* Revelation? Such Arguments deserve rather to be laugh'd at, than answered.

4. And yet there is another no less impertinent. Our Saviour says, *If ye continue in my word, then are ye my Disciples indeed, and ye shall know the truth, and the truth shall make you free,* John 8. 31, 32. That is, if ye sincerely endeavour to practise what I teach you, then are ye truly my Disciples; and ye shall by the Grace of God, which is constantly bestowed upon such as improve what has been already given them, increase more and more in the knowledge of my Doctrine, which shall deliver you from the slavery of sin, which the World labors under. But how does this Text prove, That God teaches Men the Truth by *immediate* Revelation? Does our Saviour say, that *immediate* Revelation is the only Method, by which he can make the Truth known to Man? If not, this Text will as soon teach us  
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¶ The necessity of praying to Saints, as of *immediate* Revelation ?

5. 'Tis alledged, that our Savior promised to be with his Church *alwaies, to the end of the World*, Matt. 28. 20. and from his being present with his Church, our Adversaries conclude, that he teaches all the true Members of it by *immediate* Revelation. But the weakness of this argument will soon appear, if we consider, what our Savior's presence with his Church imports. We know, our Lord spake these words, when he was about to ascend into heaven; and consequently could no longer be present with his Church, as to his humane Nature. Wherefore his presence for the future must respect his Divinity; and imports that as he is God, he will be ever present with his Church. Now as he is God, he is Omnipresent; that is, he is present with all Persons, at all times, and in all places. So that as he is God, he is present with Infidels, as well as with the Society of Believers, which we call the Church. But then it must be observed, that when God's presence is at any time *promised*, it denotes something peculiar to those Persons to whom the promise is made, and consequently his bare Omnipresence cannot then be meant; which because it is, and cannot but be, common to all, is therefore peculiar to none. It signifies therefore his being present as a Friend, and implies, that he will protect, assist, and bless those whom he is present with.

Of this there are innumerable instances in holy Writ. I shall mention only a few, which are so very plain, that they need no Comment. *And it came to pass at that time, that Abimelech and Pichol, the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou dost,* Gen.

21. 22. God says to *Isaac*, *sojourn in the Land, and I will be with thee, and will bless thee*, Gen. 26. 3. And again, *Fear not, for I am with thee, and will bless thee*, v. 24. And *Jacob* vowed a vow, saying, *If God will be with me, and will keep in this way that I go*, Gen. 28. 20. And the Lord said unto *Jacob*, *Return unto the Land of thy Fathers, and to thy Kindred, and I will be with thee*, Gen. 31. 3. And *Moses* said unto God, *who am I, that I should go unto Pharaoh, and that I should bring forth the Children of Israel out of Egypt? And he said, Certainly I will be with thee*, Exod. 3. 12, 12. *If so be the Lord will be with me, then I shall be able to drive them out*, Josh. 14. 12. *With us is the Lord our God, to help us, and to fight our battles*, 2 Chron. 32. 8. *I will fear no evil, for thou art with me*. Psal. 23. 4. *I am with him in trouble, I will deliver him, and bring him to honour*, Psal. 91. 15. *Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no Man shall set on thee to hurt thee*, Acts 18. 10. In these and infinite other places God's presence denotes his Protection, Assistance and Blessing. And accordingly our Saviour's presence with his Church imports, that he will protect, assist and bless the true Members of it.

But surely no Man can gather from *Christ's* presence with his Church, that he will teach all the true Members of it by *immediate* Revelation; unless he be weak enough to imagine, that *Christ* cannot protect, assist, and bless, otherwise than by *immediate* Revelation.

6. They alledge *St. Paul's* words, 2 Cor. 13. 5. *Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* I shall not at present

sent give my self the trouble of fixing the true Sense of these words; because tho' we allow that very Interpretation of them, which alone can seem to favour the Doctrine of our Adversaries; the Argument drawn from them is most easily answered. For tho' it be granted, that *Jesus Christ* is here said to be in (or among) all such Persons as are not Reprobates, that is, (in the opinion of our Adversaries) in all good Christians; yet it is abundantly manifest from what I have already said, that our Saviour's being present with, in, or among good Christians, imports (not his instructing, and teaching them by *immediate Revelation*, but) only his favourable presence to protect, assist and bless them.

7. St. *John* says, *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, 1 John 3. 24.* This Text has two parts. 1. *He that keepeth his Commandments, dwelleth in him, and he in him.* 2. *Hereby we know that he dwelleth in us, by the Spirit which he hath given us.* I shall consider them distinctly, and shew that neither of 'em does countenance the Doctrine of our Adversaries.

For the Explication of the former of them, two things must be noted, *viz.* First, That a Man's being, dwelling, abiding or continuing in *Christ* or *God*, often signifies his living in the profession of, or obedience to, the laws of the Gospel. This will appear from the following Texts of Scripture. *Who so keepeth his word, in him verily is the love of God perfected. Hereby we know, that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 John 2. 5, 6. If that which ye have heard from the beginning, shall*

remain in you; ye also shall continue in the son, and in the father, v. 24. Whosoever abideth in him, sinneth not, 1 John 3. 6. If any Man be in Christ he is a new Creature, 2 Cor. 5. 17. Secondly, That God's abiding or dwelling in, or with Man, signifies the Continuance of his favourable presence with him. For I have already shewn, that by God's being with Man is frequently meant his favourable presence with him to protect, assist and bless him. And accordingly God's dwelling or abiding in, or with Man, imports nothing more than that his favourable presence is not transitory, but lasting.

These things therefore being premised, the meaning of the former part of the Apostle's words is plainly this, that *he that keepeth his (viz. God's) Commandments, God dwelleth in him* by the Continuation of his favourable presence with him; and *he (dwelleth in him (viz. in God) by living in Obedience to his Laws.* And surely God's favourable presence may be continued to Man, and Man may live in Obedience to God's Laws, although there be no *immediate* Revelation in the Case. For *immediate* Revelation is by no means the necessary effect of God's dwelling in Man. Nay, God himself expressly declares by the Prophet, that he dwelt in Man for very different purposes, saying, *Thus saith the high and lofty one, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble Spirit (such as all true Christians are) to revive the Spirit of the humble, and to revive the heart of the contrite ones,* Isaiah 57. 15. And accordingly must our Savior's words be understood, *John 14. 23. If any Man love me, he will keep my words; and then my father will love him: And as a proof of that love, we will come unto him, and make our abode*

*abode with him*, and thereby fill him with unspeakable Comforts and Spiritual Consolations.

Let us now see, whether the latter part of the Apostle's words will do the cause of our Adversaries any service. *Hereby we know*, says he, *that he abideth in us, by the Spirit which he hath given us.* Here I must observe, that the word *Spirit* frequently signifies the disposition of a Man's Soul, or what we call the frame of his Spirit, or temper of his Mind. Thus God says to the *Jews*, *I will put a new Spirit within you*, Ezech. 11. 19. that is, I will alter the disposition of your Souls, or (as it follows in the very next words) *I will take the stony heart out of their flesh, and will give them a heart of flesh.* Thus also we read of the *Spirit of Meekness*, 1 Cor. 4. 21. Gal. 6. 1. and the *Ornament of a meek and quiet Spirit*, 1 Pet. 3. 4. and of the *Spirit of slumber*, Rom. 11. 8. and of a *haughty Spirit*, Prov. 16. 18. with diverse other instances of the like nature. And from hence are derived the usual Phrases of a peaceable, heavenly, upright, moderate, healing, Christian; and also of a perverse obstinate, stubborn, fierce, proud, refractory, turbulent Spirit. Now I shall not determine, whether the Spirit which God is here said to give, be only such a godly disposition of Soul, such a Christian frame of Spirit, or temper of Mind, as is wrought in Men by his Grace, and inclines them to practise his Laws, and to delight therein; or else the holy Ghost. Because either way the Apostle's argument is Conclusive, but neither way can our Adversaries prove their Doctrine from his Words.

For if the Spirit here mentioned be only such a godly disposition of Soul; then 'tis plain, that this Spirit's being given is no proof, that the Person to whom 'tis given enjoys *immediate* Revelation. But

yet, admitting this notion of the Spirit, the Apostle's Argument is Conclusive. For God's giving any Man such a godly disposition of Soul, is an undeniable evidence, that he abides in, or is favourably present with the Man on whom he bestows it. And therefore such a Person may truly say with the Apostle, *Hereby we know, that he abideth in us, by the Spirit which he hath given us.*

But let it be granted, that the Spirit here mentioned is the holy Ghost. Will it therefore follow, that those to whom 'tis given, do enjoy *immediate* Revelation? Cannot the holy Spirit be given us for other Ends? Mr. Barclay himself can (a) tell our Adversaries, that *whatsoever is excellent, whatsoever is noble, whatsoever is worthy, whatsoever is desirable in the Christian Faith, is ascribed to this Spirit; without which it could no more subsist, than the outward world without the Sun. Hereunto have all true Christians in all Ages attributed their strength and life. It is by this Spirit, that they avouch themselves to have been converted to God, to have been redeemed from the World, to have been Strengthened in their Weakness, Comforted in their Afflictions, confirmed in their Temptations, imboldened in their Sufferings, and triumphed in the midst of all their Persecutions.* Now the Spirit can work all these blessed effects in Men, altho' he do not vouchsafe any *immediate* Revelation to them. And when he does actually work such effects, 'tis evident that he is given to those in whom they are wrought. And when the Spirit is given to those in whom such effects are wrought, 'tis evident that God abides in, or (which is all one) is favourably

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(a) Apol. Prop. 2. p. 282.

present with them : and therefore they may truly say with the Apottle, *Hereby we know that he abideth in us, by the Spirit which he hath given us.*

8. St. John says, *if we love one another, God dwelleth in us, 1 John 4. 12. And hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit, v. 13. And whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, v. 15. And he that dwelleth in love, dwelleth in God, and God in him, v. 16.* But I am perswaded, that whoever considers what has been already discoursed upon the foregoing words of the same Apottle, will not find the least difficulty in any of these Texts.

The same may be said of diverse other Scriptures, which our Adversaries are wont to make use of ; particularly, 1. of *Hag. 2. 5.* where God says to his people, *my Spirit remaineth among you,* which is exactly the same as *I am with you* in the fourth vers. that is, I am favourably present with you to protect, assist and bless you in that work you are engaged in. 2. of *2 Cor. 1. 22.* where the Apottle says *God has sealed us, and given the earnest of the Spirit in our hearts.* For when the Spirit has wrought such a change in our nature as God requires, then are we *sealed* by God, having a mark of distinction set upon us, whereby it appears that we belong to him. And this Renovation is the *earnest of the Spirit in our hearts,* a sure pledge given us of that inheritance which we shall afterwards enjoy. 3. of *Ephes. 1. 13.* where the Believers are said to be *sealed with that holy Spirit of promise.* For that this sanctifying Spirit was promised to the Church, I need not prove. 4. of *Gal. 3. 14.* where Men are said *to receive the promise of the Spirit thro' Faith ; tho',*

I confess, I think it more reasonable to understand this Text of the extraordinary gifts of the Holy Ghost, which all true Christians cannot claim. The fifth verse favors this Notion; but there is no need at present of contending for it. 5. of Eph. 4. 30. *Grieve not the holy Spirit of God, whereby ye are sealed to the day of Redemption, viz. the day of the Resurrection.* 6. of 2 Cor. 5. 5. where the Apostle assures us, *That he that hath wrought us for the self same thing (viz. a blessed Immortality) is God, who also hath given us the earnest of the Spirit.* 7. of Rom. 8. 9, &c. *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, &c.* All these Passages, I say, have been sufficiently vindicated, in what has been already said, from the Perversions of our Adversaries; and therefore I shall not trouble the Reader with any thing more concerning them.

9. St. Paul says, *As many as are led by the Spirit of God, they are the Sons of God,* Rom. 8. 14. But will it therefore follow, that they are led by *immediate* Revelation? Certainly the Spirit may direct their actions by the Mediation of the Apostles and inspired Writers, and by enabling them to act accordingly. Besides, being led by the Spirit imports, not only that the Spirit prescribes Rules, but that the Person to whom they are prescribed, is obedient to them. For otherwise those wou'd be led by the Spirit, who are not the Sons of God. Because the Spirit prescribes Rules to a great Number, who are not the Sons of God. But now, if being led by the Spirit imports a Man's being obedient to his Rules; then, provided we  
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are obedient to the Spirit, 'tis plain we received his Rules; but it matters not after what *manner* we received them; whether that will of his, to which we are obedient, were signified to us by *mediate*, or by *immediate* Revelation.

10. The same Apostle says, *Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3. 16. And again, *What! Know ye not, that your body is the temple of the holy Ghost, which is in you?* 1 Cor. 6. 19. But neither of these Texts will prove, that all true Christians who are the Temples of the Holy Ghost, and in whom the holy Ghost is, do enjoy *immediate* Revelation. For it has been already proved, that by the Spirit's being and dwelling in Men, is meant his being and continuing favourably present with them, to protect, assist and bless them. And from this his being and dwelling in them, they are called his Temples, in allusion to the Temple of God at *Jerusalem*, in which the Divinity was said to dwell between the *Cherubims*. But since the Spirit's being and dwelling in Men will not prove, as I have already shewn, that they do enjoy *immediate* Revelation; therefore neither will their being his Temples prove it. Because, tho' the Phrases are different, yet the one is the consequence of the other; or rather they are two ways of expressing one and the same thing.

11. They alledge what our Saviour promised his disciples, when he was departing from them. *I will pray the Father, says he, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you,* John 14. 16, 17. He says also, that  
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*the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, v. 26. And again, when he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come, John 16. 13.*

But these words will not prove the Doctrine of our Adversaries. For, *First*, There are two promises contained in them, which all true Christians cannot lay claim to. 1. Our Saviour says, that the holy Ghost should *bring all things to their remembrance, whatsoever he had said unto them, John 14. 26.* Now this promise could not be made to any Persons, but those whom our Blessed Lord had convers'd with and preach'd to, whilst he was upon earth. And consequently those Persons who never saw *Christ* in the flesh, cannot lay claim to it. 2. He says, that the holy Ghost should *shew them things to come, John 16. 13.* and yet our Adversaries do very well know, that all true Christians cannot foretel future Events. *Secondly*, As for all the other promises contained in these Words, tho' it be granted that all true Christians can lay claim to them, yet I have already proved as to the greatest part of them, that they may be very well performed, altho' the Persons to whom they are performed, do enjoy no *immediate* Revelation.

Those instances which have not been as yet considered, are that the holy Ghost shall, 1. *teach them all things*; 2. *guide them into all truth.* By these Expressions our Adversaries themselves must grant, that we are to understand his teaching us all things necessary to Salvation, and guiding us into all truth  
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necessary to Salvation. And this the Spirit may and does do, by those Holy Books which he dictated to the Inspir'd Writers, and which he has caus'd to be dispers'd abroad for the Direction and Instruction of our Lord's Disciples to the end of the World. So that these particulars here mention'd by our Savior, which can be claim'd by all true Christians in general, do not imply, or suppose the necessity of *immediate* Revelation.

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C H A P. IV.

*What is meant by being Taught of God.*

12. **I** *Saiab* speaking of the Gospel-State, saies, *Thy Children shall be all taught of the Lord,* ch. 54. 13. and our Saviour quotes those words to the *Jews*, saying, *It is written in the prophets, and they shall be all taught of God,* John 6. 45. from whence our Adversaries argue, that God teaches Christians the Truths of the Gospel by *immediate* Revelation.

Now, before I return an Answer to this Objection, 'tis necessary for me to observe, that the method which the Father us'd to convince the *Jews*, that *Jesus* was the *Christ*, never was by an *immediate* Revelation of that Truth to their Understandings; but, principally at least, by enabling our Lord to work Miracles, and thereby bearing witness that he was sent of God.

This will appear very plainly, if we consider, *First*, that our Lord and his Apostles do not so much as once upbraid the *Jews* for not believing that *immediate* Revelation, whereby the Father had declar'd even to themselves, that he was the *Christ*. And yet doubtless this could not but  
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have been done and mention'd, if the Father had ever declar'd that Truth to the *Jews* by *immediate* Revelation. *Secondly*, that our Savior and his Apostles do constantly appeal to his Miracles for the proof of his Mission. *The works*, saies our Lord, *which the Father hath given me to finish, the same works which I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath* (by enabling me to do these Works) *born witness of me*, John 5. 36, 37. *The works that I do in my Father's name, they bear witness of me*, John 10. 5. 'Twas upon the account of his Miracles also, that St. *John* the Baptist inquir'd, whether he were the *Christ*. For *when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another?* Matt. 11. 2, 3. And *Jesus* bids his Disciples assure their Master of his being the *Christ*, by saying to them, *Go and shew John again those things, which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, &c.* v. 4, 5. And St. *Peter* proves to the *Jews*, that *Jesus* is the *Messiah*, by saying, *Jesus of Nazareth, a Man approv'd of God among you, by miracles and wonders and signs, which God did by him in the midst of you, &c.* Acts 2. 22. *Thirdly*, that our Lord saies to the *Jews*, *If I do not the works of my Father, believe me not. But if I do, tho' ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.* John 10. 37, 38. Nay, he saies, *If I had not done among them the works which none other man did, they had not had sin*, John 15. 24. So that the *Jews* had been excu-  
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fable even in rejecting *Christ*, if his Works had not been his Witness. Whereas, had the Father assured the *Jews* by an immediate Revelation vouchsafed to themselves, that *Jesus* was the *Christ*; they could by no means have been excusable in their unbelief, even tho' *Jesus* had wrought no Miracles. Because the Father's attesting his Mission by an immediate Revelation vouchsafed to themselves, had been, without any other evidence, an abundantly sufficient demonstration.

This being premised, I answer, that those Persons who are here said to be *taught of God*, were not taught of God by immediate Revelation, but after a very different manner. This cannot be deny'd by those, who will impartially consider the whole verse. Our Lord saies, *It is written in the prophets, and they shall be all taught of God. Every man therefore, that hath heard, and learned of the Father, cometh unto me.* 'Tis to be observ'd here, that a Man's being *taught of God* is the Prophet's phrase, is his having *heard and learned of the Father* in our Savior's phrase. For our Savior proves, that every Man, that hath heard and learned of the Father, comes to him; because the Prophet saies, *And they shall be all taught of God.* Whereas this Argument would not be conclusive, if those who have *heard and learned of the Father*, be not the same that are *taught of God*. And therefore being *taught of God*, and having *heard and learned of the Father*, denote one and the same thing. And consequently, when we understand, what a Man's having *heard and learned of the Father* means; we shall also know what is meant by a Man's being *taught of God*.

Now, what a Man's having *heard and learned*  
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*of the Father* means, appears from the effect of it. Our Savior saies, *Every Man that hath heard and learned of the Father, cometh unto me.* By which *coming to Christ*, we are to understand believing on him, and becoming his Disciple. And therefore believing on *Christ*, and being his Disciple, is the effect of a Man's having *heard and learned of the Father*. Now our Savior is there speaking to the *Jews*, with whom (as I have already shewn) he does not any where make use of *immediate* Revelation, as an Argument to persuade them to believe on him: but he generally appeals to his Miracles, as the proof of his Mission; and requires them to believe on him, upon the account of those mighty Works, which the Father enabled him to perform. And consequently, that having *heard and learned of the Father*, in consequence of which they would have believed on *Christ*, and become his Disciples, was not their being informed by *immediate* Revelation, that he was the *Christ*: but their being convinced of that Truth, principally at least, by the evidence of those Miracles, which the Father wrought by him.

And since being *taught of God*, and having *heard and learned of the Father*, do signify one and the same thing; therefore their being *taught of God* imports, not their being inform'd by *immediate* Revelation that *Jesus* was the *Christ*; but their being convinced of that Truth some other way, and principally by the evidence of those Miracles which the Father wrought by him. And how widely different this way of *God's* teaching is from that way of *God's* teaching by *immediate* Revelation, which our Adversaries make necessary in order to a *saving* Christian Faith; and consequently, how impertinently this Text is alledged by our Adversaries to

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prove the necessity of *immediate* Revelation in order to a *saving* Christian Faith; every Person of ordinary understanding cannot but perceive.

Wherefore 'tis not necessary for me to assign that particular way of teaching, whereby Men are here said to be *taught of God*. Because if Men may be taught of God otherwise than by *immediate* Revelation, 'tis plain that this Text will by no means prove what our Adversaries assert. Now God is frequently said in the holy Scriptures to do those things, which he does, not *immediately*, but by employing, directing, assisting and blessing second causes. Thus God saies to the *Israelites*, *I will drive them (viz. the Canaanites) out from before thee*, Exod. 23. 30. that is, I will enable thee to drive them out. For in the very next verse he saies, *I will deliver the inhabitants of the Land in your hand, and thou shalt drive them out from before thee*. Thus also God saies to the same People, *Seven daies shalt thou eat unleavened bread, as I commanded thee*, Exod, 34. 18. tho' this Commandment was one of those Statutes, which God did not deliver *immediately* to them, but which he had *spoken unto them by the hand of Moses*, Lev. 10. 11. Again, God is represented as the giver of health, wealth, &c. when he does not bestow them without the mediation of second causes; but only furnishes Men with opportunities and means of getting them, and causes them to succeed in their honest endeavors after them. But instances of this kind are numberless.

Now God does in like manner teach Men, not only when he discovers Truths to them by *immediate* Revelation, as he taught *Moses* the Law; but also when he uses the Ministry of one Man in teaching another, as he taught the *Israelites* the Law

Law by *Moses*; and also by diverse other Methods. For by what Method soever God causes Men to learn a Truth, by that Method does he most certainly teach it them. And accordingly God sometimes teaches by Signs and Wonders; that is, he causes Men to learn a Truth by those means. Thus he taught the *Jews*, that *Moses* was his Prophet, and our Savior the *Christ*, by enabling *Moses* and our Savior to prove their Mission by Miracles, which was God's own Testimony concerning them. Thus also he teaches Men by blessing their endeavors to learn. In this sense holy *David* frequently prays to God to *teach* him his Statutes: And God has promised, that he will teach the Meek and Humble, *viz.* by blessing them in the study of his Precepts. Thus also God teaches Men repentance by visiting them with Personal Calamities, by inflicting Judgments upon others before their Eyes, &c.

Since then the Text saies no more, than that Men shall be *taught of God*; and we are not particularly inform'd, whether they shall be taught of God by *immediate* Revelation, or by the mediation of second causes, which is a method of teaching quite different from that of *immediate* Revelation; therefore our Adversaries can by no means conclude from this Text, that Men shall be taught the Truths of the Gospel by *immediate* Revelation. Because, if they are *taught of God* by any method whatsoever, the words of the Text are strictly true: and our Adversaries must not pretend to determine them to that method which they contend for, without giving (what I am persuaded they will never find, I mean) a good reason for such a determination.

I must add, that those Persons who are here said to be *taught of God*, are not all such Persons in general as had the opportunity and means of being *taught of God* vouchsafed to them; but such only as improved the opportunity, and suffered the means to work so effectually upon them, that they heartily embraced the Doctrine, and became obedient to it. For our Savior declares, that All such as have *heard and learned of the Father*, and consequently (as I have already shewn) all such as are here said to be *taught of God*, do come unto him, or believe on him, and become his Disciples. Now we know that all the *Jews* in general, tho' they did not become *Christ's* Disciples, had the same opportunity and means of being *taught of God*, vouchsafed to them, which those who believed on *Christ* enjoyed. And consequently, all the *Jews* in general were *taught of God*, as certainly as those *Jews* in particular that became *Christ's* Disciples; if such as had the opportunity and means of being *taught of God* vouchsafed to them, be those who are said to be *taught by God*. And yet all the *Jews* in general cannot be here meant; because all such as are here said to be *taught of God*, did become *Christ's* Disciples. And therefore those only are here said to be *taught of God*; who were not only in God's intention and endeavor, but also in the event, actually taught, because they improved the opportunity, and suffered the means to work so effectually upon them, that they heartily embraced the Doctrine, and became obedient to it.

13. *St. Paul* saies to the *Thessalonians*, *As touching brotherly love, ye need not that I write unto you; for ye your selves are taught of God to love one another,* 1 *Thess.* 4. 9. From hence our Adversaries endeavor to prove, as from the Text last explained, that

God taught the *Thessalonians* to love one another by *immediate* Revelation. But to this I answer, that God taught the *Thessalonians* to love one another, not by *immediate* Revelation, of which there is not the least hint or mention, but by the Ministry of *St. Paul*, who planted the Gospel amongst them, *Acts* 17. 1. and who saies expressly, that they had received of him, how they ought to walk, and to please God, 1 *Thess.* 4. 1. and that he had given them *Commandments* by the Lord *Jesus*, v. 2. so that the Apostle did without all doubt instruct them in the great duty of brotherly Love, which is the principal part of Christianity, and the most noble and excellent branch of our holy Religion.

If it be objected, that *St. Paul* having taught them their duty, as has been already proved, it follows, that if their being *taught of God* was their being taught of God by the Ministry of *St. Paul*, then they were taught of God their whole duty, and not that particular branch only of brotherly Love: whereas the Apostle makes a difference by saying, they were *taught of God to love one another*, and consequently they were not *taught of God* the other parts of Christianity; I say, if this be objected, I answer, that the reason of *St. Paul's* expressing himself after this manner, will best appear, if we consider the Circumstances in which he wrote.

*St. Paul* came to *Thessalonica*, and planted the Gospel there, *Acts* 18. 1. Here he preached only three Weeks. For the place he preached in, was the Synagogue of the *Jews*, where he reasoned with them *three sabbath daies*, v. 2. This, because he converted many, v. 4. caused an uproar, v. 5. so that *St. Paul* and *Silas* were *immediately* sent away to *Berea*, v. 10. and afterwards *Timothy* came thither to them

them, v. 14. But because the malice of the *Jews* persecuted them also at *Berea*, v. 13. therefore some brethren Conducted *St. Paul* to *Athens*, v. 15. and returned with a command from *St. Paul* to *Silas* and *Timothy*, to come to *Athens* to him with all speed, v. 15.

Upon this Message *Timothy* went to *Athens*, but *Silas* notwithstanding staid at *Berea*. This appears by comparing 1 *Thess.* 3. 1, 2. and *Acts* 18. 1, 5. For 'tis expressly said, that *Silas* and *Timothy* came to *St. Paul* to *Corinth*, *Acts* 18. 5. whither *St. Paul* was come, after he left *Athens*, v. 1. and yet *St. Paul* saies expressly, that he sent *Timothy* to *Thessalonica* from *Athens*, 1 *Thess.* 3. 1, 2. Wherefore *Timothy* did certainly come to *St. Paul*, whilst he was at *Athens*, and then return from him to the Disciples at *Thessalonica*.

And that *Silas* staid at *Berea* in the mean while, may fairly be concluded thus. *Timothy* came from *Berea* to *Athens* to *St. Paul*, as has been already shewn. And when *Timothy* left *St. Paul*, the Apostle expressly declares, that he was left at *Athens* alone, 1 *Thess.* 3. 1. and consequently *Silas* was not with him at *Athens*. And the next news we hear of *Silas*, after we left him at *Berea*, is, that he came with *Timothy* to *Corinth*, and there met *St. Paul*, *Acts* 18. 5. and the Text saies, that when he came to *Corinth*, he came from *Macedonia*. Wherefore, *St. Paul* leaving *Athens*, when *Timothy* was gone from thence to *Thessalonica*, came to *Corinth*, *Acts* 18. 1. and then *Timothy* returns from *Thessalonica*, and coming thro' *Berea*, (which is another city of *Macedonia*, and lies in the road to *Corinth*) there met with *Silas*; and so *Silas* and *Timothy* went both together to *Corinth* to *St. Paul*.

Now whilst *Silas* and *Timothy* were with *St. Paul* at *Corinth*, the Apostle writ his first Epistle to the *Thessalonians*; as appears from the first verse of it. And he probably writ it, as soon as ever *Silas* and *Timothy* came thither to him; because he expressly calls the whole space between his leaving *Thessalonica*, and his writing that Epistle, a *short time*, 1 *Thef.* 2. 17.

From what has been said it appears very plainly, that the stay of *St. Paul*, *Silas* and *Timothy*, at *Thessalonica*, when the Inhabitants of that place were first converted; and the stay of *Timothy* alone at the same place, when he was sent thither by *St. Paul* from *Athens*; and indeed the whole space between the first Conversion of the *Thessalonians*, and *St. Paul's* writing his first Epistle to them, were all so very short, that a thorough experience of the New Converts lives cou'd not be had at the time of his writing his Epistle. For that reason the Apostle does not as yet pronounce of them in general terms, that they were *taught of God* their *whole* duty. For tho' their whole duty had been preached to them, 1 *Theff.* 4. 1, 2. yet it did not in so small a compass of time plainly appear, that they were in all respects so effectually wrought upon already by the Doctrine they had heard, that they had heartily embraced every part of Christianity, and were actually obedient to it. For their being *taught of God* implies, as I have already shewn, their being effectually wrought upon by God's teaching. And consequently, they could not be said to be *taught of God* their *whole* duty; unless they were in all points conformed to the Gospel rules. But this did not as yet so evidently appear, as that the Apostle should think it advisable to give them so great and general a Commendation, as his Declaration that they

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were *taught of God* their *whole* duty would certainly have been. Nay, he rather hints the contrary; for he *prayed night and day exceedingly*, to see their face, that he might *perfect that which was lacking in their Faith*, 1 Thess. 3. 10.

And yet, that a great many of them were converted, was notorious. For *their faith to Godward was spread abroad in every place*, 1 Thess. 1. 8. And one main branch of Religion, and which was a most blessed and promising Omen of all the rest, *viz.* Charity or Brotherly Love, was extremely remarkable in them; for they expressed it *towards all the brethren in all Macedonia*, 1 Thess. 4. 10. Of these things *Timothy* had brought glad Tidings to *St. Paul*, 1 Thess. 3. 6. so that the Apostle positively declares, that they were *taught of God to love one another*; that is, as for that particular branch of Christian Religion, they were without all doubt already become great Proficients in it. And he proceeds to give a substantial Reason for his Judgment concerning them, saying, *For* (and not *and indeed*, as our Translators have rendred *εἰς τὸ*) *ye do it towards all the brethren*, &c. v. 10. that is, your most exemplary practice of Brotherly Love, is an unquestionable evidence of your being *taught of God* as to this particular.

So that *St. Paul's* saying they were *taught of God to love one another*, and his proving the truth of what he said by their notorious practice, can imply no more than this, *viz.* that they were undoubtedly obedient to the precept of Brotherly Love, which God had given them by *St. Paul*. And had they been as remarkable for any other duty, as they were for Brotherly Love, *St. Paul* might very well have said, had he thought it convenient, that they were *taught of God* that duty

also. But he passes over all other branches of Christianity, and fixes upon this one, which was singularly eminent in them; so eminent, that they needed not that he should write unto them concerning it, v. 9. And by this so ample a Commendation of their practice he encourages them, 1. to increase more and more, v. 10. even in that which they did already practise in great perfection; 2. to be equally diligent in all other parts of Holiness, that they might deserve the like Praises in all respects whatsoever.

## C H A P. V.

I Cor. 2. 10, 11, 12, 13, 14, 15. explained.

14. **S**AY they, the Apostle tells us, that God hath revealed (the things of God) unto us by his Spirit. For the Spirit searcheth all things; yea, the deep things of God. 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 Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the Words which Mans Wisdom teacheth, but which the Holy Ghost teacheth; comparing Spiritual things with Spiritual. 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 he himself is judged of no Man, I Cor. 2. 10, &c. From these

these Words our Adversaries endeavor to prove, that God has resolved, and so disposed Matters, that a *saving* Christian Faith shall be always built upon *immediate* Revelation. But before I consider those particular Expressions upon which their Arguments are built, I think it necessary to shew the true meaning of the whole Passage.

St. Paul had been saying, that he preached the Gospel among the *Corinthians*, *not with excellency of words*, v. 1. or with *enticing words of man's wisdom*, v. 4. that is, not with such Rhetorical flourishes, and Arguments of mere natural Reason, as the Philosophers used, to persuade their Auditors into the belief of what they taught; *but in demonstration of the Spirit, and of Power*, v. 4. that is, he proved by the Spirit's assisting him to work Miracles among them, that he was a Messenger sent from God, to declare to the World God's purposes concerning the Salvation of Mankind by *Christ Jesus*. Which purposes of God could not be known by the light of mere natural reason, without the Revelation of the Spirit of God; they being *the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the World unto our glory, which none (even) of the Princes of this World (that is, none of the Roman Governors or Learned Jews) knew. For had they (viz. the Roman Governors or Learned Jews) known it, they would not have Crucified the Lord of Glory*, v. 7, 8. *But, as it is written, Eye hath not seen, nor Ear heard, neither have enter'd into the heart of Man, the things which God hath prepared for them that love him*, v. 9. that is, none did ever discover or know these wonderful Truths.

v. 10. *But, tho' they were never discovered or known by Man, yet God hath revealed them unto us*

(who preach the Gospel to you) *by his Spirit. For the Spirit searcheth all things; yea, the deep things of God, and particularly those mysterious Truths which we preach.*

v. 11. *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.* That is, as none but the Person himself can know the secret purposes of any Man's mind, unless he is pleased to discover them: so none but the Spirit of God, who is God himself, can know the secret purposes of God's mind, unless God is pleased to discover 'em.

v. 12. *Now God hath been pleased to discover to us, who preach the Gospel among you, his secret purposes concerning the Salvation of Mankind by Christ Jesus; for we have received, not the Spirit of the World, but the Spirit which is of God; that by this Revelation of them, we might know the things that are freely given to us of God.*

v. 13. *Which things also we speak, not in the words which Man's wisdom teacheth, that is, not in such pompous strains of Human Eloquence, as Men admire, and endeavor by much Art and Labor to express themselves in: but in words which the Holy Ghost teacheth, that is, in such simplicity and plainness of Speech, as the Holy Ghost directs us to use; comparing spiritual things with spiritual, or rather, either 1. interpreting spiritual things by spiritual; that is, explaining the ancient spiritual things, or Prophecies delivered by the Spirit in the old Testament, by those spiritual things which we now make known to the World: or, 2. interpreting spiritual Things to spiritual Persons, that is, such Persons as do receive and admit of the Authority of Revelation. For*

*συνηλθω* with the dative Case is used by the Septuagint in this sense.

v. 14. *But*, tho' we preach these Gospel Truths, and tho' the Spirit confirms what we say, by enabling us to work Miracles; yet all Persons do not embrace our Doctrine. For *the Natural Man receiveth not the things of the Spirit of God*, or will not assent to those Truths which the Spirit reveals by us. Nay, he despises our Doctrines, *for they are foolishness unto him*; that is, he accounts them foolish, because they are proved by Revelation only, and not by Philosophy, which he takes to be the only Wisdom. And therefore he is, and must be, wholly a stranger to the things of God; *neither can he know them, because they are spiritually discerned*, or known by the Revelation of the Spirit. And consequently he that will not admit of the Spirit's Testimony as sufficient Proof, must needs be ignorant of those Truths which cannot otherwise be learnt.

v. 15. *But he that is spiritual*, or admits the Testimony of the Spirit as sufficient Proof, and believes what the Spirit teaches; (*ἀναγιγνωσκει*) judgeth, or discerneth and knoweth, *all the things of God*. *But* yet, tho' this spiritual Person knows all Gospel Truths, yet *he himself* (*ἀναγιγνωσκειται*) is judged, discerned or known, *of no Man*; that is, tho' he knows and can prove the truth of the Gospel Doctrines, because he believes the Spirit's Revelation, and deduces the Evidence of them from thence; yet what he believes, can be judged of, discerned and known, by no Man, who does not admit of, and argue upon, the same Principles.

That the *Natural Man* in this place does signify such a Person, as believes nothing but what is proved by mere Natural Reason, and therefore will  
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not assent to those Truths which the Spirit reveals; I shall make appear by this one short and plain Argument. 'Tis manifest, that the *Natural Man* in this place, is that Person to whom the Things of God, or the Truths of the Gospel revealed by the Spirit, are foolishness. For the Apostle expressly saies, that *the Natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him.* Now that Man, to whom the Truths of the Gospel are foolishness, is the unbeliever, who will not assent to what the Spirit reveals, and believes nothing but what is proved by mere Natural Reason. For the Apostle tells us, that *the preaching of the Cross* (or the Gospel) *is to them that perish, foolishness,* chap. I. v. 18. and *unto the Greeks* (that is, the unbelieving *Greeks*) *foolishness,* v. 23. Since then the *Natural Man* in this place, is that Person to whom the Gospel is foolishness; 'tis evident, that the *Natural Man* is the unbeliever, who will not assent to what the Spirit reveals, and believes nothing but what is proved by mere Natural Reason. Because he to whom the Gospel is foolishness, is the Unbeliever, who will not assent to what the Spirit reveals, and believes nothing but what is proved by mere Natural Reason.

And since the *Spiritual Man* is here opposed to the *Natural Man*; therefore, since the *Natural Man* is the Unbeliever, who will not assent to what the Spirit reveals, and believes nothing but what is proved by mere Natural Reason; it most plainly follows, that the *Spiritual Man* is the Believer, who does assent to what the Spirit reveals, and believes more than can be proved by mere Natural Reason.

And

And since the difference between the *Natural* and the *Spiritual* Man, is this, that the one does, and the other does not, know or discern the Things of God, or the Truths of the Gospel; therefore by the Truths of the Gospel being *Spiritually discerned* or known, we must understand their being known or discerned, by the Revelation of the Spirit. Because this is plainly the difference between the *Natural* and the *Spiritual Man*, that the one does know or discern the Truths of the Gospel by the Revelation of the Spirit; because he admits the Spirit's Revelation as sufficient Proof: but the other does not know or discern the Truths of the Gospel by the Revelation of the Spirit; because he rejects the Spirit's Revelation, and does not regard or believe what the Spirit teaches.

If it be objected, that ( $\Psiυχικός$ ) the *Natural*, and ( $πνευμαλικός$ ) the *Spiritual* Man, do not signify, as I have explained them, in any other place of the New Testament; I answer, that those words are seldom found in all the New Testament, and that when they are found, they are used in senses manifestly different. Wherefore 'tis no wonder, if that sense of them which I contend for here, cannot be confirmed by a parallel place. But then it must be considered, that the way to ascertain those other significations of them, is by considering the Context; and therefore the Consideration of the Context here is as good an Argument for that sense, which I have here given them; as the Consideration of the Context elsewhere is for their signifying otherwise there. And 'tis unreasonable to deny that signification of a word which the Context requires, upon no other pretence, but because it cannot be matched with another instance.

I shall add, that it can't be expected, that the  
Heathen

Heathen Authors should acquaint us with this use of those words; but the Ancient Christian Writers frequently do. This appears from the Comments of St. *Chrysoftom*, *Theodorit*, *Theophylact* and *Oecumenius* upon the place; and (not to mention other Authorities which might be alledged) from that account which Antiquity gives us of the (a) *Montanists*, who assum'd to themselves the title of *Spiritual Men*, because they received the Revelation of *Montanus*; and called the Orthodox *Natural Men*, because they rejected it. I confess these Appellations were ill grounded, because the Revelation of *Montanus* not being Divine, deserved no credit; but yet this instance fully proves what I alledge it to confirm, *viz.* that the name of a *Spiritual* or *Natural Man* did in their opinion denote a Person, who received or rejected a Divine Revelation. And this is that very Notion of a *Natural* and *Spiritual Man*, which I am persuaded, the Apostle here intended. And surely, tho' we give no credit to the Doctrine of the *Montanists*, yet their usage of a Phrase may guide us to the signification of it.

Thus then have I explained that whole Passage, by diverse Expressions of which our Adversaries endeavor to prove, that *God* has resolved, and so disposed matters, that a *saving* Christian Faith shall be always built upon *immediate* Revelation. I

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(a) *Tertullian*, when a *Montanist*, saies, *Penes nos autem, quos spirituales merito dici facit agnitio spiritualium charismatum, &c. de Monogamia, cap. 1. p. 670. Colon. Agrip. 1617. Psychici non recipientibus spiritum, ea qua sunt spiritus (viz. the Contents of Montanus his Revelation) non placent, Ibid.* which words plainly allude to what *St. Paul* saies, *1 Cor. 2. 14.*

shall now consider those Arguments which they build upon some particular Expressions.

In the first place then, they tell us, that the Apostle, who had, without all doubt, an *immediate* Revelation of the things of God, says, *God hath revealed them to us by his Spirit*, v. 10. And because there is no difference made in the Expression, therefore his words imply, that the whole Church of *Corinth*, to whom he writes, and of whom he speaks as well as of himself, had an *immediate* Revelation of the Truths of the Gospel. And if the whole Church of *Corinth* had an *immediate* Revelation of the Truths of the Gospel, then every true Christian in these daies must have the same kind of Revelation to build his Faith on, there being as much reason for our enjoying it now, as there was for other Christians enjoying it in former times. Now I shall not dispute, whether, upon supposition that the Ancient Christians, particularly those at *Corinth*, did every one of them enjoy *immediate* Revelation, it will unavoidably follow, that every true Christian in these days must enjoy the same. This, I say, I shall not dispute, because the supposition, is false and groundless.

For St. Paul does not there speak of the whole Church of *Corinth*, much less of all the Ancient Christians, but only of himself, *Apollos*, &c. who were *immediately* inspired Persons. For, saies he *we speak wisdom among them that are perfect*, v. 6. and *we speak the wisdom of God in a mystery*, v. 7. and *which things also we speak*, v. 13. These Expressions do certainly relate only to himself, *Apollos*, &c. of whom he saies in the foregoing Chapter, *we preach Christ crucified*, v. 23. and in the following Chapter, *we are labourers together*

with God, v. 9. and whom he plainly distinguishes from the body of the Church, viz. *them that are called both Jews and Greeks, ch. 1. v. 25.* by speaking of himself, *Apollos, &c.* in the first Person, and of the body of the Church, in the second Person, saying, *For ye see your calling, brethren, &c. ch. 1. v. 3, 26. When I came to you, ch. 2. v. 1. I was with you, v. 3. I have fed you. ch. 3. v. 2. Ye are yet carnal, v. 3. Who then is Paul, and who is Apollos, but Ministers by whom ye believed, v. 5. For we are labourers together with God: ye are Gods husbandry, ye are Gods building, v. 9.* And accordingly, when he saies, *God has revealed them unto us by his Spirit,* he means only himself, *Apollos, &c.* who were *immediately* inspired Persons: so that tho' the Revelation here spoken of were an *immediate* Revelation only; yet it will not follow, that the whole *Corinthian Church* enjoyed it.

But, say they, the Apostle declares, that *we have received the Spirit which is of God, v. 12.* that is, we have received Information from, or the Revelation of, the Spirit. And since the Revelation the Apostle received was *immediate*, therefore, there being no difference in the Expression, they did all receive *immediate* Revelation from the Spirit. And if they received *immediate* Revelation, then all true Christians, even in these days do receive the same. But I answer, that *St. Paul* in that place, as I have already shewn, speaks not of the whole Church of *Corinth*, but only of himself, *Apollos, &c.* their inspired Guides, who received the truth *immediately* from God's mouth. And accordingly it follows, *which things also we speak, v. 13.* But who were the speakers? Why, *St. Paul, Apollos, &c.* And whom did they speak

Speak to? Why, to the *Corinthian* Church. Wherefore those of whom the Apostle there saies, that they had received the Spirit of God, are those who spake the things of God; and consequently not the whole Church of *Corinth*, who were not the speakers, but the hearers of the things of God.

Nay, this Text does rather prove, that a *saving* Christian Faith may be built upon bare *mediate* Revelation, than that God has resolved, and so disposed Matters, that it shall be always built upon *immediate* Revelation. For he that *receives*, and *spiritual discerns*, the things of God, is a *Spiritual Man*, and has a Christian Faith. Now to what end did St. *Paul*, *Apollos*, &c. speak the things of God, v. 13? Was it not, that Men might *receive* and *spiritually discern* the things spoken by them? If so, then a Man may build a Christian Faith upon the Apostle's speaking the things of God, which is most certainly nothing more than a bare *mediate* Revelation of them. And if a Christian Faith in general may be so built, then a *saving* Christian Faith may be so built also; there being no difference, as to the *manner* of that Revelation upon which 'tis built, between a Christian Faith in general and a *saving* Christian Faith in particular. But to proceed,

The only remaining difficulty is in the 14th and 15th verses, wherein the Apostle saies, that *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.*

Now 'tis very true, that if the *Spiritual Man* in this place, who *spiritually discerns* the things of  
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of the Spirit of God, be such a Person only as enjoys the benefit of the Spirit's *immediate* Revelation; and by the advantage of *immediate* Revelation, discerns and knows the Truths of the Gospel: then such a Person as does not enjoy the benefit of *immediate* Revelation, and for want of it cannot discern or know the Truths of the Gospel, is the *Natural Man* here spoken of. Now the *Natural Man* here spoken of, or he that cannot discern or know the Truths of the Gospel, cannot have any Christian Faith at all; because the Truths of the Gospel are the Objects of a Christian Faith. And if he that does not enjoy the benefit of *immediate* Revelation, or the *Natural Man* here spoken of, cannot have any Christian Faith at all; then God has certainly resolved, and so disposed Matters, that a *saving* Christian Faith shall be always built upon *immediate* Revelation.

But, on the other side, if the *Spiritual Man* in this place, who *spiritually discerns* the things of the Spirit of God, be not such a Person only as enjoys the benefit of *immediate* Revelation; then these Words will by no means prove, that God has resolved, and so disposed Matters, that a *saving* Christian Faith shall be always built upon *immediate* Revelation. Because, tho' such a *Spiritual Man* as is here spoken of, may enjoy the benefit of *immediate* Revelation (his admitting the Spirit's Revelation as sufficient proof, being that which denominate him a *Spiritual Man*; whether the Spirit's Revelation which he admits, be *mediate* or *immediate*) I say, tho' such a *Spiritual Man* as is here spoken of, may enjoy the benefit of *immediate* Revelation; yet his being a *Spiritual Man* does not prove, suppose, or imply, that he does enjoy the benefit of *immediate* Revelati-

on; because he may be a *Spiritual Man* without the Enjoyment of it. The whole Force therefore of this Argument depends upon the determination of this single Question, Whether the *Spiritual Man* here spoken of, be such a person only as enjoys the benefit of *immediate* Revelation, or no.

And this question has, in my Opinion, been fairly determined already. For I have shewn, that the *Spiritual Man* here spoken of, is one who admits of the Spirit's Revelation, whether *mediate* or *immediate*, as sufficient proof of a Doctrine. And consequently, 'tis possible for a Person to be the *Spiritual Man* here spoken of, altho' he do not enjoy the benefit of *immediate* Revelation.

If it be objected, that the *Spiritual Man* does elsewhere signify such a Person as enjoys the benefit of *immediate* Revelation; and therefore it must be so interpreted in this place: I answer, That the *Spiritual Man* does indeed sometimes signify such a Person as enjoys the benefit of *immediate* Revelation; but yet it does not follow, that it must be so interpreted in this place. For there are in the Holy Scriptures very different Senses of this Phrase; and that Sense of it, which suits one Text, does not suit another. And accordingly, tho' it does sometimes signify such a Person as enjoys the benefit of *immediate* Revelation; yet it does not follow that it must so signify here; not only because no reason can be assigned, why that signification rather than another, ought to be admitted here, but also because I have already shewn, that the Context requires a very different signification of it.

But farther, 'tis very observable, that whenever the *Spiritual Man* does signify such a Person as enjoys the benefit of *immediate* Revelation, it

then denotes not every true Christian in general, but some particular true Christians only, whose peculiar privilege it is to be *Spiritual Men* in this sense, that is, to enjoy the benefit of *immediate Revelation*. This will appear very plainly, if we consider that the only Texts, wherein it can be pretended, that the Phrase is so used, are *1 Cor. 12. 1.* and *1 Cor. 14. 37.*

In the former of these Texts, according to our Translation, the Apostle saies, *Now concerning spiritual gifts, Brethren, I would not have you ignorant.* But I had rather translate *περὶ πνευματικῶν*, concerning *Spiritual men*. Because the Apostle begins in this, and continues in the two following Chapters, to treat of *Spiritual Men*, exhorting them to mutual Love and Peace, and to the right use of those Gifts which the Holy Ghost had bestowed upon them; and in the Conclusion of this Discourse concerning them, he delivers the latter of these Texts, saying, *If any man think himself to be a prophet or (πνευματικὸς) Spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord,* that is, the Commandments of the Lord to those *Spiritual Men*, of whom, and their respective duties, he treats in these Chapters. Now, 'tis manifest, that 'tis the very same Word which is used in both these Texts; and that it cannot but be understood of, and applied to *Men*, and not *Gifts*, in the latter of them. And how reasonable is it then to interpret it after the same manner in the former of them; since in the one he is most certainly beginning that very Discourse, which in the other he is concluding? Besides, the *Spiritual Men* seem to be the main subject of his Discourse in these three whole Chapters. 'Tis reasonable therefore to suppose, that when he solemnly

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enter'd upon that subject in the former of these Texts, his words are to be understood of *Spiritual Men*, rather than of *Spiritual Gifts*, which he seems to speak of, not as his principal Theme, but only as the faults of the *Spiritual Men*, who are his principal Theme, give him occasion.

Now some of those *Spiritual Men*, which are now supposed to be mentioned by *St. Paul*, 1 Cor. 12. 1. as well as 1 Cor. 14. 37. are such as enjoy'd the benefit of *immediate Revelation*. Because several of the Gifts there mentioned by *St. Paul*, the Enjoyment of which does denominate the Possessor of a *Spiritual Man*, were such Gifts as suppose *immediate Revelation*. For instance, the *Word of Wisdom*, and the *Word of Knowledge* &c. 1 Cor. 12. 8. And consequently, when the *Spiritual Man* signifies such a Person who enjoyed the *word of Wisdom*, the *word of Knowledge*, or the like, it signifies such a Person as enjoyed the benefit of *immediate Revelation*.

But then, tho' the *Spiritual Man* in these Texts, as it denotes such a Person as enjoyed the *word of Wisdom*, or the like, does signify such a Person as enjoyed the benefit of *immediate Revelation*; yet it does not denote every true Christian in general, but some particular true Christians only, whose peculiar privilege it is to be *Spiritual Men* in this Sense; that is, to enjoy the benefit of *immediate Revelation*.

This will appear, if we consider, that the *Spiritual Men* here spoken of, are such Persons as enjoy the *extraordinary Gifts* of the Holy Ghost, which were necessary in the first Ages of Christianity, not in order to the Regeneration, Sanctification, Comfort and Salvation of those Persons upon whom they were bestowed, as

the ordinary Gifts of the Holy Ghost then were, and alwaies will be; but for the first Plantation and Confirmation of the Gospel, and the Edification of an Infant Church, and are accordingly in these times wholly ceased.

There needs no other proof of this, than that manifest distinction which the Apostle makes between those *Spiritual Gifts*, which he speaks of in this Chapter, and Charity. *But*, saies he, *covet earnestly the best Gifts, and yet shew I unto you a more excellent way*, v. 31. *Again, Follow after Charity, and desire Spiritual Gifts*, 1 Cor. 14. 1. From whence 'tis plain, that even Charity itself, which is the greatest and most excellent of the *ordinary Gifts* of the Holy Ghost, is not one of those *Spiritual Gifts*, the Enjoyment of which denominates the Possessor a *Spiritual Man*, in that Sense in which the Apostle here uses the Word. And consequently the *Spiritual Gifts* here mentioned are none other than the extraordinary Gifts of the Holy Ghost.

It may be said perhaps, that *Faith*, which is an *ordinary Gift* of the Holy Ghost is here numbred amongst those Gifts, the Enjoyment of which does denominate the Possessor a *Spiritual Man*; and consequently, the *Spiritual Men* here spoken of are, not such Persons only as enjoy the *extraordinary Gifts* of the Holy Ghost, but such Persons as enjoy any Gifts of the Holy Ghost, whether *extraordinary* or *ordinary*. But I reply, that *Faith* is indeed here numbred amongst those Gifts, the Enjoyment of which does denominate the Possessor a *Spiritual Man*; but then I deny, that the *Faith* here spoken of, is an *ordinary Gift* of the Holy Ghost.

For *Faith* has different significations in the New Testament. Sometimes it betokens an *ordinary* Gift of the Holy Ghost, which every true Christian is endued with; but at other times it signifies an *extraordinary* Gift of the Holy Ghost, particularly in this place, where it is spoken of, not as a Grace common to every true Christian, but as the privilege of some particular true Christians only. For the Apostle saies, *To one is given by the Spirit the word of Wisdom; to another the word of Knowledge by the same Spirit; to another Faith by the same Spirit; to another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers kinds of Tongues; to another Interpretation of Tongues. But all these worketh that one and the same self Spirit, dividing to every Man severally as he will, 1 Cor. 12. 8, &c.* In these words we are plainly told, that the Faith here meant, is not given to all true Christians; but is as much a peculiar privilege as the Gift of Tongues, &c. And consequently, the Faith here meant, is not an *ordinary*, but an *extraordinary* Gift of the Holy Ghost; and signifies either, 1. that Miraculous Courage inspired by God, and visible in the first Spreaders of the Gospel; or 2. that full persuasion inspired by God, whereby they knew what Wonders might be attempted with success. For tho' there was a power of doing Wonders in curing Diseases, &c. yet every possible Miracle was not to be undertaken; but God directed them by a divine impulse to such particulars, as they might set about with *Faith*, or a full assurance of effecting them.

Since then every one of the Gifts here mentioned is *extraordinary*, and those who are here called *Spiritual Men* are so called for this very rea-

son, because they enjoy'd some of these *extraordinary* Gifts; therefore 'tis plain, that the *Spiritual Men* here mentioned, are not all Christians in general, because all Christians in general did not even in the primitive Times enjoy the *extraordinary* Gifts of the Spirit; but the *Spiritual Men* here mentioned, are only such particular true Christians, as these *extraordinary* Gifts were vouchsafed to. And consequently, those Persons who are here called *Spiritual Men*, upon the account of their enjoying an *immediate* Revelation, as having the word of Wisdom, or the like; are not all true Christians in general, but only such particular true Christians, as had some special Gift conferred upon them.

Nay, tho' it were granted, that all true Christians in general, did in the first Ages of Christianity, enjoy some or other of the *extraordinary* Gifts of the Holy Ghost; yet 'tis plain, that every one of them did not enjoy those *extraordinary* Gifts in particular, which suppose *immediate* Revelation. For it appears from the Apostle's Words already cited, that every one had not every *extraordinary* Gift; and consequently those that suppose *immediate* Revelation, were not universal, any more than the Gift of Tongues, &c. And therefore the *Spiritual Man*, as it denotes such a Person as had a Gift of *immediate* Revelation, is not every true Christian in general, but only such a particular true Christian as had that special favour allotted to his share.

Thus then it appears, that whensoever the *Spiritual Man* does signify such a Person as enjoys the benefit of *immediate* Revelation, it then denotes not every true Christian in general; but some particular true Christians only, whose peculiar  
privilege

privilege it is to be *Spiritual Men* in this Sense, that is, to enjoy the benefit of *immediate* Revelation. And consequently we must not understand the word in 1 Cor. 2. 15. where our Adversaries grant 'tis applied to all true Christians in general, after the same manner as in those other places, where 'tis certainly limited to some particular true Christians. And since the whole force of that Argument which is drawn from 1 Cor. 2. 14, 15. depends upon such a Sense of the Word, as I have shewn to be not only not necessary, but also unreasonable, or rather impossible; therefore those Expressions of *St. Paul* do by no means prove, that God has resolv'd, and so dispos'd matters, that a *saving* Christian Faith shall be always built upon *immediate* Revelation.

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C H A P. VI.

1 John 2. 20, 27. & 5. 10. & Rom. 8. 16.  
*explained.*

15. **S**aint John saies, *Ye have an unction from the holy One, and ye know all things*, 1 John 2. 20. and again, *The anointing which ye have received of him, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him*, v. 27. From these words our Adversaries pretend to draw great advantages. For, say they, by the *Uction* is meant the *holy Spirit*; and 'tis plain, that this *Uction* or *holy Spirit* teacheth the Saints of all things, and is to abide in them, and that they need no

other Teacher. And is it not then most evident, that the Holy Spirit does always teach the Saints by *immediate* Revelation? No surely; for I shall soon make it appear, that these words of the Apostle are nothing to the purpose of our Adversaries, by giving a brief and true Explication of them.

Every body knows, that (as has been already said) in the beginnings of the Gospel it pleased God to bestow, not only upon the Apostles, but also upon those Churches which the Apostles planted, the Extraordinary Gifts of the Holy Ghost; that is, diverse of the New Converts, as well as those who preached the Gospel to them, were inspired, and enabled to work Miracles in confirmation of the Doctrines they believ'd. This is what St. *John* here calls the (a) *Uction*, or anointing of the holy Ghost; and by this anointing the Primitive Christians proved, that *Jesus* was the *Christ*. But the Devil raised up many false Teachers who denied, that *Jesus* was the *Christ*; and endeavoured by them to seduce Men from the Truth. Of these false Teachers the Apostle is speaking, and warning those he wrote to, to beware of them.

v. 18. *Little children, says he, it is the last time. And as ye have heard, that Antichrist shall come (or rather (b) cometh to oppose or deny Christ: so even now are there many Antichrists; whereby we know that it is the last time.*

v. 19. 'Tis true, *they who are Antichrists, went out from us who believe Jesus to be the Christ; but they were false Brethren, and not of us. For if they had been of us, they would, no doubt have*

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(a) See Dr. Hammond's Annot. upon *Acts* 10. c. pag. 368. Lond. 1689. (b) *Ἐπιχειρηματίας*.

continued with us, and assisted in the Propagation of that Doctrin which we preach. But they went out from us, that they might be made manifest, that they were not all of us.

v. 20. But, tho' there are many Opposers and Denyers of *Christ*, yet you cannot but know what truths you ought still firmly to believe. For ye to whom I write, have in your several Churches an *Uñction* (or rather (c) the *Uñction*) from the *Holy One*. Ye are blessed with Inspired Guides, who teach you the Truth sincerely, and therefore ye all know all things belonging to Salvation; and particularly, by the constant teaching of those Inspired Guides ye know, that *Jesus* is the *Christ*.

v. 21. Now I have not written unto you, because ye know not the Truth; for I am abundantly convinced, that your Inspired Guides perpetually inculcate it. But I have written, because ye know it, and that no lie is of the Truth.

v. 22. And consequently ye know, that the Doctrine of these false Teachers, who are amongst you, is a lie. For since what your Inspired Guides do teach you, is Truth; and since they teach that *Jesus* is *Christ*; is it not plain that those false Teachers are liars? For *who is a liar*, but *he that denyeth that Jesus is the Christ*, as these false Teachers do? And certainly *he is* most justly esteemed and named an *Antichrist*, who first denieth the *Father*, or refuses to believe the testimony of the *Father*, who has born witness of the *Son* by enabling him to work Miracles, and raising him from the Dead; and then denieth the *Son* also, whose *Messiahship* has been so fully attested.

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(c) *Χριστου.*

v. 23. For, let these Antichrists pretend what they will, *whosoever denieth the Son, the same hath not the Father.*

v. 24. Let that Doctrine abide in you, which ye have heard from the beginning. For if that Doctrine, which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

v. 25. And ye have great Encouragement so to do. For to those who continue in the Son and in the Father, does God's promise belong. *And this is the promise that he hath promised us who continue in the Son and in the Father, even Eternal Life.*

v. 26. *These things have I written unto you concerning them that seduce you.*

v. 27. But my writing these things unto you was the less necessary, because the anointing which ye have received of him, abideth in (or rather (b) among) you; and ye are furnished with Inspired Guides, who preach these things unto you. And therefore ye need not that any other Man, besides those Inspired Guides, should Teach you; but, as the same anointing of the Holy Ghost teacheth you of all things necessary, by the Ministry of your Guides who are anointed therewith: and as the same anointing is Truth, and is no lie; and even as it has taught you, ye shall abide in Him.

From what hath been said it appears, that the anointing here mentioned is by no means common to all Christians, but a peculiar favor of God, who was pleased in the Primitive times to bestow *immediate* inspiration and other Extraordinary Gifts

of the Holy Ghost upon the Church. Now are we to imagin or expect, that God does or will vouchsafe to us in these latter daies, in which those Extraordinary Gifts are ceased, that anointing which was poured forth upon so many of the first Christians. Wherefore unless our Adversaries can shew, that the same anointing which the Apostle here speaks of, does still continue in the Church; and that what was once enjoyed by *some* particular Christians, must now of necessity belong to *every* true Christian whatsoever; I say, unless they can prove these two things, 'tis absurd and unreasonable for them to conclude from these words, that all Christians are, and must be immediately led and taught by the Spirit of God.

16. Another Argument is built upon the same Apostle's saying, *He that believeth on the Son of God, hath the witness in himself*, 1 Joha 5. 10. that is, say our Adversaries, he that believes on *Christ*, has it *immediately* revealed to him by the Spirit which dwells in him, that *Jesus* is the Son of God. But I shall prove, that these words of St. *John* must be understood in a sense very different from that which our Adversaries fasten upon them.

To this end I observe, that the word *μαρτυρία*, which is here rendred *witness*, denotes either the Object or the Act of the Person that bears witness.

1. It denotes the Object, that is, the thing which is attested or born witness of. Thus, *ἡ μαρτυρία αὐτῶν ἐστὶν ἀληθὴς*, *this witness is true*, Tit. 1. 13. that is, the thing attested or born witness of concerning the *Cretians* by a Prophet of their own (*viz.* that they were alwaies liars, evil beasts, flowbellies) is true.

2. It denotes the Act, that is, the Attestation or bearing witness concerning a thing. Thus our Savior saies, *I have greater witness*

ness than that of John, *John* 5. 36. that is, I have a greater Attestation concerning me, than that of *John*.

Now 'tis granted on all hands, that the *witness* spoken of in this controverted Text, which he that believes on the Son of God has in himself, is the Witness of God concerning his Son. But then the question is, in what sense it is the Witness of God; that is, whether it be that thing which is attested or born witness of by God concerning his Son, or God's Attestation or bearing witness concerning him. For my part, I shall not contend for either interpretation; because neither of them can advantage the Cause of our Adversaries.

For if the *witness* in this place signifies the thing attested or born witness of by God concerning his Son; then the witness is this truth, *viz.* that *Jesus* is the Son of God. Because 'tis plain from the Apostle's foregoing discourse, that this truth is the thing attested or born witness of by God concerning his Son. And if the witness be this truth, *viz.* that *Jesus* is the Son of God; then he that has the witness in himself, has in himself this truth, *viz.* that *Jesus* is the Son of God. And consequently, he that believes on the Son of God, has in himself this truth, *viz.* that *Jesus* is the Son of God.

But will it follow from thence, that he received this truth by *immediate* Revelation? No surely; for the Apostle saies nothing like it. He tells us indeed, that the Believer has this truth in himself: but he does not tell us, after what manner he received it. 'Tis true, if God pleases, he may receive it by *immediate* Revelation: but it cannot be said that God has made it impossible for him to receive it otherwise than by *immediate* Revelation. And if it be possible for him to receive

it otherwise than by *immediate* Revelation; then where's the necessity of *immediate* Revelation, in order to his receiving it, and having it in himself? 'Tis plain therefore, that the Believer's having in himself this truth, *viz.* that *Jesus* is the Son of God; is no proof, that he received it by *immediate* Revelation.

If it be asked, What is meant by a Believer's *having a witness* (or a thing that is attested) *in himself*? I answer, that to *receive* a witness or a thing that is attested, is in Scripture-phrase to *believe* it. This is confessed on all hands, and therefore I need not prove it. Now to receive a witness or a thing that is attested, and to have it ones self, seem to be Phrases of the same importance. And if so, then to have a witness or a thing attested in ones self, is nothing else but to believe it.

I am sure, the Context does very well admit, if not require, this sense of the Phrase. For no sooner had the Apostle said, *If we receive, or believe, the Witness of Men, the Witness of God is greater; for this is the Witness of God, which he hath testified of his Son*; but he proceeds immediately to shew, who did, and who did not, receive or believe the Witness of God, saying, *He that believeth on* (Him whom I call) *the Son of God* (even our Savior Christ) *hath the Witness of God* (concerning his Son Christ) *in himself*, that is, believes what God has attested concerning our Savior's being his Son: whereas *he that believeth not God, hath made him a liar, because he believeth not, receiveth not, or hath not in himself, the record* (*μαρτυριαν*) *testimony or witness, that God gave his Son.*

This interpretation of the Apostle's words seems very natural. And if it be admitted, and supposed true; then it appears, that to receive, to have

in one's self, and to believe, a witness or thing that is attested or born witness of, are one and the same thing. Nay, I dare appeal to any unprejudiced Person, Whether the Apostle does not seem to use these Phrases promiscuously; and especially, whether he that *hath the Witness in himself* in the former part of the Verse, be not opposed to him who *believeth not God*, that is, who hath not the Witness in himself, in the next words.

Thus then have I shewn, that this Text can by no means favor the Doctrine of our Adversaries, if the *Witness* signifies the thing attested or born witness of by God concerning his Son. I shall now shew, that this Verse does by no means favor the Doctrines of our Adversaries, even tho' we suppose the *Witness* to signify, not the thing attested by God concerning his Son, but only his attestation or bearing witness concerning Him.

For if the *Witness* signifies God's attestation or bearing witness concerning his Son, then he that believes on the Son, has in himself God's attestation or bearing witness concerning Him. Now God did attest or bear witness concerning his Son, by voices from Heaven, by enabling him and his Disciples to work Miracles, and by raising Him from the Dead. Nor do we read in the holy Scriptures of any other way, whereby God testified of his Son. Wherefore, if the *Witness* signifies God's attestation or bearing witness concerning his Son; then he that believes on the Son, must have in himself one or more of those ways of God's attestation or bearing witness concerning Him.

But then, what shall we understand by a Believers having in himself any of these ways of God's attestation or bearing witness concerning his Son? The Apostle certainly speaks of all Believers in  
 general

## Chap. VI. of immediate Revelation. 69

general. For he saies, *he that believeth*, that is, every one that believeth *in the Son*, hath the witness in himself. But how can all Believers, especially in these daies, be said to have in themselves, either God's voices from Heaven, or that Power whereby God enabled *Christ* and his Apostles to work Miracles: or our Savior's Personal Resurrection from the Dead? 'Tis nonsense to say, that every Believer has in himself by *immediate* Revelation, either those voices which were uttered near seventeen hundred years ago, or that Power by which *Christ* and his Apostles did at the same distance of time work Miracles, or that Restoration of Life which was made to our Savior's dead Body. And consequently, tho' all Believers have the witness in themselves; and tho' we grant, that the witness they have in themselves, is God's attestation or bearing witness concerning *Jesus*, that he is his Son; yet it will by no means follow from hence, that God's attestation or bearing witness concerning our Savior's being his Son, is communicated to Believers by *immediate* Revelation.

But then, if by the Believers having the witness in himself, we understand his believing the witness or attestation of God; the meaning of the Apostle is very plain. For every one that believes on the Son, does believe that attestation which God gave concerning him by voices from Heaven, by enabling him and his Disciples to work Miracles, and by raising him from the Dead. These divine testimonies, I say, which are conveyed to us by *mediate* Revelation only, are the ground of every Believers faith; and consequently he receives them, and has them in himself, that is, believes them.

To conclude, one of those acceptations of the word *Witness*, which have been mention'd, must be allowed by our Adversaries. I am content they should chuse for themselves. But I am persuaded, it appears from what has been said, that which acceptation soever they prefer, there is not the least shadow of the necessity of *immediate Revelation* in the Text I have been explaining.

17. St. Paul says, *the Spirit it self beareth witness with our Spirit, that we are the children of God*, Rom. 8. 16. From hence our Adversaries conclude, that the Holy Ghost assures the Christians, that they are God's Children, by *immediate Revelation*. But that nothing like this can be proved from these Words, will appear from the following Explication of them.

There are two ways of rendring the former part of the Verse. 1. As 'tis rendred in our Bibles, *the Spirit it self beareth witness with our Spirit*: According to this Translation *συμμερτυρέω* signifies to bear witness with another. So that there are two Witnesses here supposed, *viz.* the Spirit it self and our Spirit; which two Spirits do jointly attest the same truth, *viz.* that we are the Children of God. 1. The Original may be rendred thus, *the Spirit it self testifies unto (or assures) our Spirit, that we are the Children of God*. And then *συμμερτυρέω* signifies to testify unto or assure. Thus *συμμερτυρέωμαι*, which every body knows to be the same with *συμμερτυρέω*, signifies, Rev. 21. 18. where St. John says, *συμμερτυρέωμαι, I testify unto (or assure) every Man that heareth, &c.* Now when the Word is used in this Sense, then one witness only is supposed; and accordingly in this place the Spirit is the only witness; and our Spirit is not it self a witness, but is testify'd unto,  
and

and assured of, that truth which the Spirit testifies unto it, or assures it of; viz. that we are the Children of God.

Now that Spirit which beareth witness with, or testifies unto our Spirit, that we are the Children of God, is the *Spirit of Adoption* mentioned in the foregoing verse. *Ye have not received, saies the Apostle, the Spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.* And then it follows immediately, *The Spirit it self (or (e) this very Spirit, or that same Spirit of adoption whereby we cry, Abba, Father) beareth witness with, or testifies unto, our Spirit that we are the Children of God.*

Now this Spirit of adoption does not bear witness with, or testify unto, our Spirit, that we are the Children of God, by an *immediate Revelation* of this truth, that we are the Children of God: but after a different manner, as will appear, if we consider what the *Spirit of adoption* is.

And that may be learnt from the following passage of *St. Paul. The Heir, as long as he is a Child, differeth nothing from a Servant, tho' he be Lord of all, Gal. 4. 1. But is under Tutors and Governors, until the time appointed of the Father, v. 2. Even so we, when we were Children, were in bondage under the Elements of the World, v. 3. But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law, v. 4. To redeem them that were under the Law, that we might receive the adoption of Sons, v. 5.* In which words *St. Paul* compares the State of the *Jews* under the Law, and the

(e) αὐτὸ τὸ πνεῦμα.

State of those that believe in *Christ*, with the different States of an Heir, whilst he is a Child, and when he becomes of Age. The State of the *Jews* under the Law answers to the Heirs State of Child-hood. And as the Heir, as long as he is a Child, differs nothing from a Servant; even so the *Jews* under the Law differed nothing from Servants. For they were *in bondage*, or (*f*) a State of servitude. And as the Heir, whilst he is a Child, does therefore differ nothing from a Servant, because he is under Tutors and Governors: even so the *Jews* under the Law were therefore in a State of servitude, because they were in bondage under the Elements of the World, viz. the Law, which was their Tutor or Governor, or (as the Apostle expresses it) *their School-master to bring them to Christ*, Gal. 3. 24. And as the Heir is not to differ nothing from a Servant *alwaies*, but only until the time appointed of the Father; so neither were the *Jews* to continue *alwaies* under the Law, but only till the fullness of the time was come. For then God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that they might receive the adoption of Sons.

Now it must be observed, that when the Heir is said to differ nothing from a Servant during his Child-hood, and consequently to be a Son and not a Servant, when the time appointed of the Father is come; the Apostle means, that he differs nothing from a Servant in Condition and Circumstances during his Child-hood, and consequently is in the Condition and Circumstance

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(f) διδασκαλίαν.

of a Son, when the time appointed of the Father is come. This, I say, is undoubtedly the Apostle's meaning; because otherwise his assertion would be false. For the Heir does, as well before, as after the time appointed of the Father, differ from a Servant, in as much as he is the Father's Child, which the Servant cannot pretend to be: whereas in Condition and Circumstances he differs nothing from a Servant untill the time appointed of the Father; because his Father has plac'd him under Tutors and Governors, and thereby made his Condition and Circumstances the same with those of a Servant. And when the time appointed of the Father is come, and the Heir is no longer a Servant, but a Son; he then commences his Sonship as to Condition and Circumstances only. For he was a Son, even whilst he differed nothing from a Servant, in as much as he was his Father's Child. And accordingly, when the *Jews* are said to be in bondage or servitude, under the Law; and to receive the adoption of Sons, when *Christ* came: we are to understand, that whilst the *Jews* were under the Law, they were in the Condition and Circumstances of Servants; and that when *Christ* came, they then began to be in the Condition and Circumstances of Sons.

Now from these different States, in which God the Father of the *Jews* had placed them, arose a difference in the temper and disposition of their Minds. Whilst they differ'd nothing from Servants by being under the Law, the disposition and temper of their minds was such as befitted the State of Servants. And this is what *St. Paul* calls (*πνεῦμα δουλείας*) the *Spirit of bondage* or servitude; in opposition to what he calls (*πνεῦμα υἱοθεσίας*)

the *Spirit of adoption*, viz. that disposition and temper of mind which befits the State of Sons. For that (*πνεῦμα*) *Spirit* frequently signifies the disposition and temper of a Man's Mind, I have already shewn.

Thus then it appears, what the *Spirit of Adoption* is. And from hence we may learn, after what manner it bears witness with, or testifies unto our Spirit, that we are the Children of God. For 'tis plain, that the Spirit of Adoption cannot bear witness with, or testify unto our Spirit, that we are the children of God, by an *immediate* Revelation of that truth to our understandings. For what Man in his Wits can imagin, that the disposition and temper of a Man's mind, or what we call the frame of his Spirit, does reveal any thing to him? Wherefore the Spirit of Adoption does bear witness with, or testify unto our Spirit, that we are the Children of God, by being in us. For no Man can have in himself such a filial disposition and temper of mind, grounded upon, and resulting from, God's fatherly treatment of Him, unless he be the Son of God.

The Apostle's Argument therefore, whereby he proves, that the *Romans* were the Sons of God, is very conclusive. For the *Romans* were admitted into the Church, the Middle Wall of Partition being broken down by *Christ*, who of the *Jews* and *Gentiles* made one Body. And by being Members of God's Church as well as the *Jews*, they had the same relation to God which the *Jews* had. Now the *Jews*, tho' they had formerly been in a State of Servitude under the Law, were now in a State of Sonship, or in the Condition and Circumstances of Sons; God having by the appearance of *Christ* in the fulness of time delivered them from their  
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Servile State under the Law, and bestowed upon them the Glorious Liberty of the Sons of God. And consequently the *Romans* also, being Partakers of the same Privilege, were in a State of Sonship. For the Apostle saies to them, *ye have not received the Spirit of Bondage again unto fear*, that is ye who have been united with the *Jews* into the Mystical Body of the Church, have not thereby been made subject to the Law, as the *Jews* once were before *Christ* came; from which State of Bondage or Servitude such a disposition and temper of mind as becomes Servants would have been wrought in you, and have filled your Souls with Terror and dreadful apprehensions. *But ye have receiv'd the Spirit of Adoption*, that is, you as well as the *Jews* are by the coming of *Christ* put into a State of Sonship, and have consequently such a disposition and temper of mind as becomes Sons; even that *by which we cry, Abba, Father*, that is, by which we are inclined and encouraged to approach God with courage and confidence, as knowing him to be our most tender and compassionate Parent. And since this is the Case, 'tis manifest, that *the Spirit* (of Adoption) *it self beareth witness with*, or testifies unto, *our Spirit, that we are the Children of God*; because God would never place us in the Condition and Circumstances of his Children, and thereby cause in us such a disposition and temper of mind as becomes none but his Children, if we really were not his Children.

And now, how vastly different this witness of the Spirit which the Apostle speaks of, is from that witness by *immediate* Revelation which our Adversaries contend for, the Reader cannot but perceive.

## C H A P. VII.

Joel 2. 28, 29. Rom. 10. 8. Col. 1. 23.  
John 1. 9. explained.

18. **T**HEY alledge these Words of Joel; *And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your Sons and your Daughters shall prophecy; your Old men shall dream Dreams; your Young Men shall see Visions: and also upon the Servants, and upon the Hand-maids in those daies will I pour out my Spirit,* Joel 2. 28, 29. From hence they endeavor to prove, that the Spirit vouchsafes *immediate* Revelation to every true Christian. Now 'tis true, that this Passage contains a Prophecy which was to be fulfill'd under the Gospel Dispensation; and that it contains also a promise of *immediate* Revelation: but then this Prophecy is so plainly limited, that the promises contained therein cannot be extended to all true Christians.

For it manifestly relates to that space of time, between the beginnings of the Gospel and the destruction of *Jerusalem*. This appears not only 1. from the Prophet's saying, that *it shall come to pass afterward, v. 28.* that is, as *St. Peter* explains it, *in the last daies, Acts 2. 17.* which *last daies* do frequently signify the end of the *Jewish State*; but also, 2. from the undeniable Characteristics of that very space of time. For the very next words of the Prophet are these; *And I will shew wonders in the Heaven and the Earth, Bloud and Fire, and Pillars of smoak. The Sun shall be turned into*  
Darkness

## Chap. VII. of immediate Revelation. 77

*Darkness, and the Moon into Bloud, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the Name of the Lord shall be deliver'd. v. 30, 31, 32.* These words do evidently relate to the Destruction of *Jerusalem*, and that remarkable escape therefrom which the Christians should make; and they are exactly parallel to *Matt. 24. 16, &c. 29, &c. Mark 13. 14, &c. 24, &c. Luke 21. 11, 20, &c.* wherein the same dismal overthrow, and the delivery of the Christians, are foretold. This Prophecy therefore is limited to that very time, and cannot be extended beyond the Destruction of *Jerusalem*; and consequently our Adversaries cannot prove from hence, that every true Christian does enjoy *immediate* Revelation, or may lay claim to any thing promised therein.

And accordingly *St. Peter* assures us, that *Joel's* words were verified in that plentiful effusion of the Extraordinary Gifts of the Holy Ghost on the day of Pentecost, *Acts 2. 17.* when the Gift of Tongues, and of working Miracles, &c. were bestowed on the Church. And consequently the Gift of Tongues, and of working Miracles, &c. were as certainly promised in these Words of *Joel*, as *immediate* Revelation. So that, if all true Christians may lay claim to *immediate* Revelation, by virtue of God's promise made by *Joel*; then they may for the same reason lay claim also to the Gift of Tongues, and of working Miracles, &c.

But will our Adversaries dare to say, that all true Christians can now adays speak with Tongues, work Miracles, &c. These words therefore, as I have already said, must relate to that space of time, between the beginning of the Gospel and the

Destruction of *Jerusalem*; and consequently the promises contained therein cannot possibly belong to all true Christians in general.

If it be objected, that God promises to pour out his Spirit upon *all flesh*; I answer, that the Word *all flesh* must be understood in a limited sense, and signify *all sorts* or *all manner of flesh*. Thus the Word *All* frequently signifies in Scripture. For instance, our Savior healed (*πάντων νόσων ἔπανωσεν*) *all sickness and all Diseases*, that is, as our translation has it, *all manner of sickness and all manner of Disease*, Matt. 4. 23. Thus also in the Sheet which St. Peter saw let down from Heaven, there were (*πάντα τετραπόδια*) *all four-footed beasts*, or as we read it, *all manner of four-footed beasts*, Acts 10. 12. Nay, Mr. (a) Barclay himself saies, that *ALL* sometimes is taken with a restriction, I deny not. And accordingly, by *all flesh* in this place is meant, not every individual Person, but only some Persons of each Nation. In this sense was the Prophecy fulfilled in those early times. For some Persons of every Nation under Heaven, where the Gospel was planted, had the Spirit poured out upon them, and did partake of some one or more of the Extraordinary Gifts of it.

19. St. Paul saies, *But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart, that is, the Word of Faith which we preach*, Rom. 10. 8. From hence our Adversaries conclude, that God teaches Christians by *immediate Revelation*; Because the Word of Faith is said to be in the Mouth and Heart of a Christian. But if the context be consider'd, the weakness of this objection will easily appear. For no sooner had the A-

(a) Apol. Vindic. Sect. 7. p. 804.

postle quoted *Dent.* 30. 14. saying, *But what saith it?* that is, that Holy Scripture in which 'tis written that *the Word is nigh thee, even in thy Mouth, and in thy Heart*; and told us, that *that Scripture is to be understood of the Word of Faith which we preach*: but he adds in the very next words, *That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thine Heart, that God hath raised him from the Dead, thou shalt be saved, v. 9.* and he gives this reason in the following verse, *for with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation, v. 10.* From whence it is manifest, that a Man's having the Word of Faith in his Mouth does here signify his Confessing it; and that his having it in his Heart signifies his believing it. And a Man may both believe and confess the Word of Faith, without an *immediate Revelation* of it; as has been already proved.

20. The next Argument is built upon *Col.* 1.  
 23. Where the Apostle saies, that the Gospel *was preached ἐν πάσῃ τῇ κτίσει*, that is, say our Adversaries, *not to every Creature*, as our Translation reads it, but *in every Creature*; and consequently 'tis preached by an *immediate Revelation* of it to their Minds. But to this I answer that the preaching here mentioned is not an inward manifestation of the Gospel to their Souls, but an outward declaration of it to their bodily Ears. For, 1. 'Twas such as they had *heard*, as the Apostle assures them in the same Verse, and consequently 'twas the Preachers Speech to them. 2. the word *κηρύσσει*, which is here used, signifies to preach or declare with the Voice. Thus the Apostles are frequently said (*κηρύσσειν*) to *preach* the Gospel,  
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that is, by a Vocal Declaration of it. Nor can our Adversaries produce so much as one single instance, where *κηρύσσω* signifies to make a thing known by *immediate* Revelation.

And as for the preposition *ἐν*, which is the only strength of this Argument, it alwaies signifies *among* or *to*, when 'tis join'd with *κηρύσσειν*. Thus 2 Cor. 1. 19. *For the Son of God Jesus Christ, who was preached (ἐν ὑμῖν) among you by us, even by me and Silvanus, and Timotheus, &c.* Again, *I went up by Revelation, and communicated unto them that Gospel, which I preach (ἐν τοῖς ἔθνεσιν) among the Gentiles*, Gal. 2. 2. You see the Apostles and other Persons did preach *ἐν*, that is, not *in* Men by *immediate* Revelation, but *among* them, or *to* them, *viz.* by speaking to them. And accordingly in this place the Gospel is said to be preached *ἐν παντί τῇ κτίσει*, not *in*, but *to* every Creature, or *among* all Mankind.

If it be objected, that *the Gospel is the Power of God unto Salvation*, Rom. 1. 16. and consequently 'tis not an outward, but an inward thing, which must be inwardly preached by *immediate* Revelation; I answer, that tho' the Gospel be what St. Paul calls it, yet it may be declared and made known to be the Power of God unto Salvation, by the voice of Man. For why may not outward words declare or make known that Truth? The effect indeed must be wrought upon the heart of believers, before it can avail to their Eternal Happiness; but the notice of it may be communicated to their understandings by an outward Voice, as well as by an *immediate* Manifestation of the Spirit of God. Nay farther, the Apostles are oftentimes said to preach the Gospel. Now the Apostles could not preach by vouchsafing *immediate* Revelation

Revelation to their Hearers; and consequently, tho' the Gospel be the Power of God unto Salvation, yet it may be outwardly preached.

If it be objected also, that the Words *every Creature* are so very comprehensive, as to include every individual Person in the Whole World; and consequently, that if the Gospel was then preached to every Creature, then it was then preached to every individual Person in the Whole World: whereas every individual Person in the Whole World had not then heard the outward preaching of the Gospel, and therefore the preaching here meant, and which was then vouchsafed to every individual Person in the World, must be *immediate* Revelation; I say, if this be objected, I answer, that the Words *every Creature* must be understood in a limited sense, and do signify, not every individual Person then living in the World, but only a great number of Persons of Different Nations, or all sorts of Persons, *viz.* both *Jews* and *Gentiles*. Now Mr. Barclay himself (b) confesses that *the Word Every is not taken always universally*. But I shall prove the same by several parallel Texts of Scripture.

For instance, *Christ* saies to his Apostles, *Go ye into all the World, and preach the Gospel to every Creature*, Mark 16. 15. And we need not doubt, but that the Apostles perform'd this Command in the same sense in which *Christ* gave it. But did the Apostles preach the Gospel in every corner of the World, and to every individual person in it? 'Tis confessed on all hands, that they did not. Wherefore *all the World* and *every Creature* do not

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(b) Quakerism confirmed, Sect. 1. p. 609.

signify every individual Person in the World, but only a great number of Persons of different Nations, or all sorts of Persons, viz. both *Jews* and *Gentiles*.

Again, *St. Paul* has this passage. *How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher?* Rom. 10. 14. *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of Peace, that bring glad Tidings of good things? v. 15. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? v. 16. So then faith cometh by hearing, and hearing by the Word of God, v. 17. But I say have they not heard? Yes verily, their sound went into all the Earth, and their Words unto the Ends of the World, v. 18.* 'Tis plain that the Apostle speaks of outward preaching, v. 14, 15. For the Word here used does never import *immediate* Revelation. Besides, the Preachers are they whose report was not believed, v. 16. and those whose report was not believed, were certainly Men, and consequently their preaching was outward. For *Isaias* saies, *Lord, who has believed our report?* that is, the report which we the Preachers make? 'Tis plain also, that he speaks of hearing with the bodily Ears. For the Hearing here mentioned cannot signify Obedience. Because *Israel*, who had heard, v. 18. was notwithstanding a *Disobedient and Gainsaying People*, v. 21.

Since then the Preaching which the Apostle speaks of is outward, and heard with the bodily Ears; 'tis plain, that the Preaching which they are said to have heard, v. 18. is that outward Preaching which they had heard with their bodily Ears. And whose preaching was that? Why, the

the Preaching of the Apostles and other Ministers of the Gospel, which St. Paul proves they had heard, by applying the Words of the *Psalmist Psal. 19. 4.* to the Apostles and other Ministers of the Gospel, saying, *Their sound is gone out into all lands, and their words unto the Ends of the World.* By which words the Apostle does not insinuate, as Mr. Barclay wou'd fain (c) persuade us, that a Divine inward Preacher is meant. For that which our Adversaries mean by the inward Divine Preacher is but one: whereas the Apostle speaks of Preachers in the Plural Number, saying, *Their Sound, and Their Words.* And consequently he must of necessity mean those outward Preachers, whom he had been mentioning before, viz. the Apostles and other Ministers of the Gospel, even *them that preach the Gospel of peace, and bring glad Tidings of good things, v. 19.* and he affirms, that *their sound, viz. the sound of the Apostles and other Ministers of the Gospel, went into all lands, and their Words unto the Ends of the World.* But in what sense? The Apostles and other Ministers of the Gospel did not preach to every individual Person in the World; but only to a great number of Persons of different Nations, or all sorts of Persons, viz. both *Jews and Gentiles*; and consequently these comprehensive Phrases do not imply any thing more.

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(c) This he answers v. 18 saying, *But I say, have they not heard? Yes verily, their sound is gone out into all lands, and their Words unto the Ends of the World;* insinuating that this Divine Preacher hath sounded in the Ears and Hearts of all Men. For of the outward Apostles that Saying was not true, neither then, nor many hundred years after. Yea, for ought we know there may be yet great and spacious Nations and Kingdoms, who have never heard of *Christ*, nor his Apostles, as outwardly. Barclay's Apol. prop. 5, 6. p. 350.

Nay,

Nay, in the 6th verse of that very Chapter, upon the 23d. of which the Objection I am now answering is grounded, the Apostle says, *which (Gospel) is come unto you, as it is in all the world.* Now 'twas outwardly come to those whom the Apostle writes to, and consequently 'twas outwardly come in all the World. But our Adversaries deny (as Mr. Barclay's words already quoted in the Margin prove) that the Gospel was at that time outwardly preached to every individual Person living in the World; and consequently by *all the World* the Apostle there means only a great number of Persons of different Nations, or all sorts of Persons, *viz.* both *Jews* and *Gentiles*.

Thus then I have shewn, that these Phrases, *every Creature, all the World, all Lands, and the Ends of the World*, frequently signify, not every individual Person living in the World, but only a great number of Persons of different Nations, or all sorts of Persons, *viz.* both *Jews* and *Gentiles*. And accordingly, when the Gospel is said to be preached *to every Creature* in this controverted place, we must understand nothing more, than that it was very much spread upon the face of the Earth; as it certainly was, when St. Paul writ the Epistle to the *Colossians*.

21. St. John speaking of our Savior says, *that was the true light, which lighteth every Man that cometh into the World*, John 1. 9. from whence our Adversaries infer, that all Mankind is enlightened, that is, taught and instructed, by *Jesus Christ*. Now, say they, all Mankind has not been enlightened by the outward preaching of our Lord; and consequently the enlightning, teaching or instruction here meant, must be performed by *immediate Revelation*. Now I grant, that the enlightning  
here

here spoken of does signify teaching and instructing. For *Christ* is therefore said to be *a light of the Gentiles*, *Is. 42. 6.* and *a light to the Gentiles*, *ch. 49. 6.* and *a light to lighten the Gentiles*, *Luke 2. 32.* because he does teach and instruct the *Gentiles*. But then I deny, that *Christ* does enlighten, teach and instruct all Mankind in our Adversaries sense, that is, every individual Man; nor do the Words of the Evangelist prove it.

For, 1. Tho' our Savior be said to lighten every Man that cometh into the World; yet every Man that cometh into the World cannot import more than every Creature or all the World; which Phrases, as I have shewn, are to be understood in a limited sense. And therefore, even our Savior is said to enlighten every Man that cometh into the World; 'tis meant that he teaches and instructs a great number of Persons of different Nations, or all sorts of Persons, viz. both *Jews* and *Gentiles*.

2. St. Paul saies, Whom (viz. our Savior) we preach, warning every Man, and teaching every Man in all wisdom; that we may present every Man perfect in Christ Jesus, *Col. 1. 28.* Now the Every Man of the one Apostle is as comprehensive as the Every Man that cometh into the World of the other. And can our Adversaries imagine, that St. Paul taught and warned every individual Person then living? If not; then 'tis plain, that St. Paul must mean only a great number of Persons of different Nations, or all sorts of Men, viz. both *Jews* and *Gentiles*. And accordingly, when St. John saies, that *Christ* enlightens every Man, he means only a great number of Persons of different Nations, or all sorts of Men, viz. both *Jews* and *Gentiles*. And in this sense the Words are exactly true. For *Christ's* Doctrine was not confined to one  
single

single Nation, as that of the Prophets under the Law was: but indifferently spread abroad amongst all sorts of People, and taught *all Nations*, viz. the *Gentiles* as well as the *Jews*, Matth. 28. 14. Luke 24. 47.

These words therefore of St. *John* being understood in a limited sense, are to be extended no farther, than to those Persons, who have had the Gospel outwardly preached to them. For our Savior, by preaching the Gospel outwardly to Men, and causing his Apostles and other Ministers of the Gospel to do the same, did, and does, and shall to the World's End, enlighten *every Man*, that is, a great number of Persons of different Nations, or all sorts of Persons, viz. both *Jews* and *Gentiles*. For those who never saw our Saviour in the flesh, and never heard his Voice, are as truly instructed and taught by *Christ*, when they learn his Will from the Apostles and other inspired Writers; as the *Israeites* were commanded by Almighty God, tho' they received his Precepts, not *immediately* from himself, but *mediately* from the Mouth of his Servant *Moses*.

## C H A P. VIII.

Jer. 31. 31, 32, 33, 34. *Isaiah* 59. 21.  
*explained.*

22. **T**HE Prophet *Jeremy* says, *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. 31. 31. Not according to the Covenant that I made with their Fathers, in the day that I took them by the hand to bring them out*  
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of the Land of Egypt; which my Covenant they brake altho' I was an husband unto them, saith the Lord, v. 32. But this shall be the Covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my People, v. 33. And they shall teach no more every Man his Neighbor, and every Man his Brother, saying, Know the Lord. For they shall all know me from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more, v. 34. These words are quoted by the Author to the *Hebrews* Chap. 8. 8, &c. and applied to that Gospel-Covenant, which God had promised to make with the *Jewish* People. Now because the Prophet speaks of God's putting his Law in their inward parts (or as the Author to the *Hebrews* expresses it, *into their mind*) and writing it in their hearts; our Adversaries conclude, that God teaches Men under the Gospel by *immediate* Revelation. But to this I answer, That by God's putting his Law into Mens Minds or inward parts, is meant his causing them to understand and know it; and his writing it in their hearts or affections signifies also the same, or else his inclining their Wills to the practice of it. And surely this may be done without *immediate* Revelation, *viz.* by the Ministry of his Teachers, &c.

If it be objected, that under the Gospel there is no need of the Ministry of Teachers; because God saies, *They shall teach no more every Man his Neighbor, and every Man his Brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them*; I say,

if this be objected, I answer, that by *knowing the Lord*, is meant doing his Will. This appears from a passage of the same Prophet. *Did not thy Father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him. Was not this to know me, saith the Lord?* Jer. 22. 16. Now God promises, that when the *Jews* should be converted to the Christian Faith, they should be so readily obedient to him, that there should be *comparatively* no need of those infinite Exhortations to Obedience, which were too necessary under the Law, when they were a perverse and obstinate, a stubborn and stiff-necked People.

The truth on't is, this passage seems (as perhaps I shall prove in my Answer to the next Objection) to relate to the general Conversion of the *Jewish* Nation to the Christian Religion; which Conversion is not as yet accomplished. The Scriptures do seem to foretel, that at that time there shall be an universal practice of Gospel-holiness. And therefore I am the more inclined to this Interpretation of the Text; because it seems to promise such a Measure of Piety, as is inconsistent with both the past and present great corruptions of the Christian World; and consequently the Prophecy contain'd in these words seems to be hitherto unfulfilled.

However, tho' the Prophet's words were meant of the Believing *Gentiles*, and might be apply'd to *Christians* in general; yet the Practice of our Adversaries themselves is a plain Confession, that they must not be understood so as to exclude the Ministry of Teachers in the Church. For our Adversaries have amongst them certain Persons, who are in their Opinion authorized by God to labor  
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in the Word and Doctrine, whose business it is to instruct Men in Religion, to call upon them to walk in the paths of Holiness, and to encourage them to persist therein. Mr. Barclay (a) saies, *It was a fruit of Christ's Ascension to send Teachers and Pastors, for perfecting of the Saints.* And consequently, if the Prophet's words may be apply'd to *Christians* in General; then, when he saies, *They shall teach no more, &c.* he must be understood to speak comparatively, as I have already explain'd him.

23. In *Isaiab* we have these words, *As for me, this is my Covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, II. 59. 21.* From hence our Adversaries infer, that under the Gospel God teaches all true Christians by *immediate* Revelation. Because (in their Opinion) God himself is here said to put his Spirit upon them, and to put words in their mouths, that is, to instruct them in their Duty. But I shall shew the Weakness of this Objection, by giving a true Explication of the Text.

To this end I observe, that these words do relate to none but those Persons, who shall hereafter be converted from *Judaism* to *Christianity*, when the fulness of the *Gentiles* shall be come in. This appears from St. Paul's Discourse, *Rom. 11.* when he proves, that the *Jewish* Nation shall at length be brought over to the Christian Faith, when the Heathen World shall have embraced the Gospel.

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(a) Apol. prop. 3. p. 304.

'Tis plain, that in that whole Chapter he opposes the *Jews*, whom he calls *God's People*, v. 1. to the *Gentile Converts*; and consequently, that he does not speak of the *Spiritual Israel*, viz. the whole Christian Church, who are by Faith the Children of *Abraham*; but of the *Natural Israel*, viz. those Persons who are *Jews* by extraction, and who are no part of the *Spiritual Israel*, because they were no Christians. Now the Apostle proves, the *Natural Jews* shall hereafter be converted to Christianity, when the fulness of the *Gentiles* is come in, from the Prophecy of *Isaiab* who saies, *The redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord*, chap. 59. 20. which words St. Paul quotes, *Rom. 11. 26.* saying, *And so all Israel shall be saved; as it is written, (b) There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.* 'Tis plain therefore, that *Isaiab* there speaks of the *Natural Jews* only, and not of the whole Christian Church composed of *Jewish* and *Gentile Converts*.

Now the Prophet had no sooner said, *The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord*, v. 20. but he adds immediately those very words, upon which the Objection of our Adversaries is built, viz. *this is my Covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor*

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(b) As for the seeming difference between the Words of *Isaiab*, as they are found in his Prophecy, and as they are quoted by St. Paul, the Commentators may be consulted about it, particularly *J. Milneri Conjectanea*, p. 27. Lond. 1673.

*out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever, v. 21.* Now nothing can be more evident than that the Prophet speaks of the same Persons in both these verses; and therefore, since he speaks of none but the natural *Jews* who shall hereafter be converted to Christianity, v. 20. he speaks of none but the same Natural *Jews*, v. 21. which was the proposition I undertook to prove.

I confess some Persons do pretend to give a farther proof of this matter. For according to them *St. Paul* quotes not only the 20th verse, but also part of those very words which our Adversaries urge against us. But I can by no means assent to this Opinion. For let us compare the words of the Prophet and the Apostle.

The Prophet saies, *ch. 59.*

v. 20. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.*

v. 21. *As for me this is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy Mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.*

The Apostle saies, *Rom. 11.*

v. 26. *And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.*

v. 27. *For this is my covenant unto them, when I shall take away their Sins.*

There is no doubt, but that the 20th verse of the Prophet is quoted in the 26th of the Apostle. But then is it not evident, that these words, *when I shall take away their sins*, in the 27th verse of the Apostle, do belong to those words which went

before in the same verſe, and are a part of the ſame quotation? Now 'tis true, that the Prophet ſaies, *As for me, this is my covenant with them, ſaith the Lord*; and theſe words are parallel to thoſe of the Apoſtle, *This is my covenant unto them*: but then, where ſhall we find any thing in the following words of the Prophet, which is parallel to what follows in the Apoſtle? The Prophet ſaies nothing like theſe words, *when I ſhall take away their ſins*. And therefore the 27<sup>th</sup> verſe of the Apoſtle is not taken from the 21<sup>ſt</sup> of the Prophet.

But from whence then is it taken? Why, from *Jer. 31. 33, 34*. This will appear, if we compare the Text of *Jeremy* with that of *St. Paul*.

*Jeremy ſaies, ch. 31.*

v. 33. *But this ſhall be the covenant, that I will make with the houſe of Iſrael after thoſe daies, ſaith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my People.*

v. 34 *And they ſhall teach no more every Man his Neighbor, and every Man his Brother, ſaying, Know the Lord. For they ſhall all know me, from the leaſt of them to the greateſt of them, ſaith the Lord. For I will forgive their iniquity, and remember their ſin no more.*

*St. Paul ſaies, Rom. 11.*

v. 27. *For This is my covenant with them, when I take away their ſins.*

'Tis plain, that theſe words of *Jeremy*, viz. *This ſhall be the Covenant that I will make with the houſe of Iſrael*, do answer to thoſe of the Apoſtle, *This is my covenant with them*, viz. with the houſe of *Iſrael*, of which he had been largely diſcourſing,

sing. And 'tis plain also, that the Sense of the last words of the 34<sup>th</sup> verse of the Prophet is contained in the latter part of the 27<sup>th</sup> verse of the Apostle. For the holy writers do not always retain the very same phrases in their quotations, which are found in the Original; as appears from the Quotation of these and some other verses of *Jeremy*, made by the Author to the *Heb.* ch. 8. v. 8, &c.

If it be objected, that the word *for* in the 27<sup>th</sup> verse of *St. Paul*, seems to have a reference to what he had quoted out of *Isaiab* in the 26. verse; and to join them both together, and consequently that the words quoted in the 27<sup>th</sup> verse of the Apostle, were not taken from *Jeremy*, but from *Isaiab*; I answer, that what our Translators have rendred *for*, in the original is *καὶ*, which ought to be rendered *and*. And then the words of the Apostle will be very plain. For having said, *it is written*, &c. that is, it is written by the Prophet *Isaiab*, he adds, *and this is my covenant*, &c. that is, *and it is also written by Jeremiah thus, This is my covenant with them*, &c.

If it be objected also, that these words which the Apostle quotes v. 27. are not found so near together in the Prophet *Jeremy*, as they are in *St. Paul*; but that the one is at a little distance from the other; I answer, that the intermediate words, which do only shew the Nature of the Covenant, need not be quoted by *St. Paul*, who was not to shew what sort of Covenant it was, but with whom it was made. Wherefore he quotes those words only which are directly for his purpose, *viz.* such as denote the Persons covenanted with; and there being two Passages of that nature not far asunder, he joins them both together. And who-

soever observes the manner of quotations in Scripture, will find, that the Holy Writers do not scruple to omit such of the Original words, as the stress of their Argument does not oblige them to recite.

I shall add, that it appears from what has been said, that the words of *Jeremy*, ch. 21. v. 31, &c. upon which our Adversaries ground an objection which has been already answered, do relate to a general Conversion of the *Jewish* Nation to the Christian Religion; which Conversion is not yet accomplished. For I have now shewn, that the Apostle *St. Paul* quotes part of them to prove that truth, *Rom.* 11. 27.

Well then, since the Prophet *Isaiab* speaks in this controverted Text, of none but those Persons, who shall hereafter be converted from *Judaism* to Christianity, when the fulness of the *Gentiles* shall be come in; 'tis plain that this Text can not favor the Doctrine of our Adversaries. Because the promises therein contained are not made to all Christians in general, nor are they as yet fulfilled. And consequently, tho' *immediate* Revelation were promised therein, which (by the way) I do by no means grant; yet since the promise is made only to those *Jews* who shall hereafter believe, it cannot be claim'd at present by all true Christians whatsoever; and much less can it be proved necessary, in order to a saving Christian Faith.

## C H A P. IX.

*Diverse Arguments for the necessity of immediate Revelation answer'd.*

24. **T**hey urge, that *no man can say, that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. 12. 3. And say they, if no man can so much as truly say, that *Jesus is the Lord, but by the Holy Ghost*; much less can he *savingly* believe that great Truth, unless he be *immediately* taught it by the Spirit. But this Objection will vanish, if the true meaning of St. Paul's words be consider'd.

The Apostle, as has been already noted, is speaking in this and the two following Chapters, of such Persons as were endu'd with the extraordinary gifts of the Holy Ghost, and whom he for that reason calls *Spiritual Men*. Now there were many such *Spiritual Men* amongst the Ancient Christians, and by their Teaching and Miracles the Doctrine of *Christ* mightily prevail'd. But the Devil, willing to supplant Christianity, and to destroy the Evidence of it, set up against these true *Spiritual Men* certain Impostors, who were *Spiritual Men*, or Persons endu'd with the Extraordinary Gifts of the Spirit, in pretence only. Our blessed Savior had foretold the appearance of such Enemies to our Faith, saying, *There shall arise false Christs, and false Prophets, and shall shew great signs and Wonders*, Matt. 24. 24. And accordingly it came to pass, particularly in the *Corinthian Church*.

The Apostle therefore takes occasion to shew his Disciples, how they may truly distinguish those

those Persons, who were really endu'd with extraordinary Gifts by the Holy Ghost, from such as were only assisted by the Devil to cheat and Delude the World, and draw Men from the Faith. *I give you to understand*, saies he, *that no man, speaking by the spirit of God, calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Holy Ghost, or rather, as the Original ought to be rendred, but he that speaks by the Holy Ghost, For (λαλῶν) speaking or he that speaks, belongs as well to (ἐν πνεύματι ἀγίῳ) by the Holy Ghost in the end of the Verse, as it does to (ἐν πνεύματι Θεῷ) by the Spirit of God, that went before.*

Now in these words two Rules are deliver'd.

1. *No man speaking by the Spirit of God, calleth Jesus accursed; that is, those who pretend to be Spiritual Persons, and to have receiv'd their Doctrine from God, and to be enabled by him to work Miracles in confirmation of it, and do at the same time Blaspheme our Savior; those Persons, I say, did in reality receive their Doctrine (not from God, but) from the Devil, and the Miracles they work, are only Magical Feats done by an Infernal Power.*
2. *No man can say, that Jesus is the Lord, but (he that speaks) by the Holy Ghost; that is, no Man pretending to be a Spiritual Person, can confess Christianity, but you may assure your selves, that he really speaks by the Holy Ghost, that he receiv'd his Doctrine from God, and that he is enabled by a Power (not Diabolical, but) truly divine, to work Miracles in Confirmation of it.*

Thus then it appears, that by the *No man* here mention'd, we are not to understand *no person whatsoever*; as if no person whatsoever could say

or affirm that *Jesus* is the Lord, but by the Holy Ghost Because by *no man* is meant (*οὐδὲν ἀνθρώπων*) *no Spiritual Man*, that is no Man who is (either in reality or in pretence) endued with the extraordinary Gifts of the Holy Ghost; for of such Persons only the Apostle is there discoursing. How absurdly then do our Adversaries argue for the necessity of *immediate* Revelation in order to a *Saving* Christian Faith in all Christians whatsoever, from these words of *St. Paul*, which do so plainly relate to those particular Christians only, who were endued with the extraordinary Gifts of the Holy Ghost?

25. If it be objected, that *the manifestation of the Spirit is given to every Man to profit withal*, v. 7. I answer, that that Manifestation of the Spirit which is there spoken of, is not common to all Christians. For it plainly relates to those extraordinary Gifts of the Spirit, which the Apostle specifies in the very next words, and which I have already shewn to be appropriated to such particular Persons, as the Apostle there calls *Spiritual Men* for that reason. And accordingly the (*ἐκαστῷ*) *every Man* or *every one* there mention'd, is not every Christian whatsoever; but every *Spiritual Man*, or every one of those Christians who were endu'd with the extraordinary Gifts of the Spirit. *To every one* of these *Spiritual Men* (saies the Apostle) *the manifestation of the Spirit is given to profit withal*.

26. We are told, that *St. Paul* pray'd God to give *the Spirit of Wisdom and Revelation* to his Disciples at *Ephesus*, *Ephes. 1. 17*. And what then? *The Spirit of Wisdom and Revelation* were some of those extraordinary Gifts of the Holy Ghost, which the same Apostle treats of, *1 Cor.*  
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12. and which I have shewn to be not common to all Christians; and consequently by no means necessary in order to a *saving* Faith. But will any Man affirm that what the Apostle pray'd God to give *some* Christians in the first Ages, is in these days absolutely necessary for *all* Christians? Doubtless not only St. Paul, but all the other Apostles pray'd God to bestow, not only the Spirit of Wisdom and Revelation, but also the Gift of Tongues, of Healing, &c. upon those Churches which they planted. But will it follow from thence, that the Gift of Healing, of Tongues, &c. are now necessary for all Christians? The Apostles might pray for, and God might bestow, what particular Favors he pleas'd; but surely we are not for that-reason to claim or expect the same. 'Tis true, could our Adversaries prove by some other Argument, that the *Spirit of Wisdom and Revelation* here mention'd; must of absolute necessity be had, before a Man can be endued with a *saving* Christian Faith; then this Text would encourage us to pray for it: but 'tis unreasonable for them to imagin, that it must of absolute necessity be had, because the Apostle entreated God to enrich the *Ephesians* with it.

27. St. Paul saies, That *that which may be known of God, is manifest in them*, Rom. 1. 19. Now say our Adversaries, the Apostle there speaks of the Heathens, who had not had the Gospel outwardly preached unto them; and therefore that which may be known of God, was made manifest in them by *immediate* Revelation. And if the Heathen World did enjoy *immediate* Revelation, then certainly we do enjoy the same. But all this will appear to be a great Mistake of the Apostle's meaning, if we consider the Context.

The Apostle had said, v. 18. That *the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness*; and then proceeds to shew, that the Heathen World are inexcusable for being guilty of such vile practices as were then common amongst them, *Because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the Creation of the world are clearly seen, being understood by the things that are made, even his eternal Power and Godhead; so that they are without excuse. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkned. Professing themselves to be wise, they became fools; and changed the glory of the incorruptible God unto an image made like unto corruptible Man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the Creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, &c. Rom. i. 19.—26.*

In these words the Apostle shews, 1. That the Heathens were therefore most debauched in their Lives, because God had left them to themselves; 2. that God had therefore left them to themselves, because they had forsaken him, and served Idols; 3. that they were therefore inexcusable in their Idolatry, because the works of God, which were always before their eyes, were sufficient to demonstrate his being, and that he neither was, nor could be, such an Idol as they worshipped; 4. that, because God's works were sufficient to demonstrate his being, and that

that he was no Idol; therefore *that which may be known of God, is manifest in them; for God hath shewed it unto them.* So that that which may be known of God, is his Being and Nature, his Eternal Power and Godhead, and that he could not be an Idol. And his Being and Nature, his Eternal Power and Godhead, and that he could not be an Idol; these things, I say, which are that which may be known of God, are therefore manifest in them, because God had shewed them unto them. And they were therefore shewed unto them, because his Works were always before their eyes. And consequently, the Works of God being always before their eyes, were the cause of his Being and Nature, his Eternal Power, &c. being manifest in them. And God's affording them his Works to contemplate, was the way which He took to shew unto them that which may be known of Him, *viz.* his Being and Nature, His Eternal Power and Godhead, and that He could not be an Idol.

And thus have I overthrown our Adversaries Interpretation of this controverted Text. For the Apostle does not speak of the Gospel's being *immediately* revealed to the Heathens; but only shews, that they might by the bare Contemplation of his Works have known God's Being and Nature, his Eternal Power and Godhead, and that he could not be an Idol. And surely it will not follow, that because the Heathens might by the bare contemplation of his Works, have known God's being and Nature, his Eternal Power and Godhead, and that he could not be an Idol; that therefore, I say, they did enjoy *immediate* Revelation.

If it be objected, that the Text saies, That *that which may be known of God, is manifest* (not to, but) *in them*; and therefore it may be manifest, not by  
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the Contemplation of the Works of God, but by some inward discovery or *immediate* Revelation thereof; I answer, that the Apostle expressly declares, as has been proved, that it is therefore manifest in them, because God hath shewed it unto them; and that God hath shewed it unto them by his Works; and consequently it is manifest in them, not by inward discovery or *immediate* Revelation, but by the Contemplation of the Works of God. Wherefore if the phrase *in them*, upon which the strength of this Objection is built, seem harsh; it must be altered, as well it may and ought, if we consider the Original. For *ἐν αὐτοῖς*, which our Translators have rendred *in them*, should have been rendred *among them*. For the Particle *ἐν* usually signifies *among*, when it governs a word that betokens Multitude, as *αὐτοῖς* does; and the Context so plainly requires this signification, that 'tis strange our Translators were not aware of it.

28. Our Saviour saies, *Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him*, Matt. 11. 27. From hence our Adversaries conclude, that the Son reveals the Father, that is, the Father's Will, *immediately*. But the Text saies no more, than that the Son reveals him, that is, his Will; and this he may do either *mediate* or *immediately*. And where then is the Necessity of *immediate* Revelation in particular?

29. St. Paul saies, *But when it pleased God, who separated me from my Mother's Womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and bloud, &c.* Gal. 1. 15, 16. Here, say they, God revealed his Son *in* the Apostle, and consequently made his Son known to him by *immediate*

*mediate* Revelation. And what then? Will it follow, that God does the same to all persons, which he did to *St. Paul*? Can it be said, that God has given the gift of Tongues to every Man, because *St. Paul* enjoyed it? If this be the true sense of that phrase, it imports a special privilege granted to *St. Paul* (as it was in those times to many others also) which is by no means common to all *Christians* in these daies, any more than those other extraordinary favors, which were in the Primitive times very frequent.

But the truth on't is, the words *ὁ ἐμὸς* ought to be rendred. not *in me*, but *to me*; as the same Apostle uses the phrase, 1 Cor. 14. 11. *he that speaketh shall be a Barbarian ὁ ἐμὸς* (not *in me*, but) *to me*. And accordingly here, it pleased God to reveal his Son, that is, to make him known *to* the Apostle, that he might preach him among the Heathen.

30. We are told, that there is *one faith*, Ephes. 4. 5. that is, say they, there is one Faith both under the Law, and under the Gospel. And if so; then our Faith is now built upon *immediate* Revelation vouchsafed to every particular Believer, because the Faith of those that lived under the Law was so built.

Now in answer to this I shall not determine, whether it may be proved from this or any other Text. that our Faith under the Gospel is properly the same with theirs under the Law; but I say, that supposing it to be never so properly the same, yet it will not follow, that theirs was built upon *immediate* Revelation vouchsafed to every particular Believer, ours must be so built also. For a different Manner of receiving that Evidence which is the Foundation of Faith, does not make a differ-

rent Faith. For I may believe that upon *mediate* Evidence, which another believes upon *immediate* Evidence. St. Paul, for instance, believed that our Savior was the *Christ*, because our Savior himself told him so: but I believe the same Truth, because St. Paul assures me he received it from *Christ*. The same might be applied to other Truths of the Gospel. Wherefore St. Paul's Faith and mine are the same, because of our agreement in the belief of the same Truths; altho' the Evidence upon which our Faith is built, be different, *viz.* the one *immediate*, and the other *mediate*. 'Tis true, God's uttering the Truth is the reason both of St. Paul's believing, and of mine: but we were convinced, that God did utter it, by different methods, *viz.* the one by his own personal experience, and the other by the Testimony of him who had that personal experience. Wherefore, altho' it were granted, that every person under the Law did enjoy *immediate* Revelation, and that his Faith was built upon it; yet it will not follow from thence that the Faith of us under the Gospel, because it is supposed to be the same, is also built upon *immediate* Revelation vouchsafed to each Believer.

I must add, that what our Adversaries think so manifest a Truth, *viz.* that every person under the Law did enjoy *immediate* Revelation, is a great mistake; of which I shall speak in my Answer to the next Objection.

31. 'Tis pretended that *immediate* Revelation was the ancient way of God's teaching Mankind his Will; and that if *immediate* Revelation be ceased under the Gospel, then the dispensation of the Gospel, is less glorious than that of the Law, under which *immediate* Revelation was

vouchsafed to Mankind. But I answer, That *immediate* Revelation never was the privilege of all Persons, For until the Coming of *Christ* Men were taught by God's Will by some few Prophets and inspired Persons. Mr. *Barclay* himself (a) tells us, That of *Old* (viz. before the times of the Gospel) *the People depended upon the Priests for the knowledge of God.* They were therefore taught by such Persons, as had the uncommon privilege of *immediate* Revelation vouchsafed to them. And thus we are now taught under the Gospel. For Christians in all Ages did and do enjoy those Holy Books, which were dictated by God himself. And how then is the Gospel Dispensation less glorious, than that of the Law? The same method of teaching is used under both. The only difference is, that those inspired Persons who do now teach us, are none of them living. But certainly the Writings of any Person instructed by *immediate* Revelation, are as glorious a method of teaching when he is dead, as his teaching by word of mouth was while he was living. But whatever becomes of this matter, the main difference between the glory of the Law, and that of the Gospel, may be discerned by comparing the promises made to Man under both. And if these be duly considered, the Gospel dispensation is much more glorious than that of the Law was, or than it could have been, even tho' every Person under the Law had enjoy'd *immediate* Revelation, and that the same privilege had never been vouchsafed to any one Person besides the Apostles, under the Gospel.

If it be said, that God gave the *Jewish* Na-

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(a) *Apol. prop. 2. p. 286.*

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tion his good Spirit to instruct them, Neh. 9. 20. and consequently he vouchsafed to teach every one of them by *immediate* Revelation; I answer, that God gave his Spirit to the *Jewish* Prophets to instruct the People; so that he taught them by *mediate* Revelation. For that Spirit wherewith he instructed them, was the same wherewith he testified against them; and that was the Spirit in the Prophets. For *Nehemiah* saies in the 30th Verse of the same Chapter, *Thou testifiedst against them by thy Spirit in the Prophets.*

32. 'Tis said, that no Man can know his spiritual Estate, viz. whether he shall be happy in the Next World or no, without *immediate* Revelation, that is, unless God declare it unto him by *immediate* Revelation. And from hence our Adversaries conclude, that there is a necessity of *immediate* Revelation. But first they ought to have proved, that a Man shall not be happy hereafter, unless he be assured of it before-hand. Such an assurance is indeed very comfortable; but certainly 'tis no condition of Salvation. But farther, a Man may know his spiritual Estate without *immediate* Revelation. For it may be discerned by comparing his Life and Actions with the Rules delivered in Holy Scripture. If he find upon Examination, that he is an Obedient Child of God, he may securely depend upon his being in God's favour: but if he find himself a Rebel, he must expect vengeance. And he that reads God's Laws, may as well determine, whether he be a dutiful Child of God, or a Rebel against him; as he that reads the Laws of the Land can tell whether or no he be an Obedient Subject.

33. 'Tis objected, that the Scriptures do not contain all truths, as they are applicable to par-

ticulars and individuals; and consequently there is a necessity of *immediate* Revelation to supply the defect of the Scriptures. But can our Adversaries shew, either that God is obliged to give us, or that our necessities do require, an *immediate* Revelation of the Will of God upon every particular and individual occasion? General Rules are delivered in Scripture; and there is no need of *immediate* Revelation, but only of good sense and an honest heart, to apply them in all Cases.

34. We are told, that all parties, when they are prest, do ultimately recur to *immediate* Revelation, and that this is a proof of the Necessity of it. We are told so, I confess; and this is not the only falshood which we have been told. The bare denial of this assertion is an abundant confutation of it. Nor need we any other or better proof of the contrary, than the writings of numberless Persons of the Established Church of *England*, who utterly disclaim *immediate* Revelation, and do never recur to it in the greatest difficulties.

'Tis true, Mr. Barclay (*b*) saies, *Ask both or either of them* (viz. either *Socinians* or *Protestants*, and doubtless the Members of our Established Church are *Protestants*) *Why they trust the Scriptures, and take them to be their Rule; their answer is, Because we have in them the Mind of God delivered unto us by those, to whom those things were inwardly, immediately, and objectively revealed by the Spirit of God; and not because this or that Man wrote them, but because the Spirit of God dictated them.* But this is forein to the purpose, and an impertinent proof of a gross untruth. For granting that

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(*b*) Apol. prop. 2. p. 294.

both the *Socinians* and *Protestants* do speak as Mr. *Barclay* reports; will it follow from thence, that either the *Protestants* or the *Socinians* do recur to *immediate* Revelation in the *Quakers* sense, in which Mr. *Barclay* understood it, and had been in that proposition endeavouring to prove the necessity of it, and for the farther Confirmation of which he brings this as an Argument? Nothing less. For tho' we do indeed make the Scriptures our Rule, because they contain God's will *immediately* revealed to the Apostles, &c. tho' we believe what they contain, not barely because they were written by their respective Authors, but because we know that their respective Authors were divinely inspired; and tho' our faith is indeed built upon that *immediate* Revelation which was granted to them: yet surely this will never prove that we recur when we are prest, to the necessity of *Every* true Christian's being *immediately* inspired as those Writers were. Now this is what our Adversaries assert, and what I have with the greatest reason denyed.

I confess, there may be some unwary *Protestant* Writers, who have upon occasion said, that the reason (or at least one reason) why we are to believe that the Holy Scriptures do contain the Will of God, and consequently are to be received as our Rule, is because of the testimony of the Spirit to our Souls, that they are such. Now whether what these Persons do understand by the Testimony of the Spirit, who amount to an *immediate* Revelation, I shall not determin. But granting it to be such, shall the assertion of those Men be charg'd upon all of the same Communion? 'Tis true, if we did believe, as our Adversaries do of the Writers of their own party, that what is published

by Persons of our respective Communions, is given forth by the Spirit of God, and consequently must be true; then we should be obliged either to disown these Writers, or to maintain what they have asserted. But alas! We confess our selves to be fallible Men; and dare not embrace every opinion of those, whom we do notwithstanding acknowledge to be in the Main Excellent Authors. Wherefore, if the this or that Testimony be objected, every one may reply, as Mr. *Barclay* (c) does with Respect to the authorities alledged by his Adversary, *Did I undertake to subscribe to all those Authors writings? He must give me a reason why, e're I do it.*

35. If it be said, that in the Established Liturgy we pray thus, (d) *Grant to us thy humble servant, that by that holy inspiration we may think those things that be good, &c.* and (e) *we humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help, &c.* and (f) *Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit,* and (g) *Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts,* and (h) *Grant us by the same Spirit to have a right judgment in all things;* I say, if these or the like passages be objected, I answer, that there is nothing like *immediate* Revelation contain'd or imply'd in them.

For, 1. There is no doubt but that the Spirit of God does raise 'good desires, that is, good

(c) *Apol. Vindic. Sect. 4. p. 757.*

(d) *Collect for the 5th Sund. after Easter.*

(e) *Collect for Easter.* (f) *First Collect in the Commun. Service.* (g) *Collect for the 19th Sunday after Trinity.* (h) *Collect for Whitsuntide.*

purposes and intentions, in the minds of Men; and this is what our Church calls *thinking* (that is, purposing and intending) *those things that be good by God's holy inspiration, and God's putting into our minds good desires by his preventing grace*: but will it follow from thence, that he vouchsafes *immediate* Revelation to us? I say, will any Man conclude, that because God makes Men design to do well, therefore he teaches them their duty by *immediate* Revelation? Certainly God can cause Men to intend the observation of his Laws, whether those Laws be made known to them by *immediate* Revelation, or that which is *mediate* only. For God's making his Law known, and his inclining Men to observe it, are two actions as really different as can well be conceiv'd. And consequently *immediate* Revelation, which is one way of manifesting his Will is really different from his creating in us purposes of obedience. 2. God does expel Evil Thoughts out of our Minds, and this is what our Church calls *Cleansing the thoughts of our hearts by the inspiration of his holy Spirit*: but surely he may drive things out of our Minds without an *immediate* Revelation of any thing to them. 3. The holy Spirit does direct and rule our hearts, by subduing the stubbornness of our evil affections, and inclining us to obey God's Laws. He does also help us to a right Judgment in all things relating to our duty, by removing those Prejudices, Lusts and Passions, which hinder our perception of those things which make for our Eternal welfare. But tho' there is much of the Spirit's assistance, yet there is nothing of *immediate* Revelation in all this. And consequently it cannot be said, that in our prayers we acknowledge that necessity of *immediate* Revelation,

which I have in so many Chapters been disproving.

36. I cannot think of any one Objection more, unless perchance it should be said, that the Holy Spirit suggests good Thoughts, and that such a suggestion is *immediate* Revelation. Now if by *good Thoughts* be meant good Desires, Purposes, or Intentions; then the Objection is already answered. But if by *good Thoughts* be meant the bare thinking upon good Matters, considered as distinct from good Desires of them; I say, that the Holy Spirit does indeed suggest, that is, raise in our Minds, or cause us to think such good Thoughts; but the Spirit's suggestion is so wrought, that we cannot distinguish it from the ordinary and natural Operations of our Souls. I mean, that we cannot tell by any difference we discern in the Thoughts themselves, when the Spirit raises good Thoughts, or when they arise otherwise. And had not the Scriptures assured us, that the Spirit does operate on our Minds; we could never have known or suspected it. And how then can such suggestions of the Spirit be thought *immediate* Revelations; when we are not able to say, that this did, or that did not, proceed from him? Besides, as the Spirit suggests good Thoughts, so does the Devil suggest evil ones to all Men: and yet I am persuaded our Adversaries will not say, that all Men have *immediate* Revelations from the Devil.

CHAP.

## C H A P. X.

*A brief Account of what the Quakers mean by the Universal Light within, and of what they teach concerning it.*

AND now, having finished what I designed to write concerning the Necessity of *immediate Revelation* in order to a *saving Christian Faith*, I proceed to give an account of what the *Quakers* mean by the *Universal Light within*, and of what they teach concerning it.

By the *Light* (which they do also (a) call the *seed*, the *spirit*, the *grace*, the *word of God*, *Christ within*, *vehiculum Dei*, or the *spiritual body of Christ*, the *flesh and blood of Christ*, which came down from Heaven &c.) they do not mean the *Essence of God*. For Mr. *Barclay* (b) saies, *By this seed, grace, and word of God, &c. we understand not the proper Essence and Nature of God precisely taken.* Nor do they by the *Light* mean the

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(a) By this seed, grace, and the word of God, and light, wherewith we say every Man is inlightened, &c. *Barclay's Apol. prop. 5, 6. p. 333.* And this we call *Vehiculum Dei*, or the *spiritual body of Christ* which came down from heaven. *ibid.* This is that *Christ within*, which we are heard so much to speak and declare of. *ibid. p. 334.* the *Light of Christ* is sometimes called *Christ.* *ibid. p. 336.* For this end God hath communicated and given unto every Man a measure of the light of his own Son, a measure of grace, or a measure of the spirit, &c. *ibid. p. 330.* a measure of which Divine and glorious light is in all Men, as a seed, &c. *ibid. p. 333.* this word seed, and light, and saving voice, &c. *ibid. p. 351.*

(b) *Apol. prop. 5, 6. p. 333.*

Rational Soul of Man, or any Faculty of it, particularly that which we call Human Understanding, or Man's Natural Conscience, or his Reason, or any part of Man's Nature. For Mr. Barclay (c) saies, *We understand not this Divine Principle to be any part of Man's Nature, &c. We make it a distinct and separate thing from Man's Soul and all the Faculties of it. Yet such is the Malice of our Adversaries, that they cease not sometimes to calumniate us, as if we preached up a natural light, or the light of Man's natural Conscience. Next there are, that lean to the Doctrine of Socinus and Pelagius, who persuade themselves thro' mistake, and out of no ill design to injure us, as if this which we preach up, were some natural power and faculty of the Soul, and that we only differ in the Wording of it, and not in the thing it self. Whereas there can be no greater difference, than is betwixt us in this Matter. For we certainly know, that this Light of which we speak, is not only distinct, but of a different Nature from the Soul of Man and its faculties. Again, (d) This light, seed, &c. appears to be no power or natural faculty of Man's Mind. Again, (e) We do further rightly distinguish this from Man's Natural Conscience. Again, (f) Conscience and Reason are distinguished from the saving light of Christ in all Men, and the revelation thereof, as a natural and supernatural principle are distinguished. To which I add Mr. Penn's words, (g) By light I understand not——the mere spirit or reason of Man.*

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(c) *Ibid.* p. 337. (d) *Ibid.* p. 338. (e) *Ibid.* p. 337. (f) *Quakerism confirmed*, sect. 1. p. 603. (g) *Christian Quaker*, Part. 1. p. 12. printed 1674.

But by the *Light* they mean a certain substance, or real, spiritual, heavenly, and invisible principle, in which they suppose, that God as Father, Son and Spirit, dwells. For Mr. Barclay (b) saies, *We know it to be a substance*; and (i) *By this seed, &c. we understand a spiritual, heavenly, and invisible principle* (or, as he expresses it in the very next page, *a real spiritual substance*) *in which God as Father, Son, and Spirit dwells.*

Now this substance, or this real, spiritual, heavenly, and invisible principle, which they call the *Light*, they suppose, 1. to be immediately United to the (λόγος) Word of God, whom we generally call the second Person in the Trinity; 2. to belong to him as he is the second *Adam*. *This seed*, saies (k) Mr. Barclay, *and spiritual body of Christ-- is as really and immediately united unto the Word, as his outward body was*; and (l) *this seed and spiritual Nature-- doth belong to him, as he is the second Adam or Man-Christ*. So that, whereas we affirm, that the Nature of the *Messiah* or *Man-Christ* is compounded of the Godhead and the Manhood immediately united; our Adversaries affirm, that the Nature of the *Messiah* or *Man-Christ* is compounded, 1. of the Godhead, 2. the *Light*, 3. the Manhood, viz. Human Soul and Body; which two last, viz. the *light* and the Manhood, they affirm to be immediately united to the Godhead. I must add, that (m) *forasmuch as Christ is call'd that light that inlightens every man, the Light of the World*; therefore the *light* is taken for Christ, who truly is the fountain of all light,

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(b) *Apol. prop. 5, 6. p. 334.* (i) *Ibid. p. 333.* (k) *Quakerism confirmed, sect. 4. p. 628.* (l) *Ibid. p. 627.* (m) *Apol. prop. 5, 6. p. 336.*

and hath his habitation in it for ever. Thus the Light of Christ is sometimes called Christ, i. e. that in which Christ is, and from which he is never separated.

They suppose also, that this same *Light*, which they affirm to be immediately united to the Word, or what we call the second Person in the Trinity, is in all Mankind, that is, in every individual person born into the World, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, of whatsoever Nation, Country or Place. And therefore they call it the *Universal Light within*, that is, the *Light within* all Men whatsoever; and *Christ within*, because they affirm *Christ* to be inseparable from that *light* which they believe to be in all Men whatsoever. For, saies (n) Mr. Barclay, *God hath communicated and given unto every man a measure of the Light of his own Son, a measure of grace, a measure of the spirit, which the Scripture expresseth by several Names, as sometimes of the seed of the Kingdom, &c.* And that by this phrase, *every man*, he means all Mankind, that is, every individual Person born into the World, whether *Jew* or *Gentile*, *Turk* or *Scythian*, *Indian* or *Barbarian*, of whatsoever Nation, Country or Place, appears most evidently from the words going immediately before. *First*, saies he, *that God who out of his infinite love sent his Son the Lord Jesus Christ into the World, who tasted death for every man, hath given to every man, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever Nation, Country or Place, a certain day or time of Visitation; during which day or time it is possible for them to be saved, and to partake of the fruit of Christ's*

(n) *Ibid.* p. 330.

Death. Secondly, that for this end God hath communicated and given unto every man a measure of the Light of his own Son, &c. as before recited.

And that this light, which they affirm to be in all Men whatsoever, is the same Light, which they affirm to be immediately united to the Word, or what we call the second Person in the Trinity, Mr. Barclay declares, saying, (o) *Christ in us, or the seed, is not a third spiritual Nature distinct from that which was in the Man Christ Jesus, that was crucified according to the flesh at Jerusalem. For the same that is in us, was and is in him. And as it is in him, it's the fulness or spring of the same in us as the stream. Nor is there any difference, but such as is betwixt the spring and the stream, which are one in their Nature and Substance.—Therefore this seed being in us, the Man Christ is in us; not according to his whole Manhood, but according unto that which is proper unto it; and yet without all Division. As the Natural life is in all the members, but more principally in the head and heart, without any Division: so this Spiritual life and nature is both in Christ our head, and in us; by which he dwelleth in us, as the spirit of man doth in the body. And again, (p) tho' we affirm, that Christ dwells in us, yet not immediately, but mediately, as he is in that seed which is in us; whereas he, to wit, the eternal Word which was with God and was God, dwelt immediately in that holy Man. He then is as the Head, and we as the Members; he the Vine, and we the Branches. Now as the soul of man dwells other waies, and in a far more immediate manner, in the head and in the heart,*

(o) *Quakerism confirmed, sect. 4. p. 627.*

(p) *Apol. prop. 5. 6. p. 339.*

than in the hands and leggs; and as the sap, virtue, and life of the Vine lodgeth far otherwise in the stock and root, than in the branches: so God dwelleth otherwise in the Man Jesus, than in us.

If it be objected, that if the same *Light* which is immediately united to the Word, be also in all Men whatsoever; then it will follow, that there are as many *Christs* as Men; Mr. Barclay (q) answers, that *seeing this seed and spiritual nature of Christ is one and the same both in him and in us, it is most unreasonable to argue, that there are as many Christs as men; as it is unreasonable to argue, that because the soul of man is in all his members, that therefore as many members, as many souls. The Element of the Air is but one only Element, altho' it fill the whole Universe betwixt the Stars and the Earth; and the Element of Water is but one, altho' it fill many Channels.*

Now the *Quakers* affirm, that this *Light*, which (as has been shewn) they suppose to be in all Men whatsoever; I say, they affirm, that this *Light*, as Mr. (r) Barclay speaks *strives and wrestles with all for to save them.* For, they say, 1. that it discovers and reproves every thing that is evil. *Every unrighteous action* (saies (s) my Author) *is witnessed against and reprov'd by this light and seed.* 2. that it teacheth every thing that is good. *It both teacheth us* (saies (t) he) *first, to forsake evil, to deny ungodliness and worldly lusts; and then it teacheth us our whole duty. First, to live soberly. That comprehends Temperance, Chastity, Meekness, and those things that relate unto a man's self. Secondly, Righteously. That comprehends Equity, Ju-*

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(q) *Quakerism confirmed*, sect. 4. p. 628. (r) *Apol. prop.* 5; 6. p. 333. (s) *Ibid.* (t) *Ibid.* p. 357.

stice, and Honesty, and those things which relate to our Neighbors. And lastly, Godly; which comprehends Piety, Faithfulness, and Devotion, which are the Duties relating to God. So then there is nothing required of man, or needful to man, which this grace (viz. the light) teacheth not. 3. that it endeavors to make us avoid the one, and practise the other. For (saies (u) he) it of its own nature draws, invites, and inclines to God.

They affirm also, that no Worship is acceptable to God, but that which Men are moved by this light to offer unto him. For Mr. Barclay (x) saies, that all true and acceptable Worship to God is offered in the inward and immediate moving and drawing of his own spirit, which is neither limited to places, times nor persons. For tho' we be to worship him alwaies, and that we are continually to fear before him: yet as to the outward signification thereof in prayers, praises, or preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereunto by the shining and secret inspiration of the Spirit of God in our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper judge. All other Worship then, both praises, prayers, or preachings, which man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do or leave undone, as himself seeth meet, whether they be a prescribed Form, as a Liturgy, &c. or prayers conceived extempore by the Natural strength and faculty of the Mind, they are all but superstitions, will-worship, and abominable Idolatry in the sight of God.

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(u) Ibid. p. 333. (x) Apol. prop. 11. p. 440.

They affirm also, that none are commissioned by God to preach the Gospel, but those only who are moved thereunto by this supposed *Light*; which motion, they say, is the only Valid Call and Ordination to the Work of the Ministry. For Mr. Barclay (y) saies, that by the strength and power thereof (viz. of the light) every true Minister of the Gospel is ordained, prepared, and supplied in the Work of the Ministry: and by the leading, moving, and drawing hereof ought every Evangelist and Christian Pastor to be led and ordered in his labor and work of the Gospel, both as to the place where, as to the persons to whom, and as to the time wherein he is to minister. Moreover, who have this authority, may and ought to preach the Gospel, tho' without Human Commission or Literature; as on the other hand, who want the authority of the Divine gift, however learned or authorized by the Commission of Men and Churches, are to be esteemed but as Deceivers, and not true Ministers of the Gospel.

Now if Men do obey the Motions, or comply with the Strivings of the *Light* within them; then does the *Light*, in the judgment of our Adversaries, regenerate, sanctify, justify, and save them.

1. It regenerates them. For (z) as many as resist not this light, but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God. (a) From the light that real, spiritual, inward birth in believers arises, called the New Creature, the New man in the heart——It is in and by this inward and substantial seed in our hearts, as it comes to receive nourishment,

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(y) *Apol. prop. 10. p. 403.* (z) *Apol. prop. 7. p. 364.*  
 (a) *Apol. prop. 5. 6. p. 334.*

and to have a birth and Geniture in us, that we come to have those spiritual senses raised, by which we are made capable of tasting, smelling, seeing, and handling the things of God.

2. It sanctifies them. For (b) as when a medicine begins to work, the body may in some respect be called healthful, and in some respect unhealthful; so we acknowledge, as this Divine medicine receives place in Man's heart, it may denominate him in some part holy and good, tho' there remains yet a Corrupted unmortified part, or some part of the evil humors unpurged out. For where two contrary accidents are in one subject, as health and sickness in a body, the subject receives its denomination from the accident which prevails most. So many Men are called Saints, good and holy Men, and that truly, when this holy seed hath wrought in them in a good measure, and hath somewhat leavened them into its nature, tho' they may be yet liable to many infirmities and weaknesses, yea, and to some iniquities. But then, as for those (c) in whom this pure and holy Birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestions or temptations of the Evil one, to be free from actual sinning and transgressing of the Law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth alwaies in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

3. It justifies them. For (d) by this holy Birth, to wit, Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified in the sight of God.

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(b) *Ibid.* p. 335. (c) *Apol.* prop. 8. p. 387. (d) *Apol.* prop. 7. p. 364.

4. It saves them. For (e) *Christ doth in his Wisdom save us*—after this manner, that is, after the same manner as he justifies us, viz. by being formed in us, and working his Works in us. Again, (f) *the light, as it is received, and not resisted, works the Salvation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall, both by bringing them to a sense of their own misery, and to be sharers in the sufferings of Christ inwardly, and by making them partakers of his resurrection, in becoming holy, pure, and righteous, and recovered out of their sins. By which also are saved they that have the knowledge of Christ outwardly; in that it opens their understanding rightly to use and apply the things delivered in the Scriptures, and to receive the saving use of them. So that (g) by the operation of this light and seed, some (viz. all such as did not, or do not resist it) have been, and may yet be saved, to whom the Gospel is not outwardly preached, nor the History of Christ outwardly known. (h) For we affirm, that as all men partake of the fruit of Adam's fall, in that by reason of that evil seed, which thro' him is communicated unto them, they are prone and inclined unto evil; tho' thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit: so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good (and consequently, in the judgment of our Adversaries, become regenerate, sanctified, justified, and saved) by it; tho' they knew nothing of Christ's coming in the flesh, thro' whose obedience and sufferings it is purchased unto them. (i) But if it be*

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(e) *Ibid.* (f) *Apol. prop. 5, 6, p. 331.* (g) *Ibid. p. 356.*  
 (h) *Ibid. p. 335.* (i) *Ibid. p. 358.*

objected (which is the great Objection) that there is no name under heaven, by which Salvation is known, but by the Name Jesus, therefore they, not knowing this, cannot be saved; I answer, tho' they know it not outwardly, yet if they know it inwardly by feeling the virtue and power of it, the name Jesus indeed, which signifies a Savior, to free them from sin and iniquity in their hearts, they are saved by it. I confess, there is no other name to be saved by; but Salvation lieth not in the literal, but in the experimental knowledge. Albeit those that have the literal knowledge, are not saved by it, without this real experimental knowledge; yet those that have the real knowledge, may be saved without the external.

Our Adversaries do also affirm, that Men are united to God by the *Light*. For Mr. Barclay (k) saies, that *this seed is a medium betwixt God and us; and our Union with God is but mediate thro' this; whereas the Union of God with this is immediate. Therefore none of us are either Christ or God: but God and Christ are in us.* But then they restrain this Union with God to such Persons only as have obeyed the motions of the *Light*, and complied with its strivings, and in whom *Christ* is formed, and brings forth the fruits of righteousness, &c. that is, they restrain it to such Persons as are become regenerate, sanctified, justified and saved by the *Light*. For my Author (l) saies, *We are far from ever having said, that Christ is thus formed in all men, or in the wicked. For that is a great attainment; which the Apostle travailed; that it might be brought forth in the Galatians. Neither is Christ in all men by way of Union; or indeed, to speak strictly, by way*

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(k) *Quakerism confirmed*, part 4. p. 628. (l) *Apol. prop.* 5, 6, p. 336.

of inhabitation. Because this inhabitation, as it is generally taken, imports Union, or the Manner of Christ's being in the Saints, as it is written, I will dwell in them, and walk in them, 2 Cor. 6. 16. But in regard Christ is in all men, as in a seed; yea, and that he never is, nor can be separate from that holy pure seed and light, which is in all men; therefore may it be said in a larger sense, that he is in all, even as we observed before.

As for the manner of the Light's operation in those that receive it, and do not resist it, Mr. Barclay (m) saies, the working is of the Grace, and not of the Man; and it's a passiveness, rather than an act: tho' afterwards, as a Man is wrought upon, there is a will raised in him, by which he comes to be a co-worker with the Grace—So that the first step is not by Man's working, but by his not contrary working. And we believe, that—as Man is wholly unable of himself to work with the Grace, neither can he move one step out of the natural Condition, until the Grace lay hold upon him: so it is possible to him to be passive, and not to resist it. —So we say, the Grace of God works in and upon Man's nature; which tho' of it self wholly corrupted, and defiled, and prone to evil, yet is capable to be wrought upon by the Grace of God.

I must add, that (n) a Man cannot at any time, when he pleaseth, or hath some sense of his misery, stir up that light and grace, so as to procure to himself tenderness of heart: but he must wait for it, which comes upon all at certain times and seasons, wherein it works powerfully upon the soul, mightily tenders it and breaks it. At which time, if a Man resist not, but close with it, he comes to know Salvation by it. For (o) God moves in love to Mankind in his seed in his

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(m) *Ibid.* p. 339. (n) *Ibid.* p. 338. (o) *Ibid.* p. 339.

heart

heart at some singular times, setting his sins in order before him, and seriously inviting him to repentance, offering to him remission of sins and salvation, which if a Man accept of he may be saved. And thus (p) it is by this inward gift, grace, and light, that both those that have the Gospel preached unto them, come to have Jesus brought forth in them, and to have the saving and sanctified use of all outward helps and advantages; and also by the same light, that all may come to be saved; and that God calls, invites, and strives with all in a day, and saveth many, to whom he hath not seen meet to convey this outward knowledge.

But then, as 'tis possible for a Man not to resist the Light working in him, so (q) it is also possible for him to resist it. And (r) in those, in whom it is resisted, it both may and doth become their condemnation. And (s) then it ceaseth to be a light to shew them the way; but leaves the sense of their unfaithfulness as a sting in their Conscience, which is a terror and darkness unto them and upon them, in which they cannot know where to go, neither can work any ways profitably in order to their Salvation. (t) Moreover, they in whose hearts it hath wrought in part to purify and sanctify them in order to their farther perfection, may by their disobedience fall from it.

Thus the Light (u) may by the stubbornness and wickedness of a Man's Will be quenched, bruised, wounded, pressed down, slain, and crucified. For (x) by such (unrighteous) actions it is hurt, wounded, and slain, and resiles or flees from them, even as

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(p) *Ibid.* p. 363. (q) *Ibid.* p. 339. (r) *Apol.* prop. 9. p. 398. (s) *Apol.* prop. 5, 6, p. 347. (t) *Apol.* prop. 9. p. 398. (u) *Apol.* prop. 5, 6. p. 333. (x) *Ibid.*

the flesh of men flees from that, which is of a contrary nature to it. Now, because it is never separated from God nor Christ, but where-ever it is, God and Christ are as wrapped up therein: therefore and in that respect, as it is resisted, God is said to be resisted; and where it is born down, God is said to be pressed as a Cart under sheaves, and Christ is said to be slain and crucified; and (y) put to open shame in and among them. And those as thus resist and refuse him, he becomes their Condemnation. 'Tis true, (z) Christ died outwardly but once, but inwardly he dieth in a spiritual and mystical sense, as often as any crucify him to themselves by their unfaithfulness and disobedience. I must add, that (a) the sufferings of Christ in men are voluntary, and yet without sin; as his sufferings at Jerusalem were voluntary and without sin. For as he joined not with them who outwardly crucified him, in any active way to concur with them or countenance them: so nor doth he inwardly join with men to countenance or concur with them, when they crucify him by their sins.

In a word therefore, (b) as the grace and light in all is sufficient to save all, and of its own nature would save all: so it strives and wrestles with all for to save them. He that resists its strivings, is the cause of his own condemnation: he that resists it not, it becomes his salvation. Only it must be observed, 1. that (c) as we truly affirm, that God willeth no man to perish, and therefore hath given to all grace sufficient for salvation; so we do not deny, but that in a special manner he worketh in some, in whom grace so prevaieth, that they necessarily obtain Salvation;

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(y) *Ibid.* p. 331. (z) *Quakerism confirmed*, sect. 4. p. 628. (a) *Ibid.* (b) *Apol. prop.* 5, 6, p. 339. (c) *Ibid.* p. 341.

neither doth God suffer them to resist. 2. that (d) such an increase and stability in the truth may in this life be attained, from which there cannot be a total apostasy.

In the last place, I think it necessary to shew, what our Adversaries teach concerning the Satisfaction of *Christ*. Mr. *Barclay* (e) saies, we firmly believe, it was necessary that *Christ* should come, that by his Death and Sufferings he might offer up himself a sacrifice to God for our sins; and (f) we believe, that the remission of sins which any partake of, is only in and by the Virtue of that most satisfactory Sacrifice, and not otherwise. Wherefore, tho' the *Light* is by them supposed to be (what we may call) the immediate efficient cause of Man's Regeneration, Sanctification, Justification, Salvation, and Union with God; yet they believe the Sacrifice of our Savior, (g) thro' whose Obedience and Sufferings the *Light* is purchased, (h) that thereby this birth (by which we become regenerate, sanctified, justified, saved, and united to God) might be brought forth in us; I say, they believe the Sacrifice of *Christ* to be (what we may call) the meritorious Cause thereof.

But then it must be observed, that Mr. *Barclay* (i) saies also, *As for the satisfaction of Christ without us, we own it against the Socinians, and that it was full and compleat in its kind: yet not so as to exclude the real Worth of the Work and Sufferings of Christ in us, nor his present intercession.* They do therefore attribute a real Worth, 1. to the Work of the *Light* striving in them, and bring-

(d) *Apol. prop. 9. p. 398.* (e) *Apol. prop. 5, 6. p. 335.*  
 (f) *Ibid.* (g) *Ibid.* (h) *Ibid. p. 353.* (i) *Quakerism confirmed, sect. 4. p. 628.*

ing forth Righteousness, &c. 2. to the Sufferings of *Christ* in them. For he being (as has been shewn) united to such as resist not the *Light*, is said to suffer, when any Evil is inflicted on them. 3. to the Intercession of *Christ*, that is, to his intercession *within him*, by the *Light's* stirring, moving and enabling them to pray unto God. For my Author, in the very next words, distinguishes this intercession of our Savior from *his intercession without us in heaven*.

And thus have I given the Reader a brief Account of what the *Quakers* mean by the *Universal Light within*, and of what they teach concerning it.

## C H A P. XI.

*That there is no such Universal Light within, as the Quakers pretend.*

I Shall now shew, that there is no such *Universal Light within*, as the *Quakers* pretend. Only, to prevent cavilling, I think it necessary to premise, that I do by no means say, that there is no such thing as a *Light in, or within, Man*. For I shall afterwards produce diverse Texts of Scripture, in which 'tis plainly affirmed, that there is a *Light in, or within, Man*. But I say, that there is no such thing as what the *Quakers* mean by their pretended *Universal Light within*; and what that is, does abundantly appear from what has been said in the foregoing Chapter.

I must add, that some persons have endeavored to explain the Manner of Human Understanding, by supposing, that the (Λόγος) Word of God, that

that is, the second Person in the Trinity, is immediately united to, and intimately present with, the Soul of Man; and that whatever Truth a Man sees and knows, is seen and known by his Contemplation of that Archetypal Truth, the Ideal World, the exhibitivè Understanding of God. If this Opinion be true, then the second Person in the Trinity does formally enlighten the Understanding of Man, and may be called a Light within him. But then the Doctrine of these Philosophers is so far from being the same with that of the *Quakers*, that 'tis a flat contradiction to it in two respects. For, 1. these Philosophers affirm, that the second Person in the Trinity, that is, God himself, is the Light within: whereas I have shewn, that what the *Quakers* mean by the *Universal Light within*, is a certain Principle or Substance, in which God, as Father, Son, and Spirit, dwells; and consequently 'tis not God himself, and particularly 'tis not God the Son, or the second Person in the Trinity. 2. These Philosophers affirm, that the second Person in the Trinity is *immediately* united to the Soul of Man: whereas the *Quakers* affirm, as has been already shewn, that Man, and consequently the Soul of Man, is not *immediately* united to the (Λόγος) Word of God, or second Person in the Trinity, but to what they call the *Universal Light within*, which they suppose to be different from, tho' *immediately* united to, the Word of God, or second Person in the Trinity; and that Man, and consequently the Soul of Man, is united to God, and consequently to the Word of God, or second Person in the Trinity, only *mediately*, viz. by virtue of the pretended *Universal Light's* being within him, which *Universal Light* is by them supposed to be the *Medium* or Bond of Union between God and Man. These

These things being premised, I shall now shew, that there is no such *Universal Light within*, as the *Quakers* pretend.

Perhaps it may be thought possible to charge the Doctrine of the *Quakers* concerning the *Universal Light within*, with some such absurdities or inconsistencies, as are an effectual Contutation of it. But I shall wave this method of proceeding, and deal with our Adversaries after a very different manner.

'Tis plain, that if there be no proof, that there is such an *Universal Light within*, as they pretend; then their Doctrine of an *Universal Light within* is groundless, false, and a mere delusion. 'Tis plain also, that if there be any proof, that there is such an *Universal Light within*, as they pretend; it must be fetched, either from Scripture, or from Experience. Wherefore I shall shew, that neither Scripture nor Experience does afford us any proof, that there is such an *Universal Light within*, as the *Quakers* pretend; and consequently, that the Doctrine of the *Quakers* concerning their pretended *Universal Light within* is groundless, false, and a mere Delusion.

As for Experience, 'tis impossible that that should prove the Being of this pretended *Universal Light within*, otherwise than by the supposed operations and effects of it. Now there are no operations or effects ascribed to this *Universal Light within*, even by our Adversaries themselves, but such, as (if true) may be wrought by God's gracious Spirit. And consequently, those operations or effects which are really experienced, do not prove the Being of this pretended *Universal Light within*, because they may be wrought without it. Wherefore the only proof of the Being  
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of this pretended *Universal Light within* must be sought for in the holy Scriptures. I shall therefore shew, that the holy Scriptures do not afford us any proof of it, by examining whatsoever has been alledged for that purpose.

*First*, Those Texts, wherein either God or *Christ* is said to enlighten Men, or to be a Light to them, do afford us no proof of it. That this may be very evident, I shall endeavor to shew what is meant by those phrases in holy Scripture.

We are all sufficiently agreed in our Notion of what is properly called Light. For (that I may not trouble either the Reader or my self with any Philosophical Niceties concerning it) it is confessed on all hands, that what we properly call Light, is that brightness or shining, in or by which our bodily Eyes do see corporeal Objects. Thus in or by the Light of the Sun, for instance, we behold that infinite Variety of Men, Beasts, Birds, Plants, &c. which adorn this lower World. And 'tis notorious, that the Word *Light* is frequently used in this sense by the Sacred Writers.

'Tis Light therefore, which discovers what is visible to us. But it has also diverse other properties. For, as daily experience convinces us, it yields us innumerable and invaluable Comforts. The Wise Man saies, *the light of the eyes rejoiceth the heart*, Prov. 15. 30. and again, *Truly the Light is sweet, and a pleasant thing it is for the eyes to behold the Sun*, Eccles. 11. 7. Light is the most beautiful and glorious thing in the World. It cherishes, and invigorates every thing; and in a word, 'tis that which makes our Lives easy to us.

Upon these accounts diverse things are compared to, and consequently called, *Light* in the Scriptures. Particularly Knowledge and Understanding are called

led Light. Because thereby we discover and perceive those things, which would otherwise be hidden from us. Thus *Dan. 5. 11. in the daies of thy father, light, and understanding, and wisdom like the Wisdom of the Gods, was found in him.* Joy also, comfort, and happiness are called Light. Thus *Esth. 8. 16. The Jews had light and gladness, a feast and a good day.* And holy David saies, *Psal. 18. 28. Thou also shalt light my candle; the Lord my God shall make my darkness to be light;* that is, thou wilt deliver me from my present afflicted condition, and bestow comfort and happiness upon me. Favor also and Protection are called Light. Thus *Prov. 16. 15. in the light of the King's Countenance there is life, and his favor is as a cloud of the latter rain.* The Prophet also saies to the Jewish Nation, *Is. 58. 10. Then shall thy light rise in obscurity, and thy darkness be as the noon-day,* that is, thou shalt rejoice, and God shall bless and protect thee. For he explains it by saying in the next words, *And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water whose waters fail not.* And, to alledge no more examples, the Psalmist saies, *O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling,* *Psal. 43. 3.*

But then it must be observed, that that which gives, yields, or sends forth Light, is also commonly called Light in Scripture. Thus *Gen. 1. 16. the Sun and Moon are called Lights;* whereas the Sun and the Moon are not what we properly call Light, but such bodies as give, yield, or send forth Light. Thus also 'tis said, that the Keeper of the Prison called for a light, *Acts 16. 29. that is, for a Candle to give light.* And accordingly, because  
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Knowledge and Understanding, Joy, Comfort and Happiness, Favor and Protection, are compared to, and consequently called Light; therefore that which creates, causes, or affords Knowledge or Understanding, Joy, Comfort or Happiness, Favor or Protection, is also called Light in Scripture. Thus a Teacher is called a Light. For the Apostle saies, *And (thou) art confident, that thou thy self art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes,* Rom. 2. 19, 20. Doctrine also, teaching or instruction, particularly that of the Gospel, is called Light. Thus St. John saies, *the darkness is past, and the true light now shineth,* 1 John 2. 8. that is, the Time of Ignorance is past, and the Doctrine of the Gospel is made known. And *to give light to them that sit in darkness,* Luke 1. 79. is to instruct them in the Gospel; and when our Savior saies, *that light is come into the World, and men loved darkness rather than light, because their deeds were evil,* John 3. 19. he means, that the Gospel is published to Mankind, who notwithstanding had rather be ignorant thereof, because their deeds being evil are reproved thereby. God also, who is the Fountain of Joy, Comfort and Happiness, Favor and Protection, is for that reason frequently called a Light. Thus *Psal. 27. 1. The Lord is my Light and my Salvation; whom then shall I fear? And, the Lord shall be thine everlasting light, and the daies of thy mourning shall be ended,* II. 60. 20. And, *when I sit in darkness, the Lord shall be a light unto me,* Micah 7. 8.

Now whensoever God or Christ is in Scripture said to enlighten Men, or to be a light to them, the phrase does alwaies import his creating, causing or affording Knowledge or Understanding, Joy, Com-  
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fort or Happiness, Favor or Protection, in, to, or amongst Men. But what will this advantage our Adversaries? Certainly God or *Christ* may in this sense enlighten Men, or be a light to them, altho' there be no such thing as what the *Quakers* mean by the *Universal Light within*. For will any Man conclude, that because God is a light to Man, or enlightens him, when he yields him Comfort, Protection, &c. or because *Christ* is a light to lighten the Gentiles, that is, a Teacher to instruct others besides those of the *Jewish Nation*; that therefore, I say, there is a certain substance or principle, in which God, as Father, Son, and Spirit, dwells?

*Secondly*, Those Texts wherein Man is said to be, 1. enlightned, 2. to have light, or to have a light in him, 3. to be light, do afford us no proof of what the *Quakers* mean by the *Universal Light within*.

1. Those Texts wherein Man is said to be enlightned, do not afford us any proof of it. For if Man be therein said to be enlightned by God or *Christ*; then, in the same sense that God or *Christ* gives or yields light to Man, in the same sense is Man enlightned by God or *Christ*. And consequently, because when God or *Christ* is said to give or yield light to Man, 'tis meant that God or *Christ* gives him instruction, comfort, or the like; therefore, when Man is said to be enlightned by God or *Christ*, 'tis meant that Man is comforted, instructed, or something of that Nature, by God or *Christ*. And surely a Man may be instructed, comforted, or the like, by God or *Christ*, altho' there be no such thing as what the *Quakers* call the *Universal Light within*.

There are, I confess, some other Texts, which speak of Man's being enlightned after a different manner. Thus *Elihu* saies, *Lo, all these things worketh God oftentimes with Man, to bring back his soul from the pit, to be enlightned with the Light of the Living,* Job 33. 29, 30. in which passage *to be enlightned with the Light of the Living*, plainly signifies *to enjoy life*. The eyes of *Jonathan* also were *enlightned*, that is, he was refreshed, after he had eaten a little honey, 1 *Sam.* 14. 27. But I am persuaded, our Adversaries will never pretend to prove what they mean by the *Universal Light within*, from these and the like passages, wherein the light enlightning Man is not God or *Christ*; and therefore I shall not enlarge upon them.

2. Those Texts wherein Man is said to have light, or to have light in him, do not afford us any proof of it. For instance, our Savior saies, *Matth.* 6. 22, 23. *the light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?* In these Words our Lord calls the bodily eye the light that is in Man. Our Savior saies also, *If any man walk in the day, he stumbleth not; because he seeth the light of this World. But if a man walk in the night, he stumbleth; because there is no light in him;* John 11. 9, 10. that is, he stumbleth, because he has not the light of the Sun to shew him the way. That light therefore which he hath not in him, and consequently that light which he that walks in the day hath in him, is the light of the Sun which is that of this World. The Wise Man also saies, *the spirit of man is the candle of the Lord, searching all the inward parts of the belly,* Prov. 20. 27. The  
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Rational Soul therefore is compared to a lighted Candle in the midst of a Man's body, and consequently is a light in Man. But it appears from what has been said in the foregoing Chapter, that none of these, *viz.* neither the bodily Eye, nor the Sun, nor the Rational Soul, is what our Adversaries mean by the *Universal Light within.*

And as for those other Texts, in which 'tis said that Man hath light, or light in him, they do only import his being enlightned, or enjoying light. For that *to have light*, does in Scripture-phrase sometimes signify to be enlightned or to enjoy light, appears from *Is. 50. 10. that walked in darkness, and hath no light*; in which words *to have no light*, is the same thing as *to walk in darkness*; and consequently *to have light*, is not to be in the dark, but enlightned, or to enjoy light. It appears also from the Words of our Saviour already mention'd, *If any man walk in the day, he stumbleth not, because he seeth the light of this World. But if a man walk in the night, he stumbleth, because there is no light in him*, *John 11. 9, 10.* For 'tis evident, that a Man's *having light in him*, is his seeing the light; that is, his being enlightned therewith, or enjoying it. And accordingly, when *Isaiab* saies, *ch. 8. v. 20. To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them*; he means, they are not enlightned, or do not enjoy light. Now, if those Texts, wherein Man is said to be enlightned, do afford us no proof of what the *Quakers* mean by the *Universal Light within*; then neither do those Texts, wherein Man is said to have light, or to have light in him, prove the same.

3. When Man is said to be light, that phrase also imports his being enlightened. Thus, *Eph. 5. 8. For ye were sometimes darkness, but now are ye light in the Lord,* that is, ye were sometimes in darkness, but now are light in (or rather by) the Lord. And if Man's being said to be enlightened by God is, as I have shewn, no proof of the *Quakers* pretended *Universal Light within*; then neither is his being light in, or by, the Lord, a proof thereof.

*Thirdly,* Those Texts wherein God, *Christ*, or the Spirit, is said to be in Man, do afford us no proof of it. For those phrases do import no more than the favorable Presence of God, *Christ* or the Spirit, to protect, assist, and bless Men. And this may certainly be done, altho' there be no such thing as what the *Quakers* mean by their *Universal Light within*. Nay, tho' those phrases did import more than the favorable Presence of God, *Christ* or the Spirit, to protect, assist, and bless Men; yet they will never prove what our Adversaries call the *Universal Light within*. For whatsoever be meant thereby, God, *Christ*, or the Spirit may be in Man, altho' there be no *Universal Light within*. Nor can any Person argue thus, *God, Christ, or the Spirit is in Man; and therefore there is a certain principle or substance, in which God, as Father, Son, and Spirit dwells.*

From what has been said it appears, that those words in particular of the Apostle, *which is Christ in you, the hope of glory, Col. 1. 27.* do by no means prove the pretended *Universal Light within*. Tho' indeed the Original ought to be translated thus, *which is Christ (ἐν ὑμῖν) among you, the hope of Glory*; for so the word ἐν usually signifies,

when it governs a word betokening Multitude, as *ἑπι* does; and accordingly 'tis translated in the very next words going before, *To whom God would make known, what is the riches of the glory of this mystery (ἐν ἁγίοις) among the Gentiles, which (mystery) is Christ among you, the hope of glory.*

*Fourthly,* As for all those other Texts, which our Adversaries alledge to prove their pretended *Universal Light within*, I shall shew that they make nothing for it, by a particular Examination of them in the following Chapter.

## C H A P. XII.

### *Diverse Texts explained.*

1. **T**hey alledge *Gen. 6. 3. And the Lord said, My spirit shall not alwaies strive with man.* But will it follow from thence, that there is a certain substance or principle, in which God, as Father, Son and Spirit dwells? Or is not the Spirit able to strive with Man, unless there be an imaginary *Universal Light within* to assist him?

2. They alledge *Eph. 5. 13. For all things that are reprov'd, are manifest by the light: for whatsoever doth make manifest, is light.* I shall not enquire, whether these words are rightly translated; because, altho' we allow the present Translation of them to be never so exact, they cannot favor the Doctrine of our Adversaries. For I have already shewn, that Doctrine, particularly that of the Gospel, is called Light. This then being premised,

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let us consider the Context, which I shall illustrate with a short Paraphrase.

v. 6. *Let no man deceive you with vain words: for because of these things* which I mention'd in the 3d and 4th Verles, viz. Fornication, &c. *cometh the wrath of God upon the children of disobedience,* or (as the Margin reads) unbelief, that is, the Heathens amongst whom ye live.

v. 7. *Be not ye therefore partakers with them* in their evil deeds.

v. 8. *For ye were indeed sometimes darkness,* that is, ye were before your Conversion in a state of ignorance, and did not know your duty: *but now are ye light* (or enlightened) *in* (or by) *the Lord.* Walk therefore *as* becometh those who are *children of light,* or enlightened and taught their duty by the Ministry of the Gospel.

v. 9. (*For the fruit of the spirit is in all goodness, and righteousness, and truth; and ye ought to practise accordingly.*)

v. 10. *Proving what is acceptable unto the Lord.*

v. 11. *And have no fellowship with the unfruitful works of darkness,* such actions as the unconverted Heathens do; *but rather reprove them.*

v. 12, *For so vile are they, and so detestably filthy, that it is a shame even to speak of those things which are done of them in secret,* in the Worship of their Deities.

v. 13. *But all things that are reprov'd, are made manifest by the light of the Gospel,* which is imparted to you. *For whatsoever doth make manifest,* is like unto light which discovers all things, and consequently called *Light.*

v. 14. *Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light* by causing his Doctrine to be made known to thee.

And now are not these words a notable proof of what our Adversaries call the *Universal Light within*? Surely no Man can imagin, that because the Gospel is called Light; therefore there must of necessity be a certain principle or substance in which God, as Father, Son, and Spirit, dwells.

If it be objected, that that Light by which all things that are made manifest are reprov'd, must be the *Ephesians*, who are said to be *light in the Lord*, v. 8. and are commanded to reprove the unfruitful Works of Darkness, v. 11. I answer, that I shall not, because I need not, oppose this interpretation. For if it be admitted, 'tis manifest, that the Light here mentioned cannot be that *Universal Light within*, which our Adversaries would prove from hence.

3. They tell us, that *God left not himself without witness*, Acts 14. 17. and this Witness, say they, is the *Universal Light within*. But let us read the Context. *Which* (intention of offering Sacrifice unto them) *when the Apostles Barnabas and Saul heard of, they rent their cloaths, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are Men of like passions with you, and preach unto you, that ye should turn from these Vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all Nations to walk in their own waies. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.* 'Tis said that God left not himself without witness; but how? why *in that he did good, and gave us rain, &c.* By vouchsafing these Mercies to Mankind, God daily proved that there was an infinitely wise and gracious Being which

which Men ought to worship; and that those stocks and stones, or dead Men, which the Heathens payed their Adorations to, were not God's, because 'twas impossible that they should do Men good, and give Rain, &c. The Witness therefore, or proof of the True God's Existence, which was left with the Heathens, was their daily experience of his beneficence. And is the daily experience of God's beneficence that *Universal Light within* which our Adversaries contend for?

4. Such another wise Argument they draw from *Is. 55. 4.* where God saies by the Prophet, *I have given him for a witness to the people.* This Witness, say they, is the *Universal Light within.* But how do they prove it? Why, as they prove many other things, by bare assertion. The Prophet there speaks of the Messiah, *viz.* our blessed Lord; and can our Adversaries shew, that our blessed Lord cannot be a witness unto the People, unless he be immediately united to what they call the *Universal Light within.*

5. They tell us, that God *hath made of one blood all nations of men, for to dwell on all the face of the Earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, Acts 17. 26, 27.* Now, say they, the Apostle bids the People to feel after God, and consequently directs them to something within themselves, and that is the *Universal Light within.*

Now in answer to this I observe, that these phrases, to *seek the Lord*, and to *find the Lord*, may each of them be understood in two very different senses. 1. By *seeking the Lord* is often meant endeavoring to gain his favor; and by *finding Him* is

often meant obtaining it. This is abundantly plain from numberless Texts of Scripture, particularly these which follow. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul,* Deut. 4. 29. *Now set your heart and your soul to seek the Lord your God,* 1 Chron. 22. 19. *And ye shall seek me and find me, when ye search for me with all your heart,* Jer. 29. 13. *They shall go with their flocks and with their herds to seek the Lord; but they shall not find him,* Hos. 5. 6. *Without faith it is impossible to please him. For he that cometh to God must believe that he is; and that he is a rewarder of them that diligently seek him,* Heb. 11. 6. And if this interpretation be admitted in this place, the Words of the Apostle do by no means prove what our Adversaries gather from them. For then Men were to seek the Lord, that is, to endeavor to gain his favor, *if haply they might feel after him, and find him,* that is, if perchance by feeling after the Lord they might obtain his favor.

But are they directed to any thing within themselves? No such matter. Their feeling after God is a Figurative Expression, drawn from Men that are blind or in the dark, and who are consequently forced to grope with their hands, and by that means to find out what they desire or want. Now the Gentile World was in Darkness or Ignorance, and consequently knew not their Duty, and how to find the Lord, that is, to obtain his Favor. And therefore they are said to grope with their Hands after God, that is, to endeavor to find and lay hold on him, as Persons that are spiritually Blind or in Darkness must do. But does this Metaphor import, that they must  
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search for God within themselves? Does a blind Man or one in the dark, if he wants a Chair for instance, grope for it with his Hands within himself, that is, in his own Bowels? Does he not grope for it without himself, that is, amongst those Things that are near him? If the metaphor be pursued, it will rather prove, that Men are directed to something without, rather than to something within.

But suppose they were directed to feel after something within, yet what is it? 'Tis the Lord expressly. And can our Adversaries shew, that the Lord and the *Universal Light within* are all one? Nay, have not I prov'd, that they themselves do believe, that the *Universal Light within* is not the Lord, but a certain Principle or Substance, in which they suppose that the Lord dwells? Or will they ever prove, that whenever the Lord is mention'd in Scripture, their pretended *Universal Light within* is meant? Or will they affirm, that Men cannot feel after the Lord, unless there be such an *Universal Light within*, as they pretend?

This then is a fair Answer to this Objection, But I must add, that I had rather understand these phrases of *seeking* and *finding the Lord*, otherwise than in that sense which I have mentioned, Wherefore, 2. By *seeking the Lord* we may understand endeavoring to come to a right understanding and knowledge of his Being; and by *finding him*, we may understand being convinced of the Truth thereof. This seems to be the more natural signification in this place. For no sooner had the Apostle said, that *they should seek the Lord, if haply they might feel after him, and find him*, that is, if perchance they might find him

by feeling after him; but he immediately proves the Being of him the only true God, from the Creation and Conservation of all Mankind, and that he is not such an Idol as the Heathens used to Worship, saying, *Though he be not far from every one of us; for in (or by) him* (that is, through his creating and conserving Power) *we live, and move, and have our being; as certain also of your own Poets have said, FOR WE ARE HIS OFF-SPRING.* Forasmuch then as we are the Off-spring of God, we ought not to think, that the Godhead is like unto gold, or silver, or stone, graven by art or man's device, v. 27, 28, 29.

It seems plain, that God's being *not far from every one of us* imports, that the right understanding and knowledge of his Being may be attained without any great difficulty. For the reason the Apostle gives, why God is not far from every one of us, is because, 1. *in (or by) him*, that is, through his creating and conserving Power) *we live, and move and have our being*; as certain of the Heathen Poets have confessed by saying, that *we are his Off-spring*; 2. by our being his Off-spring it appears that he is no Idol. For the Apostle saies, *Forasmuch then as we are the Off-spring of God, we ought not to think, that the Godhead is like unto gold, or silver, or stone graven by art and man's device.* Now since the common Argument for proving the Being of the true God, is alledged by the Apostle to prove, that he is not far from every one of us; it seems to follow, that his being not far from every one of us, which is proved thereby, imports (as I have already said) that the right understanding and knowledge of his Being may be attained without any great difficulty; the Argument by which 'tis proved being so very obvious,  
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and drawn from our own Creation and Conservation, which we cannot but be constantly sensible of.

And if this interpretation be admitted, it will help our Adversaries as little as the former. For the right understanding and knowledge of the Lord being what they are to seek and feel after, and the Argument by which they are assured they may attain it being drawn from their own Creation and Conservation; certainly 'tis absurd to say, that they are directed to feel after a pretended *Universal Light within*. Unless our Adversaries can shew, either that the pretended *Universal Light within* is the right understanding and knowledge of God's Nature; or that Man cannot attain a right knowledge and understanding of God's Being, if there be not such an *Universal Light within*, as they pretend; or that the Apostle's Argument for the proof of the Truth of God's Being will not hold, unless there be such an *Universal Light within* to confirm it; or that the proof of the Truth of God's Being is a proof of their pretended *Universal Light within*.

6. They say, that the *Word*, the *Word of the Kingdom*, or the *Word of God*, in the Parable of the Sower, which is mentioned, *Matt.* 13. *Mark* 4. and *Luke* 8. is expressly called the *Seed* which they understand to be their *Universal Light within*. Now 'tis true, that the *Word*, the *Word of the Kingdom*, or the *Word of God*, is called the *seed*: but that what is there called the *seed*, is the same with our Adversaries *Universal Light within*, I utterly deny; nor is there the least shadow of an Argument to prove it.

But there is abundant reason to understand it in a quite different sense. For, 1. The *Kingdom*, or  
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(which is all one) the *Kingdom of God*, does in all the New Testament constantly signify, either the time of the Messiah, or the Kingdom of Glory which the Saints shall inherit hereafter, or God's reigning in the hearts of his People, or his coming to destroy *Jerusalem*. I do by no means assert, that 'tis sometimes taken in all these senses; for perhaps there are just reasons to exclude the two last: but I say, 'tis never used in any other sense besides these; and that probably 'tis never used in any but the two first. 2. The *Word*, or the *Word of God*, never signifies any thing like the pretended *Light* of our Adversaries; but it often signifies the Doctrine or outward preaching of *Christ* and his Apostles. Of this I shall give a few instances. *His Word* (that is, his Doctrine outwardly preached) *was with power*, Luk. 4. 32. 'Tis said also of *Martina*, that she sat at our Savior's feet, *and heard his Word*, that is, what he outwardly preached, Luke 10. 39. *and they* (viz. the Apostles) *went forth, and preached every where, the Lord working with them, and confirming the Word* (outwardly preached by them) *with signs following*, Mark 16. 20. *and the people pressed upon him to hear the Word of God*, Luk. 5. 1. which Word was outwardly preached, or else they need not have pressed upon him to hear it. And, to mention no more places, in that very Chapter, wherein the Parable of the Sower is recorded, *Christ's* outward preaching of the Doctrine of the Gospel is calling his *speaking the Word*, Mark 4. 32. and that very Parable of the Sower is part of the Word then spoken by him.

Now the *Word of the Kingdom*, the *Word*, and the *Word of God*, are one and the same thing. For in this very Parable, related by the several Evangelists, the same that is called the *Word of the Kingdom*,

dom, Mat. 13. 19, is called the *Word*, Mark 4. 14. and the *Word of God*, Luke 8. 11. And accordingly the *Word of the Kingdom* is the Doctrine of the Kingdom outwardly preached. But of what Kingdom? Is it the Doctrine of that Kingdom of Glory which the Saints shall inherit hereafter, or of God's reigning in the hearts of his people, or of his coming to destroy *Jerusalem*? Let any of these be supposed, 'twill do our Adversaries no service. For certainly that Doctrine outwardly preached is far from being what our Adversaries mean by the *Universal Light within*.

But the truth on't is, this is the Natural interpretation of those Phrases in this Parable. The Kingdom is the time of the Messiah, the Seed is the Word or Doctrine, the preaching of the Doctrine is the sowing of the Seed, the Hearers are the ground in which 'tis sown, and the Preacher of the Word or Doctrine is the sower of this Seed. And surely, that Man must have something very peculiar in his eyes, who can perceive the smallest ray of our Adversaries pretended *Light* in all this.

7. From what has been said it appears, what is meant by *the engrafted Word, which is able to save your souls*, James 1. 21. For the *engrafted Word* is the λόγος ἐμφυτός, that is, the implanted Word, or Word that is sown, viz. the Doctrine of the Gospel outwardly preached; which being received with Meekness, and accompanied with the Divine Blessing, is able to save, or bring to Salvation, the Souls of the Hearers.

8. The Author to the *Hebrews* saies, that *the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and mar-*  
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row, and is a discerner of the thoughts and intents of the heart. Neither is there any creature, that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Heb, 4. 12, 13. This place our Adversaries interpret of their *Universal Light within*. But let them shew, if they can, that the *Word of God* does ever bear that sense in all the Bible. I have shewn, that the Doctrine of the Gospel outwardly preached is called the *Word of God*; and some persons do understand this place of that *Word of God*, viz. the Doctrine of the Gospel outwardly preached. Others understand it of the second Person in the Trinity, the eternal *Word* which was incarnate; and the Expressions do agree very well to him. I shall not determine, which interpretation is to be preferred; but either of them overthrows that of our Adversaries.

9. Our saviour saies, *the Kingdom of God is within you*, Luke 17. 21. and by the *Kingdom of God*, in the judgment of our Adversaries, is meant the *Universal Light within*. 'Twas but a little before, that the *Seed* of the *Kingdom* was the *Light*; and now the *Light* is the *Kingdom* it self. But for what reason? Why, because they have a mind to have it so. For there is not any place of the Bible, where the *Kingdom of God* denotes any thing like their pretended *Universal Light within*.

But (as I have already observed) the *Kingdom of God* does often signify the time of the *Messiah*, and 'tis plain that it is so to be understood in this place. For the Context runs thus, *And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, The Kingdom of God cometh not with observation.*

servation. Neither shall they say, *Lo here, or Lo there: for behold, the Kingdom of God is within you.* 'Tis plain that the Kingdom of God in this place cannot signify, either God's coming to destroy *Jerusalem*; for the *Pharisees* expected nothing less than that, and had not the least apprehensions of it, and consequently would not enquire after it. Nor can it signify that Kingdom of Glory, which the Saints shall inherit hereafter; for our Savior could not say that that Kingdom was either within, or among, the *Pharisees*. The Kingdom of God therefore must signify, either God's reigning in the hearts of his People, or the time of the Messiah; these being the only remaining interpretations of this phrase, which can be pretended.

As for its signifying God's reigning in the hearts of his People, that sense is certainly impossible here; unless the word which our Translators have rendred *within*, ought to be rendred *among*. For our Savior's words do plainly relate to those very Men, whom our Savior then spake to, and he saies the Kingdom of Heaven was *within* with respect to them. Now if *within* must signify *within*, then God's Kingdom was within them in particular; and if God's Kingdom be here supposed to signify his ruling in the hearts of Men, then God did rule in the hearts of those Men in particular. But will any Man say this? Does it in the least appear, that those who asked our Savior the question, did believe on him? And if they did not, certainly God did not rule in their hearts; because they did not obey him in receiving his Son. Besides, they asked our Savior, when the Kingdom of Heaven should come. But did they by the Kingdom of Heaven mean God's rule in the hearts of Men? That Kingdom they thought was already come

come, and they believed themselves to be subjects of it. And our Savior saies, the Kingdom of God was *within* them, that is, according to this interpretation, *within* them. And did not our Savior then say, that that Kingdom which they enquired of was *within* them? But they did not enquire of God's ruling in Men's hearts, and therefore that Kingdom which *Christ* spake of, was not God's ruling in Men's hearts.

'Tis true, if the word *within* be rendred *among*, it seems possible to be true, that the Kingdom of God, tho' supposed to signify God's ruling in Men's hearts, might in some sense be among the *Pharisees*. Because 'tis possible some of the *Pharisees* did at that time believe on *Christ*. But still, since those could not be supposed to mean such a Kingdom, who asked the question; and since our Savior certainly meant the same Kingdom in his Answer, which they meant in the Question; and since our Savior seems to assert that God's Kingdom was amongst those very persons who asked him the question, and who cannot reasonably be supposed to have believed in *Christ*; therefore the Kingdom seems incapable of this sense in this place.

Wherefore the Kingdom of God must signify the time of the Messiah, or the Gospel-dispensation. This interpretation is natural; and the Context requires it. For the appearance of the Messiah was then Universally expected by the *Jewish* Nation; and therefore the *Pharisees* asked our blessed Lord's opinion of it. And he knowing that they expected great Alterations and changes in the World to usher it in, tells them, that it *cometh not with observation*, that is, with a remarkable pomp, so that it may be thereby known and distinguished. *Neither shall they say, Lo here, or Lo there;*

there; that is, Men shall not see such wonderful Revolutions, as shall cause them to speak one to another after this manner, Lo here, or Lo there, are Prodigies and strange Occurrences, which are sure tokens of the Messiah's coming: *for behold, the Kingdom of God is within you*, or as the Margin of our Bibles reads it, *among you*; that is, the time of the Messiah is already come, the Gospel-dispensation is begun, 'tis preached amongst yourselves by me and my Apostles; and therefore you are not to look for another Kingdom of God, or another Coming of the Messiah, than that which you do already see.

I know our Adversaries do insist very much upon the word *ἐν*, which our Translators have rendered *within*, tho' the Margin reads it, as I do, *among*. They say, that Particle alwaies denotes something internal, whereas that which is among Men, is not within them, but rather without them; that is, it is not in the inward parts of one and the same Man, but rather between different persons, and in no particular one. Now if our Savior had said, the Kingdom of God is within *thee*, the Objection had been somewhat worth: but since he speaks in the Plural Number, 'tis of no force. For *ὑμῶν*, which we render *you*, denotes Multitude; and consequently we are not to imagine, that what is here meant by the Kingdom of God, was within every, or any particular Man; but that it was in or within the Multitude, the many persons, considered not separately, but collectively; and that which is thus in or within a Multitude collectively considered, is truly and properly, not within every or any one, but among them all.

I shall illustrate this Matter by a parallel instance. St. Peter saies to his Countrymen, *Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, &c.* Acts 2. 22. The Words (*ἐν μέσσω ὑμῶν*) *in the midst of you*, do certainly denote something as truly internal, as the word (*ἔντρος*) *within*. But will any Man say, that *Christ* did his Miracles, Wonders, and Signs, within every, or any, particular Man? 'Tis certain, they were wrought in the midst, not of every, or any, particular Man, but of the Multitude collectively considered, that is, among the *Jewish Nation*. And accordingly, the Kingdom of God was *within*, or among the *Pharisees*, that is, it had appear'd to them. And this expression, *The Kingdom of God is among you*, is exactly answerable to these, *The Kingdom of God is come nigh unto you*, Luke 10. 9, 11. and *the Kingdom of God is come upon you*, Luke 11. 20. that is, the Messiah has appear'd to you. And all these Expressions are capable of being explained by those Meaning words of our Lord, *The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof*, Matt. 21. 43. That is, whereas the Messiah has appear'd to you, and you have not received him; therefore that invaluable Blessing shall be withdrawn from you, you shall be blinded and hardned, and the Gospel shall be preached to the Gentile World. So that their having the Kingdom of God among them, nigh them, or upon them, is opposed to their having it taken from them. And indeed, if we consider the Context, it plainly requires, that *ἔντρος* should be translated *among*. For the Pharisees asked, *when the Kingdom of God should come*; and our Lord answers,

swers, *it is εντος υμων*. So that its being εντος was the same as its being *come*; that is, come unto them, or actually among them. For the *Pharisees*, who asked this question, were very far from imagining, that the Gospel-dispensation should be *within* them. No, they expected, that the Messiah should appear, and his Kingdom should be erected, not within particular persons, but within their Nation, that is, among them.

However, that I may bring this matter to a conclusion; the phrase is capable but of four Senses at the most. I have proved that two of them are impossible; that a third is impossible also, unless the word εντος be translated *among*, which is the only objection against the fourth and last. One of the two last therefore must be chosen, and this difficulty is equal in either of them. I think, I have said enough to take it away. If our Adversaries think otherwise; I hope they will do it better. But this is certain, that in what sense soever the Kingdom of God be said to be (εντος) within Men, yet the Kingdom of God cannot signify the pretended *Universal Light* of our Adversaries. For that interpretation has neither Reason nor Example to favor it.

10. Our Savior saies, *I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever. And the bread that I will give him, is my flesh, which I will give for the life of the World*, John 6. 51. And again, *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you*, v. 53. Now our Adversaries say, that this flesh and blood of our Savior is the *Universal Light within*. But for what reason? Do *Christ's* flesh and blood, either in any part of the Scripture, or amongst the *Jewish* Writers, signify

a real, spiritual, heavenly, invisible Substance or Principle, such as they suppose their pretended *Universal Light* to be? Or do we any where read, that such a real, spiritual, heavenly, invisible Substance or Principle, did ever descend from Heaven, or that 'tis eatable and drinkable, and that Men are obliged to eat of it, and that it was given for the life of the World? Nothing less. What Grounds then have our Adversaries for this interpretation? None that I can find, besides the Strength of their Fancies, and the Confidence of their Assertions.

But had they been acquainted with the Notions of the *Jewish* Writers, had they observed the Occasion of our Savior's discourse, or considered the Context; they might easily have understood, that by eating our Savior's flesh, and drinking his blood, is meant *believing on him*. For nothing is more common amongst the *Jewish* Writers, than to speak of Doctrine under the Metaphors of Meat and Drink, and of believing under the Metaphors of Eating and Drinking. Besides, 'twas usual with our Savior to sute his Allegories in his Preaching to those accidental Circumstances which occasioned it. Thus in his Conversation with the Woman of *Samaria* in the foregoing Chapter, he carries on his Discourse under an Allegory taken from the Water which she went to draw. And accordingly in this Chapter, because the Discourse was occasioned by the Loaves wherewith he fed the Multitude, he carries it on under the Allegory of Eating and Drinking. These things being observed, our Savior's meaning is very plain, as might appear from such a Paraphrase of all that part of this Chapter, as I should have offered to the Reader here, had I not already done it

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(a) elsewhere. And farther, that our Savior does by eating his flesh and drinking his blood, mean nothing else but Faith, appears by comparing the 47th with the 53d Verse. *He that believeth on me, hath everlasting life,* saies he, v. 47. and verse the 53 he saies, *Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you.* In these places believing on *Christ*, and eating his flesh and drinking his blood, are one and the same thing, to which Eternal life is promised. Besides, no sooner has our Savior said, *I am the bread of life,* v. 35. but he adds immediately, *He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* From whence it is manifest, that *coming to Christ*, and *believing on him*, are phrases of the same importance; and that both of 'em do denote *eating the flesh* of him who is the bread of life.

If it be objected, that that flesh of *Christ*, which is the living bread, is said to have come down from Heaven, and consequently cannot be the bodily flesh which he took of the *Virgin Mary*; I answer, that by *coming down from Heaven* in this place is meant being begotten by the immediate power of God. For our Savior's flesh, tho' born of the *Virgin Mary*, was conceived in Her by the overshadowing of the Holy Ghost. And thus the *Jews* understood our Savior. For they knew, that by his pretending that his flesh came from Heaven, he meant that he was not born of the Will of Man; and therefore they objected his having earthly Parents, and could not understand how he could be said to come down from Heaven with

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(a) Confut. of Popery, part 2. chap. 4. p. 113. — 122.

respect to his outward Man. This is plain from the Text, which saies, *The Jews then murmured against him, because he said, I am the bread which came down from Heaven. And they said, Is not this Jesus the Son of Joseph, whose Father and Mother we know? How is it then, that he saith, I came down from Heaven?* v. 41, 42.

## C H A P. XIII.

### *Reflections upon diverse Quaker Doctrines.*

**H**AVING shewn, that there is no such thing, as what the *Quakers* mean by the *Universal Light within*; I proceed now to make some Reflections upon what they teach concerning it.

1. They tell us, that that *Light* which I have been disproving, and in which God, as Father, Son, and Spirit, is by them supposed to dwell, is immediately united to the (λόγος) Word of God, whom we generally call the second Person in the Trinity; and that it belongs to him, as he is the second *Adam* or *Man-Christ*. They tell us also, that the very same *Light* is in every individual person born into the World, whether *Jew, Turk, Indian, Scythian, Barbarian, &c.* of whatsoever Nation, Country, or Place; and for this reason they call it the *Universal Light within*. Now I shall not object against any of these particulars, or endeavor to shew the inconsistency or improbability of these Assertions, upon supposition that there were such a *Light* as they talk of; because the whole is a Dream, without one word of Truth or Reality in it. And therefore it matters not, whether this pretended

pretended *Light* be affirmed by them to be united *mediately*, or *immediately*, to the Father, Word, or Spirit; and if united to the Word, whether it belongs to him, as God, or Man, or God-Man; whether that *Light* which is said to be united to the Word, be the very same with that which is said to be in Men, or different from it; whether it be in every individual person, or in some particular persons only; or in what manner, measure, or the like, it be in Men; I say, it matters not, which way our Adversaries determine these or the like Questions. For they are equally true every way; that is, they are an Enthusiastical Romance.

2. They tell us, that this pretended *Universal Light within* strives with all Men for to save them. For that, 1. it discovers and reproveth every thing that is evil, 2. it teacheth every thing that is good, 3. it endeavors to make them avoid the one and practise the other. Now it must be granted, that that which discovers and reproveth every thing that is evil, teacheth every thing that is good, and endeavors to make Men avoid the one and practise the other; that that, I say, may most properly be said to strive with Men for to save them. But then, there being no such *Universal Light within*, as our Adversaries pretend, 'tis plain, that their pretended *Universal Light within* does not strive with Men, much less with *all* Men, for to save them; and particularly, that it does not discover and reprove every thing that is evil, teach every thing that is good, and endeavor to make them avoid the one and practise the other.

I must add, that the pretended *Universal Light within* is supposed by our Adversaries to discover and reprove every thing that is evil, and teach every thing that is good by *immediate* Revelation;

which, as has been already shewn, they affirm to be absolutely necessary in order to a *saving* Christian Faith, and of which they affirm the pretended *Universal Light within* to be the instrument. For Mr. Barclay (a) saies, that it is *the agent or instrument of God, by which he worked in us, and stirreth up in us these Ideas of Divine things.* But, 1. I have proved, that there is no Necessity of *immediate* Revelation in order to a *saving* Christian Faith, and that there is no warrant from Scripture for any Man to expect or lay claim to *immediate* Revelation in these daies. And therefore, tho' it were granted, that there is such an *Universal Light within*, as our Adversaries contend for; yet it is not the instrument of *immediate* Revelation. 2. I have proved, that there is no such *Universal Light within*, as our Adversaries contend for. And therefore, tho' it were granted, that there is a Necessity of *immediate* Revelation in order to a *saving* Christian Faith, and that Men are warranted by the Scriptures to expect and lay claim to it; yet the pretended *Universal Light within* cannot be the instrument of it.

But then, since I have shewn, that the pretended *Universal Light within* does not strive with all Men for to save them, and particularly, that it doth not discover and reprove every thing that is evil, teach every thing that is good, and endeavor to make them avoid the one and practise the other; I may perhaps be asked these two Questions, 1. Whether there be not something, which does strive with all Men for to save them; and whether in particular it doth not discover and reprove every

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(a) Of the Possibil. and Necess. of inward immediate Revel. p. 901.

thing that is evil, teach every thing that is good, and endeavor to make them avoid the one and practise the other. 2. What that is, which (if these things be done at all) does perform them. If these Questions therefore be asked, I think it advisable, before I answer them, to observe, that when our Adversaries affirm, that the *Universal Light within* does strive with all Men for to save them; by *all Men* they understand, as I have already shewn, every individual Person born into the World, whether *Jew* or *Gentile*, *Barbarian*, *Scythian*, &c. of whatsoever Nation, Country, or Place. Now if *all Men* in these Questions be understood in the same Latitude; then I divide *all Men* into two sorts, *viz.* such as have had the Gospel outwardly preached to them, and such as have not.

This division is grounded upon the Doctrine of our Adversaries themselves. For they assert, as has been already shewn, that God does by the pretended *Universal Light within* make known his Will to every individual Person born into the World, whether *Jew*, *Turk*, *Indian*, &c. of whatsoever Nation, Country, or Place. But then, it being manifest by experience, and acknowledged by our Adversaries, that all these Persons have not the Books of Holy Scripture amongst them, which our Adversaries call the Outward Gospel, and the declaration of which they call the Outward Preaching; it is also manifest by experience, and acknowledged by our Adversaries, that *all Men* have not the Gospel outwardly preached to them. Those therefore who have the Holy Scriptures, have (in the judgment of our Adversaries) the Gospel preached to them both outwardly and inwardly: but such as have not the Scriptures, they say, have the Gospel preached to them inwardly only. This being premised, I answer,

*First*, That there is something, *viz.* the Holy Spirit of God, whom we generally call the Third Person in the Trinity, which strives with all those, who have had the Gospel outwardly preached to them, for to save them; and particularly, that the Spirit of God does (with respect to those persons) discover and reprove every thing that is evil, teach every thing that is good, and endeavor to make them avoid the one and practise the other. But then, I do not say, that the Spirit of God does these things after the same manner, as the *Quakers* suppose them to be done by their pretended *Universal Light within*. For, granting that the Endeavors of the pretended *Light*, to make such as have had the Gospel outwardly preached to them, avoid every thing that is evil, and practise every thing that is good, are by our Adversaries supposed to be nothing else, but its working upon, inclining, and assisting their Wills & executive Powers; and consequently, that the Spirit does endeavor to make them avoid every thing that is evil, and practise every thing that is good, after the same manner, as the pretended *Light* is by our Adversaries supposed to endeavor the same; I say, granting these things to be true, which I shall not at present inquire into the truth of; yet, as I have already said, our Adversaries affirm, that the *Light* does discover and reprove every thing that is evil, and teach every thing that is good, by *immediate* Revelation: whereas I affirm, that tho' the Spirit of God may vouchsafe *immediate* Revelation, when, and to whomsoever he pleases; yet I have largely shewn that there is no Necessity of *immediate* Revelation in order to a *saving* Christian Faith, and that those who have had the Gospel outwardly preached to them, have no grounds to expect or lay claim to it.

I assert

I assert therefore, that the Spirit of God does, in these daies, discover and reprove every thing that is evil, and teach every thing that is good, to those who have had the Gospel outwardly preached to them, no otherwise than by the *mediate* Revelation of the Scriptures.

*Secondly*, As for those who have not had the Gospel outwardly preached to them, I shall speak of their Case in the next Chapter.

3. They tell us, that the *Light* moves Men to pray, and that that Prayer to which Men are not moved by the *Light*, is not acceptable to God. Now there being no such *Light* as is pretended, 'tis plain that it cannot move Men to Prayer; and that if no Prayer be acceptable to God, but what the *Light* moves Men to offer, then no Prayer at all is acceptable to God, because Men are not at all moved to Prayer by the *Light*. But if it be asked, whether the Spirit of God does not move Men to Prayer, and whether any Prayer be acceptable to God, which the Spirit does not move them to; I answer, that all good Dispositions are owing to God's Holy Spirit, and consequently a disposition to Prayer is owing to him. But then I deny, that there is ever any need of a particular impulse besides that general Disposition. There is need, I confess, of the Spirit's Assistance *in* Prayer; but the Spirit's Assistance *in* Prayer is certainly very different from a particular impulse *to* Prayer. Nor can any of those Texts which our Adversaries cite, if improved to the utmost, prove any thing more, than that all our Worship requires the influence of the Holy Ghost to make it such as God requires; and this is what we not only readily grant, but heartily contend for.

4. They pretend, that the *Light* commissions Men to the Work of the Ministry; and that the Motion of the *Light* is the only valid Ordination. But certainly a *Light* which is not, cannot call Men to that weighty Employment; nor can its Motion be any (much less the only) valid Ordination. But we freely grant, that the Motion of the Spirit, from whence all good Actions flow, ought particularly to be felt by those who offer themselves as Candidates for Holy Orders. And accordingly in our Office for the making of Deacons, the Bishop asks this Question, *Do you trust, that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his Glory, and the edifying of his People?* And every Deacon is requir'd to answer, *I trust so.* But those that feel the Motion of the Spirit, are not commissioned to preach the Gospel, unless they be also regularly set apart and sent forth by the proper Officers of the Church, as has been proved by many Writers.

Lest therefore any *Quaker*, who may hereafter be convinced, that the *Light* does not move Men to the Ministry, should chance to fall into the Error of those Persons, who think the Motion of the Spirit a sufficient Ordination without the Churches solemn Mission; I desire him impartially to peruse some of those Books which have been published to shew the Necessity of a Regular Ordination by imposition of Hands. Particularly, if he desire one that treats *briefly* of that Subject, I recommend to him Mr. *Dorington's* little Book, entituled, *the Dissenting Ministry in Religion censured and condemned from the Holy Scriptures.* But if it should then seem doubtful to him, who those persons are, the imposition of whose Hands

is necessary in Ordination, he may be pleased to peruse the 9th, 10th, and 11th Chapters of the *Discourse of Schism.*

As for Womens preaching, since there is no such *Light* as is pretended, and consequently they are not moved thereby to preach the Gospel; 'tis certainly a very great Crime. I shall not now dispute, whether they are capable of Holy Orders; and consequently I am not obliged to shew the Weakness of those Answers, which our Adversaries have returned to what their Opponents have urged from Scripture against Womens preaching. But this, I think, is certain, that no Church upon Earth does ordain Women to the Ministry by imposition of Hands: and therefore when our Adversaries are convinced of the Necessity of such an Ordination, they will certainly adhere to the Ministry of Men only, because they will find no Women so Ordained.

As for what our Adversaries teach concerning the indispensable necessity of Holiness in all Ministers, of the Gospel; so that he who preaches the Gospel, is no Minister thereof, unless he lead a holy life; I shall examin it in the next Chapter.

5. They pretend, that if Men obey the Motions of the *Light*, and comply with its Strivings, then does it regenerate, sanctify, justify and save them. But since there is no such *Light*, 'tis certain that *what they mean* by Regeneration, Sanctification, Justification and Salvation, must be attributed to something else, *viz.* the Holy Spirit of God. And if *what they mean* by Regeneration, Sanctification, Justification and Salvation, be attributed to the Holy Spirit; we are then well enough agreed concerning these Points. For

*First,*

*First*, By Regeneration they mean, not our being born again by Water-baptism, of which Regeneration I shall treat in the 23d Chapter; but the renewing of the inward Man by the Mortification of our evil inclinations, implanting good ones, &c. For Mr. Barclay (b) saies, *As many as resist not this Light, but receive the same, it becomes in them a holy, pure, and spiritual birth, bringing forth holiness, purity, and all those other blessed fruits, which are acceptable to God.* This is what the Scriptures call being *born of God*, and *born of the Spirit*; and I shall afterwards shew, that 'tis a kind of Regeneration. But then 'tis to be ascribed, not to the pretended *Light*, but to the Holy Ghost; and if our Adversaries will acknowledge them to be the Author of it, we will have no farther dispute about it.

*Secondly*, By Sanctification they mean, as we do, our being made holy. This appears from Mr. Barclay, who to the Words just now quoted immediately subjoins, *by which holy Birth, viz. Jesus Christ formed within us, and working his works in us, as we are sanctified, so are we justified, &c.* This Sanctification we attribute to the Operation of the Holy Ghost; and if our Adversaries will do the same, we are perfectly agreed.

But then our Adversaries affirm, as I have formerly observed, that (c) *in whom this pure and holy birth is fully brought forth, the body of Death and Sin comes to be crucified and removed, and their hearts united and subjected to the truth; so as not to obey any suggestions and temptations of the evil one, to be free from actual sinning and transgressing of the Law of God, and in that respect per-*

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(b) *Apol. prop. 7. p. 364.* (c) *Apol. prop. 8. p. 387.*

fect. Yet doth this perfection still admit of a growth; and there remaineth alwaies in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord. This Question therefore is concerning the Degree of Sanctification, whether it be possible for a Man to be not only holy, but perfect also. I think it necessary to speak something upon this Head; because tho' we herein do agree with our Adversaries in the Main, yet they have taken occasion to reproach us; as if we gave encouragement to Sinners.

*Religious Perfection* therefore (to use the Words of Dr. (d) Lucas) is nothing else, but the Moral accomplishment of Human Nature, such a maturity of Virtue, as Man in this Life is capable of. Conversion begins, Perfection consummates the habit of Righteousness. In the one Religion is, as it were, in its Infancy; in the other in its Strength and Manhood. So that Perfection, in short, is nothing else, but a ripe and settled habit of true Holiness. According to this notion of Religious perfection, he is a perfect Man; whose Mind is pure and vigorous, and his Body tame and obsequious; whose Faith is firm and steady, his Love ardent and exalted, and his Hope full of Assurance; whose Religion has in it that ardor and constancy, and his Soul that tranquillity and pleasure, which bespeaks him a Child of the Light and of the Day, and partaker of the Divine Nature, and raised above the corruption which is in the World thro' Lust. So that (e) this is the utmost Perfection Man is capable of, to have his

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(d) *Religious Perfection*, or a Third Part of the Enquiry after Happiness, sect. 1. chap. 1. p. 2. Lond. 1704.

(e) *Ibid.* p. 16.

*Mind enlightened, and his Heart purified, and to be informed, acted and influenced by Faith and Love, as by a vital Principle. And all this is essential to habitual Goodness.* Now such Perfection as this, we readily acknowledge to be, not only possible, but what every Christian is obliged to endeavor after. And I am persuaded, our Adversaries themselves will acquiesce in this Definition of Perfection.

But then it is still a Question between us, whether he who is in this Sense perfect, may live without Sin. That all Men have at sometime or other fallen into sin, is agreed on both sides. For Mr. Barclay (f) saies, *all Men have sinned.* And that the perfect Man may sin, is also agreed on both Sides. For Mr. Barclay saies, as has been shewn, *there remaineth alwaies in some part a possibility of Sinning, where the mind doth not most diligently and watchfully attend unto the Lord.* But may not the perfect Man, when perfect, wholly abstain from Sin for the future? Now before I Answer this Question, I think it necessary to observe, that there are two sorts of Sins, viz. wilful Sins, and Sins of infirmity. Wilful Sins (g) are *those deliberate transgressions of a Divine Law, which Man commits in opposition to the direct Remonstrances of Conscience, He knows the Action is forbid; he sees the Turpitude and Obliquity of it; he is not ignorant of the Punishment denounced against it; and yet he ventures upon it.* A Sin of infirmity is such as does (h) *not imply a deliberate wickedness in the will, much less an habitual one; but it (i) has in it so much of voluntary as to make it sin, so much of involuntary as to make it frailty. It has so much of the*

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(f) *Quakerism confirmed*, sect. 4. p. 628. (g) *Lucas's Relig. perfect.* sect. 2. chap. 5. p. 313. (h) *Ibid.* p. 334. (i) *Ibid.*

*Will in it, that it is capable of being reduced; and yet so much of Necessity in it, it is never utterly to be extirpated. It has something in it Criminal enough to oblige us to watch against it, and repent of it; and yet so much pitiable and excusable, as to entitle us to pardon under the Covenant of Grace.*

This being premised, I answer, that he who is perfect in the Sense above mention'd, as every one must endeavor to be, may certainly for the future live without wilful Sins; and if this be all that our Adversaries mean by a total freedom from Sin, we are thoroughly agreed. But as for Sins of infirmity, they seem inseparable from us in this World. For the best of Men ever did, and do feel them, and lament them. For (k) *what understanding is there which is not liable to Error? What will, that does not feel something of impotence, something of irregularity? What Affections that are mere human, are ever constant, ever raised? Where is the Faith, that has no scruple, no diffidence; the Love, that has no defect, no remission; the Hope, that has no fear in it? What is the State that is not liable to ignorance, inadvertency, surprise, infirmity? Where is the Obedience that has no reluctancy, no remissness, no deviation? This is a truth which, whether Men will or no, they cannot chuse but feel. The Confessions of the holiest Men bear witness to it.*

Now our Adversaries, either do confess, that the perfect Man has such infirmities as I have mention'd; or they do not. If they do not confess it, I desire them only to name a single Instance of a Person that had not such Infirmities. I should be heartily glad to hear, that God's Laws have at any time been so exactly obey'd. But let not our Ad-

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(k) *Ibid.* p. 308.

versaries instance in themselves; for I shall soon prove, that they are guilty of manifest breaches of our Savior's Commands in their neglect of Water-baptism and the Lord's Supper. But if our Adversaries do confess, that the perfect Man has such infirmities as I have mentioned; then those infirmities either are Sins, or they are not. If they are Sins, then the perfect Man cannot live wholly free from Sin. But if they are not Sins, the difference between us is not great, nor shall I dispute the Merits of that Cause at present. For (l) then the whole Controversy is reduced to this; we agree in the Thing, but differ in the Name. And in this difference we are not only on the humbler, but the safer side too. For acknowledging them Sins, we shall be the better disposed sure to be sorry for them, to beg pardon of them, and watch against them.

I shall conclude this Point in the words of the same Author, whom I have often quoted. *If any Man (saies (m) he) be apprehensive, that 'tis impossible to assert the doctrine of perfection, without looking a little too favorably towards Pelagianism, or Enthusiasm, or something of this kind; I do here assure such a one, that I advance no perfection that raises Men above the use or need of Means, or invites them to neglect the Word, Prayer, or Sacraments, or is raised on any other foundation than the Gospel of Christ. — I am persuaded, that the strength of Nature is too slight a foundation to build Perfection on. I contend for freedom from no other sin than actual, voluntary, and deliberate. And let Concupiscence, or any unavoidable Distemper or disorder of our Nature be what it will, all that I aim at here,*

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(l) *Ibid.* chap. 6. p. 356. (m) *Ibid.* *introduc.*

is the reducing, not extirpating it. And finally how earnestly soever I exhort to perfection, I can very well content my self with St Austin's notion of it; namely, that it is nothing else, but a daily progress towards that pure and unspotted holiness, which we shall attain to in another Life.

Thirdly, as for Justification, they acknowledge that the Word is used in different senses in the Holy Scriptures. *Justification* (saies (n) Mr. Barclay) is either taken for God his adjudging a Man unto Eternal Life, and in that Sense it is not to be confounded with Sanctification. Yet it is not to be separated therefrom. For God adjudgeth no Man but the sanctified unto Eternal Life or Happiness. Or it is taken for the making of a Man righteous; and then it is all one with Sanctification. And that thou sayest, the Word is most frequently used in Scripture in that sense of adjudging, being opposed to condemnation; doth imply, that thou hast not the Confidence to assert, that it is alwaies so used, as indeed it is not. Now if Justification be taken in the former sense, then 'tis plain, that upon supposition that there were such a *Light* as is pretended, yet men are not justified thereby. For 'tis not the *Light*, but God, that adjudgeth Men to Eternal Life. Nor is it the Spirit, as a distinct Person of the Trinity, that doth in our Opinion adjudge Men to Eternal Life; but our Savior, to whom God hath committed all Judgment. So that Justification in that sense is not to be ascribed to the Spirit. 'Tis confessed on both sides, that Justification in that sense is not to be separated from Sanctification. For, as Mr. Barclay truly saies, *God adjudgeth no Man but the sanctified to Eternal Life or Happiness.* But tho' Ju-

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(n) *Truth cleared of Calumnies*, pag. 25.

stification in that sense, and Sanctification be joined never so close together, yet they are not one and the same thing in the judgment of either Party.

But then if Justification be taken in the latter sense, it is all one with Sanctification. And consequently, if Men are not sanctified by the *Light*, because there is no such thing; then for the same reason they are not justified thereby. But if Men are sanctified by the Spirit, then are they also justified by the Spirit.

Now when our Adversaries say, we are justified by the *Light*, they take the word in the latter sense. This appears from the Words already cited in the last Paragraph save two; and also from the following passage. (o) *It is by this inward birth of Christ in Man, that Man is made just, and therefore so accounted by God. Wherefore, to be plain, we are thereby, and not till that be brought forth in us, formally (if we must use that word) justified in the sight of God. Because Justification is both more properly and frequently in Scripture taken in its proper signification for making one just, and not reputed one merely such, and is all one with Sanctification.* If therefore by Justification they mean the same as by Sanctification; then, upon supposition that Justification be attributed to the Spirit, we are agreed concerning it.

If it be objected, that we are justified by Faith; I answer, that we are indeed justified by Faith, and by Faith only, as our Church teaches in her eleventh Article. But then when we speak of Justification by Faith only, we do not suppose that Justification is the same with Sanctification. For by

(o) *Apol. prop. 7. p. 370.*

Justification we do then mean, not our being made Holy in a Gospel sense, but our being accounted Righteous before God. This appears from the very Words of the Article, which runs thus.

## ARTIC. II.

## Of the Justification of Man.

*We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.*

So that our asserting that we are justified by Faith only, and also that we are justified by the Spirit, are very consistent Propositions; because the word *Justification* is taken in quite different senses.

*Fourthly*, by Salvation they mean being saved or delivered from the Dominion of Sin. This appears from those Passages of Mr. *Barclay* which I have already quoted, *ch. 10. p. 120.* Now this the Spirit of God does. For he enables us to wrest our selves out of the Devil's power, and shake off the Yoke of Sin. But if by Salvation they had rather mean being saved or made happy in Heaven hereafter, which is the Consequence of our being saved or delivered from the Dominion of Sin here; then the meritorious Cause of our Salvation is confessed on both sides to be the Death and Sufferings of *Jesus Christ*, tho' we may in some sense be said to be saved by the Spirit too; forasmuch as he works in us that Righteousness, without which God will not bestow Salvation on us.

## CHAP. XIV.

*Reflections upon what the Quakers teach concerning Man's Union with God, and their Notion of a Church.*

6. **T**HEY affirm, that such as are regenerate, sanctified, justified, and saved, are also united to God by the *Light*. But since there is no such *Light* as is pretended, 'tis certain that our Union with God is effected some other way. And if any Man ask, which way 'tis effected; I answer, that our Union with, or to God, is twofold, *viz.* External and Internal. The External Union is that whereby we become outward and visible Members of his Church. This is effected by Water-Baptism, without which (as I shall afterwards prove) no Man can be called a Christian. The Internal is that Vital Union which makes us lively Members of God's Church, by receiving from him those Celestial influences which nourish us unto Eternal life. The first is sufficient to denominate us Christians; but the latter is necessary to make us good Christians, or such as God will hereafter glorify. And this latter Union proceeds from *Jesus Christ* as the Meritorious Cause, and from the Spirit as the immediate Instrument thereof.

And here I think it necessary to examine that Notion of a Church, which our Adversaries have entertained. What their Notion is, Mr. *Barclay* has informed us in the following Manner. *The Church then* (saies (a) he) *according to the Gram-*

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(a) *Apol. prop. 10. p. 404. 5.*

*matical signification of the Word, as it is used in the Holy Scripture, signifies an Assembly, or Gathering of many into one place. For the Substantive ἐκκλησία comes from the Word ἐκκαλέω I call out of, and originally from καλέω I call. And indeed as this is the Grammatical sense of the Word, so also it is the real and proper signification of the thing, the Church being no other thing, but the Society, Gathering or Company of such as God hath called out of the World and Worldly Spirit, to walk in his light and life. The Church then so defined, is to be considered as it comprehends all that are thus called and gathered truly by God, both such as are yet in this inferior World, and such as having already laid down the Earthly Tabernacle, are passed into their Heavenly Mansions; which together do make up the one Catholic Church (concerning which there is so much Controversy) out of which Church, we freely acknowledge, there can be no Salvation. Because under this Church and its denomination are comprehended all and as many, of whatsoever nation, kindred, tongue or people they be (tho' outwardly Strangers and remote from those who profess Christ and Christianity in Words, and have the benefit of the Scriptures) as become obedient to the holy Light and Testimony of God in their hearts, so as to become sanctified by it, and cleansed from the evils of their Ways. For this is the Universal or Catholic Spirit, by which many are called from all the four corners of the Earth, and shall sit down with Abraham, Isaak, and Jacob. By this the secret Life and Virtue of Jesus is conveyed into many that are afar of; even as by the bloud that runs into the Veins and Arteries of the natural Body, the Life is conveyed from the Head and Heart unto the extremest Parts. There may be Members therefore of the Catholic Church both among Heathens, Turks, Jews, and*

all the several Sorts of Christians, Men and Women of integrity and simplicity of Heart, who tho' blinded in something in their understanding, and perhaps burdened with the superstitions and formality of the several Sects in which they are engrossed; yet being right in their hearts before the Lord, chiefly aiming and laboring to be delivered from iniquity, and loving to follow righteousness, are by the secret touches of this Holy Light in their Souls enlivened and quickened, thereby secretly united to God, and therethrough become true Members of this Catholic Church. Now the Church in this respect hath been in being in all Generations. For God never wanted some such witnesses for him, tho' many times slighted and not much observed by this World. And therefore this Church, tho' still in being, hath been oftentimes, as it were, invisible, in that it hath not come under the observation of the Men of this World, being, as saith the Scripture, Jer. 3. 14. one of a City, and two of a Family. And yet, tho' the Church thus considered may be, as it were, hid from wicked Men, as not then gathered into a visible fellowship, yea, and not observed even by some that are Members of it; yet may there notwithstanding many belong to it: as when Elias complained, he was left alone, 1 Kings 19. 18. God answered unto him, I have reserved to my self Seven Thousand Men, who have not bowed their knees to the image of Baal; whence the Apostle argues, Rom. 11. the being of a remnant in his day.

Secondly, The Church is to be considered, as it signifies a certain number of persons gathered by God's Spirit, and by the Testimony of some of his servants (raised up for that end) unto the belief of the true Principles and Doctrines of the Christian Faith; who thro' their hearts being united by the same love, and their understanding informed in the same truths, gather,

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meet, and assemble together to wait upon God to Worship him, and to bear joint Testimony for the Truth against Error, suffering for the same, and so becoming thro' this Fellowship as one Family and Household in certain respects, do each of them watch over, teach, instruct and care for one another according to their several Measures and Attainments. Such were the Churches of the primitive times gathered by the Apostles, whereof we have diverse mentioned in the Holy Scriptures. And as to the Visibility of the Church in this respect, there hath been a great interruption since the Apostles daies, by reason of the Apostasy; as shall hereafter appear.

To be a Member then of the Catholic Church there is need of the inward calling of God by his Light in the heart, and being leavened into the Nature and Spirit of it, so as to forsake unrighteousness and to be turned to righteousness, and in the inwardness of the mind to be cut out of the wild Olive-tree of our own first fallen Nature, and ingrafted into Christ by his Word and Spirit in the heart. And this may be done in those who are strangers to the History (God having not pleased to make them partakers thereof) as in the fifth and sixth Proposition hath already been proved,

To be a Member of a particular Church of Christ, as this inward work is indispensably necessary, so is also the outward profession of, and belief in Jesus Christ, and those holy Truths delivered by his Spirit in the Scriptures; seeing the Testimony of the Spirit recorded in the Scriptures doth answer the Testimony of the same Spirit in the hearts, even as face answereth face in a Glass. Hence it follows, that the inward work of holiness and forsaking iniquity is necessary in every respect to the being a Member in the Church of Christ, and that the outward profession is necessary to be a Member of a particular gathered Church, but not to the

the being a Member of the Catholic Church; yet it is absolutely necessary, where God affords the opportunity of knowing it. And the outward Testimony is to be believed, where it is presented and revealed; the sum whereof hath upon other occasions been already proved.

In this large passage transcribed from Mr. Barclay, and containing the Quaker Notion of a Church, there are diverse great Errors, all (or at least the principal of) which will be easily disproved, if the Reader be pleased to observe the following particulars.

First, that a wicked Man may be a Member of Christ's Church. This is plain (not to mention other proofs) from the following words of St. Paul, who saies, *I wrote unto you in an Epistle not to keep company with Fornicators. Yet not altogether with the Fornicators of this World, or with the Covetous, or Extortioners, or with Idolaters; for then must ye needs go out of the World. But now I have written unto you not to keep company, if any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among your selves that wicked person,* 1 Cor. 5. 9--13. From these words 'tis manifest, that a Man who is called a Brother, may at the same time be a Fornicator, Covetous, an Idolater, a Railer, a Drunkard, an Extortioner; and consequently he who is called a Brother, may at the same time be a very wicked Man. Now to be called a Brother, does here signify to be a Member of the Church of Christ. For those Fornicators, Covetous persons, Idolaters, &c, which are here

here said to be called Brethren, are directly opposed to those Fornicators, Covetous persons, Idolaters, &c. which are *of this World*, that is, not Members of the Church. Besides, the Apostle judgeth concerning those Fornicators, Covetous persons, Idolaters, &c. which are called Brethren, by commanding such a particular Punishment to be inflicted on them: but he disclaims all judging concerning such Fornicators, Covetous persons, Idolaters, &c. as are *without*; that is, without the Church, or no Members thereof. For, saies he, *what have I to do to judge them also that are without?* And consequently those Fornicators, Covetous persons, Idolaters, &c. whom he does judge, and who are called Brethren, are not *without*, that is, are not without the Church, or no Members thereof; but *within*, that is, within the Church, or Members thereof. Farther, the Apostle writ that Epistle to those only who were Members of the Church of *Christ*. For he directs it *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, 1 Cor. 1. 2.* And he commands those to whom his Epistle was writ, to *put away from among themselves that wicked person*, who is a Fornicator, Covetous, Idolater, &c. that is, to excommunicate him, or cut him off from the Church. And consequently, whilst he was still called a Brother, and among them, he was not cut off from, but a Member of, the Church.

If it be said, that *St. Paul* commands them to put the wicked Person away from among themselves, thereby intimating, that the Church was to consist of holy Persons only, and consequently that a wicked Person cannot be a member thereof; I an-

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swer, that the Apostle does indeed here injoin the Exercise of Discipline; but it appears from what has been said, that tho' a wicked Person ought to be cut off, yet till he is actually cut off, he is accounted as a Member of the Church by the Apostle himself.

If it be said, that Idolatry is one of those Crimes which the Apostle here supposes the wicked Man to be guilty of, and that the Commission of Idolatry is inconsistent with a Man's being a Christian; I answer, that tho' Idolatry be a very crying Sin, and for that reason a Contradiction to God's Law, yet the Commission of Idolatry does not immediately make the Person who is guilty of it to be no Christian. For the *Papists* are Members of *Christ's* Church, tho' they be corrupted and Idolatrous ones. Nay, our Adversaries themselves do acknowledge this. For Mr. *Barclay* saies in the Passage before recited, *there may be Members therefore of this Catholic Church, both among Heathens, Turks, Jews, and all the several sorts of Christians, &c.* And certainly, they will confess, that the *Papists* are one of those sorts of Christians, and that the *Papists* are Idolaters. Besides, Mr. *Barclay* has (b) told us, that all Worship, *which man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do or leave undone, as himself seeth meet, whether they be a prescribed form, as a Liturgy, &c. or Prayers conceived extempore by the natural strength and faculty of the Mind, they are but superstitions, will-worship, and abominable Idolatry in the sight of God.* And consequently all those Parties and Sects, both of *Jews,*

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(b) *Apol. prop. 11. p. 440.*

*Turks*, Heathens and Christians, among whom, he saies, are some Members of *Christ's Church*, are universally guilty of Idolatry. Nor can he shew any one person among them all, who (if he did worship at all) was not chargeable therewith.

If it be objected, that our Savior saies, *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 5. and that to be born of the Spirit is to be made holy, and to enter into the Kingdom of God is to be made a Christian or Member of *Christ's Church*; I say, if this be objected, I answer, that upon supposition that being born of the Spirit does signify being made Holy, and granting that to enter into the Kingdom of God signifies to be made a Christian or Member of *Christ's Church*; yet I deny that it will follow from hence, that no wicked Man can be a Christian or a Member of *Christ's Church*. For our Savior there speaks of such qualifications as were requisite to make a Man, not a bare professed Christian, or only an outward Member of his Church; but of what was requisite to make a Man a living Member, such a Member as he expected every Man should be in order to his obtaining those invaluable Blessings which he intended to confer on all his living Members. Our blessed Lord never strived to make Men bare Professors of his Doctrine, but constantly shewed them the necessity of obeying his Word also. And after the same manner without all doubt he had been acting towards *Nicodemus*; and therefore tells him, that a Man could not enter into the Kingdom of God as he would have him, unless he were born of the Spirit, or made Holy. But at other times our Savior's phrase is altered; for he saies, *Joh. 8. 13. If ye continue in my word, then are ye my Disciples indeed*, thereby informing us, that such persons

persons as did not continue in his Word, were not his Disciples *ἀληθῶς* indeed or truly, but only Professors of his Doctrine. They were Disciples, 'tis true; but how? hypocritically; outwardly, and in presence only. When therefore I assert, that a wicked man may be a Member of *Christ's* Church, I mean, he may be a professed outward Member thereof, in which sense *St. Paul* acknowledges he may be a Member: but he is not a true living Member thereof, in which sense our Savior tells *Nicodemus* that a wicked Man cannot be a Christian. And indeed, unless what I have said be allowed, our Savior and *St. Paul* must contradict each other. For *St. Paul* (as has been shewn) expressly declares a wicked Professor to be a *Brother*, and *within* the Church; and unless our Savior be supposed to speak in that sense which I have given his Words, he must be understood to deny what *St. Paul* has affirmed. But if our Savior be supposed to speak of his living Members only, then his Words are most perfectly consistent with *St. Paul's*. For that Man, who for his Wickedness cannot be a Member of the Church in our Savior's sense, may notwithstanding be a Member thereof in *St. Paul's*.

*Secondly*, I must desire the Reader to observe, what it is that makes a Man a Member of *Christ's* Church. Now as in the Body of Man, that cannot be a Member, which is not joined to the Body; so neither in the Church of *Christ* can that Man be a Member, who is not joined to the Church. In order to this joining 'tis necessary, not only that the Man be capable thereof, but that there be some actual Tie or Bond of Union. For as a piece of Flesh is not a Member, unless it be (not only capable of being united to the other Flesh, but also) actually united the to Body: so  
neither

neither is a Man a Member of *Christ's* Church merely upon the account of his owning the Truths of Christianity; unless he be also tied to the other Christians by that Bond of Union which *Christ* has appointed to join a Man to the Number of his Disciples. Now this Bond of Union is the Covenant made in Water-baptism, as I shall afterwards shew: and therefore till a Man be so baptized, he is not a Member of *Christ's* Church; but as soon as he is so baptized, he is a Member thereof.

But then as a piece of Flesh that is united to the Body, is not a living, but only a dead Member, unless it receives nourishment from the Body; so also a Man that is united to *Christ's* Church by Water-baptism, is not a living, but only an outward dead Member thereof, unless he partake of those Celestial influences, which flow from *Christ* the Head, and nourish all the Members that are vitally united to him. Wherefore bare Water-baptism is sufficient to make a Man an outward Member of *Christ's* Church: but that he may be a living Member thereof, 'tis necessary that he partake of that Sap and Vertue, which *Christ* the true Vine communicates to all such Branches as are qualified to receive it.

*Thirdly*, I must desire the Reader to observe also, that those who have not had the Gospel outwardly preached to them, are not Members of *Christ's* Church. That they are not outward Members, is plain; because they are not united thereto by Water-baptism, which (as I shall afterwards shew) is the Bond of Union. And as for their being living Members by receiving heavenly influences from *Christ*, tho' I will not say that God cannot in an extraordinary manner supply the defect of the external Union, yet I affirm that we have

no ground to believe, and consequently must not acknowledge, those to be Members, who are not outwardly united.

I know how zealous our Adversaries are to make those persons, to whom the Gospel has not been outwardly preached, Members of the Church of *Christ*; but till they can prove what they affirm concerning them, I must take leave to assert the contrary. If they think, it will follow from thence, that all those who have not had the Gospel outwardly preached to them, are in a State of Damnation; I am not obliged to grant or deny the Consequence. I know of no Salvation but by *Christ* alone: nor do I know of any way of attaining Salvation by *Christ*, but by becoming a living Member of his Body the Church; and in these particulars I agree with our Adversaries. But then I find, that the way which God has appointed for Men to become living Members of his Son's Body, is by their external Union to it by Water baptism, and their vital Union with *Christ* the Head by the gracious Influences of the Holy Ghost. Whosoever therefore is thus united to *Christ's* Body, shall be saved: but as for others, I dare not say, they are in a State of Salvation. If this Sentence seem harsh, I answer, that 'tis not harsh, but safe and prudent. I assert as much as the Scriptures warrant; but dare not venture farther than I have them for my guide. I do not say, that those who have not heard of the Gospel, are in a State of Damnation; because I know not what State they are in: but I say, that I dare not affirm them to be in a State of Salvation; because the Word of God has not declared it to me. I profess my self therefore ignorant of their condition; and think my self obliged to leave them to the mercy of that God,  
who

who knows far better what Sentence to pass on them, than mortal Man does, tho' never so Wise in his own conceit. In like manner I dare not affirm, that the Holy Spirit does strive with them in order to save them; because I do not read in the Holy Scriptures, that the influences of the Holy Ghost are given to those Persons, who have not the Gospel preached to them. If our Adversaries think otherwise, they may give me leave to dissent from them, or at least to suspend my Judgment. For I do not see the Necessity of a Christians determining these disputes. For what shall I be the better, for knowing how God will deal with such as are not Members of his Church? Will such knowledge make me ever the Wiser unto Salvation? Let us therefore consider, that the only way (to be sure) by which *we* can be saved, is by being Good Christians; and that God, who is gracious and just, will deal after the best and wisest manner with all others, tho' we be not at present acquainted therewith.

If what has been said, be duly observed, the Reader will readily perceive the Errors contained in that large Passage transcribed from Mr. *Barclay*, and containing the *Quaker* Notion of a Church; and therefore I shall not give either him or my self the trouble of a particular Examination of it.

## C H A P. XV.

*Reflections upon diverse other Quaker Doctrines.*

7. **I** Think it now proper for me to take notice of another mistake of our Adversaries. They suppose, that holiness of Life is absolutely necessary in a Minister of the Gospel; so that if a vicious Man preach the Gospel, he is not a bad Minister, but *no* Minister thereof. This appears from Mr. Barclay, who (a) saies, *we judge the grace of God indispensably necessary to the very being of a Minister, as that without which any can neither be a true, nor lawful, nor good Minister.* And what he means by that Grace, which he saies is indispensably necessary to the very being of a Minister, appears from these Words of his. *We understand (saies (b) he) by Grace, as a qualification to a Minister, not the mere measure of Light, as it is given to reprove and call him to righteousness; but we understand grace as it hath converted the Soul, and operateth powerfully in it.—So we understand not Men simply, as having grace in them as a seed, which we indeed affirm all have in a Measure; but we understand Men that are gracious, leavened by it into the nature thereof, so as thereby to bring forth those good fruits of a blameless Conversation, and of Justice, holiness, Patience, and Temperance, which the Apostle requires as necessary in a true Christian Bishop and Minister.* Whereas on the contrary we

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(a) *Apol. prop. 10. p. 417.* (b) *Ibid. p. 420.*

affirm, that tho' all Ministers of the Gospel ought to be endued with holiness of Life, and tho' (c) *it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences, and finally being found guilty, by just judgment be deposed;* yet (d) *sometimes the evil have chief Authority in the Ministrations of the Word and Sacraments,* nor is holiness of Life indispensably necessary to the very being of a Minister, nor does the want thereof make his Commission to preach the Gospel void.

Now I might here take occasion to produce several proofs of the Truth of our own opinion; but because I study brevity, I shall confine myself to the following Argument. If Holiness be indispensably necessary to the very being of a Minister of the Gospel, then the indispensable necessity thereof may be proved by sufficient Arguments. Now I shall shew, that the indispensable necessity of Holiness in Ministers of the Gospel cannot be proved by any one sufficient Argument, by a particular Examination of what has been said for that purpose.

*First,* 'Tis pretended; that Holiness is absolutely necessary to make a Man a Member of *Christ's* Church; and since none can be a Minister, who is not a Member, therefore Holiness is indispensably required in Ministers. But to this I answer, that Holiness is not absolutely necessary to make a Man a Member of *Christ's* Church, as I have already shewn; and consequently the Foundation of this Argument is overthrown.

(c) *Our Churches 25th. Article.* (d) *Ibid.*

Secondly, The Apostle saies, as every Man hath received the gift, even so Minister the same one to another, as good Stewards of the manifold Grace of God, 1 Pet. 4. 10. Our Adversaries do here take it for granted, that the Gift and Grace of God do betoken sanctifying Grace; and from thence they conclude, 1. that he who has not received the Gift of sanctifying Grace, cannot Minister it, and consequently cannot be a Minister; 2. that he who has not the sanctifying Grace of God, cannot be a good Steward thereof, and consequently cannot be a Minister. But I answer, that the Gift and Grace of God here mentioned do not signify sanctifying Graces, but some of those spiritual Gifts of Tongues, Miracles, Healing, &c. which were frequently bestowed on the Ministers of the Gospel in the primitive times, and which they were obliged to make use of for the Common good, being good Stewards thereof, and dispensing or exercising the same, as the Needs of the Church required. And 'tis observable, that the Phrases here made use of, do imply a variety of Gifts. As every Man hath received the Gift, saith the Apostle, even so Minister the same, intimating that every Man had not received the Gift after the same manner, or in the same kind; but that every Man was bound to Minister according as he had received. And the Grace of God, which is the same with the Gift, is expressly said to be (*ποικίλη*) manifold, of different kinds. Whereas sanctifying Grace is the same in kind in all persons, and is never called manifold (that I know of) in all the Bible.

Thirdly, They tell us, that a Bishop must be blameless. &c. 1 Tim. 3. 2. Tit. 1. 6. and what then? Must not a Civil Magistrate also be blameless, &c.? 'Tis the duty certainly both of Spiritual and Temporal

poral Superiors to be holy; but it will not follow from thence, that such as are not holy, are not indued with Authority either Spiritual or Temporal. This our Adversaries do grant with respect to Civil Governors, and by parity of reason they ought to grant it with respect to Spiritual ones.

*Fourthly*, they say, the Sheep of *Christ* will not hear the Voice of Strangers, or of such as he has not sent. And when they can shew, that wicked Men are the Strangers which our Lord meant, or that wicked Men are not sent by him; then this Argument will deserve a larger answer.

I have thought it necessary to treat of this Point (tho' briefly) because the Doctrine of our Adversaries concerning it is of most dangerous Consequence. For Men must be everlasting uncertain and ignorant who are Ministers of God, and whose Ministry they are obliged to attend; if Holiness be so indispensably necessary to the very being of a Minister, as they pretend. For who can ever see into the hearts of Men, and discern the Righteous from the Hypocrite? I know they talk very confidently of a Spirit of Discerning, by which they can distinguish the true from the false Ministers. But they may as justly pretend to work Miracles; for their want of it is so notorious; that I need not prove it. Besides 'twere easy to demonstrate, that they have no ground from Scripture to lay claim to such a Spirit of Discerning. But this I shall forbear, because I have taken a shorter (and for that reason, a better) method. For I have shewn, that there is no indispensable Necessity of Holiness to the very being of a Minister; and therefore (whether God does vouchsafe it, of the Spirit of discerning or no) there is certainly no Necessity for the Direction of our practice.

8. As to the manner of the *Light's* operation in Men, it admits of no dispute. For since there is no such *Light*, it cannot operate at all. But if our Adversaries will attribute to the Holy Spirit of God that manner of Operation which they attribute to the *Light*, I shall not oppose them, as far as those who have had the Gospel outwardly preached to them, are concerned. For whether the Holy Spirit does operate at all in others, I do not declare my Judgment. Now, what manner of Operation our Adversaries do attribute to the *Light*, I have shewn, *ch. 10. p. 122.* but yet I shall in this Place beg leave to add the following Words of Mr. Barclay, who (e) saies, *I have often had the manner of Gods working in order to Salvation towards all Men illustrated to my mind by one or two clear Examples, which I shall here add for the information of others.*

*The first is of a Man heavily diseased, to whom I compare Man in his fallen and natural Condition. I suppose God, who is the great Physician, not only to give this Man Physic, after he hath used all the industry he can for his own health by any skill or knowledge he hath of his own (as those that say, if a Man improve his reason or natural faculties, God will superadd Grace; or, as others say, that he cometh and maketh offer of a remedy to this Man outwardly, leaving it to the liberty of Man's will either to receive it or reject it) but he, even the Lord, this great Physician, cometh and poureth the remedy into his Mouth, and as it were layeth him in his Bed. So that if the sick Man be but passive, it will necessarily work the Effect: but if he be stubborn and untoward, and will needs rise up and go forth into the Cold, or eat*

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(e) *Apol. prop. 5, 6. p. 339, 340.*

*such Fruits as are hurtful to him, while the Medicine should operate; then (tho' of its own nature it tenderb to cure him, yet) it will prove destructive to him, because of those obstructions which it meeteth with. Now, as the Man that should thus undo himself, would certainly be the cause of his own Death; so who will say, that if cured, he owes not his Health wholly to the Physician, and not to any deed of his own? seeing his part was not any action, but a passiveness.*

*The second Example is of diverse Men lying in a dark pit together, where all their Senses are so stupefied, that they are scarce sensible of their Misery. To this I compare Man in his natural, corrupt, fallen Condition. I suppose not, that any of these men wrestling to deliver themselves, do thereby stir up or engage one able to deliver them, to give them help, saying with himself, I see one of these Men willing to be delivered, and doing what in him lies; therefore he deserves to be assisted; as say the Socinians, Pelagians, and Semi-Pelagians. Neither do I suppose, that this Deliverer comes to the top of the Pit, and puts down a Ladder, desiring them that will to come up; as do the Jesuits and Arminians; yet, as they say, such are not delivered without the Grace; seeing the Grace is that Ladder by which they were delivered. But I suppose, that the Deliverer comes at certain times, and fully discovers and informs them of the great Misery and Hazard they are in, if they continue in that noisom and pestiferous Place; yea, forces them to a certain sense of their Misery (for the wickedest Men at times are made sensible of their Misery by God's Visitation) and not only so, but laies hold upon them, and gives them a pull, in order to lift them out of their Misery: which if they resist not, will save them; only they may resist it. This being*

applied as the former, doth the same way illustrate the matter.

Neither is the Grace of God frustrated, tho' the effect of it be diverse according to its object; being the Ministration of Mercy and Love in those that reject it not, but receive it, John 1.12. but the Ministration of Wrath and Condemnation in those that do reject it, John 3. 19. Even as the Sun by one act or operation melteth and softeneth the Wax, and hardeneth the Clay. And the Nature of the Sun is to cherish the Creation, and therefore the Living are refreshed by it, and the Flowers send forth a good Savor, as it shines upon them, and the Fruits of the Trees are ripened: yet cast forth a dead Carcase, a thing without Life, and the same reflexion of the Sun will cause it to stink, and putrify it; yet is not the Sun said thereby frustrate of its proper effect. So every Man during the day of his Visitation is shined upon by the Sun of righteousness, and capable of being influenced by it, so as to send forth good Fruit, and a good Savor, and to be melted by it: but when he has sinned out his day, then the same Sun hardeneth him, as it doth the Clay, and makes his wickedness more to appear, and purrify, and send forth an evil Savor.

9. Whereas our Adversaries assert (as has been shewn, Ch. 10. p. 124, 125.) that God doth in a special manner work in some, in whom Grace so prevaileth, that they necessarily obtain Salvation, neither doth God suffer them to resist it; and also, that such an increase and stability in the truth may in this life be attained, from which there cannot be a total Apostasy; I say, whereas our Adversaries assert these two Propositions, for my part, as I shall not assert, so neither shall I deny them. That each of 'em may be true, I freely grant; and for some reasons I think 'em both probable: but I am not of opi-

nion, that the Holy Scriptures do plainly teach either of 'em.

10. As for the Doctrine of *Christ's Satisfaction*, we do therein partly agree with our Adversaries, and partly dissent from them. What they teach concerning this Point, I have already shewn, *ch. 10. p. 125, 126.* and shall now speak my thoughts of each particular thereof. We profess with our Adversaries, that *we firmly believe, it was necessary that Christ should come, that by his Death and Sufferings he might offer up himself a sacrifice to God for our Sins; and that the remission of Sins which any partake of, is only in and by the Virtue of that satisfactory Sacrifice, and not otherwise.* But then whereas they ascribe a real worth to the Work, Sufferings, and Intercession of *Christ* in us, we are obliged to differ from them. For we allow all possible merit to what *Christ* did whilst he conversed upon earth; but we cannot ascribe any merit to what they call the Work, Sufferings, and Intercession of *Christ* in us. That is, we believe, that what our Savior did whilst he was upon Earth, was the only Satisfaction which he made to the Justice of God; that it was all which he paid for our Ransom, and as the price of our Salvation; and consequently that nothing else besides what he did upon Earth is properly meritorious. And therefore, as we cannot ascribe any proper merit even to his Intercession in Heaven, but rather attribute the prevalency thereof to what he did upon Earth, by the alone virtue of which he is, and without the virtue of which he could not have been, a powerful Intercessor, and such as vile Sinners wanted; so neither can we ascribe any merit to what they call the Work, Sufferings, and Intercession of *Christ* in us, that is, we cannot account them to be any

part of that Satisfaction which *Jesus Christ* made to the Justice of God, or of what He paid for our Ransom, and as the price of our Salvation.

For what they mean by the Work of *Christ* in us, is the Operation of the *Light* in us, in order to our Regeneration, Sanctification, Justification, and Salvation. But since there is no such *Light*, certainly it cannot operate, much less can its Operation be meritorious. Nay, tho' by the Work of *Christ* in us they meant the Operation, not of the *Light*, but of the gracious influences of the Holy Ghost, which may be called *Christ's* Work, inasmuch as he purchased them for us; yet even this Work in us is not part of the price which *Christ* paid, but part of that which was purchased therewith. The same may be said of the Intercession of *Christ* in us, if they meant thereby nothing more than his Spirit's assisting us to pray acceptably unto God. But if they mean any other Intercession of *Christ* in us, *viz.* his stirring, and moving, and enabling Men to pray by particular impulses of a pretended *Light*, as 'tis plain they do; we desire 'em to prove that there is such an Intercession, before they ascribe any merit to it. And as for what they mean by the Sufferings of *Christ* in us, they are a mere fable. For whereas they affirm that the same *Light* which is immediately united to *Christ*, is in us also; and that whatsoever the Saints do suffer, is to be accounted *Christ's* Suffering, because the *Light* in them, from which *Christ* is never separated, suffers thereby; and that when wicked Men do resist the *Light*, *Christ* is made to suffer; I say, whereas they assert these things, I desire the Reader to observe, that since I have disproved the being of such a pretended *Light*, I have consequently shewn that the Sufferings of, or in Man,  
cannot

cannot be accounted the Sufferings of *Christ* upon any such account; and therefore no merit can be ascribed to the Sufferings of, or in Men, or what they call the Sufferings of *Christ* in Men.

Now if by *real worth* they mean such a merit as I have above described; then, since we cannot ascribe any merit to what they call the Work, Sufferings, and Intercession of *Christ* in us, 'tis plain, that no real Worth can be ascribed to them. And I think, that by *real worth* they cannot but mean such a merit as I have above described, because they seem to make what they call the Work, Sufferings, and Intercession of *Christ* in us, a part of our Savior's Satisfaction. This appears from some Words of Mr. *Barclay*, which have been already quoted, but must now be repeated again, *As for the Satisfaction of Christ without us* (saies (f) he) *we own it against the Socinians, and that it was full and complete in its kind: yet not so as to exclude the worth of the Work and Sufferings of Christ in us, nor his present Intercession, that is, his Intercession with in us, by the Light's stirring, moving, and enabling us to pray unto God.* For in the very next words Mr. *Barclay* distinguishes this Intercession of our Savior from *his Intercession without us in Heaven.* I appeal to any impartial person, whether these words of my Author do not imply, that what they call the Work, Sufferings, and Intercession of *Christ* in us, are a part of our Savior's Satisfaction. And if so, they are certainly mistaken, as has been shewn.

But if by *real worth* they mean such a measure of goodness as makes a thing acceptable to God, tho' not Meritorious; yet even then we are forced

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(f) *Quakerism confirmed*, sec. 4. p. 628.

to dissent from them. For we cannot allow that there is such a *Light* as they pretend, and which they suppose to be the immediate efficient cause of what they call the *Work of Christ* in us; and consequently it's Operations can have no measure of Goodness, because they are not. But would they by the *Work of Christ* in us mean the influences of the Holy Spirit which *Christ* has bestowed upon us, we readily ascribe to it a real worth, that is, such a measure of goodness as makes it acceptably to God. The same may be said of the Intercession of *Christ* in us, if they meant thereby nothing more than his Spirit's assisting us to pray acceptably unto God. But since they mean the *Light's* stirring, moving, and enabling us to pray by particular impulses; 'tis plain such an Intercession cannot have such a measure of goodness as makes it acceptable to God, because it is a mere figment. And as for what they call the Sufferings of *Christ* in us, they can have no measure of Goodness; because there are no such Sufferings of *Christ* in us, upon the account of the pretended *Light's* being in us. But if by the Sufferings of *Christ* in us they understood the Sufferings of his Members, which are no otherwise his than as they are inflicted or permitted by his Providence, and submitted to for his sake, born by the Assistance of his Grace, and by such persons as are, both Externally by Water-baptism, and Internally by the Communication of the Spirit, united to him; I say, if they meant such Sufferings as these, without foisting in their fond conceits of their pretended *Light*; we most readily ascribe to them a real worth, or such a measure of Goodness as makes them acceptable to God.

## C H A P. XVI.

*Of the Rule of Faith.*

**T**HE next Controversy which I shall endeavour to determin, is concerning the Rule of Faith.

By Faith in this Controversy I understand, not a bare Belief of the Christian Doctrine, but such a Belief as is fruitful in good Works. To this Mr. Penn (a) agrees, saying, *By Faith we understand an assent of the Mind in such manner to the Discoveries made of God thereto, as to resign up to God, and have dependence upon him, as the great Creator and Savior of his People, which is inseparable from good Works.* And accordingly, what I call a Rule of Faith, is what Mr. Penn (b) calls a *Rule of Faith and Life*, and Mr. Barclay (c) a *Rule of Faith and Manners*. Wherefore that Standard and Measure according to which we are obliged to believe and act, is our Rule of Faith.

Now that the Scriptures are a *A* Rule of Faith, our Adversaries themselves do grant. But then Mr. Penn (d) observes, that *A* Rule, and *THE* Rule, are not one and the same thing. And accordingly, tho' our Adversaries do acknowledge, that the Scriptures are *A* Rule of Faith, that is, a secondary and subordinate Rule of Faith; yet they deny them to be *THE* Rule of Faith, that is, the primary and adequate Rule thereof. Thus Mr.

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(a) *Christian Quaker*, Part. I. append. p. 136. (b) *Ibid.*  
 (c) *Apol. prop.* 3. p. 398. (d) *Christian Quaker*, Part. I. append. p. 147.

*Barclay* (e) saies, the *Scriptures* may be esteemed a *secondary Rule*, subordinate to the *Spirit*, which he (f) tells us, is the *primary and adequate Rule of Faith and Manners*. Whereas I shall prove, that the *Scriptures* are, not only *A Rule*, but *THE Rule*; that is, 1. the only, 2. an adequate Rule of Faith.

I. I shall prove, that the *Scriptures* are the only Rule of Faith. For that Rule of Faith, besides which there is no other, is the only Rule of Faith. Now that the *Scriptures* are that Rule, besides which there is no other, will appear, if the following particulars be considered.

First, I have already observed, that *Mr. Barclay* affirms the *Spirit* to be the primary and adequate Rule of Faith. But according to *Mr. Penn* the pretended *Light within* is the General Rule of Faith. For *Mr. Penn* expressly saies, that (g) *the Light was and is most properly the General Rule*; and he affirms the same (h) elsewhere.

Now I shall not dispute, whether *Mr. Barclay's* primary and adequate Rule of Faith, be the same with *Mr. Penn's* general Rule of Faith. 'Tis sufficient to observe, that besides the Holy *Scriptures*, which both of 'em do allow to be a Rule of Faith, *Mr. Penn* pretends that the *Light within*, and *Mr. Barclay* that the *Spirit*, is also a Rule of Faith.

Nor shall I dispute, whether *Mr. Penn*, who asserts that the *Light within* is the general Rule of Faith, does in any Measure differ from, or contradict *Mr. Barclay*, who asserts that the *Spirit* is

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(e) *Apol. prop. 3. p. 296.* (f) *Ibid. p. 298.* (g) *Quakerism a new Nick-name for old Christianity, ch. 5. p. 54. Lond. 1673.* (h) *Christian Quaker, part 1. append. p. 136.*

the primary and adequate Rule of Faith, 'Twill be sufficient to prove, that whether their opinions do clash or no, yet both of 'em are in the Wrong, for asserting that there is another Rule besides the Holy Scriptures. Because I shall shew, that neither the *Light within*, nor the Spirit, is a Rule of Faith.

As for what our Adversaries mean by the *Light within*, I have largely shewn, that there is no such thing. And how then can it be a Rule of Faith? 'Tis impossible for that, which is not, to be the Measure and Standard of Man's Belief and Practice.

And as for the Spirit, I must observe in the first place, that the Word *Spirit* does in the language of our Adversaries sometimes signify the *Light within*. Thus Mr. Barclay (i) saies, *God hath communicated and given unto every Man a Measure of the Light of his own Son, a Measure of Grace, a Measure of the Spirit, &c.* in which words the *Light* and the *Spirit* do plainly denote the same thing. Mr. Penn also saies, (k) *The very Light and Spirit of Christ is and ought to be our Rule*; in which words the *Spirit* and *Light* are used as Synonymous Terms. And (to add no more Quotations) the same Author, treating professedly of the general Rule of Faith and Life, and having in that very Discourse frequently asserted that the *Light* or *Spirit* is the general Rule of Faith and Life, expressly declares, that (l) *the Spirit and Light are one, tho' two Names*. How consistent this last passage is with Mr. Barclay's Teaching, that the *Light* is not God, but his

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(i) *Apol. prop. 5. 6. p. 10.* (k) *Quakerism a new Nick-name, ch. 5. p. 58.* (l) *Christian Quaker, part. 1. append. p. 151.*

Instrument, I think it concerns Mr. *Penn* to consider. But I shall pass it over, Now, if when our Adversaries affirm, that the Spirit is the Rule of Faith, they do by the Spirit mean the *Light within*; then I have already shewn their Mistake. But as for Mr. *Barclay*, whatever he means in some Places, I think it abundantly evident to any one that is conversant in his Writings, that when he saies, the Spirit is the Rule of Faith, he does by the Spirit generally mean that Holy Spirit of God, who is God, that is, the Third Person in the Trinity. I shall therefore shew, that this Spirit, or the Spirit understood in this Sense, is not a Rule of Faith.

For (as Mr. *Barclay* speaks and distinguishes) the Spirit of God, or God, may be considered, either simply, or as manifesting himself in Divine *immediate* Revelations. Now that the Spirit, or God, simply considered, that is, considered as not manifesting himself in Divine *immediate* Revelations, cannot be a Rule of Faith, Mr. *Barclay* freely grants, saying, (*m*) God, (*not simply considered, but*) *as manifesting himself in divine immediate Revelations in the hearts of his Children, — is the primary and adequate Rule of Christians.* For I was never so absurd, as to call God simply considered, or the Spirit of God in abstracto (*not as imprinting Truths to be believed and obeyed in Men's hearts, not contrary, but according to Scripture, for he cannot contradict himself*) the Rule of Christians. Nor can God, as manifesting himself in divine *immediate* Revelations, be a Rule of Faith. For when we say, that God manifests himself, we mean, that he

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(*m*) *Apol. Vindic. sect. 4. p. 75.*

makes known his Nature, or his Will, or both. Now 'tis true, that what is made known by God to us (that is, what Truths he is pleased to discover) is a Rule of Faith. That is, the Discoveries he is pleased by divine Revelation to make, are the Measure and Standard of our Belief and Actions; for we are bound to give our assent to what he declares, and do as he commands. But then God, tho' considered as manifesting himself, that is, making his Nature and Will known to us by divine Revelation, and thereby shewing us what we must believe and practice; I say, God thus considered, is not himself our Rule of Faith, but our *Ruler*, that is, the Maker, Discoverer, Giver and Prescriber of our Rule. And do not a Rule, and the giver of a Rule, widely differ from each other? Are God himself, and the Truths and Precepts uttered by him, one and the same Thing? Will any Man say, that a Law-giver is a Law, that Her Majesty and the two Houses are an Act of Parliament, that a Justice of the Peace is a Warrant, &c. And yet a Man may as properly affirm these Things, as say, that God the giver of our Rule, is himself our Rule.

Now if God, or the Spirit, considered as manifesting himself by Divine Revelation, cannot be our Rule; then neither can he be our Rule, when considered as manifesting himself by Divine *immediate* Revelation. For the Manner of the Divine Revelation makes no Difference. What he manifests is our Rule, whether it be manifested by *immediate* Revelation, or by that which is *mediate* only. And he himself cannot be our Rule, considered as manifesting himself, whether he manifest himself by *mediate* or *immediate* Revelation. Because which way soever he manifests himself,  
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that is, his Nature and Will, he must be different from what is manifested, that is, from the Truths and Commands revealed by himself. And consequently, since the Truths and Commands revealed by him are our Rule of Faith, as I have shewn; 'tis plain, that God considered as revealing these Truths and Commands, cannot be our Rule, whether he reveal them to us *immediately* or *mediately*, unless we will confound the Matters revealed with the Revealer of them, and make them one and the same thing, which is most absurd.

But there are Diverse Arguments, by which our Adversaries endeavor to prove, that the Spirit is a Rule of Faith. These therefore I am obliged briefly to consider.

1. 'Tis said, that the Spirit is that Fountain of Truth from which the Scriptures proceed; and therefore the Spirit must be a Rule of Faith. Now 'tis true, the Spirit is that Fountain of Truth from which the Scriptures proceed; but then, I must add, that for this very Reason he neither is, nor can be, a Rule of Faith. For I have shewn, that God, (and consequently the Spirit) who is the giver of the Rule, and from whom the Rule proceeds, cannot himself be the Rule which he gives; and that that alone which is revealed by him, is, and must be the Rule of Faith.

2. 'Tis said, that the Spirit is a Rule, because by him alone we attain the true knowledge of God, and are led into all Truth, and are taught all things. But I answer, 1. that when we say, that by the Spirit alone we attain the true knowledge of God, we mean; that he alone discovers it to us, and enables us to discern it. But then he discovers it to us by affording us the Scriptures, and he enables us to discern it by assisting us in the study of them.

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And this he may do without being a Rule of Faith. For the Rule of Faith is not himself; but that which he discovers to us, and enables us to discern, concerning himself. 2. that the Spirit does indeed lead us into all Truth, that is, into the Knowledge and Practice of all necessary saving Truths; and that he teaches us all things, that is, all things necessary to Salvation. But will it therefore follow, that he is a Rule of Faith? No surely. For the Leader must be distinguished from what he leads us into the knowledge and practice of; and the Teacher from what he teaches.

3. 'Tis said, that since the Certainty and Authority of the Scriptures themselves do depend upon the Spirit, and since they are therefore received for Truth, because they were dictated by the Spirit; therefore, since the Scriptures are a Rule, the Spirit is a Rule also; nay, 'tis more a Rule than the Scriptures themselves, according to that known Maxim of the Schools, *Propter quod unumquodque est tale, illud ipsum est magis tale.* But I answer, that the Certainty and Authority of the Scriptures themselves do indeed depend upon the Spirit, and the Scriptures are therefore received for Truth, because they were dictated by the Spirit; but will it follow from thence, that the Spirit is a Rule of Faith? Yes, say our Adversaries, by virtue of that known Maxim above-mentioned, which imports, that that, because of which a thing is such, or that which makes a thing such, is it self more such. And consequently, say they, since 'tis because of the Spirit that the Scriptures are a Rule of Faith, that is, since the Scriptures being a Rule of Faith depends upon the Spirit, or since the Scriptures are therefore a Rule of Faith, because they proceeded from the Spirit;

'tis plain, that the Spirit is also a Rule of Faith, nay, that he is more a Rule of Faith than the Scriptures themselves.

But our Adversaries do not understand this Maxim, and therefore do most grossly misapply it. For this Maxim does never hold true, unless the same thing may be affirmed of both the things spoken of. I shall illustrate this by giving some familiar instances. If I should say, the Moon is bright because of the Sun, that is, the Sun makes the Moon bright; this Maxim will prove, that the Sun is more bright than the Moon. Because brightness may be affirmed both of the Sun and the Moon, that is, it may be truly said that both the Sun and Moon are bright. But if I should say, the Picture is ugly because of the Painter, this Maxim will not prove, that the Painter himself is more ugly than the Picture. Because the Painter that drew an ugly Picture, might himself be a very handsome Man. And the reason why this Maxim will not hold true in this instance, is this, because ugliness may not be affirmed both of the Painter and the Picture, that is, it cannot be truly said, that both the Painter and the Picture are ugly. For tho' the Picture is, yet the Painter is not ugly.

'Twere easy for me to enlarge upon the Interpretation and several Limitations of this Maxim I have been discoursing of. Particularly, I might further shew, that it holds true only in Causes *per se*, and not in Causes *per accidens*, But what has been said is sufficient for my present purpose, and for the rest I refer the Reader to the Metaphysicians. I proceed therefore to the Application.

Our Adversaries endeavor to prove, that since the Scriptures are a Rule of Faith because of the Spirit, therefore the Spirit it self must also be a Rule  
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by Virtue of the Maxim above-mentioned. But I affirm, that that Maxim does not hold true in this Instance. And the reason is plain; because *being a Rule of Faith* cannot be affirmed of both, that is, it cannot be truly said, that both the Spirit and the Scriptures are Rules of Faith, For I have shewn, that the Spirit neither is, nor can be, a Rule of Faith; tho' 'tis granted on both Sides that the Scriptures are. 'Tis true, had our Adversaries proved, that the Spirit is a Rule of Faith; they might then have proved by this Maxim, that the Spirit is more a Rule of Faith than the Scriptures: but since they cannot prove that the Spirit is a Rule of Faith, nay, since I have plainly proved that it cannot be a Rule of Faith, in this case, I say, for them to pretend to prove the Spirit's being a Rule of Faith by Virtue of the Maxim above-mentioned, is to take that for granted which was to be proved, and then to prove it by such a Maxim as cannot hold, unless what they would prove by it be supposed already true. And this is so strange a Blunder in Reasoning, as I cannot sufficiently admire.

4. 'Tis said, that we receive the Scriptures for our Rule of Faith upon the Testimony of the Spirit, and therefore the Spirit it self is also a Rule of Faith. Now if by the Testimony of the Spirit they mean his declaring to us by *immediate* Revelation that the Scriptures are a Rule of Faith; then I utterly deny that we do receive them as our Rule of Faith upon the Testimony of the Spirit. But if by the Testimony of the Spirit they mean that Attestation which the Spirit gave by Miracles to what the Apostles and inspired Writers did publish in the Scriptures; then we freely own, that we do receive them as our Rule of Faith upon the Testimony of the Spirit. But surely no Man in his

Wits will argue, that the Spirit himself is a Rule of Faith, because he attests the Truth of what is contained in a Rule of Faith.

Thus then have I shewn, that neither the *Light within*, nor the Spirit, is or can be a Rule of Faith. And if neither of 'em can be a Rule of Faith; then 'tis plain, that neither of 'em can be, either the primary and adequate, or the General Rule of Faith. And since there is no other Rule of Faith, whether primary or secondary, adequate or not adequate, general or particular, pretended by our Adversaries themselves, besides the Spirit, the *Light*, and the Scriptures; therefore since I have shewn, that neither the Spirit nor the *Light* can be a Rule of Faith, they must confess that the Scriptures are the only Rule of Faith.

*Secondly*, the Scriptures are the only Rule of Faith, because they alone do contain all those Revelations which God is pleased to vouchsafe Mankind. For whatsoever Truths God might vouchsafe to the Apostles and other inspired Persons in the Primitive times, besides those contained in the Scriptures; yet we know no revealed Truths but what the Scriptures acquaint us with. For I have shewn, that God has not promised us the enjoyment of *immediate* Revelations, nor have we any reason to expect them, nor have we besides the Scriptures any Books written by inspired Writers. And therefore, since what God has revealed is a Rule of Faith, nor can any thing be a Rule of Faith but what God has revealed; 'tis plain, that the Scriptures, which contain all that God has revealed to us, are our only Rule of Faith.

If it be said, that what God did *immediately* reveal, was a Rule of Faith to the Apostles and other inspired Persons in the Primitive times; and

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consequently it must be so to us now, or else our Rule of Faith differs from theirs; I answer, 1. that that which we have not, can't be a Rule of Faith to us; and therefore since we have not *immediate* Revelations, 'tis plain that God's *immediate* Revelations to us can't be a Rule of Faith to us. 2. that what God did *immediately* reveal, not only was a Rule of Faith to the Apostles and other inspired Persons in the Primitive times, but is also a Rule of Faith to us. Because the same things are revealed to us, tho' not *immediately*. Nor were they a Rule to them, because they were revealed *immediately*, but because they were revealed. For what is revealed, whether *mediately* or *immediately*, is the Rule of Faith. And therefore we who have a *mediate* Revelation of what they knew by *immediate* Revelation, have the same Rule of Faith with them, tho' it was not delivered to us after the same manner as to them. For to them the Revelation was *immediate*; to us it is *mediate*: but what God has revealed is the Rule, and the self-same Rule, to both.

If perchance it should be objected, that the Scriptures do not deserve the Name of a Rule of Faith, because they are not themselves what God has revealed, but only a Declaration or Copy thereof; I answer, 1. that those Adversaries whom I am at present dealing with, do grant that the Scriptures are a Rule of Faith, and consequently deserve that Name. And particularly they do therefore account them a Rule of Faith, because they are (*n*) a true and faithful Declaration or Copy of what God has revealed. 2. to others I say, that the Scriptures are as properly a Rule of Faith, as the

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(*n*) See Mr. Barclay's Apol. prop. 3. p. 295, 296.

Statute-book is the Law of the Land, that is, a Declaration or Copy thereof. And since we have no other way of attaining the Knowledge of what God has revealed, but by having recourse to the Scriptures; therefore the Scriptures are our only Rule of Faith, that is, they alone do convey and exhibit to us what God requires of us by Revelation to believe and practise.

II. I shall prove that the Scriptures are an adequate Rule of Faith. By *adequate* (I suppose) our Adversaries mean *complete*. And consequently, when they say, the Scriptures are not an adequate Rule of Faith, they mean, that they are not a complete Rule thereof; that is, they do not contain all such things as a Christian ought to know, nor can they direct him in all cases that may happen. Whereas I shall shew, that the Scriptures are a complete Rule of Faith, that they do contain all such things as a Christian ought to know, and do direct him in all cases whatsoever. Only, to prevent mistakes, I desire the Reader to observe, that I do by no means say or believe, that every particular case that may happen is expressly mentioned in Scripture, and that particular directions are therein given concerning it. For what I assert is only this, that we have such general Rules in Scripture, as may be applied to all Cases that may happen, and by the Application of which a Man may be so fully directed, as to act alwaies securely, that is, without hazarding his Eternal Salvation.

And this is sufficiently plain from what has been already said. For since I have shewn, that the Scriptures are the only Rule of Faith, they are certainly a complete one. Unless we can imagin, that the only Rule which God has given us to walk by, is so defective, as not to contain all such things as

we ought to know, and not to give such directions as may enable us to act without hazarding our Salvation.

But farther, how dare we to say, that the Scriptures are not a complete Rule of Faith, unless we can prove it? Wherefore we challenge our Adversaries to name wherein they are a defective Rule of Faith. Let them shew us any one thing which a Christian ought to know, which is not contained in the Scriptures: or let them shew us any one Case, in which by the Application of the general Rules of Scripture a Man may not know how to act without hazarding his Salvation.

If they pretend, that the Scriptures will not inform a Christian, whether he be in a State of Salvation, or no, which notwithstanding he ought to know; I answer, that a Man's knowing himself to be in a State of Salvation, tho' it be comfortable, yet is not necessary to Salvation. For will our Adversaries dare to say, that no Man can be saved, but he who knows before-hand, that he shall be saved? However, a Man may know the State of his Soul by examining his Life and Actions by the Rule of the Scriptures, as has been already said, *ch. 9. p. 105.*

If they pretend also, that the Scriptures do not inform us, that they are a Rule of Faith, which notwithstanding a Christian out to know; I answer, that (whether the Scriptures do declare themselves to be a Rule of Faith, or no; yet) 'tis plain, that our admitting the Scriptures for a Rule of Faith, supposes our being convinced, that they contain what God has revealed. And 'tis sufficient to denominate them a complete Rule of Faith, if when they are allowed to contain divine Revelations, they do fully instruct us in such things

as are necessary to Salvation. But farther, the Scriptures do inform us, that they are a Rule of Faith. For they inform us that they were written by divine Inspiration, and consequently do contain divine Revelations; and consequently that they are a Rule of Faith.

But I need no better Argument to prove that the Scriptures are a complete Rule of Faith, than the Confession of our Adversaries themselves. Mr. Barclay (o) saies, *that the Scriptures do contain a full and ample Account of all the Chief Principles of the Doctrine of Christ, and that they (p) give a full and ample Testimony to all the Principal Doctrines of the Christian Faith.* And lest you should imagin, that the Scriptures do not in his opinion contain *all* the Doctrines of Christianity, but only the *chief* or *principal* ones, I desire you to observe this following passage in Defence of those Expressions which I have just now quoted. Next (saies (q) he) *he carps at my saying, the Chief Doctrines of Christianity, asking where we may find the whole Doctrines of the Christian Faith? I answer freely; in the Scriptures. And let him prove, if he can, this to be any Contradiction; seeing my saying the Chief Doctrines of Christianity is indefinite, excluding none. And therefore most base and abominable is that lye he makes of me in the last part of this Paragraph, where he saith, I say, that the Scripture only beareth Testimony to some of them, to wit, of the Chief Heads of Christianity; which I dare him to prove ever to have been said or written by me.* Again, Mr. Barclay (r) saies, *We distinguish betwixt a Revelation of a new Gospel and new Doctrines, and a new Revelation of the*

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(o) *Ibid.* p. 295. (p) *Ibid.* p. 308. (q) *Apol. Vindic. sect.*  
4. p. 751. (r) *Apol. prop. 3.* p. 308.

good old Gospel and Doctrines. *The last we plead for; but the first we utterly deny.* Once more, he (s) saies, *we never compared the Scriptures to a mutilated and dim Copy. They are a clear and perfect Copy as to Essentials and Necessaries of Christian Religion.* How consistent these Expressions are with his denying the Scriptures to be an adequate, that is, a complete Rule of Faith, 'tis worth our Adversaries while to shew. For my part I confess, I cannot but think, that that Body of divine Revelations, in which *all* the Doctrines of Christianity are contained, and besides the Doctrines contained in which *no* new Doctrines are revealed by God, and which is a clear and perfect Copy as to all Essentials and Necessaries of Christian Religion; I say, I cannot but think, that such a Body of divine Revelations is a complete Rule of Faith. For what I pray is wanting? Would a Man desire more than *all*, or more than is *necessary*? If so; he deserves to want what he already enjoys: but if not; his Rule is sufficient and complete already.

I hope it appears from what has been said that the Scriptures are the only, and adequate or complete, Rule of Faith. But there are some considerable Objections against this Truth, which remain still to be taken notice of.

1. 'Tis said, that the Scriptures are not the Universal Rule, and therefore are not the only and complete Rule of Faith. Now 'tis true, that the Scriptures are not a Rule to those that are ignorant of them: nor is there any necessity they should. They are the Universal Rule to all such as have had the Gospel outwardly preached to them, and that is sufficient. And to them they are, 1. the only,

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(s) *Quakerism confirmed*, sect. 1. p. 603.

because I have shewn they have no other, 2. an adequate or complete Rule, because I have shewn that they are defective in no respect.

2. 'Tis said, that the Scriptures were not alwaies a Rule of Faith, for time was when they were not. And if they were not alwaies a Rule of Faith, then they are not now the only Rule of Faith. Now 'tis true the Scriptures once were not; and consequently were not a Rule of Faith: but what then? Were there not then divine Revelations? if so, then those divine Revelations were the Rule of Faith. And we do not account the Scriptures a Rule of Faith for any other reason, but only because they contain divine Revelations. And since they do contain all the divine Revelations which we now enjoy, therefore they are to us the only Rule of Faith.

3. 'Tis said, that the Canon of Scripture is, 1. uncertain and imperfect, some inspired Books being lost, and probably abused in the transcribing, and the inspiration of some others questioned; 2. obscure; and therefore the Scriptures are not the only adequate Rule of Faith. For answer to this Objection, I refer, not only to what I have elsewhere (t) said, but also to those Writers who treat of the Canon of Scripture, and the Integrity of our Modern Copies. For the present I shall only observe two Things.

*First*, that how uncertain, imperfect, and obscure soever our Rule be, yet 'tis the only one we have; and we must be content with what God has given us. But in my judgment the Consideration of God's readiness to furnish us with all things that tend to our real happiness, is a much better

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(t) *Confutation of Popery*, part 1, ch. 10, 11, p. 61, &c.

Argument for us to depend upon our Rule, than all the Cavils of our Adversaries are to make us distrust it. And surely, by the way, 'tis no Credit for our Adversaries to join with professed Libertines and Deists in undervaluing the Scriptures, and to furbish up their vile Arguments to abate our Veneration for them. For I appeal to any understanding Person, whether any Libertine or Deist did ever argue more strenuously against the Authority of the Bible, than Mr. Penn does in what follows. *I ask* (saies (u) he) *how are they assured, that they* (viz. the Scriptures) *are not MISERABLY ABUSED by carelesness or design? since we see, that (using utmost diligence) both Translation, Transcription, and Printing, are subject to numerous Mistakes, and those sometimes very Material, against which the Scripture can be no Fence.*

*But admit there were no ground for any such Objection, I further demand of our Adversaries, if they are well assured of those Men, that first collected, embodied, and authenticated them by a Public Canon, which we read to have been in the Council of Laodicea, 360 Years after Christ, tho' not as they are now received; during which time they had been tossed and tumbled, some received, some rejected, doubtless many hundred times transcribed, and IT IS NOT IMPROBABLE THAT THEY WERE ALSO ABUSED. If they miss in their Judgment here, they are gone, till they come to us. I say, how do they know, that these Men rightly discerned true from spurious? Either their Judgment was infallible in the matter, or it was not. If it were, then there was such a thing as infallibility since the Apostles daies.*

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(u) *Christian Quaker*, part. 1. append. p. 141, 142.

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which is a Contradiction to your selves. But be it so, that they were infallible; how came you to be assured they were so? Not by Inspiration; That is dangerous Doctrine with you. Which way was it then? Not by Tradition. Was it by the Scripture? That were to say, that the Scripture tells you, that those Men that collected it for true, were right in their Judgment. But we are yet to find any such place, and that is to beg the Question. I cannot see any other ground, besides your very great kindness to their Choice; which you call Popery, and believing as the Church believes, in other Folks. But if these Men are fallible, as your own Principle makes them, and their own Determinations prove them; what then? Doubtless your condition will be desperate.

Now certain it is, that some of the Scriptures taken in by one Council for Canonical, were rejected by another as Apocryphal; and that which was left out by the former for Apocryphal, was taken in by the latter for Canonical. Now visible it is, that they contradicted each other; and as true, that they both erred, respecting the present Belief. For your Canon and Catalogue varies from theirs; and let me say without Offence, from any Catalogue you can produce. Behold, the Labyrinth of uncertainties you run your selves into, who go from that heavenly Gift in your selves, by which the Holy Scriptures are truly discerned, relished, and distinguished from the Inventions and Abuses of Men.

Somewhat after the same strain Mr. Barclay speaks. Last of all (saies (w) he) there is no less difficulty even occurs to these skilled in the Origin-

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(w) Apol. prop. 3. p. 302, 303.

*nal Languages, who cannot so immediately receive the mind of the Authors in these Writings, as that their Faith do not at least obliquely depend upon the Honesty and Credit of the Transcribers ; since the Original Copies are granted by all not to be now extant.*

*Of which Transcribers Jerom in his time complained, saying, that they wrote not what they found, but what they understood. And Epiphanius saith, that in the good and correct Copies of Luke it was written, that Christ wept, and that Irenæus doth cite it ; but that the Catholics blotted it out, fearing lest Heretics should have abused it. Other Fathers also declare, that whole Verses were taken out of Mark because of the Manichees.*

*But farther, the various Lections of the Hebrew Character by reason of the Points, which some plead for as cocuous with the first Writings, which others with no less probability alledge to be a later invention ; the Disagreement of diverse Citations of Christ and the Apostles with those Passages in the old Testament ; the appeal to the great Controversy among the Fathers, whereof some most highly approve the Greek Septuagint, decrying and rendring very doubtful the Hebrew Copy, as in many places vitiated and altered by the Jews ; other some, particularly Jerom, exalting the certainty of the Hebrew, and rejecting, yea, even deriding the History of the Septuagint, which the Primitive Church chiefly made use of, and some Fathers that lived Centuries before him affirmed to be a most certain thing ; and the many various Lections in diverse Copies of the Greek, and the great Altercations among the Fathers of the first three Centuries, who had greater Opportunity to be better informed, than we can now lay claim to, concerning the Books to be admitted or rejected, as above is observed ; I say,*  
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*all these, and much more which might be alledged, puts the Minds even of the Learned into infinite Doubts, Scruples, and inextricable Difficulties.*

I shall not return an Answer to what is objected against the Scriptures in these passages, because I have already referr'd my Reader to those Books which treat of the Canon of Scripture, and the integrity of our present Copies. Besides, I observe,

*Secondly*, that our Adversaries themselves do at other times effectually answer this Objection, by granting, not only that the Scriptures, *viz.* that Canon which we receive, were written by inspiration; but also that they (x) give a *TRUE* and *FAITHFUL* Testimony, and that (y) the Errors which may be supposed by the injury of Times to have slipt in, are not such, but that there is a *SUFFICIENT CLEAR* Testimony left to *ALL* the *Essentials* of the Christian Faith, and that (z) they are a *CLEAR* and *PERFECT* Copy, as to *ALL* *Essentials* and *Necessaries* of Christian Religion. And if so, then what need was there of such hideous Declamations concerning the *obscurity, imperfection, and uncertainty* of the Scriptures? How our Adversaries can reconcile these Quotations, will appear upon Trial: but for my part, as I think that some of 'em are gross Abuses of the Holy Scriptures, so I think others are a full Vindication of them.

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(x) *Ibid.* p. 295. (y) *Ibid.* p. 305. (z) *Quakerism confirmed*, sect. 1. p. 603.

## CHAP. XVII.

*Of the Judge of Controversies, and an infallible judgment in things necessary to Salvation.*

**T**O what has been said concerning the Rule of Faith, I shall annex a few words concerning the Judge of Controversies, and an infallible judgment in things necessary to Salvation.

Mr. Penn, (a) saies, that *an infallible judgment in things necessary to Salvation is both possible and requisite; and that God communicates it by his Spirit to the souls of Men.* Now whether, and in what sense, and by what means, an infallible judgment in things necessary to Salvation is possible, I need not inquire. But whether it be requisite or necessary, I think it advisable briefly to consider.

'Tis certain, that he whose judgment is infallible concerning those things which are necessary to Salvation, is an infallible Judge of those Controversies which arise about them. And 'tis granted on all hands, that God is an infallible Judge of those Controversies which arise about Matters necessary to Salvation; because his judgment concerning those Matters cannot but be infallible. 'Tis granted also, that the Spirit is an infallible Judge of those Controversies which arise about Matters necessary to Salvation; because the Spirit is God. Nor do our Adversaries assert, that there is any other infallible Judge of those Controversies, besides the Spirit and the Scriptures.

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(a) *Christian Quaker*, part. I. append. p. 159.

And consequently they do not assert, that Man is an infallible Judge of those Controversies, nay, they do rather assert the contrary. For Mr. *Barclay* (b) saies, *We look upon them* (viz. the Scriptures) *as the only fit outward Judge of Controversies among Christians.* Now if Man be a Judge of Controversies, he must be an outward Judge. And if the Scriptures be the only fit outward Judge of them; then Man cannot be an infallible Judge of them. Because if he be an infallible Judge, he is a fit Judge. And since, if he be a Judge at all, he must be an outward one; therefore, if he be an infallible Judge, he must be an outward fit Judge. And if he be an outward fit Judge, then the Scriptures are not the only outward fit Judge of Controversies.

But then, tho' our Adversaries do not affirm, that Man is an infallible Judge of Controversies concerning Matters necessary to Salvation; yet they affirm, that he may and must have an infallible Judgment in things necessary to Salvation, and that God communicates it by his Spirit to him. Now I have shewn, that God does not in these daies communicate any thing to us by the *immediate* Revelation of his Spirit; and consequently that the Spirit does in these daies communicate nothing to us otherwise than by the *mediate* Revelation of the Scriptures. And if so; then God does not communicate to Man an infallible Judgment concerning those Controversies which arise about Matters necessary to Salvation, unless he does it by the Scriptures.

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(b) *Apol.* prop. 3. p. 305.

Now Mr. *Barclay* declares, that God does not by the Scriptures communicate to Man an infallible Judgment concerning those Controversies, which arise about Matters necessary to Salvation. This appears from his own words, which follow. *In short* (saies (c) he) *the Matter is easily driven into this narrow compass. We believe, either because of an outward, or inward Testimony; that is, because it is outwardly delivered to us, or inwardly revealed to us. For my part, I think the Papists do wisely in pleading for Infallibility; for certainly the true Church never was nor can be without it: and the Protestants do honestly in not claiming it; because they are sensible they want it. I should therefore desire the one to prove, that they are infallible; and advise the other to believe, they may, and seek after it. But I am sure, neither the one is, nor the other cannot without immediate Divine Revelation.* In this passage, what Mr. *Barclay* calls *Infallibility*, is most plainly the same with what Mr. *Penn* calls an *Infallible Judgment*. And when Mr. *Barclay* asserts the Necessity of *Infallibility*, he does the same as Mr. *Penn*, who asserts that an infallible Judgment in things necessary to Salvation is requisite. For, saies Mr. (d) *Barclay*, *The asserting of Infallibility in the Church of Christ, is not the Error of the Church of Rome; but the pretending to it, when they have it not, and placing it where they should not.* Now 'tis plain from Mr. *Barclay*, that Man cannot in his opinion have any *Infallibility*, or infallible Judgment in things necessary to Salvation, without *immediate Revelation*. And consequently, he cannot have it by the Scriptures.

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(c) Of the Possibility and Necessity of inward immed. Revel. advertis. p. 893. (d) *Ibid.*

Now I shall not inquire, as I have already said, whether, and in what sense, and by what means, a Man may have an infallible Judgment in things necessary to Salvation. 'Tis sufficient to observe, that I have proved that he has it not at all, unless from the Scriptures; and that our Adversaries do declare that he cannot have it from thence: and consequently they must deny Man's having any Infallibility, or infallible Judgment concerning Matters necessary to Salvation. And if so; then certainly such an infallible Judgment is not requisite or necessary. Because God has not given Men any other means of attaining it, besides the Holy Scriptures; which our Adversaries affirm to be insufficient for that purpose.

I know they talk much of the Spirit's deciding Controversies, and explaining the Sense of those Scriptures, about the Interpretation of which they disagree, not only with us of the Established Church, but also with other Christians. 'Twere easy to expose what they say upon these Heads: but I forbear. Because, since I have confuted their pretences to *immediate* Revelation, and proved that the Scriptures are the only Divine Revelations which we enjoy; 'tis plain, that the Spirit does not decide Controversies otherwise than by the Scriptures. Nor does he explain the Scriptures themselves, otherwise than by blessing Men's endeavors to attain the true meaning of them by such helps as he has afforded, *viz.* by consulting the Original, comparing Texts, &c. with a teachable and upright Mind.

I must add, that Mr. *Barclay* saies, as has been already observed, that the Scriptures are the only fit outward Judge of Controversies. This expression I take to be very improper. For the Scriptures  
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are a Rule of Controversies, but not a Judge of them. For when we speak of a Judge of Controversies, by a Judge we mean, in Mr. Penn's (e) words, *one that has not only power to determine, but discerning to do it rightly.* A Judge therefore must be a Person, or intelligent Being. But such the Scriptures are not. The Scriptures therefore (tho' infallibly true, because proceeding from the Spirit of Truth, who is an infallible Judge of Controversies) are not a Judge of Controversies; but the Sentence of the Judge concerning Controversies.

Give me leave, before I conclude this Chapter, to resolve a certain Question. It may be asked perhaps, whether (upon supposition, that God has given or communicated to a person an infallible Judgment concerning Controversies) that person may be properly called an infallible Judge of Controversies. For my part, I think he may not; and our Adversaries seem to be of the same opinion. Because, tho' they contend for the Necessity of Man's having an infallible Judgment of Matters necessary to Salvation, and consequently of the Controversies relating thereto; yet they do not say, that Man is an infallible Judge of Controversies. And surely there is good reason for what I assert, whether our Adversaries affirm the same, or no. For he only who passes the Judgment, deserves the Name of the Judge. But Man, tho' he be supposed to have an infallible Judgment communicated to him, yet does not pass it himself: but assents to it, when, and because, 'tis actually fixed by another, who is an infallible Judge.

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(e) *Christian Quaker*, part. 1. append. p. 155.

## C H A P. XVIII.

*Of Baptism with the Holy Ghost.*

**B**Efore I state the great Question concerning the Necessity of Water-Baptism, which is the next I intend to determine; I think it necessary to shew what the Scriptures mean by being *baptized with the Holy Ghost, baptized with Fire,* and with that Baptism which our Savior mentions, *Matt. 20. 22. and Luke 12. 50.*

*First* then, I shall shew what the Scriptures mean by being *baptized with the Holy Ghost.*

Now 'tis granted on all hands, that being *baptized with the Holy Ghost,* signifies being endued with the Gifts of the Holy Ghost. But then it may be asked, whether being endued with any kind of Gifts of the Holy Ghost, is what the Scriptures mean by being *baptized with the Holy Ghost.* For 'tis notorious, that the Gifts of the Holy Ghost are twofold, ordinary and extraordinary. By the Ordinary Gifts of the Holy Ghost I understand those Graces of his which are absolutely necessary in order to a Man's Salvation. By the Extraordinary Gifts of the Holy Ghost I understand those Graces, which were in the Primitive times bestow'd upon the Apostles and many others, whereby they were enabled to work Miracles, speak with Tongues, &c. The first are indispensably required to make a Man a good Christian; the latter sort are a peculiar favor bestow'd by God for some special Ends, and upon some special Occasions; and they are such as the very best of Christians may want without the least hazard of their eternal happiness.

happines. The question therefore is, whether he that is endued with none but the Ordinary Gifts of the Holy Ghost, may in the Scripture-sense of that phrase be said to be *baptized with the Holy Ghost*, or no. And to this question I answer, that howsoever this phrase *baptized with the Holy Ghost* may be used in other Writings, yet in the Holy Scriptures it constantly signifies being endued with the Extraordinary Gifts of the Holy Ghost. So that no person can be said to be *baptized with the Holy Ghost* in the Scripture-sense, if he be endued with none but the Ordinary Gifts of the Holy Ghost. This I shall make appear by examining all those Texts in which this Phrase is found.

Those Texts are only seven, viz. *Matt.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 33. *Acts* 1. 5. and 11. 16. and *1. Cor.* 12. 13. As for the seventh and last of these, viz. *1. Cor.* 12. 13. I shall consider it by it self; but the first six I shall join together, because 'tis manifest, that the Phrase has the self-same meaning in all of them. For the first four of these six do report some Words of St. *John* the Baptist concerning our Blessed Savior, and the two last do plainly refer to them. This is evident at the first reading. The Baptist saies of our Lord, *He shall baptize you with the Holy Ghost and with fire*, *Matt.* 3. 11. *Luke* 3. 16. or as St. *Mark* expresses it, *He shall baptize you with the Holy Ghost*, *Mark* 1. 8. or as St. *John* the Evangelist reports the Baptist's words, *the same is he which baptizeth with the Holy Ghost*, *John* 1. 33. Now every Man will grant, that the Phrase is to be understood in one and the same sense in all these places. The same must be granted of these which follow. Our Savior saies, *John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many*

*daies hence, Acts 1. 5.* In these words our Lord most plainly alludes to what St. *John* the Baptist had declared concerning him, and tells his Disciples that it shall be accomplished within the Compass of a few daies. And St. *Peter* most plainly alludes to those words of our Lord, when he saies. *Then remembred I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost, Acts 11. 16.* Now, since being *baptized with the Holy Ghost* signifies the same thing in all these places, I shall proceed to shew, that it therein signifies being endued with the Extraordinary Gifts of the Holy Ghost; and consequently that no person, who is endued with none but the Ordinary Gifts of the Holy Ghost, can be said to be *baptized with the Holy Ghost* in that sense, in which the Phrase is used in these six Texts. This I shall do in the following manner.

We read, that our Savior *shewed himself alive (to his Apostles) after his passion by many infallible proofs, being seen of them forty daies, and speaking of the things pertaining to the Kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which (saith he) ye have heard of me. For John truly baptized with Water, but ye shall be baptized with the Holy Ghost not many daies hence, Acts 1. 3, 4, 5.* 'Tis not only evident in it self, but also confessed on all hands, that the promise of the Father which the Disciples had heard of our Lord, was the promise that they should be baptized with the Holy Ghost, and that our Lord had engaged that his promise should be fulfilled not many daies after his Ascension, and that he commanded them not to depart from *Jerusalem,*

*rusalem*, till it was actually accomplished. And accordingly it came to pass. For *when the Day of Pentecost was fully come* (which was not many daies after his Ascension) *they were all with one accord in one place.* And suddenly there came a sound from Heaven, as of a rushing mighty Wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts 2. 1, &c.

Now that this Effusion of the Miraculous Gifts of the Holy Ghost was that *Baptism with the Holy Ghost* which was promised them, is evident from the practice of the Apostles; who being by this Effusion of the Miraculous Gifts of the Holy Ghost throughly qualified and prepared for the performance of their great Work of going into all the World and preaching the Gospel to every Creature, did immediately set about it, as being endued with that Power from on high, which our Lord commanded them to expect, and to tarry in *Jerusalem* till they had received it, Luke 24. 49. Wherefore this practice of the Apostles evidently demonstrates, that in their own judgment, who certainly understood his true meaning, what our Savior spake of their being *baptized with the Holy Ghost* was actually accomplished; and also that those words of his, which follow almost immediately after the former, viz. *Ye shall receive power, after that the Holy Ghost is come upon you* (or, as the (a) Greek may very properly be rendred, *ye shall*

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(a) Δύναμιν ἐπιλάβοιτε τῆ ἀγίᾳ πνεύματι ἐφ' ὑμᾶς.

receive the power of the Holy Ghost coming upon you; or thus, *Ye shall receive power, the Holy Ghost coming upon you*, that is, when the Holy Ghost comes upon you) and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the Earth, Acts 1. 8. that these words, I say, of our Lord were exactly verified.

Again, St. Peter speaking to those who were amazed at the Effusion of the Miraculous Gifts of the Holy Ghost, and shewing that it was not the effect of intemperance, as some pretended, but of the Power of God; tells them, that our Savior being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now hear and see, Acts 2. 33. Now the promise of the Holy Ghost mentioned in this place, must needs be that promise which was made, not only by St. John Baptist, and by him expressly called *Baptism with the Holy Ghost*, but also by the Prophet Joel, in these Words, *And it shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, your young Men shall see Visions: and also upon the Servants and upon the handmaids in those daies will I pour out my Spirit*, Joel 2. 28, 29. which Prophecy is expressly applied by St. Peter to this miraculous Effusion of the Holy Ghost, Acts 2. 17, 18. in this very Sermon. And consequently that Effusion of the miraculous Gifts of the Holy Ghost, which occasioned these words of St. Peter, must be that *Baptism with the Holy Ghost* which was promised both by St. John the Baptist, and the Prophet Joel. Because St. Peter mentions it as the perfor-

performance of the promise made by *Joel*; and if the promise made by both were not the same, then the promise made by the Baptist was never fulfilled.

The same Apostle informs us also in another place, that the Effusion of the miraculous Gifts of the Holy Ghost upon the Disciples, was their being *baptized with the Holy Ghost*. For speaking of the Effusion of the Miraculous Gifts of the Holy Ghost upon *Cornelius*, &c. which is related, *Acts* 10. 44. 45, 46 he saies, *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost,* *Acts* 11. 15. 16. Now St. *Peter* certainly means that *Word of the Lord*, which he spake, *Acts* 1. 5. concerning the Apostles being *baptized with the Holy Ghost*; and consequently in St. *Peter's* Judgment, that Effusion of the miraculous Gifts of the Holy Ghost upon the Apostles at the day of *Pentecost*, was the accomplishment of the *Word of the Lord*, and the like Effusion of the miraculous Gifts of the Holy Ghost upon *Cornelius* and his Friends, related, *Acts* 10. 44, 45, 46. was a *baptizing them with the Holy Ghost*.

If what has been said be duly considered, I think, nothing can be more plain, than that those persons only, who are indued with the extraordinary Gifts of the Holy Ghost, can be said to be *baptized with the Holy Ghost* in that sense, in which the Phrase is used in the six Places above-mentioned, in all which it evidently denotes the same thing.

But I shall mention one thing more, which in my judgment is of great weight, and very much confirms that Exposition of *Baptism with the Holy Ghost*, which I have given. 'Tis this. I cannot  
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but conclude from the Texts above recited, that the *Baptism with the Holy Ghost* was almost wholly appropriated to our Savior's Disciples. For St. *John* the Baptist saies, *I indeed baptize you with Water unto repentance; but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost, and with fire,* Matt. 3. 11. Do not these words plainly imply, that *Baptism with the Holy Ghost* was a very extraordinary and unusual thing, and that St. *John's* Disciples were not baptized therewith, and that it was, in a manner at least, appropriated to our Savior's Disciples? For my part, I cannot think otherwise. And if this be granted, then that Exposition which I have given of *Baptism with the Holy Ghost*, is thereby proved to be most certain and necessary. Because being endued with the Extraordinary Gifts of the Holy Ghost was a very extraordinary and unusual thing, nor were the Baptist's Disciples favored with it; but it was (in a manner at least) appropriated to our Savior's Disciples. For tho' some few persons among the *Jews* had been Prophets, and wrought Miracles, and for that reason might be said to be *baptized with the Holy Ghost*; yet these instances were very rare, nor could some particular Men's enjoyment of these privileges be worthy to be compared with that infinitely more frequent and plentiful Effusion of a vastly greater Number of Miraculous Gifts, which our Savior vouchsafed his Disciples in the beginnings of the Gospel. And *Baptism with the Holy Ghost* might for that reason be justly thought to be almost wholly, and in a manner at least, appropriated to our Savior's Disciples. Whereas, if being endued with the Ordinary Gifts of the Holy Ghost may be called *Baptism with the Holy Ghost*

in that Sense, in which the Baptist, and consequently our Savior and St. Peter used the Phrase, then *Baptism with the Holy Ghost* was far from being a very extraordinary and unusual Thing. For then every good Man whatsoever both under the Law, and amongst the Baptist's Disciples, was *baptized with the Holy Ghost*; and every good Christian was as truly (tho' not as plentifully) *baptized with the holy Ghost*, as the Apostles and those who partook of the Extraordinary Gifts were; and St. Peter might apply to every true Convert to Christianity these words of our Savior concerning *Baptism with the Holy Ghost*, as properly as to *Cornelius* and his Friends. But this is contrary to the whole Tenor of the Scripture-Language, which alwaies mentions *Baptism with the Holy Ghost* as some thing peculiar to the Gospel and our Savior's Disciples; and never attributes it even to our Savior's Disciples, but when they were certainly endued with the Extraordinary Gifts of the Holy Ghost.

Nay *Baptism with the Holy Ghost* seems to be not given till after the Ascension of our Lord. For the Disciples had indeed a Commission to Cast out Devils, &c. in our Savior's Life time; yet that seems to have been only a temporary Privilege, and not that *Baptism with the Holy Ghost* which was promised them. For the Evangelist saies, that *the Holy Ghost was not yet given, because that Jesus was not yet glorified*, John 7. 39. Wherefore the *Baptism with the Holy Ghost*, which was the giving of the Holy Ghost here mentioned, was not to be vouchsafed to Believers till after our Savior's Ascension. And accordingly our Savior speaks just before his Ascension of their being *baptized with the Holy Ghost*, as a thing which was even then future. *Ye shall be baptized with the Holy Ghost,*

*Ghost*, saies he, *not many daies hence*, Acts 1. 5. thereby intimating, that they were not as yet *baptized with the Holy Ghost*. Whereas, if being endued with the Ordinary Gifts of the Holy Ghost were what was meant by *Baptism with the Holy Ghost*; then they were at that time, and had been ever since their Conversion, *baptized with the Holy Ghost*: which seems inconsistent with our Savior's promise thereof, and fixing a set time for it.

Nay farther still, partaking in some small Measure even of the Extraordinary Gifts of the Holy Ghost does not seem to be what the Scriptures mean by *Baptism with the Holy Ghost*. For then, as I said before, the Prophets under the Law, and the Disciples when they were sent out in our Savior's Life time, and who consequently had some Measure of the Spirit given them, were *baptiz'd with the Holy Ghost*; which notwithstanding the Scriptures do not affirm of them. Nay, the Scriptures seem to confine *Baptism with the Holy Ghost* to the Time after our Savior's Ascension, as has been shewn; and therefore the true import of being *baptized with the Holy Ghost* seems to be a Persons being endued, not only in some Measure, but in a most plentiful manner, with the Extraordinary Gifts of the Holy Ghost.

I must add, that there may be one Argument to prove the absolute Necessity of limiting *Baptism with the Holy Ghost* to the Extraordinary Gifts of the Holy Ghost, drawn from the express Doctrine of our Adversaries, which is also taught by many other Persons, and will (I believe) upon due Consideration be acknowledged even by those who oppose it.

The Doctrin I mean, is this, that *Man may administer the Spirit*, or impart the Holy Spirit to another

ther Person. This seems plain from St. Paul's express words, who saies, *I long to see you, that I may impart unto you some Spiritual Gift*, Rom. I. II. Whether this *Spiritual Gift* be an Ordinary or an Extraordinary Gift of the Spirit, I shall not determine. But (tho' I could offer another Exposition, yet) it seems most natural to understand by it some Ordinary Grace, or else some Extraordinary Gift of the Holy Ghost, such as a power of raising the Dead, or the like. Now this the Apostle could certainly impart; that is, he might be the instrument of God in the Communication of it. For God alone had a real power of bestowing it.

I know it has often been said, that God alone can confer the Graces of the Spirit, whether ordinary or extraordinary; and those who think that conferring the Graces of the Spirit, whether ordinary or extraordinary; is what the Scriptures call *baptizing with the Holy Ghost*, have for that reason denied, that Man may administer or confer the Spirit, that is, impart the Spirit to another Person; because they would thereby prove, that the Baptism mentioned, *Matt. 28. 19.* and which the Apostles are expressly commanded to administer, is Baptism with Water, and not *Baptism with the Holy Ghost*, which they suppose that Man (and consequently the Apostles) could not administer. I shall not at present examine what may be said on both Sides. Nor need I do it hereafter; because I shall bring sufficient plenty of other (and, I hope, more clear and convincing) Arguments to prove the necessity of Water-baptism.

But whether this Doctrine of Man's being able to administer or confer the Spirit, be true, or no; and whether others who are not *Quakers*, will sub-

subscribe to it, or no; I need not care. 'Tis sufficient for my present purpose, that 'tis expressly taught by our Adversaries.

This appears from Mr. Barclay, who (b) saies, *Baptism with the Spirit, tho' not wrought without Christ and his grace, is instrumentally done by Men fitted of God for that purpose; and therefore no absurdity follows, that Baptism with the Spirit should be expressed as the action of the Apostles. For tho' it be Christ by his grace that gives spiritual gifts, yet the Apostle, Rom. 1. 11. speaks of his imparting to them spiritual gifts; and he tells the Corinthians, that he had begotten them thro' the Gospel, 1 Cor. 4. 15. And yet to beget Men unto the faith is the Work of Christ and his Grace, not of Men. To convert the heart is properly the Work of Christ; and yet the Scripture oftentimes ascribes it to Men, as being the instruments. And since Paul's commission was to turn people from Darkness to Light, tho' that be not without Christ cooperating by his Grace; so may also baptizing with the Spirit be expressed, as performable by Man as the Instrument, tho' the Work of Christ's Grace be needful to concur thereunto. So that it is no absurdity to say, that the Apostles did administer the Baptism of the Spirit.*

Again, (c) Their (viz. the Students at Aberdeen in Scotland) 2d Argument, that the Baptism commanded in Matt. 28. 19. is with Water, resolves at last into this, that it is God only, and not Man, who baptizes with the Holy Ghost; because he is only the proper, immediate, efficient cause of Baptism with the Holy Ghost. But (saies he) we deny the Consequence, as weak and

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(b) *Apol. prop. 12. p. 488.* (c) *Quakerism confirmed, sects 6. p. 650.*

*false. For there is nothing more usual, than to ascribe the effect unto the Instrumental Cause as truly as unto the Principal. Paul was sent to turn or convert the Gentiles from Darkness to Light, and to open their Eyes; and yet God only was the proper, immediate, efficient Cause of this. Many more examples could be given. Yea, the same reason of the Students would militate against Teaching. For even outward Teaching, which is by the Motion of the Holy Ghost, hath a Power and Virtue in it, whereof the Men who teach, are but the instrumental Conveyers; that is only from God, as the immediate efficient Cause.*

*And (d) elsewhere the same Author speaks thus: He undertaketh to prove, that Mat. 28. 19. is meant of Water-baptism, and not of the Spirit's Baptism; the reason alledged there, because the Baptism there mentioned is the Action of the Apostles, and that to baptize with the Spirit is peculiar to Christ; adding, that it would be a confounding of the duty commanded with the promise of the blessing annexed to it. From thence he concludes, that Baptism with Water is to continue to the end of the World. Answ. The reasons prove nothing, and might militate the same way against Teaching, which is also there commanded as the action of the Apostles. And tho' it be peculiar to Christ to teach by the Spirit, that did not hinder them to do it. Further, the very Apostles by laying on of hands did administer the Holy Spirit, and so baptize with the Spirit, Acts 10. 44. 19. 6. And this is no confounding of the promise with the Duty. For therein was the promise and blessing fulfilled, that they did it effectually.*

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(d) *William Mitchel unmasked*, p. 86, 87.

'Tis plain from these Passages, that in the Judgment of our Adversaries, tho' God be the proper, immediate, efficient Cause of what they suppose the Scriptures mean by *Baptism with the Holy Ghost*; yet Man may administer what they suppose the Scriptures mean by *Baptism with the Holy Ghost*; because Man is the instrumental Cause of conferring and imparting the Spirit, which is what they suppose the Scriptures mean by *Baptism with the Holy Ghost*.

From this Doctrine then I argue thus. If he who is the instrumental Cause of conferring or imparting the Spirit, does *baptize with the Holy Ghost* in the Scripture-sense of that Phrase; then St. *John* the Baptist, nay, and the Prophets also under the Old Testament did as truly *baptize with the Holy Ghost*, as the Apostles themselves, or any Ministers of the Gospel in these daies, who in the Judgment of our Adversaries did and do *baptize with the Holy Ghost*. For the Baptist and the Prophets used the outward means of begetting Faith and Obedience; and this our Adversaries think to be administering the *Baptism with the Holy Ghost*. 'Tis true the Baptist wrought no Miracles; nor do any Ministers of the Gospel in these daies work any. And yet our Adversaries think notwithstanding, that they do baptize with what they suppose the Scriptures mean by *Baptism with the Holy Ghost*. The Baptist therefore and the Prophets under the Law, if our Adversaries notion of *Baptism with the Holy Ghost* be that which the Holy Writers had, did *baptize with the Holy Ghost*, as truly as the Apostles or any Ministers of the Gospel in these daies.

But is this consistent with Scripture? Do we not find the Baptist saying, *I indeed baptize you with Water, but he that cometh after me*—— *shall baptize*

*baptize you with the Holy Ghost.* Matt. 3. 11. Do not these words import, that the Baptist did not *baptize with the Holy Ghost*? Nay, do not our Adversaries themselves teach the same? How often have they said, that the Baptism commanded under the Gospel could not be Water-baptism, which was St. *John's* Baptism; because the Baptism under the Gospel is with the Holy Ghost? Do they not therefore flatly deny, that St. *John* the Baptist did administer what they suppose the Scriptures mean by *Baptism with the Holy Ghost*? Does not Mr. *Barclay*, (e) assure us, that the *Baptism with the Holy Ghost* which our Savior was to administer, was not the same with that of the Baptist, but *another Baptism*; for that otherwise it had been Nonsense for the Baptist to have contradistinguish'd them? Nay, he saies (f) expressly, *John did not baptize with the Holy Ghost, as the Apostles did.* And if the Baptist did not *baptize with the Holy Ghost*, must not the same be said also of the Prophets under the Law?

'Tis evident therefore upon our Adversaries own Principles, that what they suppose the Scriptures mean by *Baptism with the Holy Ghost*, viz. conferring the Spirit, or the Ordinary Gifts of the Spirit, as the instrumental Cause thereof, is not what the Scriptures do really mean thereby. And therefore *Baptism with the Holy Ghost* must signify conferring only the Extraordinary Gifts of the Holy Ghost. And this indeed is what the Baptist never did or could pretend to.

If it be objected, that the promise of *Baptism with the Holy Ghost* was made to all Christians in General; because the Baptist said, *He shall baptize you with the Holy Ghost*, Matt. 3. 11. that is. he

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(e) *Apol. prop. 12. p. 478.* (f) *Quaker. confirm'd, sect. 6. p. 630*

shall therewith baptize all of you that shall believe in him: and consequently the *Baptism with the Holy Ghost* cannot be limited to the Extraordinary Gifts of the Holy Ghost; because all believers do not partake of 'em; I say, if this be objected, I answer, that it appears from what has been already said, what the *Baptism with the Holy Ghost* is; and the Arguments upon which my Interpretation and Limitation thereof are built, must be answered, before such an Objection can take place, as has but a very precarious Foundation at the best. For how will any person be able to prove the universality of the Word *you*? May it not be restrained to some of those whom the Baptist then spake to? If it may, then there is no necessity of extending it to all Believers; and consequently the Foundation of this Argument is over-turned.

And that it may be restrained to some of 'em, I think none can doubt, that is acquainted with the Scripture waics of Expression. Let me give but one instance to shew the reasonableness of such a Restriction. Our Savior saies, *these Signs shall follow them that believe; In my Name shall they cast out Devils; they shall speak with new Tongues: they shall take up Serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the Sick, and they shall recover,* Mark 16. 17, 18. I appeal even to our Adversaries themselves whether there is not as much reason to extend this promise to all Believers, as there is to extend the word *you* to them all. But will our Adversaries extend our Savior's promise so far? Will any even of themselves, who are judged by their own party to be the truest Believers and the best Christians. pretend to cast out Devils, to speak with new Tongues, take up Serpents, drink deadly Poison,

or heal the Sick by imposition of Hands? I know they'l be unwilling to make such Experiments. And yet our Savior saies, that these Signs shall follow them that believe, that is, according to their interpretation of the Baptist's Words, all that believe. Our Savior's Words therefore must be restrained to those who are endued with Extraordinary Gifts of the Holy Ghost; and consequently the Baptist's Words may be restrained. And if they may be restrained, I am sure they ought, for the Reasons already mentioned; it being otherwise impossible to reconcile them with those Texts which speak of the *Baptism with the Holy Ghost* in such a manner, as obliges us to limit the Extraordinary Gifts of it.

But farther, I have shewn from our Adversaries own Doctrine the necessity of the limitation of *Baptism with the Holy Ghost* to the Extraordinary Gifts thereof. And therefore they must either shew, that it does not follow from their own Doctrine, that *Baptism with the Holy Ghost* must be so limited; or else they are bound so to interpret and restrain the word *you*, as to make it reconcilable with the Limitation above-mentioned. If they chuse to attempt the first, the Answer I have already given to the Objection will secure me: but if the latter, then I presume, they will do what they can effectually to answer it themselves; and if my manner of doing it will not satisfy and please them, 'tis to be hoped they'l find out a better.

## CHAP. XIX.

## 1 Cor. 12. 13. explained.

**I** Proceed now to the seventh and last, which is the only remaining Text, in which *Baptism with the Holy Ghost* is mentioned, in all the Bible.

St. Paul saies, Καὶ γὰρ ὡς ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν. 1 Cor. 12. 13. which words our Translators have rendred thus, *for by one spirit are we all baptized into one body*. Whereas ἐνὶ πνεύματι, which they render, *by one spirit*, ought to be rendred, *with one spirit*. Because, if those words be rendred, *by one spirit*, the Spirit is then made the Administrator of Baptism, or the person who baptizes, and not the Element of Baptism, or that *wherewith* a person is baptized. Now the Word which betokens the Administration of Baptism, or the person who baptizes, is in the Scriptures constantly governed by the Particle *ὑπο*. Thus ἔβαπτισθη ὑπο αὐτοῦ *to be baptized by* (and not of) *him*, Mat. 3. 13. and ὑπο σοῦ βαπτισθήσεται *to be baptized by* (and not of) *thee*, v. 14. and so in all other places. But the Particle *ἐν* never governs the word which betokens the Administrator of Baptism, or the person who baptizes; but either, 1. the place of Baptism, as ἐβαπτίσθη ἐν τῷ Ἰορδάνῃ *they were baptized in Jordan*, v. 6. or, 2. the Element (whether proper or figurative) *wherewith* a person is baptized. Thus βαπτίζω ἐν ὕδατι *I baptize with Water*, and αὐτὸς ἰωάνης βαπτισθήσεται ἐν πνεύματι ἁγίῳ *he shall baptize you with the Holy Ghost*, both which instances are in verse 11. Thus are these Particles *alwaies* used in Scripture, when the Discourse is

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concerning Baptism: nor is there any one instance to the contrary. Accordingly therefore the Particle *εἰ* must signify *with* in this place, and the words *εἰ ἐν πνεύματι* must be rendered *with one spirit*.

Now to be *baptized with the Spirit*, and to be *baptized with the Holy Ghost*, do signify exactly the same thing. For *πνεῦμα*, when it signifies either the Third Person in the Trinity, or his Gifts, and which we then render indifferently either *Spirit* or *Ghost*, is used sometimes with, and sometimes without the Epithet (*ἅγιον*) but the import of it is the very same, whether the Epithet be added, or no. I confess some persons have thought otherwise. They tell us, that the *Spirit* without the Epithet *Holy*, when it signifies the Gifts of the Spirit, imports Miracles in particular, such as healing the Sick, raising the Dead, &c. but that the *Holy Ghost* or *Holy Spirit* betokens what they call the Extraordinary internal Gifts of the Spirit, by which the Understanding is enlightened, &c. such as the Gift of Wisdom, Knowledge, Tongues, &c. But that there is no ground for this distinction, will appear, if we consider what is urged for the proof of it.

They tell us, that our Savior, whilst upon Earth, gave his Disciples power to heal the Sick, raise the Dead, &c. Mat. 10. 8. and yet we are told, that *the Holy Ghost was not yet given, because that Jesus was not yet glorified*, John 7. 39. Our Savior also tells his Disciples, that the *Holy Ghost* would not come, till he was departed, John 16. 7. and accordingly St. Peter saies, that our Lord *being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now hear and see*, Acts 2. 33.

From whence they conclude, that the *Holy Ghost* which was given after our Lord's Ascension, is something different from the *Spirit*, which betokens the power of healing the Sick, raising the Dead, &c. which was given to the Disciples in our Savior's life-time. But these Texts are so far from proving, that the *Spirit* and the *Holy Ghost* do signify different things, that one of them, and that the chiefest, in which the whole strength of this Objection lies, does not plainly prove the contrary, *viz.* that the *Spirit* and the *Holy Ghost* do signify one and the same thing.

For St. *John's* Words are these, *But this he spake of the Spirit, which they that believe in him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified, John 7. 39.* Now 'tis doubted by some, whether the Epithet *Holy* was in the Original: but I shall not dispute, whether it was, or no; because what I assert, is equally plain upon either supposition. For if the Epithet *Holy* was in the Original, 'tis manifest notwithstanding, that the *Spirit* in the former part of the verse is the very same with the *Holy Ghost* in the latter part of it. For the *Spirit* which was to be received by the Believers, was the *Holy Ghost* which was to be given when *Jesus* was glorified. And consequently the Ground of this distinction is utterly destroyed. But if the Epithet *Holy* was not in the Original, yet even then also 'tis manifest, that there is no ground for this distinction. Because the *Spirit* which was to be given when *Jesus* was glorified, must certainly denote, not only all sorts of Miracles, such as raising the Dead, healing Diseases, &c. which they suppose are meant by the *Spirit* as distinguish'd from the *Holy Ghost*; but also what they suppose to be signified by the  
*Holy*

*Holy Ghost* as distinguished from the *Spirit*, viz. the Extraordinary and internal Gifts of the Spirit, which enlighten the Understanding, &c. such as the Gifts of Wisdom, Knowledge, Tongues, &c. For upon supposition, that the Epithet *Holy* was not in the Original, the word (*πνεῦμα*) *Ghost* or *Spirit* denotes what was to be given after the Glorification of our Lord; and that the Extraordinary internal Gifts were then bestowed, is confessed on both sides. Wherefore it cannot be said that the *Spirit* denotes one sort of Gifts, and the *Holy Ghost* another; because (whether the Epithet *Holy* were in the Original of the latter part of the Verse, or no) it appears, that the *Spirit* denotes both sorts of Gifts.

'Twill be objected perhaps, that according to my interpretation of them, these words will contradict what is elsewhere said concerning our Savior's giving his Disciples power to heal Diseases, raise the Dead, &c. But I answer, that when St. *John* saies, that *the Holy Ghost was not yet given, because that Jesus was not yet glorified*, *John 7. 39.* he means that it was not given in that most plentiful and remarkable manner, in which 'twas to be given afterwards, and which is emphatically called the Giving of the Holy Ghost, the pouring forth of the Spirit, &c. tho' in some smaller measure it was given during our Savior's Life-time, as appears by the effects of it. In the same sense is our Savior to be understood, when he saies, that the Holy Ghost would not come till he was departed, *John 16. 7.* and to this St. *Peter's* Words, *Acts 2. 33.* are exactly agreeable.

I know divers other Arguments are made use of to uphold this Distinction. They tell us, that the Prophecy of *Joel*, which St. *Peter* mentions

as that promise on which the giving the *Holy Ghost* is founded, is only a promise of Visions, Dreams, and Prophecies, but not of Miracles; and that the Gifts of the Spirit mentioned by *Isaiab*, are only those of Wisdom, Knowledge, &c. no mention being made of Signs and Wonders. But each of these Arguments, tho' brought to uphold this Distinction between the *Spirit*, and the *Holy Ghost* or *Holy Spirit*, does in reality overthrow it. For, 1. *Joel's* Prophecy is indeed that, upon which the *Holy Ghost*, that is, in the judgment of the Objectors, the internal Gifts of Wisdom, &c. was bestowed; and *Joel* does indeed mention only Visions, Dreams, and Prophecies; but no Miracles. And what then? Let *Joel's* Words be read. *And it shall come to pass afterward, that I will pour out my Spirit upon all Flesh, &c.* Joel 2. 28. or as *St. Peter* reports them, *And it shall come to pass in the last daies, saith God, I will pour out my Spirit upon all Flesh, &c.* Acts 2. 17. 'Tis confessed that the *Holy Ghost* is here meant; and yet both *Joel* and *St. Peter* call it only the *Spirit*. 2. *Isaiab* does not mention Signs and Wonders as the Gifts of the Spirit, but only Wisdom, Knowledge, &c. But yet *Isaiab* attributes even Wisdom, Knowledge, &c. not to the *Holy Ghost*, but to the *Spirit* saying, *And the Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel, &c.* Is. 11. 2. So that the Spirit does in the judgment of both the Prophets and *St. Peter* denote what the Objectors would distinguish by the name of the *Holy Ghost*. And surely then the authority of the two Prophets will do this distinction no Service.

If it be said, that throughout the History of the *Acts* the words *τεατα, σημεια, δυναμεις, Wonders, Signs,*

*Signs, Powers*, are alwaies used, when the Miracles done by the Apostles, &c. are spoken of; but where mention is made of their prophecying, speaking with Tongues, &c. they are constantly ascribed to the *Holy Ghost*; I say, if this be objected, I desire the Objectors to consider, that St. *Luke* repeating our Savior's words, saies in the very first Chapter of the *Acts* of the Apostles, *But ye shall receive* (δύναμιν ἐπιλάβοντο ἔσται ἅγιος πνεῦμα ἐφ' ὑμᾶς *the power of the Holy Ghost coming upon you*, Acts 1. 8. so that (δύναμις) *power* is ascribed to the *Holy Ghost*; and it plainly relates to that Effusion which was to be made at Pentecost. And consequently the power of working Miracles was then conferred by, and accounted the Gift of (not the *Spirit* without the epithet *Holy*, but) the *Holy Ghost*.

If it be objected also, that the Scriptures put a manifest distinction between Signs and Wonders, and the Gifts of the *Holy Ghost*; I answer, that different Expressions are often used in the Holy Writings without intending to denote any difference between the things signified thereby. And it plainly appears from what has been said, that tho' it might seem possible to frame a Distinction in some places, yet that Distinction is not to be allowed; because there is no necessity or reason for it, and 'tis impossible to retain it in multitudes of other places. Wherefore I conclude, that the *Spirit*, and the *Holy Ghost* or *Holy Spirit*, are Phrases of exactly the same importance. And consequently to be *baptized with the Spirit*, and to be *baptized with the Holy Ghost*, are one and the same thing.

Now if being *baptized with the Spirit*, and being *baptized with the Holy Ghost*, be one and the same thing; then the being *baptized with the Spirit*,

*vit*, which is mentioned, 1 Cor. 12. 13. does signify being endued with the Extraordinary Gifts of the Spirit. Because, as I have already said, there are but seven Texts of Scripture, in which either being *baptized with the Holy Ghost*, or being *baptized with the Spirit* (which I have shewn to be all one) is mentioned. And I have proved, that in the first six of them it does and must signify being endued with the Extraordinary Gifts of the Spirit; and that those who are endued with none but the Ordinary Gifts of the Spirit, cannot be said to be *baptized with the Holy Ghost* or Spirit in that sense, in which the Phrase is used in those six Texts. Now if there be but seven Texts in which the Phrase is found, and if the Phrase does evidently signify after this manner in six of them; I appeal to any person whatsoever, whether it ought not to be so understood also in the seventh and last, provided that sense will fairly sute the place. And that that sense will most naturally and fairly sute the place, I shall make it appear in the following manner.

The Apostle's words are these, *For with (and not by) one Spirit are we all baptized εἰς ἓν σῶμα*, that is, according to our Translation, *into one Body*. Now 'tis generally agreed, that being *baptized εἰς ἓν σῶμα*, that is, according to our Translators, *into one Body*, signifies being by *Baptism with the Spirit* made Members of one Body, *viz.* the Church of *Christ*. Whether this be the true import of the Phrase, I shall not enquire. I could offer another (I do not say a better) Explication of it. But I am rather willing to suppose the old one right; because I think 'tis not only most Natural, but also Universally approved by all Parties. The question therefore is, whether being *baptized with the Spirit*

*Spirit* does naturally and fairly signify being endued with the Extraordinary Gifts of the Spirit, in this place, in which the Apostle is supposed to assert, that those who are *baptized with the Spirit* are there-with *baptized into one Body*; that is, that those who are baptized with the Spirit, are by being so baptized made Members of the Body or Church of *Christ*. For my part, I affirm, that being *baptized with the Spirit* may very naturally and fairly be so understood in this place, even tho' being baptized εἰς ἓν σῶμα be supposed to signify being made Members of one Body, viz. *Christ's Church*. And this I shall now proceed to prove.

If the Phrase being *baptized with one Spirit* be so understood; then, when the Apostle saies, *with one Spirit are we all baptized into one Body*, he means, that by being endued with the Extraordinary Gifts of one and the same Holy Ghost, we are all made Members of the Church of *Christ*. And if this be the Apostle's meaning, what he saies is most evidently and strictly true. For by being endued with the Extraordinary Gifts of one and the same Holy Ghost, those who are endued therewith are certainly made Members of *Christ's Church*; as I shall demonstrate by this following Argument.

That, by being endued wherewith a Man is united to *Christ* the Head and to the Members of the Church, makes a Man a Member of the Church.

But by his being endued with the Extraordinary Gifts of one and the same Holy Ghost, wherewith *Christ* was, and the Members of the Church are endued, a Man is united to *Christ* the Head and to the Members of the Church.

Therefore being endued with the Extraordinary Gifts of one and the same Holy Ghost, wherewith *Christ* was, and the Members of the Church are

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are endued, makes a Man a Member of the Church.

The first or *Major* Proposition is so very clear and manifest, that I think, no person can have the face to deny it. And as for the second or *Minor*, it is easily proved from a passage of *St. Paul* himself in this very Epistle. He saies, *For we being many are one Bread and one Body. For we are all partakers of that one Bread*, 1 Cor. 10. 17. What is meant by the *Bread* here mentioned, I shall not at present inquire : but 'tis plain, that in the Apostle's judgment, being partakers of one and the same thing, does make the partakers thereof one Body. For he gives this as the reason, why they were all *one Body*, viz. because they were all *partakers of that one Bread*. And consequently in the 13th Verse of the 12th Chapter, which is the Text I am now considering, those Persons who are endued with the Extraordinary Gifts of one and the same Holy Ghost, are, in the Apostle's judgment, and by his own way of arguing used but a little before in this very Epistle, by the participation of the Extraordinary Gifts of one and the same Holy Ghost, united to *Christ* the Head and to the Members of the Church, and made one Body with them who partake of the same. And since the Premisses are so evident, as the one is in it self, and the other is proved to be ; the Conclusion must be undeniable, viz. that being endued with the Extraordinary Gifts of one and the same Holy Ghost, wherewith *Christ* was, and the Members of the Church are endued, makes a Man a Member of the Church ; which was what I undertook to prove.

If it should be objected, that the Apostle saies, *with one Spirit are we all baptized into* (or made Members of) *one Body*; and consequently being *baptized with the Spirit* cannot here signify being  
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endued with the Extraordinary Gifts of the Spirit; because *all* the Disciples of *Christ* were not even in the primitive times endued therewith; I answer, that *all* the Disciples of *Christ* were not even in the primitive times endued with the Extraordinary Gifts of the Spirit, as I shall afterwards prove; and consequently they could not all be baptized therewith into one Body, that is, they could not by being endued therewith be made Members of the Church. But then I add, that the word *all* does not in this Text comprehend all the Christians of those Times. For I have already shewn (*chap. 5. p. 56. 60. and ch. 9. p. 96, 97.*) that the Apostle in this Chapter treats of those persons only who were endued with the Extraordinary Gifts of the Holy Ghost, and he himself was certainly one of them. And therefore he might truly say of himself and all those he was then speaking of, *with one Spirit are we all baptized*; that is, we are all endued with the Extraordinary Gifts of one and the same Spirit. And that by being endued therewith they were made Members of the Church, I have already shewn.

But it may be said perhaps, that the Persons who are endued with the Extraordinary Gifts of the Holy Ghost, could not thereby be made Members of the Church; because, 1. they must have been Members of the Church, before they were endued therewith; 2. by being endued therewith they were united (not to the whole Church, every Member of which did not, as has been granted, enjoy those Extraordinary Gifts, but) to some particular persons only who were endued with the same. Besides, if they were made Members of the Church by being endued with the Extraordinary Gifts of the Spirit; then, 1. upon my own  
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Principles the Necessity of Water-baptism seems to be destroyed, because Men may become Members of the Church without it; 2. it seems to follow, that the same Extraordinary Endowments are also now necessary, because we are now made Members after the same manner as they were heretofore. All these things put together seem to overthrow my Interpretation of the Apostle's words; because they seem inconsistent with my asserting, that a Man is made a Member of the Church by being endued with the Extraordinary Gifts of the Holy Spirit. Now to all this I might return the following Answer, *viz.* that since the Argument above recited has so evidently proved the Truth of what I asserted, it is incumbent upon those who differ in opinion from me, to account for these difficulties, as much as upon my self. For I am not a little confident, that the Argument it self is not fairly capable of being answered. But I need not fly to this refuge; because this whole heap of Objections, tho' seemingly terrible, is by no means insuperable. And I doubt not but I shall convince the Reader, that every particular thereof may be very fairly and easily removed.

I begin with the first and greatest Difficulty. 'Tis pretended, that those who were endued with the Extraordinary Gifts of the Holy Ghost, could not be thereby made Members of the Church; because they must have been Members of the Church, before they were endued therewith. In answer to this, I desire those who are not *Quakers*, to consider, that this Argument will as effectually overthrow the Apostle's express Declaration in one part of this very Epistle, as they think it does my interpretation of his Words in another part thereof. For, as I have already observed, the Apostle saies,

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*We being many are one Bread and one Body.* For *w* are all partakers of that one Bread, 1 Cor. 10. 17 'Tis plain then, that in the Apostle's judgment they were therefore one Body, because they were partakers of that one Bread. Now those who are not *Quakers* do universally grant, that the Bread here mentioned is what we call the Eucharist. 'Tis plain then, that we are therefore one Body, because we do not partake of the Eucharist. And consequently we are made Members of *Christ's* Church by the participation of the Eucharist. But must we not be Members of the Church, before we partake of the Eucharist? Yes surely. How then does our Participation of the Eucharist make us Members of the Church, since we must be Members before we can partake of it? Certainly, since the Apostle saies, that the Participation of the Eucharist makes Men Members of the Church, whereas they must have been Members, before they could partake thereof; this Objection will as evidently prove that the Apostle was mistaken, as that I am mistaken in asserting, that by the Participation of the Extraordinary Gifts of the Holy Ghost, Men were made Members of the Church, whereas they must have been Members, before they could partake of 'em. Let those who refuse my interpretation of the Apostle's Words answer the Objection they have made against the Apostle, and they will not want an answer to that which they have made against me.

But I shall now furnish 'em with an answer to both, which they may be pleased to take as follows. I grant, that *ordinarily* Men could not be endued with the Extraordinary Gifts of the Spirit, untill they were actually Members of the Church. I say, *ordinarily*. For the instance of *Cornelius* and

and his Friends is an exception; and perhaps the only one, that ever was known. But then I add, what I hope will be duely observed, that when a Man is said to be united to *Christ* and the Members of the Church, that is, when a Man is said to be made a Member of the Church; it is not alwaies necessarily to be understood, that he was wholly disunited, or not at all a Member thereof before, or that that whereby he is united to it or made a Member of it, is the only or principal Tie or Band of Union, whereby he is united to it, or made a Member of it. For all that is necessarily to be understood, is this, *viz.* that that whereby he is said to be united to it, or made a Member of it, is one Tie or Band of Union. Perhaps he was not united to it and made a Member of it, before he was united and made a Member by that particular Band: and perhaps he was. For tho' one Band has actually united him to the Church, there may notwithstanding be many other Bands, by every one of which he is really united again, that is, he is joined to it by new and fresh Ties.

I shall illustrate this by making a plain and familiar Supposition, which I hope will enable the most unlearned person throughly to understand my meaning. Suppose a parcel of Sticks to be tied together with one Band. That wherewith they are thus tied together, does certainly unite the Whole, and make them one Bundle. But to this one Band, which has already united them, and made them one Bundle; there may be an Hundred other Bands added, each of which does really Tie them together, and make them one Bundle, notwithstanding they were really united and made one Bundle, even when there was but one Band. And thus the Body of Christians,

'or Members of *Christ's* Church, are united and made one diverse waies; *viz.* by partaking of the same Water-baptism, the influences of the same Spirit, the same Faith, the same Hope of their Calling, the same Eucharistical Bread, &c. And each of these is really a Band of Union between all those who do partake thereof, for that very reason, because they partake of the same thing; as *St. Paul* declares particularly with respect to the Eucharistical Bread in this very Epistle.

But tho' a Man is united to the Church, or made a Member thereof, by each of these Ties or Bands of Union; yet there may be an order in these Ties and Bands; and God may so ordain, that the one may not be had before the other. Now I do not at present dispute, which is the Tie or Band of Union, which must be first made use of to unite a Man to the Church, or make him a Member of it; nor do I dispute which is the principle Tie, which Essential, which may be spared; &c. All that I assert is this, that the Participation of the same thing with others, does in the Apostle's judgment unite a Man to others, and make him a Member of one and the same Body with them; and that tho' he was a Member before that particular Tie, yet when that particular Tie is added, 'tis a real Band of Union, and he is joined to the Body by a new Obligation, and is thereby made (not a new Member, but) a Member upon a new Account, *viz.* because a new Tie is superadded to the rest that were before. And thus a Man who is actually a Member of the Church, is joined to it afresh by being endued with the Extraordinary Gifts of one and the same Spirit, which *Christ* and other Members of the Church partook of.

I hope, that what has been said will be judged a sufficient answer to this Objection, as supposed to be made by such as are not *Quakers*. And as for the *Quakers* themselves, the same Answer may (in the Main) be applied to them also; tho' they will not allow, that the *Bread* mentioned, 1 Cor. 10. 17. is what we call the Lord's Supper. For tho' they differ as to that particular, yet 'tis plain, as I have already observed, that the Participation of that one Bread, whatever it be, makes Men one Body in the Apostle's judgment. And consequently, when the same Apostle saies, *there is one Body, and one Spirit, even as ye are called in one Hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, &c.* Eph. 4. 4, 5, 6. it follows, that the Persons there spoken to are one Body, not only because the Apostle expressly calls 'em so upon the account of their visible Communion, but also because they participate of one Spirit, one Hope, &c. the Participation of each of which particulars makes Christians one, by that same way of arguing which the Apostle uses expressly with relation to the Bread, 1 Cor. 10. 17. Now as it will not follow, that Men are not made Members of the Church, or united to each other as Christians, by partaking of one and the same Hope of their Calling, because they must be Members of the Church, before they can partake thereof; so neither will it follow, that Men could not be united to *Christ* and to those persons who enjoyed the Extraordinary Gifts of the Holy Ghost, because they must have been Members of the Church, before they could be endued therewith. Wherefore, tho' I am not now to determine, which is ordinarily the first thing, which unites Men to the Church, and makes them Members thereof; yet I assert, that

that the Participation of one thing in Common with others of the Church, is in the Apostle's judgment a Band of Union, and makes Men (not new Members, but) Members upon a new Account.

But it may be replied (which is the second difficulty) that those persons whom the Apostle speaks of, were, by being endued with the Extraordinary Gifts of the Holy Ghost, united (not to the whole Church, every Member whereof did not, as has been granted, enjoy those Extraordinary Gifts, but) to some particular persons only, who were endued with the same; and consequently those who were endued with the Extraordinary Gifts of the Holy Ghost, were not thereby made Members of the Church. Now 'tis true, that the Participation of the Extraordinary Gifts of the Holy Ghost was not a Band of Union common to all the Members of the Church; because all the Members of the Church did not partake thereof even in the primitive Times: but yet all those that did partake thereof, were thereby united to *Christ* the Head, and to all such as partook of the same. And he that is by the Participation of the very same Gifts united to some Members, is thereby *mediately* united to all the rest, who upon other accounts are of the same Body. Even as the Fingers, tho' *immediately* united only to the Hands, are notwithstanding *mediately* united to the Legs, which make a part of the whole Body.

For it is not by any means necessary, that every particular Member should be united with the same sort of Tie or Band of Union, wherewith others are united to the Body. 'Tis sufficient to make it a Member, if it be united at all. Thus the Arms and Legs are *immediately* united to the Body by Bones, as well as other Ligaments; but the Ears

and Eyes (tho' joined to Bones) are not united by Bones. Some particulars may be united more waies than one, others by one only; some by three, others by an hundred Ties. Thus, to resume my former Supposition of a Bundle of Sticks, one way or other all the Sticks must be tied together; and the whole may be tied by an hundred different Bands. But besides that, one parcel may receive a distinct Tie, which unites them again in particular, and consequently joins them again to the Bundle, because each of 'em is thereby joined to others, which are already parts of the Bundle. Thus, also in the Body of *Christ* the Church, the Clergy have a particular Tie to each other, arising from the Participation of the same Office and Mission, which Tie the Layety have not: and yet both the Clergy and Layety have in other respects the same common Ties to each other. And as he that is by this particular Tie peculiar to the Clergy, *immediately* united to the Clergy (and consequently *mediately* to the Church, of which every Clergy-Man must be a Member) and by that fresh Band of Union made a Member of the Church, tho' he was (as a Christian) a Member thereof before; even so that he enjoyed the Extraordinary Gifts of the Holy Ghost, was *immediately* united to *Christ* and those others who partook of the same (and consequently *mediately* to the Church, of which *Christ* is the Head, and every one that partook of the Extraordinary Gifts was a Member) and by that fresh Band of Union made a Member of the Church, tho' he was (as a Christian) a Member thereof before.

The next thing objected is, that if Men may become Members of the Church by being endued with the Extraordinary Gifts of the Holy Ghost,

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then there is no necessity of Water-baptism upon my own Principles; because Men may be Members of the Church without it. But to this I Answer, 1. That the Participation of the Extraordinary Gifts of the Holy Ghost never used to be granted even in the primitive Times, but to such as had been baptized with Water. For the instance of *Cornelius* and his Friends is the only exception that I know of. And consequently the Necessity of Water-baptism is not destroyed, but rather confirmed by what has been said. 2. There may be many Bands of Union to the same Body, as has been shewn. Water-baptism I affirm to be one, and the Participation of the Extraordinary Gifts of the Holy Ghost I have proved to be another. Now a Man's being made a Member by the Participation of the Extraordinary Gifts of the Holy Ghost, does not supersede the Necessity of his being baptized with Water, even tho' he were endued therewith before he was baptized with Water. Because, as I shall afterwards prove, Water-baptism is enjoined by God; and God may oblige those who are actually Members of his Church, to receive as many new Ties and different Bands of Union, as he pleases.

Asto the pretence, that we are now made Members of the Church after the same manner as heretofore; and consequently the Extraordinary Gifts of the Holy Ghost are now necessary to make us Members of the Church, which Gifts notwithstanding are ceased; I say, the vanity of this pretence will easily appear, if we distinguish between such Ties as are Essential and accidental, necessary and unnecessary. Those Ties or Bands of Union to the Church are essential and necessary, without which a Man cannot be a Member of it. But I

not say, that the Participation of the Extraordinary Gifts of the Holy Ghost ever was such a Tie. And therefore the Participation of the Extraordinary Gifts of the Holy Ghost (tho', when enjoyed, it is a new Tie, and makes a Man a Member upon a new Account) yet is but an accidental and unnecessary Tie; which God may add to what Christians he pleases, but is not absolutely required in any Christian. We therefore are, in one Sense, now made Members of *Christ*, after the same manner as those who are endued with the Extraordinary Gifts of the Holy Ghost were, that is, by the same essential and necessary Ties; but in another Sense we are not now made Members of *Christ* after the same manner as those who were endued with the Extraordinary Gifts of the Holy Ghost, because God has not bestowed upon us those accidental and unnecessary Ties, which he bestowed upon many in the Primitive Times.

If it be objected, that by the Ordinary Gifts of the Holy Ghost every Christian is made a Member of the Church, whereas by the Extraordinary ones none are now, and all were not anciently, made Members thereof. Why therefore should we interpret the *Baptism with the Spirit* of the Extraordinary Gifts, rather than of the ordinary ones? I answer, 1. That every Christian is not made a Member of *Christ* by the Ordinary Gifts of the Holy Ghost. I grant every Christian *may* be made a Member thereby; but I say, that every one *is not*. For many are only outward Members of the Church, as has been shewn. 2. We are obliged to interpret *Baptism with the Spirit* of the Extraordinary Gifts of the Holy Ghost, because the phrase is constantly and necessarily so to be understood elsewhere, and therefore ought so to be taken in this

Text,

Text, provided that this Interpretation will naturally and fairly suite it. And that this Interpretation will naturally and fairly suite it, has been most clearly and fully demonstrated. Nay, 3. those very persons who dislike my Interpretation of *Baptism with the Spirit*, will be forced at last to recur to it upon their own Principles. For we are agreed, *First*, that *Baptism with the Spirit* signifies being endued with the Gifts of the Spirit; *Secondly*, that by being *baptized with the Spirit into one Body* is meant being made Members of the Church by being endued with the Gifts of the Spirit. I would therefore ask these Persons this one Question, *viz.* how those who are endued with the Ordinary Gifts of the Spirit, are thereby made Members of the Church? If they say (which is the only thing that can be said) by partaking of the Ordinary Gifts of one and the same Spirit, wherewith the other Members of the Church are endued; I reply, that then they acknowledge, that the Participation of one and the same Thing makes Men one, or unites them to one another. And consequently the Participation of the Extraordinary Gifts of the Spirit does the same. And if so, I appeal even to themselves, whether the second or *Minor* Proposition of the Argument above recited, be not demonstratively true. And if that be granted, I am sure my Interpretation of the Apostle's words cannot be denied to be necessary. Nay, every one of those Objections which have been made against my Exposition of them, is equally strong against theirs also; as is evident to every person of Ordinary Understanding, who will give himself the trouble of applying them.

But I shall add in the last place, that the Context does not only admit, but even require this Interpretation of the Apostle's words which I have

given: nor can we interpret them otherwise without doing manifest violence to his Discourse. For I have shewn (*chap. 5. p. 57, 58, 59.*) that those Gifts which the Apostle speaks of, were none but the Extraordinary Gifts of the Holy Ghost, and that he makes a manifest distinction between those Gifts which he is here speaking of, and the Ordinary Gifts of the Holy Ghost. Since therefore being *baptized with the Spirit* does, as 'tis agreed on both sides, signify being endued with the Gifts of the Spirit; and since the Gifts the Apostle is here speaking of, are only the Extraordinary ones; and since the persons spoken of were those only, who were endued with the Extraordinary Gifts, as I have also shewn; I appeal to any reasonable person, whether the *Baptism with the Spirit* which is here expressly attributed to these persons, can be any other thing, than their being endued with the Extraordinary Gifts of the Spirit. For if you explain it otherwise, you make the Apostle speak of their being endued with such Gifts as he manifestly distinguishes from those Gifts which he is here professedly speaking of, and directing them how to use.

But that the Interpretation I have given of these words of the Apostle may still more manifestly appear to be what it is, *viz.* not only possible and allowable, but also most natural, and even necessary; I shall beg the Reader to peruse the following Paraphrase of that Chapter, of which these controverted Words are a small part.

## C H A P. XX.

1 Cor. 12. *paraphrased.*

There are two Parts of the Apostle's Discourse in this Chapter. The Second, which is by much the larger, relates to that use, which the *spiritual* Persons, or Persons endued with the Extraordinary Gifts of the Spirit, were obliged to make of their Extraordinary Gifts. Of this he begins to speak in the fourth Verse, and he continues so to do in the two following Chapters. But the first part, which is very brief, relates to a scruple which seems to have been raised in the minds of the *Corinthians* concerning their being endued with the Extraordinary Gifts of the Holy Ghost.

The *Jews* in general, both such as were converted to Christianity, and such as were not, seem in the beginnings of the Gospel to have had a Notion (which is even in these daies believed by the unbelieving *Jews*) that the Holy Ghost (and much more the Extraordinary Gifts thereof) was confined to their Nation; and that the *Gentiles*, whom they accounted an impure and unholy Seed, could not be made partakers thereof. This seems plain from *Acts* 10. 45. where we read, that when the Holy Ghost was poured forth upon *Cornelius* and his Friends, *they of the Circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost.* They of the Circumcision who came with *Peter*, are expressly called *Brethren*, v. 23. and consequently they were well enough acquainted with  
 • the

the pouring out of the Holy Ghost, and could not be astonished at it as a thing they had known nothing of before: and yet they were astonished notwithstanding, and the reason is expressly given, *because that on the Gentiles also was poured out the Gift of the Holy Ghost*, which they thought was peculiar to the *Jews* only.

Nay, even the converted *Jews* thought it then a fault to eat with the converted *Gentiles*, such as *Cornelius* and his Friends were. For afterwards, *when Peter was come up to Jerusalem, they that were of the Circumcision contended with him, saying, thou wentest in to Men uncircumcised, and didst eat with them*, *Acts* 11. 2, 3. And the ground of their Accusation was his Conversation with *Cornelius* and his Friends, which is related, *Acts* 10. And this Notion the converted *Jews* retained, till *St. Peter* convinced them of their Mistake, by giving them an account of that Vision, whereby God had informed him, that the *Gentiles* were no longer to be accounted common and unclean. But this Argument could be of no force with the unconverted *Jews*; and therefore they adhered stily to their old Opinion; and some of 'em afterwards seem to have objected this to the *Corinthians*, among whom were many persons endued with the Extraordinary Gifts of the Holy Ghost. This probably caused them to inquire of the Apostle concerning the matter, and he delivers his decretory Determination of their Question, in the third Verse of this Chapter.

I thought it necessary to premise this, because I do not see how 'tis possible (unless what has been said, be supposed true) to give a natural Explication of the said third Verse, especially of its connexion with the second by the illative particle *et* *wherefore*. But this Supposition (for which I think

think there are sufficient Grounds) being made, the difficulty vanishes. 'Tis true, the removal of it was not necessary for my present purpose; but yet I was willing to do it, that the Apostle's Discourse might be the more thoroughly understood. I proceed now to the Paraphrase.

After the Apostle had been Treating of diverse other Matters, and last of all of the blessed Eucharist, he enters solemnly upon a new Subject, saying,

v. 1. *Now concerning Spiritual Persons* (and not Gifts, for the reasons mentioned, *ch. 5. p. 56.*) *I would not have you ignorant* of those particulars which I intend in the next place to acquaint you with in relation to them.

v. 2. Those Particulars are two. The first, which I shall dispatch in a few words, respects the giver of the Extraordinary Endowments of the Spiritual Persons. You have been born in hand, that the Holy Ghost is confined to the *Jewish* Nation; and that those Gifts, which it is visible and notorious that diverse Gentiles among you do enjoy, do not proceed from the Holy Ghost. Now 'tis true, and ye very well know, that ye were Gentiles, nay, and Idolatrous Gentiles too; for ye were carried away unto these dumb Idols, even as ye were led. And consequently, if the Holy Ghost were confined to the *Jewish* Nation, you cannot pretend to the Gifts of it.

v. 3. *Wherefore* that I may remove all scruple out of your Minds, and satisfy you from whence those Extraordinary Gifts do really proceed, which many among you do enjoy, I give you this infallible Rule, consisting of two parts, whereby you may alwaies certainly know, who are really endued with Extraordinary Gifts by the Holy Ghost, and who

who are not. *I give you therefore to understand, First, that no Man speaking by the Spirit of God calleth Jesus accursed, that is, no person pretending to the Extraordinary Gifts of the Spirit (for of such only am I speaking) is really a Spiritual-Man, or endued with his Extraordinary Gifts by the Spirit of God, if he blaspheme our Savior. And therefore those wicked Jews who oppose the Gospel, did not (notwithstanding their pretences that the Holy Ghost is confined to their Nation; I say, if they blaspheme our Savior, 'tis certain that they did not) receive their Doctrine from God, nor were they enabled by him to work Miracles in Confirmation of it. Secondly, I give you to understand, that no Man pretending to the Extraordinary Gifts of the Holy Spirit can say and profess, that Jesus is the Lord, but he that speaks by the Holy Ghost; that is, none of those who pretend to Extraordinary Gifts of the Spirit, can be a Christian, but you may assure your selves, that he speaks by the Holy Ghost, that his Doctrine came from Heaven, and that 'tis (not a Diabolical, but) a truly divine Power, which enables him to work Miracles in Confirmation of it. So that those unconverted Jews, who pretend that your Gifts do not proceed from the Holy Ghost, do by blaspheming our Savior prove, that their own Gifts (notwithstanding their fond Conceit of the Spirit's being appropriated to their Nation) did not proceed from him, but from the Devil; and you may rest satisfied, that your Gifts did proceed from the Spirit, because tho' ye are Gentiles, yet ye believe the Gospel, and acknowledge our Savior to be your Lord, and your selves to be his Disciples. And thus have I briefly finished, what I designed to speak concerning the first particular.*

v. 4. I shall now proceed to the Second. It seems, those persons who are really endued with the Extraordinary Gifts of the Spirit, do not make that use of 'em which they ought. Now, 'tis true; *there are diversities of these Extraordinary Gifts, but they proceeded every one of them from the same Spirit.*

v. 5. *And there are differences of Administrations, but the same Lord.*

v. 6. *And there are diversities of Operations, but it is the same God, which worketh all in all.*

v. 7. *But tho' there are such variety of Endowments, yet they were all intended for the Common good of the Church. For the Manifestation of the Spirit was given to every Spiritual Man to profit his Brethren withal, and for the general Advantage of the Whole Body. This I shall make appear in the following manner.*

v. 8. *For First, 'tis plain, that to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit;*

v. 9. *To another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit;*

v. 10. *To another the Working of Miracles; to another Prophecy; to another Discerning of Spirits; to another diverse Kinds of Tongues, to another the Interpretation of Tongues.*

v. 11. *But Secondly, all these Gifts, of which there is so great a variety, worketh that one and self-same Spirit, dividing these his Extraordinary Favors to every Spiritual Man severally as he will.*

v. 12. *Thirdly, by the Participation of the Extraordinary Gifts of the self-same Spirit, we who are endued therewith, are made one Body. For as the Body natural is one, and hath appertaining and united*

united to it *many Members, and all the Members, of that one natural Body, being at the same time, if consider'd apart, distinct and many, are notwithstanding by means of their Conjunction but one Body: so also is Christ the Head of one Body the Church, which is composed of many persons united together.*

v. 13. For we who are endued with the Extraordinary Gifts of one and the same Holy Ghost, are by the Participation thereof (besides diverse other common Ties to each other) made one. For *with one Spirit are we* Spiritual Persons *all baptized*, that is, we are all endued with the Extraordinary Gifts of one and the same Spirit; and with it are we all baptized *into one Body*, that is, we are by the Participation of the Extraordinary Gifts of one and the same Spirit made Members of one Body, *viz.* the Church of God, of which our blessed Savior is the Head. I say, the Participation of the Extraordinary Gifts of one and the same Spirit, makes us who are endued therewith, Members of one and the same Body, and of one another, *whether we be originally Jews or Gentiles, or whether with respect to our outward condition in the World we be bound or free; and we who are endued with those Gifts, have been all of us made to drink into, and in a most plentiful Measure partakers of, one Spirit.*

v. 14. Now since, 1. there is so great a variety of Extraordinary Gifts bestowed, some upon one Spiritual Man, and some upon another; 2. all those Gifts do proceed from one and the same Fountain; and, 3. all those Persons who are endued with any of 'em, are by partaking of the Extraordinary Favors of the same Spirit, united together, and made one Body; from hence, I say, 'tis plain, that all these Extraordi-

traordinary Gifts were intended for the Common good of that Church, of which by the Participation of them, we who enjoy them, are made Members. For do but consider with your selves the Body natural. Ye know that *the Body natural is not made up of one Member, but of many joined together*; even as I have already said, that our Savior's Body the Church is made up of many persons united to each other by various Ties, and particularly the Spiritual Men by partaking of the Extraordinary Gifts of one and the same Spirit.

v. 15. *Now if the Foot in the Body natural shall say, Because I am not the Hand, I am not a Member of the Body?*

v. 16. *And if the Ear shall say, Because I am not the Eye, I am not a Member of the Body; it is therefore not of the Body?* Surely no. For the Body, as I have said, is not made up of one Member, but of many joined together.

v. 17. *And if the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?*

v. 18. *But now, that there may be a variety of Members for the several necessary Functions, therefore hath God set the Members every one of them in the Body in a most convenient order, even as it hath pleased him.*

v. 19. *And indeed, God did very wisely therein. For if they were all one Member, where were the Body?* It would certainly be destroyed. For the notion of a Body supposes more Members than one.

v. 20. *But now are they many Members; and yet being united together they make but one Body.*

v. 21. *And each Member's happiness depends upon the rest. For the Eye cannot say unto the Hand, I have no need of thee: nor again the Head to the Feet, I have no need of you.*

v. 22. *Nay, much more, those Members of the Body which seem to be more feeble, are necessary for the good of the Whole.*

v. 23. *And those Members of the Body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness.*

v. 24. *For our comely parts have no need: but God hath tempered the Body together in a most admirable manner, having given more abundant honor to that part which lacked.*

v. 25. *And this he did, to the end that there should be no Schism, division or quarrel, in the Body, the one Member grudging what the other enjoyed, and refusing to promote its Welfare; but that the Members should have one and the same Common care one for another;*

v. 26. *And that they should be so nearly affected with each others concerns, that whether one Member suffer, all the Members should suffer with it; or one Member rejoice, all the Members should rejoice with it.*

v. 27. *Now let me apply what has been said concerning the Natural Body, to the Church which is our Savior's Mystical Body. Ye know that you your selves, I mean you Spiritual Persons, who are endued with the Extraordinary Gifts of the Holy Ghost, are the Body of Christ, and Members (ἐκ μέμβρων) in particular or severally; that is, you are parts of the Body of our Lord, and some of the Members of it. For besides those other Relations you have to the Church, by which you are united to it, your Participation of the Extraordinary Gifts of one and the same Spirit, which our Lord and other Spiritual Persons partake of, does in a particular manner make you Members thereof.*

v. 28. *And God hath given you different Offices in the Church, according as he has qualified you by different Gifts. For he hath set some of you in the highest Rank in the Church, and some of you in a lower. For of your Number has he made, first Apostles, secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healing, Helps, Goverments, Diversities of Tongues.*

v. 29. For ye know that ye are not all alike: For I appeal to your selves and your own Experience. *Are all the Spiritual Persons Apostles? are all of them Prophets? are all Teachers? are all Workers of Miracles?*

v. 30. *Have all the Gifts of Healing? do all speak with Tongues? do all Interpret? No. Their Stations therefore are different; and they differ in Office in the mystical Body the Church, even as the Members of the natural Body differ in their respective Offices. Now therefore 'tis natural for you to apply all this. Since the different Members of the natural Body were therefore made different in their Offices, that the Common good might be vigorously carried on by each of them in their respective Stations; and that they might have a Fellow-feeling of each others Welfare and Misery, and consequently strive to the utmost of their power to make each other happy: even so there are diversities of Gifts amongst your selves, which place you in different Stations in the Church; but yet, since they proceed from one and the same Spirit, and consequently you are thereby (as well as by other Ties) made Members of the same Body, 'tis plain that God designed and appointed this variety in the mystical Body for this end, viz. that the Common good might be vigorously carried on by each of you in your respective Stati-*

ons, and that you might have a Fellow-feeling of each others Welfare and Misery, and consequently strive to the utmost of your power to make each other happy; so that the Members of the Church should have the same care one for another, and whether one Member suffer, all the Members should suffer with it, or one Member rejoice, all the Members should rejoice with it. Thus then have I shewn, that the variety of your Extraordinary Endowments were intended for the Common good.

v. 31. *But yet I advise every one of you to covet earnestly the best and most useful Gifts, by which he may do the greatest Service. And yet be not dissatisfied, whatever your Endowments be, nor repine or murmur against God the giver thereof. For tho' those particular Gifts which he has conferred on you, should not be best in themselves, yet they are certainly best for you, that is, for a person in that Station which God has assigned you, for the promoting of his Glory and the Churches good. Nay, I shew unto you a more excellent way, than enjoying even those Gifts that are best in themselves. The way is this; be sure to exercise fervent Charity. This will give an infinite lustre and usefulness even to the lowest Attainments. 'Twill inspire you with an unwearied Diligence in improving a single Talent, and thereby you may do (by God's blessing) as much good, as if you had Ten. But were you enriched with those Gifts which are really in themselves, and are by you esteemed, the very best; yet if you want Charity, you are in God's sight nothing worth. For though I speak with the Tongues of Men and of Angels, &c. chap. 13. 1, &c.*

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I hope what has been said in this and the foregoing Chapters, has convinced the Reader, that to be *baptized with the Holy Ghost* does in Scripture-phrase constantly signify to be endued with the Extraordinary Gifts of the Holy Ghost. I must now add, that the Phrase has indeed been otherwise used in other Writings, particularly in our Office for public Baptism; wherein the Congregation is exhorted to call upon God the Father, that the person to be baptized may be *baptized with Water and the Holy Ghost*. The Priest also and the People do (amongst others) use this Petition in behalf of the Person to be baptized, *wash him and sanctify him with the Holy Ghost*. Now what our Church means by these Phrases, appears from the whole Tenor of the Office. She does not beg an Effusion of the Miraculous Gifts of the Holy Ghost, but only his regenerating and sanctifying Grace. But whatever be the Sense of the Phrase in Humane Writings, I think I have made it very clear, that in the Bible it never signifies otherwise, than as I have explained it.

## C H A P. XXI.

*Of Baptism with Fire, and Baptism with Afflictions.*

HAVING now finished the Explanation of *Baptism with the Holy Ghost*, I proceed to shew, Secondly, what is meant by *Baptism with Fire*. Now *Baptism with Fire* is not a sort of Baptism different from that with the Holy Ghost, but rather a Circumstance of it.

'T was promised, that our Saviour should baptize *with the Holy Ghost and with Fire*. And we read, that when the Disciples were *baptized with the Holy Ghost*, that is, most plentifully endued with the Extraordinary Gifts thereof on the Day of Pentecost, *there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them*, Acts 2. 3. so that they were then *baptized with the Holy Ghost and with Fire*, that is, they were then baptized with the *fiery Holy Ghost*, or with the Holy Ghost in the Appearance of Fire. For 'tis usual with the Holy Writers to express the adjective by a second Substantive, joined with a Conjunction Copulative. Thus for instance, *Abel is said to have brought of the firstlings of his Flock, and of the Fat thereof*, Gen. 4. 4. that is, he brought some of the *fat firstlings* of his Flock. And *the Lord rained upon Sodom and Gomorrah Brimstone and Fire*, Gen. 19. 24. that is, *fiery* (or burning) *Brimstone*. And accordingly *Baptism with the Holy Ghost and with Fire*, signifies Baptism with the *fiery Holy Ghost*, or with the Holy Ghost appearing like Fire.

Now that this fiery Appearance at the time of the Apostles being baptized with the Holy Ghost, was that very *Baptism with Fire* which was promised by St. *John* Baptist, will appear, if we observe, that whereas St. *Matthew*, ch. 3. 11. and St. *Luke*, ch. 3. 16. do report, that the Baptist declared, that our Savior should baptize *with the Holy Ghost, and with Fire*; the other Evangelists, viz. St. *Mark*, ch. 1. 8. and St. *John* ch. 1. 33. reporting the very same thing, do speak nothing of the *Baptism with Fire*, but of that with the Holy Ghost only. Nor does either our Savior himself, *Acts* 1. 15. or St. *Peter*, *Acts* 11. 16. make any mention of the Fire; tho' both of them do mention that with the Holy Ghost, and do most plainly allude to that very Prophecy of the Baptist, in the account of which by St. *Matthew* and St. *Luke* mention is expressly made of the Fire also. From whence it follows that *Baptism with the Holy Ghost and with Fire*, were not different Baptisms; but that one was a Circumstance attending the other at the first Administration of it, and not afterwards. For we never read of any Appearance of Fire, when *Cornelius* and his Friends, or any other Persons, were baptized with the Holy Ghost.

Besides, *Baptism with Fire* was promised at the same time with Baptism with the Holy Ghost; and without all doubt the promise has been justly performed: but this promise never was performed at all, unless it was performed at the Day of Pentecost; and therefore that Appearance of fiery Tongues upon the Day of Pentecost, must needs be accounted the Performance of that promise which was made of *Baptism with Fire*.

I must add, that *Baptism with Fire* is never mentioned in all the Bible, but when 'tis promised

together with Baptism with the Holy Ghost. And therefore we must not separate them, but explain *Baptism with Fire* as I have already done, and believe it to be only a Circumstance, which was once to attend the Baptism with the Holy Ghost.

If it should be objected, that the promise of *Baptism with Fire* was made to all Christians, because St. *John* Baptist saies, *he shall baptize you with the Holy Ghost and with Fire*, Mat. 3. 11. whereas very few were *baptized with Fire*, if my notion of that Baptism be true; I answer, that the Word *you* must of necessity be limited, as I have shewn, *ch.* 18. p. 232, 233. whither I refer the Reader.

*Thirdly*, as for that Baptism which is mentioned, *Mat.* 20. 22. and *Luke* 12. 50. I take it to be a *Baptism with Afflictions*, that is, a State of Misery and Calamity, such as our dear Redeemer was content to endure for our sakes. This appears from the Texts themselves. Our Lord asked the Children of *Zebedee*, whether they were able to drink of the Cup that he was to drink of, and to be baptized with the Baptism which he was baptized with, *Mat.* 20. 22. And *Luke* 12. 50. he saies, *I have a Baptism to be baptized with; and how am I strained, till it be accomplished*, or finished, as the original imports?

I know, some persons had rather understand this Baptism to be *Baptism with Death*; but I cannot assent to them. Because I think 'tis universally granted, that the same Baptism is meant in both these Texts. Now in the former of 'em *Baptism with Death*, or a violent and unjust Death, cannot be meant. For our Savior tells the Sons of *Zebedee*, *Mat.* 20. 23. that they should drink of the Cup that he was to drink of, and be baptized with the  
Baptism

Baptism that he was baptized with. Whereas St. *John* the Evangelist, who was one of the Two, did not die a violent and unjust Death. I had rather therefore suppose, that the Baptism meant in these two places, is the *Baptism with Afflictions*, as I have already said.

'Tis true, our Lord calls his Death a *Cup*, Matt. 26. 39, 42. and he compares Death to drinking of a Cup, when he speaks of *tasting of Death*, Mark 9. 1. and the same Phrase is used by the *Jews*, John 8. 52. But this does not contradict my notion; because a violent and unjust Death is a great Affliction, and consequently may be justly called a *Baptism with Afflictions*. But I affirm, that the Baptism mentioned in those Texts cannot be limited to our Savior's Death, but must signify a Baptism with Afflictions in general, one of which Afflictions a violent and unjust Death is: and I embrace this opinion for the reason already given.

But I shall not contend upon this matter; especially since the *Quakers* seem to be on my Side. For Mr. *Barclay* (a) saies, *He urgeth* Christ's saying, Luke 10. 50. I have a Baptism to be baptized with; and how am I straitned, till it be accomplished? *as if this were to be called* Christ's own Baptism; and so I shall grant it with respect of his personal Sufferings.

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(a) *Apol. Vindic.* sect. 13. p. 859.

## C H A P. XXII.

*The State of the Question concerning the Necessity of Water-baptism.*

I Must now state the Question concerning the Necessity of Water-Baptism. Our Adversaries affirm, that God has not commanded us to be baptized with Water; whereas we on the contrary affirm, that God has commanded us to be baptized with Water. But upon Supposition, that God has commanded us to be baptized with Water, 'tis agreed on both sides, that Water-Baptism is necessary.

But still 'twill be a Question, whether it be *absolutely* necessary, or no. Now, tho' we affirm that Water-Baptism is commanded; and consequently, that 'tis *absolutely* necessary for those who do or may know that 'tis so commanded, to be baptized with Water: yet we do by no means limit the boundless Mercies of God, but grant that he may extend them in some cases to such persons as are not baptized with Water, and consequently have not a covenant right to them. I say, we dare not tie up the Hands of the Almighty, or prescribe what Rules he shall observe in Extraordinary Circumstances; for instance, when an Infant dies as soon as 'tis Born, or unbaptized through the Parents neglect, or when no lawful Administrator of Baptism can be called, or when the Element cannot be procured. But yet we firmly believe, that since Water-Baptism is commanded by God, therefore he who *wilfully* neglects being so baptized, cannot possibly be saved. Because he *wilfully* neglects a  
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positive precept, the Observance of which God made necessary to Salvation. And God is as certainly bound by his Veracity to damn such a person, as he is bound thereby to pardon those who perform what he requires of them.

It may be said perhaps, that I have now sent the *Quakers* to the bottomless Pit. But God forbid. For I assert no more, than that those who *wilfully* neglect Water-Baptism, shall undoubtedly be damned. But do I say that the *Quakers* do neglect it *wilfully*? God only knows their Hearts, and how far their neglect of Water-Baptism is *wilful*. And therefore, tho' I affirm, that a *wilful* neglect of Water-Baptism is most certainly a damnable Sin; yet I do not say, that this or that person does *wilfully* neglect Water-Baptism. Wherefore I leave the judgment of particular persons to God, who alone can make just Allowances for Prejudice, Education, &c. which may possibly render the sin of the *Quakers* involuntary, and consequently such as God can, and (we charitably hope) will forgive in those, who walk uprightly according to the best of their Knowledge.

Thus then have I shewn, in what sense we assert the Necessity of Water-Baptism. We assert, that God has commanded us to be baptized with Water, and that 'tis necessary for us to obey that, as well as other commands of God; and that if we *wilfully* neglect to obey that Command, we shall as infallibly perish, as if we *wilfully* neglect to obey any other Command.

Wherefore to prove this Necessity of Water-Baptism, nothing more is required, than to prove that 'tis commanded; and this I shall endeavor to do. Only I think it proper first to observe, that my  
present

present Controversy does not at all relate to the Manner or Subjects of Water-Baptism. For instance, 'tis none of my present business to inquire, whether dipping be required, or sprinkling be sufficient; whether Infants may be baptized, or adult persons only. These things are indeed disputed between our selves and some other Adversaries: but they are not properly *Quaker* Controversies, tho' the *Quakers* are very apt to digress into them. The Question therefore now depending between the *Quakers* and our selves, is this, whether Water-Baptism be commanded, or no, whatever the proper Manner of Water-Baptism be, or whoever be the proper Subjects of it. And this Question I shall now proceed to determine, by shewing that we are commanded to be baptized with Water. For,

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### CHAP. XXIII.

*That God has commanded us to be baptized with Water, proved from John 3. 5. and Eph. 4. 5.*

**F**irst, Our Saviour saies, *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God,* John 3. 5. For the Explication of which words I observe, 1. that to be *born of the Spirit* is universally allowed to signify the same as to be *born of God*. Now to be *born of God* signifies to be renewed in the inner Man, to be sanctified or made holy. This appears from St. *John's* Words. who saies, *Whoever is born of God, doth*

not commit Sin, 1 John 3. 9. and again, we know that whoever is born of God, sinneth not, 1 John 5. 18. And consequently to be *born of the Spirit*, signifies to be renewed in the inner Man, to be sanctified or made holy. This is a regeneration of our Souls, a giving (as it were) a new being to them, by subduing their vicious Inclinations, implanting good ones, &c. 2. that to be *born of Water*, signifies to be baptized with Water. This Phrase would perhaps be inexplicable, did not the *Jewish* Writings afford us such a light as is sufficient for the right Understanding of it. Now their Books do inform us, that 'twas usual for them to baptize with Water all those persons who from Heathenism became Profelytes to *Judaism*, and that they accounted those who were so baptized as persons *born again* or *new born*. For the proof of this I refer the Reader to Mr. (a) *Selden*, Dr. (b) *Lightfoot*, and Mr. (c) *Wall*. Since therefore those persons who were baptized with Water, were accounted as new born or born again upon the account of their being so baptized; the being *born of Water* must in the *Jewish* Phrase denote being baptized with Water.

These things being premised, our Savior's Discourse with *Nicodemus* is very intelligible. *St. John* saies, ch. 3.

v. 1. *There was a Man of the Pharisees, named Nicodemus, a ruler of the Jews.*

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(a) *Selden de Jure Nat. & Gent. lib. 2. cap. 4. p. 158, 159. Argentor. 1665.* (b) *Lightfoot's Harmony of the Evangelists, part 2. sect. 12. pag. 525, 526, 527. of the 1st Vol. of his Works, Lond. 1684.* (c) *Wall's History of Infant-Baptism, Vol. 1. In-  
troduct. Lond. 1705.*

v. 2. *The same came to Jesus by night, and said unto him, Rabbi; we know that thou art a teacher come from God. For no Man can do these Miracles that thou doest, except God be with him.*

v. 3. *Jesus answered and said unto him, your acknowledging that I am a Teacher come from God, is not sufficient for your seeing or entering into the Kingdom of God. For, Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

v. 4. *Now Nicodemus did not apprehend what our Savior meant by being born again; and therefore he saith unto him, How can a Man be born, when he is Old, as I am? If this be a condition, without which I cannot enter into or see the Kingdom of God, I must despair thereof. For can he that is Old, enter the Second time into his Mother's Womb, and be born?*

v. 5. *Jesus answered, I wonder how you can thus misunderstand me. Can you think, that I am so unreasonable, as to make it necessary for every one that intends to be my Disciple to return into the Womb of his Mother, and be born of her Body a Second time? You might well have believed, that I do not speak of a proper, but of a figurative Birth. However, to prevent your mistaking me for the future, I will speak more plainly. Wherefore, verily, verily, I say unto thee, Except a Man be born of Water by being baptized therewith, and of the Spirit by being sanctified thereby, he cannot enter into the Kingdom of God.*

v. 6. *I say, I require this double regeneration; the regeneration by Water, as the Ceremony of Initiation into his Discipleship; and the regeneration by the Spirit, as that which makes Men*

true, real, sincere, hearty, obedient Followers of me, such as I intend to reward. Wherefore 'tis necessary that a Man be born again both Waies. For *that which is born of the Flesh, is Flesh*, that is, 'tis the Flesh or outward Man only, that is born again of Water according to your own Notions. For you believe, that the *Gentiles* are defiled by being descended of impure Parents, and you baptize them with Water to purify them from their native Filth, and render them an Holy Seed, even as clean as tho' they had been descended from your own Race. But this Regeneration by Water regards the Flesh or outward Man only; whereas I require a Regeneration of the inner Man also, a Sanctification of the Heart, and therefore I say that 'tis necessary for a Man to be born of the Spirit. For *that which is born of the Spirit, is Spirit*; that is, 'tis the Spirit of the Soul of Man, which is born again by Operation of the Holy Ghost, even as the Flesh or Body of Man is by you supposed and said to be born again of Water, when 'tis baptized therewith.

v. 7. *Marvel not therefore, &c.*

Now I shall not dispute what is meant by the *Kingdom of God* in this place; but supposing that to see or enter into the Kingdom of God does signify (as it certainly does) either being made a Member of *Christ's Church*, or being glorified in Heaven, 'tis plain, that Water-Baptism is commanded us. For since being born of Water, that is, being baptized with Water, is made the condition of our seeing or entering into the Kingdom of Heaven; our Savior has certainly obliged us to perform that Condition, that is, to be baptized with Water.

I confess, Mr. (d) *Barclay* has objected, that *if by Water here were to be understood outward Water, it would infer, that Water-Baptism is absolutely necessary to Salvation.* To which I answer, that Water-Baptism is absolutely necessary to the Salvation of those, to whom God has given sufficient means of knowing that 'tis commanded, as I have already said in the foregoing Chapter.

Secondly, *St. Paul* saies, there is *one Lord, one Faith, one Baptism,* Eph. 4. 5. Now 'tis granted by our Adversaries themselves, that we are commanded to be baptized with the Baptism here mentioned. I shall therefore prove, that the Baptism here meant is Water-Baptism. For,

1. The Baptism here mentioned is not the Baptism with the Holy Ghost. For I have largely shewn, that the Baptism with the Holy Ghost signifies the effusion of the Miraculous Gifts of the Holy Ghost. Now the Baptism with the Holy Ghost, or Effusion of the Extraordinary Gifts of the Holy Ghost, was never bestowed upon all Christians, even in the primitive Times. In the very Beginning of the Gospel, tho' it was frequent and common, yet it was not universal.

And I am apt to believe, that it was seldom granted to any, but those that were called to the Ministry. For we learn from *Acts* 8. 17. that the Gift of the Holy Ghost was bestowed after the Imposition of the Apostle's Hands. And, *Acts* 19. 6. 'tis said, that *when Paul had laid his Hands upon them* (who had been already baptized with Water) *the Holy Ghost came on them, and they spake with Tongues and prophecied.* Now we know, that Imposition of Hands was the usual Form of

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(d) Truth cleared of Calumnies, p. 32.

Ordination to the Ministry. Thus we read, that *Barnabas* and *Saul* were separated for the Work of the Ministry by Imposition of Hands, *Acts* 13. 3. and the like is spoken of *Timothy*, 1 *Tim.* 4. 14. And accordingly, tho' *St. Stephen* was full of the *Holy Ghost and Wisdom*, *Acts* 6. 3. that is, a most holy and religious Man, full of Faith in God, and Zeal for his Glory, and trust in his Mercy, &c. as the Phrase here seems to import, if it be compared with the same Phrase, as 'tis used, *Acts* 7. 55. yet I say, we do not find, that *St. Stephen* was baptized with the Holy Ghost, or had received the Effusion of the Extraordinary Gifts of it, till the Apostles had laid their Hands on him, &c. *verse* 6. Whereas their Hands were no sooner laid on him, but we are told immediately, that *Stephen full of Faith and Power, did great Wonders and Miracles among the People*, *verse* 8.

However, 'tis very clear, that Admission into the Church, or being a Disciple of *Jesus Christ*, did not even in those Daies imply, that the person had been baptized with the Holy Ghost, or received the Extraordinary Gifts of it. For *Simon* the Sorcerer, and the People of *Samaria*, were converted, believed, and were baptized by *St. Philip*, *Acts* 8. 12, 13. and yet none of the *Samaritans* received the Extraordinary Gifts of the Holy Ghost till some time after; that is, not till *St. Peter* and *St. John* were sent to them, *verse* 14. *Who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was fallen on none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their Hands on them, and they received the Holy Ghost,* *verses* 15, 16, 17. That is, when those Apostles which were at *Jerusalem*, had heard of the Conversion

version of the *Samaritans*, they sent unto them *St. Peter* and *St. John*; who when they came to them, settled a Ministry among them by laying Hands on several Persons, who after such Imposition of Hands, received not only authority to preach the Gospel, but also a power of Working Miracles in Confirmation of it.

But, whatever becomes of this Notion, 'tis extremely plain, that the Extraordinary Gifts of the Spirit were not bestowed on them, as soon as they were made Christians; and consequently the Participation of the Extraordinary Gifts of the Holy Ghost was not, even in the Apostles times, so universal, but that a Man might be a Christian, that is, a Member of *Christ's Church*, without it.

If it be objected, that *St. Peter* saies, *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. 38. and consequently Baptism with the Holy Ghost was in the primitive times universal and common to all Christians; I answer, that *St. Peter* does indeed there speak of the promise of Baptism with the Holy Ghost, but yet since I have shewn, that Baptism with the Holy Ghost, signifies the Effusion of the Extraordinary Gifts of the Holy Ghost, his Words must of Necessity not be extended to every individual Christian, but limited to some of all Kinds, *viz.* some *Jewish* and some *Gentile Converts*. For if the words be taken in the latitude which this Objection supposes, they will then prove, that those Extraordinary Gifts of the Holy Ghost, the promise of which the Apostle there speaks of, were to be conferred upon all Christians whatsoever, that should be called in the after ages of Christianity; whereas I observe

in the next place, that the Baptism with the Holy Ghost, or Effusion of the Extraordinary Gifts of the Holy Ghost, is now adaeies wholly ceased. The Design of Almighty God in pouring forth the Holy Spirit in such a plentiful manner in the primitive Times, was to convince the World of the Truth of the Mission of the Apostles, to furnish them with such Credentials, as evidently proved that they were inspired of God, and ought to be received as his Ambassadors. This Design was fully answered in the beginnings of Christianity; and accordingly, when the Gospel was spread and received, and had taken root in the World, then Miracles began to cease, and they are now vanished away. Whereas the Baptism mentioned, and consequently commanded, in this Text, is confessed by our Adversaries themselves to be a perpetual Baptism; a Baptism that must remain as long as there is a Church upon the Earth, as long as the Religion of *Christ* shall be professed and taught, that is, not only down to our own times, but even to the End of the World, to the very coming of *Christ* to Judgment.

If it be objected, that all true Christians are even in our daies baptized with the Holy Ghost, because they do *receive*, are *made partakers of*, *born of*, and *filled with* the Holy Ghost, &c. I answer, that a Man may enjoy all these Blessings and Privileges without being baptized with the Holy Ghost. 'Tis true, whosoever is baptized with the Holy Ghost, does also receive, is made partaker of, born of, and filled with the Holy Ghost, &c. but it does not follow from thence, that whosoever does receive, is made partaker of, born of, and filled with the Holy Ghost, is also baptized with it.

For, as I have already said, the Gifts of the Holy Ghost are twofold, ordinary or extraordinary. The Ordinary Gifts of the Holy Ghost are those, whereby we are sanctified and renewed in the inner Man; those wherewith we are assisted and comforted in the Performance of our Duty to God, our Neighbors, and our Selves; those whereby we are enabled to work out our Salvation with fear and trembling, perfecting Holiness in the Fear of God; in short, they are those whereby we are impowered to do all such things as are necessary to the Salvation of our own Souls. But the Extraordinary Gifts of the Holy Ghost are those, whereby we are enabled to perform (not necessary and standing Duties, but) Wonders and Miracles, in order (not to our own Salvation, but) the Benefit and Advantage of others. A Man cannot be just, temperate, chaste, &c. without the Ordinary Gift and Communication of God's Spirit: but he may practise all those Graces of Justice, Temperance, Chastity, &c. without the Extraordinary Gift or Communication of God's Spirit, whereby the Apostles and primitive Christians were enabled to raise the Dead, speak with Tongues, heal the Sick, &c.

Thus then it appears, that every good Christian does receive the Holy Ghost, is made partaker of it, born of it, and filled with it, &c. in an Ordinary, but not in an Extraordinary Manner. Now I have shewn, that Baptism with the Holy Ghost does in the Holy Scriptures, constantly denote the Extraordinary Communication of the Spirit. And consequently the true and only Baptism with the Holy Ghost (in the Scripture-sense of the Phrase) is now adays wholly ceased, notwithstanding the present Ordinary Communication of God's Spirit to his Servants.

From

From what has been said, it is very plain, that the Baptism mentioned and commanded in this Text, cannot be the Baptism with the Holy Ghost; because the Baptism with the Holy Ghost, that is, the Effusion of the Extraordinary Gifts of the Holy Ghost, never was universal, and it is wholly ceased, not only now adaies, but these many hundreds of Years; and we have not the least reason to believe, that it will ever be granted to the Church of *Christ* again.

But farther, altho' it should be granted, (in spite of those evident proofs of the Contrary, which I have already given) that those who are endued with none but the ordinary Gifts of the Holy Ghost, are in the Scripture sense of that phrase, baptiz'd with the Holy Ghost; yet the one Baptism here mentioned and commanded, cannot be Baptism with the Holy Ghost notwithstanding. For let us consider the Context. The Apostle saies, *Endeavoring to keep the Unity of the Spirit in the Bond of Peace. There is one Body, and one Spirit, even as ye are called in one Hope of your Calling, one Lord, one Faith, one Baptism, one God and Father of all, &c.* Eph. 4. 3, 4, 5, 6. In these words the Apostle persuades them to Peace and Unity, from the Consideration of their being Members of one Body, partaking of one Spirit, having one Hope, worshipping one Lord, professing one Faith, partaking of one Baptism, &c.

Now 'tis very plain, that the *one Spirit*, which the Apostle here mentions, cannot signify one Disposition of Mind. For then he wou'd persuade them to unity of Spirit from this very Consideration, that they had already that one Spirit or Unity thereof. Wherefore the *one Spirit* must denote, either the one Holy Spirit of God, viz.

what we call the third Person in the Trinity, or else the Gifts of the Holy Spirit. But I shall not determine, which of the two Senses is to be preferred. Because which way soever it be understood, the Apostle's Argument is certainly drawn from their partaking of his Gifts. Now the Gifts there meant, and which they did all partake of, could not be the Extraordinary Gifts only. Because I have shewn, that all good Christians did not even in the first Ages enjoy the Extraordinary Gifts of the Spirit. Wherefore some of those whom the Apostle persuades by that Argument, did enjoy none but the Ordinary Gifts of the Spirit.

But, if they enjoyed either the Ordinary or Extraordinary Gifts of the Spirit, then they must now be all supposed to be baptized with the Spirit or Holy Ghost. For no Man ever questioned, but that those who were endued with the Extraordinary Gifts of the Spirit, were Baptized with the Spirit. And 'tis now supposed, that those who enjoy none but the Ordinary Gifts of the Spirit, may in the Scripture-sense of that phrase be properly said to be baptized therewith. Wherefore all those who partook of the *one Spirit*, were baptized with the Holy Ghost. And since the Apostle's Argument for Peace and Unity, is drawn from their partaking of *one Spirit*; 'tis plain, 'tis drawn from their being all baptized with the Holy Ghost.

But then, what is the consequence? 'Tis plain, this consideration of their partaking of *one Spirit*, that is, of their being all baptized with the Holy Ghost, is quite different and manifestly distinguished from that other consideration of their partaking of *one Baptism*. Nay, there are no less than three distinct considerations mentioned between them, *viz.* their having one Hope, worshipping one Lord,  
and

and professing one Faith. Nor can it be imagined, that the Apostle wou'd repeat this one Argument, much less at so great Distance, and after such a manner as must make us conclude it to be not the same with any of those that went before. Wherefore, since the Apostle's Argument, when he mentions the *one Spirit*, is drawn from their being all baptized with the Holy Ghost, as (upon the supposition made) it must of necessity be; 'tis undeniably clear, that the *one Baptism* mentioned afterwards cannot possibly be Baptism with the Holy Ghost. Because then those two Considerations, which I have shewn to be really different and distinct, would be the very same. So that in what sense soever Baptism with the Holy Ghost be taken, the *one Baptism* in this controverted place cannot be Baptism with the Holy Ghost.

I know of nothing that can be objected against what I have said, unless perchance it may be imagined, that there is an instance of the Apostle's repeating the very same consideration even in this very passage, and that also at some distance. For he saies, *one Lord, one Faith, one Baptism, one God and Father of all, &c.* Now the *one Lord* seems to be the very same with the *one God and Father*. But to this I answer, that the *one Lord* there signifies our Savior, whom they did all worship; and the consideration of our Savior's being their common Lord, is certainly very different from the consideration of their acknowledging the same God and Father. For our Savior is Lord as God-Man, and this the *Jews* do not own; and yet the *Jews* acknowledge the same God and Father with our selves. So that their acknowledging *one God and Father*; and their acknowledging *one Lord*, do furnish the Apostle with two Considerations really distinct,

which he proposes to persuade them to keep the Unity of the Spirit in the Bond of Peace.

2. The Baptism mentioned and commanded in this Text, cannot be the Baptism with Fire. For that never was administred but once, and that to the Apostles only: whereas the Baptism mentioned and commanded in this Text, is confessed by our Adversaries to be an universal and perpetual Baptism, and such as shall in all Ages be vouchsafed to the Disciples of our blessed Lord.

3. That the Baptism mentioned and commanded in this Text, cannot be the Baptism with Afflictions, I need not prove. For that Opinion never was maintained, that I know of, by any person whatsoever.

Well then; since the Baptism mentioned and commanded in this Text, cannot be either, 1. the Baptism with the Holy Ghost, or 2. the Baptism with Fire, or 3. the Baptism with Afflictions; therefore it must be proper Baptism, that is, Baptism with some Liquor or other. Because there is no other figurative Element of Baptism, that is, there is no other thing wherewith a Person may be baptized, mentioned in all the Bible. And since the Baptism mentioned and commanded in this Text must be proper Baptism, that is, Baptism with some Liquor or other; 'tis very plain, that that Liquor must be Water. For wheresoever the particular Liquor is expressly named in the Holy Scriptures, we know 'tis alwaies Water. And the Catholic Church has accordingly alwaies used Water. Nor do our Adversaries themselves pretend, that any other Liquor ought to be used, upon Supposition, that the Baptism is with some Liquor or other. Wherefore, since the *one Baptism* mentioned in this Text is a Baptism with Water; 'tis plain, that

that we are commanded to be baptized with Water; because our Adversaries do acknowledge, that we are commanded to be baptized with the *one Baptism* mentioned in this Text.

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## C H A P. XXIV.

*That God has commanded us to be baptized with Water, proved from Matt. 28. 19. and from what the Scriptures attribute to Water-Baptism.*

**T**Hirdly, Our Savior saies, *Go ye therefore, and teach all Nations, baptizing them in* (or rather into, for the Original is *εις ὄνομα*) *the Name of the Father, and of the Son, and of the Holy Ghost,* Matt. 28. 19. Now that the Baptism here mentioned is Water-Baptism, is plain. Because,

1. The Baptism here mentioned is confessed by our Adversaries themselves to be the same with that *one Baptism* mentioned, *Eph. 4. 5.* And consequently the Baptism here mentioned must be Water-Baptism: because I have shewn, that the Baptism mentioned, *Eph. 4. 5.* is Water-Baptism.

2. The Baptism here mentioned cannot be Baptism with the Spirit, that is, the Effusion of the Extraordinary Gifts of the Holy Ghost. Because 'tis confessed by our Adversaries themselves, that the Baptism here mentioned is perpetual and universal; whereas I have shewn, that the Baptism with the Spirit never was universal, and is now wholly ceased.

But there is also another Argument, which proves, that the Baptism here mentioned cannot be Baptism with the Spirit. For the Baptism with the Spirit is not that Baptism wherewith Men are baptized *in* (or rather *into*) *the Name of Christ*. This appears from that difference, which the Holy Scriptures make between Baptism with the Holy Ghost, and Baptism into or in the Name of *Christ*. For instance, St. *Luke* speaking of the Baptism with the Holy Ghost, that is, the Effusion of the Extraordinary Gifts thereof, saies, that the *Samaritans* had not received it. *For*, saies he, *as yet he was fallen upon none of them, only they were baptized in the Name of the Lord Jesus*, Acts 8. 16. in which words he plainly distinguishes the Baptism with the Holy Ghost, from the Baptism wherewith the *Samaritans* were baptized in the Name of the Lord *Jesus*. For they were actually baptized in the Name of the Lord *Jesus*; and yet 'tis plain, that they were not at that time baptized with the Holy Ghost. The same appears also from *Acts* 19. 5, 6. where we are told, that the *Ephesians* were baptized in the Name of the Lord *Jesus*; and then it follows, that after Imposition of Hands they received also the Baptism with the Holy Ghost, or Effusion of the Extraordinary Gifts of the Holy Ghost. The Words are these, *When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his Hands upon them, the Holy Ghost came on them, and they spake with Tongues and prophesied.*

'Tis plain also, that the Baptism here mentioned cannot be the Baptism with Fire. Because, as I have already said, that Baptism was never administered but once, and that to the Apostles only; whereas our Adversaries confess, that the Baptism here

here mentioned is perpetual and universal. And that the Baptism here mentioned is not that with Afflictions, I need not prove; because none ever pretended it. Wherefore the Baptism here mentioned must be Baptism with some Liquor, and consequently with Water; there being no other element wherewith a Man is said in the Holy Scriptures to be baptized.

3. St. Peter commanded *Cornelius* and his Friends to be baptized *in the Name of the Lord Jesus*, *Acts* 10. 48. and 'tis evident from the preceding verse, that he meant Water-Baptism; because he saies, *Can any Man forbid Water, that these should not be baptized?* And consequently St. Peter commanded *Cornelius* and his Friends to be baptized with Water in the Name of the Lord *Jesus*. And consequently the Baptism mentioned in this Text must be Water-Baptism; because the Baptism mentioned in this Text is Baptism in the Name of the Lord *Jesus*. For our Savior expressly commands, that it be in the Name of the Son as well as of the Father and the Holy Ghost.

But 'tis objected, that the Apostles are commanded to baptize, not *εις το υδωρ* into the Water, but *εις το ονομα* into the Name (or Power) of the Father, Son and Holy Ghost. In answer to which Objection I must shew what is meant by being baptized (*εις ονομα*) into the Name of Father, Son and Holy Ghost. Now in Scripture-phrase the Name of a Person, signifies the Person himself. This appears from the following Instances. *And praise thy name*, that is, and praise thee, *Pf.* 145. 2. *That despise my name*, that is, despise me, *Mal.* 1. 6. *All that call on thy name*, that is, on thee, *Acts* 9. 14. *He must suffer for my Names sake*, that is, for my sake, *v.* 16. And accordingly, when St. Pe-

ter saies, *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. the *other name* plainly signifies another person, and is the same with the *other* (that is, other person) going before. And when St. Paul saies, that our Savior is exalted far above *every name that is named,* Eph. 1. 21. he means, that he is exalted far above every person whatsoever. But examples are numberless. Wherefore the *Name of the Father, Son and Holy Ghost,* signifies the Father, Son and Holy Ghost; and the *Name of Christ* signifies our Savior himself. And consequently to be *baptized into the Name* of Father, Son and Holy Ghost, signifies to be baptized into Father, Son and Holy Ghost; and to be *baptized into the Name of Christ* signifies to be baptized into *Christ*.

But then the Question will still be, what is meant by being *baptized into* the Father, Son and Holy Ghost, or (which is the same thing, only expressed more briefly) into *Christ*. In Answer to which I observe, that the word *Christ* signifies sometimes our Savior's Body the Church, Thus when the Apostle saies, *all the Members of that one Body, being many, are one Body; so also is Christ,* 1 Cor. 12. 12. the word *Christ* plainly denotes his Body the Church. And to be *in Christ* denotes being a Christian, or a Member of our Savior's Body the Church, Rom. 16. 7. 2 Cor, 5. 17. and 12. 2. and to *fall a sleep in Christ* is to die a Christian or a Member of the Church, 1 Cor. 15. 18. At other times the word *Christ* signifies our Savior's Doctrine. Thus the Apostle saies, *ye have not so learned Christ,* that is, ye have not so learned his Doctrine, Eph. 4. 20.

And

And accordingly to be *baptized into Christ*, or *into Christ's Name*, signifies, either to be by Baptism made a Member of his Body the Church, or to be thereby made a Professor of his Doctrine, that is, to be by Baptism inserted into the number of his Disciples. And thus *St. Paul* proves, that the *Corinthians* ought not to separate themselves into distinct Sects and Parties, distinguished by the Names of *Paul*, *Apollos*, &c. as if *St. Paul*, *Apollos*, &c. were the Authors of several distinct Sects or Parties of Men, and had Disciples called by their respective Names, and different from each other; I say, *St. Paul* proves, that the *Corinthians* ought not thus to separate themselves into distinct Sects and Parties, because they were not baptized in the Name of *Paul*, *Apollos*, or the like, and thereby made the Disciples of different Men: but they were all baptized in the Name of *Christ*, and consequently they were all of one and the same Sect or Party, as being all of them the Disciples of the same *Christ*, in whose Name they were all baptized. Thus also being *baptized into Moses* (which is the same as *into the Name of Moses*) signifies being made Disciples of *Moses*, 1 Cor. 10. 2.

Wherefore, when a Man does by Baptism give and resign himself up wholly to God the Father, Son and Holy Ghost, and solemnly oblige himself to live according to their Will; he is then baptized in (or into) the Name of the Father, Son and Holy Ghost, or (for brevity sake) in (or into) *Christ* or *Christ's Name*. Now this is done when a Man is baptized with Water. For he is then engrafted into the Church, and becomes an outward Member of it, or a Professor of Christianity.

'Tis

'Tis true the Apostles are commanded to baptize, not (*εἰς τὸ ὕδωρ*) *into the Water*, but (*εἰς ὄνομα*) *into the Name*. But the Water is that wherewith they were commanded to baptize (*εἰς ὄνομα*) *into the Name*. But the Name it self cannot be that wherewith they were to baptize Men; for then they would have been commanded to baptize, not (*εἰς ὄνομα*) *in* (or *into*) *the Name*, but (*ἐν ὀνόματι*) *with the Name*. For that wherewith the person is baptized, is alwaies governed by the particle *ἐν*, which is constantly to be translated *with*, and not *in* or *into*.

And consequently, tho' it should be granted, that the word *ὄνομα*, which we translate *Name*, does sometimes signify *Power*, which (by the way) I do by no means allow; yet I say, if it should be granted; and if we should also grant, that the Apostles were commanded to baptize *into the Power* of Father, Son and Holy Ghost, that is, in the judgment of our Adversaries, to endue Men with the Power and Grace of God; yet still the *Greek* will not suffer us to say that they were commanded to baptize *with* that Power or Grace. Wherefore they were certainly commanded to baptize Men with Water into the Church, or by Water-Baptism to make them Members of *Christ's* Body; or (if our Adversaries will not be satisfied, unless they interpret *ὄνομα* their own way) they were commanded by Water-Baptism to make Men partakers of the Power and Grace of God.

*Fourthly*, I shall prove, that we are commanded to be baptized with Water, from what the Scriptures attribute to Water Baptism. For Instance.

I. We are made *Christ's* Disciples by it. For our Savior saies, *Go, teach* (or make Disciples of) *all Nations, baptizing* (that is, by baptizing) *them*  
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in the Name of the Father, and of the Son, and of the Holy Ghost, Matt. 28. 19. in which Text I have shewn, that Water-Baptism is meant.

2. We are sanctified and cleansed by it. For Christ is said to *sanctify and cleanse us with the washing of Water by the Word*, Eph. 2. 26. where the *washing of Water* can signifie nothing else but Water-Baptism; which by virtue of Christ's Institution gives each baptized person a share of his Merits, thro' which alone our Sins are forgiven, and we purged from the filth and pollution of them.

If it be objected, that outward Water cannot sanctify and cleanse us; I answer, that outward Water in its own nature cannot do it, but by Christ's Appointment it may and does, to those who are duly baptized therewith.

3. By Water-Baptism we are saved, that is, put into a state of Salvation. This appears from the Apostle's saying, *according to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost*, Tit. 3. 5. in which words, as the *renewing of the Holy Ghost* is that birth of the Spirit mentioned *John 3. 5.* so is the *washing of Regeneration* that birth of Water which is also there mentioned. Now I have shewn, that each of them is commanded by our Savior, as necessary in order to a Man's seeing or entring into the Kingdom of God; and consequently by the Participation of them a Man is *saved*, or put into a state of Salvation, as *St. Paul* here affirms.

Again, our Savior saies, *He that believeth and is baptized, shall be saved*, Mark 16, 16. The Baptism here mentioned must of Necessity be Water-Baptism; because 'tis plainly the same with that mentioned *Matt. 28. 19.* which I have proved to be Water-Baptism. Besides, the Baptism here  
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mentioned is an universal and perpetual Baptism; and consequently it must be Water-Baptism, which alone is such. Now the Baptism here mentioned is required as a condition of Salvation; and consequently we are saved by it. And if so, then we are saved or put into a state of Salvation by Water-Baptism.

Once more; the Apostle saies, *The like figure whereunto even Baptism doth now save us, not the putting away of the filth of the Flesh, but the answer of a good Conscience towards God,* 1 Pet. 3. 21. In these words 'tis plainly asserted, that *Baptism doth now save us.* And this Baptism must be Water-Baptism; because I have already shewn, that Water-Baptism does save us. Besides this Baptism is an universal and perpetual Baptism, such as Water Baptism is, but the Baptism with the Spirit is not.

But 'tis objected, that the Baptism, which in this Text is said to save us, is *not the putting away the filth of the Flesh, but the answer of a good Conscience towards God.* Now (say they) Water-baptism is the putting away the filth of the Flesh; and therefore Water-baptism is not here meant, but the inward Baptism of the Spirit, which is the answer of a good Conscience towards God. This objection our Adversaries lay great stress upon; and therefore I shall endeavor to make my answer to it extremely plain.

In order to this I must observe, that the words *not,* and *but,* do in Scripture-phrase very frequently signify *not only,* and *but also* or *but principally.* This I shall make appear by such manifest instances, as cannot be evaded.

Joseph saies to his Brethren, *It was not you that sent me hither, but God,* Gen. 45. 8. Now the Scripture

ture tells us expressly, that *Joseph's Brethren sat down to eat Bread, and they lifted up their Eyes and looked, and behold a Company of Ishmaelites came from Gilead, with their Camels bearing Spicery and Balm and Myrrh, going to carry it down to Egypt. — And they drew, and lift up Joseph out of the Pit, and sold Joseph to the Ishmaelites for twenty Pieces of Silver, and they brought Joseph into Egypt, Gen. 37. 25, 28.* from whence 'tis plain, that *Joseph's Brethren* did really and truly send him into *Egypt.* And therefore *Joseph's* words to his Brethren must of necessity be interpreted thus, *It was not only you that sent me hither, but also God; that is, God's Providence had a hand in my Journey, as well as your selves.*

Again, tho' 'tis expressly said, *Exod. 19. 2.* that *the whole Congregation murmured against Moses and Aaron;* yet we find *Moses and Aaron* saying to the Congregation, *v. 8. Your Murmurings are not against us, but against the Lord;* that is, your Murmurings are *not only* against us, *but also* against the Lord.

Thus also, our Savior saies, *whoever shall receive me, receiveth not me, but him that sent me, Mark 9. 37.* But what? Can a Man receive *Christ,* and yet not receive him at the same time? No surely. His Words therefore are to be understood thus, *Whosoever shall receive me, receiveth not only me, but also him that sent me.*

And accordingly, our Savior saies, *He that believeth on me, believeth not on me, but on him that sent me, John 12. 43.* that is, he believeth *not only* on me, *but also* on him that sent me.

And St. Peter saies to *Ananias,* tho' he did at that very time most certainly lye to Men, *Thou hast not lied unto Men, but unto God. Acts 5. 44.*  
that

that is, thou hast *not only* lied unto Men, *but also* unto God,

Again, we are often commanded to be industrious in our several Callings, and thereby to provide our selves bodily Sustainance, which in Scripture-phrafe is called *the Meat that perishes*; and yet our Savior saies, *Labor not for the Meat that perishes, but for the Meat which endures to everlasting Life*, John 6. 27. Our Lord therefore means, that we should labor *not only* for the Meat that perishes, *but also* or *principally* for that which endures to everlasting Life.

Thus also, tho' St. Paul saies expressly, that unbelievers are convinced by prophecying, 1 Cor. 14. 24. yet he saies, v. 22. that *prophecying serveth not for them that believe not, but for them which believe*; that is, prophecying serveth *not only* for them that believe not, *but also* or *principally* for them that believe.

Once more; tho' nothing is more plain from Scripture, than that we are bound to wrestle against Flesh and Bloud; yet St. Paul saies, Eph. 6. 12. that *we wrestle not against the Flesh and Bloud, but against Principalities, against Powers, against the Rulers of the Darknes of this World, against Spiritual wickedness in high Places*; that is, we wrestle *not only* against the one, *but also* or *principally* against the other. I could produce numberless other Texts of the same nature; but those already given are abundantly plain and sufficient.

Now as the Words *not* and *but* must be understood in the Texts above-mentioned, so may they be understood in the Text now under Consideration. And then St. Peter's meaning will be, that the Baptism which now saves us, is *not only* that outward Baptism of washing with Water, which is a putting away the filth of the Flesh;

*but*

*but also* or *principally* the answer of a good Conscience towards God, without which the external Ceremony is not available to Salvation. And since *St. Peter's* words may be thus understood, we are certainly bound so to understand them. Because then they are perfectly consistent with, and a farther Confirmation of, those commands of *Water-Baptism* which I have produced; whereas in that sense which our Adversaries put upon them, they flatly contradict those Commands.

From what has been said, I think, it appears very plainly, that that *Baptism* which *St. Peter* saies, *doth now save us*, is *Water-Baptism*.

4. By *Water-Baptism* we put on *Christ*; that is, when we are baptized with *Water*, we do solemnly profess our selves to be *Christ's* Disciples, and oblige our selves to lead good Lives by a strict observation of his Laws. For that holiness of Life is meant by *putting on Christ*, appears from *Rom. 13. 14. But put ye on the Lord Jesus Christ; and make not provision for the Flesh, to fulfil the lusts thereof.* Now that we do thus put on *Christ* by *Water-Baptism*, is evident, if it be considered, that by *Water-Baptism* (as has been shewn) we are baptized into *Christ*, that is, admitted into the number of his Disciples. For the Apostle expressly saies, *So many of you as have been baptized into Christ, have put on Christ, Gal. 2. 27.*

If it be objected, that all who are baptized with *Water* do not lead good Lives, and consequently do not put on *Christ*; I answer, that the Apostle supposes the Persons that are baptized into *Christ*, to have been duly qualified; and those who are so baptized with *Water*, do repent of their Sins, and engage themselves to holiness of Life. But the evil practice of the Professors of Christianity, is no

Argument against the benefit or effect of the Ceremony of their Initiation, when rightly administered. But farther, it appears from what has been said, that that wherewith Men are baptized into *Christ*, is Water, and not the Spirit; and consequently the Apostle assures us, that *so many as are by Water baptized into Christ, have put on Christ*. And therefore what our Adversaries object, if it has any strength at all, is an Argument against the Apostle, and not against me. And if they will venture to contradict St. Paul's plain Assertion, I cannot help it.

5. We obtain remission of Sins by Water-Baptism. For St. Peter saies, *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins*, Acts 2. 38. Now it has been shewn, that those who are baptized in the Name of *Christ*, are baptized into it with Water; and 'tis plain, that this Baptism in the Name of *Christ*, that is, Baptism with Water, is a Baptism for the remission of Sins. Besides, the Baptism here mentioned is an universal and perpetual Baptism, which that with the Holy Ghost is not; and consequently the Baptism here mentioned must be Water-Baptism. Nay farther, when the Apostle had said, *Be baptized every one of you in the Name of Jesus Christ, for the remission of Sins*, he adds in the very next words, *and ye shall receive the Gifts of the Holy Ghost*. For (as he proceeds) *the promise is to you*, &c. v. 39. Now the Gifts of the Holy Ghost there mentioned, and said to be promised, is the Baptism with the Holy Ghost, as appears from the Context. And therefore the Baptism in the Name of *Christ* for the remission of Sins, after which, and in consequence of which, they were to receive the Gift of (that is, the Baptism with) the Holy Ghost, must be Water-Baptism.

6. By

6. By Water-Baptism we are baptized into *Christ's Death*; being buried with him into Death, that we should walk in newness of Life; being also risen with him, thro' the Faith of the Operation of God, who hath raised him from the Dead: For St. Paul saies, *Rom. 6. 3, 4. Know ye not, that so many of us, as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by Baptism into death; that like as Christ was raised up from the dead by the Glory of God the Father, even so we also should walk in newness of Life.* Now I have already proved, that the Baptism wherewith we are baptized into *Jesus Christ*, is Water-Baptism. And consequently, Water-Baptism is that Baptism, of which the Apostle saies; that so many as are baptized therewith, are *baptized into Christ's death, and buried with him by Baptism into death; that like as Christ was raised up from the dead by the Glory of God the Father, even so we also should walk in newness of Life.* And since 'tis Water-Baptism, by which St. Paul here saies, that we are *buried with Christ by Baptism into death*; therefore St. Paul does also mean Water-Baptism, when he saies in another place, that we are *buried with him in Baptism; wherein also* (as it follows in the very next words) *we are risen with him, thro' the faith of the operation of God, who hath raised him from the dead,* Coloss. 2. 12.

You see then, what great and blessed effects the Holy Scriptures do most plainly attribute to Water-Baptism. By it we are made *Christ's Disciples*, and sanctified and cleansed; by it we are saved, or put into a state of Salvation; by it we put on *Christ*, obtain remission of Sins, and are baptized into *Christ's Death*, being buried with

him into death, that we should walk in newness of Life; by Water-Baptism also we are risen with *Christ* thro' the Faith of the operation of God, who hath raised him from the Dead. These, I say, are the effects of Water-Baptism; and since God has made it our duty to enjoy these effects, therefore he has commanded us to be baptized with water.

I must now add, that it appears from what has been said, that those who are not baptized with water, are not to be accounted Christians, or Members of our Savior's body the Church. Because it appears, that by Water-Baptism Men are made *Christ's* Disciples. And we know, that Water-Baptism is an outward solemn Rite of admission; and therefore those who have not submitted to it, or been entred into the body by it, are to be judged Aliens, and not acknowledged as brethren.

## C H A P. XXV.

### *Objections answered.*

**L**ET us now consider those Arguments, with which our Adversaries endeavor to prove, that God has not commanded us to be baptized with Water.

*First*, They tells us, that the Baptism of *St. John* the Baptist was Water-baptism; and since *St. John's* Baptism is ceased, therefore Water-baptism is ceased, and is now no longer necessary to be practised by us. To this I answer, that all Water-baptism is not the same; and therefore, tho' *St. John's* baptism was a Water-Baptism, yet there may be many Water-Baptisms quite different from that of  
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St. *John's*. For if a Water-Baptism has either a different Author, or different ends or effects; then 'tis different from all other sorts of Water-Baptism. Now that Water-Baptism which we contend for, differs from St. *John's* Water-Baptism in both these respects. For.

1. The Baptist was the Author of that Water-Baptism which he administred. Whereas that Water-Baptism which we contend for, was instituted by our Savior, and positively commanded by him, as I have largely proved. And our Adversaries may as well say, that the teaching which God has commanded, was St. *John* Baptist's teaching; as that the Water-Baptism commanded by God was St. *John* Baptist's Water-Baptism. For there is as much ground for the one Assertion, as for the other; both the Water-Baptism and the Teaching being commanded at the same time, in the same manner, to the same Persons, by the same *Christ* our Lord, in the same place, *viz.* Matt. 28 19, 20.

2. The ends or effects of that Water-Baptism which we contend for, are vastly different from those of St. *John's* Water-Baptism. For instance, one effect or end of that Water-Baptism which we contend for, is that Men are thereby made *Christ's* Disciples, being baptized into *Christ*, or in the Name of the Father, and of the Son, and of the Holy Ghost. Whereas the Water-Baptism of St. *John* was administred, before ever *Christ* began his Ministry; and consequently, before he was capable of having any Disciples at all. And therefore St. *John's* Water-Baptism could not have this end or effect, *viz.* that Men should thereby be made the Disciples of *Christ*. Nay, the Disciples of St. *John* and the Disciples of *Christ* are plainly distinguished one from the other in Holy Scripture. For

one of *Christ's* Disciples said unto him, *Lord, teach us to pray, as John also taught his Disciples,* Luke 11. 1. And we read that two of *St. John's* Disciples left him, and followed *Jesus,* John 1. 37. Wherefore the Disciples of *St. John* and the Disciples of *Christ* are not the same. And consequently, *St. John's* Water-Baptism did not make Men *Christ's* Disciples, nor does that Water-Baptism which we contend for, make Men *St. John's* Disciples. And therefore the effect of *St. John's* Water-Baptism, *viz.* making Men *St. John's* Disciples; and the effect of *Christ's* Water-Baptism, *viz.* making Men *Christ's* Disciples; are by no means the same, but vastly different the one from the other.

But I have proved, that there are also other effects of *Christ's* Water-Baptism, *viz.* Sanctification and Cleansing, Salvation, Putting on *Christ,* &c. which our Adversaries will readily confess do not belong to *St. John's* Water-Baptism. And therefore *St. John's* Water-Baptism is not that Water-Baptism of *Christ* which we contend for. And consequently, tho' *St. John's* Water-Baptism is ceased, yet it does not follow from thence, that the Water-Baptism of *Christ* is also ceased.

*Secondly,* 'Tis pretended that the Apostles practised Water-Baptism in Compliance with the *Jews,* who were fond of diverse washings. But to this I answer, that there is not the least shadow of proof, that they practised Water-Baptism in compliance with the *Jews.* And Men may evade the most positive Precepts in the Bible, nor is it possible to convince them of their Mistakes, if their bare Assertions must be accounted proofs.

But (besides that this pretence is utterly false and groundless) we are to consider farther, that the Apostles constantly administred Water-Baptism to  
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the Gentiles as well as *Jews*; and this they did in all corners of the world. Now what could make the Gentiles all the world over fond of the *Jewish* washings! What reason had they so universally to imitate such Customs? Certainly the Apostles constant and regular Administration of Water-Baptism in all Countries both to *Jews* and Gentiles, is a demonstration that they thought Water-Baptism not an indifferent thing, which they might safely either neglect or comply with, but a necessary Duty and standing Ordinance: and that they acted herein, not in condescension to the *Jews*, but in obedience to the command of *Christ*, which is most plainly delivered in many Texts of Scripture, as I have largely shewn.

'Tis true, *St. Paul* did condescend to the *Jews* in Circumcising *Timothy* and Purifying himself. But we are to observe, that *Christ* had neither commanded nor forbidden him to Circumcise *Timothy*, or to Purify himself. He was left at his liberty in these Cases; and therefore he might act as Circumstances should require. And accordingly, tho' he condescended to Circumcise *Timothy* for some prudential Reasons, yet he refused to Circumcise *Titus* for some other weighty Considerations. But then, because the Apostle complied in an indifferent thing, which was neither commanded nor forbidden; will any Man from thence conclude, that it was only an Act of Compliance in him to fulfill the positive command of Water-Baptism? Certainly his fulfilling God's positive command is not to be accounted an instance of Compliance with any sort of Men whatsoever.

*Thirdly*, They tell us that the Author to the *Hebrews* persuades us to leave the doctrine of Baptisms, Heb. 6. 2. and consequently we are not

now to practise Water-Baptism. 'Tis confessed then by our Adversaries themselves, that Water-Baptism is here meant; and this being granted, I doubt, this Text will prove a Demonstration that Water-Baptism is in any wise to be retained. This will appear from the scope of the Author, and the force of the words themselves.

The Author to the *Hebrews* had been discouraging of our Savior's Priesthood, and comparing it with that of *Melchisedech*, Chap. 5. But this point of *Christ's Melchisedechian* Priesthood was deep and mysterious, and such as the *Hebrews* were not competent Judges of. Wherefore the Author adds, *verse 11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* Then he reproves their ignorance, and exhorts them to make greater proficiency in Christian Knowledge; not contenting themselves with understanding *the first Principles* of their Religion, but endeavoring to attain greater skill, and a more perfect knowledge of it, saying, *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the doctrine of Baptisms, and of laying on of hands, &c.* Heb. 7. 1, 2.

'Tis plain then, that the *Doctrine of Baptisms* (that is, of Water-Baptism) is one of the *Principles of the Doctrine of Christ*, and part of that *Foundation* of Religion which the Apostles laid. It is numbred with Repentance, and Faith, and other matters of the greatest concern. And consequently, this principle of the *Doctrine of Baptisms* must not be forsaken, nor this part of the *Foundation* be removed or destroyed; least we desert

desert or throw down that part of our Religion which is built upon it. And consequently Water-Baptism must of necessity be constantly practised by us.

But, say they, does not the Author talk of *leaving the principles of the Doctrine of Christ*, of which Water-Baptism is one? I answer by asking another question, Are not repentance from dead works, faith towards God, the resurrection of the dead, &c. some of those principles of the Doctrine of Christ, which this Author talks of *Leaving*? But surely no Man in his wits will say, that we must *leave* the practice of Repentance, Faith, &c. because this Author saies we must *leave* them. And why then must we *leave* the practice of Water-Baptism, because this Author saies we must *leave* it?

But in short, the word *leaving* (in this place) does not import our omitting or neglecting to perform the duties here mentioned; for then we must neglect Repentance, &c. as well as Water-Baptism: but by *leaving* the Author means ceasing to treat farther of them. The Original reads thus, ἀφίπτε ἢ τὴ ἀρχῆς ἔχειτε λόγον, that is, *leaving*, ceasing or omitting to discourse farther about the principles of the Doctrine of Christ, and not leaving the practice of those principles. Wherefore the word *leaving* does by no means invalidate the Necessity of Water-Baptism; but the Author's recounting it amongst the principles of the Doctrine of Christ does abundantly confirm it.

Fourthly, They tell us, that *Christ* is the Substance; and that there are no Types and Shadows under the Gospel. Now Water-Baptism (say they) is a Shadow or Type of the inward washing and cleansing of the Heart. To this I answer, 1. that *Christ*

is indeed the Substance; but of what? Why of all those Types and Shadows which prefigured him under the *Mosaic* Law. And surely, we do not plead for any of those Shadows; as if our Lord, who is the Substance, were not come in the Flesh. But, 2. can there be no Types and Shadows under the Gospel, because *Christ* was the Substance of many Types and Shadows under the Law? Yes; doubtless there may be some Types and Shadows now, as there were under the Law, of which *Christ* is not the Substance. For instance, the Sabbath both was and is a Type (not of *Christ*'s coming in the Flesh, but) of our Eternal rest in Heaven. So that a Type or shadow may be observed under the Gospel; and consequently Water-Baptism, which our Adversaries call a Type or Shadow, may be observed also.

But I need not insist upon this. I have plainly proved, that God has commanded the practice of Water-Baptism. And we are not to break God's command under pretence that the thing commanded is a Type or Shadow.

*Fifthly*, They tell us, that *St. Paul* saies, *1 Cor.* 1. 17. that *Christ* sent him *not to baptize, but to preach the Gospel*. And tho' 'tis true he had baptized some few *Corinthians*, *v.* 14, 16. yet he thanked God that he had baptized no more of 'em, *v.* 14. And consequently, God cannot be supposed to have commanded us to be baptized with Water. This Objection our Adversaries take to be of great Weight; and therefore I shall endeavor to return a very full and satisfactory Answer to it.

The occasion of *St. Paul*'s writing these words was this. He had planted a Church at *Corinth*, and baptized *Crispus* and *Gaius* and some few others with his own Hands, *1 Cor.* 1. 14, 16. tho' many  
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of the *Corinthians* were baptized by others, as appears from *Acts* 18. 8. Now Baptism in the Name of *Christ* made the *Corinthians* our Savior's Disciples; but alas! they fell into Contention and Divisions, saying, *I am of Paul*, that is, I am *Paul's* Disciple; and *I of Apollos*, that is, I am *Apollos's* Disciple; and *I of Cephas*, and *I of Christ*, 1 *Cor.* 1. 11, 12. St. *Paul* therefore asks them, *Is Christ divided? Was Paul crucified for you? Or were you baptized in the Name of Paul?* v. 13. As if he had said; I pray consider, that you are his Disciples, in whose name ye were baptized. Was any of you therefore baptized in the Name of *Paul*, or *Apollos*, or any other Minister of the Gospel? Because ye say, I am *Paul's* Disciple; I am *Apollos's* Disciple, &c. Wherefore since you make such ill use of the person who baptized you, and call yourselves in his Name, as if you were his Disciples; therefore for my part *I thank God that I baptized none of you but Crispus and Gaius; lest any should say, that I had baptized in mine own Name*, pretending thereby to make you my Disciples and not the Disciples of *Christ*, vers. 14, 15. *And I baptized also the household of Stephanas. Besides, I know not whether I baptized any other*, v. 16. For *Christ sent me not to baptize, but to preach the Gospel*, v. 17. That is, tho' I have power to baptize with Water, as well as the other Apostles, given me by virtue of *Christ's* General Commission (recorded, *Matt.* 28. 19.) yet my main Business is not baptizing with Water, but preaching the Gospel. Preaching the Gospel amongst the Gentiles, and planting the Christian Faith amongst 'em, is a matter of such Labor and Difficulty, and requires a great Measure of the Extraordinary Gifts of the Holy Ghost; and God has peculiarly fitted me

me for this weighty Imployment, and therefore I take it to be my principal Work. But as for the Baptism of those whom I convert by my Sermons, it may be administred by others, who are not so able to do God Service in the first Conversion of Nations, as my self.

This is the true and natural Interpretation of that passage. And I am persuaded 'twould puzzle any Man living, to prove from hence, that Water-Baptism is not commanded by God. Yea, but (say the *Quakers*) *Paul* thanked God that he baptized no more. And what then? Surely *St. Paul* had reason so to do; because they made such an ill use of their being baptized by persons of Note and Eminence. For they called themselves by their Names, and professed themselves their Disciples, and thereby raised great Disturbances in the Church of *Christ*.

But (say they) *Paul* saies, he was *not sent to baptize, but to preach the Gospel*. True; but does not *Christ* say also, *Go teach all Nations, baptizing them, &c.* And have not I proved, that Water-Baptism is commanded in that and many other Texts? Here then is a seeming Contradiction, but it is not difficult to reconcile it.

Consider therefore, that when God saies to the *Jews*, *I desired mercy, and not sacrifice*, *Hos. 6.6.* he did not mean, that he desired no Sacrifice at all; for 'tis plain that he had made it their indispensable duty to offer Sacrifice to him: but he desired Mercy rather than Sacrifice. And this he explains by saying in the very next Words, *And the Knowledge of God more than burnt Offerings*. Wherefore he desired Mercy chiefly, tho' he desired Sacrifice too.

Again,

Again, *St. Peter* exhorts Wives, that their adorning be not that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel, but let it be the hidden Man of the Heart, &c. For after this manner in the old time (says he) the holy Women also who trusted in God, adorned themselves, &c. 1 *Pet.* 3. 3, 4, 5. That is, the holy Women of old who trusted in God, did not adorn themselves with that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel, &c. Now we know that *Rebecca* did wear Golden Earrings and Bracelets, *Gen.* 24. 22, 30. and surely she was one of those holy Women of old who trusted in God. Nor can we suppose that the rest of the ancient Wives ran about the Streets like Wolves and Bears, without plaiting or tying up their Hair, or putting on of Apparel, that is, with their Hair about their Ears, and their Bodies Stark-naked. For this would little become holy and godly Matrons; and *St. Peter*, I believe, would hardly encourage a sober and modest Woman to follow such shameless Examples. The Apostle therefore means, that their principal Ornament should not consist in fine Cloathing, but in their Virtues, the Ornaments of their Minds,

Thus also *Christ* saies, *I am not come to call the Righteous, but Sinners to Repentance*, *Matt.* 9. 13. tho' 'tis plain, and confessed by our Adversaries themselves, that he called *all* to Repentance, even those pretended Saints not excepted: but his chief Business was to call Sinners. And again he saith, *I am not sent but to the lost sheep of the House of Israel*, *Matt.* 15. 24. And yet he healed the Daughter of the Woman of *Canaan*; and therefore, tho' he was principally sent to the *Jews*,

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yet he was sent to the Gentiles also. And accordingly, tho' *St. Paul* was not principally sent to baptize, but to preach the Gospel; yet he was sent to baptize also.

Now since these words are so fairly capable of this Sense, I shall in the next place prove, that they must be so understood. Because the Holy Scriptures must otherwise contradict themselves. For I have shewn, that *Christ* sent his Apostles to baptize with Water, *Matt. 28. 19.* and *Mr. Barclay* (a) saies, *it is not to be questioned, but Paul's Commission was as large as any of the rest; for he himself said, that he was not inferior to the chiefest of the Apostles.* And consequently, *St. Paul* was sent to baptize with Water, as well as the rest. Nay, he (b) tells us, that *the Apostle Paul's Commission was as large, as that of any of them; and consequently he being in a special manner the Apostle of Christ to the Gentiles, if Water-Baptism be to be accounted the Badge of Christianity, he had more need than any of the rest to be sent to baptize with Water, that he might mark the Gentiles converted by him, with that Christian sign.* Now if *St. Matthew* saies, that *Christ* sent *St. Paul* to baptize with Water; and *St. Paul* saies, that he was not at all sent to baptize with Water: then *St. Paul* does flatly contradict *St. Matthew.* Whereas if we understand the words in that Sense which I have given 'em, then the two Apostles do perfectly agree. For both of 'em say, that *St. Paul* was sent to baptize with Water: only *St. Paul* saies, that his principal business was to preach the Gospel, he being peculiarly qualified for that Office; whereas all the

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(a) *Barclay's Truth cleared of Calumnies, p. 31.* (b) *Apolo-  
logy, prop. 12. p. 48.*

Ministers of *Christ* could baptize with Water as well as himself. For Water-Baptism requires only Authority to administer it, which all the Ministers of *Christ* had in as great a Measure, and to as good purpose, as *St. Paul*.

I can't see, how 'tis possible for our Adversaries to avoid the force of this Argument, and clear *St. Matthew* and *St. Paul* from thus flatly contradicting each other; unless they will suppose (without any the least Reason) that *St. Paul's* case was very peculiar, and different from that of all the other Apostles, who were indeed sent to baptize with Water; whereas *St. Paul* was not at all sent to execute that part of the Ministerial Office. But this groundless notion, (which is also inconsistent with what has been quoted above out of *Mr. Barclay*) even tho' it were granted them, will do their Cause more harm than good. For,

1. If *St. Paul's* case was peculiar in this respect, then *St. Paul's* not being sent to baptize with Water is no Argument against the Necessity of Water-Baptism. But the peculiarity of his Case, is certainly a strong Argument for it. Because then all the rest of the Apostles must needs have been sent to baptize with Water, by virtue of that Commission, *Matt. 28. 19.* And consequently Water-Baptism is a necessary Duty. But,

2. Since all the Ministers of *Christ* are by that General Commission, *Matt. 28. 19.* sent to baptize with Water, 'tis plain, that if any Minister be not sent to baptize therewith, the reason must be, because God has excepted him from the general Rule, and forbidden him so to baptize. And consequently, if *St. Paul* was not sent to baptize with Water; the reason was, because God had forbidden him so to baptize. But then, if God had forbidden *St. Paul*

to baptize with Water; how durst he at any time administer Water-Baptism; as 'tis plain he sometimes did, from this very Objection? For who shall dare, tho' he be a Minister of *Christ*, to do even that which is a part of the Ordinary Duty of Ministers, if God has expressly and particularly forbidden him so to do?

*Sixthly*, They tell us, that there is as much reason to wash one another's Feet, to anoint the Sick with Oil, to abstain from Bloud, &c. as to be baptized with Water. In Answer to which Objection I shall not produce those many reasons, which we draw from Scripture, to prove that we are not obliged to wash one another's Feet, to anoint the Sick with Oil, to abstain from Bloud, &c. Those who desire to study those Matters, may have recourse to such Authors as have written upon those Subjects. 'Tis sufficient for me to say briefly, that washing each others Feet, anointing the Sick with Oil, abstinence from Bloud, &c. were (in the judgment of our Adversaries themselves) never designed by our Lord, or understood by his Apostles, to be universally and perpetually enjoined. Whereas I have largely shewn by unanswerable Arguments, that Water-Baptism is commanded to be universally and perpetually practised. And consequently there is manifest reason for us to be baptized with Water, tho' we do not wash one another's Feet, anoint the Sick with Oil, abstain from Bloud, &c.

But if the case were quite otherwise; if there were as much reason to wash one another's Feet, to anoint the Sick with Oil, to abstain from Bloud, &c. as there is for Water-Baptism; yet it will by no means follow from thence, that we ought to neglect Water-Baptism. Because it would then be necessary for us to observe all those things,

as well as Water-Baptism; and not neglect any one of them. And for my own part, I freely declare, that when our Adversaries can shew, that there is as much reason for our washing each others Feet, &c. as there is for Water-Baptism, I will acknowledge, that we ought to wash one another's Feet, &c. as well as to be baptized with Water.

C H A P. XXVI.

*Of the Lord's-Supper.*

THE last Controversy, which I shall endeavor to determine, is concerning the necessity of receiving the Lord's-Supper.

By receiving the Lord's-Supper I understand eating Bread and drinking Wine in remembrance of *Christ*. The necessity of this eating and drinking the *Quakers* deny. Whereas I shall prove, that we are commanded by *Christ* so to do; and consequently that 'tis a damning Sin *wilfully* to neglect it.

Now that *Christ* has commanded us to eat Bread and drink Wine in remembrance of him, will appear, if we consider what *St. Matthew*, *St. Mark*, *St. Luke* and *St. Paul* relate concerning his Institution of this practice, *St. Matthew* saies, *As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. 26. 26, 27.* To the same purpose speaks *St. Mark*, 14. 22, 23. and *St. Luke*, 22. 19, 20. only the latter adds, that our Lord said, *This do in remembrance of me.* *St. Paul* also, tho' he was not then present with the o-

ther Apostles, because he was not then a Disciple of our Savior's, yet had this Matter of Fact revealed to him. For he saies, *I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me,* 1 Cor. II. 23, 24, 25.

'Tis not only evident from the words, but also confessed by our Adversaries themselves, that these places are to be understood of that eating Bread and drinking Wine in remembrance of *Christ*, which we call the Lord's-Supper. The question therefore is, whether we be commanded to continue the observation of this practice, or no. And this, one would think, is very plainly determined by our Lord himself, who saies, *this do ye.* For why should we imagine that we are not bound to do it, when he bids us do it?

But farther, 'tis to be done in remembrance of our Savior; for he saies, *This do ye in remembrance of me.* And shall not we remember him in his own way, and by keeping up that Memorial which he himself appointed?

Nay, 'twas plainly designed for a perpetual Memorial of him. For *St. Paul* saies, *as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come,* 1 Cor. II. 26. which words do imply, that this manner of shewing the Lord's Death must continue till his coming to judgment. For that pretence of its being intended to continue no longer, than till he was come in the heart, is  
ground-

groundless and ridiculous. For the Apostles had at the very first Celebration of the Lord's Supper, actually felt and experienced what our Adversaries mean by *Christ's* coming in the heart, *viz.* the influences of divine Grace. And yet this practice was enjoined them notwithstanding, and 'twas continued by them; and consequently 'twas intended to continue till *Christ's* coming to Judgment.

And indeed, so great care has been taken of this institution, that *St. Paul* received instructions from Heaven concerning it. No other reason of which can be assigned, but that God laies great stress upon the observation of it, and requires all *Christ's* Disciples to be very careful, that they do this in remembrance of him so long as the World shall last.

But that which gives an absolute demonstration of our being obliged to eat Bread and drink Wine in remembrance of our Lord, is this, that we are thereby made partakers of the Body and Blood of *Christ*. For 'tis confessed on all hands, particularly by our Adversaries, that we are commanded to partake of the Body and Blood of *Christ*, mentioned *1 Cor. 10. 16.* I have therefore nothing more to prove, than that by this Eating and Drinking we do partake thereof.

And for this I appeal to *St. Paul's* own words, who saies, *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we, being many, are one Bread and one Body. For we are all partakers of that one Bread,* *1 Cor. 10. 16, 17.* 'Tis expressly affirmed by the Apostle, and agreed on all Hands, that by partaking of that Bread and that Cup, which are here meant, we are made partakers of the Body and Blood of *Christ*. Wherefore I shall shew, that

that Bread and that Cup, which are here meant, are the same Bread and Cup which the Apostles eat and drank of, when our Lord himself practised, what our Adversaries call the Ceremony of eating Bread and drinking Wine, or what we call the Lord's-Supper.

To this end I observe, that (besides this controverted Text) there is no mention made in all the Bible of eating the Flesh or Body, and drinking the Blood of our Savior, except in the sixth Chapter of St. *John's* Gospel, and in these places, where 'tis confessed by our Adversaries themselves, that what we call the Lord's-Supper, is meant.

Now in the sixth Chapter of St. *John's* Gospel (as I have already shewn, *ch. 12. p. 151, &c.*) eating *Christ's* Flesh and drinking his Blood, do signify believing on him. And in those other places, where our Adversaries themselves confess, that what we call the Lord's-Supper, is meant, eating *Christ's* Body (or Flesh) and drinking his Blood, do signify eating the Bread and drinking the Wine, which are the Symbols of his Body and Blood. Now 'tis confessed on both sides, that those who do eat the Bread and drink of the Cup here mentioned, do eat of the Flesh or Body, and drink the Blood of *Christ*. The only Question therefore is, whether they do it in that Sense in the sixth of St. *John*, or in the other. For they cannot but be supposed to do it in one of the two.

Now 'tis very plain, that the Bread is here said to be *broken*, and the Cup *blessed*; which Expressions can by no means agree with that eating *Christ's* Flesh and drinking his Blood, which our Savior speaks of in the sixth of St. *John*; whereas they do most exactly agree with that eating and drinking which we find mentioned in the History of  
the

the Institution of what we call the Lord's-Supper. Nay, they are those very phrases which are used by the Evangelists in their accounts of it, and even by *St. Paul* too in the very next Chapter to this, where he treats largely of what we call the Lord's-Supper. There is also mention made of the *Lord's-Table* appertaining to this Supper, *v. 21.* of this Chapter, than which nothing can more plainly prove, that that outward eating and drinking which we contend for, are here meant.

Wherefore, since that eating of Bread and drinking of the Cup which are here mentioned, do denote that eating and drinking Bread and Wine which we call the Lord's-Supper; 'tis plain, that we are commanded to celebrate what we call the Lord's-Supper. Because we are commanded to partake of the Body and Bloud of *Christ*, which the *Apostle* assures us, is done by this outward eating and drinking.

I shall now consider those Objections, which our Adversaries make against the Observation of this precept.

1. 'Tis said, that those who partake of the *Light within* by being regenerated and sanctified thereby, do partake of the Flesh and Bloud of *Christ*; because the *Light within* is his Flesh and Bloud. And consequently, 'tis not necessary for them to eat Bread and drink Wine in order to the Participation of *Christ's* Body and Bloud. But I have largely shewn, that there is no such thing as what our Adversaries call the *Light within*; and consequently that it neither is, nor can be, our Savior's Body and Bloud; and therefore the Foundation of this Objection is taken away.

2. 'Tis said, that if the outward Bread and Wine do make Men partakers of *Christ's* Body and Bloud,

then the wicked may be partakers thereof, because they may partake of the outward Elements. But I answer, that tho' the wicked may partake of the outward Elements, yet they do not partake of *Christ's* Body and Bloud. Because the outward Elements do convey the Blessings annexed to them, to none but worthy receivers; even as the word preached is saving to none, but those that are ready to obey.

3. The Apostle saies, that *we are all partakers of that one Bread*, 1 Cor. 10. 17. and consequently, say our Adversaries, the Bread here spoken of is but one. And if so; then it can't be the outward Bread, because the inward Bread must then be excluded. But our Adversaries must consider that I have proved, that the Bread here spoken of is the outward Bread, and cannot be that inward Bread which they talk of. And therefore the *one Bread* must signifie the *same Bread*, of which all do partake, tho' by a worthy Participation thereof they do also partake of the Body of *Christ*, which our Savior does also call *Bread* in a mystical Sense.

4. 'Tis objected, that the Apostle speaking of outward eating and drinking saies, *This is not to eat the Lord's-Supper*, 1 Cor. 11. 20. But what is the reason? Why he tells us in the very next words. *For in eating every one taketh before other his own Supper; and one is hungry, and another is drunken*, v. 21. Now if they had not been guilty of this wicked behavior therein, then the outward eating and drinking had been the Lord's-Supper. The Apostle therefore tells them, that this was not doing it as they ought; and afterwards gives them a rule for the Performance of it, saying, *But let a Man examin himself, and so let him eat of that Bread and drink of the Cup*, v. 28.

5. 'Tis

5. 'Tis pretended, that outward eating and drinking is not Spiritual Worship. But this is a great Mistake. For I have shewn, that 'tis Gospel Worship; and all Gospel Worship is certainly Spiritual, in opposition to that worship of the Law which was Carnal. Nay, 'tis Spiritual in its own nature also. Forasmuch as tho' the outward Ceremony be performed, yet the mind is chiefly imployed. Nor does the outward Action destroy the Spirituality thereof, any more than kneeling (which our Adversaries allow) destroys the Spirituality of Prayer.

6. 'Tis said, that breaking of Bread and drinking of Wine was a *Jewish* Ceremony. Yes, and without doubt 'twas an Heathenish Ceremony too; unless the Heathens could live without Meat and Drink. But yet eating Bread and drinking Wine in obedience to *Christ's* Institution, in remembrance of his Crucifixion, and as the means of partaking of his Body and Bloud, never was a *Jewish* Ceremony. And if it were, yet since *Christ* Commands it, we are indispensably bound to observe it.

7. 'Tis said, that this outward eating and drinking are but a Shadow. But they are such a Shadow as *Christ* has enjoyned. To be sure, they are not one of those Shadows which prefigured *Christ's* coming, nor were they used after our manner before his coming. And therefore the pretence of their being ceased because of their being a Shadow, is ridiculous; especially since we have a divine Command to observe this Shadow.

8. We are commanded to seek those things which are above, Col. 3. 1. and to set our affections on things above, and not on things on the Earth, v. 2. whereas, say they, the outward eating and drink-

ing are not things above, but things on the Earth. Now if such Objections need an Answer, I return this, that the means and conditions of attaining things above, are all of them things below, such as Prayer, Alms, Justice, &c. And indeed by this way of arguing they may prove, that 'tis our duty to practise no Religion at all, except it be a Religion in the Clouds.

9. The Apostle saies, *Let no Man therefore judge you in Meat or in Drink*, Col. 2. 16. And therefore this outward eating and drinking which we call the Lord's-Supper may be disused; especially since all these things *are to perish with the using*, v. 22. But the Apostle there speaks of certain *Jewish* Ordinances, which are indeed ceased; but will any Man from thence conclude, that *Christ's* own Institutions may be abolished.

10. St. Paul speaking of the same *Jewish* Observances, saies, *the Kingdom of God is not Meat and Drink, but Righteousness*, &c. Rom. 14. 7. But the answer given to the last objection serves for this also.

11. Our Savior saies, *Labor not for the Meat that perishes*, &c. John 6. 27. From whence our Adversaries conclude, that eating Bread and drinking Wine are not to be regarded. But the true Sense of these Words has been already given, *ch. 24. p. 294.* and I need add nothing more to shew the impertinency of this pretence.

As for the Manner, Time, Frequency, Circumstances, &c. of receiving the Lord's-Supper, they are not the subject of our present Dispute. And therefore I refer the Reader for Satisfaction as to such Particulars, to the *London Cases*, or to the *Abridgment of them*, and to those other Books, wherein these and the like Matters are largely treated of.

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