



SALVATION
BY CHRIST
IN THREE ESSAYS BY
JOB SCOTT.
ALSO TWENTY-FOUR
SELECTIONS
FROM HIS
ENTIRE
JOURNAL



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SALVATION BY CHRIST

In Three Essays.

BY JOB SCOTT,

"

AN ENLIGHTENED AND EMINENT QUAKER MINISTER, AND
DILIGENT LABOURER IN THE TRUTH.

ALSO,

TWENTY-FOUR SELECT EXTRACTS,

FROM HIS ENTIRE JOURNAL,

NOT PREVIOUSLY PUBLISHED IN ENGLAND, OF A VERY
REMARKABLE CHARACTER.

~~~~~  
WITH PREFATORY REMARKS

BY GEORGE PITT



MANCHESTER:

WILLIAM IRWIN, CATHEDRAL CHAMBERS,  
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## P R E F A C E .

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THE three very remarkable Essays on the subject of "Salvation by Christ," herein contained, were written by **Job Scott**, an eminent Quaker Minister, universally beloved and esteemed by the Society. He was a native of Providence, Rhode Island, America, labouring and travelling much in the service of Truth, in the United States; also in England, as well as Ireland, where he finished his course, while engaged in his Ministerial Services among Friends there.

The **Extracts** are Selections from his Complete Works, being chosen from parts of his Journal, never before published in England.

So far as I am aware, there was only one Edition of his Entire Journal published, and that in America, in 1830, which soon getting out of print, has become very scarce.

Job Scott died in 1793, and would therefore belong to the Mediæval ages of Quakerism,

neither Ancient nor Modern. His simple and forcible language—familiar and unaffected style—render his exposition of the deepest spiritual truths and mysteries, both agreeable and easy of understanding.

The variety of Doctrinal Subjects embraced in the Selected Extracts, makes this little book like a Compendium of all essential Quaker views and truths.

In presenting a Copy to a few special friends, not of the Society of Friends, who are thought to have a hungering after righteousness and spiritual Truths, it is with a fervent desire that some of these precious Divine Teachings and Mysteries may be opened to their understandings, so as to produce conviction and benefit.

The Substance of these Doctrines and Teachings were well understood, and experimentally known, by nearly all members of the Early Quaker Society, in the first generations,—as well as by many of that day, not of the Society.

Now, however, there are very few who comprehend or believe in these searching Truths; they are too straight and abasing to

the intelligent part of human nature ;—so Professors especially, seek an easier way, a more pleasant Salvation and Saviour, which will save, as they think, by **imputation**, without a New Birth, or Change of Nature, through the **Atonement** of Christ, **only** ; a bare belief in which, they fancy and assert, will save them **in** their sins, not **from** their sins.

This cheap and pretty doctrine, is very tempting and desirable, but it is not the whole truth, nor yet Quaker Doctrine.

He that hath an ear to hear, let him hear.

GEORGE PITT.

MITCHAM, SURREY,

11TH OF 3RD MONTH, 1876.



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## INTRODUCTION.

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THE following is a portion of an Original Paper found among the Manuscripts of Job Scott, written the year before his Decease. It refers to his Journal, but more especially to his views on Salvation, which at that late period he substantially endorses. Whether he intended it as prefatory remarks or not, it seems applicable to insert it as an Introduction to his Essays on Salvation.

G. P.

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I have preserved a Journal of my whole life. There are some things therein, that I am fully persuaded are true in the visions of God ; but which many of the wise, even in our Society, cannot receive, so as feelingly to approve and promote.

\* \* \* \* \*

I know I have treated some mysteries a little more openly, and handled them a little differently, from what I have seen in any writings ; but as I am deeply grounded in them, as being the very life and substance of Christianity, indeed of all true religion, I am very doubtful that a suppression of them would retard, rather than promote, the true knowledge of Christ. I know many Friends are afraid of the objections of professors. No doubt, professors **will** object, as they always have done, to every unfolding of truth : but, what avail their cavils

or, indeed, what avails their quiet with us, if it is in a way that allows them to live at ease in sin, under a mistaken notion that they are going to heaven by Christ? It is time professors were aroused, and those of our own fold as well as others; for great numbers among us can scarcely bear the true and undisguised doctrines of the gospel.

Truth has rarely been promoted, after a time of stagnation, ease, and superficial profession, but in and through the fresh openings of something that the spirit of the world, however high in profession, could not receive; and I am firm in the faith that the veil will yet further be rent, and the covering more and more removed, that is spread over the face of all nations. Times and seasons will come, wherein that which is revealed in the ear, must and will be declared on the housetop. The Lord is on his way, gradually unveiling himself to his enquiring, seeking children, and woe, woe, from an all-righteous Judge, to those who dare to lift a hand against the right-timed openings and revelations of his heavenly mysteries!

For my part, I fear not the heathen's rage, nor the people's imagination of vain things; for I know, with all the certainty that I know any gospel truth, that in the midst of a high profession of Christ, darkness still covers the earth, and gross darkness

the people ; and I care not how soon their false rest is disturbed, yea, rather I wish it may be disturbed, and believe it will be so, for the spirit of the Lord is grieved with the lifeless, unsanctified, and unsound profession of Christianity that abounds in the nations.

I would as soon trust my immortal state upon the profession of deism, as upon the common notions of salvation by Christ! Many seem to think, if Christ, in name, be the object of their profession, they are certainly in the true faith ; whereas too few have any clear sense either what or where Christ is, and many are ready to quarrel with every thing that tends to open the mystery. I am as sure there is no salvation out of Christ, as I am of any thing in the world : I am also as sure that the common ideas of salvation are very greatly beside the true doctrine of salvation by Christ. And, moreover, I am as easy to risk my everlasting condition upon the true faith and fellowship of Christ, as inwardly revealed from glory to glory to those who keep a single eye to his holy light within them, as I am in believing that God made the heavens and the earth ! For I am indisputably ascertained, in the life and fundamental certainty of the true grounds of salvation by Christ ;

and that in all ages, it has been a real birth of God in the soul, a substantial union of the human and divine nature; the son of God, and the son of man, which is the true Emmanuel state, God and man in an ever blessed oneness, and harmonious agreement: and I know Christ must sit at the right hand of eternal power in my soul, till his and my foes be made his footstool, if ever I reign with him in fulness of glory.

He is David's son, and as truly the son of every soul that is ever truly reconciled to God. The reconciliation takes place in none, without their becoming his **mother**; and yet he is David's Lord, and Lord of all in whom he is begotten. I acknowledge him my Lord, even **as revealed in me**, as he was in **Paul: as such** he is my **hope of glory**; and I agree with Paul, that "though we have known him" by literal description "after the flesh, yet now henceforth know we him so no more;" and with Christ himself, that "it is the spirit that quickeneth, the flesh profiteth nothing." And I do marvel, that after this plain testimony, from the Lord's own mouth, people will so rely on a knowledge and profession of him, after the flesh, and condemn those whose faith and knowledge are after the spirit, in the holy sonship and newness of life.

# REMARKS

UPON

## The Nature of Salvation by Christ :

SHEWING THAT IT IS

### A BIRTH OF DIVINE LIFE IN MAN,

KNOWN

LONG BEFORE THE APPEARANCE  
OF OUR LORD IN THAT BODY THAT WAS  
BORN OF THE VIRGIN MARY,

IN WHICH HE DID THE FATHER'S WILL, AND EXEMPLIFIED  
AND DISPLAYED THE WAY AND WORK OF SALVATION,  
AS A UNION OF GOD AND MAN :—A WORK OF GOD **IN**  
MAN, AND OF MAN **BY** GOD, IN A BLESSED HARMONY  
AND CO-OPERATION.



The work of salvation is neither, on the one hand, in any stage or degree of it, the work of man merely of himself, unassisted by the power and spirit of the Lord ; nor, on the other hand, a work of God without the consent and co-operation of man. Many ignorantly entertain high notions of free-will, and of ability in and of themselves to act according to reason and the fitness of things ; and so to do, as mere creatures, all that is necessary towards their acceptance with God, and complete well-being during the whole of their existence. Others as ignorantly imagine the

merits and righteousness of Christ imputed to the full justification and salvation of sinners, so as to render them truly justified, acceptable with, and reconciled to God, while they continue in daily transgression and sin, in the exercise of a will in opposition to his will, in the indulgence and enjoyment of a life contrary to the divine life. They seem to have a confused idea that the moral law of God is abrogated ; at least to such as have dependance on the outward coming, suffering, death, resurrection, ascension, and intercession of Christ for salvation ; or that these are under grace, and not under the law, though they live a life of sin and defilement ; and that such as maintain sanctification absolutely necessary to a state of justification, or that they are never separately experienced, the one without the other, deny the purchase of Christ's death, and are going about to establish their own righteousness !

But these opinions are very remote from the true doctrine of salvation, which has ever been, in all ages, **Christ in man the hope of glory** ; a real union of the life of God and the life of man, and therein a blessed harmonious co-operation. The whole work of true religion, regeneration, and sanctification, is the work of God in Christ ; “ We are his workmanship, created anew in Christ Jesus, (and that) unto good works.” Eph. ii. 10. Good works, though not the

producing cause of justification, yet are that, without which none can be justified. Men may do many works, which as to the outward act, are good, or which would have been truly so had they been works of the new creation, and wrought of God in Christ, and which yet have no part in the great work of true justification.

Those who are thus busied, may be very zealous of "good works," and at the same time very high in profession of Christ, and of a **hope of salvation only through him, and yet be wholly on the wrong ground**, built on the sand, and remain as **gross Pharisees** as those who formerly rejected our blessed Lord in high veneration of Moses! Names do not much alter the nature of things. There is as much scope for self-righteousness and rank Phariseeism under a profession of Christ, yea, under a most confident profession of renouncing all our own righteousness, as ever there was under the law. Our preaching, praying, and all our religious and devotional exercises may be, and too often are, in the mere spirit, will, and activity of man: **this is going about to establish our own righteousness, and not a whit the less so because we profess to have no dependance on our own works, but that we expect all from Christ!** Talk and profession are not the life and substance of salvation in Christ; but this forward

active worker, that is always ready, is ever, by this kind of zealous activity and performance, as effectually prevented from the right knowledge of, and submission to, the righteousness of Christ, even under the greatest profession of a single dependance on nothing but his righteousness, as any were of old in the professed rejection of him, and dependance on Moses.

As to the life and substance of it, there **never was but one true religion**; nothing has ever been such, but the **immediate inward work of God in man**. And this, on the one hand, can take place and proceed no further than God is livingly the continual mover, worker, and efficient cause of all that is rightly wrought therein; nor on the other hand, any further or faster than man comes under the holy influence of the Spirit, grace, or power of God, whereby he worketh in us. If man resists the Spirit, turns from the grace of God, rebels against his light in the heart, does despite to the holy discoveries of truth, he tramples under foot the very blood of the everlasting covenant, he rejects the Son of God, and in the midst of all his professional claim to the merits of a crucified Saviour, is crucifying the life of the Lamb in himself. And thus the Lamb has been slain from the foundation of the world, and is slain in all who thus do violence to the motions of divine life in themselves. **“Christ**



**in us,"** has been in every age and nation, the only true and solid ground and hope of glory. Nothing but a true and living birth of God in the soul, of the divine and incorruptible seed, a real and substantial union of the divinity and humanity in one holy offspring, has ever brought salvation ; and this, throughout all generations, (in all the true seed, in every heir of God, and joint-heir with Christ,) is the only begotten of the Father. None can be a true child of God without this divine birth, this true brother and sister of Christ, this real offspring of God, that cries, Abba, Father ! and is one with Christ for ever. This birth ever does the works of God. **In this, and in its bringing forth,** are wrought the "good works," without which there is no justification.

Except we are regenerated and born again ; that is, except another birth and life take place in us, besides our natural birth into, and life in this world, and into things natural ; except a work, that, strictly speaking, effects and produces a real regeneration and new birth, as real a conception, generation, and birth of the seed of God in us, and of us too ; as the production of our natural life is a real work of conception, generation, and birth into this world, we cannot possibly enter into the kingdom of God. This is the new creature that is born of God, and sinneth not ; and this must have the rule and government in

us, and bring forth the works of God, so far as we are justified. This is the justified of God for ever ; and **nothing is justified of him but what is wrought in him.** That which is wrought out of him, and out of his divine life, is excluded from his acceptance, and can never be heir of the promise. Every evil thought, word, and action, is and will be subject to eternal exclusion : and equally so is every sigh or groan, every prayer or sermon, every fast or thanksgiving, with every other religious exertion, that is not in the divine life and influence of God ! This is all but “ Mount Sinai in Arabia, that is in bondage with her children.” **The bond-woman must be cast out.** It is impossible that she should inherit the promise, or that her son, or any of her children, should be heir with Isaac, the son of the free woman, the son of promise, the son of God’s immediate operation and power, born above and beyond the ordinary operations of nature, with all the force and workings of her utmost activity and exertion. It is only the son of promise, the offspring and begotten of God, that can ever do the works of God.

This criterion our blessed Redeemer appealed to in the days of Jewish unbelief and opposition. He urged his doing the works of God, as a certain evidence of his being the son of God. And this had

never been a certain evidence at one time and on one occasion, had it not been always so at all times and on all occasions. Could any else than the son of God, the new creature, the only begotten, the born again of the incorruptible seed and word of God, at any time have done the works of God, Christ's doing them would not have been a certain and infallible evidence of his sonship. This evidence is as sure and certain, to, in, and concerning all the seed, as it was then in, and concerning the holy head, the bishop and bridegroom of every soul, that is so opened and taught of God as to see and know that anything done by him in and by another, is truly and spiritually the work of God ; and is infallible evidence that a greater than Solomon is there, that Christ is there, come in the flesh in that man by his holy spirit ; that there is a real birth and babe of God, an heir of God, a joint heir with Christ, a true and living branch of the everlasting vine ; indeed, the **presence, activity, and good works** of God's only begotten. All other works are either directly the works of darkness and the devil, or at best, but the willings, runnings, and toilings of the son of the bond-woman, that never inherits the kingdom, nor can possibly enter into, or even see it. None other ever saw it than that which is begotten of God ; that ever beholds it, dwells in it, and enjoys it as its

own, the rightful inheritance of him who only is God's heir forever. For though there is, in a sense, properly a plurality as brought forth in the many co-heirs of the inheritance, yet in the ground and substance of it, as in God, it is one heir, one offspring, one only begotten : and hence the assertion, " we, being many, are one bread ;" and hence Christ's prayer to the Father, that they might all be one, as he and the Father were one. They are all one in the everlasting principle of life and salvation, and they ever do the works of God, and are no further his children, nor born again of him, than they do his works. Nothing is more idle than to suppose anything is born again of God, that does not his works, or that sinneth against him. In all the begotten, the very seed and life of God remaineth, and " they cannot sin, because they are born of God." Many people pass through some small convictions, and perhaps pretty deep exercises, and finding a degree of relief and solid satisfaction, conclude that they are born again, and are now safe and sure. But no man is ever wholly born again of God, who is not brought wholly under his rule and government in all things. Every thing that revolts, rebels, or sins against him, is not born of him. A little leaven, in time, leavens the whole lump, as it is suffered to operate ; but until the whole is leavened, until every thought is brought into the obedience of

Christ, we are never wholly born of the incorruptible seed, and **may be in danger** of a total and final apostacy.

Our real justification is ever in proportion to our real sanctification, and can no more outrun it, than real sound health of body can consist with pain, sickness, and putrefaction. Christ is our **complete justification**. Nothing else ever was or will be any part of it. But Christ, as certainly as he is Christ, ever works the works of God ; and that in every soul that will have him to rule over him, or be his Lord and Saviour. We are **complete in him**, and in him alone, without any addition. No addition can be made, but what will ever be hurtful. But we are never complete in him any otherwise than as we are **really in him**, as the branch is in, belongs to, and is of the vine ; nor any further than we are thus **in him**, is he truly and substantially **formed** in us, and become our life and hope of glory : so far, and no further, he is the “end of the law,” to us. He never repeals a jot or tittle of the moral law to any, further than it is fulfilled in them. It can never pass away till it is **fulfilled** : and it is never further fulfilled than the state of transgression is removed, on account of which it was added.

“ God is unchangeable.” All the changeable dispensations result from, and are accommodated to, the

different states of mankind. There never was but one way of salvation, nor of remission of sins. Could any thing else ever have answered this purpose but the birth, life, and government of Christ in man, it would answer still, and as well now as ever. This was pointed to by the law and its ordinances, by John and his figurative and preparatory baptism; and as far as the work of salvation was ever wrought in any age or dispensation, it was the work of God in Christ; yet never was carried on and completed without the creature's consent and co-operation. Nothing, however fervent, zealous, and devout, can have anything of the real nature of true religion in it, that is not in and of the life of God. And this goes on only to such a degree as the life and spirit, the will and activity of the soul, go on with and in it. **All religious activity out of this**, is but toiling in the night, and without divine help or direction. This gains nothing substantial: it is loss, and not true gain: it is dross and dung, and filthy rags. The sooner we lose it all, the better. But, on the other hand, all holding back, and declining to work with the Great Worker of all things in true religion; all backwardness in letting down the net on the right side of the ship, in the break of heavenly light and day, and by his direction; all staying behind when he pnts forth his sheep, goes before them, utters his voice, and calls upon them to

follow him,—are as effectual in preventing the work of salvation, as running, toiling, and willing of ourselves, in our own might and spirit, without him. We must through the divine workings of God by his grace and spirit in us, work out our own salvation. This is always the way it is wrought. We can do no more of it ourselves, unassisted by him, than “the Ethiopian can change his skin, or the leopard his spots.” And yet, even where it is done in the most sudden manner that ever it was known, it is done no other way, and no further, than as the will or spirit of man yields up, submits to, and becomes a co-worker with him who worketh all in all in true religion. All our springs are in God. He has wrought all our works in us. But the springs are **no further ours**, and the work is no further wrought in us, than we suffer the obstructions to the arising and flowing of the well of life and salvation in us to be removed, and are willing to be wrought upon, formed, and fashioned by the Great Potter as he pleaseth. Our part is to be unresisting, as the clay in the hand of the potter.—The simile regards the non-resistance of the clay, but does not extend so far as to represent us inactive, unconscious, or without choice, will, or exertion, in this great work. It might as well represent us unconscious, and entirely insensible, as inactive, or active as mere machines. It shows that we can do no more

merely of ourselves in it, than lifeless clay ; and that even where we are the most vigorously active in a right line religiously, our will and activity are not only wholly yielding and unresisting under the divine operation, but they are no further or faster exertive in the work, than the Divine hand or influence is felt and extended, holds us fast, and puts us forward, forms and fashions us vessels of use and honour, as he pleases. And he never pleases to make any of us any thing in religion, either in ourselves or to others, without the consent, concurrence, and co-operation of our own minds and abilities in it. As we yield to his call and operation, the new formation, creation, and generation begin and advance. Old things are done away, all things become new, and all things of God ; and not of ourselves, without him. Here we are brought into reconciliation with him, and know our sins to be blotted out and freely remitted. Remission of past sins is equally, in all ages, the act of divine grace. It is the mercy of God, in and through Christ the begotten ; his unchangeable nature, an attribute or excellency inseparable from the Divine Essence. He cannot retain anger, or opposition, to a state not in opposition to him. Anger, as a passion, he has none ; he is always in himself the same, and always one. There is no twain in him. Love and wrath, compassion and vengeance, are not in him as different things,



or even as states or dispositions. It is more strictly proper to say, he **is** love, goodness, wisdom, power, compassion, a fountain of living waters, a consuming fire, &c., than to say he **has** such and such **attributes**, or properties. Indeed, I suppose the word **attribute** was originally used on this very ground, and implies that he has not any two different things or states in himself. But because he is all these, we **attribute** to him those different excellencies or qualities, which are familiar to our ideas. He is **love**, and **always** and **altogether** love; he is **goodness**, and **always** and **altogether** goodness; power, wisdom and justice, and always and altogether all these, and all are ever but one in him. Perhaps **goodness** is a word as expressive of what he is, as any. However, being goodness, he was and is prompted to create subordinate intelligences, thereby to diffuse bliss, happiness, and enjoyment. His eternal nature, (or say, love or goodness,) prompts him to visit, revisit, or operate upon, call and invite all that he has made capable of happiness or misery, in a spiritual sense.

He cannot, (such is the purity and goodness of his eternal unchangeable nature,) make a sham invitation to any, and pass it upon them as a real and sincere one! As his promise is yea and amen for ever, so is his **call**. All have heard it; but they have "not all obeyed." Rom. x. 16. The call is as **real** to him

who **does not**, as to him who **does obey**. In order that we might be rational creatures, conscious of good and evil, and proper objects of reward and punishment, free agency was absolutely necessary to man. Hence results our capacity to obey, or disobey God's call; to yield to, or resist the operations and workings of his power in us for salvation. And hence the divine equity of rewarding every man according to his works; according to the deeds done in the body. He that commits sin works directly against God, against the divine call, the manifestation, and operation of God in himself. This is the evil of sin. It is hence the guilt and condemnation arise. It is rebellion against the light. **The light shines in all; in "every man that cometh into the world."** John i. 9.

It not only **is**, but **must** be so, from the very nature, the goodness of God. "This is the condemnation, that light is come into the world, and men love darkness rather than light." None therefore have, nor ever can have, this condemnation, who have not had the light. Its coming cannot be to the condemnation of any but those who **hate** it. He that loves it, that lives in it, and conforms his **deeds**, his heart, his life to it, is and must be in union, communion, and reconciliation with God, the source of it, and from whom it shines an emanation of the Eternal Divinity. The word that was in the beginning with

God, and truly was God, is now, and ever was the **light** of all men, and the **life** of those in whom it obtains, in all things, the pre-eminence. These **live by it**; or, as Paul expresses himself, it is Christ that liveth in them. Those who **hate it, rebel** against it, or work counter to it, are in a state of alienation and opposition to God, and therefore in guilt, and under condemnation. Here, to the froward, he must show himself froward; he cannot change into a state of reconciliation with that which is counter to his eternal nature and essence, and to his operation on the soul, but **is, and must be** a consuming fire. If this produces an entire change in the creature, he is, he must be reconciled to God, and cannot possibly be so any other way. Nothing can cleanse from the filth of sin, and reconcile the soul to God, but that which removes the defilement and opposition to him. "The blood of Jesus Christ cleanseth from **all sin.**" This is the blood of the everlasting covenant, the blood of sprinkling; and as it is felt and known to **cleanse from all sin**, it is evident that this is not a removal of the **guilt**, while the actual **state of sin** and transgression remaineth. Cleansing from all sin, and washing it away, are not effected while we are living daily and hourly in sin. Sin ever separates the soul from God. It is that which lets; and it will let, till it is removed out of the way.

Full reconciliation to God is not consistent with a state of opposition to his holy law, his divine will, and working in us. While filth and opposition to divine influence remain in man, there remains fuel for the fiery baptism of Jesus, nor can the floor of the heart be thoroughly cleansed till all defilement is removed. God and evil are in eternal contrariety, and as God cannot change, he cannot at one time be unreconciled, and at another time reconciled to the same state. Imputation of Christ's righteousness to sinners, so as to reconcile them to God in a state of actual sin, or alienation from him, is as impossible as to reconcile light and darkness, or Christ and Belial. It is a phantom that has risen up in the fogs and mists of benighted minds. It is attempting to climb up to heaven some other way than by Christ, the **door**. And yet such is the power of darkness, that this is called magnifying the merits of a crucified saviour, who never saves his people but as he saves them **from** their sins.

He is the eternal **Word**, and as such is God. To us he is the **emanation**, or son of God's love. When he lives and reigns **complete** in us ; when he is our **life**, and has in all things the pre-eminence with us, and so is our **complete** justification, as such he must have been **begotten and formed** in us ; strictly and truly so ; for it is thus, and thus only, that we are

or can be **complete in him**. He is one in all the only begotten of God for ever. God alone is his Father. Every true believer is his mother. Hence he assures us, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and **mother**." Matt. xii. 50. And hence too he is the **son of man**. "What and if ye shall see the son of **man** ascend up where he was before?" John vi. 62. The outward body of flesh and blood, which cannot inherit the kingdom of God, never came down from heaven. "He that ascended, is he that first descended." The outward body was prepared for him who came to do the divine will. It was the eternal holy Word that came down from heaven, and took flesh in that body; and this divine Word having a conception and birth **in man**, becomes truly, and in the scripture sense, the **son of man**, as well as son of **God**; and so is both the root and offspring of David, according to Rev. xxii. 16, and as truly the **seed of Abraham**. It was not the outward body, nor the mere human nature, that was the seed of Abraham, in which all the families of the earth are blessed. It was that living birth of divine life, whose **day Abraham saw**, and wherein he enjoyed the spiritual blessing. This is the **seed of the woman** that bruises the serpent's head. It was and is necessary, in order to our restoration and union with

God, that the life of the Deity, the holy word, should so operate as to bring forth in us a **conception** and birth of his own divine nature ; a real birth of the incorruptible seed and word of God. As in this holy offspring a real union of life, human and divine, is formed and brought forth, and as man herein becomes the mother of this heavenly offspring, this is really the **seed of the woman**, the seed of the church and spouse of Christ ; for it is not only as the **seed of Mary** or of Eve, that the only begotten is the **seed of the woman**. The souls in whom he is begotten and brought forth, are all in the relation of parent to him, as well as brethren and sisters ; and according to the nature of the work which forms this relation, it is strikingly represented by the parent in the female line ; “ Whosoever, &c. the same is my brother, and sister, and mother.” And this is that begotten of God, and at the same time that **son of man**, which ascends up where he was **before** he became the son of man. And as God alone can be the father of this his only begotten, man at most can be his mother. And was not this a principal reason why his outward birth was of a virgin ; showing that God only is the Father of all that is truly begotten and born again of him, and holding forth, in striking analogy, this great and adorable mystery ?

Let not the wisdom of man arise against it ; for

though it may appear blasphemous to some, it appears to me perfectly consistent with our Saviour's formerly declaring himself both the son of man and son of God. Nothing was stranger to creaturely wisdom in that day, than the profession of a man to be the son of the Highest, though without such a relation actually formed, there was never any salvation to any individual. And herein is much of the glory, excellency, and efficacy of Christ's coming in that body. It wonderfully exhibits, illustrates, and exemplifies the nature of the great work of salvation, is a blessed pattern of it, and may, by way of eminence, be considered as containing the sum of it. It is all of the same nature in every individual, and was, is, and ever must be, through suffering and death, and a resurrection to newness of life.

Much might be said in support of this doctrine. The scriptures bear ample testimony to it, though in a way that is hid from the natural reason of mankind, till illuminated from on high. When Peter knew Christ to be the son of God, Christ told him, flesh and blood had not revealed it unto him, but his heavenly Father. Matt. xvi. 17. This holds good to every individual. The world by wisdom never knew God, and never can know Christ. None know him, but those to whom the Father reveals him ; nor can any know the Father, but by the revelation of the son in themselves.

“No man can say that Jesus is the Lord but by the Holy Ghost.” 1 Cor. xii. 3. This is the reason why “every spirit that confesseth that Jesus Christ **is come** in the flesh, is of God.” 1 John iv. 2. The evil spirits of old confessed him in words, but he rejected their testimony, and suffered them not to speak. Luke iv. 41. For though they had an outward knowledge who he was, they spake not by the holy ghost; they were not of God. And thus thousands now confess him to **have come** in the flesh in that body, and are proud to call him Lord; but none ever rightly call him so, but by the revelation of the Father. Therefore, on this rock **only** he builds his church, and the gates of hell cannot prevail against it, though against every other building they can and do prevail. It is not merely confessing, though in full assent to the truth of it, that Christ **did** come in that one outward body, that determines any one to be of God; the devils believe, confess, and tremble; but none truly and thoroughly confess him without knowing (in the present tense) that he “**is come** in the flesh” in themselves, spiritually.

“I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 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. I will not leave you comfortless ; I will come to you : yet a little while and the world seeth me no more, but **ye see me** : because I live, ye shall live also. At that day, (that is, when I come again the second time, the comforter, to salvation,) ye shall **know** that I am in my Father, and you in me, and **I in you.**" John xiv. 16 to 21. This is the great mystery of godliness. God manifest in the flesh, is not confined to the flesh of that one body. "He that hath my commandments, and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him, and will **manifest** myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt **manifest** thyself unto us, and not unto the world ? Jesus answered and said unto him, if a man love me he will keep my words, and my Father will love him, and we will come **unto him** and make our **abode** with him ;" verses 21, 22, 23. "That which may be known of God is manifest in them." Rom. i. 19. The preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but now is made **manifest**, "is Christ in you the hope of glory." Col. i. 27. "Always bearing about in the body," says the Apostle, "the **dying** of the Lord Jesus, that the **life** also of Jesus might be made **manifest** in our body ; for we which **live**, are alway delivered

unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. iv. 10, 11. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;" 7. Here is plainly in us the death; the dying of the Lord Jesus, in order that his life may be manifest in us. This is baptism into his death, and rising with him into newness of life; the one soul-saving baptism. "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me." John xiii. 20.

Great, indeed, is this mystery, much unknown to, yea, even rejected as enthusiasm, by many professors of Christ. No man can really receive any one that Jesus sendeth, and not as really receive him, (I mean absolutely him, the only begotten of God,) any more than we can receive Christ, and not receive the Father that sent him. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv. 40. Let none suppose he means simply, that he will accept it as if done unto him; it is true in the strictest sense. It is actually done unto him in them, for they are all real "brethren;" "heirs of God, and joint-heirs with Christ." Rom. viii. 17. "He

that sanctifieth, and they who are sanctified, are all of one." Heb. ii. 11. "He that is joined unto the Lord is one spirit." 1 Cor. vi. 17. "We being many are one bread." x. 17. "I and my Father are one." John x. 30. **Christ formed in man**, is in the oneness with the Father. The begotten of God in every soul is **one** with him in the everlasting covenant; as truly so, in measure, as there was a real oneness with God in the man Christ Jesus.

"I have said, Ye are gods; and all of you are **children** of the Most High." Psalm lxxxii. 6. (**And if children, then heirs.**) And their dying like men, in the next verse, is as it happened to the blessed Jesus, as well as to all his co-heirs and brethren. "Jesus answered them, Is it not written in your law, I said, "ye are gods?" If he called them gods unto whom the word of God came, and the **scripture cannot be broken**, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may **know** and **believe** that the Father is **in me**, and **I in him**. John x. 34 to 39. For this they sought to kill him, or took up stones to stone him. And when **he** says the same thing **now**, in his joint-heirs and brethren, is it not condemned as rank enthusiasm,

if not blasphemy? And yet this reasoning was then cogent and unanswerable, and is equally true at all times, and in all the seed. None ever did the works of God but the seed, the son, the sent, and sanctified of the Father. This is the reason, "he that sanctifieth, and they who are sanctified, are all of one." He told them, the works he did, they should do, that is, the works of God. And that babe that is begotten, and born of God, of the incorruptible seed, and so doth his works in every redeemed soul, has always a right to say as he did, "But if I do the works of God, though ye believe not me, believe the works." But why believe the works? "That ye may know and believe, that the Father is in me, and I in him." Only believe the works and the point is settled at once. "For there is none good but one, that is God." No real good work can be done, but he doeth it. We are enabled to work out our own salvation, but it is only as God worketh in us and we work by him; he in us and we in him.

No mere man can receive this doctrine. Hence the divine truth and certainty of John Baptist's declaration, "He that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth, and

**no man** receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true." John iii. 31 to 34.

And who is **this** that receiveth his testimony? Answer, **No man**, as man merely, but the **begotten** of God. "The world cannot receive him, because it seeth him not." "**No man** hath seen God at any time. The only begotten son which is in the bosom of the Father, he hath declared him." John i. 18. "And of **his** fulness have **all** we received." 16. Had we **not**, we could never rightly **know** God, nor receive the testimony of the son. There is nothing else through which we can receive it. It is hid from the wisest of men except only so far as it is manifested to them in and by this. It is **revealed** only unto **babes**, that is, to his **begotten**. Men, as natural men, and as such considered as the work of God, are **created**. But the new born babes in Christ, though in a sense the work and creation of God, (as Christ is the beginning of it,) yet they are, as his production, not merely **created** as Adam; they are, strictly speaking, **begotten**. There is in their formation, a spiritual conception and birth in the soul. The Father, by the overshadowing of the holy ghost upon the willing mind, which embraces and yields to the visitations, operations, and wooings of his love, begetteth and produceth a true and real birth of divine life, a conception

and birth of that which is truly and properly his only begotten forever, being one in all his spiritual offspring. This is he that is born again of God, of the incorruptible seed and word of God.

In the production of this conception, generation, and birth, there is both Father and mother. He that begets, is the only possible **Father** of this the only **begotten**. The soul in whom this conception and birth is effected, is the mother; and here "the man is not without the woman, nor the woman without the man in the Lord." This **conception** and **birth** cannot possibly be effected by the mother without the Father, and is never produced by the Father without the consent of the mother. There must be a celestial union, a real co-operation, wherein two become one. Of twain the one new man is made, which is God and man in the heavenly and mystical fellowship and union. This is the mystery of **Christ**. This is what is held forth strikingly and livingly in his birth of the virgin Mary; and this ever was, and ever will be the only possible way of salvation. This is the new creature, that being born of God sinneth not; indeed, **cannot** sin, and that for this very reason, because "his **seed** remaineth in him, and he cannot sin, because he is born of God;" (1 John iii. 9;) as really so, as one was ever born of another in natural procreation.

The **natural man**, the mere **creature**, as the

work of God, is a created being; he never saw God, cannot know him, nor receive the **testimony** respecting the mystical union and sonship: but the **babe**, the **begotten**, that with a true and living knowledge of its sonship, cries Abba, Father, both **sees** and **knows** the Father, and receives the heavenly testimony. For Christ, speaking of this mystery, says, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven, their angels do always behold the face of my Father which is in heaven." Matt. xxviii. 10. And again, calling them sheep, he says, "My sheep **hear** my voice," &c. John x. 27. Thus they receive **his testimony**, but will not receive that of a stranger. "All that ever came **before me**, are thieves and robbers, but the sheep did not hear them;" verse 8. Were Moses, and the prophets, and John, who came **before** him to prepare his way, thieves and robbers? Nay, verily, they came not **before** him in this sense; for he came **in them**, and was their leader; and all the real message of God by **them**, was **through him**. He is "the word of the Lord," that came unto them. The same word that was in the beginning. But whenever man, of himself, out of Christ, meddles in the things of God, he is a thief, takes that which is not his, sets his post by God's post, and robs the **babe** of his honour. Here is the ground and rise of idolatry. Here is

antichrist in the temple of God, exalted over the seed of God in man, and got up above all that is truly called God, and rightly worshipped.

Christ is the **door**. Is there a door of entrance into the kingdom in our hearts? If so, it is **Christ in us**; there is no other door, nothing can open to receive him, nor enter into the kingdom with him, but that which is of him; all else is, and ever will be, darkness, and cannot comprehend the light, or receive it. Nature works against it; **men** love darkness rather, and **as men** merely, ever will.

“Israel is my son, even my first born.” Exodus iv. 22. This is true for ever; for Israel, the begotten and born of God, even when the seed of Abraham suffered in Egypt, was truly his only son, his first born; and hence he speaks of all the seed in the singular number. “Israel is my son, my first born.” This could not have been true, had not this Israel been the seed of Abraham **spiritually**; and in the same sense Christ is so called; that is, not seeds as of many, but the one seed, which is Christ in all the heirs and brethren. “This day have I begotten thee,” is, through all time, the language of the Father. “Unto us a child is **born**, unto us a son is given,” (Isa. ix. 6,) is as true at one time as another, in the present tense, without looking backward or forward. They ate the spiritual meat, and drank of the spiritual rock,



when Israel, God's son, was called out of Egypt, long before the Virgin Mary, "and that rock was Christ." They not only ate outward manna, they ate the same **spiritual meat** the saints ever live by, else they had no life in them; there was never any other possible way for men to have divine life in them.

To know God and Christ is life eternal. He is in all; all have of his fulness, and yet thousands are dead because they do not know him; they eat not his spiritual flesh, nor drink his spiritual blood, and so cannot live by him. "He that eateth me, shall live by me," says he. He is hid and buried in them. He is as "leaven hid;" (the very seed of the kingdom;) Matt. xiii. 33. A talent laid up in a napkin; or buried in the earth, Luke xix. 20; Matt. xxv. 18; overlooked and rejected, yea, trampled under foot, as an unholy thing, although it is the very blood of the everlasting covenant. Heb. x. 29. "The corner stone," which all the wise builders among men, **as men, have ever rejected**; but to those who come to know him, and build in and by him, he **becomes** "the head of the corner." Acts iv. 11. There is wisdom in the word **become**; "is become the head of the corner;" for he is so to none, but as **he becomes so**. The head-stone in religion, and even in the profession of Christ, is always another thing to natural men, however zealous and full of faith, as they may suppose,

whilst he lies hid and buried in them, though they cry up ever so loudly his former appearance in that body. Thousands do so, and yet know no more of him than the Jews did. They who then received his testimony, and saw his glory, as the only begotten of the Father, full of grace and truth, saw through the veil of his flesh, or they had never seen **him**, or livingly known him in that appearance ; and none now rightly know him, that stick in that appearance, and see no further. “ Though we have known Christ after the flesh,” says the apostle, “ yet now henceforth know we him no more.” 2 Cor. v. 16.

“ Lo, I come,” says he, and “ **a body hast thou prepared me.**” Heb. x. 57. The **I** that came, the **me** the body was prepared for, is he who says, “ Before Abraham was, **I am.**” Hence all who knew him, knew the Father also, and all who now know him, know the Father ; there is no possible failure of this. “ If ye had known me, ye should have known my **Father also** ; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us : Jesus saith unto him, Have I been so long time with you, and yet hast thou not known **me**, Philip ? He that hath seen **me**, hath seen the Father ; and how sayest thou then, show us the Father ?” John xiv. 7, 8, 9. It seems Philip had not yet fully learned

this mystery ; and this is the case with many who are in degree his disciples. Paul says, “ Ye are the body of Christ, and members in particular.” 1 Cor. xii. 27. “ As the body is one, and hath many members, and all the members of that one body being many, are one body ; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit ;” verses 12, 13.

It is plain this body of Christ is spiritual ; for we are members of it by baptism of the one spirit into it ; by drinking into the one spirit. It is not our outward bodies that compose, and are the members of Christ’s body, but it is the birth of Christ in us ; it is a union of the life of God and the life of man ; and thus the apostle’s simile is beautifully instructive ; the outward body is one with the head, the members are **all** of the body ; “ **so also is Christ.**” The begotten are **all** members of the **body** ; the body is one with and in the head, “ and the head of Christ is God.” And when the birth of Christ is fully formed in man, and grown up to the measure of the stature and fulness of sonship, where every thought is brought into captivity to the obedience of Christ, so that God **becomes all in all**, here the holy **Head** is known. Christ is the head of every

man, and God is the head of Christ; that is, Christ the begotten entirely governs the whole man, as the head directs and governs all the members of the body; and God the Father, as the head of Christ, entirely guides, governs, and in all things directs the begotten.

“I am the true vine,” says Christ, “and my Father is the husbandman.” John xv. 1. Are the vine and the husbandman one? Answer, yes, in the heavenly union and mystery: the wisdom of man makes it nonsense; but if the vine and the husbandman are one, surely then, so are the vine and the branches. “I am the vine, ye are the branches.” 5. “Every branch in me that beareth not fruit, he taketh away.” 2. “As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” 4. “If a man abide not in me, he is cast forth as a branch, and withereth.” 6. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” 7. “Whatsoever ye shall ask in my name, that will I do.” John xiv. 13. As he cannot deny himself, a branch abiding in him, and asking in his name, cannot ask without receiving; therefore it holds good for ever, “Ask, and ye shall receive.” It cannot possibly fail, for, says he, “The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works.” 10. Just

so every branch in him may say, "I speak not of myself, I ask in thy name; it is thy word that speaks, and asketh in me;" "I live, yet not I, it is Christ that liveth in me." This is **he**, that in all the truly begotten can always say, "I know that thou hearest me always." This is true prayer, and no other is so; all other is but the noise, the voice and breath of **man**, and is not answered; it receives not; it falls to the ground!

But let us now hear the great wisdom of man, that God has made real foolishness with him. "What!" says the reasoner, the wise disputer of this world, "how can the branch and vine be one, if the branch may be cast forth, and withered?" This is just as wise as the reasoning of the Jews, "We have heard out of the law, that Christ abideth for ever, and how sayest thou, the son of man must be lifted up?" John xii. 34. Can the branch be cast forth, and wither outwardly? It can. Was it not therefore of the vine? It was. Can Christ be crucified afresh in spirit, and put to open shame? Can the blood of the covenant be trodden under foot and despised? Can despite be done to that holy spirit of grace and salvation? Can a birth of real life be stifled and slain? It can. Was the "Lamb slain from the foundation of the world?" Was this said only of what **should** be afterwards; or was it **really done** from the very foundation? It

was **really** done ; it is still done in thousands. In the very day that Adam ate the forbidden fruit he died. Death took instant place in him, upon that which was before alive in him, only in the **life** of the Lamb. Here the **Lamb** was **slain** in him ; here the **branch** was cast forth and **withered**.

I know it is a mystery too high for mere man to comprehend ; but man can laugh it to scorn, and bring forth his strong reasons against it ; yea, render it impossible ; for impossible it is, and ever will be to this world's wisdom. I do not expect to escape censure and severe ridicule ; for I know that **no man as man merely, receiveth the true** undisguised testimony of the **son**, because it is "foolishness unto him." 1 Cor. ii. 14. To preach "Christ **crucified**, was to the Jews a stumbling block, and to the Greeks foolishness." Chap. 1. 23. To preach this doctrine in its **full extent**, is **now** both a stumbling block and downright foolishness unto the creature, as much as ever ; but to such as see it in the light, it remains to be both "the power of God, and the wisdom of God ; because the foolishness of God is wiser than men ; and the weakness of God is stronger than men." 24, 25. This is "the wisdom of God in a mystery, even the hidden wisdom (for it remains hid to this day) which God ordained before the world unto our glory ; which none of the princes of this world knew." ii. 7, 8.

“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.”

12. There is a measure of the spirit, grace, light, and life of the son, **freely given** to all men to profit withal; but none savingly know it, but those who give up to its motions in themselves, so as to receive it for their teacher; then they see clearly, it had been **freely given them** of God **before**, though it lay long hid and buried, and they knew it not. “If thou knewest the gift of God,” said Christ to the woman, “and who it is that saith to thee, give me to drink; thou wouldst have asked of him, and he would have given thee living water.” John iv. 10. This gift of God was he that dwelt in that body; which, whoever saw, saw also the Father. This gift was not only **then** near her, but **had been in her**, and is in **all**; and had she known it before she saw the Lord Jesus outwardly, even as it **talked with her**, and was the **gift of God to her inwardly**, she might have asked of him, and received the living water; even as Israel of old drank of that spiritual rock that truly **was Christ**: and is now in every believer “a well of water springing up into everlasting life;” according to his promise, “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” John vii. 38.

This is the salvation of God in every age and dispensation ; coming **into this** living faith, in full subjection to this inward holy gift of God, is our only reconciliation with him. This inward gift is the mediator between God and man ; it was so in the body prepared by him to do the Father's will in ; it is so **now** in all. It is not one thing in him, and another in us. This is the bond of union, that unites God and the soul in the divine and saving fellowship ; " He that is joined unto the Lord is one spirit." A will, opposite to the divine will, is **self-will**, is **enmity to God** ; nothing but the **cross of Christ** can ever " slay the enmity ;" hence no true disciple, but by the **daily cross**, and **denial of self** : this brings all into the **one will**, crucifies the **old man**, with his affections and lusts.

Without **death**, there is no **new life** ; even under the law, " without shedding of blood there was no remission." The **life was taken** ; here was **suffering for sin**, in the **figure**. **Burnt offerings** pointed out the **necessity of fire**, the saving baptism of Jesus ; who, when he came, passed through the fiery baptism of extreme sufferings, outward and inward ; till at length he endured the pangs of death, and poured forth his very " soul an offering for sin." Isa. liii. 10.

And it now remains that what is **yet behind** of his sufferings and afflictions be filled up in us. Col. i. 24. His sufferings are not ended ; " For as



the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 5. Again, "As ye are partakers of the sufferings, so shall ye be also of the consolation;" 7. "If so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. Here we suffer with him, expressly in order **that we may** be glorified together. "If we be **dead** with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us." 2 Tim. ii. 11, 12. "Rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter, iv. 13. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made **conformable unto his death.**" Phil. iii. 10. This is the baptism that now saves us; it is not a figure; we never receive remission of sins, but in the fellowship of the sufferings of Christ, and conformity to his death; this was always the only way. So that of old, when **blood** was taken for atonement, and no **remission** was had without **blood**, the outward was **but the shadow**, and of **itself** procured **no remission, no reconciliation**. It is, through all time, only by the **death** and sufferings of Christ, that we can be, or any could be, reconciled to God. And as none obtained this blessing by the offerings themselves, without knowing in themselves a **death**

to sin, a fellowship in the sufferings of the holy seed, so **none** can **now** receive it otherwise.

The death and sufferings of Christ in that body are of great price in the sight of God, and in all things have the pre-eminence in the view of the saints. Therein was wonderfully held forth the way of salvation, as a work of God in man, and of man by God; that it is **all** through suffering, a **wounding** to **heal**, and **killing** to make alive in God. He, the Lamb slain from the foundation of the world, has always borne the chastisement of our peace; nor without his **stripes** were any **ever** healed. God hath laid on him the iniquities of us all, but unless we **partake** in the chastisement, and **feel** his **stripes**, we are not healed; for he that will **save** his life, shall **lose** it; but he that will **lose** his life, and **die** with Christ, shall save it unto life eternal. Ever of old, "in all their afflictions, he was afflicted, and the angel of his presence saved them." Isaiah lxiii. 9. They had his **real presence**, or all else had been useless: **they** were afflicted with **him**, as well as **he** with **them**, and those who know not **reconciliation** with God and **remission of sins** in **this way** are **not** reconciled to him. But this is **death** to man's will and **wisdom** too; he wont endure it; he had rather believe, or pretend to believe, **anything** than **die** into **life**. His whole **aim** as man, in his own activity in religion,

is to **climb up some other way** ; and among his **many inventions**, that he may seem to come in by **Christ**, he has hewn out the broken cistern of the imputation of Christ's righteousness to man in transgression ! But his righteousness is forever unimputable to all who have **not died** with him to sin, and risen in the power of his resurrection to newness of life ; it can be no further imputed to any, than they are actually conformed to his death, and the fellowship of his sufferings. There is an eternal distance and separation between Christ and all that is unholy. No **grain** of his righteousness was ever imputed to any soul, but in exact proportion to its actual sanctification, or submission to the divine will. What can be more absurd, than to suppose Christ's sufferings have altered **HIM**, who is always unchangeably the same ? or that **HE** sees us any otherwise than as we are, in our actual state and condition ? I can have no expectation of salvation by Christ, without the fellowship of his sufferings, and conformity to his death.

But, blessed forever be the name of the Lord, I have known something of the power of Christ to salvation. I know certainly that there is no other name given under heaven, whereby men can be saved. But who is this saviour ? " I, even I, am the Lord, and besides me there is no Saviour." Isaiah xliii. 11. This is he who ever liveth ; his taking flesh has tended

powerfully to unveil the mystery, and show man that salvation is a work of God and man in union, wrought out through suffering, fear, and trembling. This was ever the only way. The sufferings of Christ for the salvation of men, began not when he took flesh of the Virgin Mary, nor are his sufferings one thing in nature or kind in the **head**, and **another** in the **members**. "If one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1 Cor. xii. 26. All is in the oneness. Suffering and being put to death in the flesh or fleshly motions, has ever been the alone way to know the quickening of the spirit; the only trodden path to glory. The sufferings of the **seed** in that one specially prepared body, could do no more towards reconciling a soul to God, than the blood of bulls and goats towards the washing away sin, were it not that the promise is sure to all the seed; and that the **seed is one in all**, its sufferings one; its reigning and rejoicing one. The **seed**, the **life**, the **begotten**, was of old pressed as a cart with sheaves. How the **divine life** so unites with **humanity** as to be capable of suffering, is a question too high for human wisdom; but it is the truth, and the only true way of salvation, learnt only in the rending of the veil, and in removing the covering that, in the first state, is spread over all nations.

It is God's will that that be "not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Our state is first natural, our acquaintance is with natural things; our ideas and conceptions natural; by degrees the eternal holy Word, that was with God, and was God, that is nigh in the heart and in the mouth, and enlightens all men, more and more operates upon us, to illuminate, to burn, to quicken, awaken, plead with, and demand audience, and dominion in us: this is God's goodness for our redemption; and what says he? "I will overturn, overturn, overturn, and it shall be no more till he come, whose right it is, and I will give it him." And Christ says, "I am come to send fire on the earth; and what will I if it be already kindled?" Forever lauded be his goodness to the souls of men, it was, it is already kindled; it burns as an oven (that is, inwardly,) in order to refine us as silver is refined! "Verily there is a vein for silver, and a place for gold where they fine it." "Gold is tried in the fire, and acceptable men in the furnace of affliction." The Lord's fire is ever in Zion, and his furnace in Jerusalem. "The light of Israel shall be for a fire; and his Holy One for a flame," and it shall kindle in the thickets; the briers also and thorns shall be burnt up. This is all inward, for redemption and salvation: it is so in all, as far

as it is not quenched. But men may and do quench the spirit, this spirit of judgment and burning ; but those who cease to quench it, soon find the good effects of it ; it kindles up more and more, till the chaff is consumed, and the wheat is gathered into the Lord's garner.

This is the baptism of Christ ; the one baptism, as old as Abraham ; known to all that have ever known salvation. As this work of refinement advances, the veil rends, the covering is gradually removed, until the veil is done away in Christ. Here the spiritual understanding and discernment are gradually received ; here we know the meaning of these words : " Afterwards that which is spiritual ! " God never intended men should know these things by natural reason, or by a man's own spirit. The natural man cannot know them ; they are foolishness unto him ; and only to be spiritually discerned. The acutest philosopher is herein as great a fool as any ; hence some of the greatest sons of natural science, the very darlings of genius, and masters of reason, have been and now are deists !

I confess, I see nothing so absurd in deism, at least nothing so repugnant to the good sense and common understanding of mankind, as I see in what some of the great doctors of divinity, so termed, hold forth for the doctrines of the Gospel ! I dont question, if any

of **these** should read this little treatise, but they will feel in their own estimation, able to swallow me up at once, and confound all my wild enthusiastic notions, as they may call them, by the force of human reason, as Behemoth "trusteth that he can draw up Jordan into his mouth." Job xl. 23. "His bones are as strong pieces of brass; his bones are like bars of iron." 18. So may seem the strength of carnal reasoners. But a word by the way: "He that made him, can make his sword to approach unto him!" 19. May the sword of the spirit approach to, and penetrate the hearts of such professors as these. But if I knew Christ no otherwise than they teach, describe, and declare him, I think I must be either a sceptic or a deist. I can never see the connexion between the sufferings of a body of flesh, seventeen or eighteen hundred years ago, and the salvation of an immortal soul at this day, **without seeing those sufferings connected with the sufferings of the seed, that is one in all.** The seed groaned on Calvary, the seed groans in all; "Even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body." The whole creation of mankind, groans more or less to be delivered into the liberty of the children of God. And this salvation by Christ, the suffering seed, the lamb slain from the foundation of the world, is, in

this way, the most glorious display of infinite wisdom. But I think the systems, by some promulgated for the gospel of salvation by Jesus, as full fraught with absurdity, as almost any thing I have met with in Mahometanism, or the ancient mythology of the heathen.

The world by wisdom knew not God then, nor can the wisdom of the world a whit more know him now. This wisdom has got hold of things given by inspiration and revelation from God to his children, and doubts not its full competency to the comprehension, methodising, and promulgation of the gospel! This wisdom reads, "There are three that bear record in heaven," and will have it, these are **three distinct persons in one God**, and rivers of human blood have been shed in consequence of the contentions that have been about this mystery! As they handle it, they advance natural flesh and blood to divinity; they deify a person of shape and dimensions, and look for his coming, as such, to judgment. They make, in short, **three Gods**; and yet say there is but one God! But the three that bear record in heaven, are known where God reveals them, and never elsewhere. No mystery can be declared from God, and gain credence, but anon, the poor finite wisdom of the creature presumes to lay hold of it, and vainly proceeds to absolute determinations; and then often seeks to enforce



these notions on mankind, sometimes by the point of the sword, sometimes by fire and fagot: and were I an **honest deist**, I must endure their tortures, before I could subscribe to their dogmas.

Let the creature be passive till life leads to action; let man be a fool as he is, and wait on God for instruction, and he will at least avoid the labyrinths of learned absurdity; and may learn that the **infinite Jehovah**, the great I AM, as the eternal self-existent, omnipotent, and first cause of all things, ever reigns properly **God**, and is **one**. As the begetter of life divine in mortals, the babe that cries Abba, Father, and to which alone divine mysteries are, or can be revealed, he is properly the **Father**; and such too in a **larger sense**: for as there is in the depth of every soul, at least a panting conception of the incorruptible seed and word of life, he may be called "the Father of us all." How far he is, or is not, properly the **Father** of all created intelligences, all animated nature, I am not curious to enquire, or anxious to decide. But as putting forth his power, or uttering his voice, or as power put forth, or a voice uttered, in order for production or creation, or in order for diffusion of bliss, he is the **holy word**: also, as manifesting in intelligible language the divine will to the ear of the soul, he is the **word of the Lord**; the word nigh in the heart and mouth; not only in

the heart, for when the prophets speak, "it is (as Christ said) not ye that speak, but the spirit of your Father that speaketh in you." And as he speaketh in them, and by or through them, to others, he is also the word in the mouth, as well as in the heart. As a production, or as being begotten and brought forth in man, in a state of dependance and want, and looking up to a superior preserver, feeder, and helper in every sense, he becomes a son; and this was our saviour's state in that body, and is the state of sonship in all. He was dependant, he was tried and tempted in all things as we are; hence his sympathy with all the seed; he is touched with a feeling of all our infirmities; is a merciful and faithful high priest; and being himself tempted, knows how to succour them that are tempted. He could do nothing without his Father; "My Father worketh hitherto, and I work," said he. "My Father is greater than I." "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the son, but the Father." Mark xiii. 32. As a son he was begotten; this implies Father and mother; every one in whom he is begotten is his mother; and as he is begotten in all these, so is each of these his sister and brother; and as he is married to these, they are his wife, bride, or spouse.

Much more might be said of the state of sonship;

but “ who will believe our report, and to whom hath the arm of the Lord been revealed ? ” Who can bear to hear that the son differs nothing (as the apostle saith) from a servant, for a season, though he be Lord of all ? Who can allow him to lay in a manger, and then to be under tutors and governors until the time appointed of the Father ? But so he is in all, whether men know it or not, and so he was in that body. He submitted to his parents, obeyed and learned gradually, “ learned obedience by the things he suffered. ” He advanced by degrees, and grew in “ stature and in favour with God and man. ” And though he never sinned, yet “ he died unto sin once ; ” that is, unto the motions, which, if obeyed, had brought forth sin ; for he had a will as a man ; as a man his nature was reluctant to the cross. “ If it be possible, let this cup pass from me ; ” but he abode in subjection, “ not my will, but thine be done. ” Just the path we all must tread to glory, the way we all must walk, if ever we obtain salvation. He must reign in us, till he puts all enemies under him in us. Here he must sit at God’s right hand, the right hand of omnipotence, in every soul, till eternal power makes all his foes his footstool ; till he puts down all other rule and authority in us but his own ; till perfect obedience and subjection takes place ; till our will is swallowed up in the divine will. Here, as

mediator, having made perfect reconciliation, he renders up the kingdom to the Father; and God becomes all in all. Death is swallowed up in victory. Here he rises from the grave, bursts the bands of death, puts off the grave clothes, mortal puts on immortality, rises from the sepulchre, notwithstanding the sealing of the stone, and setting of the watch; and yet after all this, "touch me not, for I am not yet ascended." Wait to have an ear open to receive this, and wait his ascension over all in thee; be not hasty; "he that believeth shall not make haste."

There is a time and season for all things; and if thou abidest in the patience, and touchest him not, thou shalt see and know all power, both in heaven and earth, committed unto him, though he has only been under tutors. He through death re-unites with the Omnipotent, from whom he was put forth into a state of want, weakness, and dependance; that is, all self-will or reluctance, every motion that had striven against, or attempted to strive against the motion of divine life in the will of the Father, is slain, all yields up, and God becomes all in all. Now he leads captivity captive, ascends over all, and sits down in the throne of the kingdom; principalities and powers being made subject to him. Here, he that laid down his life, and was a servant to all,—having first come forth from the bosom of the Father;

being conceived in man, and brought forth, truly the son of man; swaddled and laid in the manger, scarce finding where to lay his head; persecuted, reviled, spit upon, crowned with thorns, crucified, dead, and buried,—rises superior to all the powers of darkness, and all the gates of hell; and ascends up where he was, before he came forth from the Father. This is the seed of the woman that bruises the serpent's head; not then first the seed of the woman when born of Mary, but as early as a birth of God was brought forth in man. This is he of whom Moses in the law, and the prophets did write; whom Moses calls the word in the mouth and the heart; the true seed of Abraham, and of David in spirit.

“Hosannah to the son of David; blessed is he that cometh in the name of the Lord.”

Now this immortal birth is ever begotten by the overshadowing of the Holy Ghost; by the influence of the Holy Spirit, the babe of life is conceived!

God is a spirit; why? because he quickens and giveth life, or maketh alive; his influence on the soul is felt—enlivening, animating, and invigorating its faculties. The beginning and progress in all true religion is in God as a spirit; the renewing of the Holy Ghost, is the comfort and consolation of the begotten of God; it is the very life of God, that is food for the soul; the flesh and blood of the son,

which the saints feed on and live by, and which he explains thus : **“It is the spirit that quickeneth, the flesh profiteth nothing.”** Indeed, if ye can receive it, it is the very **“blood of God.”**

This Holy Spirit instructs, as well as clothes, feeds, and strengthens the begotten ; in short, God is all in all, in beginning, carrying on, and completing the work ; and finally it will be seen so, when all comes into full subjection to him. But as in putting forth his power in created intelligencies, in the progress of the work carried on between God and the soul, **by God in man, and by man through God**, there is begetting, there is the begotten, there is assisting, instructing, feeding, clothing, and upholding the begotten, **“till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;”** (Eph. iv. 13.) so, though God is eternally **but one**, and there is no **twain** at all in him, not even love in him, in any wise different from wisdom, goodness, power, wrath, vengeance, or anything that is in him ; yet as it is very proper to speak of these several attributes or perfections, and of divers operations, according to what he operates upon—a fountain of living waters to the faithful ; a consuming fire to the man of sin, (as the sun softens wax and hardens clay, and yet not two acts, or different

operations in the sun itself;) so the distinction of Father, son, and spirit is proper, and there is a substantial, experimental ground for it; yea, further, for the distinction “of God, and of the Father, and of Christ;” as we find Paul expresses it.

He that pleases may make himself sport with these mysteries, but I can tell him, had he lived in our saviour’s day in that body, in the same disposition, he would have ridiculed **him**, and his living testimony to the truth, as much as he now does the unfolding of the nature and life of it; and would have been as able to raise mountains piled on mountains of seeming difficulty and impossibility against it. And therefore if he now thinks himself a believer, it would be a mercy to him to be undeceived, and convinced that he only believes, because it is the fashion, and that he has taken his faith upon trust from others! This may startle him; For I doubt not he **thinks** verily, that he believes, because **he has examined for himself, and is fully convinced!** But surely he has never made thoroughly the right examination, for if he had, he could never believe the common credenda of religion in our land. He may have gone as far as his natural powers can lead him, under all the clogs and prejudices of education and popular opinion: but it is to be feared, the Father which is in heaven, has not revealed his son in **him**, has not translated him into

the kingdom of his dear son. He cannot then in this state, call Jesus, Lord, **by the holy ghost**; he may say, the Lord liveth, and Christ is the son of God, and nevertheless swear falsely!

The substance of what I have written, I have at least learned mostly of the Father. I learned the mystery of it, not of man, neither was I ever clearly and livingly taught it by man, as man; but by the revelation of Jesus Christ.

If, courteous reader, thy mind is now, or at any time hereafter shall be, so opened and prepared, as to receive and assent to these declarations, and would wish them to be of real benefit to thy soul, I have this further to say to thee: have a care; catch not at it in the prying wisdom of man; seek not to have the vulture's eye to behold it; it will do thee no good, in the letter, out of the life of it. Wait on the Lord in stillness, in singleness, and holy abstraction of soul, before him. Be content with a little, make not haste. And as thine eye is single to the divine light in thee, thy whole body will become full of light; thou wilt not lack any good thing, any necessary information; but God will reveal all things to thee, as far and as fast as thou canst safely and usefully bear them. If thou advancest in this school rightly, it can never be further or faster than thou advancest in purification; and that must be through burning and



fuel of fire. If thou canst not dwell with devouring fire, and with spiritual burnings, thou wilt never make a proficient in the science of salvation, nor stand faithful in the Lamb's warfare. But if thy heart is won to Jesus in good earnest, and thou art engaged to follow him, wherever he leads thee; through fire and water, through persecution, temptation, ridicule, and contempt; if thou art bent to bear him company before the high priests, lawyers, and Pilate; and to stand by him through all his perils, in his fast, agony, and death on the cross,—hold on thy way, he'll be with thee, and will not forsake thee. Remember for thy encouragement what he said to his disciples, "Ye have continued with me in my temptations, and I appoint unto you a kingdom." This will hold good to all his upright followers for ever.

I heartily wish thee a good journey in thy race to the heavenly Canaan, the communication and comfort of the holy spirit, and a blissful abode in the mansions of eternity.

I dedicate, in much real good will, the foregoing to thy use and service, and bid thee farewell; until we meet next in the realms of Emmanuel, to unite with saints, angels, and seraphs, in the songs of salvation; round the throne of Jehovah for ever.

## SOME OPENINGS OF TRUTH

IN REGARD TO THE

**D**octrines of the Scriptures :

MOSTLY

SUCH AS GOD HAS GIVEN ME BY HIS OWN HOLY SPIRIT,  
WHICH "SEARCHETH ALL THINGS, YEA, THE DEEP  
THINGS OF GOD."



MATT. i. 1 : "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Christ is not only the son of David, and David the son of Abraham ; but Christ himself is the son, (strictly so in spirit,) both of Abraham and of David ; yea, of all the holy fathers.

Many good Christians may not have duly considered this, and so many be ready to doubt the truth of it. But many things are true which seem strange, and almost impossible, to those who have never been let into them. There are many deep mysteries, not only in spiritual things, but also in natural things, which thousands disbelieve, only because they have not been

opened to their understandings ; and yet those to whom they have been opened, are sure of the truth of them. It is, therefore, of excellent use in preparing us to understand and receive the truth, to stand open in our minds, with a full conviction that many things may be true, which we have never yet seen to be so. If this be the disposition of our minds, and we look to God, and humbly desire his divine assistance, he may graciously open things to us, one after another, which, of ourselves, we never could pry into, or behold. He may give us to see clearly, that Christ is not only the son of God, and of Abraham, and of David, but of every true born son of God in every age of the world.

It may be thought by many, that Christ is not the son of any but God, and the Virgin Mary ; but Christ himself positively declares, he that doeth the will of his Father, “the same is his mother, and sister, and brother.” Shall we suppose he only meant that they were dearly beloved by him, and owned as if they were his nearest relations ? By such glosses and interpretations, is the true meaning of many of his deep, and deeply instructive sayings qualified away. But, verily, he meant as he said ; and had he not carefully confined his words to a strict meaning, he might have called such his father too. But in the spiritual sense in which he was speaking,

no man can possibly be his father, but God. It is true that we read of his **father David**. In regard to his outward genealogy and descent, David was his forefather ; but in regard to his **birth in man**, none can be Christ's father but God only. And in order to hold this forth to mankind, even his body that was born of the virgin, was conceived by the overshadowing efficacy of the holy ghost, without the agency of any other immediate father but God. Thus the **outward** holds a lively analogy with the **inward**. But though, speaking of the inward, no **man** can be his **father**, yet man can and must be, his "**mother**," as well as "sister and brother," if ever he comes to be truly regenerated and born of the "incorruptible seed and word of God." This new birth is ever produced by the overshadowing of the holy ghost upon the souls of men: and if this gracious overshadowing produce not the holy birth in some men, it is through **their** default, or the want of their co-operation with it. In such as these, it is like the seed sown in bad ground, and fails of heavenly increase; for "the man is not without the woman, nor the woman without the man in the Lord." There must be an assent of the mind, a uniting with, and cleaving to the holy overshadowing or regenerating influence of the holy ghost in every soul where the new birth is effected. And even in the case of our Lord's conception in the virgin, it

was not without the hearty assent of her mind; for at the time from which this conception is reckoned, the language of her assenting soul was, "Behold the handmaid of the Lord, be it unto me according to thy word." And herein the generation of Jesus Christ appears in beautiful and instructive analogy. The conception even of the body not being without the cordial submission, faith, and acquiescence of the virgin; which is a lively display of that state which invariably takes place in every soul that becomes the **mother of Christ**, which every one doth that is born again, or is born of God. For this new birth, or birth in man, "of the incorruptible seed of God," is as real a birth as is our first birth, or birth into this world.

Some may think it a mere metaphorical expression, but it is as perfect a reality as any in nature; and that babe of life, that true child of God, that cries "Abba, Father," is never brought forth, but through a union of the two seeds, the human and divine. And as both seeds are spiritual, hence, "he that is joined to the Lord is one spirit," as the apostle truly asserts. This is the true union with God; and those thus begotten of him are all, strictly speaking, "the offspring of God," and children of the Most High.

Stumble not at it, reader; it is the very truth of God; the only sure way of salvation by Christ. And

had salvation ever been without a real birth of God in the soul, a substantial union of the very life of God and of man, brought forth, and growing up into one new man, which in all ages and nations, is the true Immanuel state, God with man, in a real living union and oneness, Christ's birth of the virgin would have had no relation to the salvation of souls. But now, blessed forever be the God and Father of our Lord Jesus Christ, this outward coming of the son of his love, or this his appearance, work, and service in that prepared body, is a most lively and instructive exhibition and display of the alone true way and work of salvation. It shows us that no names, notions, creeds, forms, or performances, are of any avail in that great work, that are not in, and receive not all their life and virtue from and in the real life and virtue of the Immanuel state,—the union of God and man. This it concerns each individual to experience in his own heart. For nothing done for us, without us, is of any further actual and final advantage to us, than as it promotes the life and growth of this divine union.

There is a great deal said of faith, regeneration, and imputation; and the adversary cares not how busy men are in talking, imagining, and building creeds and systems, and professionally and notionally relying on the merits of Christ, if he can thereby keep them

from that loss of their own life, that death of the first active sinful nature in themselves, through which alone the life of Christ, the new man, is promoted! Had there been any possible way of salvation but through the real death of all that is sinful in man, Christ need not have died; **death** is the alone way, and, "without blood there is no remission." The offerings under the law bore ample testimony to this truth, and pointed out the necessity of death unto sin. But men are too prone to rest in the figure, and to content themselves with outward performances. Instead of looking through and beyond the type to the substance, and pressing forward into a death unto sin, and a new life unto holiness, the Jews thought there was something substantially available in the punctual performance of the signs; and so gave occasion for the apostle's severe reprimand: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and hast a form of knowledge, and of the truth in the law."

Well, Christ has carried the thing much further than it ever was or could be carried, by the typical death of bulls and goats. He has shown us plainly that nothing will do, short of real death in us. That the death must be in man; that we must die to all creaturely corruption, as he died to the creaturely life. "In that he died, he died unto sin once," says the

apostle, "and in that he liveth, he liveth unto God." Though he was sinless, yet he died unto sin; he died to the very first risings and motions of evil; for "he was in all things tempted as we are." In yielding to these temptations, lust would have been so conceived as to have brought forth sin; but in dying, instantly, the death of the holy cross, to every motion whose tendency was unto sin, he is properly said to have died unto sin. And herein, as well as in his death on the cross outwardly to the life of the creature, he has powerfully taught us the necessity of dying with him unto all sin. He that will lose his life for his sake, shall save a divine and eternal life with, and in him. But he that will save his life, will not die with him unto sin, must and shall lose it. He that will reign with him, must suffer with him; and he that will rise with him in the newness of the divine life, must first be buried with him in that baptism which is into real death unto all sin, even that baptism by which the floor of the heart is thoroughly cleansed. This is the alone way through which he ever becomes our life. Paul boldly calls him "Christ our life," and he surely is the divine life, yea, and all the divine life, of every redeemed soul. God revealed him in Paul; not merely to him, but in him. And no man ever had the true revelation of the son of God, but in himself: "I live," says the apostle, "yet not I, it is Christ that liveth in me."



Come, christian professors, let us examine and prove our own selves. "Know you not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "He dwelleth with you, and shall be in you," says Christ. And again: "Because I live ye shall live also: at that day ye shall know that I am in my Father, and you in me, and I in you." As really as he is in the Father, his brethren are in him; and as really as the Father is in him, and is his life, so really is he in them, and is their life. As really as **God** and **man** are united in one, in him, so really are they so in **all his**. Hence, "he is not ashamed to call them brethren;" for they are **true** brethren, all born of the same holy and "incorruptible seed and word of God." It is this, and only this, that makes them not only "heirs of God," but "joint-heirs with Christ." All children of one Father; all begotten by the overshadowing power of the holy ghost; all bearing the image of the heavenly; wherein, "he that sanctifieth, and they who are sanctified, are all of one." Nor let any man suppose that any thing can ever inherit the kingdom of God, that has not a birth of the very life of God in it. What can possibly bring "every thought in us, into captivity to the obedience of Christ," as the apostle expresses it, but the life of Christ ruling in us? Hence it is that in the kingdom of God, both when, and wherever it cometh in earth,

where the divine will is done, as it is in heaven, and also hereafter in the abodes of bliss, "all things are new, and all things of God;" for in this state and kingdom "God is all in all." Here it is that God is truly and entirely their God, and they his "sons and daughters." Indeed, the alone way of becoming his sons and daughters, the alone way of his becoming all in all in us, and bearing unopposed rule in our hearts, to the obedient subjection of every thought, is by our being **born of him**; born of the very seed of God; and as really so, as Isaac was born or begotten of Abraham.

Hence every man in whom this birth is brought forth, is truly the **mother** of Christ. God alone is the Father of every such joint-heir with the blessed Jesus; the person in whom he is thus begotten, is his **mother**; the begotten in every such soul, is his **brother and sister**; and this is that which **sinneth not**. In this holy birth, and babe of life, "the seed of God," of which it is begotten, remaineth; and so it "cannot sin, because it is born of God." If any man, in whom this birth has some real existence, finds himself still in degree under the power of sin, he may be assured, that so far as he is so, he is not born of God; for that which is born of God sinneth not: or, in the words of the beloved disciple, "whatsoever is born of God, overcometh the world." 1 John v. 4.

That which **sinneth** in any man, is **not** born of God ; is not the **new** man, but the **old** man, which is corrupt, and in which sin yet dwelleth. In this state many good men are groaning to God, for complete deliverance from the remaining bondage of corruption. “ Even we ourselves,” says the apostle, “ groan within in ourselves, waiting for the adoption, the redemption of our body.” It is sometimes long before the entire **adoption**, before the sonship is so thoroughly completed, as to allow the soul to speak boldly of the full **redemption** of the **body** ; redemption of all that belongs to the man, every propensity, and every thought and motion. But there is no safe stopping by the way, or sitting down at ease ; for as certainly as we become wholly joined to the Lord in the one spirit, we know Christ to **reign in us**, till he puts down **all rule and authority** ; until all his and our enemies are **put under his feet in us** ; until death is completely swallowed up in victory, and God becomes all in all. Here it is that the son renders up the kingdom to the Father ; and God, over all, sways the unresisted sceptre of his kingdom.

This doctrine admits of great illustration from the scriptures ; indeed it is, as it were, the central point, the focus ; that, towards which much of the drift of scripture tends, as well as that which gives weight, beauty, and instruction to a great part of the sacred

records. And yet, such is the wisdom of God, in hiding these things from the wise and prudent, that nothing is less seen by thousands, who think they understand the scriptures. They are a sealed book to this world's wisdom, and God determines their being so. The mysteries they contain, are only "spiritually discerned;" for the "natural man cannot know them." There is none in heaven, nor in all the earth, but "the Lion of the tribe of Judah," that can open the seals, or give the mind of man rightly to look into, behold, and understand these divine mysteries.

In confirmation of the Immanuel state, read Matthew's first chapter; "She was found with child of the holy ghost;" "That which is conceived in her is of the holy ghost!" This was ever the case with all, who come rightly to know "Christ in them the hope of glory;" and there never was, nor ever will be, any other true and substantial "hope of glory" but **Christ in man, his life, his strength, his guide, and sure defence.** Man no otherwise comes to the living and complete experience of this, than through the overshadowing of the holy ghost, begetting in him a birth of the seed of God; which gradually increases, and grows in stature, and in favour with God, (as did our blessed Lord in that prepared body,) until Christ becomes completely formed in him. This was what

the primitive believers pressed forward to the attainment of, as a mark for the prize of the high calling of God, which was "in Christ Jesus;" and for this, Paul "travailed in birth" with the little children, spiritually, of his day, that **Christ** might be formed in them. This he well knew could be effected by nothing short of the power of the holy ghost. Hence, in turning people "from darkness to light, and from the power of satan unto God," the gospel was preached with the holy ghost sent down from heaven; and from that day to this, the gospel of life and salvation has never been, nor ever can be, any otherwise preached.

"The gospel is the power of God;" and no other power, no preaching but what is in that power, can turn souls from darkness to light: nothing out of that power can beget souls to God, or effect the conception, formation, and birth of Christ in man: this being the alone power exerted through all periods of time, in order to produce that union of God and man, wherein this new birth consists. We find this also the only power exerted upon the blessed virgin, the mother of our Lord.

Oh! the beautiful analogy, the deep wisdom and divine instruction herein exhibited to the enlightened mind! As I view these things, my soul adores, and in prostration and reverence bows before the throne

of God ; and all that is alive in me, ascribes greatness, and wisdom, might, majesty, and dominion, to the Holy One of Israel ! Well might Paul speak of Christ in man the hope of glory, as the mystery hid from ages and generations of those who were under the veil ; and consider it as the very riches and glory of God's "inheritance in the saints." Great riches and glory indeed ! Magnified for ever be the name of the Lord, that he has come so near us, and has so clearly taught us the nature and way of salvation, in the coming of our blessed Lord in that prepared body. Even the **body** was prepared by the power of God, and that too, as we have seen, in a very teaching and instructive manner ; hence, says our dear Redeemer, speaking to the Father, " a body hast thou prepared me." Here we see the body was not the saviour, (otherwise than as in union with, and through the power of, the divine life, it bore a part in the great work,) but was prepared for him who was the Saviour, to do the Father's will in. " Lo ! I come ; a body hast thou prepared me." The **I** who **came**, the **me** for whom the body was prepared, was, strictly speaking, the Saviour, and had been so in the salvation of all that had ever known salvation. For, says the MOST HIGH, " I am God, and beside **me** there is no saviour." And yet he never saved any, but through the "**child born, and son given.**" There never

was any other way, but the way of the **new birth**, the begotten of God brought forth in the soul. This is the "seed of the woman," that ever "bruise the serpent's head" in man: wherever this is brought forth, **satan's head is bruised**; and wherever Satan's head is bruised in man, **this is brought forth**. This seed is not the seed of the woman, merely as born of **Mary**; but also as born in every redeemed soul, either man or woman; for in this sense, they are all one in Christ. Wherever Christ is brought forth, he is both the son of **God** and the son of **man**: but of **man**, only, and always, as his **mother**. A son ever implies both a **father** and **mother**: and hence Christ was the son of God, and son of man too, long before the days of the Virgin Mary. And yet he never could have been the **son of God**, till he was **begotten** of him, and he could not have been begotten without a **mother** as well as a **father**. So that his eternal co-existence with the Father, previous to a mother's existence, was not in the state of sonship, but absolutely as **GOD**.

Hence the evangelist John, speaking of his eternity and divinity, does not say "In the beginning was the **son**, and the **son** was with God, and the **son** was God;" but he says, "In the beginning was the **WORD**." The word was strictly **GOD**, and in no-wise distinct from him, as a second person in the

**trinity**; but was truly the “everlasting Father.” This everlasting Father, arising in his might, spake the word, “and it was so !” Worlds and intelligences were spoken into being by the **word** of his eternal power ! Hence, as in putting forth his **voice** he is called the **word**, so of his uttering his voice in the hearts of his prophets, it is said, “the word of the Lord came unto them ;” and of his clothing himself with **flesh**, and **speaking** into birth that holy thing which was born of the virgin Mary by the **word** of his power, it is said, “**the word was made flesh** ;” that is “**took flesh**,” for the flesh “**he took on him** :” though “**he took not on him the nature of angels**,” but the nature of man, and thus was found “in fashion as a man.” This holy word that thus took on him flesh, was none else but the **EVERLASTING FATHER**, exerting himself, by the word of his own power, in all productive energy !

It is as dark as Egyptian darkness, to talk of three **eternal** persons in the only one God. He is **one** forever. There is no **twain** in him. Even his **wisdom** and his **power** are not twain in him ; for he is wisdom, and wholly wisdom ; he is power, and wholly power ; and so of all his other **attributes**, as we call them. Indeed the very word **attribute** implies, that he has not these, as absolutely **different** things in him ; but that we only **attribute** them to



him, as if he had, and that because he is all these, rather than **has** them. If he **had** them, in actual contradistinction one from another, we need not call them **attributes**; and in that case there would be at least a twain; yea, a considerable variety and composition in him, whereas he is one simple uncompounded act, or essence.

But generating, (we may use the word generation, for Matthew calls his book, "the book of the generation of Jesus Christ,") I say, generating with the life of man, the everlasting Father takes upon, and unites unto himself, our life and nature: and thus brings forth the Emmanuel state, God with man. **Here the sonship commences**; and this commenced long before Mary. "To us a child is born, to us a son is given," is true in the present tense, and was true in every age of the world, without looking backwards or forwards. "Thou art my beloved son, this day have I begotten thee," is also ever true in the present tense, whenever the new birth takes place in man. And because all the divine life and authority of this only begotten, (for he is one in all,) both in that prepared body and in all his joint-heirs and brethren, is the eternal life and power of the "everlasting Father" that begetteth him; therefore the very text that calleth him a **child born**, and a **son given**, declares his name to be "the Mighty God,

the everlasting Father, the Prince of Peace." His name is his life and power; "the name of the Lord is a strong tower;" "thy name is as ointment poured forth," and many other passages of scripture show his name to be just what he is. And, therefore, as all the divine life, power, virtue, and authority of the **son**, is the divine life, power, virtue, and authority of the **Father**, conferred upon, active in, and actuating the begotten, he receives the name "everlasting Father." Thus he and the **Father** are **one**; and yet Christ truly says, "My Father is greater than I." This, as a son, he may say, wherever he is brought forth; as a son, this must have been the case in that body; as a son, he must be dependant upon the **Father**; hence he declares, "I can do nothing without my Father." "My Father worketh hitherto, and I work."

It is not possible for the **Father** to beget, or put forth a being that can work good independently of himself; for then there would be **two** good, or, which is the same thing, **two Gods**. Hence, when one called Christ, "Good Master," he refused to accept the title, as applied to himself, independently of the one only real goodness, the goodness of God; and makes this return, "Why callest thou me good? There is none good but **one**, that is, **God**." This must hold good forever; for the moment any other

independent source of real goodness is admitted, another God is that moment admitted; or good is admitted, which the **one God** is not the source and author of. Hence, as a son, Christ was and is as absolutely and entirely dependant upon the Father, as any of us. Indeed, were he not so, he could not be like us in all things, sin excepted. As we can do no good thing merely of ourselves, so he, if like us in all things but sin, can do no good thing of himself, merely, and independently. Hence, he could not do many mighty works in some places, because of the people's unbelief; the Father, by his eternal power, not making way there for the visible display of the glory and power of the sonship. Nor was this total dependency confined wholly to power; it was as real in regard to wisdom and knowledge; and so certainly as **we** have no real wisdom and knowledge, but what we have received, so certainly was the case the same with the blessed Jesus. Hence, he himself speaks of a day or hour, which no man, nor angel, nay, nor even the **son** himself, but the Father **only** knoweth. Some may think this is very strange, but it must be so, if he is, except sin, like us in all things; and if he were not in all things else like us, his triumph and victory over all the powers of death and darkness, could not assure us of the possibility and certainty, upon our standing

faithful, of our victoriously triumphing in like manner.

Has he not fairly, in the open field of battle, bid defiance to, foiled, conquered, and overcome all the art, power, and policy of the grand adversary of souls? Yea, verily he has. But in what capacity has he done this? And can we do it too? For if he has done it in some very different capacity from ours, either by having less temptation to encounter, or weapons of warfare to maintain the combat with, which we have not, what assurance can **his** conquest give us, that **we** may conquer too? But verily he has made this conquest in our capacity; in every respect in our capacity, except sin: and, therefore, as the arms in which he conquered are ours, and as we certainly **may**, if we will but avail ourselves of the force and omnipotency thereof, conquer all the arts and powers of hell, even though we have been in degree, weakened and disheartened by sin, what Christ said to his followers is strictly true: "The works that I do shall ye do also; and **greater** works than these shall ye do." One greater thing, at least, we all may do, if we will; we may all conquer satan, and know his head entirely **bruised**; know him **bound** and **cast out**, and all his goods destroyed, even after we have been enslaved by him; and by means of which slavery, we may have the force and power of vicious habits in ourselves to

conquer. This is a victory indeed ; and such a one as the blessed Jesus never could experience, in his individual conquest, in that prepared and sinless body. For though I doubt not his rising superior, in that conquest, to all the powers of hell, evil habits, and all other evil ; yet, **as he had no evil habits in himself to conquer**, so he left the door open for his brethren, his joint-heirs and companions in the holy warfare, to do that greater work, and conquer all the additional force of sinful habits in themselves. He had all the varied and combined forces of temptation and assault to combat, that a sinless state could possibly be tried with ; and thus being tempted, he knows how to succour those that are tempted, and is forever a merciful and faithful high priest and intercessor.

He trod into the sympathetic experience of every step of our tribulations and sufferings, and commiserates us in our most tried states ; and having conquered our grand adversary, in our nature, and while clothed with flesh, and found in fashion as a man, well may he bid us be of good cheer, and not fear the assaults of satan : laying down as the ground-work and reason of our confidence and cheerfulness, "I have overcome the world !"

But some are ready to conclude, **his overcoming** in that single combat is enough ; that we are to

rejoice in that, and rest assured of its all-sufficiency for us, without entertaining the least thought of overcoming all the power of sin and satan in ourselves, which, say they, is impossible. Oh! the grand delusions of the devil! Had Christ been governed by satan's representations of the impossibility of a conquest, he had never overcome all his strong holds, of which this is one; and a strong fortress indeed it is, against all those who would believe him, who is a liar from the beginning, in this his lying insinuation.

But, dear reader, believe him not. Christ has not conquered to excuse us, but that we should follow his steps; and has shown us, that as certainly as he has overcome, we shall overcome too, if we fight valiantly under him, the captain of our salvation. In order whereunto, we are called upon to avail ourselves of the "whole armour of God." The whole armour of God! may the doubting and despairing mind say—wouldst thou have us to be so vain as to think we can be armed with the **whole armour of God**? Have we all the power of God, all these weapons of war at our service in this great warfare against "the world, the flesh, and the devil?" Was not Christ Jesus armed with far more potent weapons than we ought to pretend to?

In answer to this, I do assure the truly conflicting

reader, that we have, freely offered to us, if we will use them in God's way and time, all the weapons of warfare with which our saviour gave the grand foil to the utmost force of our grand adversary. We have the free offer and gift of the "whole armour of God," if we will receive it, and go forth to war in the invincible power thereof; an armour that is absolute proof against all opposition and assault; a shield that never failed; a sword that never yet was foiled in battle! It is only when "the shield of the **MIGHTY** is vilely cast away," that satan can possibly prevail against us. Our God is in no degree wanting, or sparing in his provision for our defence, preservation, and safety. "He will (he does) give grace and glory, and no good thing will he withhold from" them who rightly rely upon his holy aid. All such are armed with all the power of omnipotence, as often as they need it. If the power of temptation increaseth against them, let them only stand fast in the power of God upon them, in their own souls, and then satan can no more defeat them, than he can defeat Omnipotence. For let his power and his roaring increase to whatever possible degree, their strength and valour will be proportionably increased, in the name of the infinite Jehovah, and in the power of an endless life.

Their supplies and resources will ever rise superior

to all the arts of hell, and the power of the prince of darkness ; nor can they ever be exhausted, unless it were possible for satan to baffle unlimited wisdom, and exhaust the supplies of unbounded Goodness and Power.

I grant, in **our own, unassisted** attempts to maintain the field against the arch-champion of the regions of darkness, all our iron would be but as stubble, and our brass as rotten wood before him ; he would laugh us to scorn, and stamp ignominy upon our utmost prowess. But magnified over all, and praised forever, be the great name of the Lord ! he has not sent us into this world, no, not an individual of us, to sustain such unequal combat. It is true, he has placed us here upon probation ; exposed to the attacks, buffetings, allurements, and temptations of our common adversary ; and has rendered us unable, without his assistance, to prevail at all against him ; and there is no reason to doubt but that this is all for the best, and the very dictate of infinite wisdom and goodness.

For my part, I do not, and dare not even wish I had no such adversary to wage war with ; nor yet that I was able in my own independent ability to resist, conquer, or confound him. I am willing to be tried, as gold is tried, “in the fire,” and as are acceptable men, “in the furnace of affliction.”



I am willing also that God should have all the praise, and all the glory, in my preservation and victory. I know he “will not give his glory to another, nor his praise to graven images;” nor is there any thing in me that wishes to arrogate to the creature, the least claim or praise of independent achievement. I know in this warfare I can do nothing of myself, independently; I know also, that no moment will ever arrive, wherein I shall not be armed, (unless it be through my own default,) with armour, and ability all-sufficient to defeat and foil the utmost exerted powers, and most cunning and artful devices of hell. The devil may tempt, but can force no man to yield to his temptations. Thanksgiving, and glory, and honour, and power, be ascribed to Israel’s holy and omnipotent Guide, Governor, and Preserver! “there is no enchantment against Jacob, nor divination against Israel,” so long as Israel’s abiding is in the true tent and tower of safety, the name and strength of the Lord.

Therefore, let the call, or alarm, be sounded throughout all the camps of Israel, “To thy tent, O Israel! To thy tent, O Israel!” The Lord! the Lord strong and mighty; the **name**, the life, the power of the living God, the mighty God of Jacob, is thy alone tent and tower of safety. O Israel, abide here, and thou art safe forever! Thy place of defence then is in the “munition of rocks;” “bread shall be given

thee, thy waters shall be sure." For though thou art still but "worm Jacob," in thyself, and hast no independent might or ability, yet the strength of omnipotence is infallibly engaged on thy side: and so long as thou trustest in the Lord with all thy heart, not leaning to thy own understanding, but faithfully and valiantly maintaining the fight in the name of the Lord, he "will never leave thee, nor forsake thee." In the fire, and in the water, he will still be with thee; that neither the floods nor the flames shall prevail against thee. He will hold thee, yea, **hide** thee too, in the hollow of his own holy hand; and even as the very "apple of his eye" he will **keep** thee. This thou mayst with undoubting confidence rely upon; for it never has, nor ever will fail to those who rightly trust in the living God, and depend on the all-sufficiency of that aid and armour wherewith he inwardly and powerfully equips, arms, and defends all his children. So that down to this day it remains a reviving and soul consoling truth, that "none ever trusted in the Lord and were confounded."

But now to return to the subject of the absolute dependance of the **son** upon the **Father**. Some may think it very strange that I dare assert he is as dependant for wisdom, power, and refreshment of soul, as any of us; for they have been taught that the son was the son from all eternity; begotten, and yet, as

**begotten**, as old as the Father ; and that, as the son and begotten, he was very God ! A darker doctrine than which I do not remember to have met with in heathen mythology !

God was from eternity **one**, and no more **twain** than a **unit**, or than an indivisible particle ; and viewing him thus, without any regard to his works, he liveth and reigneth properly God. Exerting himself in creation, putting forth his power, or **speaking** the **word**, "Let there be light," &c., he receives properly the appellation of the **word**. And whether he had ever begotten any offspring or not, he was potentially the "everlasting Father," as having the power of begetting ; and thus commencing actual Father whenever he pleased. But **actual Father** he never was nor could be, till he had begotten an offspring ; and whenever he had done this, both the actual state of Fatherhood and sonship commenced ; as when he actually created, he commenced **actual creator**, and when he actually redeemed any one from bondage, he commenced **actual redeemer**.

Some may say, this represents him as beginning to be something, which he was not before. But it only represents him exerting his eternal powers and capacities when and just as he pleaseth. What right have we to conclude he must from all eternity have been actually begetting, creating, redeeming, &c. ?

Will it not suffice us, that he ever had the power and capacity to exert himself in any or all these ways, or in any other way, just when he pleased? Do we impute change or variation to him, or argue that he is not just that in himself at one time as at another, unless we admit he is from all eternity exerting himself in the actual creation of this terraqueous globe on which we dwell? or in the formation of the first man, Adam?—in directing Noah how to build the ark? or in deluging the world with a general overflow of water?

Is he not the great “healer of breaches?” Is he not the “father of the fatherless, and husband of the widow?” But could he ever be the actual healer of breaches, before any breaches were made? Could he be an actual father to the fatherless, or husband to the widow, before the fatherless or widow existed? Is he not a “rich rewarder of all who diligently seek him?” But could he be their actual rewarder, before ever they sought him or were in existence? And could he any more be an actual father, creator, or redeemer, before ever he actually begat, created, or redeemed? Or could a son be begotten, and have no mother? The production of man on the earth was a work of **creation**; and would it have been anything different from **creation**, had the Almighty produced the man Christ Jesus, without the

medium of a mother? Or if Christ had existed as God and man, co-eternal with the Father, how could he have been begotten? Or how can a son be begotten, if, as a son, he existed co-eternal with the Father? And why did God choose to shew us the way and work of salvation, by bringing into union the human and divine nature in one? and why, in doing this, did he make use of a woman, a mother, but to teach us that salvation was, and is, through all ages, a real birth of God in man: a real uniting of the divine and human natures, in the Immanuel state of God with man; wherein "he that is joined to the Lord, is one spirit," as before mentioned? And does not our Saviour's being "made of a woman," as the apostle expresses it, or being begotten by the power of God upon the holy virgin, loudly proclaim to us, that there never was a soul regenerated, or born again to God, but through a work wherein both a father and a mother are concerned? A work wherein the two seeds or natures, the "incorruptible seed and word of God," and the proper nature, or life of man, are united. A work wherein "the man can no more be without the woman, nor the woman without the man in the Lord;" that is, wherein God can no more be without the creature, the mother; nor the creature, the mother, without him, the Father, than the man or the woman can be

without each other in the procreation of their species.

And do not the obedience, sufferings, and death of Christ, as plainly point out to us, the necessity of a life of obedience, self-denial, and death unto sin, as ever outward circumcision pointed out the circumcision of the heart? And is it not on the very ground of this necessity of a real self-denial, and death to sin, that Christ insists upon it, that whoever will be his disciple, must first deny himself, take up his daily (mark daily) cross, and follow him? Follow him!—what is that? Why it is to take his holy spirit for our leader and guide into all truth; to take him for our pattern and example; and to follow him, where-soever he leadeth us, in the way of regeneration, self-denial, the loss of our own life, and death unto all sin!

These are the terms, and this is the alone way of salvation; which makes it easier for a camel to go through a needle's eye, than for worldly minded men, while they remain such, to be saved!

And art thou, reader, ready to say, if these be the terms, who then can be saved? I grant that **with man**, in his own strength and independent ability, salvation is, and ever will be, **impossible**; but with God it is very possible: he can make man a new creature; carry him through and over all opposition and difficulty; make him more than conqueror; and save him with an everlasting salvation.

Salvation by Jesus Christ,  
 THE  
MOST IMPORTANT OF ALL SUBJECTS,  
 FURTHER CONSIDERED.



I am as well assured that there is no other name under heaven, given among men, whereby we can be saved, but by the name of Jesus Christ, as I am of any doctrine whatever. And yet the true ground and nature of this salvation appears to me to be generally mistaken by the professors of the christian religion in our day.

The christian religion, did not then first commence when Christ appeared in that prepared body that was born of the virgin Mary; but was and is the true religion of all ages and nations; and Christ was and is the life of all the dispensations of God to mankind. The union of **God** and **man** in the **one spirit**, has ever been, and ever will be, the alone full rest and complete satisfaction and enjoyment of souls. Men may pursue pleasure, honour, wealth, and all that earth

affords, in order to find satisfaction; but at the height of the enjoyment of all these, they will be poor, dissatisfied, and unhappy. Weary of these pursuits, a man may try devotion, prayers, sermons, psalms, ceremonies, forms, and performances of religion, (so esteemed.) He may hear and tell a great deal of Christ, of faith, of imputation, and of being complete in Jesus; but all this will never anchor his soul upon that which is sure and steadfast, will never give him the true rest and enjoyment of souls, nor centre him in God; unless he truly knows the son of God **begotten**, formed, and brought forth in himself, wherein alone the union with God, or the Immanuel state consisteth.

This ought to bring us to the consideration and enquiry, whether we are children of God, spiritually, as really as a son is the child of his father naturally?

I am assured there is no permanent and complete satisfaction and bliss, to be enjoyed by the soul of man, but in the state of true and real sonship. We must be born of God as really as ever we were born of our parents outwardly, and thus become true "heirs of God," and even "joint-heirs with Christ," if ever we enter the kingdom of heaven. **Heirs** are, in the first and nearest degree, one's **own children**; **joint-heirs** are **brethren**. And if ever we enter into a state of **joint-heirship** with the blessed



Jesus, we must be as truly the sons of God, as he is his son.

If it be objected that Christ is his **only son**, his **only-begotten**, and that therefore none else can be his son in the same sense, I answer,

1st. It is not **pretended** that any other visible person, or human being, was ever produced in the same manner as was Jesus the son of Mary: so, in **that respect**, that was a singular and **only** instance of sonship.

2nd. But a second part of the answer to this objection is, that though the **sonship**, as brought forth in a plurality of persons, is expressed in the plural number in relation to them, and so is called **sons, children, and heirs**,—yet in relation to **God**, with whom the union is immediately formed in all those persons wherein the **sonship** takes place, the whole is but one sonship. The seed of which they are begotten is **one** in all: that is, “the incorruptible seed, and word of God,” of which all that are or ever were “born again of God,” are and have been begotten.

The doctrine of the **new birth** is not a **new-fangled notion**, as deists may conceive, but is essentially the **one** only possible medium or way of complete peace to the human soul. We are all so constituted and made, that nothing in heaven or earth can ever fully satisfy the desires and longing of our

souls, but a real **union** with the Fountain and Source of all good. This union we are capable of, and designed for, and therefore can never be completely happy without it.

This is the grand reason why mankind are, even at the height of their earthly enjoyments, uneasy, unhappy, and not fully satisfied. They crave and covet this and that, and vainly think, if the things they wished for were granted them, they should be happy; but when they obtain what they had thus desired, it ends more or less in disappointment. Their souls are not satisfied; they sigh for something more. Thus, the poor man thinks riches would make him happy; but when he attains wealth, he is no happier than before, and often not so much so. Still he wishes, still he craves, and fancies happiness consists in something which earth affords. Hence, mirth, festivity, and amusements are pursued; but these serve rather as an expedient to drown trouble, than any thing that has even the appearance of affording solid joy. These, therefore, soon cloy, and even disgust; and the mind is left lean, empty, and still longing for something, but knows not what.

Thus when all the rounds of earth's promised bliss are run, and all have failed, the poor, craving, disappointed soul, perhaps flees to some **form** of religious worship and devotion, in hope that now, at last, sub-

stantial happiness will be insured, and disappointment end. But, alas! too often this brings little more solid satisfaction than the rest. Now the poor creature begins to think happiness an unsubstantial name, a mere dream or illusion; what thousands fondly seek, but no man ever found. If it fails, thinks he, in religion, to which God has promised it in the most solemn manner, it must fail utterly, and for ever disappoint the hopes of man! But God never promised it to any forms or creaturely performances. The promise is only to the **new creature**, that which is **born of God**. And the reason why God never promised fulness of joy and complete satisfaction to anything else, is, because nothing else in man is capable of it, or can possibly receive it. The reason so many of the human race are more or less unhappy, is, that they seek to satisfy the desires of an immortal soul with that which never was designed for its true source of enjoyment. The soul may flutter on from one earthly object to another, and even affect a kind of gaiety and seeming satisfaction in these things, but it cannot find a solid resting place,—a source of permanent enjoyment, in any or all of them.

God made man in his own image. “In the image of God created he him.” There is therefore something in man, that must eternally pant for enjoyment, unless **united** to God the source of all real good.

The best and highest enjoyment short of this, is still a state of banishment ; and even the misery of the condemned, is properly called a punishment “with everlasting destruction from the presence of the Lord, and from the glory of his power.” It is alienation, banishment, separation ! and so long as a soul is not united to God, it is and must be in pain and anxiety ; wishing, craving, longing for solid enjoyment, but never finding it. It never can be found but in the new birth ; because we can never be united to God till we are so overshadowed by the holy ghost, and so yield to its influence, as to be thereby regenerated and born again of God ; truly and livingly born again of the “incorruptible seed and word of God.” This is that new birth, without which, Christ assures us, we “cannot enter into the kingdom of God.” And it will ever hold good that we cannot ; and the reason why we cannot, will also hold good for ever,—that is, the enjoyment of that kingdom is the true enjoyment of God, where all is in subjection to him, and the soul in vital union with him ; and this cannot be where the life that lives in us, is not a real birth of God. Hence, Paul says, “I live, yet not I, but Christ liveth in me.” Yea, further, he says, “Christ who is our life.” Many may think this only means, that as Christ has purchased life and salvation for us, without us, he is called our life :

but the truth is, that Christ is substantially the **very life** of all that are **born of God**; and on this ground it is, that Christ declares himself to be the “resurrection and the life.” He knew the divine life of every Christian is the same as his own, it is all **one divine life**. He knew also that in the **new birth** only, in that which is truly born of God, the “resurrection and the life” are enjoyed. Hence, “blessed and holy is he that hath part in the first resurrection, on such the second death has no power.”

The “first resurrection” is **Christ**; and therefore, every soul in whom the new birth, the begotten of God, the life of Christ, is brought forth, has “part in the first resurrection.” This is out of the **power of death**, and in the spring of life forever: for Christ, the **begotten**, triumphs over **death**, as well in all the seed, in all his **joint-heirs** and brethren, as in that one prepared body.

But as the true doctrine of Christ is, perhaps, the deepest subject ever clearly opened to the mind of man, so man **had**, and still **has**, and as mere man ever will have, his “strong reasons,” (as he thinks them,) against it. Perhaps nothing was more directly repugnant to the wisdom and learning of the Greeks and the Jews, than that Jesus Christ should be the son of God. The veil was over their minds, so that they could not understand the mystery; and

therefore, many things about it were, to their sense, impossible. He testified, that "Abraham saw his day," which they disbelieving, and thinking that he had involved himself in an inextricable dilemma, replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" And many professed Christians think to this day, that Abraham only saw his day **afar off**, and then, a great while after, to commence. But that was not our blessed Lord's meaning; his answer to their cavil, points directly at another thing: "Verily, verily, I say unto you, before Abraham was, I am." He does not say, **I was** before Abraham, but "**I am.**" For he is the life of God's people, through all time; and as such, Abraham truly saw his day, and rejoiced in it. It was his **life**. He was born of God, Christ lived in him, and was his "hope of glory." If it had not been so, he had been a reprobate; for it holds good in every age, as Paul said to those of his day, "Jesus Christ is in you, except ye be reprobates." For as Christ the begotten of God, is certainly the life of all that are **born of God**, and as that vital **union** with God, which is the only true solace and full satisfaction of every soul, is only known in this living birth of God, therefore it follows, that those who know not this **union**, this **birth**, this only **solid enjoyment**, are reprobates, strangers,

outcasts (in that state) from true bliss and enjoyment. But as in that day, so in this, the veil is over people's minds, and ever will be over them, till Christ is revealed in them. It was in Paul that "God revealed his son." He did not reveal him to him as something wholly without him; but he revealed him in him. Well then might Paul call Christ "our life," and testify that "Christ lived in him." And until he is so revealed, in professing Christians, the veil will remain over their minds; for it is only removed, or "done away in Christ:" not in a mere profession of him, but in himself, the life. And so far as this is not experienced by christian professors, they stand much on a level with the Jews, in point of clearness and understanding in the doctrines of Christ. For the name makes little or no difference. And until Christ comes to be the real inward life of those who bear his name, their profession of him is but nominal; and they will be as subject to doubts, reasonings, and objections against the true doctrine of the gospel, as the Jews were. Hence they will be ready to say, Surely God does not beget Christ in every true christian; this would be making every such equal with the man Christ Jesus. In answer to this, let us call to mind what great offence the notion of equality gave the Jews. They thought it blasphemy in Christ to

pretend oneness with God. “Whom makest thou thyself?” said they. But though all the **divine life** in Christ, was the very **life of God in him**, and in that sense he and his Father were one: yet as in him something was taken into **union with God**, which was **human**, therefore Christ testified, “My Father is greater than I.” This will eternally be the case; God is and ever will be greater than any thing else; and though **humanity** is united with **divinity** in every new born babe in Christ, yet none can ever aspire to equality with God. Nor will a humble Christian presume upon equality with Christ. For though every babe that is begotten and born of God, is as truly the offspring of God, as truly born of the same holy seed, and so “Christ is not ashamed to call them brethren;” yet as the birth of the divine life, in the union with the human, was most eminent in that prepared body; as the **body** itself was conceived through the overshadowing power of the holy ghost, and was uniformly in subjection to the divine life; as he was thus brought forth for a most excellent work and service, and as a glorious display of the way and work of salvation, so all the brethren and fellow-heirs with him, will readily allow him the pre-eminence. Yet this hinders not their being truly born of the same holy seed as he was, and as to the **divine life in them**, it is one and the same,



wherever it becomes the life of the soul : it cannot be divided : there is no twain in it.

Moses told Israel of old to "cleave unto the Lord," for says he, "He is thy life, and the length of thy days." The life of God itself has ever been the divine and spiritual life of his people. This is a great mystery ! God with man, in living union, is too deep a subject for the natural understanding of man, **unassisted**, to investigate. "The natural man receiveth not the things of the spirit of God, they are foolishness unto him, neither can he know them." But it may be depended upon, that it is the alone true rest, solace, and satiating enjoyment of the soul ; and that the one reason why there are so few truly happy persons in the world is this : full union with God can never take place, till death takes place in man upon all that is or acts in opposition to him. Hence, "straight is the gate, and narrow is the way that leads to life, and few there be that find it." Few are willing to lose the life of their own wills, that is contrary to God, and thus to die into union with the Source of all Good, and save that eternal life which cannot be enjoyed but where God is all in all, and every thought and motion of the mind is in subjection to him ! The separate, selfish, and creaturely will of man seeks satisfaction out of subjection to the divine will, and mistakenly thinks the death of self, and a

full subjection to the will of God, would be death to almost every enjoyment in the world : but the truth is, it is the only possible way for the soul to attain to complete enjoyment. But the carnal mind is at enmity with God. "It is not subject to the law of God, neither indeed can be." Therefore, in the work of salvation there is no alternative: death must pass upon the carnal mind, or the soul remains in the state of enmity to God, and opposition to him ! God has so created even wheat, that unless it die, it abideth alone, and bringeth not forth ; and unless we die to the first state, will, inclination, and selfish life of the creature, we too **abide alone**, wrapped up in ourselves, in a life of separation from the life of God. This is **abiding alone** ; if ever we are united to God, all that is in us, that is opposed to his pure reign in the soul, **must die**. And in order to effect this, he is wooing, overshadowing, and operating upon us, to bring forth in us that immortal birth, that babe of divine life, which, when brought forth, and increased in stature, would bind the strong man and cast him out, spoiling all his goods, and slaying utterly the carnal mind, the enmity ; thus reconciling the soul to God.

This doctrine of the new birth, and this absolute **oneness** of the life of the **begotten**, both in the man Christ Jesus and in all his **joint-heirs** and

**brethren**, is not only according to the scriptures, but founded in the nature of things. It is by the overshadowing influence and power of the holy ghost, that "Christ in us, the hope of glory," is conceived and brought forth, or formed in us. Paul travailed in birth that Christ might be formed in the **little children** spiritually of his day. We find also the same agency in the conception of Jesus Christ: for as none but God ever could or can be the **Father** of Christ, spiritually, so the analogy holds good in the case of his prepared body; as it is said, Heb. x. 5. "A body hast thou prepared me." Here we may see the **body** was not the saviour, but was prepared for him to do the Father's will in, and prepared by the power of God, through the influence of the holy ghost.

"She shall bring forth a son, and thou shalt call his name Jesus, (a **saviour**), for he shall save his people **from their sins**." He could not possibly save them **in their sins**. Salvation is the removal of sin actually, not imputatively. Sin forever separates the soul, that is in it, from reconciliation and union with God. Complete salvation is complete reconciliation to, and union with God. "He that is joined to the Lord is one spirit." "God was in Christ, reconciling the world unto himself;" "of **twain**, making **one new man**, and so making peace." Peace can never be fully known whilst

the twain remains. All that is in man, even "every thought;" must be "brought into captivity," or subjection, "to the obedience of Christ." Here the will is one; here of the twain one new man is made, and so true peace is witnessed.

This is being saved from sin. And as a real and complete change must always take place in one of the twain, where two that were aliens, or unreconciled, become reconciled and made one, it is evident that the change which Christ effects and brings about in reconciling souls unto God, is and must be in **them**; for God remains the same, unaltered and unchanged for ever. Hence the souls of believers are said to be reconciled unto God; not **he** to be reconciled unto them; though that also is truly the case, for he is reconciled unto them, in a true and substantial sense; but as all the **change** is in them, they are, in the most natural and proper sense, said to be reconciled unto him. And no soul can ever know the complete salvation of Christ by **mere imputation**; for that removes not the sin, the cause of separation and opposition.

God will be forever disposed alike at all times to a soul in the same state. If he rejects at one time for actual sin or sinfulness, he will always reject for the same. It is perfectly idle to talk of being completely reconciled to God by the righteousness of Christ,

whilst remaining actually sinners in ourselves ; or that we are **holy** in him, and **unholy** in ourselves. God always regards us just as we are in ourselves, and is to us accordingly, because he cannot change. And therefore to the froward he must and will shew himself froward ; because all that are froward are in direct opposition to him, who is always the same. Let that frowardness in us be removed, and a reconciliation must of course take place ; for he is in eternal good will to all good, and to all that are strictly under the influence of good. Here there can be twain no longer ; for all jarring, frowardness, and opposition being removed, the oneness is established, wherein the true peace consists for ever. This is the work of **CHRIST** in man, and of **GOD** in **CHRIST**. It is also the work of man by **CHRIST**, and of **CHRIST** by **GOD** the **FATHER**.



## THE FOLLOWING EXTRACTS

ARE SELECTED FROM THE

# Complete Journal of Job Scott,

WHICH ARE

OMITTED IN THE ORDINARY EDITIONS.

TO AVOID REPETITION, AND TO ECONOMIZE THE LIMITED SPACE, SOMETIMES, THOUGH WITH REGRET, A PORTION ONLY OF THE ARTICLE IS GIVEN. THE HEADINGS ARE ADOPTED FOR THE CONVENIENCE OF REFERENCE, AND TO GIVE SOME IDEA OF THE SUBJECTS TREATED ON.

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### On True Waiting.

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Oh ! the benighted state of mankind ! Thousands of highly professing Christians, and even many of our own Society, have so little knowledge of that solemn, awful, and most of all, profitable, worship of God, which is in spirit, and in truth, that they are ever offended, when the ministers of Christ, in faithfulness to their holy shepherd and leader, are constrained to keep silence ; not daring to rush forward

into vocal testimony, till they know him to put them forth, and go before them. Whereas, instead of being offended at this their reverent obedience to the Lord, every true worshipper is rather disposed to sympathize with them therein, and rejoice in their integrity to him, without whom they "can do nothing." And those who are thus exercised and carefully engaged, as the apostle advises, to "feel after God," are so abundantly comforted and replenished with his holy presence, when they are favoured, (as they mostly are in their approaches to him, in solemn silence,) to "find him," that they have therein a "joy unspeakable, and full of glory," abundantly more consolatory and satisfactory to their souls, than the finest and most eloquent discourse, that the wisdom and oratory of man ever produced.

Oh! that mankind knew what it is, thus in reality to "draw near unto God;" for all that thus draw near him, will surely find that he "will draw near unto them," and that in a very sensible and soul-satiating manner. This is not a work of reasoning, nor a work of talking, but a work of sensation, a work of feeling. Hence, the beauty and divine propriety of the apostle's words, "feel after God;" as also of those other expressions, of tasting and handling the "good word of life, and powers of the world to come."

## On Divine Inspiration.

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Too many take the warmth and flashes of their own forward spirits, for divine impulse and inspiration. Indeed some have gone great lengths into rank enthusiasm and even ranterism, at different times in the world, under mistaken apprehensions of divine motions.

I am as well settled in a firm belief of the reality of divine inspiration, and that it is as truly the privilege of Christians **now**, as ever it was of any in any age of the world, as I am of any doctrine of the gospel. It is no new thing for pretenders to assume it, who are sadly beguiled by the workings of a warm and wild imagination. A counterfeit is rather an evidence of a reality, than a solid argument against it. And though one, in the days of the apostles, might, unauthorized, set up for "the great power of God," or give out "that himself was some great one," it could not prevent the evident operations and displays of divine power, in and by the apostles. And as Christ was, according to his promise, with his people in that day, by the blessed influences and inspirations of his holy spirit, so he most assuredly will be with them "to the end of the world." Let all be careful to wait for his inward and spiritual coming; and by no means take up with a counterfeit appearance in his absence, lest the



sad mistake be too late discovered, and loss and disappointment be the dreadful consequence of the awful deception.

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## On Reason and Revelation.

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The outward sun can only be seen through the medium of its own light. Nothing lower or less can ever manifest or reveal it. A thousand other lights may be lighted up, or schemes contrived to exhibit or reveal its glory; but it is impossible they should ever do it. The sun is essential light in itself. Other lights may show many other objects; but any less lights will be swallowed up, or outshone by the rays of the sun, and cannot manifest the sun. Any greater or brighter light, if such could be in natural things, instead of revealing or showing us the sun, would but outshine, and so obscure it; as we see the sun itself outshines, obscures, or hides wholly from our view, the stars that glow, and in brightness shine by night, when the sunbeams are withdrawn from our eyes, and let the lesser lights appear. So God can never be seen, but in his own divine light. He ever is light, and dwells always in the light, and "in him is

no darkness at all." What then can ever manifest or reveal him, but his own light, by which he **shineth in our hearts**, to give us to know him, and behold his glory. Reason is a lesser light, as the moon, to rule the night; or things that not so much require the sun's **immediate rays**. Now, if we set reason to work, as a light to **manifest God**, it can never do it, so as to show him in his own bright glory. We see the moon. If we had never seen the sun, we should probably think the **moon** the greatest, brightest light, in **naturals**, as many think **reason** is in **spirituals**. Thus, as the moon could not manifest the sun, but would take up the attention, and obtain the confidence and esteem which belong only to the sun; so, reason when relied on, in divine things, and considered as the greatest, brightest light in spirituals, instead of revealing God, leads into endless mistakes, and prevents the true revelation of God, by his own **immediate rays** of divine light; by which obstruction he remains still hid from the wise and prudent, the learned, deep-read sons of science, and great masters of reason. But he is revealed unto **babes**; who having all to learn, and not being built up with ideas and notions of their own knowledge and comprehension, keep an eye single to the light, till their whole mind becomes full of divine light, which is "the light of the

knowledge of the glory of God, in the face of Jesus Christ," "the light of the world."

Now, let us suppose we had long seen the moon, and thought it the supreme outward light; but that after a time, the sun should arise upon us; query, would the moon reveal the sun, or assist in our seeing it? Nay: but if we kept our eye on the moon, and obstinately turned from the sun's immediate shining, this looking at the moon would greatly hinder our clear view and knowledge of the sun, if not prevent it; especially if the moon came between us and the sun; for then it might totally eclipse and hide the sun from us; but in no case could it ever give us to behold that so much brighter luminary.

If we should pertinaciously persist, that the moon can, and must, and is designed to reveal or manifest the sun, and so keep our eye on the moon, even as it approaches nearer and nearer to the sun, eagerly hoping, by and by, to see the sun by moonlight; we should find, that after a certain nearness of the moon's approach, it would be totally hid or obscured in the sun's bright blaze.

In like manner, if we have not seen, or have paid no attention to the divine light, Gods immediate ray in the soul; but have had our eye to human reason, as our greatest light, and thought it was so, and that God must be revealed by its shining; and

after a season, the sun of righteousness should so arise and shine upon us, that we pretty clearly behold it as a light above, distinct from, and brighter far than mere human reason, in the discovery of God and of divine things; yet, if we will set up mere human reason, as our supreme light, and obstinately keep our eye to it in preference, it may, and mournfully does, divert our attention from the immediate light of heaven. And if we suffer it to come, or place it between the eye of the mind and the divine light, it causes an eclipse. We may look and look, and think to see, till we are darkened and confounded, and see nothing clearly. Or, if we reason and reason, and think thus to draw near to God, and behold his glory, we shall find there are certain bounds and limitations, all round on every side, within which reason cannot penetrate, but is swallowed up, confused, and darkened. Yet still within this circle, divine truth opens upon the passive mind, in full sunshine, as a clear light to our path, enlightening our darkness, and directing our way, in a sure and certain manner, in duties wherein reason is altogether blind, and affords no assistance. Not only are certain duties clearly manifested to the individuals to whom God makes them duties, (which reason can never discover,) but deep mysteries are opened, which mere human reason never saw, and,

to the end of ages, never shall see. The clearness of these discoveries depends on the singleness of the eye to the divine light.

But if we will pry and pry to behold these mysteries by moonlight, (that is, by reason, where reason ever fails, or is absorbed in light divine,) we may divert, perplex, and darken our own minds, (as the eye is dazzled that looks long for, or at the moon, just in the sun's full blaze,) but shall never by mere reason's dimmer beams, discover what divine light only can disclose or reveal. Yet still, if our eye be single to the true light of life, it shines bright, full, and clear: the whole body is full of light, and all things needful we behold and see.

Thus, no lesser light than God himself, can reveal him clearly to our view, any more than the moon can the sun. For God being light in himself, even the greatest light of all, no lesser or borrowed light can exhibit him to our minds, in his true divinity, effulgency, and glory; for all lesser lights must vail before him, and forbear their glimmering in his full blaze; or, as the poet says of the stars, "hide their diminished heads." \* \* \* \* \*

Those who, while they "have light, believe in the light," and walk in it, "they become the children of it," and are led into all truth. **To these in every age, and among all people, God never fails**

to fulfil his promise of sending the comforter to lead and guide them in the way of holiness, and unto the knowledge of all they need to know of divine things.

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### How many the Letter kills !

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Oh ! how many the **LETTER** hath killed ! And truly mournful it is that any should have been deadened, benumbed, or slain by the administration of the letter out of the life, among a people so high in profession of the spirit, and of waiting for its influence, as we are ! My grief can only be guessed at by those who know not the difference between **letter** and **life** ; **sound**, and **substance**. But they only have a clear idea and feeling of it, who have groaned deeply under the **one**, and rejoiced with joy unspeakable, in the arising and reigning of the **other**. O Lord my God ! when wilt thou dry up the tongue of the Egyptian sea ; and cleanse the church from reprobate silver ? \* \* \* \* \*

I was led to deplore the low state of the ministry in our Society, with renewed desires, that our preaching might be such, through him who is the

resurrection and the life, that the dead may be raised: for the letter will kill, does kill, and has killed its tens of thousands.

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### On Imputation.

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Oh! that they may no longer stand idle in the market place! for the sluggard still is, and ever will be, clothed in rags, spiritually. "If any man will not work, neither shall he eat;" for certainly, in spirituals, as well as naturals, we must eat our bread in the sweat of our face, or in real exercise. Hence the injunction, Labour for the bread that comes down from heaven, and nourishes the soul up unto eternal life. There must be a labour, and he that will reign with Christ, must suffer with him; must drink of the cup he drank of, be baptized with the baptism he was baptized with, and witness the filling up of what remains of his sufferings, in his body, the church. Thus it is, that we come to know him in the fellowship of his sufferings; and this brings us to know him in the power of his resurrection, and to live, walk, and reign with him, in newness of life;

feeling him to be, indeed, a quickening spirit, **the resurrection and the life** ; quickening and raising us up into newness of the divine life, with him. Hence, **where he is, we are also, beholding his glory**, according to the prayer of Christ to his Father. Oh ! this is **true religion**. This is the mystery of the sufferings of Christ, in the saints. This is that knowledge of **God**, and of his son **Jesus Christ**, which is **life eternal** ; whilst all mere hearsays, all historical knowledge, will avail, without this, but little, if any thing, to our salvation.

True faith has, in itself, something of the very **substance of things hoped for**, as well as that it is an **evidence of things not seen**. All other faith, or believing, however specious, and how much soever it seems to honour Jesus ; call him Lord, Lord ; depends only on his righteousness, and dwells much upon the imputation thereof : if it does not purify the heart, overcome the world, and bring the soul to **inherit substance**, yea, a degree of “ the substance of things hoped for,” it is a mere empty, lifeless pretence, like the **body**, which, **without the soul is dead** ; for so declares the apostle, “ **faith without works is dead also.**”

The doctrine of imputation is much mistaken, by all who suppose it the privilege, and actual possession of the wicked, the profane, and unholy pretenders to



the name of Jesus. For there is no communion between light and darkness, Christ and Belial. "If we say, we have fellowship with him, and walk in darkness," we deceive ourselves, we lie, "and do not the truth." **Lie**, do we? yea, verily. For no man can rightly call Jesus, Lord, but by the holy spirit. And as once, so now, it is possible to say "The Lord liveth," and yet to "swear falsely." But all who know his resurrection unto life, in their own souls; who feel that he is alive, and lives for evermore; and who also feel, that because he lives, **they live also**: these do not lie, but can in truth testify with Job, "I know that my redeemer liveth." These are heirs with him, **heirs of God**, and **joint-heirs** with Christ. And this is the attainment, the experience, and the enjoyment of the saints, even in this life. And all may witness the same, that will let Christ rule and reign in and over them. For he that will come, may come and **partake of the waters of life freely**.

Oh! that mankind would away with all idle, imaginary, speculative dreams of faith, imputation, and son-ship, in a state of personal pollution, and come home to the plain, experimental faith that works by love, that **purifies the heart**, and causes those who therein love the Lord, to **inherit substance**. Vain are all pretences of imputation,

where the spirit sanctifies not from the **power of sin**. For God ever sees us as we are. And to suppose he sees us pure in Christ, by imputation, whilst we are absolutely impure in ourselves, is to suppose he sees us as we are **not**. For, as we **are** in ourselves, in our real, inward state, just so we are, everywhere, and in every medium, and no otherwise. And, till he saves us **from**, and not **in**, our sins, and purifies and makes us holy, in our own souls, he will never see, nor consider us to be holy in Christ.

Oh! therefore, arise, arise! ye poor deceived nations! Open your eyes and see, and abhor the sophistry, wherewith, through much learned imposition, ye are entangled, and bewildered in mists and fogs of darkness, error, and delusion.

What abundance of pains is taken, time wasted, and expense incurred, to **make your ministers**.

And when they are **made**, the more complete and accomplished they are in this kind of learning, the more able they are to impose on your understandings, the more readily can they disguise things, and cause bitter to pass for sweet, and sweet for bitter.

With what vehemency, and even propriety, have Protestants rejected, exploded, and abhorred that old popish error of **transubstantiation**, which pretends the consecrated bread is **Very Christ**,

notwithstanding it remains to be corruptible, and must perish. And yet alas! the sophistry of thy teachers, O Protestantism! has induced thee to believe **another artful scheme of transubstantiation**, equally irrational, ridiculous, and impossible. Sinners, say they, are complete, clean, holy, just, and righteous in Christ, and yet remain very deficient, unclean, unholy, unjust, unrighteous, and wicked in themselves.

Oh! inexplicable paradox! Oh! impious imposition upon the understandings of men! and vile effrontery against all the laws of God, and every dictate of truth and reason, faith and experience! May this black monster of opinion, be sunk in the ocean of oblivion, and be no more held forth, to deceive and poison mankind.

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## On Reconciliation.

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God varies not. He knows no change. He loves the righteous, and hates sinners, (as we say,) and must do so for ever, they remaining such; yet has he no different feelings or affections in himself. He consoles the one, and condemns the other; is to

the one, a fountain of living waters; to the other, a consuming fire, at one and the same time; and that not from any different natures or feelings in himself. All the diversity is in men and things; and he is to them, as they are to him. To the pure he shows himself pure. To the froward he shows himself froward, (Psal. xviii.) and this in accordance with his nature, and the purity of his being. But why? Because their frowardness begets, or is, in itself, a direct opposition or contrariety. Here is no reconciliation, no unity, nor harmony. But when his steady, uniform operation on the froward, has wrought such a sense of this opposition, and consequent unhappiness and distress, as gradually brings the mind into submission, and destroys the frowardness, a reconciliation and unity takes place; and yet no alteration in God: though he here becomes what, as to that soul, he was not before, a fountain of living waters, and **all in all**. As to himself, he is **always all**; but as to us, he never is so, till all in us is brought into perfect subjection to him, and his manifested will and requirings. When this is the case, he is the whole spring of our life, and of all our actions. There are no selfish motions in opposition, or in frowardness. Here, we see, and can feelingly and sensibly say, that “of him, and through him, and to him, are all things;

to whom be glory for ever." Here, all old things are done away; "all things are become new, and all things are of God." We see there were old things to be done away, so all were not **then new**, nor all of God. But all the old being done away, all become new; and so, all of God. And in this reconciliation, God is in Christ, carrying on the work. It is as to **us**, a special display and operation of the divine energy, different far from many other operations of the same, which we see, and conceive of: yet, in God, there is never but one life, nature, operation, or affection.

Many have a vain apprehension, that Christ will, or does save them, and reconcile them unto God, by his death, whilst they remain actual sinners in themselves. This is as absolute an impossibility as any in nature. If we were **not** sinners, he could not **reconcile us**, because there would be no reconciliation needful. Therefore, it is **whilst we are** sinners, that he is carrying on the work of reconciliation. But to complete it while we remain such, is impossible. That which lets, will let, till it is removed. And it is altogether chimerical to tell of removing it, by removing the wrath and indignation of God, whilst we remain **in that** which stands in eternal opposition to him. For this were only a change in **him**, not in **us**. He has no wrath, but what is, **in him**, the

same thing as his love. **He is one.** The contrariety is **in us.** Had there been none in us, no reconciliation had been necessary. Whilst it **remains in us,** God must, and will shew himself **froward** to us; or, appear to us so: for he cannot change. The only possible reconciliation, therefore, is such a change **in us,** as removes sin and frowardness from us. Therefore, "thou shalt call his name Jesus, (a saviour,) for he shall save his people **from** their sins." He cannot possibly save them **in sin.** Sin is their only separation from God. Remove sin, and reconciliation must take place. Whilst it remains, neither men, angels, Christ himself, nor God Almighty, can save us, or reconcile us to God: for sin is opposition to him, and will be so for ever, while it remains. He cannot accept of a surety, so as to unite with us, whilst in our sins, because he must eternally, from the necessity of his nature, and unchangeable oneness, be disposed in the same manner, to the same state.

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### Divine Wisdom hid from the Wise and Prudent.

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Man's boasted wisdom or learning is foolishness with God. It has been, and will be at war with

divine mysteries. It thinks it knows how to reason about them. It brings forth its strong reasons against them, and entangles the minds of thousands, in a confident rejection of heavenly truths.

This will continue to be the case. For, as God determines to hide these things from the **wise and prudent**, they are suffered, as they **will** rely on their own understandings, to be **blinded** thereby, and to prefer a Babel of their own building, to the true, living, life-giving, and experimental truths of the gospel. But he that keeps a single eye to the light of Christ in his own heart, will find himself gradually filled, till he becomes full of divine light; which will open and unfold to him “**the deep things of God;**” give him to see many of the errors and false doctrines of mystery Babylon; raise him up into the strength, victory, and dominion of the divine life, and most sweetly lead the soul along through all the several stages and gradations of reconciliation, till God becomes **all in all**: This is something substantially experimental. All other schemes of salvation by Christ, are but so many dreams of man’s imagination; which, under high pretences of magnifying the merits of Christ, divert the soul from the only possible way of being benefited by them, or rightly understanding and magnifying them.

But man will choose to remain in the mist, and generally would rather trust to any **imaginary**

means of salvation, than submit to the **real** means ; because this is only and always through **death**, real total death to all corrupt selfishness, all gratification and enjoyment out of the love and life of God. Indeed, no soul is thoroughly saved, till God is all its consolation. For, till then, God is not become its **all in all** ; so death must still have place, in order that God may thereby put down and destroy all its enemies. This is the true reason why so few find the “ narrow way ” to life, because they will not submit to perfect death. They can easily be dipped in water, and call that being **buried with Christ** ; which is, at best, but a mere shadow of the thing itself, and brings no soul to arise with him in the newness of life. But in the newness of life, **all** must arise with him, even **here**, and here know him to be to them, and in them, “ the resurrection and the life,” that will ever be able to say, because he lives, we live also. None will ever live with him, who do not really die with him ; nor reign with him, without suffering with him ; drinking of the cup which he drank of, and being baptized with the baptism he was baptized with ; which is strictly and truly the baptism of sufferings, and into **real death** : thus filling up what remains behind of the “ sufferings of Christ.” They are indeed **truly his** sufferings, not metaphorically, or transferredly, or imputatively,



but absolutely. Hence, “forasmuch as ye have done it unto **one of these**, ye have done it unto me.” These are **bone of his bone**, and **flesh of his flesh**; **these little ones**, these births of divine life that can truly cry, Abba, Father. God being in the strictest sense their **Father**, they are absolutely heirs of God, yea, **joint-heirs** with Christ; he in them, and they in him, as himself says; and that as really and truly as he is in the Father, and the Father in him. So he calls them brethren: he is and must be unavoidably with them, not now and then only, but “alway, even unto the end of the world.” They are his very members, the real branches of him, the vine. Now, the vine is not one thing, and the branch another, in nature and kind, but one in absolute union; the same sap of life circulates through both, and all the fruit is in the real union and oneness.\* \*

Reason, I know, or what men call reason, will rear its haughty front against this mystery, as it has uniformly done, through all ages, against every divine opening and communication, and has supposed she has raised insurmountable difficulties and objections. This was eminently the case in the days of Christ’s appearance in that visible, prepared body. The wise and learned had too much wisdom and reason, (so called,) to believe on him, or in his doctrine. The wise and learned have as much wisdom and reason now,

and therefore will not now believe in him or his doctrine, as he gradually opens it. (For then he opened it not all at once. "Ye cannot bear them now," said he.) But though this wisdom and reason may enjoy a supposed victory, and imaginary triumph over the true doctrine of Christ, even in and among **PROFESSORS OF HIS NAME, (THAN WHOM NO RANKER UNBELIEVERS DWELL UPON THE FACE OF THE EARTH,)** yet the unbelief of these can never make void the faith of God's elect, who are chosen in Christ, in the covenant and union of the divine life, wherein "he that is joined to the Lord, is one spirit."

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### On Christ being Within.

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Read his discourse with his disciples, and prayer to his Father, in several of the last chapters of John, and see how clearly he was leading their minds to look inward, for his spiritual appearance, and therein for the enjoyment of the antitype of many outward types and ceremonies, "Where I am, there also shall my servant be." Chap. xii. 26. "While you have the light, believe in the light, that ye may be

the children of light. These things spake Jesus, and departed, and did hide himself from them." ver. 36. Why did he hide from them, but to teach them to look inward, for what he was pointing them to? And yet it follows in the very next words, "but though he had done so many miracles before them, yet they believed not on him." They did not understand the inward spirituality of his meaning, and so were staggered. For, according to the next verse, we may conclude "the arm of the Lord" was not **yet clearly revealed unto them**. They were still looking outward, as many now are, resting in the old, outward signs, so clearly, and so long ago fulfilled. Again, ver. 44, 45: "He that believeth on me, believeth not on me, but on him that sent me;" and "he that seeth me, seeth him that sent me." Did ever one that saw Jesus outwardly, see him that sent him? Surely, nay. But he was leading them to something more **inward**, which whoever clearly saw, did assuredly see him that sent him; something which the world saw not, even his inward and spiritual appearance, "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." Chap. xiv. ver. 17. "Yet a little while, and the **world seeth me no more**; but ye see me: because I live, ye shall live also. At

that day, ye shall know that I am **in** my Father, and you **in** me, and I **in** you."

Oh! how engaged he was, to teach them to look **within**, for the enjoyment of his real, living presence; where he, being **with** and **in** them, (where the kingdom of heaven is, as himself declares; that is, **within**;) would then and there, **drink with them the new wine of the inward**, heavenly kingdom of God, then soon to come with power and great glory; thereby completely **fulfilling** the outward signs thereof. "I will not leave you comfortless; I will come to you." ver. 18. As much as to say, in order to make them understand him clearly, that the **comforter**, which he told them a few words before, he would pray the Father, and he would send unto them, to abide with them for ever, even the spirit of truth, was none other than **himself in spirit**. Well therefore might he say, "Yet a little while, and the world seeth me no more, but ye see me," &c., for the world seeth him not with clearness, as a **spirit**, as he is come **a light into the world**; because their deeds being evil, they hate the **light**, turn from it, and rebel against it. It will reprove and condemn their evil deeds, it will shine in their dark hearts; but the darkness comprehendeth it not. And thus, the world, instead of receiving it, and believing in it, do all they can to darken it, shut it out, and get

rid of it. So, being, as mentioned in the book of Job, of those who rebel against the light, they know not the way thereof, nor understand, nor abide in the paths thereof.

But although the disciples had some small knowledge of Christ, as an inward life to their souls, as a living, quickening, spirit; still they were too much outward, too much ignorant of him in spirit. This made it very expedient for **them**, that he should go away, and leave them, as an **outward comforter**; that so they might look for him **within**. For, so long as they were stopping short, that is, in his outward appearance, or any outward type of him, or of his inward appearance, inward wine, &c., their attention could not be enough inward to receive him in his most essential, substantial, and life-giving coming and appearance; according to his own words, "If I go not away, the comforter will not come." Now, that they were yet too much **outward**, and in some degree ignorant of the inward or spiritual reality of things, (as thousands, high in profession, now are,) is very clearly shown in these several chapters of John. For instance, when Jesus told them, chap. xiv. 7, "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him," they were far from clearly understanding, that every eye that saw through the outward veil of

his body of flesh, so as to see and know the holy and only begotten son, and word of God, that dwelt in that body, saw also, the **everlasting Father**. Hence, one of them ignorantly answered him, saying, "Lord, show us the Father, and it sufficeth us." Jesus, still intent upon making them acquainted with this one truth, "the kingdom of heaven is within you," replied in a way that gently reproved their ignorance of divine things. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me," (the real, inward, spiritual **me**, Christ within, the hope of glory,) "hath seen the Father: and how sayest thou then, shew us the Father?" What words could he have used, more clearly to show, that those who had only seen him as an outward man, had never yet clearly and fully seen the Lord's Christ, nor known him? "Have I been so long time with you, and hast thou **not known me**, Philip?" Hast thou rested in the mere knowledge of my outward, bodily appearance? Dost thou take this body for **me**, who am the holy and eternal word, one with the Father, that was in the beginning with God, and was God; in which word is life, and which life is the light of the world, the true light that lighteth every man that cometh into the world! Look not too much outward, Philip! Look inward. Acquaint thyself with God within, and be at peace. He that looks beyond this veil of flesh,

this body that is prepared for me to do the Father's will in, and comes really to know me, the living eternal me, or **I am**, the **Emmanuel**, **God with men**, and so beholds my real, inward glory, the glory as of the only begotten son of God, full of grace and truth; he it is that hath known my Father also. And therefore, as I am about to go away, which is expedient, on account of your outwardness in viewing things, that so you may turn inward, and be prepared to receive me within, in my spiritual coming, as your hope of glory—for I will not leave you comfortless; I will come unto you—therefore, I say unto you, that “from henceforth,” (having now got some real knowledge of me,) ye also know the Father, and have seen him, “for I am in the Father, and the Father in me.”

These last words he repeated, affirming twice over, in a very few verses, it being the very life of the whole mystery, “I am in the Father, and the Father in me.” And he urges them to **believe** it too: for it seems, notwithstanding all his doctrines and miracles, they did not fully know him, nor clearly understand, that Christ himself, as well as God the Father, is a **spirit**, yea, one spirit; nor that they were to receive him, **the spirit of truth**, to abide with them for ever, as their comforter, leader into all truth, and great remembrancer. And for want of fully knowing these things, when he, a little after, told them, “he

that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him," one of them readily asked him, "How is it that thou wilt manifest thyself unto us, and not unto the world?"

Oh! how outward their views were still inclined to be! Had they fully known Christ, they would have had, (as the saints now have,) a living acquaintance with him, their light and leader, their shepherd, putting them forth and going before them, **their only hope of glory**; they eating him, and so living by him; and knowing that because he lived, they lived also; drinking his blood spiritually, the new and living wine; and abiding in him, the vine, they could not have been at a loss to know how he manifests himself to the saints, and not unto the world. Well he, ever gracious, still condescends to their weakness, and in order to centre their minds in an inward looking for him, and withal, to let them know, that wherever he took up his abode, the Father took up his also, he further informs them, "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him."



## On Suffering with Christ.

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As sure as God was, or is, in Christ, so sure is Christ in man, reconciling poor sinners to himself, through the death of the cross. And it is utterly vain to hope for salvation in any other way, than through death with Christ, to every sinful motion. It is, and it was, and it ever will be, through suffering and death to the first nature, that salvation must be known.

This is the **mystery** of the sufferings, and of the fellowship of the sufferings of Christ. Some may call me an heretic, when I confess unto them, that **I expect** no final benefit from the death of Jesus, in any other way than through fellowship with him in his sufferings. But after the way which they call **heresy**, worship **I** the God of my fathers, truly believing in the history of Christ's life, death, resurrection, ascension and glory; and desiring more and more to "know him, and the fellowship of his sufferings," and to be made, not in part only, but fully "conformable to his death;" that I may, like him, and with him, be put to death in the flesh, but quickened in and by the spirit. For I quite **despair of heaven**, on any other terms.

I read this in all the works and operations of nature. I read it plainly in the law. I read it plainer in the gospel. And I read the beginnings, and a good progression thereof, plainest of all in the inward experience of my own exercised soul. In natural things, the wheat must fall into the earth and die, or it will never bring forth fruit. In the law, without blood there was no remission. Death was, even in the figure, necessary in order to atonement for sin. The firstling of the flock, was then called for. The very life of the firstling was taken away, as typical of our sinful life, in the first nature ; for, as says the apostle, “that was not first which is spiritual, but that which is natural ; and afterward, that which is spiritual.” Moreover, the burnt offerings, sacrifices made by fire, as a sweet savour to the Lord, how clearly they point out the Lord’s refining furnace, and his powerful burnings in us, as an oven, against all pride, and all in us that does wickedly, in any way or degree !

In the gospel dispensation, this doctrine shines forth with divine brightness, in all the sufferings, and agonizing tribulations, the vinegar and gall, and the finally patient death of Jesus Christ, on the cross : and in the plentiful testimony in the New Testament, that what remains behind of his sufferings, must be filled up in his body, the Church ; that if we die with

him, we shall live; if we suffer with him, we shall reign with him; if we save our life, we shall lose it; if we lose it for his sake, we shall find it: in that Paul died daily, and desired to know nothing, but Jesus Christ, and him crucified; and to know his old man crucified, with the affections and lusts. And abundance more that might be mentioned; much of which, I perhaps should never have understood, had not the Lord my God led me through many lessons of experience, in the substance of them in my own soul. Oh! that a perfect death may come upon every thing in me, which is contrary to that life, that is "hid with Christ in God;" that where he is, I may be also; a living witness that though he was dead, yet he is alive, and liveth forevermore; and that because he liveth, I live also; feeling and knowing that whosoever truly believeth in him, though he were dead, yet shall he live; and will live, reign, and triumph with him, over death, hell, and the grave, forever. Amen.

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### On Immediate Revelation.

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In the year 1770, being about nineteen years old, I became more fully and clearly convinced, and that

very much by the immediate operations, illuminations, and openings of divine light in my own mind, that this **inward something**, which had been thus long and powerfully striving with me, disturbing my every false rest, confuting every false and sin-flattering imagination of flesh and blood, or of the grand adversary, and enjoining it upon me to give up all, and walk in the ways of virtue and true self-denial, **was the true and living spirit and power of the eternal God**, the very same that strove with the old world; influenced the patriarchs, prophets, and apostles; and visits, strives with, and at seasons more or less influences the hearts of all mankind. I now saw this the only principle of all true conversion and salvation; that so long as this was resisted and rejected, separation must infallibly remain between God and the soul; but that, whenever this is received, and in all things thoroughly submitted to, a thorough reconciliation takes place.

Some may think this doctrine robs Christ of the honour of our redemption and reconciliation, but I apprehend none can think so, who understand the doctrine of salvation by Jesus. It was through the eternal spirit, this very spirit that visits and strives with all, that Christ offered up that prepared body. It is through, and only through, the influence of the same holy spirit, that any soul was ever converted to

God, or savingly benefited by the redemption that is in Jesus. Whatever way, O soul, or by whatever means thou art benefited in a spiritual sense, it is by this holy spirit, that is the immediate operative power and principle within thee.

The death of Christ is nothing at all to thee, savingly, further than thou hast the living, saving efficacy of it sealed to thee. Nothing can possibly do this, without touching and changing thy heart. If thou dost not feel it, it is nothing. Thou may imagine and dream a thousand things about faith, regeneration, and imputation; but unless the holy spirit change thee, and give thee to feel and know salvation, in and for thy own soul, thou would be just as much benefited, by imagining that Joseph of Arimathea, or any other person, had purchased thy salvation; and that by imputation of what he had done, God would, at some future time, save thee. For every thing that is not felt, is as totally unavailing to thee, as the most ungrounded imagination: and until thou sensibly feelest some real benefit, thou hast received no more, substantially and savingly, than thou mightest receive by a strong imagination, persuasion, and hope, from any other quarter.

While the doctrine of salvation by Christ, is only ideal with thee, it is nothing as yet experimentally in thy possession. And ideal it is, must, and ever will

be, till thou feelest it. And feel it savingly, thou never canst, but in and by the holy spirit, the very life of the whole mystery.

Christ says in so many words, "It is the spirit that quickeneth, the flesh profiteth nothing." Thou mayest think Christ can do something for thee, without the spirit. If thou dost think so, thou hast not yet learned the A, B, C, of religion. **Neither Christ, nor any thing else can, in the least degree, regenerate thy soul, but through the holy spirit.** Blessings, curses, judgments, sickness, pain, famine, preaching, reading, and all providences, so far as they profitably affect thy mind, are set home by the spirit of God, and could otherwise no more operate to a real change in thee, than infection could be conveyed to thy body, communicate the small-pox, or any other disorder, and thereby terminate thy life, and yet never touch thee.

"God is a spirit." Is thy heart changed? Then God changed it. And what is the change? If saving, it is thy soul joined to thy God: for there never was, nor can be, any other salvation of the soul. Thou art born again, as truly so as ever thou wast born of a woman. It is a **real birth**, arising from a **real union** of the seed of God, and man, spiritually. Thou art absolutely born of "the incorruptible seed and word of God." This joins thee to the Lord.

“He that is joined to the Lord is one spirit.” Thou art become a **son** of the living God, by real, and not by mere metaphorical, regeneration. This makes thee a true heir of all things; of all that is God’s; —an “heir of God, and joint-heir with Christ.” Christ is the begotten of the Father, so art thou, if truly regenerated; if not, all thy talk of faith avails thee nothing. But, if begotten, and **born of God**, thou art as certainly, a **joint-heir**, as thou art a true believer.

Religion, or regeneration, is a reality; and all the substantial reality of it, centres in one word, “Emmanuel,” that is, “**God with man.**” And until something of this union is livingly known, there is nothing known of true religion. The world, under various forms of profession, is amused with dreams, systems, and imaginations, whilst the “**one thing needful**” is too little experienced. **The one thing needful is real union with God**, an actual joining to him, in the one spirit. Without **this union**, let a man know what he will; believe, possess, and enjoy whatever he may or can, he is but an alien, and a wanderer on the earth. Nothing else can ever satisfy his soul, or abidingly stay his mind. There is no other possible permanent rest for the sole of his foot. He may drive, toil, and bustle about, and many may think him in a state of enjoyment; but it

is all a delusion. In the midst of all earth's caresses if he presumes to declare himself happy, he does violence to truth and his own feelings, and the truly "wise are privy to the lie." If he professes religion, goes to meeting, practises the exteriors of devotion, and talks much about faith and godliness, it may, for a moment, quiet his mind, and deceive his own soul and others; but long he cannot rest composed, without living union with God. He may turn to the right and left, look this way and that, seek enjoyment in society, in sensual gratifications, in wealth, honour, and worldly advancement; or he may read, pray, meditate, sing, write, and dip deeply into creaturely devotion: but without this vital union, he is lost, unanchored, "miserable, poor, blind, and naked." And this is mournfully the case, at this day, in the divers outward communions, with many, who are striving hard to make themselves believe, that they are, notwithstanding, "rich, and increased with goods, and have need of nothing."

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### On the Word.

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The word nigh in the heart and in the mouth, Paul expressly declares is "the word of



faith, which we preach," and is **CHRIST IN MAN**; for, says he, referring to the words of Moses, "The righteousness which is of faith, speaketh on this wise: Say not in thine heart, who shall ascend into heaven? (that is, to bring **Christ** down from above;) or, who shall descend into the deep? (that is, to bring up **Christ** again from the dead.) 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." It is clear, Paul here understands the word, appearing and speaking in the heart, to be nothing short of **CHRIST IN SPIRIT**, or the **WORD WHICH WAS IN THE BEGINNING**; and that the true Christian righteousness and faith, stand in this holy, **inward principle**;—which is something that we are capable of **hearing**, and that so intelligibly, as to be able through its helping influence, to **do** the things it requires of us. This is that **voice**, of which it is said, "Thou shalt hear a voice behind thee, saying, This is the way, walk in it."

Paul opposed the doctrine of Christ, notwithstanding all outward evidences and arguments, "till it pleased God to reveal his son **in him**." This came home to the quick, and convinced him that **Christ in man**, was the very riches and glory of God's inheritance **in the saints**; the very mystery which had been hid from ages; and which being revealed,

was seen to be the **sure hope of glory.**

If there had ever been any other way of salvation, than that which is in the **Emmanuel state**, which is a real union of **God and man, God with us**, wherein "he that is joined to the Lord is one spirit," in the heavenly unity, Christ's coming and suffering in that prepared body would have had no relation or analogy to the salvation of souls. Salvation is ever **one thing**, through all ages; and *that* one thing is, the life of man joined in a holy oneness with the life of God; wherein God becomes all in all, in the government and direction of the man. This is brought about by the overshadowing of the holy ghost, being attended to by the mind of man, embraced and wholly joined in with; thus bringing forth a new creature, that is **born of God**, of the very life and seed of **God**, "the incorruptible seed and word of God, that liveth and abideth for ever." This is the **new birth**. Any thing but this being taken for the new birth, deceives the soul, and beguiles it of its true fellowship with God. He that has faith in Christ, has Christ more or less **risen in him**. **The knowledge of him after the flesh, avails not.** For though we may have known him after the flesh, and striven to make that knowledge answer, "yet now henceforth, (as saith the apostle,) we know him so no more." **Paul knew that a faith in Christ's mere out-**

ward appearance or coming, was not the true faith. He knew that "the flesh profiteth nothing." It is that knowledge of Christ, wherein "the spirit quickeneth" and maketh alive, that is the true "life eternal," and salvation of the soul. It is a work of **God in man**, wherein man worketh by and **with God**; and herein, as in the outward, "the man is not without the woman, nor the woman without the man;" so it is in the inward, spiritual work "**in the Lord.**" The **new creature** is brought forth or produced, through the co-operation of **man with God**, whereby man works out his own salvation, through yielding to God's working in him, by his grace or spirit, to will and to do. The work can go on no further than man goes on with God in it; nor can a **birth of God**, any more be brought forth in man, without the man's co-action, than outwardly the man is without the **woman**. Neither can the **new birth** ever be effected by man himself, without the overshadowing of the holy ghost upon him, any more than outwardly the woman is without the **man**. God, of his mere free grace and goodness, visits, invites, woos, and overshadows the mind of man: if man joins in and works with God, the work goes forward, the **new birth** is brought forth, and thus the soul's salvation is wrought out; that is, man is **joined to the Lord** in the heavenly oneness, wherein his fellowship is

with the Father, and with his son Jesus Christ.

But if man slights, neglects, turns from, or rebels against this precious visitation, and overshadowing of the holy spirit, he remains in a state of separation and alienation from God. Thus "many are called, but few are chosen," because though "all have heard," yet they have not all obeyed the call. Many disobey, and grievously rebel against the holy spirit, that is "given unto every man to profit withal." But though a man rebel to that degree, as to render himself almost insensible of it, for a time, yet it will again speak, and, in an awakening manner, declare unto man his thoughts. It will, as it were, strike up a light in obscurity, that will manifest the hidden things of dishonesty, notwithstanding all the artful reasonings of flesh and blood, or cunning evasions of worldly wisdom, by which God never was, nor can be known.

The man who walks humbly in the sight of God, and transgresses not the testimony of truth in his own heart, is in the way to eternal blessedness, let his belief be whatever it may, or his allotment in whatever dark corner of the earth it may be; while he who rebels against the light that shines in his own heart, let his profession be ever so splendid, his faith ever so literally orthodox, or his zeal ever so ardent, he is not in the way of life and salvation,

but is in the way of danger ; and if he persists in such rebellion, will inevitably perish. Man may, and too often does, resist and grieve the holy spirit, turn the grace of God into wantonness, or turn from it to wantonness ; and thus he may provoke the Lord from time to time, till his spirit cease to strive with him, and till he be shut up in everlasting darkness.

O thou wise reasoner ! thou acute disputer, and cunning unbeliever ! Though thou mayst set at defiance the just judgments of God, and endeavour to eradicate from thy mind every idea of future punishment, and to overthrow the foundation of moral obligation ;—believe me, thy wisdom is foolishness ; thy liberty is bondage ; thy life is a life of thralldom ; and, without amendment, thy end will be disappointment. Tribulation and anguish will find thee. The worm that dies not, and the fire that is not quenched, thou wilt not be able to escape. These are solemn things. I entreat thee, sport not away thy precious moments. For thy own soul's sake, I beseech thee, be serious. Say not, these awful apprehensions of futurity are the vain imaginations of an infatuated mind, or the idle dreams of a distempered fancy. I tell thee, thou art mistaken ! But, perhaps, thou dost not, or rather, wilt not, believe me ; however, it highly behoves thee to consider seriously, that at least thou mayst be mistaken.

I would advise thee, if thou art cool enough for calm reflection, to try whether thou canst find an answer, that will satisfy thy own conscience, to each of the following queries :

First. What is **that** in my own mind, which condemns me for sin, or for opposition to its own manifestations ?

Second. Why can I not, by all my art and reasoning, so stifle it, but that it will, at times, break forth, like the sun through the clouds, setting my sins in order before me ? or, at least, accusing me with defection, and reproaching me with a sense of my own wretchedness ?

Third. Has chance woven this condemning witness, into all men's constitutions ? Is it in me, and in all, undesignedly, and for no good purpose ? or, has the God of nature placed it in every mind, and, as it were, stamped it on every heart, in order to the restraint, restoration, and preservation of mankind ?

Fourth. Can it be of the devil ? Will he reprove and condemn the very actions which he inclines me to ?

Fifth. Can it be merely natural ? Will nature condemn for its own gratifications ? Is nature up in arms against itself ? Are not two things, which are constantly and irreconcilably opposite to each other, of different natures ?

Sixth. Have I any reason to believe that God would subject me and all mankind, to the tormenting sting of this condemning principle, through the whole course of life, when it is violated, and its jurisdiction infringed, and *that* beyond the possibility of getting fully rid of it, or long avoiding its scourges ; and yet that he will, though we live and die in rebellion against it, the moment after death, remove it from us, so that we never more shall feel its sting ?

Seventh. Have I not much more reason to believe that when separated from every thing which, in this life, serves, in degree, to drown its voice, or divert my attention from it, to blunt the painful sensibility of its influence, and alleviate my distress, I shall sink into the gulf of its tormenting operation, feel the full force of its power, and be obliged to drink the full cup of its indignation, (or of God's divine indignation in it,) without mixture ; having nothing any longer to mitigate my misery, or divert my mind from its only painful theme, to wit : my weight of woe and condemnation ?

Eighth. As it is altogether unreasonable to suppose, that God has subjected man to the domineering influence of an arbitrary and tyrannical principle within himself ;—as the principle which we find condemning all evil, is just in all its decisions, and gives us no pain or uneasiness, but when we transgress ;—as it is highly probable, that the sentence pronounced by

this impartial and accurately discriminating judge, will be eternally confirmed by God, who placed us under the tuition and inspection of it;—as it appears, from the precision of its all-righteous determinations, from its exactness in scrutinizing all our deviations, from its faithfulness in reprehending all evil; indeed, from every rational consideration respecting it, and respecting its operations and office in man, to be the voice of God himself, the immediate operation of his power, his holy law written in the heart, and, as it were, his vicegerent on earth:—is it not much more truly wise, noble, and prudent, to keep on the safe side, live in conformity to its dictates, and die in peace, and fulness of hope, consolation, and holy assurance; as we are told all do, who strictly obey it? Is not this much better, than to violate its wholesome admonitions; live in perpetual pain, condemnation, and inquietude; die in horror, anxiety, and amazement; and run the dreadful hazard of eternal pain and wretchedness?

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### On Perfection.

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Oh! that I may be preserved pressing forward with full purpose of heart towards a state of perfect freedom



from sin. I know well that no one sin can be mortified and overcome, but through divine assistance; but as certainly as the power of God upon us can, or ever does, enable us to overcome **any one evil**, so certainly it is able to assist us to the complete overcoming of **all**; and we may rely upon it, he will redeem us **from all iniquity**, unless the stubbornness of our wills prevent. If Jerusalem's children had given up their own **wills**, Christ would have gathered them. According to his own testimony **he would, but they would not.**

This, at once, strikes directly against the doctrine of absolute, unconditional election and reprobation; and also against the doctrine of a necessity of continuing in sin. He that would **gather from one sin** would from **all**, were it not for the "**would not,**" on our part. If he **can, and would,** gather and redeem from **all sin**, then there is no impossibility of our living **without sin**. If there is an impossibility of our attaining to any state in this life, it is no **sin** in us to fall short of it. If we attain **all** that we **can**, we are **perfect**; for nothing which we **cannot**, is required, or even considered by our God as belonging to the idea of perfection in us. If any of us have fully improved all divine assistance afforded us; have done **all we can**, and are yet actual sinners and transgressors at the present time, let such main-

tain the necessity of sin for term of life ; but then let them not lay the blame to **man**, but to **him**, who, according to this notion, withholds assistance sufficient to **perfect the work**. But if any have not yet duly improved the talents committed to them, let them not presume to determine, that a due improvement thereof, would not render their state perfect, according to their kind, and to what God requires of them. If men would honestly occupy their Lord's money, it would soon redeem them from the injurious and unjust complaint, contained in the doctrine which maintains the necessity of sin, during life—that God is austere, reaping where he has not sowed, and gathering where he has not strewed ; and it would give them such an evidence of the sufficiency of the power of grace upon them, to redeem from all evil, as would remove all doubt about it.

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### On Prayer.

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Alas ! for many professing Christians of our day ! How little they are aware of the prevalence of idolatry among them ! The same indeed in the ground, spring, and substance of it, as that which is so repeatedly and

severely reprov'd in the scriptures. For truly, every offering which is not of God's immediate preparation in us, is idolatry, and not a whit more useful to men, or acceptable to God, than those idolatries among the Jews.

“The preparation of the heart in man, and the answer of the tongue, are of the Lord.” And whoever presumes to offer an offering, that he has not prepared, is implicitly saying, that God Almighty can be moved, influenced, and induced by a sound of words, or by the warmth and passions, or vehement affections and address of man. When God draws out our souls, as it were, towards him, through his own mighty power, and lively influence upon us, and lays upon us a living necessity to call upon him, it never, yea, **never** fails to do us good. But it is he only that therein does us good. It is not we that do ourselves good, or that stir him up, or move him to do us good. And, therefore, all prayer, which is not of his immediate begetting in us, is mockery and idolatry. “We know not what to pray for,” but as his holy “spirit helpeth our infirmities,” and teacheth us. And it is often the case, that even then, when his spirit sensibly helpeth our infirmities, and giveth us the clear knowledge what to pray for, we cannot safely, nor without the loss of the very life, and help, and holy unction thus afforded us,

even attempt the vocal utterance of those petitions, which he enables us silently, fervently, and effectually to address unto him. For the help thus afforded, amounts at those seasons, only to the begetting of, and is wholly terminated in, **groanings which cannot be vocally**, and at the same time, **livingly and acceptably uttered**. And oh! how grievously do they err from the true standard of all acceptable prayer, who, at such times, in their own strength and forward willings and runnings, will be intruding upon God and the assembly, a vocal utterance of that, which, according to his design, and to the utmost of his present assistance, **cannot be profitably uttered**.

The forward will and warmth of man's spirit may, at any time when he has the use of speech, prompt him to the **utterance** of any thing that he has the conception of; and often does so prompt him, to his great loss in, or the prevention of his attainment of, real substance. But rightly to utter a request to God, always requires his divine, living, and immediate assistance. So that though men may, in a formal, lifeless, or even very animated manner, in the sparks of their own kindling, utter almost any thing that arises in their minds; yet seeing that without divine qualification for **vocal utterance**, as well as inward silent groanings, no man can rightly and usefully utter

any thing before God,—it is truly said, in this sense of the expression, that many times, even what we are rightly enabled to breathe and groan inwardly to God for, “cannot be uttered.”

“He that believeth must not make haste.” Indeed, whenever he rightly believeth, he dares not be hasty; for he always then knows, that his help is only in God; that the **root** must bear him, and not he the root; that God must **move him**, and that **he cannot move God**. All true prayer is the soul livingly in real motion towards God, truly drawing near to him, and laying hold of him. This, man never did of himself, and never will do. Nor can he any more draw God to him, or induce him to show favour, or grant requests, than he can go to God. Therefore, the breathings of his soul are, often in silence and sometimes in utterance, “Draw me, and I will run after thee.” He knows that unless he really thus draws near to God, his vocal prayers are useless. He knows that he never does draw near to God, but when God draws him; therefore he waits for that “preparation of the heart and answer of the tongue,” which are indeed “of the Lord.” And in this, he as certainly draws near to God, as he ever fails of it by all his own willings and runnings. He knows, if he kindles a fire, in the warmth and vehemency of his own forward affections and desires, and

warms himself, or others, by the sparks of his own kindling, that God has said, and will fulfil it to all such, "This shall ye have of mine hand, saith the Lord, **ye shall lie down in sorrow.**" Therefore he is afraid to tempt God; and dares not, like some formerly, **set up his altar under every green tree**; dares not rush into utterance, with every fresh motion even of divine life; much less without any such motion at all. Indeed, he finds it far more useful, to commune with his own heart, and be still, and inwardly to **wait upon God**, than to run without his requirings.

**Waiting upon God**, implies a time of patient looking for his coming, and **waiting**, to know his will, and receive his orders. Willing and running, and hastily intruding upon him with expression and utterance of our own, is **not waiting**. "I waited patiently," says David, "upon the Lord." Here was patience, and holy expectation; not rushing hastily forward. And what was the consequence? Why, God heard his cry, and, says David, "He inclined unto me." Here was a real experience and real discernment of the Divine operation, increasing upon him as he **waited patiently for it**. Well, he adds, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." Truly, "the steps of a good man are

ordered of the Lord." For indeed, "It is not in man that walketh, to direct his steps." This was David's experience. For as he **did not make haste**, did not run of himself,—but **waited**, and that **patiently**, upon God, he found his course directed, his **steps** ordered, his **goings established**, by the Lord himself, and not by his own wisdom, strength, or creaturely fervency.

Now let us attend to what David obtained further, and we shall find, that after getting thus established upon the eternal, unshaken rock, and not on the sandy foundation of creaturely devotion, he had "a **new song** put into his mouth." Oh! the blessedness of **waiting patiently** upon the Lord for his coming and direction, be it longer or shorter that we have thus to wait. Had David grown weary of **waiting**; had his patience failed him, whilst his Lord tarried, he might readily have set himself to work, willed, run, and even have taken some **old song** into his own mouth. But this would all have been on the sandy foundation; not on the rock of ages. This would have been attempting to order his own steps, and establish his own goings, even though he might, in words, have asked God to do it. But as he chose rather to **wait patiently** the Lord's time, and until he evidently felt, and knew him to **incline unto him**, he was favoured with a **new song**. Oh! this is vastly different

from an **old one**, which is only in the lines of others' experience, made ready to our hand. And why was it **new**? Because "**the Lord put it into his mouth,**" as he says expressly. He did not **take** it into his own mouth, as many now do, in the **oldness of the letter**; but waited till the God on whom he relied, put it into his mouth **in the newness of life**. Well, therefore, might he sing living "praises to our God."

He who runs into prayer, preaching, &c., before Christ, the life, livingly moves him thereto, makes **haste**, and is not therein a **true believer**. Every true believer believes in, and waits for, the living coming in spirit, and qualifications of Christ, his life. It is Christ that liveth and acteth in him.

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### Again, On True Prayer.

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Though God changes not, is not altered by any of our petitionings, yet if we lie low, and humbly wait under his influence upon us, till it results in solemn supplication, and we keep to it singly in the spring and motion of his divine word of life and power, not putting ourselves forth, nor going before nor beyond



this quickening influence, opening and leading,—we shall pray only for what is according to his good will to grant us. At such seasons, he who opens, and none can shut, so helps us, opens our way, and aids our utterance, that in fervent, vocal intercessions, our souls are sweetly and very profitably poured forth to God; who in this case always hears: for he cannot deny his own.

This is true prayer. This is truly drawing near to God; which is the same to us as his drawing near to us. But a hasty, zealous approach in words, in our own time and anxious desires, effects no good purpose. It certainly cannot alter God; and as certainly it cannot draw us nearer to him, because not in his motion upon us, and without our having any true and substantial hold of him. Men pray as if they thought they could move or alter God. They think if they stir up themselves to ask, and, with a good deal of creaturely animation, do ask for what they think they stand in need of, it will induce him to hear and grant their request. But in all this, they are too ignorant of him, his nature, and attributes. His unalterable nature is such, that all good to our souls is of him, and through his operation on us; and therefore, if ever we pray to any real advantage, we must be sensibly drawn, and wrought into a substantial spirit of true prayer, by his divine

power ; else we may, to almost as good a purpose, pray to Mahomet, or Baal, as to God. For Baal could as soon hear, and answer his prophets, as God can hear, with approbation, and grant the prayer that is not of his own begetting.

We act as if we would change according to our will, the true, living, and unchangeable God, when we attempt to prevail on him by words of our own creaturely conceiving, to do something for the good of our souls. He acts from his own eternal nature and disposition, and that always the same ; and is to us, just according as we are to him. If we accost him in words, prompted by our own active, anxious, hasty desires, without knowing our hearts livingly touched by his own live coal from his heavenly altar, we can but obtain the empty echo, in return, to the sound of our voice ; for he will not be moved. But if we do livingly and feelingly lay hold of him, and draw near to him, in the drawings of his cord of divine love upon us, he draws near to us, and we receive substantial blessing. Because he is to us, just as we are to him. If we are **alive** to him, we feel him, in the same proportion, **alive** in us. If we are dead to him, even though we pray ever so loud and often, and tell him ever so solemnly, "The Lord liveth," we speak falsely. For, as to any sensible, living knowledge of him, he is as a dead God to us. Therefore,

as it is in ourselves, or in our actual state, so only it is in reality. And he that can be satisfied with a lifeless round of set devotions, that join not his soul to God, in a holy, cementing, consolating union in the divine life, does but snuff up the wind, and will reap the whirlwind. He but mocks God; and God will mock him, when his fear cometh.

True prayer is always heard, and meets an hearty return of the divine complacency; for its spring, and motion, and life, is the very life of God in the soul, and joins the soul to him. And "He that is joined to the Lord, is one spirit," where he will not deny his own. The rest is all chaff, and vanity, and tends directly to exalt the creature, and its own activity, in opposition to the life and energy of God. From the nature of the Deity, and his unwavering tendency towards union with us, he must operate on us. This, if submitted to, and rightly lived under by us, will result in true prayer, and that prayer in substantial union. And no possible substitution of words, and mere creaturely supplications, will ever, in the least degree, promote this divine union and fellowship; but will for ever retard it, and set up man, in separation from God, the divine life, instead thereof.

## On the Gospel.

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I firmly believe, if children would be as strictly and steadily conformable, as they might be, to the divine will, so far as from time to time it is gradually opened and made known, (and there is always power with the opening,) they would soon acquire a good degree of dominion, in the strength of divine life, over the strength of evil inclinations in them, **whether they ever heard of the Bible, the law of Moses, or the name of Christ, or not.** The divine law being written in living characters in their hearts, like the virtuous among the ancient heathen, they would become, as it were, “a law unto themselves.” It was by the energy of the **divine nature** in them, that those heathen were a law to themselves. Hence, as the apostle declares, it “showed” the work of the law written in their hearts, which is the very glory of the new covenant.

Some may be surprised, and query, Were the heathen under the new covenant? I answer, that so far as the law was written in the heart, and conformed unto, among the heathen, Jews, Mahometans, Negroes, Indians, or any other race of men whatever, and whenever, they were so far under the new cove-

nant. The new covenant is called **new**, because in regard to the Jews, it was to supersede, or follow after that outward, literal law and covenant, which entered because of transgression. The law written in the heart, was ever, under all dispensations, as far as man would attend to it, God's covenant, or the way of his manifestation to man. But man, not abiding at home with his God, but wandering from him, seeking out many inventions, hewing out "broken cisterns," and building Babels, God was graciously pleased to meet him in his wanderings, and accommodate an outward law to his outward wandering state; yet so directed and adapted, as to operate as a "schoolmaster to lead unto Christ;" who ever was, and is, the **divine life** and salvation of the soul.

There never has been but one way of salvation: this was, and is **Christ**, for ever. The Gospel was preached to Abraham. He saw Christ's day, and rejoiced in the then present enjoyment of the very life, light, and power of it. When the Jews gainsayed the testimony of Christ, that Abraham saw his day, and urged that he was not yet fifty years old, he did not, to confute them, tell them that Abraham saw his day afar off, by faith; for that was not the thing he aimed at; but, in confirmation that **CHRIST WITHIN** was ever the alone "hope of

glory," in all ages, and was Abraham's divine life, and source of true rejoicing, he comes home to the all-important point of doctrine, and declares, "Before Abraham was, I am." As if he had said, "I am, not now only. This body that you see, is but a body prepared for me. 'The flesh profiteth nothing.' I am, through all time, the life of religion, the salvation of man, the everlasting covenant." This he was, inwardly; and unless we know him inwardly our life, our hope of glory, we know nothing about Christ substantially or savingly.

Men are ever prone to idolatry. Speculative faith, speculative salvation, and an outside knowledge or opinion respecting Christ, now pass current for gospel faith and salvation. The only real salvation of souls, was always the spirit of man united to God, the fountain of divine life. "He that is joined to the Lord," says the apostle, "is one spirit." This was ever **Emmanuel**, God with man, and man united to God. As man strayed from that which would, if kept to, have perfected this union, an outward law became necessary. This was therefore added, tending in its direction, and pointing through many types, ceremonies, and symbols, to "Christ within, the hope of glory;" and strikingly inculcating the necessity of death to the first nature, and of the

consuming fire of the Lord, in order to acceptance and fellowship with him. This was still further exemplified in the coming of Christ, clothed with human nature, wherein we read, Emmanuel, God with man, in actual union, as a lively display of the only possible salvation, in any age or nation. It must be one for ever. The outward dispensations arise in condescension to man's outwardness and wandering : God, in and under them all, still leading and pointing, and drawing the mind, to the **one thing needful**, that is, **union with himself**. And as this can never take place, further than death takes place upon that which revolts from, and sins against him ; so, both the symbols of the law, and Christ's outward death and sufferings, declare, the way to reconciliation and union with God, is through death to the transgressing nature. " He that will save his life, shall lose it." This through all ages, past and succeeding, is the one standing doctrine of the gospel. So far as the patriarchs, prophets, and virtuous heathen, knew this inward death, and therethrough arose into **newness of life**, they were in the new covenant, united to God, and rejoiced in the gospel.

**The gospel is no upstart thing, of only about eighteen hundred years standing.** No soul ever was, or could be, saved without it, out of

the life of it, or in ignorance of its redeeming power. It is never ideal, or speculative, but is always inward, vital, and experimental; and no man knows any thing more of it, than he so knoweth it. Even though we may have known Christ, literally or historically, after the flesh; yet, if our faith is genuine and saving, it is, it must be, in living, vital union with God, and therein we may say with the apostle, "Yet now henceforth know we him so no more."

The gospel was preached to Adam, to Cain, Abraham, and all mankind. It is still preached in every rational creature, the world over. Some suppose the gospel is unconnected with obedience in man. But it is ever connected with it, requires it, leads to it, and effects it. "If thou doest well, shalt thou not be accepted? But if thou doest not well, sin lieth at thy door." This short sermon, preached by God himself to Cain, some may think is all law, (for speculative Christians don't understand the distinction,) but the truth is, this was the preaching of the gospel, "the everlasting gospel;"—not everlasting only as it looks forward; it includes all ages. The gospel never did nor can propose any easier terms, than death to sin in the soul, the only sure way of well-doing.

The written, outward law takes hold of outward



actions ; hence can never make the comers thereunto perfect, since the most rigid observance of it, as a mere outward rule, cannot destroy the life of sin, and unite the soul to God. The law, observed only so far as respects outward actions, restrains only outward crimes, but the gospel lays the axe to the root of every corrupt, indeed every fruitless tree in the heart; and not a branch or two, nor indeed a tree or two, but “every tree that bringeth not forth good fruit, is hewn down and cast into the fire.” This is the baptism of him “whose fan is in his hand,” in order to winnow the chaff from the wheat, that it may be burnt up with unquenchable fire. Thus he thoroughly purges (not in **part** only,) the **whole floor** of the heart. And accordingly in preaching the gospel to the people, he stops not at **outward** acts; he goes beyond the **outward** law, and strikes at the very root and life of sin. He condemns lust as containing the very essence of sin; he supersedes the law of retaliation, an eye for an eye, &c., by condemning the inward disposition to revenge, or to resist violence by violence. He so much more than forbids **killing**, (which the law also forbids,) that he prohibits **anger**. Instead of barely restraining the hand and eye that offend, from the outward commission, he enjoins cutting off, plucking out, and casting away, that is, the eradica-

tion of the disposition. Instead of simply prohibiting forswearing, or false swearing, he strikes at the very occasion of it, and forbids swearing **at all**. Instead of only loving those that love us, and returning kindnesses received, he insists on a heart of inward, settled, universal benevolence, that would do good to all, enemies as well as friends.

This is the way in which the gospel exceeds the law, and the righteousness of a real Christian, that of the Scribes and Pharisees. These are some of the very points wherein Christ exemplified the nature and meaning of his assertion, "except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case, enter into the kingdom of heaven." For, immediately after these expressions, follows his enumeration of the fore-mentioned points, wherein the gospel exceeds and supersedes, but by no means destroys or disannuls the law.

Many are amused with an idea of evangelical righteousness, as they very improperly call it, which, though it leaves the soul in sin and actual unrighteousness, and even in transgression of the outward law, they contend is the true righteousness of faith, and that, by an **easy scheme of imputation**, it exceeds the righteousness of the law. This they may dream of as long as they live ; but they never can

enter into the heavenly kingdom, till their real, inherent, actual righteousness, exceeds the most rigid outward observance of the outward law, in the very way described in that chapter, by the dear Redeemer; that is, by a real death unto sin, and a new life of holiness, and holy tempers and dispositions, which, and which only, brings into the fulness of the Emmanuel state, by uniting the human and divine natures, and joining man to God, in the one eternal spirit.

Men may seek to excuse themselves from the real death and destruction of sin in them, (the very work of Christ in man,) and so long as they hold themselves excused, or, under any specious pretence whatever, keep back from it, and save their **own life**, they are, notwithstanding **all their talk of faith, imputation, and magnifying the merits of Christ**, in a state of **death**, and alienation from the divine life, and can no more enter into the kingdom of heaven in that state, than pride can become humility; enmity, benevolence; or inexorable revenge, that love and forgiveness of injuries which the gospel requires.

I am well aware how contrary these sentiments are, to the current doctrines of our day. I mourn under a sense of the doctrinal, as well as practical departure of professing Christians, from the gospel of Christ. Great part of the systems and doctrines,

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for several centuries past, preached up as gospel doctrines, is exactly calculated to evade the true force, meaning, and work of the gospel. That which first leads into sin, is in all ages, and under all dispensations, working to divert the mind from the shedding of that blood, without which there is no remission. The Jews rested and trusted in the law, and thought the blood of their mere figurative sacrifices, would answer for atonement; until "he that sacrificed a lamb," became in God's view, "as if he had cut off a dog's neck; he that offered incense, as if he had offered swine's blood," &c. **The professed Christian, in the same state, thinks the blood of Jesus, outwardly shed, answers all purposes for atonement.** Thus, instead of seeing the true scope of all dispensations, and offering up the firstlings of the flock, the life of the first nature, men are seeking to save self alive, and hope to live and reign with Christ, without experiencing his death and sufferings in themselves. Instead of seeing, that death to the very life of sin, and sinful motions, is the drift and doctrine of the gospel, and yielding to it,—they are striving to believe Christ has died that they might be excused from the death of sin. **This is anti-Christian doctrine.**

If, reader, the sentiments thou here findest, seem

repugnant to anything thou hast esteemed a doctrine of the gospel, it may be well for thee to consider, that **Antichrist** has long sat in the temple of God ; and that under pretence of gospel doctrines, his ministers have been, age after age, inculcating doctrines as contrary to the gospel itself, as darkness is to light. And thou may receive it for truth, that if ever thou gettest quite redeemed from the influence of these antichristian teachers, thou wilt find the true doctrine, life, and power of the gospel, striking undisguisedly and unequivocally at the whole life and power of sin in man. Christ's work is to finish sin, and make an utter end of transgression in the soul ; and he does it infallibly, whenever he becomes the soul's complete salvation. Perhaps the words, **anti-Christian teachers, may give thee offence.** I tell thee, if Christ were now on earth, just as formerly, in that prepared body, his zeal would lash these ministers and professors of our day, with as much vehemency and seeming harshness, as it did the doctors and teachers of that day. It is the same thing in spirit and substance, which now rules in these, that then ruled in them. It is the art and cunning of Satan, to accommodate himself to any profession, doctrine, or dispensation, which becomes fashionable. He matters not what the faith, (or rather **opinion,**) and doctrines are. He can imme-

diately call himself Christian, orthodox, or anything to keep in credit, and then set up the cry of uncharitable! censorious! bigoted! and the like, against Christ in his true messengers, whenever he would strip the wolf of the sheep's clothing, and unveil the hidden and concealed face of Antichrist.

Come, reader, consider a little. Did the true prophets steadily cry **woe**, against the false? Did the false abound through all former ages? Did they overrun the church in the time of Christ's appearance in that body? Did he most cuttingly expose and condemn them? And dost thou suppose our age, or our country, is clear of them? I tell thee, nay. The land now swarms with them, in our time, and in our corner of the earth. I see them, and I know them, from place to place, almost wherever I go. I am as sure they are **ministers of Antichrist**, as I am of anything in the gospel. They do the same which Christ accused their brethren of in that day. They take away the key of knowledge, and substitute human acquirements, notions, systems, and performances. They "shut up the kingdom of heaven," and will neither enter into it themselves, nor suffer those that would enter, if they can hinder them; and yet all the time they are seemingly inviting them to enter. "Oh! no," says their deluded admirer, who is thus hindered and kept from the kingdom, and



from knowing what the kingdom is, where it is, and what is meant by entering into it, "surely these reverend divines are not such doleful creatures. They are certainly pious, godly men, and take a deal of pains for the salvation of souls." But art thou not mistaken? Are not the pains they take for their own profit? They make a trade of preaching; they "teach for hire, and divine for money," **false-prophet-like**. They crouch and truckle to the inclinations of their feeders. They pervert the doctrines of the gospel, and accommodate their lectures to the taste, liking, and gratification of the people; especially the great and affluent, their great masters. They strike full against the design of the gospel, and maintain the impossibility of overcoming sin on this side of the grave; though the destruction of sin is the very work of the gospel, and this side the grave the only scene of conquest over it. They pamper up the proud, ambitious, and martial spirit of man; and, in direct repugnancy to the very genius and spirit of the gospel, blow up the people to wage war with their fellow creatures, and imbrue their hands in the blood of mankind. They are the tools of government and party. They foment, and are applied to, and called upon to foment, or to soothe and settle, the minds of the people, as suits the will or caprice of their employers.

They pray, on one side, for the success of arms, to the destruction or defeat of the adverse party ; and, on the other side, those of the same communion pray for success of arms, and destruction or defeat, in direct opposition. They are still in good unity, as brethren, professedly. They pretend to pray to the same God, and in his name, whose unfailing promise is to all his true disciples, that whatsoever they really ask in his name, shall be granted them.

In short, there will never be much true gospel life, or preaching, among men **hired to preach**, and who undertake it with an expectation of procuring thereby an outward livelihood. They run of themselves. God doth not send them ; nor is it likely he will often qualify them, or bless their labours to the people, otherwise than as he overrules events, and brings good out of many other evils. I do most seriously consider the standing orders of man-made ministers, as more pregnant with real injury, and as being in itself, and in its train of consequences, a more serious evil, an evil of greater magnitude to mankind, than any one evil beside, under the sun, that I have any knowledge of. Though I suppose some who think with me herein would scarcely like to have it so bluntly declared in public. Bnt I believe it **must** and will be declared. God has determined the downfall of Babylon, and he will have

a few faithful testimony-bearers against her. She shall be exposed; and all her harlots, whoredoms, and sorceries detected. And though she may shift sides, change her dress, call herself the Lamb's wife, cry out against Babylon, and affect to abhor her merchandise; yet, through all her arts and evasions, she is seen, and shall be seen, by the single-eyed followers of the Lamb, the true leader, who together make war with the beast, and will finally overcome him; for the Lamb and his followers shall have the victory.

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### On Heavenly Bread.

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Christ declares, "Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." John vi. 53. He did not mean his outward flesh, nor any outward symbol of it. Hence, he adds, a few verses forward, "This is the bread which came down from heaven." Many of his disciples thought these hard sayings. They were very dark to their minds. Their understandings were not fully opened to receive them. Therefore, "when Jesus knew in himself that his disciples murmured

at it, he said unto them, doth this offend you?" verse 61. And then to show them that he did not mean by "the son of man," whose flesh they were to eat, his outward body, he says, "What and if ye shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing." ver. 62, 63. Many place almost all, or much of their confidence, in the flesh and blood of Christ outwardly; though Christ, who knew what he said, tells us positively, "the **flesh** profiteth nothing." For when he spoke of the flesh and blood of the son of man, which must be eaten, and lived by, he plainly meant it spiritually. "It is," says he, "the **spirit** that quickeneth." This he had declared, a few words before, to be "that bread which came down from heaven."

In like manner, in explaining who, and what he meant, by "the son of man," he asks them, what and if they should see him "ascend up where he was before;" that is, in heaven, where his outward body, strictly speaking, never was before, and from whence it came not down; though **this** "son of man," here spoken of, truly came down from heaven. Hence, in the 32nd and 33rd verses, he asserts, "My Father giveth you the true bread from heaven; for the bread of God, is he which **cometh down from** heaven, and giveth life unto the world." His

coming down from heaven, did not prevent his being **in** heaven, for heaven is a state. He was **then** there. He is **still** there, though he is still coming down from above. Even in the last quotation, he saith not, who **came** down, but “who **cometh** down from heaven.” He was then coming down, and his coming down was by no means confined to his appearance in that body; nor was his ascension up where he was **before**, at all so confined.

Jesus testified to Nicodemus, “No man hath ascended up into heaven, but he that came down from heaven, even the son of man, which is in heaven.” John iii. 13. Here we find that “the son of man,” both came down from heaven, and had ascended up into heaven again, and was then in heaven; though all this was said a considerable time before the outward crucifixion of our Lord. Now then, let us ask the question asked of old, “Who is this son of man?” whose flesh is meat indeed; and whose blood is drink indeed; who is the bread of life that cometh down from heaven, which is given for the life of the world; and who had come down from, and ascended up into heaven, and was then in heaven, whilst on earth in that prepared body? Is it strange that his disciples murmured, and thought such things as these, hard or dark sayings? Or will his professed followers any better bear or understand them **now**, than **they**

did then? What a puzzle it put the people to then! How ready they were to object, "How can this man give us his flesh to eat?" The same puzzle remains, and the veil is still over the great multitude of professing Christians. They look outward, and understand things to mean outward, which have their whole life and meaning inward and spiritual.

But in answer to the question, "Who is this son of man?" It is evidently, "he who cometh from above," and so "is above all." But how came he to be "the son of man?" and how came he to be in heaven, and at the same time both come, and coming down from heaven? Answer. **He is ever coming down from heaven, to visit the souls of men, since he first had a divine birth and life in Adam.** He is, as to his divinity, his eternal life and essence, of the very life and power of the "everlasting Father." As such, he is the seed sown in every heart, in all the divers sorts of ground, bad as well as good. Wherever this seed takes root and brings forth, a real growth and birth of God is formed in man; an offspring is produced that is of the very seed of God; "the incorruptible seed and word of God." This birth in every soul, is absolutely and truly the **son of God**, his only begotten, one with the very life of the blessed Jesus,

and joint-heir with him. This birth and babe of life, is also “the **son of man**,” as being begotten and brought forth in man; and partaking as truly and properly of the seed or life of human nature, as of the seed and life of God. This is God and man, in the heavenly union, the holy and blessed fellowship.

This has been the only way of salvation, **through all ages**. Had there ever been any other salvation, Christ need not have come in that body. Or, had salvation been effected without a birth of God in man, a real union and joining in **one**, of the very life of the divine and human natures, Christ’s coming, serving, suffering, and interceding, in that body, had had little or nothing to do with, and but little or no relation to, the salvation of souls. **His** sufferings, and those of **every member**, are all in the **oneness**. If one member suffer, all suffer. They are all members one of another; all real members of the true and living body of Christ. **His sufferings, truly his, are now, filling up in them.** Here is the union, wherein, “he that is joined to the Lord, is one spirit” with him. Here, “he that sanctifieth, and they that are sanctified, are all of one.” Here the birth is brought forth that cries “Abba, Father.” The cry of this birth, the Father ever heareth; for he cannot deny his own.

Every breathing desire, or inward groan to God, arising from the life of this holy birth, is a prayer to God, in the **name** of Christ; and all its requests are granted. **For it cannot ask anything out of Christ.** Its very life is truly the life of Christ, whom the Father “**heareth always.**” John xi. 42. It is the divine life, the life of God, the incorruptible seed, that comes down from God; this obtaining a life, and real birth in man, the offspring is truly the son of man. And then the divine life in this union, ascends up where it was **before** the union; where it was before the state of sonship was known.

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### On Preaching for Hire.

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I believe it is generally as impossible for a man to preach the **gospel** for hire, as to touch melted pitch undefiled. Nor has any people, professing Christianity, long flourished in true and living religion or worship, whose teachers receive pay of men, for their religious services; and I assert it in the name of the Lord, they **never will.** I know God is gracious, very kind, and, speaking after the manner of men,



very condescending to human weakness and ignorance; and on this ground, I hope many sincere people, who are thus priest-ridden, and kept in blindness and ignorance, not knowing their right hand from their left, in spirituals; nor scarcely having an idea that there really is any **right hand** knowledge in religion,—any living, powerful, saving experience of divine eternal substance, in this life; will be much more favourably dealt with, by the God of unfailling compassion (as I conclude the Ninevites of old were,) than many others, who have often been turned to the light and life in themselves, and who have clearly seen, and powerfully felt and known them in and for themselves; but have not yielded to their all-sufficient influence.

And again, as God is good and gracious, and beholds the low state of things in the world; as he sees the disadvantages which many labour under, and hears their every groan; as they often cry for bread where none are duly qualified to break it to them;—and as they have not learned to seek, turn to, feel after, and happily find the God of all comfort and consolation, in their own souls, where they assuredly must find him, if ever they find him savingly:—I believe he has sometimes condescended, for the sake of these, to bless the ministry of some, who have taken pay, and who have not duly waited for the

speaking of his own divine word in them ; which, notwithstanding, has in some degree, operated in them, and through them worked good to the souls of the hungry, panting children.

Thus, I believe, the Methodists have, sometimes, been of real use among the people. But as many of them are not established on the everlasting foundation, and will **not** wait for God to send them, and till he livingly touches their lips with the live coal from his altar, before they open them ; as they will run of themselves and be always ready, and as they come not purely to the free ministry, and strict spirituality of the gospel ; but receive money for preaching, and retain signs and symbolical observances, which Christ has abolished for ever, as having no place in the pure gospel day ; if they remain in this way, without advancing forward, I believe withering and formality will attend and prevail over them. God will not give his glory to another, nor his praise to graven images, or the works of men's hands of any kind, however specious or refined. He will indeed " glorify the house of his glory," where his honour dwelleth ; where his holy spirit is the spring of action : and where he is " the worker of all things ;" where his people will be still, and know that he is God : where they patiently **wait** for him, and " let him arise," not arising themselves before him or without him.

But alas! alas! who and where are these? Truly not all who are professing so to do. But this is the standard unto which the true and thorough gospel worshipper must be reduced; and till he is so, a mixture of unsanctified self-activity will prevail, which will assuredly prevent his knowing God to be exalted over all in him, and in all his movements.

I believe the Society of Friends have not lived strictly and steadfastly in the root and substance of the principle they profess, which is the very power of God unto salvation. They have too generally given way, and not held up the testimony and standard to the nations, as they were eminently called upon to do; but have settled too much into formality in their discipline, life, practice, and worship.

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### On a Busy, Unsanctified Ministry.

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At——Select Quarterly Meeting, through laborious travail in the deeps, life so far arose as to enable me to ease my mind in degree, though not fully, of the very heavy exercise which has for some time distressed my mind, under a sense of unsanctified self,

and the busy, active, creaturely part, having so much to do, in religious matters, even in some in whom it has once, in good degree, been slain. For alas! the seeming deadly wound has been healed in too many, who might have been as silver trumpets in the Lord's hand; some as ministers, and some in other services, had self-activity been rightly kept down.

Oh! my soul hath deeply mourned over the loss our society sustains, through Antichrist's thus sitting in the temple, and usurping the place of the true teacher. Many a poor soul, who too little thinks of being under the influence of **Antichrist**, or even that **Antichrist** has anything to do in our society, is so far governed thereby, as under the influence thereof, to be building up Babel instead of Zion. And this will more or less be the case, with all who attempt to build up Zion, without the assistance of the true spirit of all Christian worship and discipline. Oh! that these Babel-builders would see the confusion of language which abounds among them, however well connected their words and sentences may be in the letter.

## On Lifeless English Ministry.

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Religion, as a divine life in the soul, is lamentably rare in England and Wales. \* \* \* I was led to deplore the low state of the ministry in our society, with renewed desires, that our preaching might be such, through him who is the resurrection and the life, that the dead may be raised; **for the letter will kill, does kill, and has killed its tens of thousands.** \* \* \* I may just add, that I believe a considerable part of the preaching among Friends in England, tends to prevent a growth in the truth; and to retard, rather than promote conviction in others.

Oh! what an enemy we have to war with, and watch against! one who can avail himself of, and wind himself into, any form, or profession of religion and worship, however spiritual; and, unless strictly watched against, discerned, and valiantly withstood, will deceive, and become the leader of the people's leaders, and exalt himself into the very temple of God, and there sit, adored as an angel of light. And this is already, lamentably, too much the case in our own, and every other society, that I have known in christendom.

I doubt not that Friends would patiently endure to hear it said, or see it printed, of any other people

but themselves : though I believe many would doubt the propriety of openly saying it **of ourselves**. But it **must be** declared openly, or we shall be in no small danger of sinking as low in point of spiritual worship and ministry, as any other people. Indeed many are already overtaken with this formality, and some will not attend to the voice of necessary admonition respecting it. They are so full of themselves, under profession of the spirit, that they often expose themselves to the more discerning of other societies, inducing them to think lightly of the profession of being led by the holy spirit.

One of the apostles saw many Antichrists already come. Query, were they among professing Christians, or among Jews and Pagans ? No doubt at all with me, they were among highly professing Christians. The very nature of Antichrist, is to divert from the life of Christ, and from a single dependance thereon, under a specious profession of him. But how durst the apostle expose his own professional brethren ? Are there not many now, who would think such an exposure disorderly ; if not unlawful ? But let such get deep enough, and they will see that too many expose themselves ; and let them learn to know, that the Lord will more and more expose them, and have them exposed. And indeed, why should ever so specious a profession of pure spirituality screen any

people from open exposure, when they **will run of themselves?** Their being out of the life, while under a profession of life, in all their movements, tends to make others easy without even waiting on the Lord for life; for they are able to discern the lifeless state of the ministry, even of many of these professed waiters. And thus, above all others, these **deserve reproof**, and, in the Lord's time, and way, **such will be exposed**; for the Lord's true prophets will be constrained to cry, woe to the prophets of Baal.

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### On Discipline.

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“When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died.” In our early travail of soul, and deep baptizing seasons, Friends who came among us, were generally much enlarged, and drawn forth in fulness of gospel life and energy. Their doctrine dropped as the rain; their speech distilled as the dew, as the refreshing showers on the grass; as rejoicing distillations on the tender herbs. The heritage was watered; the babes were made to

rejoice ; the sucklings sang for joy. But now, too many of us, in proportion as we have grown wise and strong, equipped and qualified with the letter of discipline, and in a zeal for its promotion in the creaturely activity, (the measure of a man,) are grown lean and lifeless, as to true substance, the durable riches, righteousness, and eye-salve of the kingdom. **Too many think they see** ; and that is the very reason that they are made blind ; and instead of waiting in the inward travail, and deep silence of all flesh, for life to arise and break through all, and **stir them up** to a lively activity in support of real good order and sound discipline, are actively and busily exerting the faculties of man, as it were, to awake and stir up the beloved of souls before he please ; or at least striving to build without the corner stone ; and yet fathering their zeal and activity upon the holy principle of divine life ; upon the seed that is under sufferings, and indeed, grievously suffers by this very activity.

Discipline **in** the life, is an excellent thing. But my soul has seen and felt, with inexpressible sorrow, that **out of** the life, the administration of it, in the letter, killeth, will kill, and has killed many who began in the spirit ; and who are now vainly labouring to be made perfect in the flesh. Oh ! that they may see, and flee from this dreadful delusion and snare ;



and wait for the live coal from the holy altar, that their hearts and lips may be rightly qualified to act for God and the good of Sion.

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## On an Animated Ministry.

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He (Isaac Everett) is indeed an eminent minister of the gospel ; scarce attended with any degree of warmth or animation, in his ministry, but what is purely divine. Oh ! that this was the case with all. But, alas ! the mixtures !—the affectionate emotions !—how many take these for gospel power ! “ The passionate preacher,” said Samuel Fothergill, in a letter to a friend, “ hath affected the passionate hearer : both have been in raptures, and neither of them edified.” And adds, “ Mistake not the warmth of the passions, for the gospel authority. The first is like the rattling thunder, which frights, but never hurts ; the last is like the lightning from the east, which illuminates, and, at times, breaks through all opposition, and melts every obstruction.”

This kind of preaching has abundantly too much place among us as a people. May every hint, such passionate preachers meet with, be treasured up by them, and not soon be forgotten ; seeing so great is

the need of a reformation herein, even among many who scarcely suspect themselves of any fault in this respect; and yet are almost always in their testimonies, putting too, a little strength of their own, as if they were ashamed to appear so weak and little as Truth would make them, were they reduced to an entire dependance on his holy help. And yet, this is the only way to come forth in strength and clearness, though not in such haste as active self may desire. But every creaturely addition will, in degree, prevent our arising in the life and purity of the gospel. And yet, many may praise this kind of animated ministry, and so hurt the poor instrument, who all the while is greatly in need of help: but alas! in the low state of things, is likely but seldom, if at all, to meet with it from any of the brethren, in some places. For, there are too few who are enough acquainted with true silence, to prefer it before a noise and sound of words, in the warmth and influence of creaturely vehemence. To distinguish this from the real warmth of truth, requires a deep dwelling in the root of life, where no false heat can pass for the genuine, nor any specious mixture, for the simple, unmixed gospel-ministry. May these things be more and more laid to heart. For greater is the mystery of iniquity in this respect, than thousands are aware of.

## Few True Believers on Christ in us.

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I am very clear in it, that at six and seven years of age, the **inward principle**, (which is the hand and power of God, lovingly operative upon the soul,) so wrought, and shone, and moved within me, as to give me a sure and distinguishing sense of **right and wrong, good and evil**, in divers particulars; and in some things, altogether independent of human information.

I have nothing to boast of in regard to the penetrations of my own mind. I am what I am: and it is the rejoicing of my soul, that what I am, I am by the **grace of God**, in things of religious concernment, and **not by human wisdom, or scholastic attainment**.

It is likely, since Christ himself is "the way;" and since himself has truly declared, the **way is narrow**, and that "few there be that find it;" that **seven** may **profess**, to **one** that comes truly to **possess**, a living and saving acquaintance with him. I do not mean this in any wise as a calculation, or even as a guess, at the proportion. But is it not true, spiritually, that **seven women** do lay hold of the skirts of **one man**? Their choice is, to eat **their own bread**, and wear **their own apparel**.

They don't like to renounce **self**, and become wholly dependant for food and clothing; **their own** suits them better: and yet they wish to be called by the man's **name**, to **take away their reproach**. To be called by **his name**, they must make at least some profession of espousals; they must **seem** to be changed. And this they are very fond of; they wish to pass for **changed persons**, and can readily consent to be changed in name, though wholly unwilling to change either their food or clothing. They have **food** of their **own**, and their **table** becomes a **snare to them**. They feed on the tree of **knowledge**. They are **puffed up**, and conceited. They clothe themselves with **embroidered garments**, yet are destitute of that clothing, which the **King's daughter**, being **all-glorious within**, is clothed with. "Her clothing is of wrought gold."

In this ignorance of the true riches, and dignity of the **bride**, the **Lamb's wife**, and in the fulness of themselves and that which is **their own**, they are **always ready**; because they never wait to be made **rightly ready**, by being **fed, filled, qualified**, and **clothed** by the true husband. Here, they seem not at a loss; they can readily judge in divine things; yea, they would usurp the privilege that belongs only to the truly **spiritual man**, and **judge all things**. But as God has hid the mysteries of

his kingdom from them, and is determined ever to confound the "wisdom of the wise," and "bring to nought the understanding of the prudent," they err in counsel and stumble in judgment. They put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. They call the very **light** of heaven, "that enlighteneth every man that cometh into the world," a natural light, an ignis fatuus, or by some other **ignominious epithet**; though the scripture declares it to be the very **life** of the holy "word, that was in the beginning with God, and truly was God." Thus dark and ignorant are all men, in a natural state, notwithstanding all their profession of faith and regeneration, and calling themselves by the **name** of Christ. There are many of them, who, under a notion of advocating the true cause and doctrine of Christ, **strike violently against the very life** of it; and will not allow that the "manifestation of the spirit is given to every man to profit withal," though the scriptures expressly assert it, and experience confirms it to those who rightly profit by the measure received. Many who have, from tradition and education, for a season believed the holy spirit graciously vouchsafed them, was some very inferior thing to the true spirit of the everlasting and most holy God, have at length, by yielding to its dictates, and taking

it for their leader, grown wiser than their teachers, and been indubitably instructed and assured that it was indeed the **eternal spirit**, that, from their infantile days, strove with them, for their reconciliation with God, the eternal source of it, as it did with the old world, for their recovery from their corrupted, alienated state.

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## On Baptism.

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There is not a text in the Bible, but what appears to me perfectly consistent with the entire disuse of outward water in baptism, under the new covenant; and I am fully persuaded, that the use of it, after Christ's resurrection, was merely in condescension. But whilst the veil is over people's understandings, perhaps they will never see clearly the spirituality of the gospel dispensation; nor how it happened, that the **old things** of John, and of Moses, were not immediately and totally **disused**, as soon as they were fulfilled. Though to the **single eye**, it is not at all mysterious, nor could it well have been otherwise. It requires a great deal of care, caution, and moderation, rightly to lay aside superseded

observances. The practice of circumcision continued a considerable number of years, after the ascension of the Lord Jesus, and was in such veneration, that, I think, Paul feared, after he had preached the gospel among the Gentiles, well on towards twenty years, to let it be generally known among the brethren at Jerusalem, that he had preached to those Gentiles without the inculcation of circumcision, or any such outward ordinance, lest he should run in vain, or labour in vain at Jerusalem. For they were there so zealous of the ceremonies of the law of Moses, that even the few, to whom he did declare his practice, were very apprehensive he would be obnoxious to the zeal of the Jewish brethren; and so, in order to keep the way open among them, he was advised to purify, and be at charges, that they might see he walked in the way they thought "orderly."

Thus, we see how hard it was to drop circumcision and water-baptism all at once. The people could scarcely bear it, and prudence might require a great deal of condescension and indulgence for a time, in their continuance.

## That Living Christians will be persecuted.

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If there is not a diligent waiting at wisdom's gate, and in the valley of humiliation, in the true faith and patience of the saints, the sense of divine things is gradually lessened and lost; and instead thereof, a kind of wise reasoning takes place, wherein the divine life, and its blessed testimony, are stifled and rejected; and those who stand faithful therein, are censured and condemned. "Ye do always resist the holy ghost; as your fathers did, so do ye," will ever be applicable to all in the same state, in every age, and in every society. "Which of the prophets have not your fathers persecuted?" And which of them now, who stand their ground in truth's testimony, will not be persecuted in some mode or other? He that is born after the flesh, will persecute him that is born after the spirit. Hence the truth and propriety of this declaration: "If ye will live godly in Christ Jesus, ye must suffer persecution." Oh! that professors of all names were rightly aware of it. Each society can very readily conceive the danger of it in others; but few are enough aware of it at home, and in themselves. It will hold good in all cases, where the love of the world, ease, honour, or



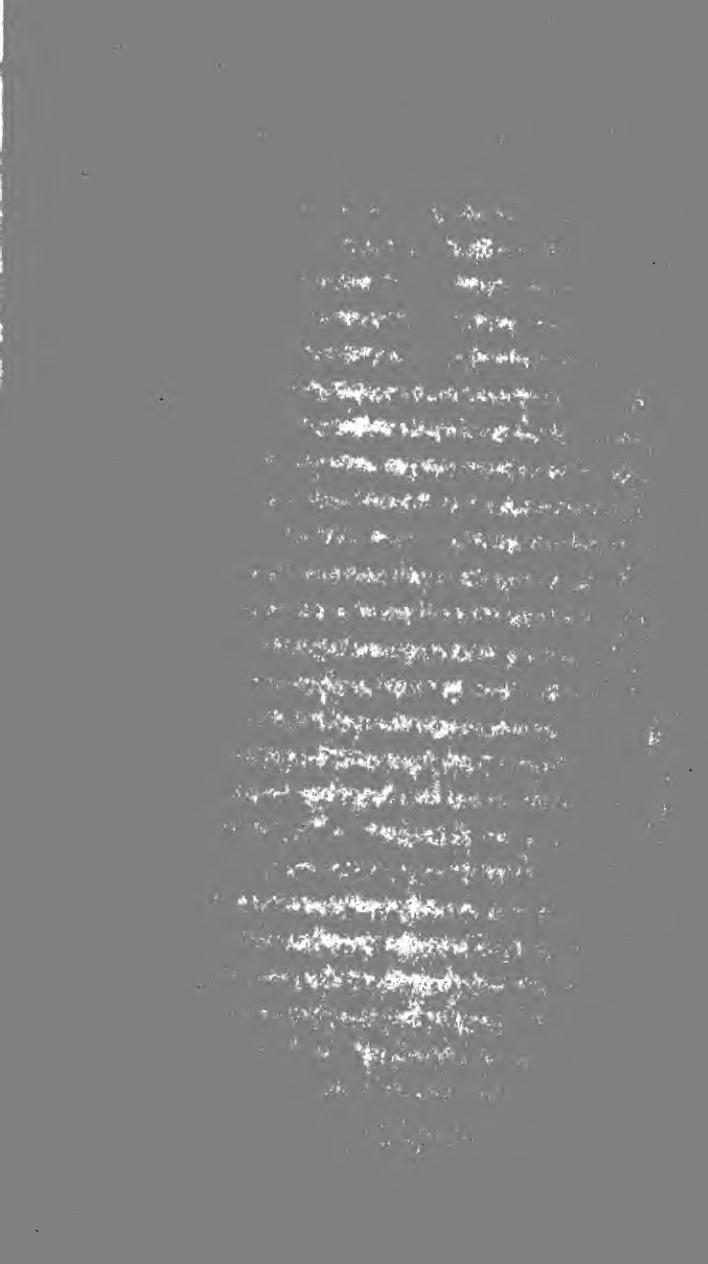
creaturely activity, suppresses the pure and living sense of the holy, innocent life of truth. There is great probability, that in proportion as people grow up in this state, into influence, rule, and authority, in any society, however refined their principles and profession, they will become opposers of Christ in his sincere followers, and in his peculiar designs, openings, and dispensations, and do what in them lies to prevent the spreading of divine light and reformation; even though they may be very zealously engaged in their way, in exertions to promote the cause of truth, as they think, in many branches of its already established testimonies.


Oh! the deception which this state is ever liable to! It gropes in darkness, and cannot find the right way of the Lord. For God himself lays the stumbling block in the way of those, who choose and rush into this state; and that on purpose "that they may stumble, and be snared and taken." He will hide his mysteries from every state but that of the "little child," the babe and suckling. Unto this he reveals, and will reveal them; and when he does so, they are often tried and afflicted with the oppositions and hard sayings of many in the other state, who scarcely ever suspect themselves of being grown up in, and acting from, the same life and disposition, which ever opposed the pure testi-

mony of truth in those who were giving up all to follow the Lamb, in all his leadings.

I have seen it in the light of Christ, that if there be not a diligent waiting for, and giving up to, the leadings of divine light and life, the kingdom of Antichrist will gain ground for a season, even among the once visited and called of the Lord. The church will lose her beauty, strength, and authority, for a while, even until greater and due attention, integrity, and holiness, shall prevail. By little and little, her members will mix and unite with the world, and worldly spirit, till her brightness fade away, her discerning depart from her, and a night of darkness overtake and come upon her.



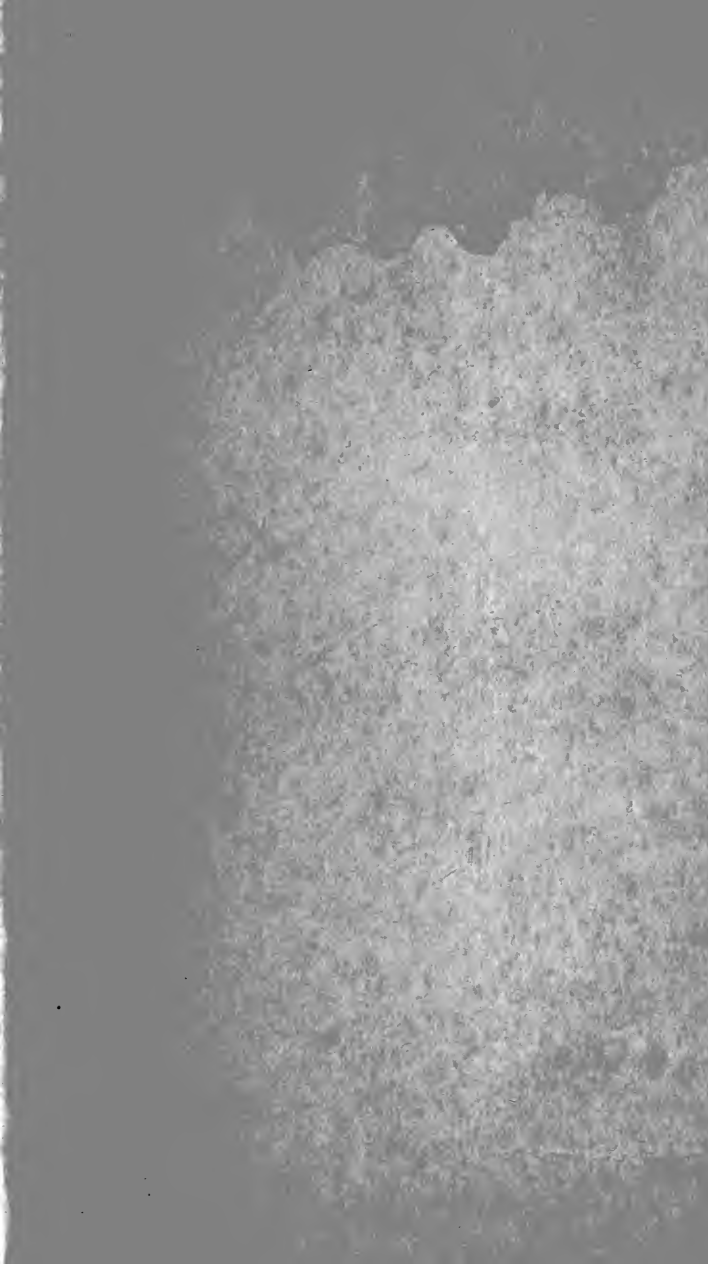




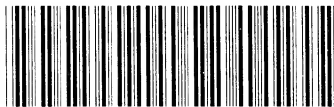
Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
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