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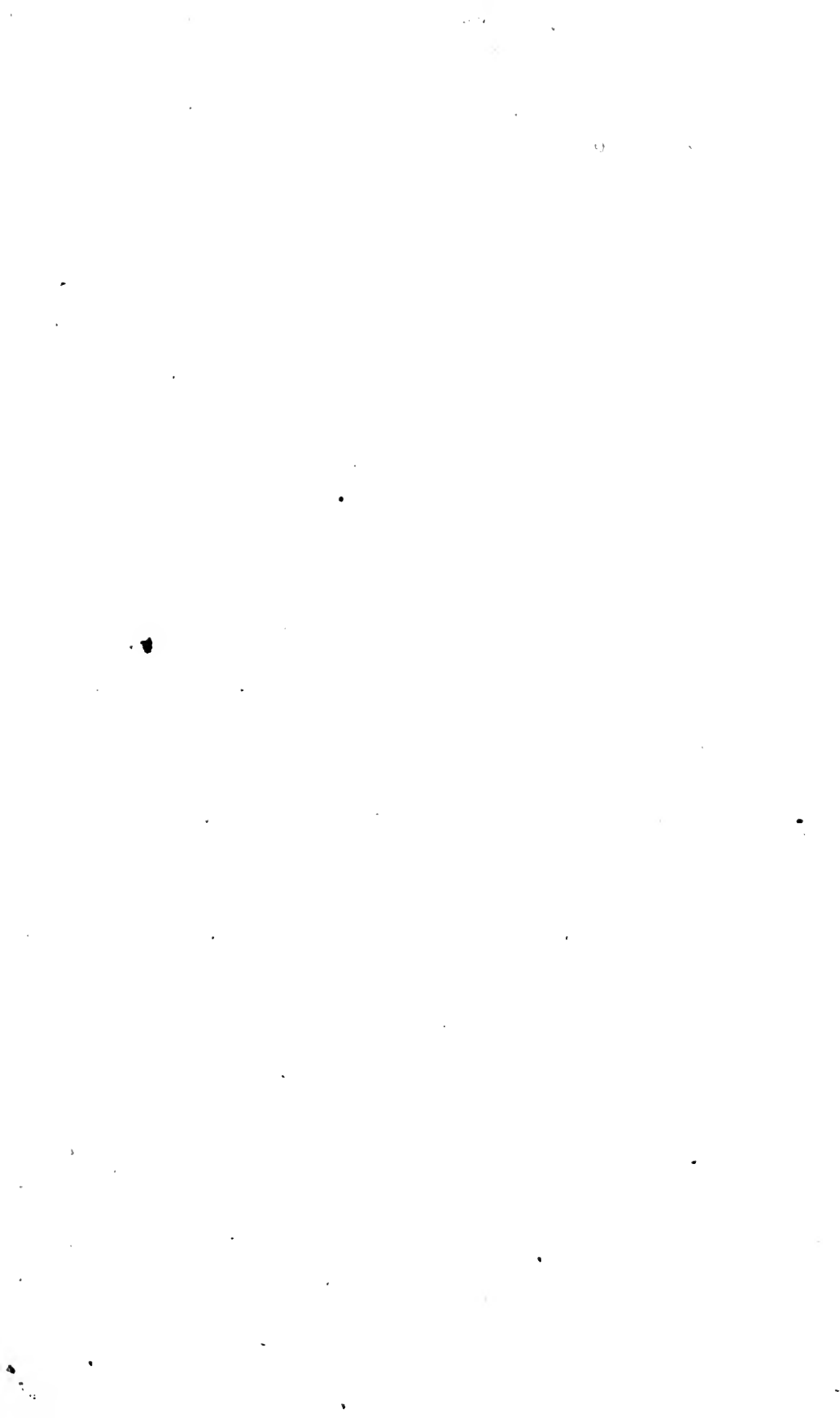
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SEVERAL  
SERMONS  
AND  
DISCOURSES  
OF  
William Dell,

MINISTER of the *Gospel* ;  
Sometimes Attending both the Ge-  
nerals in the Army :

AND  
Now MASTER of *Gonvil and Caius*  
Colledge in *Cambridge*.

Heretofore Published at Several Times, and  
on Several Occasions ; and now gathered in  
One Volume, for the Benefit of the Faithful,  
and Conviction of the World.

---

L O N D O N :

Printed in the Year 1652, and now Re-printed by  
*J. Sowle* in *White-Hart-Court*, in *Gracious-Street*,  
1709.

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**C O N C L U S I O N**

*Journal of Interpersonal Violence* 26(10)

UN

[illegible]

1. *Phragmites australis* (Cav.) Trin. ex Steud.

[illegible]

• 1 •

## Preface to the READER

**W**E are almost at the end of Books; these Paper Works are now preaching their own Funerals; whilst they are holding forth the spirit, the letter is grown old and is dying into the newness of the spirit, and there looks to be found, into which all things shall be resolved, being restored out of their enmity, as into their Original whence they came; even Preaching and Preachers, Apostles, Prophets, Evangelists, Pastors, and Teachers, given for the perfecting of the Saints, for the edifying of the body of Christ, 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; till we come into a spiritual uniformity in Christ, being all filled and cloathed with him, beyond all external forms, which are the rudiments and elements of children, with which state there is no uniformity consistent, there being in it so many several statures and ages; And the Design of Uniformity upon that is from none but Satan. to kill Christ whilst he is a Child, and stifle him in his swadling cloaths, though the pretence be with Herod to give him honour and worship. But how vain are these plots upon him, who shall subdue all things to himself and swallow up death, or the vail (a part whereof external forms are) into victory, and bring forth judgment with triumph? He shall swallow up all, and rise up out of that which hath swallowed him and been his Grave, and that have we been, and made every thing to be, who are now giving up our dead, expecting to live in the liberty of our prisoner, whom we see at last to be our Lord,

Ephes. 4.  
11, 12, 13.

Esai. 25. 7.  
8.

Acts 17.

*Lord, and Life. We are now by an earthquake and the shaking of the prison beginning to awake; and to make to our Prisoners feet, as the Faylor at Philippi, did to Paul, and Silas his, looking for Salvation there, and waiting when he will lead his Captivity Captive, and convert us from being Goats, and Tombs, to be his City, and Temple, built of precious stones, in whom he will live and walk, and cause us to live and walk in him. We are giving up our own life, which is death, finding in these present earthquakes the true life which hath been buried in us, now rising, and are with the whole Creation groaning to be found in him giving up all that we thought gain as loss, and rejoycing in our decrease seeing his encrease, and our dying dayly because he lives.*

*And we glory in him who hath wrought us to this, to be content to lose our lives that we might find them, now that the day is coming when all that will find their life, shall lose it; and whatsoever comes not into him, the fire of destruction shall take hold of it, and it shall be thrown with death and hell into the lake.*

*The ensuing Treatises, have begotten this in me, or driven it forth into a Preface or Epistle, for which the book came into my hands, by a Friends direction, which Office of love I could not refuse, however conscious of my own unworthiness. And I cannot dismiss it with so short a Preface, having the Author and book in my heart, and that venting it self out of its abundance, yet not as Solomons fool who hath his heart in his mouth, pouring out all that is in it, or more than is convenient for an Epistolary Design, which is only to be a sign to acquaint the Reader of what good entertainment there is to be found within.*

*It is time now for us to hear of power which is in the Spirit, who so long have been opposing it, and languish-*

*languishing in Flesh, in man, in forms external, in wisdom of words, in Ministers, Preachers, Writers, Books, Universities, Moralities, Councils, Synods, Assemblies, Civil and worldly Power, instead of standing upright and being strong in the Lord, and the power of his might; we have only exhibited a shell and carcase of Religion, and have held out our selves the generation which these last Times by the express prediction of the spirit were to bring forth, Having a form of godliness, but denying the power thereof. It hath been the hour and power of Darknes; the man of sin his revealing, and sitting in the Temple of God, and holding forth himself to be God; The Spirit hath given this Man large Rope, he hath suffered this* <sup>2 Tim. 3. 5.</sup> *Abolom the underminer of his Father David, his hair to grow, and is now coming forth the strong and spread and tall Oak where this man is hanging, and twisting himself for his destruction; He hath been contented to become the stone, though precious and the head of the Corner, to be rejected by the builders, that Satan and all his Kingdom might fall upon him, and dash themselves to pieces; and he is pleased to make his way through these clouds, and to rise more gloriously the King of Israel, from under the stuff, higher by the head and shoulders than any, annointed with the oyl of gladness above his fellows; This is the Child set for the fall and rising of many in Israel, and a sign to be spoken against; Christ the power of God, and wisdom of God, the foolishness and weakness of man.*

*What destructions do we see already made? what heaps upon heaps by a Jaw-bone of an Ass? the weakness of God stronger than man, and the foolishness of God wiser than man; How far is the day of the Lord already risen upon the tall Cedars of Lebanon and the Oaks of Bashan, and the high*  
mountains

13. *Esa. 2. 12.* mountains and *Hils*, upon the high Towers and fenced Walls? *what ruine upon these? how many gallant Ships wrackt, how many pleasant Pictures defaced? And yet the rest of the trees and ships and Towers, the high things which yet stand, do not fear nor lay to heart, nor begin to stoop and bow of themselves, but say we sit as a Queen, and shall see no sorrow; they see not who is risen; They bribe their own consciences as they did the Soldiers, lest they should speak the truth; they are far from asking the question, What ayled thee O sea that thou fleddest, and thou Jordan that thou wast driven back! ye mountains that ye skipped like Rams! Tremble thou earth at the presence of the Lord; Power belongs to God, he pulls down one, and sets up another; How hath he broken the staff of the wicked, the Scepter of the rulers? how hath hell enlarged her self! and what glory and pomp is sent down thither, which stand expecting those by whose hand, they were thrown down, to come to them, and have taken up*

14. *9.* a Proverb to entertain them with! Hell from beneath is moved for thee, to meet thee at thy coming; it stirreth up the dead for thee, and all the chief ones of the earth; it hath raised up from the thrones all the Kings of the nations; all they shall speak and say unto thee, art thou also become weak as we! art thou become like to us! The worm is spread under thee, and the worms cover thee, &c.

5. *Gen. 49.* Human Learning, the excellency of power and strength created, thou Ruben my first born, the head of this world, thou shalt be made the tayl; thou that wilt comprehend Christ, thou that wilt bring God into thy compass and under thy span, and weigh him in thy ballance, thou that knowest no spirit nor wisdom besides thy self, thou that condemnest that which is not there for folly and weakness;

*ness; thou Lucifer son of the morning, that hast said, I will ascend into heaven, and set my Throne above the Stars, I will be like the most high; thou spirit of the world that wilt acknowledge none above thee, Thou shalt not excell because thou didst ascend into my bed; he went up to my couch; I will rise out of the weak and foolish things to confound thee; I will ordain strength out of the mouth of babes and sucklings to undo thee; I will fight against thee in the Carpenters Son and the Fishermen: Judah shall have the Scepter, binding his Foal unto the Vine, and his Asses Colt unto the choyce Vine: The King that rides on the Ass, and the Foal of an Ass, whom the Boys and Girls follow with the voyce of Hosanna, shall destroy your place and Nation: O ye Scribes, Pharisees, Lawyers, Rabbies, after that you have mocked him, and crucified him, done to him whatever you listed, he will rise again, and fear will take hold of you as sorrow upon a woman, and you will call to the Rocks and Mountains to fall upon you, and so go unto your own Place.*

*And thou Independency, the fairest Form, the most beautiful Face as yet that the Sun hath looked on, The world hath thrown dirt on thee, and disguised thee, which thou hast washed off; take heed thy Father spit not in thy Face; that will make thee ashamed indeed: Thou art Rachel, thou hast with great wrestlings prevailed, and brought forth Gad, a Troop, and hast routed, pursued, destroyed, taken; if thou lift up thy self against thy Root that bears thee, that Spirit that hath lifted thee up, thou shalt be so dealt withal, in thy high mindedness, if thou work not out thy salvation in fear and trembling.*

*And thou Righteousness that derivatest thy pedigree from Adam, and standest in the Law, and walkest*

Gen. 49.  
10. 11.

Num. 12.  
14.

walkest like a Queen in mans wisdom and Forms of Religions, shinest in the outward Court that is given to the Gentiles to be trodden under foot, thou hast a beauty as if it were of the holy place, and lookest like the Spouse and Bride of the Lamb; but thou shalt be discovered a base Harlot and Strumpet, whilst thou setest up thy self against the Righteousness of the Spirit: And when thou shalt fight against him as a Blasphemer, and thinkest to destroy him, as thou hast Episcopacy and Presbytery; when thou shalt look that Jerusalem should fall before thee, as the gods of the Nations,

Esa. 37 12. Gozan and Haran and Reseph, and the Children of Eden, which were in Telassar; when thou shalt come to lay hold on Christ as a blasphemer, and shalt go forth like Sampson thinking to do as thou hast done at other times; when thy zeal shall gather an Army that goes upon the breadth of the

Revel. 20. 9. earth, and thou compassest the Camp of the Saints about, and the beloved City, then shall fire come down from God out of Heaven and devour thee. Then shalt thou find that sword of the Lord which hath drunken blood, and eat flesh, to fall out of thy hand, and shalt see a battle fought in a way of war that thou never knewest, having only known carnal weapons, a battle not with confused noyse

Esa. 9. 5. and Garments rowled in blood; but this shall be with burning and fuel of fire; for his name is wonderful, who hath the Government on his shoulders, in the day of his begetting, which is his manifestation or declaration with power; Then no more Iron against Iron, flesh against flesh, the

Acts 13. 32. potsherds against the potsherds of the earth; The naked power of the Spirit, the holy arm of the Lord made bare, shall make a supper to the Fowls of the ayr, of the flesh of Kings and Captains; and mighty men and horses; and them that sit thereon, and there shall the beast be taken and the false

Pro-

Prophet; *No more carnal weapons thenceforth; they shall all be beaten into mattocks and pruning hooks, when the earth shall be filled with the knowledge of the Lord, as the waters cover the Sea; then I looked and every Island fled away, and the Mountains were not found; I saw none but the Lamb standing on the Mount Sion, and with him a hundred, forty and four thousand, having his Fathers name written on their foreheads, and I heard the voyce of Harpers harping with their Harps, and they sung a new Song.*

*This manner of War, God was pleased to come forth in, in the Apostles, and Primitive Christians, who had laid the world on its back, and made it like Sodom and Gomorrah, had not the Trumpet sounded a retreat, and that power which was abroad, retired again, that the world might recover its deadly wound, and get up upon his legs again, that the man of sin might be fully revealed, in the return of this power to be utterly consumed when it shall come in the brightness of its glory.*

*And thou Rule, authority and power earthly, that wilt not acknowledge the Lord; thou earth that dost not tremble at the presence of the Lord, his day will be on thee to put thee down: if the Host of Heaven, those Powers be shaken, thou must not look for a priviledge and exemption; and though thou hast been made like Nebuchadnezzar, the servant of the Lord to pull down those heavenly powers, that kept not their first estate, and hast been a scourge upon the Powers of the Earth, and smote them in wrath, though thou hast been a feller among the Cedars of Lebanon, thou that hast broken the Gold and Silver, and the Brasse with thy Iron feet; remember that the Iron is mix- DAG. 2. 3.  
ed with clay, that shews thy weakness; thou shalt*

## A Preface to the Reader.

*be shattered to pieces by that stone cut out of the mountain without hands, when Satan shall lead thee against him as against a Blasphemer.*

*Therefore, you Heavens and Religious Forms that are putting for the Government of the world, and sadling Kingdoms and Republicks, and making them the Beast to carry the false Prophet, which now begins to kick and winch, and look upon thee that ridesth.*

*And you Mountains of the earth; worldly Powers that say in your hearts, We will ascend into Heaven and set our throne above the Stars of God; that will exercise a Judicature in Heaven, and determine of things of the Kingdom of God, which the Spirit hath kept in his own hands; you may break one the other, earthen potshards; But if you joyn against the Spirit, and be one as Jew and Gentile, Herod and Pilate against Christ, it will be your everlasting breaking; so that a man cannot gather a Sherd of you to take fire from the hearth, or water out of the Pit; for God hath set his King upon his holy Hill; and you are but sheaves against a hearth of fire. The Power of Christ is coming forth; happy they that wait for it. The Lord shall send the rod of his Power out of Sion; be thou Ruler in the midst of thine enemies: Psal. 100. 10.*

Gal. 6.

Psaln. 148.

*All Forms and Shadows shall flie away; and the new creature only abide; and they that walk after this Rule, peace be on them, and mercy, and upon the Israel of God.*

Verf. 13. 14.

*The spiritual Church shall rise and be established in the beauty of holiness. These are the tidings of this Book; And I heard a voyce saying Hallelujah, Praise the Lord from the Heavens, praise him all ye heights, praise him all ye Angels of his; all the wisdom of man; Praise him Sun and Moon, all worldly Magistrates; praise him all the Stars of light, all Ministers, Pastors, Teachers; praise him ye Heavens of Heavens; all Forms and Churches, and whatever of you excell, and are lifted up above others; exalt the Lord, not your selves; for his name only is excellent, his glory is above the Earth and Heavens; he also exalteth the Horns of his people, the praise of all his Saints, even of the children of Israel a people near to him. Thy part be among these, whoever art the Reader, it is the desires and prayer of him who knows no greater, no other happiness.*

Who is thine as to it

Christopher Goad.

THE

# T H E C O N T E N T S.

**C**HRIST'S Spirit a Christian's Strength. Or, A Plain  
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*Testified from the word of God to the University Congregations in Cambridge.*

*Whereunto is added, A Plain and Necessary Confutation of divers Gross Errors Deliver'd by Mr. Sydrach Simpson, in a Sermon Preached to the same Congregation at the Commencement, Anno MDCLIII.*

*Wherein (among other things) is declared That the Universities (according to their present Statutes and Practises) are not (as he affirmed) answerable to the Schools of the Prophets in the time of the Law; but rather to the Idolatrous High Places.*

*And that Human Learning, is not a Preparation appointed by Christ, either for the Right Understanding, or Right Teaching the Gospel.*

*With a Brief Testimony against Divinity-Degrees in the Universities.*

*As also Luthers Testimony at large upon the whole Matter.*

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# Christ's SPIRIT

A

## *Christian's Strength.*

O R,

A Plain Discovery of the Mighty and Invincible Power that all Believers receive through the Gift of the Spirit.

First held forth in Two SERMONS, on *Acts* i. viii. and after Published for the Instruction and Use of those that are Spiritual, *Anno* MDCXLV.

By *William Dell*, Minister of the Gospel of *Jesus Christ*; at *Telden* in the County of *Bedford*.

1 Cor. iv. 19, 20. *I will come unto you shortly if the Lord will, and will know not the speech of them that are puffed up, but the power. For the Kingdom of God is not in word but in power.*

2 Tim. iii. 5. *Having a form of Godliness, but denying the power of it; from such turn away.*

L O N D O N:

First Printed in the Year, 1651.



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To the Right Honourable the Lady  
*Elizabeth, Countess of Bullingbrook.*

Right Honourable,

**T**HE Form of Godliness is very common in these days of ours; but the Power of it is very rare. How few Persons shall we find in the Visible Church, who Live and Act in the Strength of God? But generally Men do, whatever they do, in their own Strength, and that not only in Humane things, but in Divine. How seldom do we see either in Ministers or Christians, in the discharge of their Duties in their several places, more than the Power of Men? The greatest part by far, not only of those who are called Christians, but also of forward Professors, being Ignorant what it is, to be Strengthened with Might in the Inner Man, according to the Glorious Power of the Great God. How little is there (among all our plenty) of that Preaching, which is not in the plausible Words of Mans Wisdom, but in the demonstration of the Spirit and Power? How few Congregations (among the many that are in the Kingdom) are gathered together in the Spirit and Power of our Lord Jesus Christ? How few of those Christians are there, in whom is the exceeding Greatness of Gods Power, together with the effectual Working of it? But the Form of Godliness is now become, almost the Covering of all Flesh. And in these Days of Light and Knowledge, it is accounted by all (that are not down-right Atheists, a great shame, not to seem to be Religious. And when Men, and Families, and Congregations are gotten into this Form, they think themselves both Safe and Happy, as being near the Suburbs of the Kingdom of God, and close Neighbours to the Saints. And this Form of Godliness, as it is of very easie compliance with Flesh and

A 2

Blood,

## The Epistle Dedicatory.

*Blood, in this particular, in that according to this, Men only make their Actions new, retaining still their Old Natures; so it is also of Great Credit and Esteem with Carnal Gospellers. But the Spiritual Man Judgeth all things, and yet he himself is Judged of no Man: And he being partaker of the Power of God himself, can in some measure discern both the presence and want of it in others, both which he knows in his own experience.*

*Now this Form of Godliness, is when Men are Godly without God, and anointed without Christ, and regenerate, not having the Spirit; that is, when they have a semblance of Holiness, but not the thing it self: a semblance of Grace, retaining their Old Natures. And such Christians as these, perform Spiritual Duties with Natural Strength, Heavenly Duties with Earthly Strength, the Works of God with the Power of Men: In the Religion of these Men there is the Outward Duty done, and it may be very speciously and Plausibly, but there is none of Christ nor the Spirit in the Duties. There is their own working towards God, which is faint and faithless, and not Gods own working in them towards himself, which is Lively and Mighty: And all the Religious Acts they do, are only their own Operations, and not the Operations of God in them.*

*This Form of Godliness, how pleasing soever it be to a Mans self, and of what reckoning soever with others, who are like himself, yet is indeed of very Evil and Woful Consequence, whether we regard the Doing or Sufferings unto which this Form necessarily engages.*

*For first, when Men by occasion of this Form are called forth to do the Great Works of God, and yet are destitute of the Power of God, their Duties are above their Strength, and their Strength bears no proportion to their Duties. And so, sooner or later, meeting with Difficulties, they Faint and Languish as a Snail, their Works being too high for their Faculties. For Nature being strained above its Power, and offering at that*  
*which*

## The Epistle Dedicatory.

*which is beyond its Abilities, by degrees grows weary, and returns to its Old Temper again. And he that sought that Glory which was not his own, at last lies down in his own Shame.*

*Again, the Form of Godliness exposes a Man to those Evils that are incident to the faithful because of Godliness. Now when a Man hath the same Evils with the Faithful, and not the same Power to support him under those Evils; when Men have the same Evils in the Flesh, but not the same Power in the Spirit, the same Burthens on their shoulders, but not the same Everlasting Arms underneath them, they fall Sadly and Desperately, to the Great Scandal of the Ways of God.*

*However, if Men be not called forth to such Eminent Doings and Sufferings, and so scape such Manifest Discoveries and Downfalls; yet the Form of Godliness hath this Evil in us, that it brings a Man only to the troublesome part of Religion, but not to the comfortable; it engages a Man in the same Duties with the Godly, but supplies him not with the same Strength; it involves him in the same Bitterness of Flesh, but doth not furnish him with the same Joy of Spirit. For as such a Mans Religion doth not reach above Flesh and Blood, no more doth his Strength and Comforts. And so he performs Duties at a low Rate; yea, and his bare and empty Form casts a Black Vail upon Religion, and utterly obscures its Beauty and Glory, and makes the World judge meanly of it, and to think it is a matter only of Singularity and Humour, and not of Power. Whereas when a Christian walks in the Strength of the Spirit, Doing and Suffering the will of God, beyond all Strength and Abilities of Flesh and Blood, the World oftentimes Wonders and Gazes at him, and many are provoked to Glorifie God, who hath given such a Power to Men.*

*For this Power of Godliness, among other things, hath these three Advantages.*

## The Epistle Dedicatory.

1. *It makes a Man do every Duty Strongly and Mightily. And whatever might take a Man off from his Duty, or distract and disturb him in it, all falls to nothing before this Power. There is that Strength in each Duty, performed by the Power of the Anointing, which declares it to be the operation of God himself in Man, and nothing else but the very Power of God, that is, Jesus Christ himself, in action in us.*

2. *It makes a Man Inflexible in the ways of God, that he shall neither turn to the right Hand nor to the left, but take straight steps towards the mark set before him. No Fear, nor Favours, nor Frowns, nor Flatteries, nor Temptations, nor Insinuations, nor Designs of others, nor Ends of his own, can turn him aside. He carries such Strength in his Spirit, as he can never be Bended, and so far forth as he partakes of the Power of God, is as Unmoveable and Unchangeable as God himself.*

3. *It makes a Man invincible, by all Evils and Enemies. Because all the Power against him, is but the Power of the Creature; but the Power in him, is the Power of God. And the Power of God, easily overcomes the Mightiest Power of the Creature; but is never overcome by it. And if this Power in a Christian, should be prevailed against, God himself, who is that Power, should be Conquered, which is impossible.*

*To Conclude, The Power of Godliness is the Doer of every Duty, in Gods Kingdom, the Subduer of every Sin, the Conqueror of each Tribulation and Temptation, the Life of every Performance, the Glory of each Grace, the Beauty of a Christians Life, the Stability of his Conversation, the Lustre of his Religion, his Great Honour and Excellency both in Doing and Suffering, yea it is the very Glory of God himself, in the Church of God; for by Faith the Lord arises on us, and by this Power of Godliness, his Glory is seen upon us.*

*These*

## The Epistle Dedicatory.

*These Considerations, Right Honourable, moved me to discourse of the Power of the Holy Spirit coming on all Christians, Ministers and People. And, besides the importunity of some other Friends, your earnest desires of these Notes, hath especially prevailed with me to publish them. Not that I am worthy to publish any thing, but that the Truth of God is worthy to be published, be the Instrument never so mean and unworthy.*

*And although I well know, the doubtful Success of such Undertakings as these, yet in this matter I am not at all careful, being most willing to be bound up in one condition with the Truth of God, and to have with it, the same common Friends and Enemies; Besides, if Christ dwell in my Heart by Faith, I carry in my bosom already my Reward, out of whom I neither regard Praise or Dispraise, Good or Evil.*

*Now I was bold to prefix your Name to these Notes, because your Desire of them hath made them yours; and also your many Noble Favours are a strong and continual Engagement for me to serve you, according to what God hath made me. Especially I remember your extraordinary Compassion, and Bowels towards me, in the Day of my deepest Distress, when my Soul drew near to the Pit, and the shadow of Death sate upon my eye-lids, and I had not the least drop of Comfort either from Earth or Heaven; You then shewed me the Kindness of the Lord, and encompassed me both with your Pity and Goodness; though then, through bitterness of Spirit, I tasted it not. Wherefore when I remembered the Wonderful Goodness of God to me after so great Sorrow and Darkness, I cannot forget that part of his Goodness, which he was pleased to administer to me by your hands; And the remembrance of this, causes me to pray that God would double the same Goodness on you, and that he would pour forth upon my Lord, your Honour, your Noble Offspring and Family,*

*this Power of the Holy Spirit, here treated of: Which shall render you a thousand times more precious and excellent, before God and his Saints, than all Worldly Honour and Nobility whatsoever. And by this means shall Religion shine in your Family, in its native Beauty and Lustre; and the Kingdom of God, which stands not in Word, but in Power, shall appear in its Bright Glory among you, till the Kingdom of the Son first fit you, and then after deliver you up to the Kingdom of the Father, and God be all in all, immediately:*

Which is the earnest Prayer of your most Humble  
and Faithful Servant,

*William Dell.*

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CHRIST's

# THE CONTENTS.

## **T**HE Context.

The Explication of the Words.

Three General Doctrines.

1. *That Christ gives his own People sufficient strength for their employments ; his own strength for his own Works.*
2. *That when Christ leaves his People in regard of Sense, he never leaves them without a Promise ; and in that Promise his Spiritual Presence.*
3. *That the pouring forth of the Spirit is the means whereby God both increases and governs his Church.*

The more Special Doctrine from the words, is,

*That the receiving of the Spirit, is the receiving of Power. For the Spirit it self is Power.*

1. *Essentially in it self.*
2. *Operatively in us. By being in us.*
1. *A Spirit of Knowledge,*
2. *Of Truth.*
3. *Of Wisdom.*
4. *Of Faith, which inables us*  $\left\{ \begin{array}{l} \text{To do,} \\ \text{Indure the same things with} \\ \text{Christ himself.} \end{array} \right.$
5. *Of Righteousness, in*  $\left\{ \begin{array}{l} \text{Destroying Sin.} \\ \text{Imparting Grace.} \end{array} \right.$
6. *Of the Fear of the Lord.*
7. *Of Love and Unity.*

The Use, Twofold.

1. *Exhortation, to inforce this ; the necessity of having this Power is urged, in reference*  $\left\{ \begin{array}{l} \text{1. To Ministers.} \\ \text{2. To all Christians.} \end{array} \right.$

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1. Ministers stand in need of the Power of the Spirit to come upon them.

1. Because, without they have this Power, they are destitute of all Power.

2. Without this Power, they are insufficient for the Work of the Ministry; as being unable.

1. To Preach the Word, that is, the true Spiritual and living Word of God.

2. To Preach it zealously and powerfully; But without this presence of the Spirit of Power.

1. Their Ministry is cold and hath no Heat in it.

2. Weak, and hath no Strength in it.

3. To persevere in their Ministry, and to carry it on against all Opposition and Contradiction.

4. To reprove the World of Sin. For the Spirit of Judgement, must needs be accompanied with the Spirit of might.

To encounter and overcome the Devil.

6. To enable them to be comfortable and invincible against all Evils and Enemies.

2. Christians; this Spirit of Power, and Power of the Spirit is necessary for all Christians, as well as Ministers.

Object. But do all Christians receive the Spirit of God, as well as Ministers?

Answer. Yes, equally and alike; without any Difference. Now this Spirit of Power is necessary for them,

1. To distinguish them from Reprobates and Devils.

2. To exalt them above all the rest of Mankind who are destitute of the Spirit.

3. To Unite them unto Christ.

And

# The CONTENTS.

And the Power of the Spirit is necessary for them,

1. *To change their Natures ; which is the daily work of the Spirit, till all be renewed.*
2. *To work Grace in them ; and each Grace, is so much of the power of the Spirit in the flesh.*
3. *To inable them to mortifie Sin ; and the Power of the*

*Spirit mortifies,* { 1. *The whole Body of Sin in all its Parts and Members, and*  
 2. *Each Particular strong Corruption.*

4. *To Perform Duties. For no more strength in any Duties than of the Spirit in them.*
5. *To confesse the Word before Kings, and Magistrates.*

6. *To Publish the word, and that both,* { 1. *In private,*  
 2. *In publick, in case of necessity.*

7. *To suffer and overcome affliction.*

Natural strength, withdraws it self from the Evil.

Spiritual strength, stands to it, and overcomes it.

The Second Use, is for Information, and Instruction ; shewing that the way to obtain this Power, is to obtain the Spirit ; and to encrease this Power, is to encrease the Spirit.

Now that we may obtain the Spirit, we must first prepare our selves.

Wherein this Preparation doth not consist.

Wherein it doth consist ; that is, 1. In emptying us.

2. The Work of the Spirit after he hath emptied us, is to fill us.

The Means through which the Spirit is conveyed to us.

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1. *By the Word ; and this Word, the Word of the Gospel.*
2. *By Faith, which carries us to Christ's Flesh to receive of his Spirit.*

Through the Word and Faith, we are born of God, and so partake of the Spirit of God.

3. *Prayer : And in Prayer we may ask the Spirit either of the Father or the Son.*

Again that we may encrease the Spirit,

1. *We must be constant and continual in the Use of the Word.*
  2. *We must daily encrease Faith.*
  3. *Must be much in Prayer.*
  4. *Must withdraw our selves from the Creatures, and live loose from them.*
  5. *Must cease from our own Works.*
  6. *Must give our selves up to the Spirit that he may work his Work in us.*
  7. *The Works of the Spirit we must attribute to the Spirit, and not to our Flesh.*
- 

Christ's

# CHRIST'S SPIRIT,

## A

# Christian's Strength.

Acts 1. 8. *But ye shall receive Power, when the Holy Ghost is come upon you, and ye shall be witnesses unto me, &c. Or, You shall receive the Power of the Holy Ghost coming upon you.*

**T**H E S E Words are the more *Remarkable*, because the very *last* Words in the Conference between the *Son* of God, and his Beloved *Apostles*, immediately before his Ascension into Heaven. Now, you know, when dear and intimate Friends are ready to part, as their *Love* then runs strongest, and their *Affections* are most intire and vehement, so then also they especially discourse of those things, wherein most of all they desire to be satisfied and resolved. Thus was it between *Christ* and his *Apostles*; Never was there such dear and intimate *Friendship*, and such sincere and burning *Love* between any, as between them. The *Apostles*, all of them loved *Christ* most truly, and passionately; and *Peter*, who had three times denied him, three times professed his *Love* to him; and being sorry that *Christ* should question his *Love* the third time, he thus answered, *Lord, thou knowest all things, thou knowest that I love thee.* Joh. 4.19. And *Christ* also loved them dear- Joh. 13.1. ly; yea, he loved them *first*, and having loved his own, he loved them to the end; and so he was not discontented

discontented with them, for their leaving and forsaking him, through Humane Infirmary, when he was led away to Judgment, and to Death: For though Death quite puts out all *Natural Love*, yet *Spiritual Love* is not *extinguished*, but *enlarged* by Death. Now when such loving Friends as these, were even now ready to take their last leave of one another, in regard of Bodily Presence, who would not most willingly have been present, to have heard what Discourse pass'd between *Christ* and his *Disciples*, at this their last parting.

The sum  
of Christ's  
Discourse  
with his  
Disciples,  
after his  
Resurre-  
ction, till  
his Ascen-  
sion.

Now *Luke* acquaints us with the whole Sum and Substance of *Christ's* Discourse with his Apostles, all the time he lived together with them, after his *Resurrection*, till the day wherein he *Ascended* into Heaven: In the third Verse of this Chapter, he saith, He did Discourse with them, *de Regno Dei, touching the Kingdom of God*. That is, not only touching his *Spiritual Kingdom*, which he sets up in each particular Christian, and which begins at our *Regeneration*, and is consummate in *Glorification*: But also touching his *Mediatory* and *Monarchical Kingdom*; which, in the time appointed of his Father, he should set up in the World; *When he should have the Heathen for his Inheritance, and the utmost ends of the Earth for his Possession, and all People, and Nations, and Languages should serve him, and he should Reign from Sea to Sea, and from the River to the Worlds end*. This was the Sum of *Christ's* Discourse with them, and the Apostles were fully satisfied touching the thing, only they were unsatisfied touching the time. For besides, that the setting up of this *Kingdom* of the *Messias* in the Power, Beauty, and Glory of it, was at that time the common discourse and expectation of all *Israel*; the Apostles themselves remembred many *Prophecies* and *Promises* of the Old Testament, for the Restoring the Kingdom of *David*; and

Psal. 2. 8.  
Dan. 7. 14.  
Psal. 72. 8.

and this they thought *Christ* would have done, in the days of his *flesh*: But *presently*, all their hopes were blasted by his *death*. But when they saw him *risen* again from the *dead*, then *presently* their *hearts* were revived, into their former *hopes*; but yet again, seeing nothing done, all the time he conversed with them after the *Resurrection*, when now he was ready to *Ascend* into Heaven, they desire him, *first*, to Resolve them this *Question*, whether or no he would at that time, restore the Kingdom to *Israel*; Lord (say they) *Wilt thou at this time restore again the Kingdom to Israel*? Now *Christ* doth not deny the *restoring* of the Kingdom to *Israel*, but denies to acquaint them with the time when it should be done. He tells them, *it was not for them to know the times and seasons, which the Father had put in his own power*, ver. 7.

The like *Answer* to the like *Demand*, *Daniel* received in his time. For when the *Angel* had represented to *Daniel*, the total destruction of the Image of *worldly Monarchy*, together with the rise and reign, and ruine of *Antichrist*, and the setting up of *Christs Kingdom* in the World, in the stead of the two former, *Daniel* said, Chap. 12. 8. *And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end*. So that the *Angel*, who discovered the *things* themselves to *Daniel*, refused to discover to him plainly and expressly the time when they should be done; but that was to be *closed* and *sealed* up till the time of the *end*. And so here in like manner, *Christ* who had discoursed largely and clearly to the *Disciples* touching the *Kingdoms of God*, yet denies to discover to them the time when it should be set up in the *world*. And the reason why he denied *this* to them, to whom he had not denied *himself*, was not for want of *Love*,  
but

but because the *Father* had kept the time and season, wherein all this should be done, in his *own power*. Had this been placed in *Christs* power, he had no doubt made it known to them, as well as he did those *other things*, which he had heard from his *Father*; but the *Father* had not placed this in his *Sons* power, but had reserved it in his *own*; and the *Apostles* were not to pry after, that which was *hidden* with God, but were to content themselves with what he had *revealed*.

But though the *Son* did not reveal to them what the *Father* had kept in his *own power*, yet he tells them, what the *Father* had *promised* unto them, and what he had also *put* into *his power*, and what he would certainly *perform* e'er long, and that was the gift of the Spirit of power, saying, *But ye shall receive power when the Holy Ghost is come upon you, and you shall be witnesses to me, &c.* As if he should have said, Do not you trouble your selves about *secret things*, which shall not be accomplish'd in the world, till many years after you are fallen asleep; but do you mind your *present business*, wherein you are to serve God, in your *Generation*; your *present task* is to be *witnesses* unto me, in *Jerusalem*, and all *Judea*, and in *Samaria*, and to the utmost parts of the Earth; to *declare* and make *known*, what you have *heard*, and *seen* with your eyes, and *looked upon*, and your *hands* have *handled* of the word of Life: You are to testify to the World my *Incarnation*, *Doctrine*, *Miracles*, *Life*, *Death*, *Resurrection*, and my *Kingdom* and *Glory*, that is to come: You are to make known to the *World*, the high and deep, the great and glorious mystery of *Christ* and of the *Gospel*; and that you may be fit for this great and weighty work, you shall receive the *power of the Holy Ghost*: *You shall receive power, when the Holy Ghost is come upon you, &c.*

Which

Which words also may be an *Answer* to another Question which the Disciples *did*, or *might* make, after this manner.

Our dear *Lord* and *Master*, why wilt thou leave *Quest.*  
us, thy poor *Disciples*, among so many Evils and Enemies in the World, which our *weakness* must of necessity sink under? We well remember how *fearful* and *foolish* we have been, whilst thou wast yet with us; but how much more *timorous* and *trembling* shall we be, when thou art gone from us? When thou wast *apprehended* by the armed power of the *Magistrates*, thou knowest how *we* all forsook thee and fled; and I, said *Peter*, denied thee, and *forsovere* thee, at the voice of a simple Maid. And therefore if thou now *quite* leave us, what *Witnesses* are we like to be unto thee, and what *Preachers* of thy *Name*, among the obstinate *Jews*, among the angry and enraged *Rulers*, and People, who will be ready, for thy *Names* sake, every day to deliver us up to a new death? And how shall we be able to stand amidst so many difficulties, troubles, distresses, oppositions and persecutions, when thou hast *left* us? Surely, we are such *weak* and *infirm* Creatures, that we shall never be able to hold out, but shall lie down both in *shame* and *sorrow*.

To this *Christ* answers in these words, *Accipi-* *Answer.*  
*etis virtutem*, You shall receive the power of the Holy Ghost coming upon you. As if he should have said, You have a *hard task* indeed, but you shall be furnished with *proportionable power*. The business you are to undertake, is not *Humane*, but *Divine*; the things that you are to teach, are not *carnal*, but *spiritual*; the work that you are to set upon, is not *mans* work, but *Gods*: You are to act among *men* for *God*; you are to act in the *world*, against the *world*; you are to act against the *Devil*, in the very midst of the *Devils* Kingdom. You are to  
Convert

Convert *Infidels*; to make of *Heathens Christians*; to bring them *near* unto God, who are now *without God in the world*; to carry the *light of Heaven* up and down this *dark world*, among the People that sit in *darkness*, and shadow of *death*, to shew them the way to *life and salvation*; you are to turn the *world upside down*; to change the *maners and customs* of the People, to bring them off from the *Idolatry* of their *Forefathers*, to worship the *true God in spirit and truth*; you are to reduce the *earth* into conformity with *heaven*, and set up *Gods Kingdom*, here in this *present world*. And all this you shall not do, in *ease and quietness*, and *prosperity*, and *pleasure*; but whilst you are thus employed and busied, you shall have the *whole world* rise up against you, and the *Devil* prosecuting you with his *utmost power* through wicked Men, and you shall not only be *hated* of all Men, for my names sake, but you shall be even *overwhelmed* with reproaches, obloquies, slanders, oppositions, persecutions, prisons, torments, deaths. And therefore that you may be able both to *do* and to *suffer* all these things, *You shall receive the power of the Holy Ghost coming upon you.*

Now from these words, we shall note something *generally*, and something more *particularly*.

In *general* three things. The first is this :

- I. *General Doctrine.* I. That as *Christ* will not suffer his Disciples to be tempted above their power, so neither to be employed above their power; but he furnishes them with power *sufficient*, both for their *temptations*, and for their *employments*; for their *sufferings*, and for their *doings*. And as *Soldiers*, that are under a wise and careful *Commander*, when they are near an *ingagement*, are not suffered to run *rashly* upon the *Enemy*, nor permitted to go forth to *Battle* till they are *armed*, and *mounted*; so *Christ* would not suffer his *Disciples* to go forth in his warfare,
- to

to encounter so many evils, and oppositions, and persecutions, and the whole power of the *world*, and of the *Devil*, till first he had armed them with the power of the *Holy Spirit*; *Ye shall receive power when the Holy Ghost is come upon you, &c.*

*Christ* always gives unto all those whom he sends forth and imployes, of his *own power*, for his *own works*; heavenly power for heavenly works, spiritual power for spiritual works, the power of *God*, to do the works of *God*. Indeed *Christ* gives unto some a greater measure of power, and to some a lesser, according as he intends to use some, in greater works and difficulties, and some in lesser; but still they have of *Christ's power*, whether more or less, who are imployed by *Christ*; and a little of that power that is communicated by *Christ*, will enable a Man to do great things, far greater than the *world* suspects, or imagines.

So that we may judge of our calling to any business, and of our employment in it, by the power we have received from *Christ* for it. If we have none of the power of *Christ*, we were never set on work by *Christ*; for *Christ* never sets any on his work, without communicating unto them of his power. And hereby we may certainly know and conclude, that those in the *Ministry* that are loose and vicious, and idle, and negligent, and insufficient for that work, were never called to it, nor imploy'd in it by *Christ*, but they run of their own heads, when they were not sent, and Minister in the Church for the gain of *Money*, and Preach only that they might live. Whereas if *Christ* had imployed them in that Calling, he would have furnished them with *Abilities* for it; and they being destitute of such *Abilities*, it is most evident, they were not sent by *Christ*.

*Melius est nullum habere, quam sacrilegium impium & sceleratum ministrum, qui non venit nisi ut mactet perdat, & cut fur latro.*  
 Luth. de Instit. Ministr. Eccl.

Judge then what a kind of *Reformation* this Church were like to have, if some Men might have their minds; who would have *ignorant* and *insufficient* Men, yea *loose* and *prophane* Men, tolerated in the Ministry, under pretence of *keeping up Ordinances*; when yet *such* Men were never *employed* by Christ, nor *supplied* with any power from him: Yea and what *Ordinances* (I pray) are those & like to be, which are kept up by Men that are *Carnal*, not having the *Spirit*? But you see here & that *Christs* way and wisdom was *different* from this; for he *first* gives the *Apostles* the Power of the *Spirit*, and then *sent* them to Preach, when he had first *enabled* them to Preach.

2 General Doctrines. 2. You see here, that *Christ* being to leave his *Disciples*, in regard of his *bodily* presence, yet leaves behind him the *promise* of the *Spirit* of power; and this was some *establishment* to them, who before had their hearts filled with *sorrow*.

*Christ*, though some time he leave his People in regard of *sense*, yet he never leaves them without a *promise*. The Soul sometimes in the hours of temptation and desertion, may want the *sense* and feeling of *Christ*, but it never wants a *promise* from *Christ*; and the *promise* makes *Christ* present, in his *absence*. For *Christ* himself is *spiritually* present in the *promise*, and not *Christ* only, but the *Holy Spirit* also; for *Christ* and the *Spirit* are never *asunder*, but as the *Father* and the *Son* are *one*, so is *Christ* and the *Spirit* *one*, and all are in the *promise*. And so the *promise* is able to uphold the Soul in any condition, not because of its *own nature*, but because *God* and *Christ* and the *Spirit* are present in the *Promise*, and they are infinitely able to support the Soul through the *Promise*, under the greatest evils either of *Earth* or *Hell*. Now this enjoyment of *God* in the *Promise*, is the enjoyment of *Faith*, and not of *Sense*; and this

this enjoyment of *Faith*, is the most *excellent* and *intimate* enjoyment of Christ. And thus may the Soul enjoy Christs *presence* in his *absence*; his *presence* according to *Faith*, in his *absence* according to *Sense*. And therefore *Christ* departing from his Disciples in regard of his *bodily* presence, leaves with them the *promise* of the *Holy Spirit*, and in that promise, his *spiritual* presence. And this is the *worst* Condition that *Christ* ever leaves his true Church in; he leaves them his presence in a *Promise*, when in regard of *sense* he forsakes them.

3. Note, that *Luke* being to speak in this Book <sup>3 General</sup> of the *Acts of the Apostles*, of the *propagating* and *enlarging*, and *governing* the *Christian Church*, doth *first* make mention of the *pouring forth of the Spirit*, and that both upon the *Apostles*, and afterwards upon the *Disciples*. Signifying hereby, that there is nothing so *necessary*, for the *increase* and *well ordering* of the true Church of Christ, as the *pouring forth of the Spirit*. And therefore they are altogether deceived, and walk in the light of *Nature*, and not of *God*, who think the *increase*, and *propagation*, and *preservation*, and *establishment*, and *order*, and *ordering* of the Church of God, depend especially upon the *Councils*, and *Decrees*, and *Constitutions* of *Men*; and that without *these*, the Church of God would soon come to *woful disorder*, yea to utter *ruine* and *confusion*; as if *Christ* and his *Spirit* sat idle in Heaven, and had *left* the whole business of his Church to *Men*, and the *Sacred Power* confirmed with the *Secular*, were abundantly sufficient for the *increase* and *well ordering* of the Church. In the mean time, not regarding the *promise* of the *Father*, or the *pouring out* of the *Spirit* by the *Son*. And this is the very *mystery*, of the *mystery of iniquity* among us, and the very *head* of *Antichrist*, which is yet to be broken. And therefore let us know, that as the *Psalmist* saith,

*Except the Lord build the House, they labour in vain that build it; and except the Lord keep the City, the watchman watcheth but in vain; so also except the Lord through his Word, pour forth the promise of the Spirit, and by that Spirit of his, in and through the Word enlarge and govern the Church, they labour in vain that undertake these things of themselves. For it is the Spirit alone, that through the faithful ministry of the Word, makes the increase of the Church, and lays hold on all the Elect, and brings them through Faith, into the Unity of the Son and of the Father, and teaches them, and orders them, and governs them, and preserves them. And therefore you see here, that the Promise of the Spirit is first performed, before the Church of God hath any Enlargement, or Government.*

The particular handling of the words.

And now from these General things we proceed to the words more particularly. *You shall receive Power when the Holy Ghost is come upon you.*

And here we may note two things.

1. What he Promises them, and that is Power, *you shall receive Power.*
2. How they should be made Partakers of that Power, and that was, *by the Holy Spirits coming upon them.*

The Point we will insist on from both, is this.

The Doctr. That the receiving of the Spirit, is the receiving of Power; till we receive the Spirit, we are altogether without Power; and when we receive the Spirit, then first of all, do we receive Power; Power from on high.

By Nature, we are all without strength, weak, impotent Creatures, utterly unable to do any thing that is truly and spiritually righteous and good. For by nature, we are nothing but flesh, for that which is born of flesh is flesh, and all flesh is grass, a fading, withering and decaying thing, together with all the flowers of it, that is, the perfections and

and excellencies of it. So that by *nature*, we are all *without* power, because we are nothing but *flesh*, of which, weakness is an inseparable adjunct.

But when we receive the *Spirit*, we receive The *Spirit* is Power; for power is an inseparable adjunct of the *Spirit*, as *weakness* is of *flesh*; yea the *Spirit* it self <sup>er two ways.</sup> which is given us, is *power*, and that both *essentially* and *operatively*, in it self, and in us.

1. The *Spirit* is power *essentially* in it self; for it is *one God* with the *Father* and the *Son*, co-essential, co-equal, co-eternal; and so as *Christ* is the power of God, so also is the *spirit*, the power of God; yea the *spirit* is the *God* of power, as well as the power of God. So that the *Spirit* is power in himself *essentially*, and he that partakes of the power of the *spirit*, partakes of that power, which is *God*, and no *creature*. 1. *Essentially in it self.*

2. The *Spirit*, is power *operatively* in us, by being in us. 2. *Operatively in us, by being in us.*

1. A *Spirit of Knowledge*, for the Holy Spirit teaches us to know *the things that are freely given to us of God*; yea, he teaches us to know, what *sin* is, and what *righteousness*; what *death* is, and what *life*; what *heaven* is, and what *hell*; what *our selves* are, and what *God* is, and these things he teaches us to know, *otherwise* than other Men know them. In a word, the *Spirit* teaches a *Christian* to know *all things*, that is, to know *God*, and the *Kingdom* of *God*, and all the *things* of both, all *other things* being *nothing* in comparison of these. Thus the *Holy Spirit* is a *Spirit of knowledge* in us, and so of *power*; for *knowledge* is the *strength* of a *Man*. Whereas an *ignorant* Man is a *weak* Man, you may carry him whether you will; but *knowledge* renders a Man strong and unmoveable. And in all things, wherein the *Holy Spirit* is a *Spirit of knowledge* in us, he is also a *Spirit of strength*. 1. *A Spirit of Knowledge.*

The *Holy Spirit* is a *Spirit of Power* in us, by being in us. 2. *A Spirit of Power.*

ing in us a *Spirit of Truth*. And so the Spirit is, because it doth not only lead us *unto the Truth* (that is unto the word which is the only Truth, as it is written, *Sanctifie them through the Truth, thy Word is Truth*, but also the Spirit leads us *into the Truth*; it leads us into the Truth, and the Truth into us, till we and it, become *one* by an inseparable Union. The *Holy Spirit* takes a Believer, and leads him into *one Truth* after *another*, till at last it leads him into *all Truth*. Now wherein the Spirit, is a *Spirit of Truth* to us, it is a *Spirit of Power*; for through the Truth we learn from the *Spirit of Truth*, we are altogether *stedfast* and *unmoveable*, among variety of *different* and *contrary* winds of *Doctrine*. And this is the very cause, that among so many *divisions*, and *factions*, and *errors*, and *heresies*, which woefully prevail in these present times of ours, the People of God are not *seduced* and *overcome*, to wit, because *they are all taught of God*, of God and not of *Men*, and have the *Spirit of Truth*, to lead them into Truth; the Spirit I say, and not *Men*; and so it is *impossible* that they should *fully* and *finally* be deceived. For wherein we are *taught* by the *Spirit of God*, it is impossible we should be *perverted* by *Men*. Whereas on the *contrary*, the true ground why so many are *seduced* and *overcome* by the Errors and Heresies of this Age, is because they have taken up their *Religion* only from *Mans teaching*, and have received their Opinions or *Doctrine* from *Men*; and so what *one Man* hath *taught* us, *another Man* can *unteach*; yea if we be led to the Truth *it self*, only by *Man*, *Man* can again lead us *from* it. For *all the world* cannot lead any *Man* into the Truth, till the Spirit lead him into it; and when the Spirit doth lead us into the Truth, *all the Men* in the world cannot lead us *out of* it; but we are so *sure* of those things, where-  
in the Spirit hath been a Teacher to us, that if all  
the

the *Councils* and *Churches* in the world, yea all the *Angels* of Heaven should teach us contrary, we would hold them *accursed*. But a Man that hath not been taught of the *Spirit*, every day you may win him into *new* Opinions, by the *power* and *authority* of *Men*, together with the strength of other *advantages*: But he that hath been led into the *Truth*, by the *Spirit of Truth*, is *unmoveable* and *invincible* among all *Doctrines*. And thus also the *Holy Spirit* by being a *Spirit of Truth*, is also a *Spirit of Power* in us.

3. The *Holy Spirit* is a *Spirit of Power* in us, by being in us a *Spirit of Wisdom*; and so it is, because it makes us wise with the *wisdom of God*, wise upon *Earth*, after the rate of *Heaven*, wise to *Salvation*. There is no Man wise without the *Spirit of God*, for the wisdom of *carnal Men* is but *foolishness* before God, yea before *Angels* and *Saints*; but the wisdom of the *Spirit* is most gracious and *Heavenly wisdom*. And this *wisdom* of the *Spirit*, is the *strength* of a *Christian*; the more he hath of it, the more *mighty* he is, both in all his *doings* and *indurings*. It is said, *Eccles. 9. 15. That there was a poor wise Man, delivered a small City from the power of a mighty King*, and therefore *Solomon* concludes that *wisdom is better than strength*, for it can do greater things than strength can. When *David* carried himself wisely, *Saul* a great King was afraid of him; he thought himself too weak to deal with *David*, and *David* too mighty to deal with him, because of his *wisdom*; and *Solomon* asked *Wisdom of God* above all things, for the strength of his *Government*; all *Government* without this, <sup>2 Cor. 13</sup> being but weak and brittle. Thus *wisdom* contri-<sup>10</sup>butes *strength* to us, whereas we say of a Man that wants *wisdom*, he is a weak Man; and so the *Holy Spirit* being a *Spirit of wisdom* in us, is also a *Spirit of Power*.

4.  
A Spirit  
of Faith.  
Eph.1.19.

4. The *Holy Spirit*, is a Spirit of *Power* in us, by being in us a Spirit of *Faith*. For *Faith* is a work of the *Spirit of Power*; and no *less* Power would work *Faith* in us, then that which raised up *Christ* from the dead, when he lay under all the sin of man, and all the wrath of God, and all the sorrows of death, and all the pains of hell, it must be a mighty power indeed, that must raise *Christ* then, and that power was the power of the *Spirit*; and no *less* power will work *Faith*. So that whoever truly believes by *this* faith, of the operation of God, is sensible in his own Soul, of the *self same* power, that raised *Christ* up from the dead. And thus the *Holy Spirit* is a Spirit of *Faith* in us, and so of *Power*. For *unbelief* keeps a Man in *himself*, but *faith* carries a Man out to *Christ*; now there is no Man weaker than he that rests on *himself*, and there is no Man stronger, than he that forsakes himself, and rests on *Christ*. And so a Man through the power of *Faith*, is able both to do and indure the self same things which *Christ* himself did and indured.

The power  
of Faith  
enables us  
1. to do  
the same  
things  
Christ  
himself  
did.

1. He is able to do the same things that *Christ* himself did, and therefore faith *Christ*, all things are possible to him that believeth; so that a *Believer* hath a kind of omnipotency, and all things are possible to him; because by *Faith* he lays hold upon the power of God, and all things are possible to the power of God, and so all things are possible to a *Believer*, who is partaker of that power of God. And hence *Paul* faith, *I can do all things through Christ that strengthneth me*; this *Christ* that strengthened him, was the power of God, and this power of God, is not a finite power, but an infinite, not a particular power, but an universal; and so can do, not some things only, but all things; and so also can all they, who are truly partakers of it by *Faith*. Yea *Christ* himself hath a greater expression than this, yea such an one, that I never durst have

have spoken, if Christ himself had not first spoken it, and that is this, John 14. 12. *He that believeth in me, the works that I do, shall he do, and greater works than these, because I go to the Father.* Where Christ saith, a Believer shall not only do the same works with himself, (which also had been a great thing) but also greater works than himself; and this indeed is altogether admirable and wonderful, that a Believer shall do greater works than Christ: But how is this made good? Why thus. Christ he overcame the Law, and Sin, and Death, and Hell, and the whole power of the Devil in a Body and Soul free from sin; (his humane nature being the immediate formation of the Holy Spirit in the womb of the Virgin *Mary*, and so had not the least spot of sin in it.) But now Believers overcome the same evils, even the Law, Sin, Death, Hell, and the whole power of the Devil, in corrupted and polluted nature, in Bodies and Souls, at the first full of Sin, and afterwards defiled through many corruptions. The Devil came to Christ, and found nothing in him, and so he overcame; but he comes to a Believer and finds much in him, and yet he overcomes. And this truly is a greater work than Christ did, and these works we do, but not through our own power, but through Christs, of which we truly partake, through Faith.

2. A Christian, through the power of Faith, is able not only to do, but also to suffer the same things that Christ himself suffered. Now the sufferings of Christ were the most grievous and intolerable to nature, that ever were. For how did Christ for the present, as it were lay aside his Divine Nature, that he might suffer in his Humane! and how did he suffer in this, the whole weight and condemnation of Sin, to the very utmost, and the whole wrath of God to the utmost,

2.  
To suffer  
the same  
things  
that Christ  
himself  
suffered.

and all the sorrows of death, and the pains of hell, to the very utmost! And among all the Sufferings, had not the least drop of Comfort either from Heaven or Earth; and yet through the power of the Spirit, he indured and overcame all. And so each Christian is able to indure and overcome the same evils, by the same power; and

Phil. 3. 10 therefore *Paul* desired to know *Christ* truly, and not only the power of his resurrection, which any one would desire to know, but also the fellowship of his Sufferings, which flesh and blood trembles at, yea and to be made conformable to his very death. Yea I add yet further, that if a Christian should chance to fall down into Hell (as we believe *Christ* descended into Hell, and so also many of his Saints have done, as *David*, and *Hezekiah*, &c.) yet a Christian, through the power of the Spirit, were able to overcome both the Sins and the Pains of Hell; and therefore saith *Solomon*, Love (which is the power of the Spirit) is too strong for death and too hard or too cruel for Hell; as is evident in that Godly Woman (for I will name but one instance instead of many) who thinking of the torments of Hell, and of the hatred and blasphemy of God, which reigned in the Damned, did earnestly entreat God, *ut etiamsi damnaretur, tamen Deum diligeret*; that though she were damned, yet still she might love God. Here Love was too hard for Hell indeed.

And thus a Believer through Faith, is inabled, both to do and indure the self same things which *Christ* himself did and endured; and the Holy Spirit, by being a Spirit of Faith, is a Spirit of Power in us.

5. The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of Righteousness; and so he is two ways.

1. In regard of mortifying Sin. For the Spirit of

of God dwelling in us, is not idle in us, but continually active; and so from day to day mortifies Sin. And this is the proper work of the Spirit in our Flesh, to destroy out of us, whatsoever is contrary to it self; and that is, every Sin, Lust and Corruption. Now our Sins are our Weakness, a Mans Pride and Passion, and Envy, and Covetousness, and Lust, and Intemperance, and every Sin is his Weakness. Now the Holy Spirit, by being in us, a Spirit of Righteousness mortifies and destroys all our Sins, and so takes away our Weakness.

1.  
*Mortifying Sin.*

2. Again, as the Holy Spirit is a Spirit of Righteousness in us, in regard of mortifying Sin, so also in regard of imparting Grace to us; for all Grace is the fruit and operation of the Spirit in our Flesh; and as all Light is from the Sun, so is all Grace from the Spirit. Now every Grace, is so much strength in the Soul; Faith so much strength, Hope so much strength, Love so much strength; and so Humility, and Patience, and Temperance, and Godliness, and Brotherly Kindness, and all other Graces, are so much strength; and according to each mans measure of grace, so is his measure of strength; and according to each mans measure of the Spirit, so is his measure of Grace. And thus the Holy Spirit, by being a Spirit of Righteousness, is also in us a Spirit of Power.

2.  
*Imparting Grace.*

6. The Holy Spirit, is a Spirit of Power in us, by being in us, a Spirit of the fear of the Lord; and so he is, by representing God to us in his Glory and Majesty, according as he hath revealed himself to us in his word; from which Knowledge of God springs his fear. For what is the reason that the men of the World fear not God, but Sin securely, against the great and glorious God every day? Why, the reason is, because they know not the Lord. Now the Spirit comes and reveals the Father in the Son, and presents God to the Soul, through

6.  
*A Spirit of the fear of the Lord.*

through his word, in his Infinite and Eternal Power, and Justice, and Wisdom, and Truth, and Faithfulness, and Love, and Mercy, and Goodness, &c. and shines to the Soul in each Attribute of God ; and now, when a Man sees God by his own Light, and knows him by his own teaching, then first doth he begin truly to fear God, and the fear of God is his strength. For he that fears God, is free from all other fear ; he fears not Men of high degree, nor Men of low degree, nor the united power of all the Creatures ; he fears not the fear of other Men in their Evils, but in the midst of all fearful things, he is without fear, because *he sanctifies the Lord of Hosts in* **Ia. 8. 13.** *himself, in his heart, and makes him his fear, and his dread.* And by this means, amidst all evils, he hath admirable confidence and assurance ; because he knows, that no evil can befall him from any Man, or from any Creature, till first it be the will of God ; and also, that whatever evil befalls him, according to the will of God, it shall work for good unto him in the end. Thus the fear of the Lord is a Christians confidence, and a Believers strength ; whereas, he that fears not God, fears every thing, yea, not only real, but imaginary evils ; and as evils multiply his fears, so his fears again multiply his evils, till at last he be swallowed up of both. But the Holy Spirit being in us a Spirit of the fear of the Lord, is also in us a Spirit of strength.

7.  
*A Spirit  
of Love  
and Unity.*

7. The Holy Spirit is a Spirit of Power in us, by being in us a Spirit of Love and Unity. The Holy Spirit, is a Spirit of Love and Unity in the Godhead ; for the Father loves the Son, with the Spirit ; and the Son loves the Father with the Spirit ; and the Father is one with the Son in the Spirit ; and the Son is one with the Father in the Spirit ; and the Spirit is both the Bond of Love and Unity between the Father and the Son ; and  
God

God being most Love, and most one, is also most strong. Now what the Spirit is in the Godhead, he is the same in the Church of God, which is the true Temple and Habitation of the Godhead, and that is, a Spirit of Love and Unity: For why is there such constant Love and Unity between the members of the same body, but because one Spirit runs through them all? and so there is such constant love and unity between all Believers, because one Holy Spirit runs through them all. And hence we may take notice of a Remarkable difference between Nature and Grace, for Nature, of one makes many; for we all, who are many among our selves, even a whole world of Men, were but one in Adam, *omnes eramus ille unus homo*; but Grace, of many makes one; for the Holy Spirit, which is as fire, melts all the faithful into one mass or lump, and makes of many one Body, one thing, yea it makes them one, in the unity of God, according to that of Christ, John 17. 21. *that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us*; mark the words, for they are wonderful; *that they all may be one*, that is, that all Believers, who are many among themselves, may be all made one; one? How one? *As thou Father art in me, and I in thee*; that is, as thou and I, being two Persons, are yet but one God; after this highest example of Unity, let them be made one in us, as long as they remain in themselves, they are many; and how much they remain in themselves they are many, for their Unity is not in themselves, but they are one in us who are one; that is, how much the Saints by the Spirit are carried into the Father, and the Son, who are one, so much also are they made one, not only with the Father and the Son, but also with one another. You may see in the *Acts* how the multitude of Believers, after they had received the Spirit, so far forth as they had received

received the Spirit, were of one heart and of one mind. And this Unity of Believers is their strength; and when God shall take away all those prejudices, and suspicions, and jealousies, and particular ends and interests, and divisions, and separations, and Schisms, that are among his own People, and the People of God shall be reduced into this blessed Unity among themselves, and the Lord be one, and his Name one, among them all, then shall the Church also be of admirable and invincible power. So that all they that strive with it, shall perish; and all they that war against it, shall be as nothing; yea then shall the Lord make the Church

*Ila. 41. 15.* as a new sharp threshing instrument, having teeth, and it shall thresh the Mountains (that is the Kingdoms of the world) and shall beat them small, and shall make the hills, (that is, the lesser Commonwealths) as chaffe. But till the Church of God attain to this Unity, it shall not do any excellent thing, it shall not work any notable deliverance in the Earth, neither shall the Inhabitants of the World fall. When the Spirit of God shall be a Spirit of Unity in the faithful, and shall heal all the sad differences and dissensions that are now between them, then also shall it be a Spirit of admirable Power in them.

And thus much for the explication of the Point.

*Use.* The Use is two-fold.

1. The first is, to exhort all Men, every where, to endeavour to partake of this Supernatural, Spiritual and Divine Power of the Holy Spirit, which is certainly communicated to all the Faithful, and Elect in Christ Jesus. And let no Man think it is a thing indifferent, whether he have this Power or no, but know, that the having of this Power of the Spirit, is of absolute necessity, and that both for Ministers, and for all other Christians.

A necessity  
for Ministers  
to have the  
power of the  
Spirit:

1. There is a necessity of this Power of the Holy Spirit for Ministers, and to them, this present place doth chiefly relate.

1. For

1. For first, if they have not this power of the Holy Spirit, they have no power at all. For Christ sent them, only as his Father sent him; and so Christ never gave unto them any Earthly or Humane or Secular Power, no Power of Swords or Prisons, no Power of outward constraint and violence. Christ gave them no such outward and worldly Power, for the enlargement of his Kingdom, as not being at all suitable to it. For his Kingdom is Spiritual, and what can Carnal Power do in a Spiritual Kingdom? His Kingdom is Heavenly, and what can Earthly Power do in a Heavenly Kingdom? His Kingdom is not of this World, and what can Worldly Power do, in a Kingdom that is not of the World? and though Antichrist and his Ministers, have arrogated and usurped such a Carnal and Earthly and Worldly Power to themselves, in their pretended managing the Kingdom of Christ, yet the faithful Ministers of Christ cannot.

1. Other-  
wise they  
have no  
Power at  
all.

And therefore seeing the Ministers of the Gospel have no Power from beneath, they must needs have Power from on high; seeing they have no Fleshly Power, they must needs have Spiritual Power; seeing they have no Power from Earth and from Men, they must needs have Power from Heaven, and from God; that is, the Power of the Holy Spirit coming on them, or else they have no Power at all.

2. The Ministers of the Gospel must needs have this Power of the Holy Spirit, because *otherwise they are not sufficient for the Ministry*. For no Man is sufficient for the Work of the Ministry, by any natural Parts and Abilities of his own, nor yet by any acquired parts of Humane Learning and Knowledge, but only by this Power of the Holy Spirit; and till he be indowed with this, notwithstanding all his other Accomplishments, he is altogether

2. Without  
this they  
are insuffi-  
cient for  
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of the Mi-  
nistry.

altogether insufficient. And therefore the very Apostles were to keep silence, till they were indued with this Power; they were to wait at *Jerusalem*, till they had received the *promise of the Spirit*, and not to Preach till then. Yea, Christ himself did not betake himself to the Work of the Ministry, till first the Spirit of God came upon him, and anointed him to Preach. And therefore for thirty years together, he did not Preach Publickly and Ordinarily till at *Johns Baptism*, he received this Power of the Spirit coming on him. Now if Christ himself and his Apostles were not sufficient for the Ministry till they had received this Power from on high, no more are any other Ministers whatsoever. For as I said, it is not Natural Parts and Abilities, and Gifts, and Learning, and Eloquence, and Accomplishments, that make any Man sufficient for the Ministry, but only the Power of the Holy Spirit coming upon him. So that who ever is destitute of the Spirit of Power, is insufficient for the Work of the Ministry, and that in these regards.

1. They are  
unable to  
Preach the  
Word.

1. Without this Power of the Spirit, Ministers are utterly unable to preach the Word; that is, the true, spiritual and living Word of God. For to preach this Word of God, requires the Power of God. One may speak the word of Man, by the power of Man, but he cannot speak the word of God, but by the Power of God. And Christ himself, in all his Ministry, spake nothing of himself in the strength of his Humane Nature, but he spake all he spake, by the Power of God; and without this Power of God, he could not have spoken one word of God. And so in like manner, no Man is able to preach Christ but by the Holy Spirit, which is the Power of God. For Christ is the Power of God, and can never be represented but by the Holy Spirit, which is the Power of God. For as we see Light in his Light, that is, the Fa-  
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ther who is Light, in the Son who is Light ; or else the Son who is Light, in the Holy Spirit who is Light ; so we know Power in his Power, that is, the Son who is Power, in the Holy Spirit who is Power. And Christ who is the power of God, can never be made known to the Church, but by the ministration of the Spirit, which is the power of God. So that it is not an easie thing to preach Christ the power of God ; yea none can do it aright, but by the power of the Holy Spirit coming upon him.

2. Without this power of the Spirit, Ministers are unable to preach the Word powerfully. They may, it may be, happen upon the outward word, yet there is no power in their Ministry, till they have received this power of the Spirit coming upon them. Otherwise, their Ministry is cold, and there is no heat in it ; it is weak, and there is no strength in it.

1. It is cold, and there is no heat in it. Without Men have received the power of the Spirit, there is no fire in their Preaching. Their Ministry, is unlike the Ministry of *Elias*, whose Ministry was as fire ; and unlike *John Baptists*, who in his Ministry was a burning and shining light ; and unlike Christs, whose Ministry made the Disciples hearts burn within them ; and unlike the Apostles, who having received this Spirit, were as Men made all of fire, running through the World and burning it up. Without this Spirit a Man's Ministry is cold, it warms the hearts of none, it inflames the Spirit of none, but leaves Men still frozen in their Sins.

2. It is weak and hath no might in it. There is no strength in a Ministry where there is no Spirit. Whereas when Men have received the Spirit, then their Ministry is a powerful Ministry, as *Paul*, 1 *Thes.* 1. 5. *The Gospel came to you not in word*

word only, but in power and in the Holy Ghost ; and therefore in power, because in the Holy Spirit. And again, 1 Cor. 2. 4. *My speech and preaching was not with the enticing words of mans wisdom, but in demonstration of the Spirit and Power.* Where you see the Spirit and Power in the Work of the Ministry, are always conjoyned, as the Sun and Light are ; and that Ministry that is in the Spirit, is always in power. And being in power, it is always effectual, either to Convert Men, or to inrage them ; and the inraging of men, is as evident a sign of the Spirit of power in a mans ministry, as the Conversion of men. Whereas a cold and dead ministry, that is destitute of this power, doth (as we use to say) neither good nor harm, neither converts nor inrages, neither brings in Righteousness, nor destroys Sin, neither kills nor quickens any, but leaves men in their old temper, for many years together, and never stirs them. But the ministration of the Spirit and power, is operative and mighty, and carries all before it. And though evil and carnal men will ever be murmuring and wrangling, and opposing, and contending against such a ministry, yet they are never able to resist the wisdom and Spirit of it ;

Acts 6. 10 as the Libertines, Cyrenians, and Alexandrians, were not able to resist the Wisdom and Spirit by which Stephen spake. And therefore let them that will needs be striving against such a ministry, know, that they strive against more than a meer man, they strive against Power from on high, against the greatest power that ever God put forth ; against the power of Christ himself, and his Eternal Spirit, and so they shall never be able to prevail against this power, but shall surely sink under it. But to return from whence we have a little digressed.

3. Without this power of the Spirit, as Ministers are not able to preach the Word, nor to preach it powerfully, so neither are they able to hold out in their ministry, and to carry it on strongly against all opposition and contradiction. <sup>3. Unable to hold out in the Ministry.</sup> *Peter and John Preached the Gospel, but presently the Rulers and Elders and Scribes convented them; and straightly threatned them, and commanded them, not to speak at all, nor to teach in the name of Jesus. And now if the Apostles had wanted this power of the Spirit, they would presently have been nib'd and awed, and would have sneaked away, and you should have heard no more of them. But they having received this power, all the threatnings and scornings of the Rulers and Magistrates could not deter them from the discharge of their Office, and that Ministry they had received from Christ. But though before, they were fearful, and trembling, and daunted at the apprehension of the least danger, yet now having received this power, they are altogether undaunted, and said to the Rulers and Elders, *Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye.* As <sup>Acts 4. 17, 18.</sup> Acts 4. 19. if they should have said, O ye Rulers and Elders of the People, our Case is a plain Case, wherein we are most willing that even your own selves should be Judges. For we have received a Command from God, to preach the Gospel of his Son Jesus Christ, and you forbid us to do that, which God hath commanded us. Now do you your selves be Judges, who is fittest to be obeyed, God or you? the great and glorious God of Heaven and Earth, or poor wretched men, such as your selves? Nay, what God hath commanded us, we must and will obey, against all your threatnings and punishments, and whatever you can say or do. We cannot conceal, but must publish*

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what we have seen and known of our Lord Jesus Christ, of his Incarnation, Life, Death, Resurrection, Ascension, Kingdom, Glory, and of that great Redemption and Salvation, which he hath wrought and purchased for all the Elect of God.

Now I would to God, that the unjust Commands of all Magistrates, and Secular Powers whatsoever, might be no otherwise obeyed, than this unjust Command of the Rulers was by *Peter* and *John*; and that no man would dare to yield more obedience to the Creature, than to the Lord of all.

For no Princes or Magistrates in the World, have any power to forbid the preaching of the everlasting Gospel, which God hath commanded, should be published to all Nations for the obedience of Faith. I say, they have no power at all to forbid the preaching of this Gospel, or of any one truth of it, though never so cross to their designs. And if they should, yet herein ought we to know no more obedience, than *Peter* and *John* did here. We ought to obey God, and not them, and to make known the whole mind of God, though it be never so contrary to their mind; after the example of *Peter* and *John*, who having received this power of the Holy Spirit, held on their Ministry against all the countermands, and threatnings, and punishments of the Magistrates. Whereas, without this power, they had soon fainted and failed, and had never been able to have gone through with it.

4. Without this power of the Holy Spirit, Ministers are not able to reprove the World. For every man by nature, seeks the amity of the World, and no man by his good will, would provoke the enmity of it against himself. And therefore flesh and blood will never reprove the World of Sin, but allows it, and countenances it in

4.  
Unable to  
reprove  
the world.

in Sin. But now *the Spirit when he is come, he will reprove the world of sin.* When a Man hath this power of the Spirit in him, then presently he re-proves and argues the World of Sin, and so by his Ministry, bids defiance to the whole World, and provokes the whole World against himself. And this no man either can do, or dares do, except he be first indued with this power of the Spirit coming on him. And therefore saith *Micah*, Ch. 3. ver. 8. *I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.*

The World, of all other things, cannot indure the reproof of Sin, and the declaration of its evil ways. And therefore it is exceedingly offended, yea, and extreemly rages against the faithful Teachers of the Word, with all sorts of punishments and persecutions, as the Examples of all the Prophets, Apostles and faithful Teachers of the Word of God in all Ages do declare. Yea, and Christ himself, testifies touching himself, *therefore the world hates me, because I testifie of it, that the works thereof are evil.* But now, they that will connive at Sin, and flatter the World in its own ways, these are the only men of reckoning, and live in all Worldly Honour and Prosperity. And all Ages can witness, that all Teachers are not of that strength and resolution, to condemn the hatred and fury of the World: Nay, the most are quite overcome with the prosperity of this present Life, and with the desire of Friends, and Riches, and Preferment, and so wink at the Sins of the World, and are Ministers in whose mouths are no reproofs, though the whole World lie in wickedness. For, thus they escape the rage and violence, and obtain the favour and love of the men of this World. And thus weak and unworthy are those men, who are only indued with

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their

their own Spirits. But now (saith Micah) *I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.*

As if he should have said, the power of the Spirit of the Lord dwelling in me, puts forth it self two ways, in Judgment, and in Fortitude.

1. In Judgment, and this signifies the reproving and the condemning Sin and Wickedness, as the Prophet himself explicates, saying, that *I might declare unto Jacob his transgression, and to Israel his sin.* But seeing their being full of judgment doth not want danger, but exposes a Man to a thousand evils, in as much as the World can indure nothing less then the reproof of Sin, therefore I am, by the power of the Spirit, not only full of Judgment, but also

Secondly, full of Might; and as the Spirit of Judgment exposes me to danger, so the Spirit of Might inables me to condemn those dangers. So that though the World, because of the Spirit of Judgment, threatens never so many evils, yet the Prophet is not frightened from his Office, but thro' the Spirit of Might, discharges it faithfully, in despite of all those threatnings.

And whatever Ministers want this Spirit of Might, though out of danger, they may be confident, yet at the very first incounter of evil, they will bend and yield, and speak and do all things for the favour of the World, rather than for the Truths sake, they will expose themselves to the hatred and opposition of the World.

5. Without this power of the Spirit, they are  
 Unable to wrestle with and overcome the Devil. whose subtilty, and wrath, and malice, and power, they must needs encounter with, in the work of the Ministry. Christ, as soon as he was indued with this power, and anointed by the Spirit to Preach,

Preach, was immediately led into the Wilderness, to be tempted of the Devil, who would fain have taken him off from the Work of the Ministry, if it had been possible: But Christ being indued with this power, overcame the Devil. And Christ, before he sent his Apostles to preach the Kingdom of God, as you may see *Luke 9. 1.* called them together, *and gave them power and authority over all Devils;* and when they returned, they told him, that the *Devils themselves*, were subject to them. But now the seven Sons of *Sceva*, who were destitute of this power, when they took upon them, to call over one who had an Evil Spirit, the name of the *Lord Jesus*, and to say, *we adjure you by Jesus whom Paul preacheth:* The Evil Spirit answered and said, *Jesus I know, and Paul I know, but who are ye?* and so, the Man in whom the Evil Spirit was, leaped upon them, and overcame them, and prevailed against them, and they fled away, *naked and wounded*, *Acts 19.* So that they being destitute of this *power from on high*, the Devil was presently too hard for them, and they were overcome by the Devil. But now, they that are invested with this power of the Holy Spirit, are able to wrestle with *principalities and powers, and the rulers of the darkness of this world*, and to *outwrestle* them, and to tread *Satan himself* under their feet.

Sixthly, without this power of the Holy Spirit, they are unable to suffer persecution for the Word; but the least touch of evil, causes them to pull in their horns, and each reproach, and opposition, and persecution shakes them down. Whereas this power, makes them confident, courageous, comfortable, and invincible, in the midst of all evils. See this in some Examples. Our Lord Jesus Christ being anointed with the Holy Spirit and with power, did not only preach the Truth

6.  
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suffer per-  
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in his Life, but also witnessed a good confession before *Pontius Pilate*, and sealed to the Truth with his death. *Paul*, who was indued with the same power, when *Agabus* foretold him by the Holy Spirit his Bonds at *Jerusalem*, and the Brethren hearing it, came weeping to *Paul*, and besought him to keep himself out of bonds, by not going up thither, *Paul* reproved them, and told them that he was ready not only to be bound, but to die at *Jerusalem* for the Lord *Jesus*. *Chrysostome* was indued with the same power, and so resolved to preach the Truth, and not to depart from the Truth, though the whole World should wage War against him alone; and professed, that he desired nothing more, than to Suffer for the Cause of Christ; and that if it were offered to him of God, whether he would immediately go to Heaven, or stay on Earth and suffer for Christ, he would a thousand times rather chuse this latter, than the former. Because in going immediately to Heaven, he should seek himself; but in staying on Earth to Suffer for Christ, he should wholly deny himself, and seek his honour alone. *Luther* was indued with the same Spirit of power, and so when he was call'd to *Wormes* before the Emperor *Charles* the Fifth, and before all the Estates of the Empire, to render a reason

of his Doctrine, and some of his Friends (percieving  
 \* *Mihi vero qui vocatus sum, decretum & certum est ingressi urbem in nomine Domini nostri Jesu christi, citansi scirent et diaboli mihi oppositor, quot sunt reges in omnibus totius orbis terrarum.*  
 ing undue dealing among his Adversaries) perswaded him not to go, to expose himself to danger; but he answered with a mighty Spirit, \* *I have decreed and am resolved, because I am called, to go into the City in the name of our Lord Jesus Christ, though I knew there were so many Devils to oppose me, as there are Tiles on all the Houses of the City.* And when he was called to return to *Wittenberge* by the People, which he could not do without most evident and apparent danger, he being already condemned by the Edicts and Authority both of the

Pope

Pope and Emperor, and so in regard of them, could expect no less than a violent death every day, yet for all this, he was resolved to return to his Charge; and upon this occasion hath this Passage to the Duke of Saxony. \* But what shall I do? \* *Verum unavoidable causes urge me, God himself calls and compells me, and here I will turn my back to no creature. Go to then, let me do it in the name of Jesus Christ, who is Lord both of life and death. Again, in his Answer to the Dialogue of Sylvester Prierias, who had threatned him, he saith, I have nothing that I can lose, I am the Lords, and if I am lost, I am lost to the Lord, that is, I am found. And therefore seek some body else to fright, for me you cannot. Again in his Answer to Ambrosius Catharinus, he saith of the Pope and his Instruments, They seek not to overcome me with Scriptures, but to destroy me out of the earth, but I know and am sure that Christ our Lord lives and reigns. And being even filled with this knowledge and confidence, I will not fear many thousands of Popes. For greater is he that is in us, then he that is in the World. And again, in his Epistle to his Father, he hath this remarkable Passage. What if the Pope shall kill me, or condemn me below Hell? he cannot raise me up again when I am slain, and kill me a second and third time. And having once condemned me, I would never have him absolve me. For I am confident that the day is*

*go quære quem terreus. Verum ego scio & certus sum, Jesum Christum Dominum nostrum vivere & regnare; quæ scientia & fiducia inflatus, non timebo etiam multa millia Paparum. Major est enim qui in nobis, quam qui in mundo est. Quid si me occidat Papa aut damnet ultra Tartara? Cecisum non suscitabit, ut bis & iterum occidat: damnatum vero ego volo ut nunquam absolvat. Confido enim, instare diem illum quo destruetur regnum illud abominationis & perditionis. Utinam nos primi digni simus, vel exuri vel occidi ab eo, quo sanguis noster magis clamet, & urgeat iudicium illius accelerari. Sed si digni non sumus sanguine testificari, hanc saltem oremus & imploremus misericordiam, ut vitæ & voce testemur, quod Jesus Christus solus est Dominus & Deus noster, Benedictus in seculum seculorum. Luther in Epist. ad Patr.*

at hand, wherein that Kingdom of abomination and destruction, shall be it self destroyed. But would I might first be counted worthy either to be burned or slain by him, that so my blood might cry the louder, and urge his judgment to be the more hastned. But if I am not worthy to testifie with my blood, let me at least intreat and implore this mercy, that I may testifie by my Life and Doctrin that Jesus Christ alone is our Lord, and God blessed for ever and ever.

Calm Melancton was indued with the same Spirit of power, and so when his Enemies threatned him not to leave him a place in all Germany whereon to set his foot, he said, *avido & tranquillo animo expecto exilia.* I expect Banishment with a desirous and peaceable mind.

Many more Examples might be produced, to shew that when Ministers are indued with the power of the Spirit coming on them, then they are stronger than all Opposition and Persecution whatsoever; otherwise, when these evils encounter them, they with Demas leave the Work, and imbrace the World.

And thus you see, what necessity all the faithful Ministers of the Gospel have of the power of the Holy Spirit coming upon them; and without this power, tho' they be called Ministers, yet they are none. For without this power, they are unable to preach the Word, to preach it powerfully, and to persevere and hold out in the course of the Ministry; they are unable to reprove the World, to wrestle with and overcome the Devil, and to suffer that Persecution which necessarily attends that calling. And so without this power, they may minister to themselves, but cannot minister to others, the manifold graces of God; they may do their own work, but they cannot do Gods work; they may feed themselves, but not the Flock of Christ; they may domineer  
over

over the Sheep, but cannot drive away the Wolf, they may build up their own Houses, but cannot build up God's House.

Secondly, as the Holy Spirit and the power of it is necessary for Ministers, so also for all other Christians whatsoever.

But some here will be ready to say, yea, but do all Believers receive the Spirit of God, and the power of the Spirit, as Ministers do?

Yes, Equally and alike with them, without any difference. This is evident, *Acts 11. 15.* where Peter tells the Jews, who contended with him for conversing and eating with the Gentiles, that when he began to speak the word to them, the Holy Spirit fell on them (saith he) as on us at the beginning. And again, ver. 17. For as much then as God gave unto them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God. So that God gave the Holy Spirit to as many Gentiles as believed, in like manner as he did unto the Apostles themselves, and they received the same power of the Holy Spirit coming on them, as the Apostles did. Whereby you may perceive that not Ministers only are Spiritual men, and all others Temporal, as the Papists have taught, and many Ignorant People among our selves are still perswaded; but all true Believers are Spiritual, as well as they, being born of the Spirit, and Baptized with the Spirit, equally as they are.

And so all true Believers as well as Ministers being indued with the Spirit, are also indued with the power of the Spirit, and so have more than an Earthly power in them. They have all of them power of another nature, than the power of the World; they partake of Spiritual, Heavenly and Divine power, even of the very power of Christ

The Holy Spirit & the power of it, necessary for all Christians.  
Question.

Answer.

Christ himself, which infinitely transcends all the power of the Creature.

You see then clearly, that all faithful Christians have the Spirit of power, and the power of the Spirit coming on them, as well as Ministers. And they stand in need of both these, for these Causes.

They  
need the  
Spirit of  
power.

1. They stand in need of the Spirit of power, first to difference and distinguish them from Reprobates and Devils; for without the gift of the Spirit, there is no difference between us and them. For *Michael* doth not differ from the Devil, nor *Gabriel* from Belzebub, but only by the Spirit. And *Moses* differs not from *Pharaoh*, nor *Abel* from *Cain*, nor *Jacob* from *Esau*, nor *Peter* from *Judas*, in regard of their substance, but in regard of the Spirit, which the one received, and the other were counted unworthy of.

2. To advance them above the condition of flesh and blood, and above all those, in whom is none of Gods Spirit. The excellency of each Creature is, according to its Spirit; for the more excellent the Spirit of the Creature is, the more excellent is the Creature it self; and each Creature, is valued and rated according to the Spirit of it. How excellent then must they be above all the World, who have received the Spirit that is of God? Surely these are People of the most excellent Spirit; and hence it is, that *the righteous is more excellent than his neighbour*, because his Spirit is more excellent than his neighbours.

3. To unite them unto Christ. The Spirit is the bond of Union between the Father and the Son in the Godhead; and the Father and the Son, are one in the Spirit (as we spake before.) And now, the same Spirit, is our Bond of Union with Christ, and makes us one with Christ, as Christ is one with God, and unites us unto Christ, in the  
unity

unity of God ; for as Christ is one with the Father, in the Spirit, so are we one with Christ in the Spirit : For he that is joyned to the Lord, is one Spirit ; and he that is not one Spirit with the Lord, is not joyned to him.

4. All faithful Christians stand in need of the power of the Spirit, as well as of the Spirit of power. *They need the power of the Spirit.*

1. To change their nature, which is impossible to all power, but the power of the Spirit. It would be a great power, to change Clay into Gold, and a Pebble into a Diamond, but it is a greater Change that is wrought in a Christian, and requires a greater power. For the power of the Spirit, when it comes into our flesh, changes the nature of it. For it finds a man Carnal, it makes him Spiritual ; it finds him Earthly, it makes him Heavenly ; it finds him a Drunkard, it makes him Sober ; an Adulterer, it makes him Chast ; a Swearer, it makes him fear an Oath ; Proud, it makes him Humble ; it finds him darknes, makes him light in the Lord ; in a word, it finds him nothing but a lump of Sin, and makes him the Righteousness of God in Christ. Thus the power of the Spirit changes our whole corrupt nature, and makes it conformable to the Divine nature ; as Fire makes the Iron in which it prevails, like unto it self, communicating its own nature to it. After this sort, the power of the Spirit changes our nature, and our nature cannot be changed without it. But without this power of the Spirit, we shall always remain the same we were born, without any Change at all. Yea, our Corruption will by daily use and exercise, encrease in us, till at last it quite eat out that common natural good, which God hath given to every one of us, for the common benefit of mankind.

2. All Christians have need of the power of the Spirit to work grace in them. For our Natures *2. To work Grace.*

tures are wholly carnal and corrupt ; and nothing can implant grace in them, but the mighty power of Gods Spirit. And it is as great a Miracle, to see the grace of God dwelling in the corrupt nature of man, as to see the Stars grow upon the Earth. And yet the power of the Spirit doth this, as it is written, *Truth shall spring out of the Earth* ; and again, *great and precious promises are made to us, that we should be partakers of the Divine nature* ; and again, *he hath predestinated us that we should be conformable to the Image of his Son*. That is, as in other things, so also in all his Vertues. So that the power of the Spirit, implants Grace in our Nature ; and each Grace, is so much of the power of the Spirit in our Flesh, as was said before. Wherefore we must needs learn to know, whose power, the power of Grace is. For though Grace be a power in our Flesh, it is not the power of our Flesh ; for *Paul saith, in me, that is in my flesh, dwells no good thing* ; but and if any good be in my flesh, it dwells not in my flesh, but in Gods Spirit which dwells in me. As Light, is in the Air, but dwells in the Sun, so when Men are regenerate, good is in the Flesh, but dwells in the Spirit. For grace in the Soul, is nothing but so much of the power of the Spirit immediately dwelling and working in us ; and when the Spirit is gone, all grace goes along with him, as all light with the Sun ; but it dwells in him, and is inseparable from him.

3.  
To mort-  
tise Sin.

3. All Christians stand in need of the power of the Spirit, to enable them to mortifie and destroy sin. There is no power in our flesh against sin, but all the power of our flesh is for it ; and therefore it must be another power, than the power of our flesh that must destroy sin, and that can be no other, than the power of Gods Spirit.

And

And the power of the Spirit destroys the whole body of Sin, and each particular strong Corruption.

1. The whole Body of Sin, in all the parts and members and branches of it: each several influence and operation of the Spirit, being a several destruction of some sin or other. For as the Spirit that is in us, lusts after envy, or pride, or vain-glory, or covetousness, or uncleanness, or the like; so the Spirit we have of God, according to its mighty power, destroys all those sinful works of our corrupt Spirit, and mortifies all the deeds of our flesh, according to that of *Paul*, if ye *Romans 8. 13.* *mortifie the deeds of the flesh by the Spirit ye shall live;* the flesh will never mortifie its own deeds, but the Spirit must mortifie the deeds of the flesh; and this will mortifie them, according to the whole Latitude of them.

2. Again, as the power of the Spirit subdues the whole body of Sin, so also it over-powers each particular strong Corruption, and keeps a Christian straight and upright in the ways of God. Every man hath some one Corruption, to which by nature he is more inclined than to another, and this is the byas of a man; but the strength of the Spirit will over-power this. A Bowl, if it be thrown with strength, knows not its byas, but is carried on strait, as if it had no byas at all. So the Godly have still some flesh in them which is their byas, and carries them from God to themselves and the World, but the strength of the Spirit takes away this byas, and makes us take strait steps to God.

4. All Christians stand in need of the power of the Spirit, to inable them to perform Duties, to perform them aright; that is, Spiritually. For Spiritual Duties may be performed, for the outward work carnally; and in such Duties there is

no strength but weakness, because there is none of the Spirit in them. For there is no power in any Duty, except there be something of the Spirit in the Duty. There is no more power in praying, nor in preaching, nor in hearing, nor in meditation, nor in reading, nor in resisting evil, nor in doing good, nor in any Duty of sanctification, or of mortification, than there is of the Spirit in them.

And according to the measure of the Spirit, in each Duty, is the measure of power in the Duty. If there be none of the Spirit in a Mans Duties, there is no power at all in them, but only weakness and deadness, and coldness, and unprofitableness. If a little of the Spirit, there is a little power; if abundance of the Spirit, there is great power; and that Duty that is most Spiritual, is the most powerful. And therefore saith Paul, *I will pray with the Spirit, and I will sing with the Spirit*; and all the worship of the faithful is in the Spirit. Phil. 3. 3. *We are the Circumcision which worship God in the spirit, and have no confidence in the flesh.* So that there is no more power in any Duty, than there is of the Spirit in it; and there is no more acceptance of any Duty with God, than there is of power in it.

To enable them to the use of the word. **Fifthly,** all Christians stand in need of the power of the Spirit, to enable them to the use of the Word, and that both in private, and in publick, as occasion serves.

1. In private, for no man can say, *that Jesus is the Christ, but by the Holy Spirit.* No Man can speak of Christ spiritually, but by the Spirit; and without this Spirit, which searches the deep things of God, and reveals them to us, Christians are unable to give the sense of the word of God in their Families, and among their Friends and Acquaintance, and are also ashamed to do it.

Whereas

Whereas the Spirit of God gives both ability and boldness; as *Aquila* and *Priscilla* his Wife, did *Act.* 18. not only speak the word in their Family, but <sup>26.</sup> also took *Apollos* a Minister home, when they perceived him somewhat ignorant in the mystery of Christ, and instructed him in the way of God more perfectly.

2. They have need of the power of the Spirit <sup>In public.</sup> to inable them to speak the word of God in public, as every Christian may do, if he come where People are ignorant of Gods Word, and there be no Minister to do it. This I say in such a Case he may do by vertue of his anointing with the Spirit; and for this you may see the practise of *Stephen* and *Philip*, who were but Deacons, and not Elders or Ministers, and yet published the Word, where the People were ignorant; yea you may see *Acts* 8. how all the Disciples except the Apostles, were by reason of a great persecution scattered throughout the Regions of *Judea* and *Samaria*, and they that were so scattered, went every where preaching the word, because the People among which they were, were ignorant, and there was no body else to do it. And God, having made known Christ unto them, they could not but declare him unto others; the Love both of Christ, and of their Brethren constraining them. But this is in case of necessity, and where other faithful Christians are absent; otherwise when Christians are present, no man can take that to himself, without the consent of all, which belongs to all.

Sixthly, all Christians stand in need of this <sup>To inable</sup> power of the Spirit, to inable them to confess the them to word before Kings, and Rulers, and Magistrates, <sup>confess</sup> when they are called thereunto. Whereas with- <sup>the word.</sup> out this power they would tremble, and bite in the truth. In the 10th Chap. of *Math.* Christ tells

tells his Disciples *that they should be brought before Governors and Kings for his names sake.* But faith he, *ver. 19. When they shall deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.* Here Christ tells his Disciples that they should be brought before great men, yea, before the greatest in the world, to give testimony to his truth. And surely, it is a very hard thing for a man not to be daunted then, but to be unmoveable, before all worldly power and glory, and all the terrible frowns and threats of mighty men. Now faith Christ at such a time, when you are to speak before the armed power of the World, be not troubled beforehand, how, or what to say. For if you have Christ and his Spirit in your hearts, you cannot want words in your mouths. And the truth which you profess is most glorious, when it is most naked, and destitute of the garnishings of humane Eloquence and Wisdom. And therefore be not fearful beforehand, no nor yet careful, touching what you shall say, for it shall be *given to you in that same hour, in that same moment; you shall have most present help.* How so? *for it is not ye that speak, but the Spirit of your Father that dwells in you.* The Spirit of Truth that dwells in you, shall inable you to speak the words of truth, when you are called to it. And though you, it may be, are plain and mean men, and your lips would tremble, and be quite closed up before such an Assembly of Power and Majesty, yet Gods Spirit shall give you a mouth to speak, even then. And because, if you were only supplied with a mouth to speak at such a time, you would be ready to speak rashly, and foolishly, to the great prejudice and disadvantage of the truth, therefore will he give you

you not only a *mouth* but *wisdom* too, and he himself will manage his own cause with your mouths. And you shall so speak, as all your Adversaries shall not be able to resist the truth that you speak, but shall be so convinced in their Consciences, that their Tongues shall not know what to say. You shall have a mouth, and wisdom, and they shall want both.

And thus, have many poor mean simple Christians, when brought before Rulers and Magistrates, been able to carry out the truth in that strength, that all their Adversaries have been put to silence and shame, as you may see in a multitude of Examples, in the Book of Martyrs. And all this they did, *by the Power of the Spirit coming upon them.*

Seventhly, and lastly, all Christians stand in need of the power of the Spirit to overcome Afflictions and Persecutions, from which it is impossible they should be free in this World, they being contrary to the World, and the whole World to them. A natural man, who hath no strength in himself, but his own strength, faints and fails under affliction and persecution; but the faithful have in them, strength above natural strength, strength above the strength of men, even the strength of the Spirit coming on them, and so they indure and overcome. Our Spirits are weak Spirits, and are Conquered by every evil; but when they are strengthened by the power of Gods Spirit, they are, over all evils, *more than Conquerors.* And this is one thing observable, between Natural and Spiritual strength, in the overcoming of evil. Natural strength seeks always to throw off the evil, and so it prevails; but Spiritual strength never seeks the removing of the evil, but let the evil be what it will, it stands to it, and overcomes it. For the strength of the Spirit

D.

Spirit is easily able to overcome all evils that can happen to flesh and blood, whether they arise from Earth or Hell. And thus those blessed Martyrs, mention'd *Heb. 11.* and thousands and ten thousands of their Consorts since, have overcome, cruel mockings and scourgings, and bonds, and imprisonment, and stoning, and sawing in sunder, and slaying with the sword, and all the woes of poverty, and want, and banishment, and of living in wildernesses and caves, and dens of the earth; these and all other evils, they have mightily overcome, by this only power, of the Spirit coming upon them. Thus we stand in need of the power of the Spirit, to overcome affliction and persecution; and how much power we have in affliction and persecution, to indure them and overcome them, just so much of the power of the Spirit we have, and no more.

And thus also, have I declared unto you, what necessity all Christians have, of the power of the Spirit, coming on them as well as Ministers. And this was to strengthen the Use of Exhortation.

Second  
Use.

The second Use is for Information and Instruction, after this manner. If the receiving of the Spirit be the receiving of Power, then it clearly informs us, that the way to partake of this power, is to obtain this spirit; and the way to increase this power, is to increase this spirit. I shall endeavour to speak to both these things, and so shall conclude.

The way to  
get this power,  
is to get  
this Spirit.

1. The way to obtain this Power, is to obtain the Spirit.

So this end  
we must pre-  
pare our  
selves.

And that we may obtain the Spirit, we must first prepare our selves to receive the Spirit.

Wherein  
Preparation  
consists.

Now this Preparation doth not stand (as Papists teach, and many ignorant Persons among our selves think) in sweeping the Soul from Sin, and then strewing it with graces, that so we may be fit to receive the Spirit. For

For first, the sweeping of the Soul from sin, is not a Work of our own, before the coming of the *Spirit*, but a work of the *Spirit* it self, after it is come. For no flesh can clear the Soul of one Sin, it is the *Spirit* must do that.

And secondly, for the strewing of the Soul with Grace, neither is this a work of our own, but a work of the *Spirit* it self, after it is come. For the *Spirit* it self brings all Grace with it, and before the coming of the *Spirit*, there is no Grace at all.

So that we cannot, by any acts of our own, prepare our selves to receive the *Spirit*; but only by *Wherein it doth.* the *Spirit* we prepare our selves to receive the *Spirit*. For it is not any work of our own, upon our selves, but the immediate work of the *Holy Spirit* upon us, that can make us fit to receive himself. It lies wholly in his own power and goodness, first to prepare in us a place for himself, and then after to receive and entertain himself in that place he hath so prepared. Now the Works of the *Spirit*, whereby he first prepares us for himself, and then entertains himself in us, are these two especially.

1. He empties us; and 2. he fills us with himself, whom he hath made empty.

1. He empties us: And this emptying, is the first and chief work of the *Spirit* upon the Elect, *The Holy Spirit empties us.* whereby he prepares them to receive himself. For the more empty a man is of other things, the more capable he is of the *Spirit*. If you would fill a Vessel with any other Liquor than it holds, you must first empty it, of all that is in it before; if you would fill it with Wine, you must first empty it of all that is in it before; if you would fill it with Wine, you must empty it of Beer or Water, if any such Liquor be in it. For two material things cannot possibly subsist in the same place,

place, at the same time, the substances of each being safe and sound. And so if the *Holy Spirit* who is God, must come into us, all mortal and unstable Creatures, together with sin and our selves, and whatever else is in us, must go forth. Humane reason, and humane wisdom, and righteousness, and power, and knowledge, cannot receive the Holy Spirit; but we must be emptied of these, if ever we would receive him.

*A Caution* We must thus suffer our selves to be prepared by the Spirit, to receive the Spirit; but with this Caution, That when the Spirit of God hath wrought this in us, we do not attribute it to our selves, as our own work, nor think any thing of our selves, but descend into our own meer nothing. Otherwise we shall be a hinderance to the Spirit, that he cannot work in us after a more excellent manner.

2. And when a Man is thus empty of himself, and  
fills us. of other things, then he becomes Poor in Spirit, and such the Spirit always fills, and descends into with a wonderful and unresistible power, and fills the outer and inner man, and all the superior and inferior faculties of the Soul with himself, and all the things of God.

The means are. And this is the second work of the Spirit, to fill those whom he hath emptied. Now the usual and ordinary means, through which the Spirit doth this, are these three.

1. The hearing of the Word Preached. But  
hearing of the Word here we must distinguish of the Word. For the Law is the word of God, but St. Paul saith, that by that word the Spirit is not given, but by the word of the Gospel. And therefore how beautiful are the feet of them that bring the Gospel of peace! for nothing is so sweet and precious as the word of the Gospel, which brings with it the Holy Spirit. This you may see *Acts* 10. 44. where it is said,

said, that whilst Peter yet spake, the Holy Ghost fell on all them that heard the word. And therefore also the Gospel is called the *ministration of the Spirit*, because as it proceeds from the Spirit, and the *Holy Spirit gives utterance*, so it also conveys the Spirit to the faithful. Now the gift of Tongues and Miracles, and other such like gifts are at the present ceased in the Church; but the gift of the Spirit is not ceased; and this, the Lord still joyns with the Ministry of the Gospel, that he may keep up in our hearts the due respect of this ordinance, and may preserve us from the ways of those men, who seek for the Spirit without the Word.

2. Means, is Faith in the word heard. For it is not every one that hears the word, that receives the Spirit, but only they, that hear with the hearing of Faith. For if thou hear the word of the Gospel a thousand times, and wantest Faith, thou shalt never receive the Spirit; for unbelief shuts up the heart against the Spirit, and ever opposes and resists the Spirit, and never receives it. But Faith opens the Heart to receive the Spirit.

2.  
Faith.

By Faith, we lay hold on Christ in the word; and through our Union with Christ, we obtain the Spirit. For we have not the Spirit immediately in it self, but in the flesh of Christ. And when we, by Faith are made the flesh of Christ, then we partake of that Spirit, that dwells in the flesh of Christ.

Now through these two things, the Word and Faith, the Spirit communicates to us a new birth, it begets us unto God; and so we partaking of the nature of God, partake also of the Spirit of God. They that are born of Men, have nothing in them but the Spirit of Men, but they that are born of God, have the Spirit of God. *That which*

is born of the flesh is flesh, and hath no Spirit in it; but that which is born of the spirit, is spirit, and hath Spirit in it. So that there is no means to partake of the Spirit of God, but by being born of God; and the means by which we are born of God, are the Word and Faith.

3.  
Prayer.

3. Means is Prayer. For Christ hath said, *the Spirit is given to them that ask.* And the Disciples when they were to receive the promise of the Spirit, *continued with one accord in prayer and supplication,* Acts 1. 14. For God who hath promised to give us his Spirit, hath commanded us to ask it; and when God hath a mind to give us the Spirit, he puts us in mind to ask it; yea God gives us the Spirit, that by it we may ask the Spirit, seeing no man can ask the Spirit, but by the Spirit. Now in asking the Spirit, there is no difference, whether we ask it of the Father or of the Son, seeing the Spirit proceeds from both, and is the Spirit of both. And therefore Christ promiseth the sending of the Spirit from both. From the Father, Joh. 14. *The Spirit which the Father will send in my name.* From himself, Joh. 16. *Except I go, the Comforter will not come; but if I go, I will send him to you.* So that both the Father and the Son give the Spirit, and it is no matter whether we ask him, either of the Father, or of the Son, so we ask him of the Father in the Son, or of the Son in the Father.

And thus you see the way to obtain this power, is to obtain the Spirit, and also by what means this is done.

2. The way to increase this Power, is to increase the Spirit. And therefore it is as needful for us, to know the means to increase the Spirit, as to receive it. And they among others, are these:

1. To

1. To continue in the use of the Word. As the Spirit is first given by the word, so by the same word it is increased ; and the more any Christian is in the use of the word, the stronger and more vigorous and mighty is the Spirit in him ; but the neglect of the word, is the quenching of the *Spirit*. Let a Christian that is strong in the *Spirit*, neglect the word a while, and he will soon become weak, and as a man without strength. For the *Spirit* is not bestowed on us, but through the word, neither doth it dwell in us, but by the word ; and the more the word dwells in our hearts by Faith, the more the *Spirit* dwells in our hearts by the word. And according to the measure of the word in us, is the measure of the Spirit.

2. To increase Faith. For the more we believe, the more we receive of Christ ; and the more we receive of Christ, the more we receive of the *Spirit* in Christ. For Faith doth not apprehend bare Christ, but Christ with his *Spirit*, because these are inseparable. Now always according to the measure of Christ in us, is the measure of the *Spirit* ; and according to the measure of Faith, is the measure of Christ in us.

3. To be much in Prayer. For the Prayer of the *Spirit*, increases the *Spirit*. The more we have the *Spirit*, the more we Pray, and the more we Pray, the more we receive the *Spirit*. So that when we have the *Spirit* in truth, we shall have daily a greater and greater increase of it, till we be filled with the *Spirit*. For the *Spirit* comes from Christ, in whom is the fulness of the *Spirit*, and carries us back again to Christ, that we may receive still more of the *Spirit*. And so by the *Spirit* that is in our hearts, we lay hold on the *Spirit* that is in Christ, and receive more and more of it.

4. To turn our selves daily from the Creature to God. For the more we enlarge our hearts towards the Creature, the less capable are we of the *Spirit of God*. For to live much upon the Creature, is to live much according to the flesh, and this quenches and straitens the *Spirit* in us. And therefore we must live abstractedly from the Creatures, and so use them, as if we did not use them; and so mind them, as if we did not mind them; and abandon the contents and satisfactions of flesh and blood, and wean our selves from all things but the necessities of nature. And the more free and loose we are from the Creature the more capable are we of *Gods Spirit*, and the operations of it. He that lives at greatest distance from the World, and hath least communion with the things of it, hath always the greatest proportion of *Gods Spirit*. For as the Apostle saith, *If any man love the world, the love of the Father* (that is, the Holy Spirit) *is not in him*; so, if any man love the Father, the love of the world is not in him; now the more any one loves the Father, the less he loves the world; and the less he loves the world, the more the *Spirit* dwells in him.

5. To cease daily from our own works. The more we act our selves, the less doth the *Spirit* act in us. And therefore we must from day to day, cease from our own works, from the operations of our own minds, and understandings, and wills, and affections, and must not be the Authors of our own actions. For we being flesh our selves, whatever we do is fleshly, seeing the effect cannot be better than the cause. And if we mingle the works of our *Flesh*, with the works of *Gods Spirit*, he will cease from working in us. But the less we act in our selves, according to the Principles of our corrupt nature, the more will

will the *Spirit* act in us, according to the Principles of the Divine Nature. But our own Works, are always a mighty impediment to the operations of the *Spirit*.

6. To increase the *Spirit* in us, we must give up our selves to the *Spirit*, that he only may work in us, without the least opposition and resistance from us. That, as the Soul acts all in the Body, and the Body doth nothing of it self, but is subject to the Soul in all things; so the *Spirit* may do all in us, and we may do nothing of our selves without the *Spirit*, but be subject to the *Spirit* in all its operations. For the *Spirit* of God cannot work excellently in us, except it work *all in all* in us. And in such a man, in whom the *Spirit* hath full power, the *Spirit* works many wonderful things, that he according to humane sense is ignorant of. For as the *Soul* doth secretly nourish, and cherish and refresh the Body, and disperses Life and Spirits through it, even when the Body is asleep, and neither feels it, nor knows it, so the *Holy Spirit* dwelling in the *Soul*, by a secret kind of operation, works many things in it, for the quickning and renewing it, whilst it oftentimes for the present, is not so much as sensible of it.

7. The seventh means to encrease the *Spirit*, is to attribute the works of the *Spirit* to the *Spirit*, and not to our selves. For if we attribute to the *flesh*, the works of the *Spirit*; and take from the *Spirit* the glory of his own works, he will work no longer in us. Wherefore we must ascribe unto the *Spirit*, the whole glory of his own Works, and acknowledge that we our selves are nothing, and can do nothing; and that it is he only, that is all in all, and works all in all; and we our selves, among all the excellent works of the *Spirit* in us, must so remain, as if we were and wrought

wrought nothing at all ; that so, all that is of flesh and blood, may be laid low in us, and the *Spirit* alone may be exalted ; first to do all in us ; and then, to have all the glory, of all that is done.

And thus you see the means to encrease the *Spirit*, and so consequently strength, as well as to get it. And by the daily use and improvement of these means, we may attain to a great degree of Spiritual strength, that we may walk and not be weary, and may run and not faint, and may mount up as Eagles, yea, and may walk as Angels among Men, and as the Powers of Heaven upon Earth, to his Praise and Honour, who first communicates to us his own strength, and then by that strength of his own, works all our works in us : And thus is he *glorified in his Saints, and admired in all them that believe.*

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Uniformity

Uniformity Examined,  
Whether it be found in the  
**G O S P E L,**  
O R,  
In the PRACTICE of the  
*Churches of CHRIST.*

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By William Dell, Minister of the Gospel.

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2 Cor. iv. 13.

*We having the same Spirit of Faith, according as  
it is written, I believed, and therefore have  
I spoken : we also believe, and therefore  
speak.*

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Published according to Order.

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# Uniformity Examined,

Whether it be found in

## The G O S P E L, &c.

**O**BSERVING that our Brethren of *Scotland*, together with the *Assembly of Divines*, and the rest of the *Presbyterian* judgment, do often both in their Discourse and Writings, exceedingly press for *Uniformity*; I have been urged in my Spirit, to think upon the matter, and to consider whether there could be any such thing found in the Word of the *New-Testament*, or in the practice of the Churches of Christ. And for my part, I ingeniously profess, I cannot yet discover it, and would be glad if any would instruct me further in this Particular, so he do it from the Word.

Now *Uniformity*, what is it, but an *Unity of Form*? and the Form they mean, no doubt is outward; for the inward Form, as it cannot be known by the outward Senses, so neither can it be accomplished by outward Power. And therefore (till I know their meaning better) I conceive that by *Uniformity*, they understand an *Unity of Outward Form* in the Churches of God. Yea, some of them do declare so much calling the thing they would have, *External Uniformity*.

Now such a thing as this (after so much meditation and recollection, as my other employments, and the many distractions that necessarily attend my present Condition, will permit me) I cannot discern, in the Word of the Gospel. For Christ speaking of the Church of the *New-Testament*,

ment, faith, *Joh. 4. 23. The hour cometh and now is, when the true worshippers shall worship the Father in Spirit and Truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* In which words it is most evident, that the Worship of God in the time of the New-Testament, is inward and Spiritual, consisting in Faith, Hope, Love, and in Prayer, which is the operation of the three former, &c. And so, is so far from Uniformity, as it hath been explicated, and as they understand it, that it is not at all capable of it. And therefore I cannot but wonder at the strange workings of darkness in the minds of Men, who would have an external Uniformity in a Worship that is Inward and Spiritual; and of which, the Outward Form is no part at all, but is meerly accidental, and so absolutely various.

Again, as I find not this Uniformity in the Doctrine of the Gospel, so neither in the Practice of the Saints, who had the Spirit of the Gospel, as that Practice is represented to us, in the Word.

In *Acts 1. 14.* I read how the Apostles being together with the Women, and *Mary the Mother of Jesus, and his Brethren, continued ὁμοθυμαδὸν with one accord or mind in prayer and supplication;* and *Acts 2. v. 44. & 46. how all that believed were together, and continued daily ὁμοθυμαδὸν with one mind in the Temple, and did break bread from house to house, &c.* And in all this there was Unity, but no external Uniformity, neither name nor thing. Again, *Acts 4. 23. Peter and John being let go by the Magistrates, went to their own company)* (which many of our Clergy would term a Conventicle) *and reported all that the Chief Priests and Elders had said to them; and when they heard it, they lift up their voice to God, ὁμοθυμαδὸν, with*

with one mind, and prayed. Here was inward Unity in Faith, and love and Joy, and Spiritual Prayer, but no External Uniformity, and ver. 32. *The multitude of them that believed, were of one heart, and one Soul.* Unity still, but nothing of external Uniformity. Further, we read *Acts* Chap. 7. and Chap. 8. that *Stephen* and *Philip*, who by the Church were ordained Deacons, and were to serve only for the Ministry of the Table, yet by virtue of the Anointing, preached the word of God freely; and powerfully; and how all the Members of the Church of *Jerusalem*, who were neither Ministers nor Deacons, being scattered abroad by Persecution, went Preaching the Word every where, where they came, in that case of necessity; the Unction of the Spirit of which all Believers partake alike, being one fundamental ground of such Ministry, where there are no Believers to call to the Office: And in this, though there was Unity of Faith, Spirit, and Doctrine, yet I am sure they will say, there was no such Uniformity as they would have. Again, *Acts* 20. *Paul* the first day of the Week, preached to the Disciples of *Macedonia*, from the Evening till Midnight (which *Dr. Pocklington* in a Printed Sermon saith, was out of order, that is, out of Prelatical Order, or Presbyterial Uniformity) and after brake bread, and did eat, and talked with them a long while, till break of day; and going from thence, he arrived at *Ephesus*, and there called the Elders of the Church together, and appeals to them after what manner he had been with them, to wit, *-serving the Lord with all humility of mind, and with many tears and temptations, &c.* and how, he had held back nothing profitable for them, but had taught them publickly, and from house to house (which I wish were more in use now-a-days, if it might obtain so much leave from Uniformity) and had  
Preached

*Preached to them Repentance towards God, and Faith towards our Lord Jesus Christ; our chief Work towards God since our Fall and Corruption being Repentance, which is the change of the Creature towards God, through Gods own work in the Creature: And this is not done without the sorrow of the Flesh; and our chief Work towards Christ, who is given to us as a Head, being Faith or Union. And in the end, exhorts the Presbyters to take heed to themselves (who according to the Church Principles of this Age, want no admonition themselves, seeing they are become a peremptory Rule to all others) and to the flocks over which the holy Spirit (and not Patrons) had made them Overseers, to feed the Church of God, which he had purchased with his own blood, &c. But in all this, neither practices himself, nor preaches to them, nor commands them to preach to others, or impose upon others, any such kind of thing as external Uniformity. And so surely, they that so vehemently urge this thing, that they make it all in all, in their Reformation, have some other Teacher than the Apostle, who being taught of Christ, as Christ was taught of God, yet knew no such thing at all, in the Worship of God, as Uniformity.*

And yet further, that the World (if it be possible) may be the more convinced, observe a little more seriously the practice of Christ and the Saints, in reference to this point, and you shall see nothing less than External Uniformity. See this in the Prayer of Christ, (Prayer for the Duty it self, being nothing, but so much Spiritual Worship, as being the voice of the Spirit in the Flesh, both in Head and Members.) This, Christ sometimes performed, with his Eyes lifted up to Heaven, sometimes being prostrate with his Body on the Earth, and so several times, several ways;  
and

and as he, so the Saints have ; some prayed standing, and lifting up their hands, as *Moses* ; some kneeling, and lifting up their hands, as *Solomon* ; some standing, and not lifting up their eyes, as the *Publican*, &c. And what External Uniformity in all this ? And as for Praying, so for Preaching, Christ sometimes Preached in a Ship, sometimes on the Shoar, sometimes in the City *Jerusalem*, sometimes in the Temple, sometimes in the Desert, sometimes early, sometimes late, as if he intended on purpose to witness against that piece of the Mystery of Iniquity, which in after Ages should be called Uniformity. So *Paul* preached sometimes on the Jews Sabbath, sometimes on the first day of the Week, sometimes each day of the Week, sometimes in the day, sometimes in the night ; sometimes prayed in the House, sometimes on the shoar ; he circumcised *Timothy* among the weak, refused to circumcise *Titus* among the perverse ; became as a Jew to the Jews, as a Greek to the Greeks, to the weak as weak, to the strong as strong, all things to all men, that he might win some ; and what External uniformity was here ? And then for the Sacraments, Christ administred the Sacrament of the Supper, immediately after Supper, *Paul* at Midnight, and it may be others in the Morning, or at Noon ; and what External Uniformity in all this ? And for Government ; sometimes the Apostles met together into a Council, and in that Council ordered things, not of their own heads, or by plurality of Voices, but by the Word and Spirit ; and what they ordered by the Word and Spirit, they put in execution by the power of the Word and Spirit, and not by the power of the World. At other times Ministers and Believers, did things by the Word and Spirit among themselves, by the mutual consent of both ; or else Believers alone among them-

E selves,

selves, if there were no Ministers present. And where the number of Believers were more, they stood in need of more Officers; and where fewer, of fewer Officers; and all these things, are the free ordering of the Churches, who have Christ, the Spirit, and the Father among them, and in them, and so are taken out of the Bondage of Men, into the Freedom of God. That truly I see not the Gospel more setting its Spirit against any thing of Antichrist, than against this point of External Uniformity. For if we have one Lord, Christ, Spirit, Faith, Baptism, and God, all other things are free to the Churches, as God shall order by them, and no otherwise; and the reason, and wisdom, and prudence of Man, have no place in this World, where the Sun of Righteousness shines as the only light?

But against this that hath been said, do lie some Objections; as first,

The Prophet foretold that the Lord should be one, and his Name one; and doth not this imply External Uniformity?

I answer, nothing less; for the Apostle explicates plainly and clearly, what it is to have the Lord one, and his name one, among Believers, *Eph. 4. ch. 4, 5, 6.* where he saith, there is in the Spiritual Church, *one Body, and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, through all, and in all.* Where you see, that among Believers, there is a manifold Unity, but no External Uniformity; yea the Prayer of Christ the Son, for the Church, unfolds clearly the promise of God the Father to the Church, *Joh. 17.* Christ prays, *that they, all (who are many among themselves, according to the flesh) may be one as thou Father art in me, and I in thee,* (that is according to the Unity of the Spirit, not External Uniformity) *that after this manner they also may be one in us.* But

But again it is Objected out of 1 Cor. 14. that the Apostle requires that *all things may be done in the Church decently and in order*; and doth not this imply External Uniformity?

I answer, that they will hardly admit in their Parish Churches, such a Decency and Order as the Apostle there means, neither are they capable of it. For he saith before, *When the whole Church is come together into some place, that all may prophesie one by one, that all may learn, and all may be comforted*; and that during this exercise of Prophecy-ing, *if any thing be revealed to another, the former to give place*; and he must speak that hath the clearest light, seeing the Spirit, to whomsoever it is given, it is given to profit withall. And that though all may Prophesie one by one, yet all may not Prophesie at once, for then it would not be Order, but Confusion, which the Apostle would have avoided, saying, *Let all things be done decently and in order*. And this decency too, he perswades to by the word, he doth not enforce by Secular Power: And if they will call this Uniformity, for Believers to Prophesie one after another, according to the variety of the gifts of the Spirit, and not many, or two or three at once, or the same time, we willingly agree with them; but how far this thing is from their sence, every one knows.

Thus you see, these Objections answered, and I am confident there are no more can be brought, but may as clearly and easily be answered as these.

And therefore, I say, I wonder, and wonder again, that we having covenanted and agreed together solemnly, to endeavour for a Government most agreeable to the word of God, should in the mean time, be left so void of the Spirit and Light of the Gospel, as to fall upon External Uniformity,

mity, which is no where to be found in the Gospel, nor in the practise of Primitive Christians.

Yea, while I consider more seriously of the Matter, methinks External Uniformity is a monstrous thing (how glorious soever in their eyes) and not to be found either in Nature or in Grace, either in Christ's Kingdom, or the Kingdoms of the World.

In Nature is no External Uniformity extended to all the works of nature ; for look into the World, and see if there be not variety of forms ; Heavenly and Earthly Bodies having several forms, and in the Earth, each Bird, Beast, Tree, Plant, Creature, differs one from another in outward form. If the whole Creation should appear in one form, or External Uniformity, what a monstrous thing would it be, nothing differing from the first Chaos ? But the variety of forms in the world, is the beauty of the World : So that though there be a most admirable Unity among all the Creatures, yet there is nothing less than External Uniformity.

Again, as there is no External Uniformity spread over the great world, so nor yet over the little world, or Man. For look upon a Man, consisting of Head and Members, unto which the Apostle compares the Church, and you shall not find all the Members like one another, neither in regard of their outward forms, nor operations ; for the hand, doth not move as the foot, nor the foot act as the hand ; and if all the Members should appear and act in one form, what a Monster would a Man be ? And yet among the Members, though there be no External Uniformity, yet there is admirable Unity.

And yet again, look into the Kingdoms of the World, and you shall see no such thing in them as External Uniformity. Here in *England* you shall

shall observe that *York* is not governed as *Hull*, nor *Hull* as *Hallifax*, nor that as *Bristol*, &c. neither is one County governed uniformly as another; there is no uniformity in the government of *Kent* and *Essex*; nor one Town governed like another; in *Godmanchester*, the youngest Son Inherits, in *Huntington* the eldest; nor one Corporation govern'd like another, nor one Company in the City govern'd as another; and yet between all Counties, Cities, Towns, Corporations, Companies, there is Unity, though no external Uniformity. Yea, look upon the famous City of *London*, and there are, it may be, an hundred thousand Families, or more in it, and each one governed after a several manner, and among all these Families, there is no External Uniformity, and yet they all agree well enough, in the Unity of a City.

Nay further, to bring but one Man to an Uniformity of Life and Practice, by an outward Law, would be the most absolute Tyranny in the world, and make his life worse than death. To compel every Man by a Law every day in the Week, or every *Monday, Tuesday*, &c. in the Week, to an Uniformity of Life, that he shall rise at the same set time, use the same postures, speak the same words, eat the same food, receive the same Physick, sit, and stand, and walk, and lie down at the same set times, who ever heard of such a cruel Bondage? What an absurd and intolerable thing then is Uniformity in the life of a Man, taking away all freedom of the Soul? But how much more evil and intolerable is Uniformity in the life of a Christian, or of the true Churches of Christ, taking away all freedom of the Spirit of God, who being one with God, works in the freedom of God, and is not to be bound with any authoritative or coercive power, of poor, dark, ignorant, vain, foolish, proud, and sinful Men? E 3 What

What now then do the Presbyters mean by Uniformity? Would they have the Word preached, and the Sacraments administred, and the name of God called on, and all this done in Spirit and Truth in the Churches of Christ? this truly is Unity and not Uniformity, and such an Unity as no Man can compel. But would they have the Word preached, the name of God called on, Sacraments administred, the Spiritual Discipline of the Spiritual Church managed, the Vertues of Christ, and graces of the Spirit in the Saints exercised, and all this in one and the same outward form or uniformity? This is the burthen of the Saints, the bondage of the Church, the straitning of the Spirit, the limiting of Christ, and the eclipsing the glory of the Father. And how wise soever these men may be, in natural and carnal things, yet their wisdom is but foolishness in Spiritual things, in which there is no more uniformity, than in the workings of the Spirit. who works severally in several Saints, and severally, in the same Saints, at several times: And therefore they that would tye the Church to an uniformity, which works not of it self, but as the Spirit works in it, let them first tye the Spirit to an uniformity, and we are contented. But these men seem to run a sad hazard, who would thus reduce the workings of the Spirit in Christians and Churches, to an outward uniformity, according to their own mind and fancy, and so would rule and order, and enlarge and straiten the Spirit of God, by the Spirit of Man, seeing it is worse to sin against Christ in the Spirit, than against Christ in the Flesh.

And therefore, till I be otherwise taught by the word, I cannot conceive that there ought to be, or is possible to be any such external uniformity in the Churches of Christ, as these men strive,  
wrestle,

wrestle, sweat, contend for, I will not say are ready to fight for; but that several Churches of Christ, having unity of Doctrine, Faith, the Spirit, Ordinances, &c. may have divers forms of outward administrations, as God and Christ by the Spirit shall lead them; and that every Church is in these things to be left free, and no Church forced, by any outward power, to follow or imitate another Church, against its will, not being freely led unto it, by the Spirit of God.

Neither do I think, that God hath set up any Company of Men, or Synod in the world, to shine to a whole Nation, so that all People shall be constrained to follow their judgment, and to walk by their light, seeing other Ministers and Christians, may have more Light and Spirit than they. Neither hath Christ promised his presence and Spirit, to Ministers more than to Believers, nor more to an hundred, than two or three; and if two or three Christians in the Country, being met together in the name of Christ, have Christ himself, with his word and Spirit among them, they need not ride many Miles to the Assembly at *London*, to know what to do, or how to carry and behave themselves in the things of God. And therefore, for any company of Men, of what repute soever, to set up their own judgment in a Kingdom, for a peremptory rule, from which no man must vary, and to compel all the faithful People of God, who are the very members of Jesus Christ himself, to fall down before it, upon pain of being cast into the burning fiery furnace of their indignation, heated seven times more hot than ordinary, through the desired access of Secular power to their power, is a far worse work, in my eyes, than that of King *Nebuchadnezzars* setting up a Golden Image, and forcing all to fall down before it; seeing Spiritual Idolatry is so

much worse than Corporal, as the Spirit is better than the Flesh.

And therefore I do think (let them teach me better by the word that can) that Uniformity (the great *Diana* of the Presbyterians, and the Image that falls down from the Brain and Fancy of Man) hath no footing in the Scriptures, or in the practise of the Churches of Christ: And that the Presbyterian Uniformity, is neer a-kin to Prelatical Conformity, and is no other than the same thing, under another word, after the manner of Prelacy, and Presbytery; and do conclude, that Unity is Christian, Uniformity Antichristian.

And this I have only hinted, and that briefly, among many occasions, to discover to the faithful, that some of the very dregs of Antichristianism still prevail and domineer, under the very name of Reformation; and also to give occasion to Men of more Spirit, and Abilities, and leisure to discourse more fully to this Point, that the Serpents head of Formality, which is so carefully nourished by Humane Reason, may be crushed in pieces by the power of the word.

1 John 2. 27.

*The anointing which ye have received of him, abideth in you, and ye need not that any man should teach you, but as the same anointing teacheth you all things, and is truth, and is no lye, and even as it hath taught you, you shall abide in him.*

The Spiritual Church is taught by the Anointing; the Carnal Church by Councils.

*The*

*The Building, Beauty, Teaching,  
and Establishment of the truly  
Christian and Spiritual*

# CHURCH.

Represented in an  
**EXPOSITION**

On *Isaiah* 54. from Ver. 11. to 17.

Preached to his Excellency Sir *Tho. Fairfax*, and  
the General Officers of the *Army*, with divers  
other Officers, and *Souldiers*, and *People*.

At *Marston*, being the *Head-quarter* at the  
*Leaquer* before *Oxford*, June 7. 1646.

---

By *William Dell*, Minister of the Gospel.  
*Attending on his Excellency Sir Tho. Fairfax in the Army.*

---

Together with a faithful Testimony touching  
that *Valiant* and *Victorious* Army, in the  
*Epistle* to the Reader.

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Matth. 5. 11. *Blessed are ye when men shall revile you, and  
persecute you, and shall say all manner of evil against you  
falsly, for my sake.*

Verf. 12. *Rejoyce and be exceeding glad; for great is your  
reward in Heaven: for so persecuted they the Prophets which  
were before you.*

Pfal. 69. 9. *The reproaches of them that reproached thee, are  
fallen upon me.*

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**Published according to Order.**

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L O N D O N:

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# T O T H E R E A D E R.

**H**AVING obtained this Grace from God, to be called into some Friendship and Familiarity with Jesus Christ, among the rest of his poor Saints; so, as to hear and receive from him, something of the mind and bosome of the Father, according to his Free grace, who hath mercy on whom he will; and having after many tears and temptations (not unknown to many yet in the body) obtained this further grace, to speak the Word of God with boldness: I have also though most unworthy, been counted worthy to be taken into some fellowship with Christ, in his Sufferings, and to endure the contradiction of Sinners, and oft-times to encounter the rage and madness of men, yea, and to fight with men after the manner of beasts, altogether brutish and furious. And thus it hath fared with me often, especially at two remarkable times. The one at Lincoln, upon occasion of two Sermons preached there, on these words of the Prophet, Isaiah 9. 7. Of the encrease of his Government and Peace there shall be no end. Wherein, giving unto Christ his own proper due, many were angry I had taken too much from men, to whom yet nothing belongs, but iniquity, shame and confusion; they could not bear this, that the Lord alone should be exalted. But that Doctrine of Truth being the Lords, and not mine, the Lord himself hath strongly upheld with the right hand of his righteousness, and the glory of it hath since shone into many hearts in this Kingdom, much contrary to their desire.

The

*The other time, wherein I met with remarkable opposition, was lately at Marston, the Head quarter at the Leauger before Oxford; whither some coming out of the City of London, in all probability out of some special design (seeing the old malignity now acts in a new form, and is daily coming forth, in a second and more plausible, cunning, and deceiving Edition) became exceeding angry and heady against the plain and clear Truth of the Gospel, delivered in this following Exposition (wherein the whole truth and substance of what was then delivered, is exactly set down, and nothing abated; but rather some things farther pressed, adding (as Jerem. 36.32 miah in the second roll) many like words to the former. Now some of these men, seeing themselves, and their new designs, clearly discovered by the light of the Word, and made altogether naked, suddenly they grew fierce and furious, contradicting and blaspheming, yea, some of them speaking the language of Hell upon Earth (of which there are some witnesses) as became men of such a generation. These men, according to the operation of that Spirit which works mightily in the Children of disobedience, come and fill the whole City with Lyes and Slanders, laying to my Charge, things that I knew not; the falshood and untruths whereof, there are some hundreds, and some of them, of great and eminent worth and piety, ready to witness. Wherefore of meer necessity I was constrained to publish this Exposition, as a witness to this present and the following generations, of these mens resisting the Spirit, and acting against Christ himself in the Word. And though the Discourse be very plain, not favouring of any accurateness of humane wisdom and learning, yet they that are themselves Spiritual, will acknowledge something of the Spirit in it, and for that cause will relish and love it; though others will therefore be at the greater enmity against it. But for*

for my part, I have set down my resolution in the Lord, in this Cause of Jesus Christ, not to weigh all the power of Earth or Hell, one feather; but to put it to the utmost tryal, whether the Truth of the Gospel, or the Slanders and Lyes of men shall prevail; whether the sinoak of the bottomless Pit, that comes forth out of the mouth of these and many others, shall be able to blot out or darken the brightness of Christs coming, in the Ministry of the Gospel; yea, and whether the power, and malice of the Devil and the World, shall be stronger than the love and protection of Jesus Christ. And I doubt not, but the more the World acts in the Spirit of the Devil, the more will Christ enable us, to act in his own Spirit, till all at last, shall be forced to acknowledge, that the Spirit that is in us, is stronger, than the Spirit that is in the World. And what now have all these men, obtained by all their malice and fury, but a greater and more open discovery of the truth? and to cause, that that light of the Gospel, that only shone in one Congregation, should, through the printing of it, have its beams scattered in many parts of the Kingdom? and where ever the Truth comes, the Children of the Truth will entertain it, and ask no body leave. And thus through the over-ruling power of Gods wisdom, do these men betray their own and their fellows cause, and overthrow their own, and their ends; and whilst they think to oppress the truth, propagate it the more; and thus shall truths Enemies perish, and the truth it self flourish; yea, flourish, through slanders, oppositions, contradictions, blasphemies, and all the vileness and villany in the world. And all this confidence in us, arises hence, because Christ is not as a dead man, but is risen and ascended, and sits at the right hand of God, and fills all things, and doth all things in heaven and in earth, in the World and in the Church, among his friends, and among his enemies, till these  
be

*be made his foot-stool ; which is the very thing we are now in expectation of.*

*Now one thing more which I think fit to acquaint the world withall in this Epistle, is this, That none of these thorny hearers, durst after come to Discourse with me, or to look me in the face ; but one among them, that seemed of a better temper than the rest, upon the urging of a godly Citizen then present, did speak with me ; and the question he asked of me, was this, Whether I thought that all Presbyterians, were carnal Gospellers ? I told him, I was far from thinking any such thing ; for I knew some of them very godly Christians, and did acknowledge the grace of God in them ; and that for mine own part, I did not allow any such distinction of Christians, as Presbyterians, and Independents, this being only a distinction of mans making, tending to the division of the Church ; and added, that as in Christs Kingdom, neither circumcision availeth any thing, nor uncircumcision, but a new creature ; so in this same kingdom of Christ, neither Presbytery availeth any thing, nor Independency, but a new creature ; and that the Kingdom of God, stands not in Presbytery or Independency, but in righteousness and peace, and joy in the holy Spirit ; and that if I saw any thing of God, or Christ, or the Spirit in any one, I reckoned him as a Brother, not taking any such Opinion into consideration ; and that the unity of Spirit, and not of Opinion is the bond of Peace in Christs Kingdom. The Man then pretended to be satisfied, and to rejoyce in his satisfaction ; but since (as is related) hath shewed his stomach again ; but because he seems to be a Christian, the Lord lay it not to his charge.*

*And truly Reader, it is a sad thing, that ever these names of Presbyterians and Independents grew up to this height in the Church ; and that these Opinions should be reckoned more in a man, than the presence and dwelling of God himself, and the Spirit*

Spirit in him. For my part, I utterly disclaim all such distinctions of mans making, and will allow of no distinction of men, but what God himself hath made; and that is this, The world, and they that are taken out of the world; or, The Church, and they that are without; and in the Church, the Children that are born after the flesh, and the Children that are born after the Spirit; or, which is all one, Carnal and Spiritual Christians. This distinction of men, God hath made, and this I do and must needs use, though the world (as it appears) likes this worse than the other. For the distinction of Seeds in the Church, is the true distinction; and the more this is brought about by the Word and Spirit, the more glorious will the Church be. Now some Spiritual Christians may be among those that are called Presbyterians, and some among those that are called Independents; and all these, though called by different names, are of one Spiritual Church: And again, some Carnal Christians may be among those that are called Independents, and some among those that are called Presbyterians; and all these, though called by different names, are of one Carnal Church. And therefore I could wish, we had obtained such wisdom from God, as to let the distinction and division of men, lie only there where God hath made it, and not where flesh and blood hath made it; and so shall the true Spiritual Church be delivered from these distinctions of flesh and blood, and be separated from the world, and be gathered together in it self, and be at unity with it self, which will be Gods great glory, and its own great strength, comfort and happiness, and the great terror and dread of all prophane men and Formalists.

Another thing, which I find my heart stirred up within me to do, is to testifie to the world what I know in mine own experience, touching the Army under the Command of that most faithful and worthy General, Sir Tho. Fairfax; and that because I am not ignorant

ignorant of the great undervaluing, and despising, and reproaching of it, by many, even of those, whose blood runs warm in their veins, and who enjoy all the comforts they have in the world, through the faithfulness, diligence, activity, labours, hunger, thirst, cold, weariness, watchings, marchings, engagements, stormings, wounds and blood of these men, instruments in the hand of God for the subduing that malignant power that rose up against the State and Saints of God; yea Instruments of Gods own choosing and calling forth to his foot, for this great and glorious Service, which after ages will wonder and stand amazed at, as well, as at the vile ingratitude of this age, to such Instruments as these; for which God will not hold it guiltless. This then for mine own part, I am most confident on, that there are, as many gracious and godly Christians in it, as in any gathering together of men in all the world again; men full of Faith and the Spirit, and the admirable endowments of it. More particularly, there are these Six things most remarkable in this despised Army.

1. Their Unity, which is admirable; it being more the Unity of Christians than of Men; more a Unity in the Spirit than in the flesh; in the Father and Son, than in themselves. And this hath been one great means of their great success, they being all, both in Counsel and Action, but as one man. The Lord hath taken them, and knit them up in one bundle, and so their Enemies could not break them, but have been broken by them. Many of their matters of greatest moment, have been carried in Council with that Unity, that sometimes not so much as one hath contradicted.

2. Their Humility; which hath been admirable, as well as the former. For after great and glorious Victories, to the wonder of the Kingdom, and of the World, when Kings of the Army did flee apace, and the Men of might ran away as Women. I have never heard any of the worthy and godly Commanders or Officers ever to say, I did this, or that, or to boast of his own  
counsel,

*counsel or his own strength, or to attribute any thing to himself, or any body else, of what God had done; but every one to say, This was the Lords own doing, and it is marvellous in our eyes; and it was not our own Sword, or Bow, but the Lords right hand, and his arm, and light of his countenance. And they have been most willing to be nothing themselves, that God might be all.*

*And this hath been one means to keep them humble, because though God hath been much with them, yet the world hath been much against them, not for their own sakes, who have done the work of the Kingdom faithfully and honestly, but for Gods sake in them; because there is more of God among these men, then among other men; therefore are they so maligned by many men. For the world always most hates, where there is most of God; and you may have a shrewd guess, where there is most of God, by observing where the greatest hatred of the world lies.*

3. Their Faith; *There are many in the Army, men of great and precious Faith; through which, they have wrought righteousness, obtained promises, stopped the mouths of Lyons, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the Armie: of the Aliens. Through this Faith, they have pursued their Enemies and overtaken them, and turned not again, till they had consumed them; they have beaten them small, as the dust before the wind, and cast them out as dirt in the Streets. Through Faith they have entred strong Cities; and I can truly and particularly say (let them that will needs be offended, stumble and fall at it) that Bristol (among other places) was Conquered by Faith, more than by Force; it was Conquered in the hearts of the godly by Faith, before ever they stretched forth a hand against it; and they went not so much to storm it, as to take it, in the as-*  
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surance

surance of Faith. *Through Faith, one of them hath chased ten, and ten put an hundred to flight, and an hundred a thousand. And this was performed in the very letter of it, at that famous and memorable battle at Naseby. Many more instances I could relate of the power of faith in this Army, but that I should thereby grieve and afflict many too much.*

4. *The Spirit of Prayer; and this the Lord hath poured forth upon many of them in great measure; not only upon many of the chief Commanders, but on very many of the inferior Officers, and common Troopers; some of whom, I have by accident heard praying, with that faith and familiarity with God, that I have stood wondring at the grace. We never undertook anything of weight, but God was always fought to, of us again and again, and we have found God near to us, in all things we have called upon him for. Yea, God hath been found of us, whilst yet we have been seeking him, and hath given us the answer of our Prayers into our bosoms.*

5. *The special presence of God with them. I have seen more of the presence of God in that Army, than amongst any People that ever I conversed with in my life. There hath been a very sensible presence of God with us; we have seen his goings, and observed his very foot-steps, for he hath dwelt among us, and marched in the head of us, and counsel'd us, and led us, and hath gone along with us step by step, from Naseby to Leicester, and from thence to Langport, and Bridgewater, and Bath, and Sherborn, & Bristol, and the Devizes, and Winchester, and Bazing, and Dartmouth, and Exeter, and into Cornwall, and back again to Oxford, and all along his presence hath gone along with us, and he hath been our strength and glory. How often hath fearfulness and trembling taken hold upon the Enemy? and the stout men been at a loss for their courage, and the men of might for their hands, because of the presence of God with us?*

*us? yea, because of this, they have melted away in their strong Holds, and delivered up their fenced Cities into our hands; and every place we have come against, we have taken in, and every battel wherein we have fought, we have prevailed. And because God hath been in the midst of us, we have not been moved our selves; and our Enemies have perished (not by our valour, and weapons, and strength) but at the rebuke of his countenance. This shall be written for the generation to come (seeing so many of this present generation so little regard it) and the People that are to be born shall praise the Lord.*

*6. The Sixth Remarkable thing in the Army, is, their faithfulness to the State. How, have they gone up and down in weariness and labours, and dangers, and deaths, to do the Kingdoms work? when was it, that they sate idle? have they not, as soon as one field was fought, prepared to another? as soon as one City was taken, advanced to another? and so gone on, from one strong hold of the enemies to another, till all have been reduced? that peace might be hastned to this Kingdom, if it were the will of God, and not come as a Snail, but as on Eagles wings? yea, have they not been active, even all the winter long, in a most cold and frosty Season, that continued so for two months together, beating the enemy out of the field, and taking their Strong Holds, when other Armies use to lie still? Have they taken the pay of idleness, or lived the life of luxury, upon the State-maintenance? Have they sought to lengthen the Wars for their own advantages? Have they not made even a short work? I challenge all the former Generations of the world, to stand forth and to shew, so much work of this kind, done in so little time. And farther, by all this success, have they ever been lifted up, so much as to Petition the Parliament in any thing, or to remonstrate any thing proudly and undutifully to them, as some People surfeited with Peace and*

Deut. 33.

Plenty have done? Or, though the Kingdom, next under God and the Parliament, owes its protection, and deliverance, and freedom from Tyranny and Popery, to this worthy Army, have they for all this, ever appeared to contest against the Kingdom for any thing, or to stand with their Swords in their hands to make demands? Nay, I declare this to all the Kingdom, that as God hath made them glorious in doing, so he hath made them contented to be perfected by suffering, if it be the will of God. And most confident I am, that though some Men for private ends and interests are murmuring, and others speaking out against this Army, as the perverse Israelites against Moses and Aaron, yet the Lord in his due time, will take away the reproach of all his People therein; and that we shall hear songs from all the ends of the Kingdom, even glory to the righteous. This I have spoken in Truth and Sincerity to the Kingdom: And to that Army I shall say, Who is like unto thee, O People? saved by the Lord, who is the shield of thy help, and the sword of thine excellency; and thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places.

*I have been longer in this Epistle than I intended; but seeing there was such a cause as this, no ingenuous Man will blame me.*

Christian Reader, I am

Thine to serve thee in the Lord,

and in the Gospel of his Son,

W. D.

# A N E X P O S I T I O N

Of the 54th Chapter of *Isaiab*,  
From Verse 11. to the end.

The Words are thus:

Verf. 11. *Ob thou afflicted, tossed with tempest,  
and not comforted; behold I will lay thy stones  
with fair colours, and lay thy foundations with  
Saphires.*

Verf. 12. *And I will make thy windows of Agates,  
and thy gates of Carbuncles, and all thy borders  
of pleasant stones, &c.*

**T**HIS Place of Scripture is very useful to the Church of God, in these Times wherein we live; yea, verily this Prophet did not so much Propheſie to his own Age, as to ours, nor to the Jewish Church as to the Christian. *For unto them it was revealed, that not* 1 Pet. 1,  
*unto themselves, but unto us, they did minister the* 12.  
*things which are now reported unto you.*

The Prophet *Isaiab*, Propheſied in the Spirit, touching the Kingdom of Chriſt, which ſtands not in the Fleſh, but the Spirit; and delivers from the Father by the Spirit, many excellent Promiſes, to be fulfilled in the Son Incarnate, Head and Members.

The firſt Promiſe in this Chapter, is touching the great increaſe of the Church, in the days of the New-Teſtament; that whereas before, the Church was to be found but in one Kindred, and

the great Tongue, and People, and Nation ; now it should  
 be gathered out of every Kindred, and Tongue,  
 and People, and Nation. And this is so desira-  
 ble and comfortable a thing, that in the beginning  
 of the Chapter, he calls upon all to rejoyce at  
 this ; vers. 1. *Sing O barren, thou that dist not bear,  
 break forth into singing, and shout aloud, thou that  
 didst not travel with child ; for more are the children  
 of the desolate than of the married wife, saith the  
 Lord. Enlarge the place of thy tent, and let them  
 stretch forth the curtains of thy habitations. Spare  
 not, lengthen thy cords, and strengthen thy stakes ;  
 for thou shalt break forth, on the right hand, and on  
 the left, and thy seed shall inherit the Gentiles, and  
 make the desolate Cities to be inhabited. So that there  
 shall certainly be, a most wonderful and nume-  
 rous increase of the faithful, in the Christian  
 Church, till they become as the Stars of Heaven,  
 and as the drops of the morning dew, that cannot  
 be told, all of them assembled in the beauties of  
 holiness.*

And therefore let us not be over-much trou-  
 bled, though at present we see, in a numerous  
 Nation, but few true Children of the Spiritual  
 Church : for God shall bless these few, and bid  
 them increase, and multiply, and replenish the  
 Earth ; so that though the Assemblies of the Saints  
 be now but thin, and one comes from this place,  
 and another from that, to these Assemblies, and  
 in many and most places of the Kingdom, these  
 few are fain to come together secretly, for fear of  
 the Jews, that is, the People of the Letter ; yet  
 through the pouring forth of the Spirit, it shall  
 come to pass at last, that they shall come in *flocks,*  
*and as Doves to their windows.* And it shall be  
 said to the Church by the Lord, *Lift up thine eyes  
 round about, and behold, all these gather themselves  
 together and come to thee : As I live, saith the Lord,*  
*thou*

thou shalt surely cloath thee with them all, as with an ornament, and bind them on thee as a bridle doth, &c. till at last the Church shall say in her heart, *Who hath begotten me these, seeing I have lost my children and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these where had they been?*

Yea, these very Promises, are now in the very act of accomplishing among us; for the Spiritual Church hath received a very great increase within these few years; and God hath many faithful People in many places of this Kingdom; and of this, my self, and many more in this Army are witnesses; for having marched up and down the Kingdom, to do the work of God, and the State, we have met with many Christians, who have much Gospel-light, and (which makes it the more strange) in such places where there hath been no Gospel-Ministry; which puts me in mind of that Prophecy, Isa. 66. 8. *Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day, or shall a Nation be born at once? For as soon as Sion travelled, nay, before she travelled, she brought forth her children.* There was no outward Ministry of the Gospel to travel or take pains with them, and yet *Sion brings forth her Children.*

And one thing that is remarkable touching the increase of the Church at this day, is this; That where Christ sends the Ministration of the Spirit, there many young People are brought in to Christ, as being most free from the Forms of the former Age, and from the Doctrines and Traditions of Men, taught and received instead of the pure and unmixed word of God; whereas many old Professors, who are wholly in the form, prove the greatest Enemies to the power of Godliness; and thus, *the first are the last, and the last first.*

Now this great and sudden increase of the faithful, is that which doth so exceedingly trouble the World, and makes them angry at the very heart. For, if they were but a few, mean, contemptible and inconsiderable Persons, whom they might easily suppress and destroy, they would be pretty quiet; but when they begin to increase in the Land, as *Israel* did in *Egypt*, and notwithstanding all the burthens of their Task-masters, wherewith they are afflicted and grieved, do yet increase abundantly, and multiply, and was exceeding mighty, till they begin to fill the Land; and when they consult to deal wisely with them, least they multiply too much, do yet see them grow and multiply the more, that they know not at what Country, or City, or Town, or Village, or Family, to begin to suppress them; this is that which doth so exceedingly vex and inrage the world, and makes them even mad again, as we see this day. For the increase of the faithful, as it is the glory of the Church, so it is the grief and madness of the world. But these Men in vain attempt against this increase of the faithful, as the *Egyptians* against the increase of the *Israelites*; for none can hinder the increase of the Church, but they that hinder God from pouring out his Spirit; and according to the measure of God pouring forth the Spirit, is and must be, the increase of the Church, in despite of all the opposition of the world.

And thus much touching the first promise of the Churches increase.

Now in the words I read to you, the Lord comes to another promise; so that the Lord because of the Churches weakness, adds one Promise to another; and these Promises are nothing but the out-goings and manifestations of his Love,

Love, through the Word Christ. But to look more neerly upon the words.

Verf. 11. *Oh thou afflicted.*

Affliction in the World, doth so inseparably attend the Church, that the Church even takes its denomination from it. *Oh thou afflicted.* The condition of the Church, is an afflicted Condition. For the Church being born of God, and born of the Spirit, is put into a direct contrariety to the world, which is born of the flesh, and is also of its father the Devil. And so, the whole world is malignant, against the Faithful and Spiritual Church; and all that are not regenerate, set their faces, yea their hearts and their hands against the Saints; and the unregenerate world, is against the regenerate; and the carnal world, against the Spiritual; and the sinful world, against the righteous; and all the People and Nations in the world, are against that People and Nation, which the Apostle calls *a holy Nation, and a peculiar People.*

As the world cannot endure God in himself, so neither can it endure God in the Saints; and so the more God dwells in the Saints, the more doth the world afflict the Saints; for they oppose not the faithful for any thing of flesh and blood in them, but because that flesh and blood of theirs is the habitation of God, and the very presence of God himself is there, as he saith, *I will dwell in them, and walk in them.* Agreeable to this, is that of Christ, where he saith, *All this shall they do to you, for my names sake;* that is, when the Name of Christ is called upon us, and we are taken into his Name, that is, into his righteousness, and life, and truth, and wisdom, and holiness, and into his Nature, which comprehends all this; then, when the world perceives the Name of God in the Sons of Men, and the Nature of God in the Features of Men, then presently they fall a persecuting

persecuting the Saints, for this Name and Natures sake ; and he that strikes at God in his Saints, would if he could, strike at God in himself. And therefore let the world take heed what they do in this point ; for while they persecute the Saints, they are found fighters against God himself, because God is one with them, and they are one with God in Christ. And let the Saints be admonished, so to hide and retire themselves into God through Christ, that whoever is an Enemy to them, and opposes them, may rather be an Enemy to God, and oppose God than them, they living and acting in God, and not in themselves.

Now this affliction the Church meets with in the world, is profitable for the Church ; it is good for it, that it should be afflicted ; for the more it is afflicted in the flesh, the more it thrives in the Spirit ; this affliction stirs us up to the exercise of our Faith and Prayer ; yea, then is our Faith most active and vigorous, and our Prayers most fervent, till they fill the whole Heavens again ; then are we most in the use of the Word ; then are we set off furthest from the world ; then do we keep closest to God ; then have we nearest intercourse and communion with him ; so that we could better want Fire, and Water, and the Sun, than want Affliction, which God out of his meer love, through his over-ruling power and wisdom, causes to work unto us for good. So that we who are placed in the hand of Christ, are set in such a Condition, wherein nothing can do us any harm for ever, but Evil it self must work Good unto us. But we proceed.

*Tossed with Tempest.*

*The Spiritual Church is violently afflicted.*

Where we see that the Church is not only afflicted, but violently afflicted ; one wave comes against it after another, as in a tempest ; and the more

more Spiritual the Church is, the more doth the world become as a raging Sea against it ; because the more Spiritual the Church is made, it is set in the more contrariety to the world, and the world to it. The *Psalmist* describes this temper in the world against the Church ; *They came upon me like a ramping and a roaring Lyon : And again, They came upon me, to eat up my flesh, as they would eat bread.* When the Saints have appeared in the Spirit, and acted in the Spirit, how violent and enraged hath the world been against them ? It would toss them, as in a tempest, from place to place, from post to pillar, as they say, till it hath quite tossed them out of the world. Yea, men naturally meek and moderate, how fierce have they become against the Saints, when there hath appeared any glorious discoveries of Christ in them ? For the enmity, that is in the Seed of the Serpent, against the Seed of the Woman, will be still breaking forth : And though it may for a time be covered, under many Moral Vertues, and a form of Godliness, yet when God leaves them to themselves, and lets them act outwardly, according to their inward Principles, how cruelly, and maliciously, and fiercely, and desperately do they act against the Saints of God ? Yea, there is not that enmity between Turk and Jew, as there is between Carnal Gospellers, and Spiritual Christians ; the former hating these, and being angry against these to the very death. And when ever the Lord shall suffer these, to exercise their enmity against the Church, then shall the Churches Condition, become such as it is here described, *afflicted, and tossed with tempest.*

*And not comforted.*

The Church of God in all the evil it meets withal in the world, hath not one drop of comfort from the world ; it hath affliction, tribulation,

*The Spiritual Church in affliction, hath no comfort from the world.*

tion, persecution from the world, but no comfort.

This we see in Christ the Head ; you know what he suffered in the world in the days of his flesh ; *he was despised and rejected of men*, and so full of sorrows, that he took his name from them, and was called, *A man of sorrows, and acquainted with grief* ; At last, out of meer envy and malice, they apprehended him, bound him, buffeted him, spit on him, crucified him ; and all this would have been but a small matter, to have suffered from the Heathen, but he suffered all this from the only visible Church of God in the World, who put him to the most painful and shameful death of the Cross, between two malefactors, to bear the world in hand, that he was the third, and the chief. And in all this evil, he had no body to pity him, or have compassion on him ; but they laughed at him, and derided him, and mocked and jeered him, but no body comforted him.

And as it was with Christ the Head, so it is with Christ the Body and Members ; they in all the evils, and woes, and sorrows, and oppositions, and persecutions they have from the world, have no body to comfort them, or take compassion on them. *Refuge failed me (saith David) no man cared for my Soul. Lover and friend hast thou put far from me, and mine acquaintance into darkness, saith Heman, Psal. 88. 18.*

Brethren and Beloved, ye that are partakers of the Heavenly Calling, and of the Divine Nature, if ever the Lord suffer the World to prevail against you, to afflict you, and toss you, from one evil to another, as in a tempest, to reproach you, throw you out of your comforts, banish you, imprison you, &c. you shall find no body to comfort you, no body will take notice of you, or regard you, or own you, or pity you, or be so sensible

sensible of your Condition, as to say, *Alas my Brother.*

You must look for affliction in the World, but you must look for no comfort there. When God shall cast us into sorrows and sufferings, let us not look for one worldly man to stand by us, no nor of those that now smile upon us, and pretend friendship to us; no nor yet of our near Relations; but then that shall be fulfilled, *I was a stranger to my brethren, an alien to my mothers children.* Nay yet further, they that are weak or worldly Christians, will stand aloof from thee, and will be shy to own, and countenance, and encourage, and comfort thee publickly. The Disciples of Christ, when he was led to the Cross, they all forsook him, and fled, and left him to tread the wine press alone. And so if you suffer, in the righteousness and truth of God, you shall find little comfort from men. *O thou afflicted, tossed with tempest, and not comforted.*

Now this the Lord doth in much mercy to his Saints, he leaves them destitute of earthly Comfort, that they may look for heavenly; he leaves them destitute of all comfort from men, that they may look for comfort from God alone. And therefore when thou art brought into such a case, to be *afflicted and not comforted*, lift up thy heart to God, and expect all from him. Saith Christ, *Joh. 16. The world shall hate you and persecute you, and shall put you out of their synagogues, and shall kill you; and in doing all this, shall think they do God good service: But, saith he, I will send you the comforter.* Christ knew well enough, that among all these evils, they should have no Comforter on Earth, and therefore promises to send them one from Heaven.

And therefore, when thy Soul is placed in *affliction*, never look after any earthly or sensual, or creature

creature comforts, for they will prove poison to thy Soul; but only look for heavenly comforts, such as the Spirit brings, such as flow immediately from God; for these are pure, and sweet, and unmixed, and refreshing, and supporting, and satisfying, and enduring comforts; comforts that are able to make thee rejoyce, not only in fullness. but in wants; not only among friends, but in the midst of enemies; not only in good report, but in evil report; not only in prosperity, but in tribulation; not only in life, but in death; they will make thee go singing to Prison, to the Cross, to the Grave; they are mighty Comforts, infinitely stronger than all the Sorows of the flesh; and hence it is that many Saints and Martyrs have gone cheerfully to the stake, and sung in the very flames; the comforts of God in their Souls, have strengthened them to this.

Thou that art a Believer, and in Union with Christ, never doubt of this comfort in thy greatest sorrows. When Christ had none to stand by him and comfort him, God sent an Angel from Heaven to do it: And so when we are left alone in the world, rather than we shall want comfort, God will send us an Angel from Heaven to comfort us; yea, the Spirit it self, which is greater than all the Angels in Heaven; and we shall certainly be comforted by God, when we are *afflicted and tossed with tempest, and not comforted by Men.*

*Behold, I will lay thy stones with fair colours, &c.*

*The Spiritual Church in affliction, comforted by a promise.*

The Lord seeth the Church in its affliction, without all comfort in the world, and then the Lord comes and comforts it himself, and this he doth by a Promise. They are the sweetest comforts, that are brought to us in the Promises. The Promises are the swadling-clothes of Christ, they carry Christ wrapt up in them; and Christ represented

represented to the Church, hath been the comfort of it, in all its evils, outward or inward.

And therefore whatever affliction takes hold on thee, have recourse to the promises, to draw thy comforts from Christ through them. Oh how sweet is that life that is led in the promises! a life led in the promises, is the best life in the world. Men that have Estates in Money or Land, depend on those things for their maintenance, but a Christian may have little or nothing of these in the world, but he hath a promise, which is a thousand times better, and makes his life more comfortable: *I am God All-sufficient*; and, *I will not fail thee nor forsake thee*; whereupon he comes to this resolution, *The Lord is my portion, saith my soul, I will trust in him*. O how sweet a life is this life, that knows no cares, nor fears, nor troubles, nor disquietments! here, saith a Believer, lies my Estate, and Living, and the Lot of mine Inheritance; and this is a thousand times better and more certain Estate, than all the Mannors and Lordships in the Kingdom; for, *my bread shall be given me, my waters shall be sure; The Lord is my shepherd, and I shall not want*; no not then, when the *Lyons* (the great Men of the Kingdom, to whom every poor man is a prey) *shall lack and suffer hunger*. He that hath given me his own Nature and Spirit, will not leave me destitute of food and cloathing.

Take another Instance. A Man feeling the bitterness of affliction to flesh and blood, is ready to think, Oh how shall I ever be able to suffer this or that, or to part with my Relations, with my Estate, with my Life, and all that is near and dear unto me? Why, when a Christian lays hold on the promise, *God is faithful, and will not suffer us to be tempted above that which we are able*. O, saith a Christian, God will never bring me to  
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any temptation or trial, but he will give me strength proportionable to it, or above it; and so lives satisfied with the truth, and goodness, and power of God. And thus you see in these instances, that a Life led in the promises, is the sweetest and best Life; when a Man can draw all from God himself, through a promise.

And this in general, That God comforts his Church by a Promise.

But to come more particularly to the words.

*Behold, I will lay thy stones with fair colours, and lay thy foundations with Saphires.*

Verf. 12. *And I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones.*

*The special promise that comforts the Church, is, that God himself shall build it up gloriously.*

The Promise relates to the Spiritual Church of the New-Testament; and this you shall observe, is oft in Scripture compared to a Building, and that to a most stately, sumptuous, magnificent and glorious Building, as being all built of precious stones, and so more glorious than the first Temple, which was built up of common stones; and it was Prophesied, that the glory of the second Temple should far exceed the glory of the first. The first Temple was *Solomons*, which was indeed filled with the outward presence of God; but the second Temple is the humanity of Jesus Christ, or the flesh of Christ, both Head and Members; this is *the living Temple of the living God*; the Temple that God hath built by his Spirit, for his own Habitation, wherein God dwells truly, really, spiritually, and most neerly, by the way of the most near Union, whereby God and the Creature are knit together; and this Spiritual Temple is more glorious than the first material one, either according to the first edition of it by *Solomon*, or the second edition of it by the Fathers, in the days of *Cyrus*, *Darius*, and *Artaxerxes*. Here

Here then you see, that the Lord promiseth to build up the Church of the New-Testament, with *stones of fair colours*, with precious stones. I will not stand to enquire particularly into the natures of the several stones here named; for the Jews themselves do not fully agree about them. It shall be sufficient for us to attain to the meaning of the Spirit in this place, and that is this.

That the Spiritual Church of the New-Testament, is not to be built with common, but with precious stones.

Now the full sense of these words I shall give you forth in several Particulars.

1. You see here the matter of which the Church of the New-Testament is made; and that is not of common, but of precious stones; elect and precious stones; and such are the faithful: For,

1. They have a more excellent nature than other men have; for they are *born of God*, and so partake of the nature of God; and so in this sense may be said to *come forth from God*, as the Child from the Father; and the Lord Jesus did not more truly partake of the nature of Man, than these do partake of the nature of God; and therefore saith *Peter, Great and precious promises are made to us, that we should be partakers of the divine nature.* Others have only the nature of men in them, or which is worse, the nature of the Devil; but the faithful, have in them the nature of God, communicated to them through a New Birth.

2. They have a more excellent Spirit than others have; as it was said of *Daniel*, that there was a more excellent Spirit found with him, than with all the other wise men. Now the excellency of each Creature, is according to the Spirit of it, but the Saints have the Spirit of God, even the Spirit of the Father and the Son dwelling in them;

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they have the same Spirit of God dwelling in their flesh, as Christ had dwelling in his flesh; so that the very Spirit of God is found in the faithful, and therefore they are more glorious than the rest of the world.

3. They have a more excellent lustre than other Men. One thing that appertains to the excellency of precious stones, is the lustre of them. Now this lustre in the Faithful, is the glory of God upon them: *The Lord shall arise upon thee, and his glory shall be seen upon thee, saith Isaiah, Ch. 60.* And Paul saith, *We all, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.* So that as Christ was taken into the glory of the Father, so are we taken into the glory of Christ, as he saith, *Joh. 17. And the glory which thou gavest me, I have given them;* for the Head and Members are taken into the same glory, according to their proportion.

4. They have more excellent operations; for the Faithful are not such precious stones that are only for shew, but they have also some of Vertue in them, even the very Vertues of Jesus Christ; for they having the same Nature and Spirit of God as he had, are able according to the measure of the gift of Christ, to do the same works that he did; and so the Saints are excellent, in the operations of Faith, Hope, Love, Humility, Meekness, Patience, Temperance, Heavenly-mindedness, &c. And in this regard also are more precious than the rest of the World. And therefore the Lord calls them his Jewels; *In the day wherein I make up my Jewels;* and elsewhere they are called the precious Sons of Sion. The People of God are a most precious People, Men and Women of a precious anointing; though some wicked and scurrilous Libellers, against the Spiritual Church, will

not allow them this Name; but (according to the anointing they have received from Satan) reproach it. And yet still it is a truth, that the gates of Hell shall not prevail against. That the truly Faithful are *precious stones* in the building of the Church, partaking of the Nature and Spirit of God, and of the lustre and operation of both.

Whereas, on the contrary, other People are the *vile of the earth*, the true *filth and off-scouring* of all things, *Psal. 15. In whose eyes, a vile Person is contemned*; a Man that is a natural man, a sinful and unregenerate man, who hath no other nature in him, but that corrupt nature he brought into the world, though in this present world he may be a Gentleman, or a Knight, or a Noble-Man, or a King; yet in the eyes of God and his Saints, he is but a vile Person; and a poor mean Christian that earns his bread by hard labour, is a thousand times more precious and excellent than he, according to the Judgment of God and his Word.

And thus much for the first thing, the matter of which the Church of the New-Testament is made, that is of precious stones.

2. Now the next thing observeable, is the variety of these precious stones. For the Spiritual Church is not built up of precious stones of one sort only, not all of *Sapphires*, or all of *Agates*, or all of *Carbuncles*; but of all these; both *Sapphires*, *Agates*, *Carbuncles*, and many other precious stones of fair colours.

And this notes the diversity of gifts in the Saints of God. For though all of them are precious stones, yet they are of diversity of colours, and lustre, and operations: And this also makes for the greater glory of the Church; for the variety of lustre adds to the Beauty and Ornament

of it. In the Body of a Man, there is not one member, but many. If the Body were all but one member, it would be but a lump of flesh, but the variety of members, with their several gifts and operations, are the glory of the Body. And so it is in the Church, the Body of Jesus Christ, wherein are divers members, with diversity of gifts and operations, excellently set forth by Paul, *1 Cor. 12. 4. &c.* *Now there are diversities of gifts, but the same Spirit: And there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God that worketh all in all. But the manifestation of the Spirit is given to every one to profit withal: For to one, is given by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecie; to another, discerning of Spirits; to another, divers kinds of tongues; to another, interpretation of tongues; but all these, worketh that one and the same Spirit, dividing to every man, severally as he will.* Here you see, are diversities of gifts, and administrations, and operations in the Faithful, but all proceed from one and the same Spirit; and whatsoever gift proceeds from the Spirit, there is an excellent beauty, a Heavenly lustre in it.

And therefore labour to distinguish between those gifts that are co-natural to thee, and flow from thy own Spirit, and those gifts that are supernatural, and flow from Gods Spirit. In all the operations of thine own Spirit, in all thy natural abilities, parts, wisdom, learning, actings, there is nothing but ungloriousness, deformity, darkness, death, how specious soever they may appear to the world; but in the gifts and operations that flow from Gods Spirit, there is a Heavenly

venly beauty, and lustre and glory; yea, even in weak Christians, that are true Christians, you shall oft see and discern an excellent beauty in some gift or other, which they have received from the Spirit, which shines not forth so clearly, in some stronger Christians. And therefore let us not expect all gifts in all men, and that every man should excell in every gift; for then one would be saying to another, I have no need of thee. But God hath given diversity of gifts to divers Saints, that each may acknowledge something in another, which he hath not himself, and may reckon his perfection to lie in his Union and Communion with them; that so the Communion of Saints may be kept up in the world, in despite of the world. One Christian hath the gift of Faith, another the gift of Prayer, another the gift of Utterance in Preaching, another the gift of Courage, another the gift of Meekness, and the like; and no man hath all things in himself, that every man in the sight of his own wants, may be kept humble. And this is a glorious thing in this Building, that the lustre of each stone, adds to the lustre of all; and the lustre of all, is communicated to each stone; and so in the Spiritual Building, what one hath from the Spirit, it is for all; and what all have, is for each one. If thou hast the gift of utterance in the ministration of the Spirit, it is to build up me; if I have the Spirit of Prayer, it commends thee as carefully to God as my self; one watches over another, as over his own Soul; and if any be weak, the strong support them; if any be doubtful, they that have the gift of knowledge direct them. If one be troubled, the rest mourn with him; if one be comforted, the rest rejoyce with him; and they are all so linked together in the body of Christ, that the good and evil of one extends to all.

Where thou canst find such another Communion; there joyn thy self; but if this be the only excellent Communion in the world, who would not willingly joyn himself to that Spiritual People, where no man calls his grace his own, but all gifts are in common among all, every one having a share in the faith, hope, love, prayer, peace, joy, wisdom, strength of all; and all having a share in these gifts and graces, that are in any one? And thus much for the diversity of the stones, as well as the preciousness of them.

*The Spiritual Church is made up only of precious stones.*

3. The third thing, that reveals the sense of the words, is, to observe, that this Spiritual Building of the Church of the New Testament, is made up all of *precious stones*, without any mixture of common stones; is made up of *Sapphires, Agates, Carbuncles*, and adds, *And all thy borders of pleasant stones*.

Here then must be no mingling, of the precious and the vile, the holy and the prophane, the faithful and the unbeliever, the spiritual and the carnal; but all must be precious. If a Man had a Jewel, that had here and there only a precious stone in it, and all the rest common pebbles, there would be no great glory in such a Jewel; but the common stones, would take off from the lustre of the precious ones: And so the Church, is God's Jewel in the world, and it must be made up only of precious stones, as you see here. And where are their eyes, that perceive not this?

There be some that talk much against New Doctrine, which is the old reproach of the Gospel; but surely there was never newer Doctrine than this, That the *Spiritual Church of the New Testament, should be made up of all the People that live in a Kingdom; and that all that are born in such a Nation, should necessarily be stones for the building up the New Jerusalem*. This is a new Doctrine indeed, which neither the Old nor the New Testam-  
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ment owns; but was conveyed into the World by the Spirit of Antichrist. For God doth not now make any People, or Kindred, or Nation his Church; but gathers his Church out of every People, and Kindred, and Nation; and none can be stones of this Building, but those that are first Elect, and after made precious, through a new Birth, and the gift of the Spirit. And this Doctrine, the Word will justify against the World; for *Paul* writing to the Churches of *Ephesus* and *Corinth*, &c. doth he mean all the People that lived at *Ephesus* or *Corinth*? No, but the Faithful and Elect, Children by adoption, Saints by calling; and saith, *So it was meet for him to judge of them all*. And if any were mistaken for a Saint that was none, surely he carried himself very like one; he was outwardly in sheeps cloathing, or he had not been reckoned among the flock; and so, if a stone be taken into this Building, that is not truly precious, yet it is so like one, in shew and colour, that it can hardly be discerned to be the other, but by a very skilful Lapidary. And indeed, such a mistake there may be in Christ's Kingdom here, that a few counterfeit stones may be taken up among many precious ones; but that is the mistake of a false Church, where a thousand counterfeit ones are taken in for one truly precious; wherein for one faithful Christian, there are many Formalists, and many more prophane. This is not such a Building the Prophet speaks of, for this is all of Elect and Precious stones. But I cannot enlarge on these things, because this Exercise, I intend chiefly as an Exposition; only I will add one or two things more, touching this particular, and so go on.

1. If the Church of the New Testament, is to be built all of precious stones, what a Building is that, where the only care is, to keep these

stones out of the Building, lest by their glory and lustre, they should darken the rest.

2. Consider, when the Church shall be built up all of such precious stones, what a glorious Church will that be, when the glory of the Lord shall shine forth in every stone of this Building? How will there be then glory upon glory, till the glory of the Church, first darken, and then put out all the glory of the World?

3. Consider, what great Enemies they are to the true and native glory of the Church, that would have every man in a Kingdom, a member of the Church, and would have those taken into the flock, that are none of Christs sheep; and those taken into the Church of God, that are not of God; and would gather up any stones, to make up this Temple of God. These are the Men, that would keep off those glorious things from being fulfilled in the Church, which are spoken of it, in the Word.

*The Builder of the Spiritual Church is God.*

4. We are to take notice, who is the Builder of such a Structure as this, all made up of precious Stones; and you shall find in the word, that *the builder and maker of it, is God. I will do it, saith the Lord; behold, I will lay thy stones with fair colours, and I will lay thy foundations with Saphires, and I will make thy windows of Aggates.* It is all God's Work, from the beginning to the end; for who can build unto God, a living Temple to dwell in, but himself? This the Prophet speaks plainly, where he saith, *The man whose name is the branch, he shall build the Temple of the Lord, even he shall build it.* It lies in the power of no man, to make such a building as this is: What wild and woful work do men make, when they will undertake to be building the Church, by their own humane Wisdom, and Prudence and Counsel? when they think, we will have the Church of God, thus and thus; and we will

will make it up, of such and such Men, and we will govern it, by such and such Laws, and we will get the Power of the Magistrate to back ours; and then, what we cannot do by the Power of the Word and Spirit, we will do by the Power of Flesh and Blood: Poor men! that think that these new Heavens, wherein the Lord will dwell, must be the Work of their own Fingers; or that the New *Jerusalem* must of necessity come out of the Assembly, which is to come down from God out of Heaven; or that they can build the House of God, all of precious stones, whereas this must be God's own work, and his own doing; and no State or Counsel in the World, can bring this about; and after much Trial, and Pains and Weariness, the Lord will at last teach his own, that the gathering, and laying these precious stones together, must be the Lord's own doing, even his own doing.

When the Building of the Church is left to men, how wofully is it managed? why saith one, we must needs admit such an one, he is the chief Man in the Parish, or he is a Man of good Esteem in the world, or he is a Noble Man, or he is my near Kinsman, or is thus and thus related to me, or he is a good civil fair dealing man, and we must needs admit him; and thus will Flesh and Blood be ever making a Carnal Temple for God to dwell in; but God's true Habitation can never be framed but by the Spirit.

And therefore, for the building of the Church, let us look higher than the highest Instruments; for it must be the Lord's own work, by the Word and Spirit: And though every man be against it, and oppose it, yet the Lord will do it; when there are no hands to build it up, he will build it up without hands. I will lay thy stones with, &c. It follows.

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Ver. 13. *And thy Children shall be taught of the Lord, and great shall be the peace of thy Children.*

The Teacher of the Spiritual Church is God.

See here, how the Prophet by the Spirit, carries up the Saints above all visible and sensible things, even as high as God himself; God (saith he to the Church) shall build thee, and God shall teach thee; *all thy children shall be taught of the Lord*, The Note is this, *That all the true and genuine children of the Church, have God's own teaching, in all the things of God; they have the Father and the Son to teach them by the Spirit. This Truth, Christ himself confirms, where he saith, It is written, that they shall be all taught of God; he therefore that heard and learned of my Father, cometh to me. And again, The spirit when he is come, he shall lead you into all truth: Which Doctrine John after preached thus, 1 Joh. 2. 27. The anointing, which ye have received of him, abideth in you; and ye need not that any man should teach you, but as the same anointing teacheth you all things.*

Hereby now we perceive, how few true Children of the Church there be, among those who are commonly called Christians; for among all these, how few are there who have the teaching of God? but most have their teaching only from men, and no higher.

Consider therefore I pray, whether the Knowledge you have, be from the teaching of God, or the teaching of Man; you all pretend to know, that Christ is the *Son of the living God*, and that Redemption and Salvation is by him alone; but how came he by this knowledge? did you read it in the letter? or did some body tell you so? or hath God himself taught you this? *For no man knows the Son but the Father, and he to whom the Father will reveal him; and therefore when Peter said, thou art Christ the Son of the living God, Christ answered, flesh and blood hath not taught thee this,*  
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but my Father which is in heaven. And so, though all of you profess your selves Christians, yet none of you know Christ truly, but only such as are taught of the Father. And this holds in all other points, as touching Calling, and Faith, and Union, and Justification, and Sanctification, and the Gift and Sealing of the Spirit, touching the Spiritual Kingdom of Christ, and the Government of it; oh consider, whether you have the teaching of God in these things or no; and if you have not the teaching of God, you are none of the Children of the Church; whatever Truth thou knowest from the letter, if thou hast not the teaching of the Spirit, it will do thee no good; thou knowest not any thing Spiritually and Savingly, wherein thou hast not the *teaching of God*. *All thy Children shall be taught of the Lord*.

And therefore, what a sad thing is it, when Men look for their teaching no farther than men? they only look to the Minister, or to such an able learned, Orthodox Man, as they phrase it; or at the highest, to the *Assembly*; and what they shall teach them, they are resolved to stand by it, and build upon it, for their Foundation; in the mean time, never regarding in truth, the teaching of God: But say, what can so many grave, learned, godly men err? and shall not we believe what they determine? why now these are none of the Children of the Spiritual Church; for they neither have Gods teaching, nor care for it; but the Spiritual Church is all taught of God.

*Objection*. But you will say, doth *God* teach, without means?

*Answer*. I Answer, no; *God* teacheth, but it is by the Word, and that chiefly in the Ministry of it; and he that pretends to be taught of *God* without the Word, is not taught of *God*. And therefore no Man is to despise the  
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the Ministry of the Word, which is God's own Ordinance, and to depend upon I know not what Revelations, and Inspeakings without the word; seeing *God* teacheth all his Children by the word, and none without it. And therefore it is not the Prophets meaning, when he saith, *all thy Children shall be taught of the Lord*, that they should neglect and despise the Word, and the Ministry of it; but that we ought so to use the Word and the Means, as not to look for our teaching from them, but from *God* himself, in and through them; and when you come to hear, not to think, I will hear what Mr. *such an one*, or Mr. *such one* will say, but with the Psalmist, *I will hear what the Lord God will say*. And truly, I would not care to hear what any man in the world would say, in whom Christ himself did not speak.

Now much more might be said of this teaching of *God* (but that I intend brevity in all) as namely, that this teaching,

1. Is a clear and evident teaching, that you shall have certainty in what you are taught; and shall be so taught of *God*, that no Man or Angel shall be able to unteach you again.

2. It is an inward teaching, though by the outward Word; reaching to the inward Soul and Spirit, to the hidden man of the heart.

3. It is a successful teaching; he so teaches as men learn; *he that hath heard and learned of my Father*; hearing and learning go together; he teaches Faith, and we believe; Humility, and we are humble; Patience, and we endure, &c.

But I cannot enlarge any farther in this point.

The Spiritual Church being taught of *God*, is peaceable in it self.

It follows,

*And great shall be the peace of thy children.*

That is, when men are taught of *God*, then there is nothing but peace among them; when *God* comes, and teacheth thee, and me, and another,

ther, and many, then we all agree, because *we are all taught of God*, and see all things, by the same light, and apprehend all things, by the same knowledge, and perceive all things, by the same Spirit, because all have the same teaching. And so, they that are *taught of God*, though one come out of the East, and another out of the West, and another out of the South, and never had any former communion together, yet they all agree in the same truth, and think and speak the same things; and so there is Love and Amity, and Peace and Unity among them, because *they are all taught of God*, and have learned the truth, not as it is in this or that Man, or Assembly of Men, but as it is in Jesus.

And truly, this is the true ground of all the differences and dissensions, and heats that are in the Kingdom at this time, to wit, because some are taught of *God*, and some are not taught of *God*, but men only; the Carnal Church is only taught of Men, and goes no higher; but the Spiritual Church, is truly taught of *God*. Now they that are taught of *God*, and they that are taught of Men, see the same truths with a great deal of difference, and hereupon arises the Controversie and Quarrel; for one will have the truth, as he sees it in the light of *God*, and another will have it, as he apprehends it in his own fancy; and the Carnal Man, will not yield to the Spiritual; and the Spiritual Man, cannot yield to the Carnal. Saith one, this is the mind of *God*. and I have learned it from his own teaching; saith another, this is not the mind of *God*, for such a learned Minister, or Ministers, taught me otherwise, and so I apprehend it; and thus as the flesh and Spirit are contrary, so are their teachings, and hence our divisions and troubles. But when Men, are all taught of *God*, then they are all at  
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peace one with another, and all do agree in the substance of the truth of the Gospel; and if some do not know, the same things they do, they can wait with patience, till *God* also reveal that unto them; for they know with all their hearts, that they themselves could never have known those things, except *God* had taught them; and so they cannot be angry at others, whom the Lord as yet hath not vouchsafed to teach; and so they are meek, and gentle towards all, as befits the Spirit, as well as at peace among themselves. *All thy Children shall be taught of the Lord, and great shall be the peace of thy children:* For they know, that no man is higher or lower than another, in the Kingdom of *God*, but all are equal in Jesus Christ; they know that no man can challenge Christ, more to himself, than another, but all have equal interest in him, and Christ is alike near to all, in whom he dwells; yea, they all as willingly communicate their own things to the Brethren, as they themselves do partake of Christ's things, and so there is nothing but peace. When Men know, that no Man is any thing in himself, but every one is all that he is, in Christ; and when Men love Christ, meely for himself; and where they see most of Christ, there love most, and if Christ be more in another, than himself, can love such a one more than himself, not for his own sake, but for Christ's sake; then there is *nothing but peace. Great shall be the peace of thy children.*

Verf. 14. *In righteousness shalt thou be established &c.*

*The establishment of this Spiritual Church.*

This Spiritual Church had need of establishment; for, when *God* hath done all this for it, when he hath built it, and taught it himself, it shall not want trouble and opposition, and contradiction, and persecution in the World, and therefore

fore it stands in great need of establishment. But how shall this be done? Why saith he,

*In righteousness shalt thou be established.*

That is, not by any outward power or force, or armies, or fortifications, or factions, or confederacies; all these are but a staff of reed; but in righteousness; and that is, both in the righteousness of Christ received by us, and working in us: The first is, the *righteousness of justification*; the second is, the *righteousness of sanctification*, and our establishment lies in both,

1. In the *righteousness of Justification*, which is called the *righteousness of Faith*, or Christ's own righteousness, received into us: And in this sense it is said, *Except ye believe, ye shall never be established*: For by Faith we partake of the righteousness of God through Christ; and this is an infinite, and everlasting righteousness, that hath neither spot nor blemish in it; this is able to establish us for ever and ever; so that the Church hath no more establishment, than it hath of the *righteousness of Christ by Faith*; and as the Church goes from Faith to Faith, so it goes from Establishment to Establishment.

2. Our Establishment lies in the righteousness of our Sanctification; which is nothing but Christ working in us, as the former was Christ dwelling in us; for the same Christ that is the righteousness of our justification, is the righteousness of our sanctification. Now the establishment of the Church is, when we let the righteousness of Christ work all in us, and we work all in the righteousness of Christ; then are we established mightily and invincibly indeed; and how much the Christians swerve from this Rule, so much they become weak and unsettled: Sometimes Christians will be living out of Christ in themselves, and they will be moving, and acting, and working according

according to humane wisdom and prudence, and the counsels and devices of flesh and blood, but in all this they have no establishment at all. And therefore ye that are Faithful, see to it, that ye turn not aside neither to the right hand, nor to the left, through any worldly hopes or fears, but do ye live and act in the righteousness of Christ; and as the Lord lives, though you have Kingdoms and Nations for your Enemies, you shall not be moved, but shall be established more firmly than the Earth.

And therefore I pray consider your Establishment, where it lies, and that is in Righteousness, and in Righteousness only. Some trust to this strength, and some to that; some to this aid, and some to that, but the Spiritual Church scorns to trust to any Creature for establishment, but looks to be established only in righteousness; and because of this, neither Men nor Devils shall prevail against it. And therefore you that are of this Temple and Building which is made by God, seeing you have so many enemies on all hands, pray look to your establishment, which is in righteousness: *In righteousness shalt thou be established.*

*Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.*

*The Spiritual Church being established, is without fear and terror.*

The fear and terror he speaks of here, is inward fear and terror, from which the Church shall be free, in the midst of all outward evils; for tho' the Church be full of Danger and Persecution without, yet it is free from fear and terror within; Nay, the Church hath trouble without, but peace within; affliction without, joy within; weakness without, strength within; Imprisonment without, liberty within; persecution without, content within: Against all the Sorrows and Sufferings on the Flesh, they have refreshings, comforts,

comforts, hopes, sweetnesses, rejoycings, triumphs in the Spirit; and so in the midst of evil, are free from evil; and in the midst of sufferings are free from pain; yea, they rejoyce in tribulations, and in the midst of evil, are fill'd and satisfi'd with good.

Verf. 15. *Behold they shall surely gather together, but not by me: whosoever shall gather together against thee, shall fall for thy sake.*

A very strange thing it is, that the Spiritual Church, being thus builded, and taught, and established, any should yet be so blind, and mad, as to ingage against it; and yet the world, and the carnal Church especially doth this; yea, the more pure and Spiritual the Church is, the more enmity the world and Formalists have against it. *The worlds enmity, against this Spiritual Church, thus built, and taught, and established.*

*Behold they shall surely gather together.*

When they shall see the Churches gathering together into the true Communion of Saints, then will they gather themselves together against the Churches: And why do these men blame the Churches, for gathering together unto Christ, when they themselves gather together against the Church, as we daily see? Indeed the gathering together of the Saints, the world doth most hate of all other things: Oh, this is a dreadful and terrible thing to them; it makes their hearts ake within them, and looseth the joynts of their loyns; they think, their exaltation, will be their own abasement; and their gathering together, their own scattering; and their glory, their own shame, and their strength, their own undoing; and out of these Conceits the world acts, so strongly and furiously, to scatter abroad again, Christs own gatherings together. But the Lord hath decreed and promised, to hew that little stone of Christs Spiritual Church, out of the mountain of the world, without hands, and will certainly accomplish

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it,

it, and is now about that very business; but the world, that never looks beyond sense, they think this is surely a Plot of ours, and that we have a great Design in hand; and so we have indeed, but the Design is not our Design, but Gods, contrived in Eternity, and discovered to *Daniel*, chap. 2. and this is *the setting up a Kingdom of Saints in the world, under Christ the King of Saints*, wherein the People shall live alone in point of Spiritual Worship and Communion, and *shall have nothing to do with the rest of the Nations*. This counsel of God begins to be accomplished, and the world thinks that we are subtle, and we are mighty, whereas they are clearly mistaken in us; for the wisdom and strength, whereby this is done, is Gods and not ours. For it is the Lord must build this Spiritual Church, and set it up in the world, and preserve it against the world, and cause it to increase, till it fills the world; so that the design and the accomplishment of it, belongs to God, and not to us; and they that are displeased at it, let them go and quarrel against God; and so they will certainly do, through the operation of the Devil; *Behold*, saith he, *they shall surely gather together*: As soon as ever the Church separates from the world, the world gathers together against the Church.

Yea, this place is not only to be understood of those that are open Enemies without the Church, but of a Generation in it, that are not of it; and so the gathering together against the Church, shall be in the Church, and so *Calvin* interprets; and such a thing will assuredly come to pass, that the Church as well as the Kingdom will have Domestic Enemies; it hath been so in all Ages, and what wonder will it be, if it be so in this? The first Division in this Kingdom, was between *common Profession*, and *open Prophaneness*; and if  
ever

ever there be another, it is like to lie between the form and the power of Godliness; and the Children that are born after the Flesh, will up and be persecuting them that are born after the Spirit; and the deepest wounds we shall receive, will be in the house of our friends; not our friends indeed, but of such who seem to be so; for they pray as well as we, and preach, and hear, and receive the Sacraments, and use the same Ordinances with us, and yet their enmity, of all other, will be the greatest against us; and we shall receive deeper wounds in the house of these friends, than in the streets of our enemies. They shall gather together in thee, against thee.

*But not by me.*

The Saints gather together by God, having the Spirit of God to bring them into Union and Communion; but the Carnal Church gathers together, against the Spiritual, not by God, but without him, for worldly base ends and interests, and profits, and advantages. But mark the end of such gathering together.

*Whosoever shall gather together against thee, shall fall for thy sake.*

We have seen the accomplishment of this promise with our eyes; even a great Party, of the greatest Men in the Kingdom, as well as of mean ones, gathered together against the Church, but all fallen: What is become of the great Power, and Armies, that were in the West and the North, and other parts of the Kingdom? are they not fallen through the strength of this Promise? and if any new Party shall arise up again, they shall also fall in like manner.

*The world hath no success in their undertaking against the Spiritual Church.*

*For thy sake.*

For the Lord loves the Church, the Body of Christ, even as he loves Jesus Christ himself; thou hast loved them, as thou hast loved me; he loves

Head and Members, with the same love. *The Lords People are his portion* on Earth, as he is theirs in Heaven, and so he will give *Nations and Kingdoms for them*, and hath said, *the Nations and Kingdoms that will not serve thee, shall perish; yea, those Nations shall be utterly wasted*; Oh that this Kingdom in it self, and in its representation, would avoid this evil, as they would escape this end.

The four Monarchies for opposing the Spiritual Church, have fallen for its sake; and so shall every other Kingdom and Common-wealth, that undertakes against it!

Ver. 16. *Behold I have created the Smith, that blows the coals in the fire, and that bringeth forth an instrument for his Work, and I have created the Waster to destroy.*

Ver. 17. *But no Weapon that is formed against thee shall prosper, &c.*

Thou art, faith God to the Church, a small, weak, despised, contemned, persecuted People; but thy safety, protection, blessing, lies in me, and in my power, and wisdom, and love.

*Behold I have created the smith, &c.*

That is, I have formed him that makes the Sword, and Gun, and Pike, and that prepares the Ammunition; and both he that makes the weapon, and he that useth it, are in my hands, and they shall only do what I would have them to do, and no more; and so,

*No Weapon, that is formed against thee, shall prosper.*

God blunts the edge of the weapon, and weakens the hand, and puts fear into the heart of him that useth it; and so no weapons that have been used, have prospered hitherto, and if any more weapons shall be used hereafter, they shall be as unprosperous as these.

*And every tongue, that shall rise against thee in judgment, thou shalt condemn.*

Two ways you see the Enemies of the Church assault the Church; by their hands, and by their tongues; and this latter way is the more dangerous of the two; by the former, they scourge the Church, with Rods; by this latter, with Scorpions. This weapon of the tongue, is the most dangerous weapon that ever was used against the Church in any Age, and the last refuge of the Devil, and his Instruments, to annoy the Church. And thus when the Enemy fails at the strength of his weapons, he undertakes again with the malice of his tongue; and with this, the Enemy strikes against the Saints, that profess the truth, and against the truth it self, professed by the Saints.

Against the Saints, that profess the truth; cloathing them with odious names, and loading them with base aspersions, Independents, and Sectaries, and Schismatics, and Hereticks; and some such, there are indeed in the Kingdom; but they abuse the precious Saints of God, with these and other reproaches, and so crucifie Christ again in his Body; not between two Thieves, but between two hundred Thieves, that so it may be the greater difficulty to discern him: *Their tongues rise up in judgment against them*; it intimates, they shall have specious pretences against the Church; Oh these are the men that would *turn the world upside down*, that make the Nation full of tumults and uproars, that work all the disturbance in Church and State; it is fit such Men and Congregations should be suppressed, and they should have no Imployment in Church or State; it will never be a quiet World, till some course be taken with them, that we may have Truth and Peace and Government again. And thus they have fair pretences against the Godly, and use the glorious Names of Truth, Peace and Government, to the destruction of them all. And this is the sense of these

words, for their *tongues to rise up in judgment against them.*

Yea, methinks this Phrase intimates thus much, as if they would call in the aid and power of the Secular Magistrates, against the Spiritual Christians; and then their tongues rise up in judgment against them indeed; and except they engage the Magistrates power against the Saints, they think they can never do them mischief enough. And thus their tongues rise up in judgment against the Saints, that profess the truth.

2. As the Enemy strikes with their tongue against the Saints that profess the truth, so also against the truth professed by the Saints; and this, they call by way of reproach, new Light, as their Predecessors, at the beginning of the breaking forth of the Gospel in this Kingdom, called it new Learning; yea, they call the Truth, Error; and the very mind of Christ in the word, Heresie; and the power of Godliness, Independency; and the contending for the faith once given to the Saints, Faction, and Sedition, and the like; and this grieves the Saints a thousand times more than any Personal reproaches, to hear the Truth, and Light, and Life, and the Spirit of the Gospel, despised and spoken against, and blasphemed; that is that, that fetches not only tears from their eyes, but even drops of blood from their hearts; the Truth of God, being much dearer to them, than their Estates, or Names, or Lives.

But see how God conquers this weapon of the Enemies Tongue to the faithful, as well as the former weapons of their hands; *every tongue that riseth up in judgment against thee, thou shalt condemn.* All that speak, and rage, and rail, and reproach and slander, and vilifie and abuse the Saints, either by their Tongues or Pens, thou by thy Uprightness, Integrity, Innocency, Truth, Faithfulness, shalt

shalt condemn them ; thy ways, and thy works, that are led and acted in Christ and his Spirit, shall be the condemnation of all thine Enemies ; and their misreports and slanders shall be done away as a mist before the Sun, and thy righteousness, and integrity shall break forth in that clearness, and brightness and strength, that they shall sit down astonished and amazed ; and they shall be condemned, not only by the word, and by the Saints, but by all the common morality of the world, yea, and by their own conscience ; so that they shall carry their guilt with them night and day, and shall not be able to look the Godly in the face, whom they have so reproached ; the very presence of the Saints, shall be the condemnation of their Enemies, who have before so unworthily judged them ; yea, the whole world shall see the faithfulness and integrity of the Saints of God, and shall justifie them, and condemn their Enemies ; and shall say, lo, these are the Men that the world judged for Sectaries, and Schismatics, and what not ? see how faithful they have been to God, and the true Church of God, and to the State ; and surely they must needs be bad Men, that are Enemies to these. And thus, while our Enemies judge us, they shall be condemned themselves. And this shall certainly be done, as sure as the word of God is true, and as sure as the Lord lives, to make good his word. For,

*This is the heritage of the Servants of the Lord.*

That is, you shall have this by as sure right, as any man hath an inheritance, that is entailed upon him. This is your heritage, O ye servants of the Lord, to make void the force of every Weapon that is used against you, and to condemn every tongue that judgeth you. This promise is our portion, and the Lot of our inheritance ;

and in this we rejoyce, that While we serve the Lord, truly and faithfully, neither the hands nor tongues of the Enemy shall hurt us, but in the end we shall be more than Conquerous over all. Let my portion fall in this pleasant place, and I shall have a goodly heritage.

*And their righteousness is of me saith the Lord.*

That is these servants of mine, are not men of a humane and morall righteousness only, but they partake of the righteousness of God in Christ; Their righteousness is of me; or thus, though they are sinners before the World (for as the world reckons their own sin, for righteousness; so it reckons Gods righteousness, for sin) yet they are righteous before me; and in my eyes. So that however the World reckons us evil doers, and not worthy to live in the world, yet God reckons us righteous, and our righteousness is before him.

To conclude, seeing God hath engaged himself, to secure us, in his wayes, both from the Weapons and tongues of men, *Go and tell the Foxes, that we will walk without fear in the World, both to day and to morrow, and the third day We shall be perfected.*

Right

# *Right Reformation,*

OR, THE  
Reformation of the CHURCH  
OF THE  
NEW-TESTAMENT,

*Represented in GOSPEL-LIGHT,*

In a SERMON Preached to the Honourable House of COMMONS, on *Wednesday November 25th, 1646.*

Together with a REPLY to the Chief Contradictions of Mr. LOVE's Sermon Preached the same Day.

*All Publish'd for the good of the Faithful, at their desire.*

---

By **William Dell**, Minister of the Gospel.  
*Attending on his Excellency Sir Tho. Fairfax.*

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John vii. 12. *And there was much murmuring among the People concerning him; for some said he is a good man; others say nay, but he deceiveth the people.*

John xvi. 3. *And these things will they do unto you, because they have not known the Father, nor me.*

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Credo me Theologum esse Christianum, & in regno veritatis vivere; ideo me debitorem esse, non modo affirmandæ veritatis, sed etiam asserendæ, & defendendæ, seu per sanguinem, seu per mortem, *Luth.*

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L O N D O N:

First Printed in the Year, 1651.

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TO THE  
HONOURABLE  
THE  
COMMONS  
Assembled in PARLIAMENT.

*Honourable and Worthy,*

**A**S the Lord represented these *Truths* to you before, in the *Ministry of the Word*; so now again, He offers them to your *second Consideration*, in this *Printed Book*; because he hath a *mind*, you should take notice of them. And I must needs say, it is the Lord's voice to you; and I hope he will move your hearts to regard it; though Satan hath mightily bestir'd himself, by casting an ill Vizard upon the Truth, to make you dislike it. But if you like *Christ* the worse for a *Face spit on and buffeted*, you may want a *Saviour*. And if you like the Truth of *Christ* the worse for a scratcht Face, you may make your dwelling place, with Error and Humane Doctrines, which are all one. *Micajah* had no sooner delivered the Truth of God, but there was a *False Prophet* to smite him on the face; the Lord no sooner prepares Instruments to reveal his Truth, but Satan hath his Instruments ready, to turn the Truth of God into a Lye. And this God suffers to be done, to exercise your skill and wisdom, that you might learn, not to be offended at the Truth with the World; but to receive and love the Truth, notwithstanding

withstanding all the indignities and reproaches of Men. When you read what you have heard, you must needs acknowledge it to be the mind of God, if you have received the anointing of the Spirit; and the Truth herein contained, shall prevail with all that belong to God. For my part, I am not careful touching the success of it, I can trust God with that, whose Word it is. For, as the Doctrine of the World, hath the weak power of the World to carry on that, so the Doctrine of Jesus Christ, hath the mighty power of God to carry on that; and the power of God in the World shall as soon be made void, as the true Doctrine of the Gospel, though called Error, Heresie, and Schism, and have all the misguizes of Hell put upon it. The Truth you then heard delivered, and may here read again, shall carry all opposition, and opposers before it, and none shall be able to stand against it, that engage against it; and of this, both your selves and this Generation shall be Witnesses.

If any think that I gave too much power to Christ, in the Reforming of the Church, his own Body, let them consider again, that too much cannot be given to Christ in God's Kingdom, seeing he is all in all in it. Neither is that exaltation the Gospel gives to Christ in this Business, any diminution to your selves; neither by making Christ all in the Kingdom of God, are you made ever the less in the Kingdoms of this World. But whatever power the word of God hath given you, I will deny you none of it; nay, I will be among the first, that shall attribute it to you. And do desire, you would no more, any of you be displeased, for attributing the Reformation of the Church to Christ alone, than the Redemption, Justification, Sanctification, or Glorification of it, to Christ alone: The former being every whit, as  
great

great and glorious a work of Christ, as the latter. I do most willingly allow you, your Thrones in the Kingdoms of this World ; but only desire to reserve to Christ his own Throne, in the Kingdom of God.

There are those indeed, that would lift you up to this Throne, not because they would have you sit there, but place them there ; they would ascribe to you, the power only due to the Son of God, not because they would have you use it, but would use it themselves ; they would derive power from you to do that, which they say you cannot do ; and the power they attribute to you in the things of God, they say, is not well in your hands, but in theirs.

And here I would desire you, to take notice of the working of the Mystery of Iniquity, from the Head, to the very Little-toes of the Man of Sin : At first you know, the Pope interested himself in the Emperor, and Powers of the World (for his own advantage and support no doubt, rather than for theirs) after, the Prelates successively, said to worldly Kings, *lend us your Power, and we will lend you ours* ; let our Spiritual Power deal in Temporal things, and your Temporal Power shall deal in Spiritual things ; and still the Clergy-power (which call'd it self Spiritual) so linkt it self with the Temporal, that the Power that was not of God, might be upheld by the Power that was of God ; and (having got this advantage) they cried, *Destroy one, Destroy both* ; and so the Prelates were wont to say, *No Bishop, no King*. And their Successors in the Kingdom of Antichrist still cry, *No Minister, No Magistrate* ; and so still mingle Interests and Powers with the Civil Magistrate ; that under the Magistrate, the Power of God, they might cunningly shrowd that Power that is not of God. And thus they still, under  
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the Name of the Magistrate, seek themselves, and the drawing off that Power that is only his, from him to themselves, to whom it doth not belong : Being, in the mean time, really against Magistracy, further than is serviceable to their own ends. Whereas, we reckon Magistracy, not less Magistracy, no less the Ordinance of God, though we suffer under it, and by it.

This Clergy-Antichristian power wherever it is, will still sit upon the power of the Nation, the power of Antichrist, so domineering over the powers of the World, that none but the power of Christ can cast it off; that will still be uppermost, what power soever is supream. Besides, all the experience of former Ages (which is the greatest wonder in the World, that Men consider not) God gives you sparklings enough of it in this Age ; some preaching, That the Government of the Church (which they make outward and visible, and over Mens Estates, Bodies, and Lives,) belongs not to King nor Parliament, but to the Ministers and their Elders ; and better it is, there should be no Government at all (say they) than not in their hands by whom it should be. And here lies the Mystery of Iniquity in this, That they make the whole Kingdom a Church, and then require a Power, Authority and Jurisdiction in their Church-Kingdom, which the Magistrate is not to deal withal, but themselves. Whereas we acknowledge the whole Power of the Kingdom, to belong to the Magistrate, and only give unto Christ the Power of his own Kingdom, which is not of the World, but Spiritual and Heavenly.

And here also, fully to deliver my self from misapprehensions, I understand not by the Church of Christ, any Company of Men whatsoever,  
who

who under the Notion of a Church or Saints, or any other Title, may plead Privilege or exemption of their Lives, Liberties, or Estates, from the power of the Civil Magistrate, for that were to justify the Papal, Prelatical, or any other Government of a newer name, which under pretence of *Jus Divinum*, shall set up and exercise an outward and visible power and jurisdiction, free and exempted from the Authority and Power of the Civil Magistrate; which I utterly both deny and detest, as Antichristian.

And therefore, I humbly represent, how prejudicial this may prove to you in the end, to suffer a Generation of Men in the Kingdom, under the name either of Church or Clergy, whose Power, Preferment, and Interest is different and excentrical from the Power, Welfare, and Interest of the Kingdom; and what a Ballance they may prove against the State where they live, in turning and tumultuous Times, as they themselves know, so (I hope) you clearly perceive it, as well as they. How they already dare lift up the Head against you, who sees not? How do they manifest their discontents against you in Pamphlets and Pulpets, in their Sermons and Prayers, because you have not settled the Government, they have studied out for you, as *Jus Divinum*, and the certain and unchangeable mind of God, though they can neither make it out, to your selves, nor to any body else, by the Word, that it is so? And how do they labour to instill into the People their own discontents, perswading them, you have done nothing at all, because you have not done all that ever they would have you do, though you can see neither Scripture nor reason for it? And for this Cause, rendring you every where odious to the People. Many other things besides, do they scramble up, and use against

gainst you, which they conceive may make for your disadvantage, and dis-interest in the People, because they think they shall never get much higher, except they make you a little lower; for they must (according to the Law of Antichrist) set their feet on your power, to get up to to their own.

Some discoveries of this Spirit you might see in Mr. *Love's* Sermon, telling you before your faces, and before the People; That *some call'd you a mungrel Parliament*: Indeed the King (as I understand) call'd the Parliament at *Oxford* so, but Mr. *Love* was the first (for ought I can learn) that ever named you so, and I wish he may be the last, (but any Doctrine is Orthodox, out of a mans mouth of his Order (farther threatning you with a discerning People, to look into your Actions, and to spy out your boundless Privileges; as if you must do justice, not out of the love of Righteousness, but out of fear of Mr. *Love's* discerning People. Telling you also, the Clergy had done as much Service for you in their Pulpits, as your Regiments in the Field; that by this means he might mind you, what they can do against you, as well as for you, if you be not Servants to their designs; for they that have heretofore been for you, can (if they please) turn to others against you, who shall be more for themselves. And in many other things flying out against your worthy Commanders in the Army, upon suspicions of his own; and against the Articles at *Oxford*, &c. for it is no proper Presbyterian Doctrine, that does not (at least) meddle with the affairs of the State, which in time they may hopefully come to order. In these and divers other things, he took his full swing, all of them (no doubt) deeply appertaining to the Mystery of the Gospel.

The other things, he spake, to the disadvantage of the ignorant and weak, and neither to the Truths  
disadvantage,

disadvantage, nor mine, I shall clear in a short Reply, set after the Discourse, and so shall trouble you no farther with any such stuff, but only with a smart expression, from one (it seems) of some note in the Assembly, who said, *If the Parliament approved Mr. Dell's Sermon, it were no Blasphemy to say, they were no Parliament.* So that it seems you shall be no longer a Parliament, than you approve what the Assembly approves; but the Kingdom hopes you are built upon a better foundation. And to him (who hath been so bold with you) I shall only crave leave to reply in your presence, If the Assembly (which I hope they will not) should condemn that Doctrine of the Gospel for the substance of it, deliver'd then by Mr. Dell, it will be no blasphemy to say, *They are the enemies of the truth of Christ; and I hope, the last prop of Antichrist in the Kingdom.*

For your selves, Honourable and Worthy, I beseech you consider, that God is *wonderful in counsel, and excellent in working*, and that all Power is given to Christ, in Heaven and in Earth, that he might give free passage to the Gospel. And therefore take heed, after God hath blest your Power and Forces in the Field, and subdued that malignant Power that was against you, and hath given you a little peace and quietness in the Kingdom, you do not now begin your affairs with discountenancing, disrelishing, much less condemning the faithful and true word of God, witnessed in the Scriptures, and confest to by the faithful and Martyrs of Christ in all Ages; and with the setting off from you, that Ministry that hath most of the Spirit in it, lest the Lord withdraw his presence from you, and your latter end be not answerable to your beginnings.

It might be easily shewed unto you, how many great and wise Kings and Magistrates, acting according to humane wisdom and prudence, and despising or neglecting the wisdom of the Word,  
I have

have with all their own wisdom, prudence, and designs, destroyed themselves, and their Kingdoms : For it is written, *He takes the wise in their own craftiness* : And again, *The Lord knows the thoughts of men, that they are but vain.*

And therefore renounce the wisdom of the world, with all its fleshly Counsels, and cleave close to the True, Faithful and Sincere Doctrine of the Gospel, and then, though you have many Enemies and Kingdoms against you, you shall not be moved, but God will yet establish you, in all the shakings of the World, and your Enemies shall be as a thing of nought. I shall no longer detain you, but only desire this, in the behalf of the Faithful, God's peculiar Portion in the Kingdom, That you would not suffer us to be oppressed by our Adversaries, who would use your power against us, not for you, but for themselves ; neither would suffer them, thus publickly and shamelessly to call us Sectaries, and Hereticks, who do believe and profess the truth of the Gospel in sincerity and simplicity of heart, according to what we have received from God ; but that you would suffer, yea, procure us to live quietly and safely under you, in the Faith and practice of the Gospel, we in all things obeying you, as becomes Christians.

The Remainder, is to assure you, That there is no Man shall serve the State more sincerely, according to his Place and Calling, nor in more faithfulness and humility tender the Truth of God, either to your selves or the Kingdom (as occasion serves) according to the measure of the Gift of Christ, than

*Your Servant in the Gospel,*

W. DELL.

# T O T H E R E A D E R.

Christian Reader,

**T**HE Times we live in, are dangerous Times; it is dangerous to conceal the Truth, and dangerous to Publish the Truth; if we Publish the Truth, God hath taught us, and we have heard and learn'd from the Father, we fall into the hands of men; if we conceal it, we fall into the hands of God. And therefore, in this case, in a contrary choice to David, I reckon it much better to fall into the hands of men, than into the hands of God; seeing the wrath of men can but reach the body, but the wrath of God, body and soul. I shall therefore willingly confess Christ, amidst an adulterous and sinfull generation, not doubting but Christ will confess me, before his Father, and before his Angels. And for the reproaches of men, it is best conquering them, as Luther was wont to say, Silendo & contemnendo, by silence and contempt of them, seeing a man may as easily restrain Satan himself, in his various workings, as stop the mouths of his instruments. And therefore it is good for us Christians, to do the work of God, without so much as taking notice of such men: and if sometimes we are sensible of these things, because we are flesh, yet as we are Christians, we are above them in the Spirit, and see already in certain faith and hope, all evils and enemies under our feet: And therefore for Mr. Love, and other men of the same mold and mettall, I am resolv'd neither now nor hereafter, to take them into any more consideration than the business it self necessarily re-

*quies : and where they may be omitted, without prejudice to the truth, to let them quite alone: being every day through the use of affliction, enabled to patience, and through patience brought to experience, and so to a proportionable measure of hope : And this carries me above the shame of the world, in the strength of the love of God.*

*For the Doctrine contained in this Discourse, thou shalt not find it New light ( as some men slanderously affirm ) but the ancient light, that sprang forth in the first morning of the Gospel, but was since obscured, by the New darkness of Antichrist, which these men love better than that old light, and will by no means exchange the one for the other. But this light, that now after a long night, breaks forth again, in some of its first glory, let these men set their hearts at rest ; for they shall never be able to obscure it again; and the fire of the Spirit that God hath kindled in the Kingdom, they shall never be able to quench, with any fire either of Earth or Hell. And therefore we fear them not, though they breath forth threatnings now, and ere long, are like to breath forth blood : For by all their subtile and industrious actings, in the end, they shall not work the truths ruine, but their own. And these, as well as their forefathers, of the same race and lineage, in whose stead they are now risen up, shall in due time become a reproach and a shame, and their name shall be for a curse to all Gods chosen.*

*Reader, It is my earnest desire, that the Lord would deliver thee from this new form of the Mystery of Iniquity, which in every Age puts on a several form, when the old one is discovered by the light of the Word. And in this present Age, it is become, so Exceeding cunning, and so furnished with all deceiveableness of unrighteousness, under the form of Righteousness, that it seems to be the last and subtilest*

tilest work of Antichrist, that is now in hand; and he that prevails in this encounter, hath Antichrist under his feet, for ever: but none are like to prevail here, but the Faithful and Elect alone.

And therefore hold fast that which thou hast, that no man take thy Crown; and consider *Christ's* encouragement to this work in the following verse; [Him that overcometh, will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him, the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him, my New Name.] Rev. 3. 11.

*Christian Reader, I commit thee, and the Word now offered to thee, in this Discourse, to God, and his powerful blessing, and wonderful working; Remaining,*

Thine in the Difficult, and Despised Service  
of *Jesus Christ* in the Gospel.

W. DELL.

# Right Reformation;

O R,

The Reformation of the Church of the New-Testament, represented in Gospel-Light.

Heb. ix. 10. *Until the time of Reformation.*

**T**HE Natural Man (saith Paul, 1 Cor. 2.) *knows not the things of the Spirit, neither can he, for they are Spiritually discerned.* Now, a Man that is not born of God and his Spirit, with all his Parts, Abilities, Reason, Wisdom, Prudence, Learning, is but a *Natural Man* still, and so hath no right Knowledge of the things of God, and his Spirit.

And hence it hath come to pass that the things of God and his spirit have been so grossly and dangerously mistaken, by the World, and the carnal Church. For all the spiritual things of God they have understood carnally: and have apprehended the whole Scriptures, not according to God's mind, but according to their own; not according to the sense of the Spirit, but according to the sense of the flesh. And thus was Antichrists kingdom first set up, and thus it hath been kept up and continued even by the carnal understanding of the Scriptures. For they have understood the Church, the kingdom of God in the world, carnally; the rock on which it is built, carnally; the door of this Kingdom carnally; the Laws of it carnally;

*Anti-christs Kingdom set up by the carnal understanding of the Scriptures.*

carnally; the Liberties of it carnally; the Power, Authority, *Government, Glory, Officers, &c.* all carnally. And to this very day, which of the things of *God* doth not the carnal Church understand carnally? Faith, hope, love, it understands carnally; Redemption, Adoption, Justification, Sanctification, *Glorification, Union with Christ, Communion of the Spirit, Access to the father,* together with Christ the head, and the Church the Body, in their joint union and offices and all other things, they understand carnally, and have a fleshly sense and apprehension of them.

And as they understand all *other things of Gods* *The Reformation of* kingdom *carnally,* so also the *Reformation of it;* And there are not *greater and grosser Mistakes* *the Church understood* about any of the *things of God,* then about *this;* men imagining the *Reformation of the Church,* which is altogether a *spiritual and heavenly Kingdom,* after the manner of the Reformation of *Worldly States and Commonwealths* which only stands in outward things, and is brought to pass by humane Counsels and humane power.

Now because this is not only a gross, but a general Error, in all Sorts of People, both of high and of low degree: I shall endeavour at this time, according to the good hand of God with me, to represent in some Gospel light to this Honourable and Christian Auditory, the true Reformation of the Church of the New Testament: And blessed is he who shall not be offended at it.

For this purpose I made choice of the words now read, *Until the time of Reformation.*

For the better understanding of which, we must read the Context.

Ver. 9. *The first Tabernacle was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.*

Ver. 10. Which stood only in meats and drinks, and divers washings, and carnal ordinances (it should be righteousnesses or justifications of the flesh, δικαιομασι σαρκός,) imposed on them, μέχρι καὶ διόρθωτος, until the time of Reformation.

*The imperfection of the worship of the old Law.* In which words, the Apostle shews the imperfection of the worship of the old Law, because it stood in outward Rites, Ceremonies, Duties, performances, and so could not make him that used them, and was busied in them, perfect as pertaining to his conscience; and therefore God did not simply and absolutely impose these things on the Church, to continue for ever, but only until the time wherein all things were to be reformed, not only evil things, but imperfect. And then, all that outward Religion was to be abolished.

*No outward law can make men perfect as pertaining to the conscience, and so the Gospel abolishes all such outward laws imposed on conscience as well now, as heretofore.* Now if the Law of Moses could not make Men perfect, as pertaining to the Conscience, much less can any new Laws invented Now. And if any such Laws should be imposed on the People of God now, the Gospel hath the same strength in it self to make them void, as the former, and also the same ground from them, because all such Laws and Ordinances devised by Men, cannot make them that obey and practise them perfect as pertaining to the conscience; and therefore are all to be at an end, when the time of Reformation comes.

*Quest.* Now if you ask me, when this time of Reformation was?

*Ans.* I Answer: It was when Christ came; not a Servant, as Moses, but the Son out of the bosom of the Father, the great Prophet of the New Testament, whose Doctrine was not letter as Moses was, but Spirit and Life. And now when Christ the Minister of the New Testament, came with the Ministration of the Spirit, now was the time of Reformation.

In the time of the Law there were outward Duties, and Performances, and Ceremonies, and Sacrifices, and strict Laws to enjoyn the observation of these things, carrying along with them the severity of death ; and yet notwithstanding all this, there was no true Reformation ; but under all that outward Religion, Men were inwardly as corrupt and wicked as the very Heathen ; for all their Circumcision in the flesh, they were uncircumcised in heart ; for all their outward washing, they were inwardly unclean ; for all their Blood of Bulls and Goats, their Sins remained in their Natures and Consciences ; for all their strict forcing of Men, to the Duties of the outward worship of God, the People still remained far from God, even in all those Duties. So that notwithstanding the outward worship of *Moses* Law, the People remained inwardly corrupt, filthy, and unclean, and without any true Reformation before God ; till Christ, who was God in the flesh, came with the *ministration of the Spirit*, and then indeed was the *time of Reformation*. *Until the time of Reformation.*

The thing then the Spirit would have us take notice of in these words, is this,

*That the time of the Gospel, is the time of Refor. Doctrine.*  
*mation.*

When ever the Gospel is preached in the Spirit and Power of it, that is *κατὰς δόξαν*, the *time of Reformation.*

For our more orderly proceeding in this Point, we will observe this Method.

1. Show what true Gospel Reformation is, and how it is qualified ; that so you may the better distinguish it from Political and Ecclesiastical Reformation. Now both these I joyn together, because the Carnal Church hath always interested  
and

and mingled it self with the Power of the World, as being able to do nothing without it.

2. I will indeavour to shew, to whose hands the Work of Gospel-Reformation is committed.

3. By what means he to whose hands it is committed, brings it about.

4. The Advantages of such a Reformation, where it is wrought.

5. The Use.

*The first General.*

What true Gospel Reformation is, and how qualified.

*Gospel Reformation.* 1. What it is. It is the mortifying, destroying, and utter abolishing out of the Faithful and Elect, all that Sin, Corruption, Lust, Evil, that did flow in upon them, through the Fall of *Adam*. Or,

It is the taking away and destroying the Body of Sin out of the Faithful and Elect, by the presence and operation of the Righteousness of God, dwelling in their hearts by Faith. This is true Gospel-Reformation, and besides this, I know no other. This the Evangelical Prophet *Isaiah* describeth, Chap. 1. 27. *Zion shall be redeemed with Judgment, and her Converts with Righteousness.*

*Christ Judgment* Now Christ dwelling in our hearts by Faith, as he discovers, reprovcs, condemns, and destroys Sin, so he is called Judgment. And thus is Judgment to be understood in the Gospel-sense, and not terribly, as in the sense of the Law: And this Judgment shall at last break forth into victory; that is, though Christ in us hath to do with many strong Corruptions, and Lusts in the Soul, yet at last he prevails against them all, and Judgment breaks forth into victory; because Christ. the Judgment of God in the Soul, must needs in the end prevail against every Sin of Man.

Again,

Again, Christ the Righteousness of God, as he <sup>Christs</sup> makes us Righteous with his own Righteousness, <sup>Righteous-</sup> and makes us the Righteousness of God in him, <sup>ness-</sup> so he is called Righteousness, not in himself only, but in us; he is the Lord our Righteousness; and by this Judgment and Righteousness is Zion and her Converts redeemed and reformed. And so true Gospel Reformation is the destruction of Sin out of the Faithful, by the presence of Righteousness,

And therefore you see how grossly they are mistaken, who take Gospel-Reformation to be the making of certain Laws and Constitutions by the Sacred Power or Clergy, for External Conformity in outward Duties of outward Worship and Government, and to have these confirmed by Civil Sanction, and enforced upon Men by Secular Power; when in the mean time, all that inward Corruption and Sin they brought with them into the World, remains in their Hearts and Natures as it did before. After this manner the old Prelates reformed, who were wont to say to the Kings, *We will study out the Faith, and you shall maintain it*; and the Faith, they studied and brought to the Kings, the Kings must maintain, and not question but that it was *Jure Divino*.

And thus you see in general what Gospel-Reformation is, and that it is a clear different thing from Civil Ecclesiastical Reformation.

2. Now in the next place let us see how this <sup>Gospel Re-</sup> Gospel Reformation is qualified, whereby the <sup>formation</sup> difference between this and the other will appear <sup>is,</sup> yet more clearly.

First then, it is a Spiritual Reformation. For <sup>1. Spiritu-</sup> as the Kingdom of Christ is a Spiritual Kingdom, <sup>al.</sup> so all the things that belong to it are Spiritual things, and so the Reformation of it. A Carnal Reformation is not suitable to a Spiritual Kingdom.

dom. And Spiritual it is, because it proceeds from the Spirit, and stands in Spiritual things, as you shall see more fully anon.

But now the Reformation of the Civil and Ecclesiastical State, is but a Carnal Reformation, wrought by the Powers of Flesh and Blood, and stands in outward and fleshly things, as you shall presently see.

2. *Inward.* Secondly, it is an inward Reformation. For as the Kingdom of God is an inward Kingdom, (*the kingdom of God is within you*) so the Reformation that belongs to it, is an inward Reformation. This true Gospel reformation, lays hold upon the heart, and soul, and inner man: and changes, and alters, and renews, and reforms that; and when the heart is reformed, all is reformed. And therefore this Gospel Reformation doth not much busie and trouble it self about outward forms, or external conformity, but onely minds the reforming of the heart; and when the heart is right with God, the outward form cannot be amiss. And therefore saith Christ touching the worship of the New Testament, *God is a Spirit, and they that worship him must worship him in spirit and in truth*; but speaks not one word of any outward form. So that God in this Gospel Reformation aims at nothing but the heart, according to the tenour of the new covenant, Jer. 31. 33. *This shall be the covenant that I will make with them after those dayes, saith the Lord, I will put my Law in their inward parts, and write it in their hearts*: so that they shall not only have the word of the letter in their books, but the living word of God in their hearts: and God intending to reform the Church, begins with their hearts, and intending to reform their hearts, puts his word there; and that

that living word put into the heart, reforms it indeed.

But now Civil Ecclesiastical Reformation is only outward, and busies it self in reforming the outward man, in outward things; and so is very industrious and elaborate about outward Forms, and outward Orders, and outward Government, and outward Confession, and outward Practice; and thinks if these be put into some handsomness and Conformity, they have brought about an excellent Reformation; though the heart in the mean time remain as sinful, vile, and corrupt as ever, and so altogether unreformed.

And so this Reformation is like that Reformation of the Scribes and Pharisees, notorious Hypocrites, *who made clean only the outside of the cup or platter, leaving them all filthy and unclean within; and whited over sepulchres, to make them beautiful outwardly, when inwardly they were full of rottenness and corruption.* So Civil and Ecclesiastical Reformation makes a Man clean outwardly, with an outward Confession of Faith, &c. when inwardly he is all filthy through Unbelief; and whites him over with a few handsom forms of Worship, when inwardly he is full of ignorance of God, and Atheism. Matth. 23. 25.

*Object.* Now if any ask, But must there be no change of outward things, in the Reformation of the Gospel?

*Ans.* I Answer, yes; an outward change that flows from an inward; but not an outward change without an inward; much less an outward change to enforce an inward.

3. It is a thorow Reformation, for it reforms 3. Thorow; the whole Man; it reforms not the Soul only, but the Body too, and the very Spirit of the Mind; the Spirit, as it animates, and quickens, and acts the Body, is called the Soul, as it is in it self,

self, in its own nature and essence, so it is called the *Spirit of the Mind*; and this Gospel Reformation reforms all; that is, both inward and outward, and outward and inward man; yea, the inwardest of the inward man; and not only the operations of the Soul in the Body, but of the Soul in its self.

But Civil Ecclesiastical Reformation reforms by halves, it reaches the Body, and orders that, but attains not to the Soul, much less to the Spirit of the mind.

Again, Gospel Reformation reforms Sin wholly, as well as the Man; it reforms all Sin whatsoever, *Ila. 1. 25. I will turn my hand upon thee, (saith God by this Gospel Reformation) and will purely purge away thy dross, and take away all thy tin.* It reforms a man not only of outward Sins, but of inward. It reforms him of those Sins that seldom come forth into the view of the world, as Atheism, Ignorance of God, Pride, Vain-glory, Self-seeking, Hypocrisie, Carnal-mindedness, and all the evil desires of the flesh, and of the mind. Yea, it doth not only reform all evil things in us, but all imperfect things; doing away imperfect things, by the coming of perfect things; doing away our own strength, by the coming in of *Gods* strength, and our own wisdom and righteousness, by the coming in of *Gods* wisdom and righteousness.

But now, Civil Ecclesiastical Reformation reforms Sin by the halves, as well as the Man; and so only reforms outward and gross Sins, such as run into the eyes of the World, which are the least by a thousand times, of the evils that a man hath and acts; but the greatest part of Sin, it still leaves within as it was.

4. Power- Fourthly, it is a powerful and mighty Reformation: It is wrought in a Man by the very power of God, even by the right hand of his Righteousness.

*ousness.* And so no Sin, Lust, Corruption, though never so mighty, is able to resist this Work of *God* by the Gospel; but it makes the whole Body of Sin, and the whole Kingdom of the Devil flie in pieces before it: The Power of *God* in Creating and Redeeming the Elect, may as well be resisted, as the Power of *God* in reforming them; for it is a Power above all Power, that *God* puts forth in this Work, and so is not to be made void by any Creature. In every stroke of this Work, the Power of the Lord God Almighty is put forth, as every rightly reformed Christian knows. And if the love of *God* had not put forth this Power in the Soul, a Christian had never been reformed, no not from one Sin.

Now the Power of this Reformation eminently appears, in that it changeth the very Natures of Men; it finds them Lyons, it makes them Lambs; it finds them Wolves, it makes them Sheep; it finds them Birds of Prey, it makes them Doves; it finds them Trees of the Forest, it makes them Apple-trees: In a word, it finds them Flesh, it makes them Spirit; it finds them Sin, it makes them Righteousness, Mighty indeed is the power of this Reformation.

But now, as this Gospel Reformation is mighty, so Civil Ecclesiastical Reformation is weak; for as the former hath the power of *God* engaged in it, so this latter hath only the power of Man, and so can do no such works as the former. I appeal to all that are Spiritual, what Heart or Nature was ever changed by this sort of Reformation? For, there is that Corruption in the heart of every man, that is able to stand out against all the Reformation that all the powers in the world can undertake. And so, the Reformation managed by the mightiest and severest Power of Man, is weak as water in this business of changing

ing Natures; and can only change some outward Forms and Postures, and the like, leaving in the mean time a mans Nature the same it was before; it only puts Sheeps Cloathing upon Men, which is easily done; but it still leaves them Wolves underneath.

5. *Constant.*

Fifthly, It is a constant Reformation; a Reformation which being once begun, is never intermitted again, till all be perfected. For as long as *Gods* Nature dwells in ours, it will ever be reforming our Nature to it self, till it be altogether like it. As long as the Spirit of *God* dwells in the Flesh, it will still be reforming the Flesh to the Spirit, till the whole Body of Sin be destroyed, and the Natural Man be made Spiritual. So that the whole time of this life that is lived in Faith, that is, in Union with Christ, is a time of continual Reformation; and a Christian is daily washing, cleansing, and purifying himself, till he *purifie himself even as Christ is pure.*

But now Civil Ecclesiastical Reformation at first makes a great noise and tumult in the World, and after lies as still as a stone. For such Reformation reforms States and Kingdoms to Mens own Profit, Honour, Power, Advantages; and so to themselves, rather than to Christ. And when Men have once attained to their own ends, their activity ceases.

Again, it brings Men to certain outward Orders and Conformities, and then runs round as in a Mill, and goes no farther.

Again, It reforms for a time, and not constantly, because the outward Power being taken away, Nature returns to its own course again. For State-Ecclesiastical Reformation only changes some outward works, leaving the Nature the self same that it was (as you have heard.)

Now

Now where the Works are contrary to Nature, Nature by degrees returns to it self again, and puts an end to those works ; and so there is an end of that Reformation.

And thus you see what Gospel-Reformation is, and how qualified, whereby you see it clearly differenced from Civil Ecclesiastical Reformation.

And oh that that Propheſie might here be fulfilled, *Iſa. 32. 3. The eyes of them that ſee ſhall not be dim, and the ears of them that hear ſhall harken.*

The ſecond General.

*To whoſe hand this work of Reformation is committed.* *Chriſt the Reformer,*

Now that is only to Jeſus Chriſt, the great and only Magiſtrate in the Kingdom of God ; and who only, is to do all that is done, in the Church of God : He is the *Dominus ſac totum* (as they ſay.)

If the Church be to be redeemed, Chriſt muſt redeem it; if it be to be governed, Chriſt muſt govern it; if it be to be protected, Chriſt muſt protect it; if it be to be ſaved, Chriſt muſt ſave it: All that is to be done in the Church of God, Chriſt only is to do it; and ſo among other things to reform it; that is, to waſh it, ſanctifie it, purifie it.

*Chriſt then is the only Reformer of the Church of God.* Note,

For, The care of the Church given to Chriſt.  
 Firſt, God hath committed the care of the Churches Reformation to Chriſt only, and to no body elſe: and this is a thouſand times better for the Church, then if he had committed it to all the Princes and Magiſtrates in the world, All things are given to me of my Father, ſaith Chriſt; and the Church above all other things: Thine they were, and thou gavelt them me; thine they were by election, and thou gavelt them me, that I might redeem them, and re-  
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form

form them, and present them to thee again without spot. So that the Father hath committed the care of the Reformation of the Church to Christ.

2. Christ takes it. And secondly; Christ hath taken this care upon himself out of obedience to his Father, and love to his Church.

1. Out of obedience. 1. Out of *obedience to his Father*: for he saith, *I came not to do my own will, but the will of him that sent me: and this is the will of him that sent me, that of all that he hath given me I should lose none.* And so Christ reforms all, that he might lose none, out of *obedience to his Father*.

2. Love. 2. Out of love to his Church he takes this care and charge on him. For such is the love of Christ to the Church, every where so gloriously discovered in the Gospel, that he doth not onely give himself for us, to redeem us; but also gives himself to us to reform us. Christ dying for us, is our Redemption; Christ dwelling and living in us, is our Reformation.

3. The work of Reformation only suitable to Christ. Thirdly, This work of Reformation, is only suitable to, and convenient for Christ the Head, as having so near and dear interest in the Church his Body. And so he is full of love, and bowels and tender compassions to the Church: he will not deal roughly, ruggedly, and boystrouly with the Saints, he will not grieve them, and vex them, and oppress them, and crush them in pieces; but he being their Head, will deal meekly and gently with them; *he will not break the bruised reed, nor quench the smoking flax.* When he is reforming the Sins and Corruptions of the Faithful, he deals with them in the very love and goodness of God, and will not put them to more sorrow than needs must; and when he must needs put them to sorrow in the flesh (for flesh cannot chuse but mourn to part with it self utterly

in this reformation) yet he is present with the Comforts of his Spirit. and when he hath smitten them, is ready to heal them, and to bind them up as soon as he hath broken them. He deals with every Christian in this reformation, as tenderly as a man doth with one of his own members that is in grief and anguish; he regards and handles him as his own Body, as his own flesh. And so the reformation of Christ is altogether for edification, and not at all for destruction; for it is his own Body he reforms, and so doth it with the love of the Head.

But when strangers, whose the Church is not, set upon reforming it, what havock do they make of the Church of God? how do they wound, and threaten, and punish, and destroy it, and have no regard at all to the weak, infirm, sorrowful Saints, that are wrestling with many doubts, fears, agonies, corruptions, temptations, till they are overtaken with the very shadow of death? how do they persecute them that are already smitten, and grieve them more that are already wounded?

And so you see, that he only that hath an interest in the Church, as being the Head of the Church, is only fit to reform it; whereas the reformation of strangers, hath more Cruelty in it than Love, and more Destruction, than Edification.

Fourthly, Christ is only able for this Work; for the Reformation of the Church is as great a <sup>4. Christ</sup> <sup>only able</sup> work as the Redemption of it; and he only that <sup>for the</sup> <sup>work of</sup> <sup>Reformation.</sup> could do the one, can do the other. Christ must die to redeem the Church, and he must live to reform it; and so as the Government of the Church only lies upon his shoulders, who is the Head; so the Reformation of it only lies upon his hands, and his hands only are sufficient for it.

If all the Angels of Heaven should undertake the work of Reformation, they would sink under it; how much more the powers of the World?

For, the taking away transgression for us, and from us, which is the only Reformation of the New Testament, is a work agreeable to none but the Son of God; as it is written, *His Name shall be called Jesus, for he shall save his People from their sins*; where you have, both the Reformer, Christ, and the Reformation, *shall save his people from their sins*: Now he must needs be the *Righteousness of God*, that must save People from Sin.

And he must needs be *God in the flesh*, that must reform the flesh; none else can do it.

To conclude this: None but the *Power of God*, and *Wisdom of God*, and the *Righteousness of God*, which is *Jesus Christ*, can reform the Church, which is the Kingdom of God; and the power, wisdom, and righteousness of Men have no place at all here, except they will turn the power, wisdom, and righteousness of God out of his Office; for so speaks the Spirit by the Prophet *Isaiah*, Chap. 2. 17. *The loftiness of men shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted.* Now what is the loftiness and haughtiness of men, but the power, wisdom, and righteousness of men? and all this, saith the Lord, shall be bowed down and laid low; and the *Lord alone shall be exalted*, that is, Christ alone, who is the power, wisdom, and righteousness of God; and that in the day of the Churches Reformation, as well as in the day of the Churches Redemption. And thus you see that Christ is the Reformer of the Church, his Body, which is the City and Kingdom of God.

And therefore the Reformation of the Church is certain; for Christ will as surely reform it, as he hath redeemed it; and all that the Father hath given

given him he hath redeemed; and all that he hath redeemed, he will reform, that he may make them fit to present to *God*: That so all that the Son hath received from the Father, having redeemed and reformed them, he may give them back to the Father again.

So that I doubt not of the Churches *Reformation*, because it is Christs own work, and he hath undertaken the doing of it. And as none of the Powers of the Earth could help him to reform the Church, so none of the Powers of Hell shall be able to hinder him: but as many as he hath redeemed unto *God* by his blood, in his due time he will reform them all by his Spirit, as belonging to his Care and Charge. And therefore let us look to Christ for the reformation of his Church, that is, of his faithful People; the rest of the world that lies in wickedness, he lets remain in wickedness, as not belonging to his Care and Charge. This Reformation is the work of Christ's Care and Love; and he being faithful in this Business, I am at rest and quiet, seeing Christ is as able for the reformation of the Church, as for the redemption of it.

And therefore (Honourable and Beloved) I say to you touching this work of the reformation of the Spiritual Temple of the New Testament, as *God* once said to *David*, touching the building of the material Temple of the Old Testament, 1 Kings 8. 18. *Whereas it was in thine heart* (said *God*) *to build an House to my Name, thou didst well it was in thy heart. Nevertheless, thou shalt not build the House, but thy Son that shall come out of thy loyns, he shall build an House unto my Name.* And elsewhere he renders the reason of it, why *David* should not, and *Solomon* should build this House, because, saith he, *thou hast been a man of war, and hast shed much blood:* But *Solomon*, he

shall live and flourish in peace, and he shall do it.

So say I to you, touching this work of *Reformation*. You did well, in that it was in your hearts to reform the Kingdom of God, and the Spiritual Church, which is Christs own dear body. Nevertheless you shall not reform it, for you have been men of war; that is, you have managed a great and mighty war against great and mighty enemies, and have shed much blood; for the Lord hath given you the necks of your enemies, and hath subdued them, under you that rose up against you, and you have trod them down as mire in the streets.

And therefore you shall not do this work, having been men of war; but Christ the Prince of Peace, he shall reform the Church of God; for this is not a work of men of war, but of the Prince of Peace, seeing this is not a work of humane might or strength, but of the Spirit. So that you did well, that you thought to reform the Church; but when you shall understand, that the reformation of the Church, is as great a work as the redemption of it, you will acknowledge the work is too great for you, and that it belongs only unto Christ, seeing the Father hath committed the care of this work only to him; and he hath taken this care and charge upon himself, and it is only suitable to him, as being the Head of the Church: And he only is able for it, as being the Son of God, and equal to God.

### The third General.

*By what Means Christ brings this Reformation about.*

And that is, by these two, and them only; to wit, the *Word*, and the *Spirit*.

The first means whereby Christ reforms the Church, is the *Word*. 1. The Word.

By this Christ doth all that ever he doth in his Kingdom; by this he calls and rejects; by this he binds and looseth; by this he comforts and terrifies; by this he enlightens and makes blind; by this he kills and quickens; by this he saves and damns; and all that ever he doth in this Kingdom, he doth by his word, and without this, he doth nothing of all that he doth. Christ doth all in his Kingdom by the word only; but Antichrist doth all things without the word, even by the Decrees and Constitutions of men.

Now as Christ doth all other things in the Church by the word, so he reforms too: *Now are ye clean through the word that I have spoken to you.* All the powers in the world cannot reform the Church as the word of God can do; for this is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerners of the thoughts and intents of the heart, and doth change and renew, and reform all.

And therefore Christ, when he comes to reform the Church, comes with no worldly power or weapons, but only with the word in his mouth, yea, though God set him King upon his holy hill of Sion, yet he reforms not by outward power, but by preaching, saying, *I will publish the decree whereof the Lord hath said unto me, Thou art my Son, this day have I begotten thee.* And again, *The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospel.* And again, *The Redeemer shall come to Sion; and then follow the Covenant of God with the Redeemer, My word shall never depart out of thy mouth,* Isa. 59. 10. and in Psal. 45. the Church saith by the Spirit to Christ, *Ride on prosperously*

*roufly in the word of truth, meekness, and righteouſness, which is the word of the Gospel.*

And so *Christ*, when the *time of Reformation* was come, went up and down preaching the word. And thus he brought to pass the *glorious Reformation* of the *New Testament*, by *preaching the Gospel* of the *Kingdom*, and nothing else.

And when he was to leave the world, he sent his Disciples to carry on the work of *Reformation*, as he himself had began it, as he saith, *As my Father sent me, so send I you*; not with the power of the world, but with the power of the word; and so he bid them *go teach all Nations, and preach the Gospel to every creature*; and by teaching and preaching to the world, to reform the world; and so accordingly they did, Mark 16. ver. 20. *They went forth and preached every where, the Lord working with them.* So that *Christ* sent them not forth with any power of Swords, or Guns, or Prisons, to reform the world, or with any power of States, or Armies; but sent forth poor, illiterate, mechanick men, and only armed them with the *power of the word*; and behold what wonders they wrought by that power alone: They turned the world upside down; they changed the Manners, Customs, Religion, Worship, Lives and Natures of Men; they carried all Oppositions and Difficulties before them; they won many in most Kingdoms unto *Christ*, and brought them into willing subjection and obedience to him; and all this they did (I say) not with any Earthly or Secular Power, but by the Ministry of the *Gospel* alone, *Christs* great and only Instrument for the Conquering, Subduing, and Reforming of the Nations. And so the Power appeared to be *Gods* only, and not the Creatures.

And thus you see how the word is one means *Christ* useth for Reformation.

And

And this word only works a right Reformation: For this reforms truly and indeed; all other power reforms but in appearance. So that there is no true reformation of any thing but what is wrought by the word: but what ever evil is reformed, and not by the power of the word, it is not truly reformed; it is only reformed in the flesh, and not in the spirit: it is only suspended in the outward operation of it, but the seed and nature of it still remains in the heart, to grow up and work again, as opportunity serves. And therefore what ever evil or corruption is reformed in thee, see it be reformed by the power of the word: if the word hath killed it in thee, it is killed indeed; if not, it is alive in thee, though it seem to be dead. The outward power of the world may set up an image of Reformation, but it is the word only can work true Reformation.

And therefore let us learn to rely on the word for the Reformation of the Church.

For this is much for the honour of the word (which *God* hath magnified above all his Name) when we can neglect the power of the world, and leave the whole work of Reformation to the power, working, and efficacy of the word alone, which is Almighty, and able to bring off the heart from all things to *God*. As on the contrary, it is a great dishonour to *God* and his word, when men dare not rely on the word alone to reform the Church, though it be stronger then men and Angels and all the creatures; but will needs be calling in the power of the world, and rest and rely on that, for this work, as if the power of the word were not sufficient. But let such men know, that if the power of the word, will not reform men, all the power of the world will never do it. And therefore well said *Luther* pra-  
dicare,

*dicare, annuntiare, scribere volo; neminem autem v; adigam.* I will preach, and Teach, and write; but I will constrain no body.

Oh therefore that our Civil and Ecclesiastical powers would so much honour Christs word, as to trust the reformation of his Kingdom with it; and that, as it is sufficient to reform the Church, so you would be pleased to think it sufficient; and thus shall you give Christ and his word due honour, as well as declare your own faith.

And if you would commit this work to the power of the word, to which only it belongs, you should soon see what the word would do. There is no such glorious sight under heaven as to see the word, in the spirit and power of it, come in to an unreformed world, and to observe the changes and alterations it makes there.

And thus you see that one means that Christ useth for the Reformation of his Church, is the word.

*The Gospel  
Reforms.*

But here I must further declare to you that this word by which Christ reforms the Church, is not the word of the Law; for the Law made nothing perfect, but the word of the Gospel; This, this, is the only word, that works *Reformation*,

For first,

*1. Works  
Faith.*

I. This word works faith; and therefore it is called the word of faith, because faith comes by hearing of this word, *Rom. 10. ver. 8. and ver, 17.* Now as the word works faith, so faith apprehends the word, even that word that was with God and was God; this living and eternal word, dwels in our hearts by faith, as the Apostle faith, That Christ may dwell in your hearts by faith: And this word dwelling in us by faith, changeth us into it it's own likeness, as fire changeth

geth the iron into it's own likeness, and takes us up into all it's own vertues.

And so the word dwelling in the flesh, reforms the flesh, and it dwells in us through faith, and faith is wrought by the Gospel.

So that the word whereby Christ reforms, is not the word without us, as the word of the Law is; but the word within us, as it is written, *The word is nigh thee, even in thy mouth, and in thy heart; and this is the word of Faith*: If thou live under the word many years, and if it come not into thy Heart, it will never change thee, nor reform thee. And therefore the reforming word is the word within us, and the word within us is the word of faith.

2. The Gospel reforms, because it doth not only reveale Christs righteousness, as it is written, *the Righteousness of God is revealed from Faith to Faith*; but also it communicates it to us; And therefore it is called the word of righteousness, because it works righteousness. So that Christ, the righteousness of God, is conveyed to us through this word of righteousness. And when the righteousness of God, revealed in the Gospel, comes and dwells in us, what Reformation of sin doth this work? all sin perisheth, at the rebuke of his countenance: For the righteousness of God will endure no sin in us; And so the Gospel reforms by working righteousness in us.

3. The Gospel reforms, because it shews us Christ; and by shewing us him, it changeth us into his Image; the more we see Christ in the Gospel, the more are we made like unto him, that as we have born the Image of the earthly, so we may bear the Image of the Heavenly Adam.

2. Yea

2. 2. Yea the Gospel shews us God in Christ in all his glory, and changeth us into that glory of God which is shewen us; we all saith Paul, with open face, beholding as in a glass ( and this glass is the Gospel ) the glory, of the Lord, are changed into the same Image from glory to glory, even as by the Spirit of the Lord: so that the Gospel by shewing us God, changeth us into the Image of God; and God through the Gospel, ariseth on us, till his glory be seen upon us.

And thus you see the grounds of the Gospels Reformation.

So that now the word of the Gospel, is the only Reforming word: and if there be never so much preaching, if it be but Legal, it will reform no body aright; because there can be no working Faith, nor communicating righteousness, nor changing men into Gods Image, and so there can be no true Reformation.

And thus much for the first Means of Reformation which Christ useth, which is the word, and this word the Gospel.

#### 2. Means, the Spirit.

*The second means Christ useth to reform the Church withal.*

For the Spirit accompanies the Word in the Ministry of the Gospel; and therefore the Gospel is called the *Ministration of the Spirit*, that is, the Word and Spirit in union and operation. In the Law, there was the Letter without the Spirit, and so that could do nothing, but in the Gospel, the Word and the Spirit are always joyned; and therefore, saith Christ, *The words that I speak are Spirit and Life*; that is, they come from the Spirit, and carry Spirit with them.

And this Spirit that is present in the word of the Gospel, and works in it, and is given by it, reforms mightily; and therefore it is called *the Spirit of judgment and burning*: And the Lord looking to this time of Reformation, promised  
long

long before to *pour out his Spirit upon all Flesh*, and so to *reform all Flesh*.

Now the Spirit poured forth upon the Flesh, reforms it two ways.

1. By taking away all evil out of the flesh.

2. By changing the flesh into its own likeness.

1. The Spirit poured forth upon the flesh, reforms it all, by taking all evil out of the flesh; as first; all *Sin and Corruption*, saith Paul, *If you mortifie the deeds of the Flesh by the Spirit, ye shall live*; the *deeds of the flesh* are not to be mortified by any power, but by the Spirit; all *pride and envy*, and *lust and covetousness*, and *carnal mindedness*, and all other evils of the flesh, are reformed by the presence of the Spirit in it, and no other way.

2. The Spirit reforms not only all *Sins* in the Church, but all *Errors, and Heresies, and false Doctrines*, as is evident by that of Paul, 1 Cor. 3. 12. *If any man, build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every mans work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is, &c.* 2. All Errors.

So that a Man may lay Christ for a Foundation, and yet build wood, hay, and stubble upon him, that is, Humane Doctrines, and the inventions of Men, and false and wicked Opinions.

2. The destruction of this hay, wood, and stubble, that is, Error, Heresie, and Humane Doctrines in the Church of God, that is, the *People built on Christ*, shall not be by Laws of States, or Constitutions of Councils, but by the Holy Spirit which is as fire.

The Spirit shall come into the Saints, and burn up all that corrupt and false Doctrine that will not indure the Spirit; and Error shall never be destroyed, but by the Spirit of Truth. So that the Spirit reforms all Error, as well as all Corruptions in the Faithful.

2. The

2. The Spirit doth not only reform the Flesh, by taking away all evil out of it, whether Corruptions or Errors, but also it changeth the Flesh into its own likeness: For the Spirit is as fire, that changeth every thing into its self; and so doth the Spirit in the Flesh, make the Flesh Spiritual; like Heavenly fire, it changeth men into its own likeness, and makes them Spiritual, Heavenly, Holy, Meek, Good, Loving, &c.

And thus the Spirit reforms indeed: When the Spirit is poured forth upon a Man, how wonderfully doth it reform him? this works a change in him in good earnest; and no Man is ever truly reformed, till he receive the Spirit.

And thus you see the means that Christ useth to work this *Reformation*, and these are the only Means.

*Object.* *Object.* Yea, but I hope you will allow Secular Power too: May not the Spiritual Church of Christ be Reformed with worldly and Secular Power?

*Answ.* *Answ.* I Answer, by no means; and that for these Causes.

1. *Unbeseem the Gospel.* 1. *Forceable Reformation*, is unbeseeming the Gospel; for the Gospel, is the Gospel of peace, and not of force and fury. *Civil Ecclesiastical Reformation* reforms by breathing out *Threatnings, Punishments, Prisons, Fire, and Death*; but the Gospel by *Preaching Peace*. \* And therefore it is most unbeseeming the Gospel, to do any thing rashly and in it self, and the Word of God is greater than all the Testimonies of Men, yet for their sakes that are weak, I have inserted the judgments of some Godly Men (as I have accidentally met with them) who have spoken of these things in the Spirit; that so you may see the truth, though it hath but few followers, yet it hath some. *Melinton on Psal. 110. v. 3.*—*Habebis populum, non coactum gladio, sed verbo collectum, & leto corde amplectentem evangelium, & te sponse celebrantem. Discernit igitur ecclesiam ab imperiis mundanis, & externam servitutem a cultibus cordis, accensis voce evangelii & a spiritu sancto.*—*Ag. Religio cogi non vult,*  
violently,

*doceri expetit. Immanitate non stabilitur, sed evertitur.* Polan.——This Charles to whom Leo gave the Title of *The most Christian King*, was a great Conqueror, and overcame many Nations with the Sword; and as the Turk compelleth to his Faith, to be compelled with Violence to the faith of Christ; but alas, the true faith of Christ whereunto the Holy Ghost draws mens hearts, through preaching the word of truth, he knew not, &c. *Tindal. Fides, sua sponte, non coacte agere vult.* Luth. *Christus non voluit vi & igne cogere homines ad fidem.* Luth. *Hæreticos comburere, est contra voluntatem spiritus.* Luth. He hath given in the Church, the Sword of the Spirit to inforce with, and not the Sword of the Magistrate. *Prorsus diversa ratio est regni Christi & mundi. Mandati Magistratus quæ volunt imperant, & subditi coguntur obedientiam præstare. At in Regno Christi, quod non est mundana aut pontificia Dominatio, sed spirituale regnum, nihil simile geritur, sed quisvis alterius iudex, & quilibet alteri subiectus est. At tyranny & animicida illi, nihil morantes vocem Christi, regnum meum non est de hoc mundo, ex Ecclesia, Politiam civilem, seu potius Pontificium imperium constituerunt.* Luth. ——— *Quare ipsam sedem Bestiæ nego, nihil moratus sit ne bonus vel malus, qui in ea sedet. Sedes inquam quæ sit super omnes sedes, nulla est in Ecclesia super terram jure divino, sed omnes sunt æquales, quia una fides, unum baptisma, unus Christus, &c.* Luth.

Where there is no *worldly superiority* over one another, there is no *worldly compulsion* of one another. In the natural Body, there is no convocation of many members to govern one, or of more members to govern fewer, but the foot performs its office without being under the authoritative power of the hands, yea each member performs its office aright, without being in subordination to another, by the guidance of that head to which it is united, and of that Spirit that dwells in it; each member having an immediate influence of the head upon it self, though it may outwardly seem to be further from the head than another member. And thus it is in Believers and Congregations.

——— *Quid autem vi & coactione opus vobis est, qui huiusmodi certamen decertatis, in quo cogi nemo debet?* Ulrichus ab Hutten, to the Council of Priests.

What need you the Power of the Magistrate to defend the truth, who have so many Scriptures to defend it? the *truth of God* being to be defended by the *Word of God*, and not by the *power of men.* *Idem.* I could produce many more Testimonies; but these are sufficient to shew, that I am not alone in this Point, against forcible Reformation, but have the Armory of *David*, to defend it withal, on which there hang a thousand bucklers, all shields of mighty men.

violently, for the advancement thereof; for the *Gospel of Peace*, is not to be advanced by violence; and therefore *violent Reformers*, live in contradiction to the *Gospel of Peace*, and cannot be truly reckoned

reckoned Christians, but Enemies to Christianity; sith Christianity doth all by the Power of the Anointing; but Antichristianity, doth all by the Power of the World.

2. *Unfutable to Christs Kingdom.* 2. *Forceable Reformation* is unsuitable to Christ's Kingdom; for Christs Kingdom stands in the Spirit; and the force of flesh and blood can contribute nothing to this.

*This stands in the Spirit.* 2. Again the *Faithful*, the Subjects of this Kingdom, are a Spiritual People, and so they are without the reach of any outward Force; you may as well go about to bring the Angels of Heaven under an outward and Secular Power, as the Faithful, who being born of the Spirit, are more Spiritual than they. And what hath Flesh and Blood to do with them that are born of the Spirit, in the things of the Spirit? And therefore touching this Kingdom which is Spiritual, and beyond not only the power, but the cognisance  
Isa. 11. 9. of the World, God hath said, *There shall be none to kill nor hurt in all my holy mountain.* And again,  
Isa. 60. 18. *Violence shall no more be heard in thy streets, wasting nor destruction within thy borders.*

3. *A willing People.* 3. As they are a spiritual people, so also a willing people; and what needs outward power to force a people made willing by the Spirit?  
Psal. 110. *Thy people shall be willing in the day of thy power:*  
3. The very day of Christs power, is not to force men against their wills, but to make them willing. The Spirit of God that brings them to this Kingdom, makes them willing to obey God there, and gives them pleasure in that obedience, by shedding abroad the love of God in their hearts. They that are not a willing people, belong not to Christs Kingdom, but to the world.

3. *Humane Institution is set up.* 3. By this *Forceable Reformation*, humane Institution is set up; for the power of the world reforms by the prudence of the world: and men never use

use humane power in the Church, but they first make humane laws in it; and humane laws are the rule of humane power. And so by this means, the authority of men, is made to have power, not in the things of men, but in the things of God: which is the great dishonour of God and his Authority.

4. It brings men into blind obedience, and makes them obey what is commanded on pain of punishment, though they know not whether it be right or wrong; with the word, or against the word: So that a man shall say, that which I do I am constrained to do; and therefore I do it because I am constrained.

4.  
*It brings  
Men into  
blind obe-  
dience.*

I read in *Frithes Answer to the Bishop of Rocheste*; that a youth being present at his fathers burning, the officers seeing him, resolved to examine him also, to try if they might find him a Sectary or an Heretick: but the youth dismaied at the sad sight of his fathers death, and fearing the like end himself, being asked of one of them, how he believed? Answered, Sir I believe even as it pleaseth you. And so, the more outward and violent power is used upon men, the more of this kind of faith and obedience you shall have: when men shall see prisons, and banishments, and loss of goods, and death, walking up and down the Kingdom for the Reformation of the Church, you shall at last have men say, Sirs, we will believe and do, even as it pleaseth you: we will believe as the State pleaseth, or we will believe as the Councel pleaseth; And let them make what confession they will, we had rather believe them, then indure them.

And thus by fear and punishment, may men be brought to say and do, that which they neither believe nor understand: and how acceptable such popish faith and obedience is unto God, all spi-

L

ritual

ritual Christians know, and every mans conscience, methinks, should be convinced.

5. It makes men Hypocrites and not Saints; for it forceth the body, and leaves the heart as it was; for the heart cannot be forced by outward power, but by the Inward efficacy of the truth: Now the hearts of men being corrupt, what are all outward duties, they are forced to, but so much Hypocrisie? So that forceable Reformation makes only Hypocrites and gilded Sepulchres, putting a form of godliness upon the outward man, when there is no power of godliness in the inner man, but a power of ungodliness.

That *Reformation*, with which the uncleanness of the heart stands, is none of Christ's Reformation.

What is the Reformation of the outward man, when the heart is full of Atheism, Ignorance of God, Adultery, Pride, Murther, &c. and all the corruptions of Nature? Call you this a Reformation of the Church of Christ? This Reformation makes none Saints, but all Hypocrites, forcing mens actions contrary to their natures.

6. It causes disturbances and tumults in the World; when men are forced by outward power, to act against their inward Principles, in the things of God, what disturbances and tumults this hath bred in States and Kingdoms who knows not? So that they that lay hold on the power of men, and go about to reform Hearts and Consciences, by outward violence, are never the cause of Reformation, but always of Tumult: And this renders the cause of the Gospel grievous and odious to the World, rather than commends it. And therefore, let all that love the Gospel of Christ, abstain from outward violence; for they that use

*the sword, in this kind, shall in the end perish by the sword.*

A Man when he sins not against the State, may justly stand for his State freedom; and to deprive a Man of his State-Liberties for the Kingdom of Christs sake, as it causeth disturbances in the World, so let any man shew me any such thing in the Gospel.

7. Christ useth no such outward force himself, <sup>7.</sup> for he is *meek and lowly in Spirit*; and not boysterous and furious in the Flesh. And it was fore-<sup>Christ useth no such outward force</sup> told of him, that he should not *strive, nor cry, nor lift up his voice in the streets*, to call in outward and secular aid and power. He never used the power of the world, but did all by the power of the word; even his very punishments and destructions, he executes by the Word; *He shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked*: And Antichrist himself, his greatest Enemy, he destroys, *by the Spirit of his mouth, and the brightness of his coming.*

2. Neither did Christ command his Apostles to <sup>2.</sup> use any such outward power, but he sent his Disciples to Preach, and bid them say, into what <sup>Neither commanded his Apostles.</sup> House soever they entred, *Peace be to this House*; and if Men would not receive Peace, and the Doctrine of Peace, not to force them, but to *depart thence, and to shake off the dust of their feet, as a witness against them*, that they had been there, according to the will of Christ and the Father, and offered them Mercy and Salvation, which they refused. And this is all that the Ministers of the Gospel can do, to any that refuse their Doctrine; and not to go presently to the Secular Magistrate to ask power to punish them, or imprison them, or sell their goods, as is now practised in some parts of the Kingdom, even upon the Saints: And if Men be wicked, is it not mi-

fery enough for them to refuse eternal life, except also they inflict on them temporal death? is it not misery enough for men to refuse the good things of Heaven, except they also deprive them of the good things of this present life? and yet as *Luther* said of the Clergy, *Quando non invocat brachium seculare, & morte utraque terret mundum?* When doth it not call upon the Secular Power, and terrifie the World with both deaths? Surely Christ and the word approve not these ways. For, *Mat. 18.* Christ imposeth no other punishment on them, that would not hear the Church, than *that he should be reckoned as a heathen*, and *Paul, Titus 3.* Teacheth us after once and twice admonition to avoid an *Heretick*, but not to imprison him, or kill him, or banish him; and again, *they that do these things, shall not inherit the Kingdom of God*; and again, *he that believes not shall be damned*; but not one word of outward or corporal punishment, in all the Gospel.

3. Yea, Christ reproveth his Disciples, for discovering such a Spirit of Tyranny, as to punish men for not receiving him, *Luke 9.* when the Apostles of a Prelatical and Antichristian Spirit, in that particular, desired fire to come down from Heaven upon them that would not receive him, Christ did severely rebuke them, saying, *Ye know not of what Spirit ye are*; not of Christs Spirit, which is meek, but of *Sathans, who was a murderer from the beginning*, and of Antichrists, his first begotten in the world; and he adds, *the Son of man came not to destroy mens lives, but to save them*; and therefore to go about to turn the Gospel, not to save mens lives, but to destroy them, and so to change Christ himself, from a Saviour, into a Destroyer, this is Antichrist Triumphant.

All these things shew that worldly power hath no place at all in the reformation of the Gospel.

Now

Now I should have proceeded here to Answer some Objections, as namely:

1. That of *Luke 14. compell them to come in*; *Object.* this, I forgetting, named not.

May a Christian then live as he list? *2 Object.*

No, by no means; for he hath the Word and Spirit in him, to keep him from living as he list; and he knows that no man in Gods Kingdom, may live as he wills, but as God wills. *Ans.*

But would you have no Law? *3 Object.*

No Laws in Gods Kingdom, but Gods Laws; and these are a thousand times better than all the Laws of men, and they are these three: *Ans.*

The *Law of a new-nature.*

The *Law of the Spirit of Life that is in Christ.*

The *Law of Love.*

But would you have no Government? *4 Object.*

Yes, but the Government of Christ the Head, and the Holy Ghost the Spirit, in and over the Church the Body, They that would govern the Faithful, the Members of Christs own Body, make themselves the head of those Members; and so Antichrist may as well be found in a combination of men, as in one single Person. *Ans.*

But would you have no order? *5 Object.*

Yes, the best that is; even such an Order as is in the Body of Christ; where every Member is placed by Christ, and none by it self; the Order of the Spiritual Church is a Spiritual Order, and not a Carnal. *Ans.*

But would you have Sin Suffered? *6 Object.*

No, but more truly and throughly destroyed, than any power of the world can destroy it; even by *the Spirit of judgment and burning.* *Ans.*

But would you have Sinners suffered? *4 Object.*

No, but punished more severely, than any powers of the world can punish them; For he shall smite the earth with the rod of his mouth, *Ans.*

and with the breath of his lips he shall slay the wicked.

And as for those that are outwardly wicked, the Magistrate is to keep them in order, for the quiet of the State, he having power over their persons estates, and lives.

I should also have proceeded to the next thing, *The advantages of such a Gospel Reformation where it is wrought*; together with the Uses: but because I would not be overlong, I pass by these things, and so proceed no farther in this Discourse.

But now being brought hither by an unexpected Providence, I shall crave liberty to speak a few words to you, in the behalf of two Kingdoms, that is, this Kingdom, and Gods.

1. That which I have to request of you for this Kingdom is, that you would *regard the oppression of the poor, and the sighing of the needy*: Never was there more injustice and oppression in the Nation than now; I have seen many oppressed and crushed, and none to help them. I beseech you consider this with all your hearts; for many who derive power from you, are great Oppressors. And therefore I require you in the name of God, to discharge the trust that God hath put into your hands; and so *to defend the poor and fatherless, to do justice to the afflicted and needy, to deliver the poor and needy, and to rid them out of the hands of the wicked*; This is your Business, discharge your Duty; if you will not, then hear what the Lord saith, *Psal. 12. 5. for the oppression of the poor; for the sighing of the needy, now will I arise saith the Lord*; and Gods rising in this case, would prove your ruine. If you will not do Gods work in the Kingdom, which he hath call'd you to, he will do it himself without you; as it is written, *He shall deliver the needy when he cryeth, the poor also, and him that hath no helper*; he shall save their Souls from

from deceit and violence, the common evils of the Times. And this is all that I have to say for this Kingdom.

2. I have a few more things to say touching Gods Kingdom; and the first is this:

1. That as Christs Kingdom, and the Kingdoms of the world are distinct, so you would be pleas'd to keep them so, and not mingle them together your selves, nor suffer others to do it, to the great prejudice and disturbance of both.

2. That you would be pleased to think, that Christs Kingdom (which is not of this world) hath sufficient power in it self, to manage all the affairs of it, without standing in need of any aid or help from the World; seeing the power of Man is of no place or use in the Kingdom of God, which is not a Temporal, or an Ecclesiastical Dominion, but a Spiritual.

3. That you would suffer the little stone of Christs Kingdom to be hewn out of the Mountain of the Roman Monarchy, whereof this Kingdom is a part, without hands, even by the power and efficacy of the word and Spirit, seeing the hands of men cannot help, but hinder this work, which is to be done without hands: And that your might, and your power, would please to let God do this work of his, without might and without power, and by his Spirit only.

4. That you would be pleased to suffer the assemblings of the Saints, both publikly and privately, as occasion serves, seeing this can be no prejudice to the State, but a great advantage; in as much as they meet peaceably, and make no tumults, and in their assembling pray for the peace and welfare of this divided and distracted Kingdom. And also, that you take heed of scattering those Churches, that meet in the Name and Spirit of Jesus Christ, (which are Christs

own gatherings together ) least Christ so scatter you abroad, that you never be gathered together again.

5. That you take heed, you do nothing to the prejudice of the faithful, Gods own people ; as he hath warned you by the Spirit, saying, *Touch not mine anoynted, and do my Prophets no harm ;* This Place hath been miserably mistaken ; for the Kings of the Earth, and the Clergy have shared it between themselves, whereas indeed it belongs to neither ; for Gods anoynted are the faithful, that are anoynted with the Spirit, the oyl of God, and so are anoynted as Christ was anoynted. And these anoynted ones, are the Lords prophets, and the Lord hath no prophets, but such as are anoynted with the Spirit. Thus Christ was made the Lords prophet, *The Spirit of the Lord is upon me, for he hath anoynted me to preach the Gospel ;* and thus are all his Brethren made prophets ; being fellows with him in his Unction. And therefore take heed how you meddle with the Lords anoynted ones, and with the Lords prophets ; for as it is said, He suffered no man to do them wrong, yea he even reprov'd Kings for their sakes, saying, *Touch not, &c.* So the Lord hath still the same care of the same people, and will *suffer no man to do them wrong*, but will reprove Kings and Parliaments, and Kingdoms, and Cities and Counties, and Committees, he will reprove them all for their sakes, and say, *Touch not mine anoynted, and do my Prophets no harm :* for they that are anoynted with the Spirit, are the flesh of Christ, and the Prophets of God, and therefore touch them and harm at them your own peril. It grieves me to see, the rest of the Kingdom, touching these anoynted ones of God, and doing harm to these his Prophets, abusing, and spoyling and imprisoning them ; It would grieve me much more

more if I should see you doing the same; for this would bring you as well as the Kingdom under *Gods own reproof*; and the reproof of God who can indure?

Sixthly and lastly, Take heed you do not hinder the free passage of the Gospel. When God hath put his Spirit into the hearts of men, take heed how you resist the word in those mens mouths; for the word of *God* in the meanest instrument, can never be resisted, but will cary all before it; The Honour, Power, Dignity, Authority, Nobility, Magistracy, of the Kingdom, if they should once stand up, to hinder the Word of *God*, the Word of God would carry them all before it.

And therefore it grieves me, to see how the City, Countrey, Counties, Towns, Villages, do all rise up for the most part against the ministration of the Spirit; for this is a certain sign of the undoing of them all: God will suffer and endure any sin long, but only the contempt and opposition of the Gospel: but when men, once rise up, against the Gospel, in the Spirit and power of it, they are sure to be undone by it, and to be shattered all in pieces; for this brings swift Vengeance.

And therefore when I see, the generality of the people of all sorts, rise up against the Ministration of the Spirit (which God hath now in these days of ours, set up even in every County for salvation to his people, but for a stone of stumbling and a rock of offence to the rest) I am then exceedingly distressed, and pained at the very heart, for thee *O England*, and for all thy Cities, and Towns and Inhabitants; for thou that dashest against the Spirit in the Gospel, how shalt thou be dashed in pieces thy self, and there shall be no healing for thee.

I could

I could hope for *Peace*, again and good days, suddenly in this Kingdom, but for this sin of the contempt and oposing the Gospel, and this makes my hopes even at an end ; and the *day of my fear, is come forth upon me.*

But oh you honourable and beloved Christians, let not your soul enter into those mens secrets, neither yet walk in their open and publick ways; for ruin and destruction are in their *pathes*, and the way of *peace* they shall never know, seeing God is about to enter into controversie with all flesh, for their rising up against the Ministrations of the Spirit. And therefore be wise here I beseech you, that in the shattering of the Nation (if there be no remedy) you may be kept together as a blessed remnant and a hopeful seed of the following generation.

To conclude, Honourable and worthy, we will be willingly contented, to do and suffer all things with you ; we will cheerfully run through honour and dishonour with you ; fame and infamy, gain and loss, trouble and quietness, war and peace, Life and Death ; and do desire to reserve nothing to our selves, *Nisi unicum verbum domini*, but only the word of God, in its own purity and liberty, to preach it, and to publish it, and to profess it, and to practise it, for the glory of God and his only begotten Son, and for the good of his Kingdom, and this Kingdom,

*And thus much unto you from the Lord.*

A  
R E P L Y  
To Mr. LOVE's  
CONTRADICTIONS.

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S I R,

**B**ECAUSE I would not wrong you in any measure in what you said, I went to one who took your Notes in Short-Hand; and he gave me what I here set down for yours, which I well remember are the things you then spake, for the substance of them: To which, I give you this following Reply.

Mr. LOVE.

*Cast your eyes upon the begun Reformation, though peradventure cried down with Confidence, No such thing as the Reformation of the Church, &c.*

*Reply.*

I taught indeed, that the Kingdom of Christ is a Spiritual Kingdom, and the Reformation of it is answerable; and that Christ himself, who is the Lord, the Spirit, is the Reformer of this Spiritual Kingdom, by his Word and Spirit; but little thought that any man would have been so blind or worse, as to have affirmed, the Preaching of this Spiritual and Glorious Reformation, was to Preach against all Reformation. Is the Reformation of Jesus Christ, which he works by his Word and Spirit in all the Faithful, and  
in

in all the Churches of the Saints, no Reformation at all? How durst you affirm this, Mr. Love?

Mr. LOVE.

*As if all were encompassed within the narrow heart of man.*

*Reply.*

Yet I said plainly enough, When the Heart is reformed, all is reformed; and Gospel-Reformation, though it begins in the inward man, ends in the outward. Did you, Sir, accuse me rightly then, or no?

Mr. LOVE.

*If this be so, Race out the first Article of the Covenant.*

*Reply.*

I had rather the whole Covenant raced out, than the least truth contained in the word of God: Though I like the Covenant well enough, according to the true intention of it.

Again, if the thing be truly considered, it will appear, that you are more against the Covenant than I; for the Covenant engages us to reform, *according to the word of God*; but you (it seems) would reform without, yea against the Word, with Outward and Secular Power; which you will not suffer in the Magistrates hands neither, but will needs have it in your own.

Mr. LOVE.

*If this Doctrine be true, That Gospel-Reformation be only Spiritual, then I wonder how Paul was so out, who said, When I come, I will set all things in Order? surely that was a Church-Order.*

*Reply.*

But pray, What Outward or Secular Power had Paul, (who suffered not only much from the World, but most from the false Apostles) to set the Church in Order? Did Paul (think you) use any worldly power to set the Church in Order; or  
only

only the power of the Word and Spirit? But these men think, if the Church be to be set in order by the word and Spirit only (which were sufficient in Pauls time) it's like to be out of order for them.

Mr. LOVE.

*To cry down all kind of Government under heart-government, and all Reformation as carnal, because you have the Civil Magistrates hand to it, is against that place of Paul, 1 Tim. 2. 2. Pray for Kings, and all that are in Authority, that we may lead a quiet and a peaceable life in all godliness and honesty.*

Reply.

Well argu'd now indeed. *Babes and Sucklings*, you shall come forth and answer this *Master in Israel*.

The sense of this place is evidently this: That Christians should pray for Kings and Governors, that God would so incline their hearts, that whilst we live in godliness under them, they would suffer us to live in peace; and not make us fare the worse in the world, for our interest in the Kingdom of God. And what one drop can Mr. Love squeeze out of this Scripture, to cool the tip of his tongue? For the meaning is not, That the Magistrate should enforce godliness, but protect us in godliness.

Mr. LOVE.

*To justle out the Magistrates power, is to justle out the first Article of the Covenant; (What again?) and they that justle out that, will justle out you shortly.*

Reply.

Good Sir, ascribe not your own work to our hands. The *justling out the Magistrate*, have you not made it the chief part of your business now for a long while together? and are you not still so diligently acting it every day, that now you think your work is in some forwardness, and you are pretty well able to deal with him? And now because you would not be mistrusted your selves, you publickly slander us with it. We see clearly thorow all your slender disguizes.

Mr.

## Mr. LOVE.

Ezra was of another mind, Ezra 7. 26. *Whoſoever will not do the Law of thy God, and the Law of thy King, let Judgment be executed ſpeedily upon him, whether it be unto death, or unto baniſhment, or to conſiſcation of goods, or to imprifonment.*

## Reply.

Well, Sir, will you ſtand to this place, and ſhall this end the Controverſie? Pray mark then; this was part of the Decree of *Artaxerxes*, a King of the Nations, touching the Jews, for the rebuilding of the material Temple; that they ſhould have liberty to do it, and not be moleſted in the doing of it, but ſhould have what aſſiſtance the State could afford. The Decree was this: *Ezra 7, 13. I make a Decree, That all they of the People of Iſrael, and of the Priests and Levites in any Realm, which are minded of their own free will, to go up to Jeruſalem, go with thee; Forasmuch as thou art ſent of the King and his ſeven Councillors, to enquire concerning Judah and Jeruſalem, according to the Law of thy God that is in thy hand, &c. And ver. 21. I Artaxerxes the King do make a Decree to all the Treasurers beyond the River, That whatſoever Ezra the Priest ſhall deſire of you, it be done ſpeedily unto two hundred Talents of ſilver. And then, ver. 26 follows; Whoever will not do the law of thy God, and the law of thy King, Let him be ſo and ſo puniſhed, as you have heard.*

1. Here then you ſee, that *Artaxerxes* made no Decree to enforce all the Jews to go build; but as the Text ſaith, *Thoſe that were minded of their own free will.* See you not here, that even a King of the Nations thought it unreaſonable to force any man to go build Gods material Houſe, againſt his will?

2. And ſecondly, you ſee, how he gave them no Laws how to build, but permitted them to do it, *according to the law of their God that was in their hands.*

3. And

3. And thirdly, you see, how he deterred any from hindring them from this work, upon pain of death, banishment, &c.

Do you not perceive now by this time, how you then deceived the People, by giving them the letter of the Word, without the true sense of it, as Satan dealt with Christ in his temptations? Such Sermons bring an *Hour of Temptation* upon the People.

This then is the force of the Place:

1. First, That the Magistrate may make a Decree, for all that are *minded of their own free will*, to build the Spiritual Temple of Jesus Christ, and to gather up into a *Communion of Saints*.

2. Secondly, That he ought to permit this to be done, *according to the law of our God that is in our hands*, or rather according to the *law of the Spirit of life* that is in our Hearts; and not to enforce upon us any Clergy Constitutions.

3 And thirdly, That he may deter you, and the rest of the Kingdom that are of the like mind with you, from resisting and hindring this work, which hath its Authority from Heaven. That so the Saints (the Kingdom of Christ) may pray for the Magistrate; and Christ (the King of Saints) may bless the Magistrate, and make him prosperous, And pray now what is all this to your purpose?

Mr. LOVE.

*If it was good in your Hearts to think to Reform, its much better to do it.*

*Reply.*

Does not God say, *It was well, that David thought to build a Temple; and yet for all that, he should not build it?* And do you now dare to blame this very thing? Cannot the Scripture it self be quiet for you?

Mr. LOVE.

*You need not fear losing a Party.*

*Reply.*

*Reply.*

Yea, but how if God be in that Party? What then, Sir? Is it not better keeping a little, poor despised Party, that hath God in it; than a great and numerous Party, without God?

Again, Did you Preach before the Parliament, to make or cast off Parties? Doth this appertain to the Mystery of Christ and the Father? Reader, these men are so over-busie in making and marring Parties, that I much fear, they will, in the end, throw the Kingdom into more misery and blood, than their Predecessors have done.

Mr. LOVE.

*Reformation is no forcing Conscience, it meddles not with Conscience, it restrains Practice: If a Jesuite come from Rome to kill a great Person, he does it in Conscience, but I meddle not with his Conscience, I restrain his Practice.*

*Reply.*

Does not your Reformation meddle with Conscience, Mr. LOVE? Did you speak this of your self, at random, as the rest, or is this the sence of your Brethren? And doth your Reformation only restrain outward practice? Then to tie up mad Dogs, and Bears, and Tygers, is your most excellent Reformation. You that will not meddle with the Consciences of men, it is no wonder you are making so many Iron yokes for their necks, and so many Snares and fetters to hamper the outward man, the proper subject (it seems) of your Reformation. And thus taking upon your selves the Reformation of the outward man, you do indeed put the Magistrates work to an end; And then the Assembly may serve, in the place of the House of Commons; and *Sion-Colledge* in the place of the *Lord mayor, Aldermen, and Common-Council*. See you not yet, O ye powers of the world, how the Ecclesiastical powers would eat you out?

And

And for your Jesuite, Did you ever hear me say or hint, That the Magistrate should not restrain and punish outward wickedness? I wish therefore you would unriddle your selves, and tell truly, if you dare, how far you would limit the Magistrate, and enlarge your selves upon the outward man.

But certainly, if the Magistrates power hath under it the whole outward man, as indeed it hath: And if Christs power have under it, the whole inward man, as indeed it hath; what place then (I pray) is there left for your Ecclesiastical power, when the outward and the inward man are disposed of before? Sure, when the Magistrate takes his own proper power to himself, and Christ his own proper power to himself, your power will be found to have no place, either in the worlds Kingdom, or *GODS*; but you must find out some third place for it; for I will assign you none, lest you prove too angry.

Mr. LOVE.

*The Church of Thyatira might think she had New light, and yet God saith, I have a few things against thee, because thou sufferest the woman Jezabel, &c.*

*Reply.*

Truly Sir, when God shall make you a new Creature, you will be glad of New Light; for behold (saith God) *I make all things New*, even the *light* as well as the *creature*: the *Old Light* will serve the *Old man* well enough.

And for the Spirits reproving the Angel of the Church, for suffering false and erroneous Teachers; doth this prove as you undertake, that the Angel of the Church had or exercised, Civil and Secular power in the Church of Christ? You err, not understanding the Scripture; for then any thing is suffered in the Church, when it is not re-proved and condemned by the word; the word

M

of

of truth, taught and published in the Church, will suffer no error there: but you understand this suffering, of outward and violent power. Do you not remember, that I said at the beginning, that the carnal Church understands the whole Scriptures carnally?

Mr. LOVE.

*And now to hear such Sermons preached, and Books printed; if it had been at Amsterdam, it had been no marvel: But at London, and at Westminster, &c.*

*Reply.*

Truly, such a Sermon as mine, might have been preached at *Amsterdam*, or any where else where the Gospel hath free passage: and such a Sermon as yours, might have been preached at *Rome*, or any where else, where the precious word of *GOD* is under restraint, and Ecclesiastical power exalts it self, both above the power of the word, and the power of the *Nation*. *your Sermon* favours as ill to the *Faithfull*, as *mine* to the world.

Many other *weak, passionate, inconsiderate, erroneous* things, fell from Mr. *Love*, neither worth the troubling the *Reader* with, nor my self; and so they may perish and rot in their own grave (if they will) for they shall never receive a *Resurrection* from me.

And now at the close of all, I desire the Reader to observe the difference between our *Enemies* and our *selves*, in this great point of *Authority* and *Jurisdiction*, which is this: That *We* exalt *Jesus Christ* alone in the *spiritual Church*; and attribute to the *Magistrate*, his full power in the *world*: But they exalt *themselves* in *Christ's* stead, in the *Church*; and set under *their* feet, the *Magistrates* power in the *world*. And this is so evident, that there is some operation of *Satan*, more or less, upon him that sees it not.

— *Præsens male judicat ætas,  
Judicium melius Posteritatis erit.*

THE  
WAY  
OF TRUE  
PEACE and UNITY  
In the True CHURCH of  
CHRIST,

In all Humility and Bowels of Love  
Presented to them.

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By WILLIAM DELL,  
One of the least and unworthiest of the Ser-  
vants of God, in the Gospel of his dear Son.

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Psalm cxx. 7.  
*I am for peace; but when I speak, they are  
for war.*

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Utrum nos Schismatici sumus an vos, nec ego,  
nec tu, sed Christus interrogetur ut indicet  
Ecclesiam suam, *August. conter. liter. Petil.*  
*l. 2. c. 85.*

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L O N D O N:  
First Printed in the Year, 1651.



# TO THE HONOURABLE

## THE Commons of ENGLAND, Assembled in PARLIAMENT.

**I***T is written, that the Kingdoms of the World shall become the Kingdoms of the Lord, and of his Christ: And now when all almost, that is Great and Honourable, and Noble and Royal, and Wise and Learned, is found against this Counsel and Design of God, how highly are you Honoured of him, and how Happy are you, that you are yet found for it? You after a manifold Apostacy and defection of many of your Members, seem yet to remain as Pillars in the House of our God; yet you seem to be, among those called and chosen, and faithful ones, that now continue with the Lamb, who is King of Kings, and Lord of Lords, in his engagement against, and conquest over the Ten-Horn'd Beast: And to turn aside from this work, would be, to give up your selves to double ruine, to wit, both from Heaven and Earth. And therefore the Lord make you faithful, that you may do this work for God, and to fulfill his Word; and not for your selves, and to fulfill your own Ends.*

*And now as you are busie about the Peace of the Kingdom, to settle and establish that upon a right and sure Foundation; so God hath engaged my heart, to meditate the Peace of the Church. And though I have*

excluded your Power from having a hand in this Work, yet I have not, in any measure wronged you, as you shall perceive, but rather endeavoured to preserve you, from dashing your selves against that Rock, against which, all the ignorant and unwise Rulers and Kingdoms of the world, both have and yet shall dash themselves in pieces. It shall be your wisdom to be built up, together with the Church, on Christ; but it would be your confusion, to go about to build the Church on your selves, and your Power; seeing this Building is too weighty for any Foundation, but Christ himself. Your Power will do well in the Kingdoms of the World, but not in Gods Kingdom, which is Christs Inheritance, from the beginning to the end. You shall be happy, to be subject in it, but none must be Lord or Law-giver here, but Christ himself. Let not the Devil, who in these last times, hath in many places translated the Mystery of Iniquity from the Ecclesiastical Kingdom of the Clergy, into the Temporal Kingdom of the Magistrate, any longer keep it there; seeing it will be as pernicious in this, as in that; for it will be no less dangerous an evil, for the Magistrate to make himself Lord and Law-giver in the Church, than for the Pope, or General Council, in all the Kingdoms called Christian, or for the Archbishop, or National Assembly in particular Kingdoms. Men have commonly thought, that to preserve the Godly in worldly peace and prosperity, is to preserve the Church; whereas, to preserve them in faith, hope, love, in union and communion with Christ and the Father, in and through the Spirit, this only is to preserve the Church; and this oft-times, is better done by Christ, whose work only it is, in affliction, than in prosperity. Wherefore do you look to the care of the State, and trust Christ with the care of his Church, seeing he is both faithful and able to save it perfectly. The peace of the Church lies in Christ only, and no part of it out of him, no not for a moment; and this their peace, Christ is able to preserve in himself, in the midst of the most cruel and desperate

perate evils of the world. Now what the true Church of Christ is, and wherein its Peace and Unity lies, is here in some measure declared, for the good of the Faithful every where, and particularly for your good; lest you being glorious instruments in the hand of God, for one work, should miscarry in another. And this I have done, through God, not because I was worthy to do it, but because it was worthy to be done. For why should the Church any longer be ignorant of the things that belong unto its peace? and why should the Members of it, any longer lie as scattered bones, dry and dead, and not gathered up into the unity of a living body? and who could longer indure, to see unskilfull Physicians, under pretence of healing the Church, wound it still deeper; and under pretence of procuring its peace, hurry it into endless dissensions and divisions? In this case of necessity, I could not but speak, both out of Duty and Love, and I hope none of you will despise to hear, who consider, that God, when he lays aside the wise and prudent, chooses Babes and Sucklings, to perfect his praise, out of their mouths; that so he himself, may be the more glorified and admired, in his weak and mean Instruments. Now let his praise be above the Earth, and the Heavens; and let him give you the honour that all his Saints have; and this is his hearty desire, who humbly writes himself,

[ Your Servant in the Gospel,

William Dell.

TO HIS  
EXCELLENCY

THE  
Lord General *FAIRFAX*,

And the Honourable  
Lieutenant General *CROMWEL*,

Together with the  
Councel of W A R.

**T**HE presence of the Lord having turned your Course backward like *Jordan*, from what it was a year ago; and all former enchantments and divinations used against you, being dissolved, through the renewing of the same presence of God with you, after a manifest withdrawing of it; and You through a blessed necessity, being now doing that work of God, which once you had little minde to, *viz.* The Procuring the Peace of the Kingdom, by subduing the great enemies of peace, and removing all the enmity against peace, that was in-wrapped in our very Laws, and degenerated *Constitution* of the Kingdom; I thought good, whilst you are thus busie about the peace of the Kingdom, which is a peace without you, to put you in mind of the true peace of the true Church, which is a peace within you, and an eternal peace, as the former is but a temporal; for what advantage will it be for you, to have  
peace

peace among men, and to want Peace with *God*? to do the work of *God* in the *world*, and to be destitute of the work of *God* in your own hearts? to destroy the enemies to worldly peace, and yet to maintain in your own hearts the *corruptions* of unrenewed nature, which are the enemies of heavenly peace? Take heed therefore, that your present employments, do not so over-engage you in this world, that you neglect the world to come: take heed, lest by seeking your selves, you have your reward here: but do the work of *God*, for *God*; and whilst you act for *God*, live in him, and let him be your reward, and not the creature.

And now here in this *Discourse*, shall you see a better peace and *Agreement*, than you are striving for, (though your work also be excellent and glorious) even such a peace and *Agreement*, of which *Christ* himself, is the immediate Author and prince, and which he communicates, not to the world, but to them he chooses out of the world, even the peace of *God* in *Jesus Christ*, by the Spirit, which hath its foundation in *Christ*; and its influence into each *Communion* of Saints, all the world over: And this peace can no more be brought about by your *Sword*, than by the Magistrates *Scepter*; and therefore take heed, lest you now, having power in your hands, to another purpose, should so far forget your selves, as to do that your selves, which you have condemned in others. Therefore suffer the word only, to be both *Scepter* and *Sword* in the *Kingdom* of *God*, and let the true Church remain free, in the *Freedom* which *Christ* hath confer'd upon it; or else, the Lord, whose own the Church is, will as certainly, in his due time, take the sword out of your hands, as he hath done the *Scepter* out of the *Magistrate's*, and throw you, into one destruction with him. But I am persuaded better things of you, though I thus

thus speak, and even such things, as are suitable to the light of the *Gospel*, and to the *vertues*, and *graces* of *Christ* and his *Spirit*, which have been hitherto (and I hope, will yet still be) very *manifest*, not only in *You Honourable Ones*, who have the *chief Conduct*, but also in very many of the *Council* and *Army* besides. And upon such a gathering together of *Gods* people, and *Saints*, (let the world (if it please) still *laugh* at that word) who can but think, he hath some choice and *singular* work in hand for his own glory? The *Lord God Almighty* hath *already* done great and *wonderful* works by you, and is yet doing greater, if you will continue to *believe* and obey; and in all these things he only is to be *exalted*, and not *You*. For hath not that *Day* of the *Lord* of Hosts dawned? yea the morning of it is *already* gone forth, which is upon every one that is proud and lofty, and upon every one that is lifted up, and he is to be brought low, and the *Lord* alone is and must be *exalted*, in this day.

Now the *Lord* cause you to *dwell* and *continue* in that Church, which is the body of *Christ*, and habitation of *God*, and give you *peace* with those that are reconciled to *God* by *Christ*, and to one another in *Christ*, by the *Spirit*; in which *union* and *communion*, I remain.

Your assured Servant,

W. D.

# T O T H E R E A D E R.

Christian Reader,

**S**UCH are the noises of waters, and thundrings, and earthquakes among us; and so great and continued are our shakings and confusions, through hatred and love, hopes and fears, joys and sorrows, triumphs and indignations, that there is no silence in heaven, for so much as half an hour. Wherefore, though I discourse here, touching so sweet and glorious a thing as Peace, and do declare from the very word ( or else I had said nothing ) wherein the true peace of the true Church consists; and also, how the faithful, and Churches, may preserve that peace, in their Communion with one another, which they have, in the Son, and in the Father: yet mens heads and hearts are now so full, that it is to be doubted, but few will regard it. Notwithstanding, considering that there is among us, an election of grace, and a flock of Christ, who both know, and will hear his voyce at any time; I thought good to speak this in their behalf, for whose profit all the creatures of God were made in the world, and all the gifts of Christ are given in the Church, And though I am very conscious, of my rudeness of speech, in this Discourse, as also of my weakness and infirmity in many things, having not yet attained to a perfect man, and to the measure of the stature of the fulness of Christ; and so dare not say, that every jot and tittle here, is of the pure river of water of life, without any humane mixture; yet they that are spiritual, and able to judge, will own all in it, that is of the word and spirit of truth, and  
will

*will not reject silver tryed four or five times, because it is not tryed seven times. And what is weak and imperfect in it, the true Church of Christ (for whose dear sake and love I have spoken all this) seeing it is, as Luther speakes, The Queen of mercy, whose very bowels, are meer compassions and forgivenesses of sins, will easily pass it by, and forgive it. And as for men, haughty and high in their own spirit, contemning and disdaining any thing that agrees not to their palate; I do as easily despise their censure, as they lightly pass it. It is enough, that I seek the glory of Jesus Christ, the Son of the living God, and the welfare of that Church, that is his body; and for the rest, let me become as vile as the Apostles were made to the world, who were counted the filth and off-scouring of all things; or as Mr Baily, Rutherford, Bastwick, Pryn, Love, or any other of my old enemies in Parliament and City, not worth the naming, have sought to make me. All whom, unless God give them repentance to life, I cite, as once Jerome of Prague did his enemies, in the like cause, To appear within a few years, before the most high and righteous Judge, Jesus Christ, to answer all that they have done wickedly, if not maliciously, against his Name, Truth, Gospel, Spirit, People, and that under the form and Pretence of godliness. And now well knowing, that the more anything is of Christ, the more enmity and opposition it will meet with from the world, and from the worldly Church, I commit Christs own word and cause to his own care and protection, who lives and reigns for this very purpose, to uphold his own despised truth, against the glorious, but deceitful doctrines of men; and to make all his enemies his foot-stool. And so waiting in this assured hope, if thou love Christ, I remain,*

Thine in him,

WILLIAM DELL.

## T H E

## Way of True Peace and Unity,

In the True

## Church of CHRIST.

**H**AVING now for a long time together observed with a sad Heart and troubled Spirit, the grievous Differences and Dissentions, among the Faithful and Churches of Christ, and perceiving also, that there is yet no healing of this Error, many or most of them not clearly understanding, wherein their true Peace and Unity ought to consist; and so, are still prosecuting former, with later mistakes, till their wound is become almost incurable; I found my heart inclined and engaged by God, to propound to others, that way of Peace, which my self have learned from the word. And this I desire to do, not that I might seem to be something, or be accounted of, any more, than the meanest of all Gods People, being indeed unworthy to minister so much as a cup of cold water, to the Church the Spouse of Christ, much less so incomparable a Treasure as the word of God is, in comparison of which, all the world is not to be mentioned; but meerly out of love and compassion to the infirmities of my Brethren, whom I see walking in the light of their own fire, and in the sparks, which they themselves do kindle, whereby they are in great danger to lie down in sorrow; whilst in the mean time they neglect the true light, which alone

alone is to shine in the Kingdom of God, till all ignorance and darknes be done away. And as my end and scope is, to bring all men, from all humane Doctrines and Conceptions of carnal Wisdom and Prudence, to the word of God; so I desire all men that are Spiritual, and able to judge, to allow of no more in this Discourse, than they shall find agreeable to this word; and whatever the word of God in the true sense and meaning of it, shall disapprove or condemn; so far let them also disapprove and condemn with it, as I my self also do; knowing well, that no word ought to have any place in the Church of God, but the word of God, which alone carries Light, Life, Righteousness, Wisdom and Power, sufficient and enough in it self, to do the whole mind and work of God in his Church. Wherefore what I have freely learned, I shall freely communicate, desiring every one to regard his own Salvation, seeking now after so clear a discovery of Truth, he can have no Cloak, nor the least excuse for his Sin.

Now that he that reads may understand, it is necessary for me, speaking of the Unity and Peace of the Church, to tell you now at first, that I intend not to propound any way of Peace, either between the Church and the World, or else between the Carnal and Spiritual Children of the Church, as having learned no such thing out of the word of God.

*The Peace propounded, is, 1. Not between the Church, and the World.* First, Not between the Church and the World; for the Lord never intended any Reconciliation and Agreement between these, in the Spiritual and Eternal things of the Kingdom of God; for these, are two distinct Seeds, and sorts of People; the one from beneath, the other from above; the one the Seed of the Woman, the other the Seed of the Serpent; and between these two, God hath put such an enmity, that no man can take

take away. Wherefore they, who never mind-  
ing these two different Seeds, between whom God  
hath put such irreconcilable enmity, would make  
all the People of one or more whole Kingdoms a  
Church at once, and would reconcile all of them  
together, in the things of God, and in the ways  
of his Worship, according to devices and me-  
thods of their own; these men know not what  
they do, for they walk in the darknes of their  
own hearts, and not in the light of the Word;  
which shows us clearly, that it is as possible to  
reconcile *Michael* and the Devil, as the Angels of  
both.

2. Neither secondly, do I find any way in the  
World, to reconcile all those together, who are  
commonly called the visible Church, seeing even  
among these, there are two distinct sorts of Chil-  
dren, as *Paul* teacheth us; one sort of those, that  
are born after the flesh, as *Ishmael* and *Esau*; and  
another of those, who are born after the Spirit,  
as *Isaac*, and *Jacob*: And there is as great enmi-  
ty between these in the Church, as between the  
former in the World; for they that are born af-  
ter the Flesh, are always persecuting them that  
are born after the Spirit, but never agreeing with  
them.

2. Nor be-  
tween the  
Carnal and  
Spiritual  
Childr.n of  
the Church.

Now of these two sorts of Christians, one makes  
up the Body of Christ, the other the Body of  
Antichrist. The Spiritual Children, make up  
Christ's true Body, as it is written, *He gave him,*  
*to be the Head over all things, to the Church which is his*  
*body*; for these being born of the Spirit, do also  
partake of the Spirit, and so are the true flesh of  
Christ, as all that flesh is, in which the Spirit  
dwells; and these *all worship God in the Spirit, and*  
*have no confidence in the Flesh*; that is, in no fleshly  
Forms, Ceremonies, or Worship.

Spiritual  
Christians  
make up the  
Body of  
Christ.

*Carnal Christians the Body of Antichrist.*

The carnal children of the Church make up Antichrists true body: For as Christs body consists of spiritual Christians, so Antichrists of carnal; For Antichrist sets up in the temple of God, as well as Christ; and as Christ got his body together of spiritual Christians; so Antichrist gets his body together of carnal Christians: and these have a form of Religion, or godliness, but they have no Spirit or power in that form: yea, under the form of godliness they exercise the greater power of ungodliness: And Christ and his Spirit, and all their things, are no where more opposed, than by those in the Church, who have the letter of the word, but want the spirit of it, being taught of men only, and not of God. So that, all that part of Christianity, that is destitute of the Spirit, and hath the name only, and not the anointing of Christians, this makes up the body of Antichrist. And now there can be no more agreement, between these two bodies, of Christ and of Antichrist, that is between spiritual and carnal Christians, than between Christ and Antichrist themselves, the heads of these bodies. And as I find nothing in the word, so neither do I propound any thing for an agreement here: for to go about to reconcile there, where the Father never intended, nor the Son never undertook any reconciliation, would not be a work of wisdom, but of weakness.

*Peace between the Children of peace.*

So then the way of peace I shall speak of, is between the Children of peace, touching whom God hath promised, *That he will give them one heart, and one way;* and for whom Christ hath prayed, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us:* And these are the elect made faithful, called to be Saints, and sanctified through their calling; and these are the true Church of God.

The

The Peace then I seek by this Discourse, is the Peace of the true Church: Wherefore I shall first declare the Church it self, whose peace I seek; and then after declare, wherein this Churches true Peace and Unity lies; and also how it may be preserved among themselves, it being first wrought by Jesus Christ.

For the Church it self; what I have learned touching it, I shall speak plainly, and something largely, because the right understanding hereof is so absolutely necessary to our present business, and yet there are very many, and very great mistakes and mis-apprehensions touching it, even among the Faithful.

The Right Church then is not the whole multitude of the People, whether good or bad, that joyn together in an outward Form or Way of Worship; for in this Church there are *Whoremongers, Idolaters, Thieves, Murderers*, and all sorts of wicked and unbelieving Persons, which are so far from being the Church of Christ, that they are the very Synagogue of Satan, and Children of the Devil, and therefore I shall not speak of this Church. But the Church I shall speak of, is the true Church of the New Testament, which I say is not any outward or visible Society, gathered together into the consent or use of outward things, Forms, Ceremonies, Worship, as the Churches of Men are; neither is it known by seeing, or feeling, or the help of any outward Sense, as the Society of Mercers, or Drapers, or the like; but it is a Spiritual and Invisible Fellowship, gathered together in the unity of Faith, Hope, and Love, and so into the unity of the Son, and of the Father by the Spirit; wherefore it is wholly hid from carnal eyes, neither hath the World any knowledge or judgment of it.

*What the right Church is not.*

*What it is.*

*How the  
Church of  
God differs  
from the  
churches of  
Men.*

This true Church is the Communion of Saints, which is the Communion Believers have with one another ; not in the things of the World, or in the things of Men, but in the things of God ; for as Believers have their union in the Son, and in the Father, so in them also they have their Communion ; and the Communion they have with one another in God, cannot be in their own things, but in Gods things, even in his Light, Life, Righteousness, Wisdom, Truth, Love, Power, Peace, Joy, &c. This is the true Communion of Saints, and this Communion of Saints is the true Church of God.

Now this true Church of God, differs from the Churches of Men, in very many particulars, as follows.

1. Members come unto the Churches of men, either of their own minds, or else by the perswasion, or by the forcing of others ; and so, but after the will of man ; but none come to this true Church but from the drawing of God the Father, and his own calling, according to his own purpose.

2. In the Churches of men ; members are admitted through an outward confession of doctrine ; but none are admitted into this true Church, but through a new birth from God and his Spirit, Joh.

3. *Except a man be born again, he cannot enter into the Kingdom of God* ( which is the right Church of the New Testament ) *For that which is born of the flesh is flesh, and so remains without in the world ; but that which is born of the spirit is spirit, and so hath entrance into the true Church.*

3. In the Churches of men there are more wicked than righteous ; but in this true Church of Christ the people are all righteous, not one excepted, as it is written, *Thy people shall be all righteous, Isa. 60.* For they all have their *iniquities forgiven them, and*  
they

they are *all redeemed* and washed with the blood of the Lamb.

4. In the Churches of men, the people for the most part, are only taught of men, who are their heads and leaders, and whose Judgments they depend on, and follow in all things; but in the right Church, the people are *all taught of God*, as *Isaiah* saith, *Thy children shall be all taught of the Lord*: and *Christ* saith, *They shall hear and learn from the Father*: and *John* saith, *The anointing they have received, teacheth them all things*.

5. In the Churches of men, the greatest part are *hated and rejected of God*, as being *strangers* and enemies to *Christ*; but in the true Church all the members are dear; to *God*, as *Christ* is dear; and loved of *God*, as *Christ* is loved, as being one flesh and spirit with him.

6. The Churches of men are of mens building, contriving, framing, fashioning beautifying: but the true Church is built only by *Christ*, as it is written, *Zach. 6. 12. The man whose name is the Branch, he shall build the Temple of the Lord, even he shall build it*: And again, *Math. 16. 18. Upon this rock I will build my Church*: The true Church is such a building, which neither *Men* nor *Angels* can frame, but *Christ* alone.

7. The Churches of men are all of them more or less the habitation of *Antichrist*, who (as *Paul* saith, *2 Thes. 2. 4.*) as *God* sitteth in the Temple of *God*, that is, not in the true Temple of *God*, but in the Churches of *Men*, which arrogate to themselves that name and title, shewing himself that he is *God*: For *Antichrist* always dwells there, where men have a form of *Godliness*, denying the power; but the true Church is built together, to be the habitation of *God* in the Spirit, *Ephes. 2. 22.* And again, *2 Cor. 6. 16. Ye are the Temples of the living*

*God, as God hath said, I will dwell in them, and walk in them.*

8. The Churches of men are as large as men will make them; for they that have chief power in these Churches, interesting themselves in worldly Magistrates, through their favour and help, make their Churches as large as the Magistrates Dominions; thus the Church of *Rome* was made of as large extent as the Dominions of the Emperor, and of other Princes, in whom the Pope had interest. And so likewise, the Church in other Kingdoms, was made as large as the Dominions of the Temporal Magistrate; and all under their power, must be forced to be of their Church. But the true Church, which is the Kingdom of the Son, is only the preparation of the Fathers Kingdom, and so will admit no more into it, than the Fathers Kingdom will admit into it; the Sons Kingdom and the Fathers being of a like latitude and extent; and so the Sons Kingdom is no larger than the Fathers, nor the Fathers than the Sons: The Fathers Kingdom will not receive any into it, that have not first been of the Sons Kingdom; and the Sons Kingdom will not admit into it, what the Fathers Kingdom will not after receive; but the Son delivers up his whole Kingdom to the Father, and the Father receives it all, without any exception.

Now from hence these three things are evident.

1. That the Kingdoms of *England, Scotland, &c.* are not the *Church*, but the *World*, as well as the Kingdoms of *France, Spain, Hungary, &c.* but in all these, and all other Kingdoms, the Faithful who are taken into union and communion with *Christ*, and with one another in him, they are the *Church*, and not the Kingdoms themselves.

2. In particular Assemblies, whether *Parochial*, or *Congregational*, all the *Company* that meet together Bodily, and have outward Communion in outward Ordinances, are not the Church; but those among all these, that meet together in one Faith and Spirit, in one Christ and God; for herein only stands the true Communion of Saints, and the true Church of the New Testament is to be judged hereby, and by no outward things whatsoever.

3. That it belongs not to Magistrates and Worldly Powers, to say, which is the Church, and which is not the Church; who do belong to it, and who do not; but it belongs to Christ only to point out his own Church, seeing he only knows it, and it only stands by his Election and Collection, and not by mans.

9. The Churches of men knit themselves together into such Societies, by some outward Covenant or Agreement among themselves: But the true Church is knit into their Society among themselves, by being first knit unto Christ their Head; and as soon as ever they are one with him, they are also one with one another in him; and are not first one among themselves, and then after one with Christ: So that the true Church is a Spiritual Society, knit unto Christ by Faith, and knit to one another in Christ, by the Spirit and Love; and this makes them infinitely more one, than any outward Covenant they can engage themselves in; the Union wherein God makes us one, passing all the Unions, wherein we can make our selves one. And so when some Believers perceive the Grace that is given to others, they presently fall into one Communion, without any more ado. Wherefore they that are of the *Church*, the Body, cannot deny Communion to them that

are in true Union with Christ the Head, when they do perceive this Grace. For this is considerable in this matter, that we are not first one with the *Church*, and then after one with *Christ*: But we are first one with *Christ*, and then one with the *Church*; and our Union with the *Church*, flows from our Union with *Christ*, and not our Union with *Christ*, from our Union with the *Church*: *Christ*, *Joh. 17.* prays, *That they all, that is, Believers, may be one in us*: So that our Union is not first among our selves, and then with the Son, and with the Father; but it is first with the Son, and with the Father, and then with one another in them: And *Christ* is the door through which we enter into the *Church*, and not the *Church* the door, through which we enter into *Christ*; For men may joyn themselves to Believers in the use of all outward Ordinances, and yet never be joined to Christ, nor to that Communion which Believers have in Christ; but a man cannot be joined to Christ, but he is joined to all Believers in the world, in the Communion they have with Christ, and with one another in him; which upon all occasions he enjoys with them, wherever he meets with them. So that the true Church is knit up together into one Body and Society, by one Faith and Spirit; the Churches of Men by an outward Covenant or Agreement only.

10. The Churches of men have humane Officers, who act in the strength of natural or acquiste parts, who do all by the help of Study, learning, and the like: But in the true Church, Christ and the Spirit are the only Officers, and men only, so far, as Christ and the Spirit dwell and manifest themselves in them; and so when they do any thing in the *Church*, it is not they that do it, but *Christ* and his Spirit in them, and by them: And therefore

therefore saith Paul, *seek ye a proof of Christ speaking in me? which to you wards is not weak, but mighty*; who ever is the Instrument, *Christ* is the only Preacher of the New Testament; and that which is the true Gospel, is the ministration of the Spirit; for *holy men spake as they were moved by the holy Spirit*; and were first anointed with the Spirit, before they preached; *Judas* who preached the word, and was not anointed with the Spirit, proved a Traitor to Christ; and whoever preach the word without the Spirit, are the Successors of *Judas*, and also Traitors to Christ.

II. The Churches of men have the government of them laid upon mens shoulders, whether single Persons, as Pope, or Archbishop; or combined, as the *General Council*, or a *National Assembly*; but the *true Church* hath its Government laid only on Christs shoulders, as the Prophet foretold, Isa. 9. *Unto us a Child is born, a Son is given, and the government shall lie on his shoulders*: and Zech. 6. 12. *He shall build the temple of the Lord, &c. and he shall sit and rule upon his throne*; for none can rule the true Church, but he that built it. For if the Church be gathered together in Christ, as the true Church is, Christ is always in the midst of them; and if Christ is ever present with them his own self, how cometh it to pass that Christ may not reign immediately over them? Wherefore the true Church reckons it sufficient Authority, that they have Christ and his Word, for the ground of their practice; and whatever they find in the word, they presently set upon the practice of it, and never ask leave either of Civil or Ecclesiastical Powers; but the Churches of men will do nothing without the Authority of the Magistrate or Assembly, though it be never so clear in the word of God: For in

their Religion, they regard the Authority of Men, more than the Authority of God.

12. The *Churches* of Men, are still setting themselves one above another; but the Assemblies of the true *Church* are all equal, having *Christ* and the Spirit, equally present with them, and in them; and therefore the Believers of one Congregation cannot say, they have power over the Believers of another Congregation, seeing all Congregations have *Christ* and his Spirit alike among them, and *Christ* hath not any where promised, that he will be more with one, than with another. And so *Christ* and the Spirit in one Congregation, do not subject, neither are subjected to *Christ* and the Spirit in another Congregation; as if *Christ* and the Spirit in several places, should be above and under themselves. But *Christ* in each Assembly of the Faithful is their Head, and this Head they dare not leave, and set up a fleshly Head to themselves, whether it consist of one or many Men; seeing Antichrist doth as strongly invade *Christ's* Headship in many, as in one man; in a *Council*, as in a *Pope*.

Lastly, The *Churches* of Men, the gates of Hell (which are Sin and Death) shall certainly prevail against; but the true *Church of Christ*, though the gates of hell do always fight against it, yet they shall never prevail against it; as *Christ* hath promised, *Mat. 16. 18. Upon this rock I will build my Church, and the gates of hell shall not prevail against it.*

In these things among other, the true *Church of Christ* differs from the *Churches* of Men: By which we may clearly see, that the true *Church* is not an outward and visible *Society* or *Corporation*, neither can it be pointed out by the finger, *to here, or to there*, seeing it is not confined to any certain place, time, or person, but it is wholly a  
Spiritual

Spiritual and invisible Society (as I have said) that is assembled in the Son and in the Father, who are the true pale and circumference of this Church, and out of whom, no part of it is to be found.

Now hereupon it will presently be said, if the True Church be invisible, as you have affirmed, then,

- { 1. How we shall know it ?  
2. How can we joyn our selves to it ? }

To both which, I hope, I shall return a clear answer : And first to this Question,

How shall we know the true Church, seeing it is invisible?

*How the true Church may be known, tho' Spiritual, and invisible.*

I answer; Just so as Christ the Head is known, is the Church his Body known, and no other way; now Christ is known.

1. By the Revelation of the Father; when Peter confessed Christ to be the Son of the living God, Christ told him, that flesh and blood had not revealed it to him, but his Father: Now the Members of Christ can no more be known, without this Revelation of the Father, than Christ the Head of these Members, seeing the Apostle hath said, that as he is, so are we in this world; so that he had need of other eyes than the world sees withal, that would discern the true Church, and of another Revelation than any that flesh and blood can make.

2. Christ was known by the Spirits resting on him, Joh. 1. 33. And I knew him not (said John Baptist) but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit; and I saw and bare record, that this is the Son of God. After the same manner the Church of Christ is known, to wit, by the Spirits coming and remaining on it:

it: So that whatever People have received the Spirit of *Christ*, of what sort or condition soever they be, they are the *Church of Christ*; and they that are destitute of this Spirit, are not of the *Church*.

3. *Christ* was known by the works he did, Joh. 10. 37. *If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works; that ye may know that the Father is in me, and I in him.* And thus also is the true Church known, by doing the works of *Christ*; seeing *Christ* hath said, *He that believes in me, the works that I do, shall he do, &c.* And thus the Body of *Christ* is known, by its living the life of the Head, which is the life of Faith and Love; and the Members of *Christ* are known, by their doing the works of the Head.

Thus then you see, that though the true *Church* be Spiritual, and cannot be known by our outward senses, yet we have certain tokens of her Spiritual presence; whereby we may reckon, that in this or that place, there be certain of her members. As by a natural Example; though the Soul of Man in it self be Spiritual and invisible, and cannot be discerned by any of our Senses, yet may we have sure tokens of its presence, by the effects and operations of the Soul, in that Body wherein it dwells; as the exercise of Reason, Understanding, Discourse, &c. So likewise the true *Church*, which is invisible in it self, may yet be known by some certain signs, as by the word of Faith, which sounds no where but in the *Church*, through the inspiration of the Holy Spirit; as also by the Life of *Christ*, and presence and operations of his Spirit, &c. And thus you see how the *Church*, though it be Spiritual, may be known.

Well,

Well, but how can we be joyned to such a *Quist. 2.*  
Spiritual and invisible Church?

I answer, Is not *Christ* a Spiritual and invisible Head? And how canst thou be joyned to such a Head? Sure our joyning to *Christ* the Head, and to the Church, his Body, is of one nature; and that which joyns us to *Christ* the Head, will assuredly joyn us to the Church his Body. Now thro' Faith and the Spirit only, are we joyned to this Head; and through Faith and the Spirit only, are we joyned to this Body; and we cannot be of this Spiritual Body and Society, but by being taken up into one Faith and Spirit with them: And so it is no more a difficult thing to be joyned to the true Church, because it is Spiritual and invisible, than to be joyned to *Christ* himself upon the same account; that is, it is no more difficult to be joyned to a Spiritual and invisible Body, than to a Spiritual and invisible Head; and all acknowledge *Christ* to be such a Head, and all must acknowledge the Church to be such a Body.

If any shall say that they cannot presently agree to these things, because they have had far different apprehensions of the Church heretofore: I desire all such to consider, that if the true Church were only an outward and visible Society and Corporation of men, that were to be govern'd by outward and visible Officers, according to outward and visible forms and orders, there would then be no great mystery in the Church; for these things lie within the easie reach of every mans Reason: But now, whole *Christ* is a great mystery, hid from ages and generations; that is, not only *Christ*, the Head of the Church, but also the Church, the Body of *Christ*, *Ephes. 5. 32.* This is a great mystery, but I speak concerning *Christ* and

Answer.

How we may be joyned to the true Church, tho' invisible.

The Church the Body, as well as *Christ* the Head, a great Mystery.

*the Church* : And this latter mystery (though both indeed make up one and the same mystery) of the *Church*, or *Christ* the Body, can no more be known by humane sense or reason, than the former of *Christ* the Head ; the revelation of the Father, and the anointing of the Spirit, being equally necessary, for the right knowledge of both. And, as Antichrist hath had his Mystery of Iniquity, in opposition to *Christ* the Head, in setting up a visible and carnal Head, instead of the invisible and Spiritual ; so also he hath had his mystery of iniquity, in opposition to the *Church* the Body ; in erecting a visible and carnal Body or Church, instead of an invisible and Spiritual ; for without all peradventure, the Head and the Body must be suitable to each other, and of the same kind and nature : And so, as a visible and carnal Head, the Pope, was in no measure suitable to an invisible and Spiritual Body, the true Church ; so likewise a visible and carnal Body, or Church, made an constituted by a mixture of Civil and Ecclesiastical Laws and Power, is in no measure suitable to a Spiritual and invisible Head : But what a kind of Head the true *Christ* is, such a kind of Body or Society the true Church is, and both are Spiritual and invisible. And as the Lord in the former Age, hath been pleased to reveal to the Church, the mystery of the Head, after a long time of its obscuring and darkning, under the Reign of Antichrist, so now we wait in hope, that he will in this present Age, reveal the mystery of the Body, which hath been no less obscured than the former ; that so, the whole mystery, of whole *Christ*, may both be known and accomplished among us, according to the riches of his glory, by the Gospel. Wherefore all the Faithful are desired, as occasion serves, to make known what God hath taught them in this matter,

*The Church  
just such a  
Body, as  
Christ is a  
Head.*

matter, to supply, what is here spoken, weakly and imperfectly.

And thus having declar'd what the true Church of Christ is, and rectified some ancient and general mistakes touching it, I shall now proceed to make known from the clear and evident word, the true and only bonds of the Churches union, peace and agreement, as the Apostle hath delivered them to us by the Spirit, *Ephes. 4. 4, 5, 6.*

*There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.*

Where note in general, that among all these bonds of the Churches unity, the Apostle makes not so much as any mention of Uniformity; Indeed the *Rhemists* (being through the just judgement of God blinded) from this very place, urge and press Uniformity (which is the very word they use) as being the great and mighty engine, first to advance the mystery of iniquity to its Throne, and after to preserve it there. But it will appear anon by the Apostles Doctrine, that no Conformity or Uniformity, are any bonds of the true Churches Peace and Union; seeing the Church, is such a Kingdom, as is not preserved in its peace, by any outward Forms and Orders, as the Kingdoms of the World are, but by inward Principles: Wherefore I shall proceed to speak of those Spiritual Bonds of the Spiritual Churches Unity, which the Apostle names; and they are in number seven; the first whereof, is,

### ONE BODY.

There is one body, saith *Paul*; The right Church of Christ is but one body consisting of many members; and this is not a natural or Political, but

*Wherin  
the Unity of  
the true  
Church lies.*

*The right  
Church is  
one Body.*

but a spiritual body, even the body of Christ. Paul in several of his Epistles, takes pleasure to set forth the unity of the Church by this similitude; as in Rom. 12. 4, 5. *As we have many members in one body, and all members have not the same office; So we being many, are one body in Christ, and every one members one of another.* And again, 1 Cor. 12. 12. *As the body is one, and hath many members; and all the members of that one body, being many, are but one body, so also is Christ: Where he calls the body, by the name of the head, both making up one Christ.*

*This one  
Body com-  
prehends Be-  
lievers of  
all Ages.*

Now this Unity of Body, comprehends *believers* of all ages, and of all sorts.

1. of all ages; for all believers that hath been in the world heretofore, or now are, or shall be hereafter, do all make up but one body of Christ, though born and brought forth of God in several times and ages of the world; as in a natural example, a child is not born all in a moment, but is brought forth by degrees; and though one part be born, and another not yet born, this doth not hinder unity of body in the child; so the bringing forth the Church into the world in several ages, doth in no wise hinder this unity of body.

*of all sorts.*

2. As this unity of body, comprehends believers of all ages, so also of all sorts and conditions, Jews and Gentiles, bond and free, &c. all which are made one body in Christ. Paul in Ephes. 2. 15. speaking of Jews and Gentiles, saith, *That Christ of these twain (who differed as much as mankind could) he hath made in himself, one new man: For Christ melting these two, by his Spirit, which is as fire, causes each to depart from himself, and makes both together, one new man, or body of Christ in himself; and thus makes peace: For as long as men remain different bodies, or men, there is no peace amongst them; but when*

*Christ*

Christ makes them one body in himself, he makes peace between them; unity of body being a most necessary bond of peace in the Church; as the Apostle testifies, Col. 3. 15. *Let the peace of God rule in your hearts, to the which ye are called, in one body.*

Now from this unity of body in the true Church we may note very considerable things, all to our present purpose.

1. That unity of body in the Church, flows from unity of head; for here the members do not first conspire into an unity of body among themselves, and after choose a head to their body; but first, these members are united to the Head, and then to one another in, and with the Head; and so because there is but one true head, Christ: there is but one true body, the Church.

*Many things to be considered from the Churches unity of Body.*

2. As the members of the natural body, are born such, through a natural birth, before they do or can exercise any acts or offices suitable to such members, and do not first exercise such offices, and then after are made such members; as for instance, the eye doth not first see, and then or therefore, is made an eye in the body; or the ear first hear, and then or therefore is made an ear in the body: but the eye, is first born an eye in the body, and then sees; and the ear is born an ear, and then hears &c. So in the spiritual body, of Christ; each Christian hath his membership, meerly from a new or spiritual birth, and hath his Office from his membership, and not from any action or operation of his own, before he was a member. In this spiritual, as in the natural body, the eye is born an eye, and therefore it sees, and the foot is born a foot, and therefore it walks, and each believer, is only that, which he is through a new birth, and cannot be placed, in such and such an Office by men; no more than men can place, a seeing

seeing eye or walking foot, in the natural body, but they must be born there, ere they can be there. Each member in the true Church, is born in his place and Office by God, and is not placed there by man, and when the Church perceives this grace in its members, it suffers them to exercise those places and Offices in the body, in which God hath produced or brought them forth, by his Spirit.

3. This unity of body, stands well with a difference or distinction of members, and the difference of members, doth not hinder, but help the unity of body: for saith *Paul*, *The body is not one member, but many, and if they were all one member, where were the body?* And therefore in the body, there are diversity of members, and each member hath its several form and Office; *If the whole body were an eye, where were the hearing, and if the whole were an ear, where were seeing, smelling, walking, &c.* So in the unity of Christs body, there are diversity of members, with diversity of gifts and Offices; and so one hath the word of wisdom, another the word of knowledge, another the word of faith, another the gift of healing, &c. Every member in this body being in office, and having received the Spirit to profit withal. And so again, *Rom. 12. 6. Having then gifts differing, according to the grace that is given to us* (he speaks of all the members of the body, which have some or other gifts, given to them) *if it be prophesie, let us prophesie according to the proportion of faith; if ministry, let us wait on our ministring; or he that teacheth on teaching, or he that exhorteth on exhortation, &c.* So that in the true Church, unity stands with diversity, but in the false, unity will not stand without uniformity.

4. In this true Church, or one body of Christ, notwithstanding diversity of members and Offices,  
there

there is still an equality among them all ; seeing all alike make up one body ; in which regard one member is as necessary to the body as another, and no member can say to another, that I contribute more to the making up of the body than thou ; the most honourable member, cannot say thus to the most mean, not the *Apostles* themselves to *Believers* among the *Gentiles* ; for we are the body of Christ, as well as they, and they are the body of Christ no more than we : wherefore no member, for diversity of Office, is to lift up himself above another member, who is as necessary as it self, to the making up the body, and also is every whit as useful in its place.

5. As in the natural body, each member is contented with its own place and Office in the body : so is every member through the grace given unto it, contented with its place and Office in the spiritual body, and not one either envies or despises another.

6. The members of the natural body, do not each live to them selves, but all of them serve one another, and each of them serves all ; as the eye sees for the foot, and the whole body, and the hand works for the eye, and the whole body, &c. So among believers, none lives and acts for himself only, but each believer serves all, and all serve each one in love.

7. Members that are united into one body, have a true sympathy with one another, both in good and evil things, 1 Cor. 12. 26. *And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.*

8. Among the members of the body, there is no law of force, but only a law of love ; no member compelling another, but each member serving  
O
another

another by love; and if one member be *infirm*, the rest *help* it, and do not *reject* it: the more they care for it, and do not the more despise it.

And this now is the first Bond of the true Churches unity.

*Who break  
this bond of  
the Churches  
Unity.*

*Unity of body.*

Now they break this first bond of unity, that either live out of this one body of Christ, or else live in it, but not as members.

1. They that do content themselves, in joyn-  
ing to some outward and visible society and cor-  
poration of men, though called a Church, and  
think that by being knit to them in ways of out-  
ward worship, and ordinances, they live in the  
unity of the Church, when as yet all this while  
they live out of that one body, that is born of  
the Spirit, which is the only true Church, and  
body of Christ: he that lives out of this spiritual  
body, though he live in the most excellent so-  
ciety in the world, yet he breaks the unity of the  
Church, not living in one body with it. And thus  
many break the Churches unity, that never think  
on it.

2, Again, they break this bond of the Churches  
unity that live in this one body, but not as  
members; And such are they, who having got  
the advantage of the Magistrates power, will  
needs lift themselves up above their fellow mem-  
bers, and exercise *authoritative coercive, domineer-  
ing* power over them, whereas the very *Apostles*  
themselves, were not *Lords* of the Church, but  
fellow-members with the faithful; living in one  
body, and under one head with them, and so did  
all by love and perswasion, and nothing by force  
and violence. Now those members that exalt  
themselves above their fellow and equal members,  
what do they else but usurp the place of the *Head*?  
and so break in sunder the unity of the body,  
which

which stands in the unity of the *Head*? He that in a single or *combined* unity sets himself up above other Believers, by giving Laws, and by prescribing and commanding Forms and Rules to those that are every way his Equals; he advances himself as another Head besides Christ; and so Antichrist is nearer to us than we are aware; and many men that are so forward and fierce, to make and enforce Rules and Orders, colourably to procure the Churches peace, they are the first men that do themselves break this first Bond of the Churches Unity, to wit, Unity of Body, which makes all Believers equal Members, equally subject to one Head.

The Second Bond of the *true Churches Unity*, is,  
 ONE SPIRIT.

There is one Body, and one Spirit, saith *Paul*; The Right Church is one Spirit. and through Unity of Spirit, they become one Body. Now as the Body of Man consists of many Members, and but one Soul comprehends, quickens, moves and governs all these Members, making the eye to see, the hand to work, the foot to walk, &c. So the *Body of Christ*, which is the *Church*, consisting of many Members, hath yet but one and the same HOLY SPIRIT, which comprehends, quickens, moves and governs them all, and brings them into a most near and intimate Society together, and enables each member to its several office, according to its place and use in the body of Christ.

And as a member, being cut off from the Body, the Soul doth not follow it, to cause it to live out of the Unity of the Body: So he that is divided from the true Body of Christ, the Spirit, doth not follow him to make him live single by himself; and so neither is the Body of Christ without the Spirit, nor the Spirit of Christ without the Body.

And as the same Soul in several members, acts severally, and yet is but one and the same Soul in all; so the same Holy Spirit in several Believers, works severally, as it pleaseth, and yet is but the same Holy Spirit in them all.

So that the whole Body of Christ, that is, all Believers in the world, have but one and the same Holy Spirit in them, and this Unity of Spirit in the Church, is one strong bond of its peace. Among mankind in general, and more nearly among Kindred, there is unity of Flesh, but because there is difference of Spirit, there is much envie, hatred, strife and variance in that unity of flesh; but now the members of the Body are not only one flesh, but one Soul or Spirit too, and so there is always peace and agreement between them. And so the true Church of Christ is not only one Body, but one Spirit too, and this makes it one indeed. For as this Spirit is the love and connexion of the Father and the Son; so it is also our love and connection in the Father and the Son; and as the Father and the Son live in unity of Spirit, so all Believers live in the unity of the same Spirit in them.

Now they on whom the Spirit was first given, after Christ was glorified, had also with the Spirit the gift of tongues, the Spirit given being for the *Communion* of the Church, and so they spake with the tongues of all, the Church having thro' the *Communion* of the Spirit, its Society and Confociation: For he that speaks by the Spirit in the Church, where all are one Spirit in Christ, he speaks with the tongues of all; and when a Believer hears another speak, it is, as if he himself did speak; and when one speaks, it is as if all spake; for he speaks in the unity of Spirit with them, and so speaks the same Doctrine of the Gospel,

Gospel, and mind of Christ, which they all have equally heard, and learned from God.

Hence it is evident, that it is nothing to have the outward form of a *Church*, even as our Souls could wish, except there be, inwardly in that *Church*, the *Spirit of Christ*; for it is not unity of form will ever make the *Church* one, but *unity of Spirit*: That *Church* then that is destitute of the Spirit, in its *Laws, Orders, Constitutions, Forms, Members, Officers*; what true *Unity* can that have in all its *Uniformity*?

And this is the second Bond of the *true Churches* Unity;

*Unity of Spirit.*

Now they break this bond of the *Churches* unity, <sup>Who break this bond of</sup> that live in their own Spirits, and not in *Christs*; <sup>Unity.</sup> for they that live in a different Spirit from the true *Church*, what *unity* can they possibly have with it? They then that live in their own humane reason, understanding, thoughts, counsel, wills, ends, they live quite and clean out of the unity of this *Church*, yea, in direct enmity against it; seeing our own corrupt and earthly Spirits, are most contrary to the Holy and Heavenly Spirit of Christ, in which the *Church* lives. Wherefore we may learn hence, what to judge of those men, that cry out much for the peace of the *Church*, and yet themselves, neither live in, nor are led by the Spirit of the *Church*; but either by their own Spirits, or Antichrists.

2. They that labour to joyn men into one body with the *Church*, that are not one Spirit with it, do marr the peace of it: For as unity of Spirit in the *Church* is the bond of peace, so diversity of Spirit is the breach of peace; and therefore to preserve the peace of the *Church*, none are to joyn themselves to this one body, that are not of this one Spirit.

O 3

3. They

3. They that being of the *Church*, do any thing in it by their own *Spirits*, and not by *Christs*, prejudice the peace of the *Church*; for the true *Church* is such a Body which is to have all its communion in the Spirit. And therefore when any Pray or Prophecie, or the like, in the strength of natural parts, or humane studies and invention only, and do not pray and prophecie in the Spirit, they break the unity of the Church; for the faithful have communion with one another, only so far forth as the Spirit is manifested in each.

*Quest.* Now if any shall say, *How may I know Christs Spirit in these acts and duties from a mans own?*

*Ansiv.* I answer, That as by the Word of God we can judge of all other Words and Doctrines; and as by the Faith of Christ we can judge of all other Beliefs, so by the Spirit of Christ we can judge of all other Spirits; and can know where is the same Spirit, and where is a different or a contrary Spirit; as the members of the Body can judge of the oneness of Spirit that is among themselves.

The third Bond of the True Churches, Unity, is,

### ONE HOPE OF OUR CALLING.

*The right Church have one hope of their calling.* *Even as ye are called in one hope of your calling:* As all Believers are called by one calling (which is the inward and effectual voice of God to the Soul, by his Spirit through the Gospel) so they are all called into one blessed hope of obtaining the Kingdom and glory of God. And no one is called to this hope more than another, or hath more interest or share in it than another. Fishes that live in the Sea, though some be greater, and some less, yet none hath more interest or share in it than another; but all being alike produced in it, enjoy it alike; and Creatures that live on the earth,

earth, though some be greater, and some less, yet all enjoy the *Sun* and *Ayr* alike; and yet nearer, the members of the body, though of different quantity, form and Office, yet all have alike interest in the head and all its senses, and in the soul and all its faculties: So all the faithful enjoy Christ alike, and in him the Spirit and the Father; and no believer hath more interest in Christ and God, than another.

So that all the faithful are called to the same things, and God gives not more, nor better things to one than to another, but he gives immortality, glory, eternal life, the Kingdom of Heaven, which is the inheritance of the Saints, or which is all one, himself, alike to all, and makes all to sit alike in heavenly places in Christ, and in the Father.

All the faithful then are equally called to an Unity of hope, and none can hope for greater or better things than another. It was a very carnal thing in the *Mother of Zebedee's* children, to desire of Christ, That one of her Sons might sit at his right hand, and another at his left hand, in his Kingdom, where all alike sit at his right hand, and none at all at his left. Indeed in the *Kingdoms* of men, some have greater estates than others, and are in higher Honour and Authority; and this breeds envie, and emulation, and strife, and distances, &c. but in the Sons Kingdom, and in the Fathers, all that are counted worthy to dwell therein, do alike inherit all things; *All things are yours*, saith *Paul*: And *he that overcomes shall inherit all things*; saith *John*; And the least believer hath no less, and the greatest hath no more; and this causes unity and peace among them. We see what a strong bond of peace and agreement, unity of hope is in them that travel together, that fight together, that labour together; and so much

more in them who are equally called by God to the Kingdom of God.

And this, is the third bond, of the true Churches Unity:

*Unity of Hope.*

*Who break  
this Bond  
of Unity.*

Now they break this bond of the Churches Unity, that live out of this hope of the Church, whose hope is in earthly, carnal, base things; who pretending to be Christians, yet live only in the hopes of men, in hopes of worldly Profit, honour, Preferment, and the attaining and enjoyment of the things of this life, which they, according to the eagerness of their hopes, prosecute mightily by all ways and means. These men, I say, break the Unity of the Church: for what true Unity can they have with the true Church, that live not in unity of hope with it? Seeing worldly hopes carry men one way, and the hopes of Believers carry them another: carnal hopes make men leave God for the world; and the hope of Saints makes them leave the world for God: Wherefore they that differ in their hopes, which are their ends, must needs differ in their ways and works; and so he that lives out of the hope of the Church, lives also out of the unity of it.

The *fourth* bond of the *true Churches* unity, is,  
ONE LORD

*The right  
Church hath  
one Lord.*

The right Church hath not many Lords, but One; and this one and only Lord, is the Lord Jesus Christ: And so all the Subjects of this Kingdom are fellow servants to one Lord, to whom they do owe equal obedience; and this also is a strong bond of Unity.

For when there are divers Lords, there are divers minds, and wills, and ends, and so divers *laws*, and these breed divisions, and dissentions, and wars among men; but where there is but one Lord,

Lord, there is also but one Law; and where people live by one Law, under one Lord, unto whom all are equally subject, this breeds peace and union.

Now the Lordship of the Church, is the Royal Prerogative of Christ and no creature must presume to arrogate this honour to himself; seeing unto the very Angels he hath not put in subjection this world to come, whereof we speak. And for men, Christ hath charged his own Apostles (who if there were any difference among Believers, might undoubtedly challenge the preheminance) I say, Christ hath charged even them on this sort, *Matth. 23. 10. Be not ye called Masters, for one is your Master, even Christ; but he that is greatest among you, shall be your servant*: That is, you may and ought to be servants to one another, but not masters: and this same doctrine the Apostle James Preacheth, *Jam. 3. 1. My brethren* (saith he) *be not many Masters, knowing that we shall receive the greater condemnation*: it is not fit for brethren, who are equal among themselves, to make themselves masters over one another. Christ also hath spoken again, so plainly to this matter, *Matth. 20.* that one would wonder, that ever the Beast, or his image, should dare to arrogate to themselves, Lordship over the People of God, in so clear a light; Ye know (saith Christ to the twelve) *that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise authority over them: but it shall not be so amongst you*: he speaks it Peremptorily; that some Believers should not exercise dominion and authority over Believers; no not the greatest over the least, all being fellow servants alike, under one Lord. Wherefore they that are puffed up in their hearts against their fellow servants, might better think thus with themselves, why Christ is our Lord, as well as theirs, and is as much

much over us as over them ; and we are not over our fellow servants, nor they under us ; but both of us are equally under Christ, and Christ is equally over us both ; and so Christ hath given us the same laws, he hath given them ; to wit, that we should belive in him, and love one another ; and he expects the same obedience from us, as from them ; and so we are not to command one another ; but are all alike to be commanded by him. It was the evil servant, that beat his fellow servants upon hopes of the delay of his Masters coming.

And this is the *fourth* bond of the *true Churches Unity,*  
*Unity of Lord.*

*Who break  
this bond of  
the Churches  
Unity.*

Now they break this bond, of the Churches Unity, that either make themselves, or others, Lords over the Church, besides Christ, and parcel out this one Kingdom of the Son to many Lords, to the great dishonour of Christ, and disunion of the Church.

The Pope was the first that professed himself to be the general Master in the whole Church of God : and after the Pope, a general Council took this honour to it self ; and by degrees this last became as hard, yea, a harder taskmaster to the Church, than the former. After, when particular Kingdoms fell off from the Pope and his Antichristian Church, the mystery of iniquity, was not by this means wholly dissolved ; but only was contracted and brought into a less compass ; for then the Archbishop made himself general master of the Church in each particular Kingdom, as the Pope before had done in all ; and after the Archbishop rises up a National Assembly, as the General Council after the Pope ; and each of these in their courses, usurp Lordship over the Church of Christ, to the sad dissolution of its unity.

Most

Most evident then it is, that during the time of the Apostasie, the Church hath been most miserably Lorded even amongst us; for the Priest he Lorded it over the People, the Arch-deacon over the Priest, the Dean over the Arch-deacon, the Bishop over the Dean, and the Arch-bishop over the Bishop; under which woful bondage the Church cried out, as *Isa. 26. O Lord our God, other Lords besides thee have had dominion over us.*

And is this bondage of the Church now eased, by casting off those strange Lords? Yea, do not men rather seek to encrease it, by setting yet stranger over it, whose names are so full of mystery, that the common People cannot understand them? for now they would have the Classical Presbytery set over the Congregational, and the Provincial over the Classical, and the National over the Provincial; for so it is Voted, **THAT IT IS LAW-**

**FULL AND AGREEABLE TO THE**

**WORD OF GOD, THAT THERE BE**

**A SUBORDINATION OF CONGRE-**

**GATIONAL, CLASSICAL PROVINCIAL**

**AND NATIONAL ASSEMBLIES**

**FOR THE GOVERNMENT**

**OF THE CHURCH:** Now here is mystery,

and nothing but a certain rising up into the old

Power, under a new name. And mark how they

prove this subordination of Congregational, Clas-

sical, Provincial and National Assemblies, to wit,

by that Scripture, *Mat. 18.* where it is writ-

ten, *If thy brother trespass against thee, and will nei-*

*ther hear thy admonition nor counsel, nor the admo-*

*nition and counsel of other brethren, TELL THE*

**CHURCH;** that is, the Congregation of the

faithful. Now from this place they prove the

fore mentioned subordination of Assemblies, just

as the Pope once proved himself to be above the

Emperour, to wit because it is written, *Gen. 1.*

*The Assemblies Vote for their government.*

*That*

*That God made two great lights, the Sun to rule by day, and the Moon by night.* Now if this might be brought about, which they design, the Church would be so far from being eased of its strange Lords that it should have them exceedingly multiplied; for what is a National Assembly, but an Archbishop multiplied? and what a Provincial Assembly, but a Bishop multiplied? And a Classical, but a Dean and Arch-deacon multiplied. And thus the former Lords being removed, they would in their stead, cause the Church to swarm with Classical, Provincial and National Lords, and would by no means suffer Christs own Kingdom to return to his own Lordship and Dominion. And thus whilst they by secular power, seek to enforce these Ecclesiastical Lords over the Church, they absolutely break in Pieces the unity of it, even whilst they bear the simple People in hand, that they above all other men seek to preserve it; seeing the plurality of Lords, is always the cause of Scisms and divisions in the Church, which can never be one but under one Lord; the Lord Jesus Christ.

The fifth bond of the *true Churches Unity*, is,  
 ONE FAITH.

*The right  
 Church hath  
 one Faith.*

The true Church of God hath but one Faith, wrought by one Spirit, apprehending the same Christ, or the same living and eternal truth of God. So that *Abraham*, and *Moses*, and *David*, and all the *Prophets*, and all the *Apostles*, and we who now believe, and all that shall believe hereafter, all have and do, and shall live in the same mystery of faith; that is, Believers in all Ages, do not live their own lives, but all live the life of Christ in their own souls and bodies, each one receiving equally from Christ; the life of Christ, which they all live alike in him, being one with him; as the branches live equally, the life

life of the Vine; and one branch, lives in it not more than another. Through faith then every Christian is carried out of himself, and all his own things into Christ, whom he apprehends with all his fulness, for his own; and in this faith, all Christians are equal, and none hath a better or worse faith than another.

So that in regard of faith also, there is among the true Church unity and equality.

For all Believers have one and the same faith, of the operation of God, wrought by the same Spirit, which raised up Christ from the dead; and that faith which the Spirit works, neither sin, death nor the devil can possibly prevail against; and so the faith of the operation of the Spirit, is altogether invincible in all the faithful.

Among true *Christians*, some are not justified by Faith, and some by Works, but all are saved through Faith, without the works of the Law.

Among true *Christians*, one Believers Faith doth not apprehend one word, and anothers, another word; but the Faith of each, and of all, apprehends one and the same word of Truth and Life, which is Christ himself, *yesterday, and to day, and the same for ever.*

Among Believers, one doth not live his own life, and another *Christ's*, which indeed would make them very different and unequal, but all live *Christ's* life alike, and none their own.

And thus is the whole *Church* knit together in Unity of Faith.

Now this Unity of Faith is mightily able to preserve peace among Believers, notwithstanding diversity either of inward Gifts, or outward Works.

I. Unity of Faith preserves Peace, notwithstanding diversity of inward gifts, inasmuch as

we

*Unity of  
Faith pre-  
serves peace  
I. Notwith-  
standing di-  
versity of  
inward gifts*

we are not made members of Christs body, thro' such and such gifts, but meerly through Faith; and so he that hath one or a less gift, is equally a member of Christ through his Faith, with him that hath another or a greater gift; and so unity of Faith, which makes us all one Body in Christ, is to keep us one, notwithstanding diversity of gifts and operations; and diversity of gifts are in no wise to divide where there is unity of Faith. Further, among them that believe, where there is the more gift, there is only the more labour, but there is not another, or a better *Christ*; and where there is the less gift, there is the same *Christ*, equally joined through Faith: He that had five Talents given him, brought in five that he had gained; and he that had ten, ten; but he that brought in most Talents, had not more of *Christ* than he that brought in fewer; and he that brought in fewer, had not less of him, than he that brought in more; but each having *Christ* alike by Faith, brought in the exercise of his several gifts. And so unity of Faith is to keep us one, notwithstanding diversity of inward gifts.

2. Notwithstanding diversity of outward works.

And secondly, it is to keep us one, notwithstanding diversity of outward works. For unity of Faith makes all Believers righteous alike, though they differ in outward work: For in *Christs* Kingdom each ones Righteousness is reckoned by his faith, not by his outward works. And therefore *Paul, Heb. 13. 7.* having reckoned up many excellent works of the Fathers, doth not enjoin us to follow their works, but their faith, saying, *Whose faith follow, considering the end of their conversation*; seeing the unity of the *Church* stands in unity of faith; and there may be unity of faith in diversity of works; for faith uses freely any outward laws, manners, forms, works, so far as they may tend to the mortifying of our Bodies, and the

the edifying of our Neighbours ; wherein faith also will judge for its self, and will suffer no body to judge for it : And in all change of works, faith is the same, and changes not ; and the *Church* still remains one, through unity of faith, in the midst of variety, and diversity of outward works. And therefore where men are accounted *Christians* for such and such outward works sake, and this unity of Faith is not taught and received, there the gates of hell do certainly prevail.

And this is the fifth Bond of the true Churches  
Unity.

*Unity of Faith.*

Now they break this Bond of the *Churches* unity, <sup>Who break this bond of the Churches Unity.</sup> that live out of this faith of Gods Elect, seeing it is written, *That the just shall live by faith* : And therefore they that live by sense in the things of the world, or by form in the things of God, they live out of this faith and unity of the *Church*.

1. They that live by sense in the things of the world, break this Bond of the *Churches* unity ; even such as mind, and affect, and love, and desire earthly things, and have all their joy, comfort, sweetness, satisfaction, support and confidence in the Creature ; these live out of the unity of the *Church* ; seeing the life of sense is clean contrary to the life of faith : Faith carrying us to live in God out of the Creature, and sense carrying us to live in the Creature out of God.

2. They that live by form in the things of God, whether it be called Conformity, as the *Prelates* called it ; or Uniformity, as the *Rhemists*, do also break this Bond of the Churches Unity. For to live upon this or that form of Religion, or worship, so as to think our selves good Christians therefore, and others evil, that shall live otherwise, is to fall apparently from the faith of the Church, seeing faith doth not live upon this  
or

or that form of Religion, but it lives on Christ only in every duty; and whatsoever form it may use for a help to the infirmity of the flesh, yet in the use of forms it lives above forms in Jesus Christ, and his fulness,

The *sixth* bond of the true *Churches* unity, is,

### ONE BAPTISM.

The true *Church*, which is the body or flesh of *Christ*, hath but one and the self same Baptism, by which it is purified; which is the Baptism of the Spirit: For the Apostle speaks here of that Baptism wherein the whole *Church* is one; which is not the Baptism of the sign, which hath often been altered and changed, but the Baptism of the substance, which comprehends all believers, and all ages, and under several and various dispensations; and was the same before *Christ's* coming in the flesh, as since; believers both of the Jews and Gentiles, of the Old and New Testament, drinking all alike into one Spirit, though these more plentifully than those: So that, though many have wanted the Baptism of water, yet not one member of the true *Church*, hath wanted the Baptism of the Spirit, from whence our true Christianity begins.

Now this Baptism of the Spirit, is the only Baptism that hath power and efficacy to make Christians one: For through the Baptism of the Spirit it is, that the Church is made one body, as *Paul* saith, 1 Cor. 12. 13. *For by one spirit we are all baptized into one body, whether we be Jews or Greeks, whether we be bond or free, and have been all made to drink into one Spirit:* The true Church, drinks all into one Spirit (as ye have heard) and not into many; and through one Spirit are baptized into one body, and not into many; and believers are never truly one, till they partake of this one Baptism.

Now

Now this Baptism of the Spirit, as it is but one, so it is administred only by one Christ; as John Baptist witnesseth, *Math. 3. 11.* saying, *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Spirit, and with fire:* For as none can give the Son but the Father, so none can baptize with the Spirit but the Son; for this is Christs proper and peculiar Baptism from the Throne of his glory, and no mans whatsoever; this he hath reserved in his own power, and hath not given it into any mans power

And this is the *sixth* bond of the true Churches unity:

### *One Baptism.*

Now they break this Bond of the Churches unity, <sup>*Who break this Bond of Unity.*</sup> that content themselves only with the Baptism of water, being destitute of the Baptism of the Spirit; and so remain in the uncleanness of all their old corruptions and lusts, and in all the filthiness and pollutions of flesh and spirit; by reason of which they can have no true peace and agreement in heart and Spirit, and Nature, with those who are cleansed from these pollutions, and are washed and justified purified and sanctified in the name, and by the Spirit of God: For what agreement can there be between them that live in all the corruptions of sinful men, and them that live in the renewing of the Holy Spirit? So that it is not the washing of water but the washing of the Spirit, that is the true ground of the true Churches unity; and they that want this baptism of the Spirit, though they have been baptized with water never so much, live quite and clean out of the unity of the Church.

The *seventh* Bond of the true Churches Unity, is,

*The right Church hath one God, and Father of them all.*

ONE GOD AND FATHER OF ALL,  
WHO IS ABOVE ALL, AND  
THROUGH ALL, AND IN  
YOU ALL.

And this, though it be last named, yet it is the first fountain and original of the Churches unity, even One God and Father of all.

*The true Church is a Kingdom of Brethren.*

The true Church is a Kingdom of brethren, who have all, one God and father, from whom all receive alike the divine nature; which being one and the same in all, without any difference, makes them all one, and equal, that are born of God. For among these, none have a better Father than another; nor none hath a more excellent nature than another, but all receive the same nature from the same God and Father; and so are brethren in the Lord; and this also is another strong bond of unity.

*Where all are,  
1. Alike dear to God.*

For they having all one God and Father; First, all are alike dear to him, because all are alike born of him, and so he loves not one more or less than another, but comprehends all in one and the same love with Jesus Christ. And this truly known, will restrain Believers from wronging one another, when they know, that such are every whit as dear, to God, as themselves; and that God hath as great and tender love to them, and care over them.

*2. Alike dear to us.*

Secondly, All are alike near to us, because of this one God and Father; and so among true *Christians* there can be no such divisions, and factions, and sidings, as among worldly people; because

one

one *Christian* is not nearer to us than another ; and so we do not take part with one against another, but all are alike near to us : and so without any respect of persons, we embrace all that are born of God, with an equal love, and seek the good of each one, yea, of every one as well as any one.

Now this God and Father of the *Church*, he farther describes that he is, *This one God and Father of the true Church, is,*

1. A BOVE ALL ; The Father is above the children, and they are not above one another, but he is above them all, ruling and over-ruling them ; and so they are not to live in their own wills, which might cause difference, but in their Fathers will, which causes unity ; and thus his being *above* them all, keeps them in peace ; Whereas we see, where children live without due *subjection*, having no *body* above them, as it falls out sometimes among Orphans, there they are often unquiet and grievous to one another : But God is *above* all his children, and so keeps them in due *subjection* to him, and in quietness and love with one another, daily composing their differences through his unity.
2. He is, THOUGH ALL ; as having communicated to all his own nature ; and so according to this nature of his, which he hath communicated to all alike, and all alike possess, he is through them all. And hereupon they all must needs be one, because God never differs from himself, but his nature is at unity with it self in all, in whom it dwells ; and brings them all out of the differences of their natures, into the unity of Gods. *2. Through you all.*
3. He is, IN THEM ALL. God is such a Father as hath his presence in all his Children ; he hath a special presence in them, *3. In them all.*

dwelling in them after the manner he dwelt in *Christ*, though not in that measure; for God dwells in *Christ* and *Christians* otherwise than in the rest of the Creatures; to wit, by communicating his nature to them through his union with them: And wherever God communicates his nature, there he is present most truly, powerfully, and gloriously indeed: And such a presence of God in his Church as this, keeps it in constant and unchangeable unity: For how can they who have God thus dwelling in them, and who again thus dwell in God, be at odds among themselves?

And this is the seventh Bond of the *true Churches* Unity:

ONE GOD AND FATHER, &c.

*Who break  
this bond of  
Unity.*

Now they break this Bond of the *Churches* unity, who have not this one God and Father of the Church to be their God, and their Father, who will needs call God Father, and yet are none of his Children; who will be of the Church of God, and yet are not *born of God*; and so live according to their own natures, and not according to Gods; all these, I say, break the unity of the Church, seeing we can no longer live in peace, than this one God and Father is above us, and through us, and in us. All they then that will needs be Members of the Church through outward profession, and yet are none of this *Spiritual Brotherhood*, as having no descent from this *Heavenly Father*, they break this unity of the Church, even all the Children that are only born after the flesh, and so still live according to the natures of men, and are not born of the Spirit, to live after the nature of God.

*There is no  
other bond of  
the Churches  
unity, be-  
sides these  
seven.*

These now are the seven Bonds of the true *Churches* true unity and peace; and there is no other

other Bond of unity necessary for the Church, besides these: For if there had, the Apostle being guided by the Spirit, would never have omitted it. And therefore the more are they to blame, who making a great noise, and lifting up their voice one high for unity, peace and agreement in the Church, yet do wholly neglect these seven Bonds of the true Churches unity, and cry up one instead of them all; and that is *External Uniformity*. So that now among them, *one Body, and one Spirit, and one hope of our calling, and one Lord, and one Faith, and one Baptism, and one God and Father of all*, are nothing at all to the Churches Unity, but their *Uniformity* is all in all; and whoever breaks that (which yet they have no Scripture of God to enjoin, no nor once to name) he is the man with them, that breaks the Churches peace; and so, *An-richrist-like*, they have exalted their single Uniformity above this seven-fold unity of the Church, and so have (as much as in them lies) made the word of the Spirit void, through their carnal (that I say no more) traditions. For a Man may break all these seven Bonds of the Churches unity, and yet be a very good member of their Church, if he only observe their uniformity: But if he break this, he is a Schismatick, and an Heretick, and not worthy to live in their account, though he live in all the Bonds of this true and Spiritual unity.

Wherefore to escape these Snares, let all Believers know assuredly, that these seven Bonds named by the Apostle, which are all Spiritual, and of God, and not one of them Carnal, or of Man, are the only Bonds of the true Churches true unity; and that whoever of their own minds presume to add to these, are guilty of adding to the word of God, themselves being but wretched Creatures; and so involve themselves in all the

Curfes written in his Book, among which, Death and Hell have their place. And let us further know, that whoever do combine together to make themselves one, out of the fore-named unity, though they call themselves the Church never so much, yet they are but Sects and Schisms, and Divisions, and Factions rent from the true Church of God ; for such Men choose and frame to themselves some singular way of worship, form, order, &c. whereby they think they excell other Christians, and so cause the simple and ignorant (which are the multitude of People) to follow them, especially having countenance of worldly Authority ; by which means, both they and their Followers depart from the true unity of the *Church* : For when this seven-fold Spiritual Unity is neglected, Christianity is torn in pieces, into as many Sects as the World and Devil please, till there be no footsteps left, either of Faith or love. So that whatever these men pretend, most certain it is, that all Confederacies in the *Church*, of outward Orders, Forms, Rites, Laws, Ceremonies, Disciplines, which are necessarily enforced by the Secular Power, seduced by the Ecclesiastical, will never hold the *Church* together ; but all these are, and have proved, and will prove rather a wall of partition in the *Church*, than a Bond of Union ; and if they seem to work Union, yet it is no other than the mingling clay and iron together, which no Pains nor Art can perfectly compound. For all Peace and Union in the *Church*, knit by other Bonds, than are here named, is no Spiritual Union, neither will it stand.

And therefore dear Christians, and Believers, seeing we have seven Bonds of Unity, all of Gods own making, to make us one, let not diversity of Forms and Rites, which are but sorry things of  
mans

mans making, separate and divide us ; but seeing each of these Bonds are able to make us one, how much one, should all of them together make us ?

And thus having shewed from the word, how all Christians and Believers are made one by God, the next thing I shall aim at, is, to shew how they may continue one among themselves, in reference to that Communion they have with one another, whilst they Sojourn in this World, flowing from the former union ; that so all darkness and mistakes, which now, even many Believers are grievously inwrapped in, may be dispelled and done away, and we may live in this pure and perfect union with one another in God, making all outward things subservient hereunto, and none of them prejudicial.

How the union which God hath wrought among Believers, should be preserv'd in the communion, which they have here in this world with one another.

And to this purpose I conceive, we are,

1. To know some things, And both otherwise than yet we seem, either to know or do them.
2. To do other things :

To preserve that peace among ourselves, we have in Christ.

1. To preserve our peace we have in Christ, we must be instructed aright in the matter of the Churches GOVERNMENT, because the mistake in this thing is so great a Cause of Controversie and Division among us at this day. For if the true Church hath its true Government, without any such Forms, and Laws, and Power, as is now so earnestly contended for, there is no reason we should fall out and divide for these things.

1. We must know some things other wise than we do. Particularly the Church's Government.

Now the Government of the Church, is two-fold.

1. There is that Government, which God exercises immediately by himself.

Church Government two-fold, Immediate, Mediate.

And 2. That Government which he exercises mediately, and by the faithful.

Gods immediate Government two-fold.

1. The Government of his special providence.

The first of these, that is, Gods *immediate Government*, is also two-fold:

1. The *Government* of his *Special Providence*.

2. The *Government* of his *Spiritual Presence*.

The first sort, of Gods *immediate Government* of his *Church*, is the Government of his *Special Providence*, and this is a most *strange, wonderful and glorious Government*. This was that Government of God, over the Church of *Israel*, when he took his own Nation, out of the midst of another Nation, by temptations, signs, wonders, by a strong hand, and a stretched out arm, and great terrors, when he led them through the red Sea, and through the Wilderness, in paths that were not trodden, when he fed them with Bread from Heaven, and water out of the Rocks; when he suffered no man to do them wrong, but reprov'd even Kings for their sake, and through multitudes of Enemies and oppositions, led them into the Land of *Canaan*. Thus God led that Church from Bondage to Liberty, from Tribulation to Quietness; from a sordid Condition, to Honour and Renown; from a strange Land, to a Land of Inheritance; and from slavery to a Kingdom. And this was a glorious Government indeed, standing in Gods immediate conduct from Heaven, far above all humane Councils, Wisdom, stratagems, or any thing else of mans contriving and acting; and this Government of God is so far beyond all humane apprehensions, that according to this, it is said, *His way is in the Sea, and his path in the great waters, and his footsteps are not known*.

And is not this kind of Gods Government of the Spiritual Church of the New Testament, every whit as wonderful and glorious, as was that of the visible Church of the Old Testament? For though the beginning of it was small and low in the

the world, yet did it receive encrease with the encrease of God, and was preserved, maintained and enlarged in the world, notwithstanding all the rage and cruelties of the persecuting Heathen Emperors, for three hundred years together; and ever since, God himself hath taken the conduct of this Church, and hath carried it through difficulties, distresses, reproaches, prisons, torments, deaths, to ease, liberty, comfort, joy, salvation, glory, life, happiness; and this hath been Gods glorious government of the Church hitherto. And at this present time the Church of God wants not this Government, among all the troubles, confusions, wars and desolations of the Kingdom, but God is now as near his true Church as ever, and supports it, and comforts it, and guides it as a skilful Pilot, in such sort, that though the floods lift up their voice and billows against it, yet they cannot sink it; *For the Lord on high is mightier than the mighty waves of the Sea:* And so still, even at this day, the Lord leads his Flock through the midst of Wolves and Lyons, yea through the midst of Devils, in admirable and invincible Safety, and gives them Light in Darkness, Counsels in Difficulties, and Success in all Attempts, above and beyond; both all the power, and all the expectation of the world.

Now note here, that this kind of government of the Church, God doth not manage, according to the wisdom and thoughts, no not of his very people, but wholly according to the counsel of his own will, and the thoughts of his own heart: doing things, that they must not know yet, but must know afterwards; yea, such things as for the present seem absurd, and absolutely destructive, And this is the usual way and order of Gods governing his Saints. That of *Luther*, on *Gen. 39.*

Ego sepe is worth our minding here. " I (saith he) have  
 certas rati- " often endeavour'd to prescribe certain ways and  
 ones conatus " methods to God, which he should use in the go-  
 sum Deo " verning of his Church. Ah Lord (said I) I  
 præscribere " would have this to be thus done, in this order,  
 quibus ute- " with this event. But God did altogether con-  
 retur, in ad- " trary to what I did desire. Then again thought  
 ministratiõe " I, why, my counsel is not differing from the  
 ecclesiæ, &c " glory of God, but it will make much for the fan-  
 Gen. 39. " ctifying of thy name, the gathering and encrea-  
 Tom. 6. fol. " sing thy Kingdom, the Propagating the know-  
 542. " ledge of thy word; and to be brief, it is a most  
 " excellent and profitable design. But God no doubt  
 " laughed at this wisdom of mine, and said, Go  
 " to now, I know thee to be wise and learned, but  
 " this was never my manner, that either *Peter* or  
 " *Martin* (meaning himself) should teach or form,  
 " or govern, or lead me. For I am not a passive,  
 " but an active God, who use always to lead, go-  
 " vern, form. Now (saith he) it is very grievous,  
 " that our wisdom should be only passive, and that  
 " we are commanded to mortifie and slay it; and  
 " therefore many, who could not endure this mor-  
 " tification, have fallen horribly. And thus this  
 kind of Gods government, is wholly according  
 to his own wisdom and counsel, and wholly with-  
 out, yea contrary to ours. And thus we are in  
 some measure acquainted with the government of  
 Gods special providence, over his Church.

2. The Go-  
 vernment of  
 his Spiritual  
 presence.

2. The second sort of Gods immediate Go-  
 vernment of his Church is the Government of his  
 spiritual Presence; or Gods government within us,  
 For the right Church, is the City of God, and  
 hath God in the midst of it, being built and fra-  
 med, and that according to every part of it, by  
 the Spirit, to be the habitation of God; this is  
 the temple of the living God as God hath said, and God  
 is in it of a truth: And if any would know what this  
 Church

Church is called, the name of it is, **THE LORD IS THERE.** And so the whole guiding and ordering of this Church, depends wholly on God, who dwells within it. For God will not dwell in his own Church, and sit still, whilst others that are without it, shall govern it; but the government of the right Church, lies on his shoulders, who is *Immanuel*, God with us, and in us. And so this government of the Church, is one of the invisible things of God, in the Church: Christ who fills it, governing it, by a most present and powerful, but invisible influence, leading it into truth, by the Spirit of truth: into patience, by the Spirit of patience; into love, by the Spirit of love; into power, by the Spirit of power; into *humility, meekness, Patience, heavenly mindedness*, and into the fulness of all Righteousness, by that Spirit, which contains all these graces in it self, and works them in all those, in whom it dwells. In this government we hear the voice behind us, saying, *This is the way, walk in it, when we turn either to the right hand, or to the left.* In this government we have not outward laws to order us, as the Kingdoms of the world have, but an inward law written in our hearts by the Spirit of God, as God hath said, *I will write my law in their hearts, and in their inward parts*; and this law, is the word of life; for the living Church or body of Christ, can only be governed by a living word, which is called, the law of the spirit of life.

And according to this Government also, God guides the true Church wonderfully, the soul not seeing the ways and counsels of God, whereby he forms and fashions the Church, according to his own mind, and good pleasure, clean contrary to humane reason and judgment; for he brings them to mourning, to bring them to comfort; brings them to despair, to bring them to faith; to death,  
to

to bring them to life; yea, even to hell, to bring them to heaven: leading his chosen people after such a manner, that nothing would follow but faith, which looks not at the things which are seen, but at the things which are not seen. And thus, when the soul is in the midst of many fears, woes, agonies, temptations, till it feel in good earnest, the true sorrows of death, and pains of hell, and in this darkness sees no beam, nor the least glimmering of light; and wants all counsel, and knows not which way to turn it self: then Christ comes and manifests himself to the soul, and counsels, and directs, and comforts it, and leads it into the path of life, and redeems it from all distress, subduing the world, and the devil, and sin, and death, and hell under it; yea, and carrying it into all the fulness of God.

The Church  
never want-  
ed this two-  
fold Govern-  
ment of God  
in any Age.

Now these two sorts of Governments, to wit, the one of his special providence, and the other of his spiritual presence, the true Church never wanted in any Age: And in this present Age, when the prelatical Government hath been dissolved for several years together; Can any Christian think, that the right Church of Christ hath been without all Government? Nay, all this while it hath been governed most powerfully by his special providence, and most sweetly by his spiritual presence; So that neither the world, nor the devil have been able to prevail, neither against its grace nor comforts: And for an outward, formal, visible, enforced Government, after the manner of civil Corporations, or worldly Kingdoms; the true Church can as well want such a Government at all times, as at any time; yea, and it is best without it, as being farthest removed from the tyranny of men, and more immediately under the Government of Christ, its only King and law-Giver.

And

And therefore they that are so violent for an outward and visible Government of the Church, after the manner of the Kingdoms of the World; I do heartily wish, that if it be the good pleasure of God, they might sometime or other be exercised with temptations of despair, and with the sence of the wrath of God, and everlasting burnings: For by this means their idle and vain thoughts and speculations of governing the Church of God by humane power and methods, would soon vanish, and they would soon give over to trouble themselves, and the faithful, about things that have neither power in them to free from eternal death, nor to procure eternal life.

It were to be wished, that they that are so busie about outward orders in the Church, were themselves acquainted with inward temptations

And thus much for that two-fold Government of the Church, which God himself exercises immediately in and over it; whereof we must not be ignorant, if we desire to preserve the peace of the Church, both in our selves and others.

Now besides this immediate Government of God, there is another sort of *Government* of the Church, which Christ exercises mediately by the Church: And this also is Christs Government, and not mans; and men who have not known nor understood the former Government of Christ, have mistaken this also, through the same unbelief; wherefore, they not so much as minding the former *Government* of Christ, which is immediate, and by himself, have made this mediate *Government* of the Church by man, to be all; And this also, I say, they have understood most grossly and carnally, and not according to the Word, but according to their own ignorant and seduced hearts. I shall not trouble the Reader with their particular misapprehensions in this matter; seeing it is far more profitable to content our selves with the plain and evident truth, than to enquire after variety of errors. Wherefore letting alone their

The immediate Government of the Church is Christs, and not Mans.

their darkness, I shall only endeavour that the light of the word may shine unto us in this matter, that herein also we may be taught of God, if it be the will of God,

What the  
mediate Government of  
the Church  
is.

This mediate Government then of Christ, in the true Church, I conceive to be nothing but this, *Christ's ordering all things by the faithful, among the faithful, in reference to the communion of Saints.*

Now because many Christians desire instruction and light in this matter, I shall be willing to hold forth to them that measure of knowledge, which I have received herein; being desirous also to learn my self of them that can teach me better by the Word. And that I may proceed the more distinctly, I shall propound several things, to which I shall speak in order; and they be these.

The particulars contained in this mediate Government.

1. To whom Christ hath committed, the power of ordering and managing all things in the true Church, in reference to the communion of Saints.
2. What kind of power this is which the true Church hath.
3. What is the extent of this power.
4. What is the outward instrument of it.
5. What the true Church can do, by vertue of it. And this comprehends these particulars.
  1. It can gather it self together.
  2. It can appoint its own order.
  3. It can chose its own Officers; and if need be, reform them, or depose them.
  4. It can call its own councils
  5. It can judge of all Doctrines, both of its Officers and Councils.

And all these things I reckon needful for the true Church to know, for the preserving among themselves that peace and unity they have in Christ.

The

The first thing then is,

1. *To whom Christ hath committed the power of ordering and managing all things in the true Church, in reference to the communion of Saints.*

I *Answer*; He hath given it to the true Church it self, as formerly described, even to each and all the members of it: for as natural power belongs to all natural men alike, so spiritual power (which is the true Church power) to all spiritual men alike. Christ in a Believer is the root of true Church power; and because Christ dwells in all Believers alike, through unity of faith: therefore all Believers partake alike of spiritual and super-natural power; and no one partakes of this power more than another, any more, than he partakes of Christ, more than another; but Christ in them all, is the self same power of God, to do all things that are to be done in the Kingdom of God.

Church-  
power given  
to the whole  
Church  
alike.

And according this sense, that place in *Math.* 16. 19. *is to be understood*; where Christ saith to *Peter*, *And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* The Pope and Papal Church, under colour of this place, have made great merchandize, and have exceedingly abused, and cheated the Nations, for many hundred years together; but the light of the Gospel hath shined forth, and the days of their traffique are at an end: And yet since, others have been trucking with the world, by their false interpretations of this place, and have thought to use it, to their great advantage; but the day hath so far dawned, that their shadows also, are flying away.

*Mat. 16. 19. explained.*

But not to keep you longer, from the words themselves; *Peter* had said to Christ, *Thou art Christ,*

The Keys  
given to all  
that have  
the revelati-  
on of the  
Father.

*Christ, the Son of the living God: And Christ replied to Peter, Blessed art thou, for flesh and blood hath not revealed it to thee, but my Father which is in heaven; and then adds, Unto thee will I give the keys of the Kingdom of heaven &c.* that is, to Peter as an *Apostle*, or *Minister*, but as a Believer, who had the Revelation of the Father, touching the Son: and so also, they are given equally, to each faithful Christian, who hath the same Revelation with *Peter*, as also to the whole communion of Saints. And so, these Keys are not given to any particular person or persons, consisting of flesh and blood, or imployed in such or such an Office; but that man, whoever he be, that hath the Revelation of the Father, he it is, to whom these Keys are given, and to none else: and so they are given to each Believer in particular, and to the whole Church of Believers, in general.

*Quest.*

But what are these Keys, about which, there hath been so great ado in the Church?

*Answ.*

What the  
Keys are.

I answer, They are not any outward Ecclesiastical Power whatever, that men have devised, to serve their own turn withal; but to pass by the many false conceits, wherewith many former and present Writers have and do still trouble the Church; *John* doth tell us plainly, *Joh. 20. 22.* what *Matthew* means by the *Keys of the Church*. Christ (saith he) appearing to his Disciples after his *Resurrection*, breathing on them, said, *Receive the Holy Spirit* [here are the Keys of the Kingdom of Heaven] and then adds, *Whose sins ye remit, they are remitted; and whose sins ye retain, they are retained*: that is, when ye have received the Spirit, then you have received the Keys, to *bind* and *loose*, to *enact* and *retain* sin, and that not according to the *mind*, and *will*, and direction of the Spirit. And so, Christ then before his ascension,

gave

gave these Keys truly to his Disciples, but more solemnly and fully at the day of *Pentecost*; when the Spirit was given by *Christ glorified*; and after, the *Gentiles*, who by the preaching of *Peter*, received the Spirit, even as the Apostles did, they also received these Keys; and so all, that have received the Spirit, have the Keys of the Kingdom equally committed to them, and the power of *binding* and *loosing* by the *ministration* of the Spirit. And so these Keys appertain not only to greater *Congregations* of Christians, but to the very least Communion of Saints, as Christ hath promised, *Where two or three are met together in my name, there am I present in the midst of them*: Where we see, that two or three, gathered together in Christ's name, have as much power as *Peter*, and all the Apostles; because Christ is equally present with these, as with those. Again, Christ hath commanded, that if the offending Brother will not hear the admonition of two or three other Brethren, the offended Brother should tell the Church, *Mat. 18. 17*. Now the Church, is not the Officers, but the Congregation of the Faithful, seeing men are not of the Church through any Office, but only through Faith. And by all these things it is evident, that the power of Church-government, that is, the power of acting and ordering all things, among the Faithful, belongs to every Faithful man alike, in the Congregation of the Faithful.

2. What kind of Power this is, which the true Church hath.

I answer in general, that it is a Power suitable to the Church or Kingdom, whereof it is the Power: Now as the Church we speak of, is that Church which is born of God, and of the Spirit, and so is not at all of this world; so the Power, that is agreeable to this Church, is the power of  
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The true power of the true Church is a Spiritual and Heavenly Power.

God and his Spirit, and not at all of this world ; that is, it is not any Civil or Secular Power ; I may add, nor any Ecclesiastical Power (according to the common understanding it) that hath any place in the true Church, but meerly a Spiritual and Heavenly Power, without any conjunction or mixture of the other ; seeing Christs power is perfect, and every way sufficient for his own Kingdom, and Christs Kingdom is Gods Kingdom, as well as the Fathers: And so men may as well carry Worldly and Secular Power into the Fathers Kingdom, as into the Sons, seeing this is no other than the Kingdom of God, though it be among men, and no other than the Kingdom of Heaven, though it be upon Earth ; which hath not been understood nor considered by them, who have been so busie to bring *Secular Power* into a *Spiritual Kingdom*, as if Christs own power, in his own Kingdom, were either weak or imperfect.

More particularly, this true power, of the true Church, is (as I said) Christs power in the Faithful, which is, the self same with Christs power in himself ; and so,

1. It is not a power of violence, but a power of influence, even such a power as the Head hath over the Members, and the Soul over the Body ; it is not a coercive, but a persuasive Power, a Power that makes men willing, that are not willing, and doth not force the unwilling, against their wills.
2. This Power is humble, and not proud, as worldly power is ; for the power of the world, sets men over others, but the power of the Church, sets men under others ; I (saith Christ of himself) *am among you as one that serves* ; and again, *He that will be the chief among you, let him be the servant of all,*

3. This

3. This Power, is for Edification, and not for <sup>2 Cor. 10.8.</sup> Destruction ; as *Paul* acknowledges, again <sup>—13. 10.</sup> and again, that the Power the Lord gave him, was this, and no other power, *viz.* not to cast men out of their native Kingdoms, but to translate them into Gods Kingdom ; not to take away their outward Liberties or Estates, but to bring them into the Liberty and Inheritance of the Saints ; to bring men to eternal life, and not to destroy men, by temporal death.
4. This Power, seeks the good of others, more than its own: yea good of others, with the neglect of its own : So *Moses* was not busie, to have a most rebellious People blotted out of the Book of life, but rather desired his own name might be blotted out of that Book, that (if it had been the will of God) theirs might have been written in. And *Paul* desired that himself might be separated from Christ, that his Brethren and Kinsmen after the flesh, might have been united to him. And if this power seek the good of others after this high rate, even to the neglecting as it were, and laying aside their own eternal good, how much more to the neglecting and laying aside their temporal good, their worldly profits, advantages, and dignities.
5. This Power doth not make others Suffer, to enlarge the Church, but suffers it self, to bring this about ; so Christ, as *Wickliff* saith, through his poverty, humility and suffering injury and death, got unto him the Children of his Kingdom, and not by force ; and the Martyrs enlarged the Church of Christ, by dying themselves, and not by causing others to die ; the Blood of the Martyrs, being the Seed of the Church.

6. This Power, only acts to a Spiritual end, Salvation, and only according to Spiritual Laws, but not to any Temporal and Worldly ends, according to Civil and Humane Laws.

And thus you see, that this true Church power, for the nature and quality of it, both in general, and in particular, differs very much, both from the apprehensions and practise of the most of our Ecclesiastical men.

3. What is the extent of this true Church Power?

Christs power extends it self to the whole Church, but no further.

I Answer; that this Power extends it self full as far as the Church, but no further: For what hath the Church to do, with those that are not of the Church? *What have we to do (saith Paul) with them that are without?* For Church Power, which is Spiritual, is no more suitable to the world, than worldly power, which is fleshly, is suitable to the Church. The power of the Church, which is Christs power, only reaches so far as Christs Kingdom; that is, the People that are born of God, and his Spirit. True, Church Government reaches as far as Christs and the Spirits effectual influence and operation, but no further; that is, to all that are willing, but to none that are unwilling. As nothing hath more troubled the Church, than to govern it, and give it Laws after the manner of the world, by Secular Force and Power; so nothing hath more troubled the World, than to govern it, and give it Laws, after the manner of the Church, by the aforesaid compulsion. Wherefore as the Government of the World is not to be spread over the Church, so neither is the Government of the Church to be spread over the World: But as the World and the Church are distinct things, in themselves, so they are to be contented with their distinct Governments.

4. What

#### 4. What is the outward Instrument of this Power?

I Answer, The Word only, which is the only Scepter and Sword of Christs Kingdom, to govern his People, and subdue his Enemies. Christ himself the Head of the Church, used no other Instrument to govern his People by, but the word or the preaching of the Gospel of the Kingdom, and declaring what he had heard from his Father; and at his departure out of the World, he told them, That *as his Father had sent him, so did he send them*, and no otherwise; that is, to do all in the Church by the power of the word, and nothing by the power of the world. And so the true Church doth all in it self only by the Gospel; by the Gospel it bindeth and looseth; by the Gospel, it remits and retains Sin; by the Gospel, it quickens to life, and wounds to death; by the Gospel, it receives in, and casts out; by the Gospel, it works Faith, renews the Life, acts, orders, guides and governs all things; and that Church that hath another Scepter and Sword besides the word, that hath orders and constitutions of Men to govern by, and plurality of votes in Clasical, Provincial and National Assemblies to bind and loose by; that have their own Laws and Orders to be their Scepter, and the Authority of the Magistrate to be their Sword in their Kingdom; I say, if these be the ways and instruments of their Governments, assuredly the Church they boast of, is another Church than Christs, and is no other in very deed, but a Kingdom of Sin and Darknes, and Death; and when its form of godliness, which it hath put on to deceive, shall after a few years vanish away, it shall return into the shape of its first beginning.

The word  
the only out-  
ward Instru-  
ment of  
Church  
Power.

And therefore let us know, whatever rules, orders, or humane inventions, men do study and devise to govern their Churches by, the true Church of Christ shall ever be known by the scepter and sword of the only Gospel preached in it, which is fully sufficient for the regiment of the Church; else Christ were an imperfect Lawgiver: And all those that do affirm, that the votes, determinations, rules and constitutions of Councils, are better for the well ordering and governing the Church, than the pure and naked word of the Gospel, by the ministration of the Spirit, in my judgement they speak blasphemously.

*Christiani  
eo verbo, &  
non alio regi  
debent, quo  
Christiani,  
id est, liberi  
a peccatis  
sunt; hoc  
est, solo E-  
vangelio Dei  
puro, sine  
additionibus  
Conciliorum,  
Doctorum,  
Patrum, &c.  
Luth. Epist.  
ad Carol.  
Ducem Sub-  
audiat.  
tom. 7. fol.  
483.*

Let us now hear what *Luther* saith to this Purpose; Christians (saith he) ought to be governed by that word, and no other, whereby they are made Christians, that is free, from sin; and this is, only by the pure Gospel of God, without the addition of *Councils, Doctors, Fathers*. For what is it to govern Christians by that word, which though they keep, yet neither do they become Christians, nor continue such? nay, they cease to be Christians, and lose Christ. And of this sort is every word besides the Gospel: and salvation reigns in us, not by the laws of men, but by the power of *Christ*. Farther, they that are not *Christians*, are to be restrained other ways, than by the traditions of men; for these are to be let alone; and as *Paul* saith, We are not to mingle with them. There is the secular sword, there is the Magistrate for these, and it belongs to him to restrain those that are evil, from evil deeds, by the power of the sword. But the Bishop, or *Overseer*, governs *Christians* without the sword, only by the Word of God; seeing it is certain, they are not *Christians*, except they be spontaneously good; and such they are made by the force of the spirit of faith; as *Paul* saith *Rom. 8. As many as*  
are

are led by the Spirit of God, they are the children of God. What madness then is it to urge them that are willingly good, with the Laws of the evil? And yet, saith he, There are not a few light and vain men, that think the business of the Gospel, is to be promoted with weapons and cuffs.

And the same *Luther*, in his Epistle to the *Corinthians*, and Preachers of *Erphurd* saith, Consider in your mind, with what Sword, I subdued the *Papacy*, and the whole state of religious men, who before were dreadful to all; of whom it was said, *Who shall fight with the Beast, that hath power to make war with the Saints, and to overcome them?* And yet (saith he) I never touched them with so much as one of my fingers; but Christ destroyed and overthrew all that detestable Kingdom, by discovering their iniquities, by the Spirit of his mouth, that is, by the Word of the Gospel.

In which passages of his (besides what is spoken before) it is apparent, that there is no other instrument of the true Churches power, but the word of the Gospel, which is the only scepter and sword of *Christs Kingdom*.

5. What the true Church can do by vertue of this power.

Now the true Church by the power it hath received from Christ can,

1. *Gather* it self together, when, and as often as it pleaseth. The company of Believers have power to gather themselves together for their mutual good, instruction, preservation, edification, and for the avoiding or preventing of evil, and that without the consent or authority of any extrinsecal or foreign Power whatever; else Christ were not a sufficient Founder of his Church.

And if every free Society, not subjected to Tyranny, hath power in it self to Congregate and come together, as conveniency and necessity shall

*Sux ergo infamia est, spontanee bonos urgere legibus maiorum? Sunt non parum multi, leves & futiles homunciones, putantes rem Evangelicam gladio & pugnibus esse promovendam. Ib. Reputate animo, quo gladio ipse Papatum, &c.*

What the Church can do, through the Power it hath received from Christ.

1. It can convene and meet together, as often as it pleaseth.

require ; as is evident in all Civil Corporations, and in all Fraternities and Meetings of Love ; much more hath the Church of Christ, which is the freest Society in the world, power to meet together into a Communion of Saints, though it be without and against the consent and Authority of the Powers of the World.

And thus the Disciples, immediately after Christs resurrection, though the People and Rulers were wholly set against them, did often meet together among themselves, though privately, and Christ himself came and stood in the midst of them, and finding them in that way of Communion, said, Peace be unto them: And so by his own presence did both justify and encourage such meetings. And after, the Apostles, with other Believers, to the number of an hundred and twenty; met together in an upper room, to pray, and to chuse an Apostle in the stead of Judas, *Act. 1.* And at the day of Pentecost they all met again, *Acts. 2.* Though the Elders of the Church, and Rulers of the State, were utterly against their meetings. And again, *Acts. 4.* Peter and John, after the threatnings of the Rulers and of the Jews, went and met with their own company, which was now mightily increased by the Ministry of the Gospel, and declared to them all things that God had done by them, and the Rulers had done against them; whereupon all of them joyned together in the praise of God, for the success of the Gospel, against the power of the world. And again, *Acts. 6.* the Church of its own accord met together to chuse seven Deacons; And a multitude of other instances, might be produced. By all which it appears, that the Church of Believers hath power of it self to appoint its own meetings, as conveniency or necessity shall require for the good of the Church.

And

And therefore none are to presume to deny the Church, this power which it hath received from him, that hath all power in heaven and in earth: Neither ought the true Church to suffer this power to be taken from them, which they have received from so good a hand; but still to use their own Christian meetings, though the Powers of the world never so much oppose them, as the Apostles and Believers in their time began, and as Believers after, for 300 years continued, notwithstanding the barbarous cruelties of the persecuting Emperours.

2. As the Church of the faithful, hath power from Christ to meet together; so, secondly, to appoint its own outward orders: For the Church whilst it dwells in flesh and blood, uses some external Rites, by which it is neither sanctified in soul or body; but they are things meerly of outward Order and decency: And these things each Church or communion of Saints may order by it self, according to the wisdom of the Spirit; so it observe these Rules,

2. It can appoint its own orders,

1. *That they do all things in love*, seeing all *Laws* without love are tyranny; and so whatsoever is not from, and for love, is not to be appointed; and if it be, it is again to be abolished; seeing no Text of the Scripture it self, if it build not up love, is rightly interpreted.

Rules to be observed in the Churches appointing its Orders.

2. *They are to do all things for peace* and all outward Orders in the Church, must be to procure, and to preserve peace among the faithful, and not to break it. They are most unhappy and pernicious Orders, that do not only offend a few of Christs little ones, (which it self is a sad thing) but to grieve, disquiet and prejudice the peace of the generality of the faithful.

3. *They*

*Nunquid  
Ecclesia per  
mundum gu-  
bernanda  
est, & non  
potius con-  
tra morem  
mundi, eo  
quod scrip-  
tum. *Et nolite  
confor-  
mari huic  
seculo?* Jo.  
Gerl. Decl.  
Viror.  
Ecclesiast.*

3. *They must do all things after the wisdom of the Spirit, and not after the manner of the world:* seeing the Church is not to be ordered according to the manner of the world, but rather against it; as the Apostle saith, Be not conformed to this world,
4. *They must appoint nothing as of necessity;* For there is no more pestilent doctrine in the Church, than to make those things necessary, which are not necessary: For thus the liberty of faith is extinguished, and the consciences of men are ensnared. We doubt not but Believers may order any outward things for their own good, so they do not impose them necessarily on any; as if the observing of them were righteousness, and the omission of them sin. And to the Church after all its Orders, it is to leave indifferent things as it found them; that is, free, and at the liberty of the faithful, to observe, or not observe, as they shall see cause, or judge convenient. For all these kind of things are indifferent in their own nature; and God regards no more the manner, and form, and time, and circumstances of spiritual duties, than the manner, and form, &c. of our eating, and drinking, and working, and marrying, and trading; for all which, it is sufficient, if they be done in Christian wisdom and discretion, without being tied necessarily, to a set and unchangeable form.
5. *They may perswade their Orders (if they see cause) by the spirit of love and meekness,* but must not enforce them, upon pain of secular punishment, or Church censure; as those use to do, that make themselves Lords and Tyrants in the Church. For these outward things the Church can order, only for the

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the willing, but not for the unwilling. And so, if some Believers shall think good, upon just grounds, to do otherwise in these outward things, than the generality of the Church, yet ought the Church, to be so far from censuring them, that it is to entertain Communion with them, notwithstanding any such differences. For when Christians are knit to Christ, by faith, and do receive and walk in his Spirit, all other things are indifferent to them, to do, or not to do; to use, or not to use, at their own freedom, And Christ only being sufficient for all his; whatever is besides Christ, is a perishing thing; and so is so far from being to be imposed, that in it self it is not to be valued.

Now if the Church do appoint any outward Orders, these rules it is to observe; yea, the spiritual Church doth always observe them, and never made rules in it self, upon other terms, than are here set down.

But on the contrary, the carnal Church, or Churches of men, they especially trouble themselves about these outward things; and of these they make Laws, and Constitutions, yea, sin and righteousness; and by these things they judge the Church, and the members of Christ: In such sort, that they that will submit to their Rules and impositions, shall be the Church of Christ; but they that will not, shall be reckoned Hereticks and Schismatics. And hereby they declare, that they are fallen from the power of godliness, to the form, and from the substance of Religion, to the circumstances; inasmuch as they advance empty forms and shadows, in the place of righteousness, and peace, and joy in the holy Spirit. And to these we may say, with *Peter, Why tempt ye God,*  
in

The Carnal Church minds outward Orders more than the power of Godliness.

*in putting such a yolk upon the Disciples and Members of Christ?*

And though this kind of Church, will with these things still be troubling us, and biting us by the heel, yet in the power and prerogative of the seed of the Woman, we will, by degrees, bruise its head, till at last we break it quite in pieces.

Now one thing more I shall add, touching the Churches power to appoint its own Orders, as conceiving it very necessary to be known; and that is this:

The Church  
is to appoint  
Orders for  
its Officers,  
and not its  
Officers for  
it.

That the true Church hath power to appoint these outward Orders, not for it self only, but also for its Officers (which also are part of it self) and it is not to suffer its Officers to frame or impose such on it. For the Church is not the Officers, but the Officers are the Churches; as *Paul* hath taught us, saying to the Church, All things are yours, whether *Paul*, or *Apollos*, or *Cephas*. And so the Officers are the Churches, and are to be ordered by it, in these things, but are not to order it. And if the Officers of the Church, forgetting that they are servants, shall presume by themselves to order outward things for the Church, without the Church, as now is done; the Church still remains above the Officers, and hath power to interpret, change, or wholly take away all those things, as it sees occasion: to wit, so far as they are a stumbling block to the weak, and a grief to the strong, and tend to work division among the faithful. Presumptuous Officers are they, and know not where Christ hath set them, who instead of being ordered by the Church, go about to order it, and make themselves the Lords of the Church, being but the servants of it.

3. *The true Church hath power to chuse its Officers, and if there be cause, to reform them, or depose them..*

The Church hath power to chuse its own Officers. True indeed it is, that as in the natural, so in the spiritual body, every member is in office; and that the Ministry of the New Testament, being the Ministration of the Spirit, is common to all that have received the Spirit. Wherefore, if every Believer, hath received the Spirit to profit withal, and hath power and privilege, as opportunity serves, and necessity requires, to speak the word, that the power and vertue of Christ may be declared through them all: there is no doubt, but any Community of Christians may, by a common consent, chuse one or more, to speak to all, in the name of all. Agreeable to this is that of *Paul*, 2 *Tim.* 2. 2. where he commands, *That the office of teaching be committed to faithful men, who are able to teach others.* Where the Apostle, condemning all superfluous ceremonies and pomp of ordaining, only seeks, that the Ministers may be fit and able to teach, and without any more ado, commits the Ministry of the word unto them.

3. To chuse its Officers.

More particularly in this matter we shall enquire after these three things.

1. *What Officers* are to be chosen?
2. *Out of whom* they are to be chosen? And,
3. *By whom* they are to be chosen?

For the first, *What Officers are to be chosen?* *Paul* teaches us this, saying, *They must be faithful men, apt and able to teach others.* For as among natural men in the world, they that have most natural power and abilities, are fittest to be the Officers; so among spiritual men in the Church, they are fittest to be the Officers, that have most Spiritual Power; that is, such in whom Christ and the Spirit are most manifest;

What Officers the Church is to chuse.

manifest; and of this, the Faithful of all sorts are Judges. Wherefore no natural parts and abilities, nor no humane learning, and degrees in the Schools, or Universities; nor no Ecclesiastical Ordination, or Orders, are to be reckoned sufficient to make any man a Minister, but only the teaching of God, and gifts received of Christ, by the Spirit, for the work of the Ministry, which the faithful are able to discern and judge of.

2. *Out of whom these Officers are to be chosen?* And that is, out of the *Flock of Christ*, and no where else. Indeed Antichrist bringing in Humane Learning, instead of the Spirit, chose his Ministers only out of the Universities: but the right Church chuses them out of the faithful; seeing it reckons no man learned, and so fit to speak in the Church, but he that hath heard and learned from the Father. Moreover it is plain, that as natural power is founded on a natural gift, and he must needs be a man, that is capable of humane power; so supernatural power is founded on a supernatural gift, and he must needs be a Believer, that is capable of this spiritual power: And so a man must needs first be of the Church, ere he can have any power or office in it. Wherefore all unbelievers and carnal men are so far from having any power in the true Church, that they have no place in it; and are so far from being Officers, that they are not members: For they that neither have, nor know spiritual power themselves, how can they exercise it among others?

3. Who chuses them.

3. *By whom they are to be chosen?* And that is by the Congregation, or Community of Believers: For if every free Society hath power to chuse its own Officers, much more hath the true Church this power; being (as is said) the freest Society under heaven. And so the true Church is not to have Officers thrust over them by others, but is to chuse them its self. If

If any object against this, that *Paul* commanded *Timothy* and *Titus* to appoint Elders ; and that *Paul* and *Barnabas*, *Acts*. 14. 23. did chuse Elders in every Church with prayer and fasting. And therefore it may seem, that the Congregation hath not power to chuse its own Ministers, but that some chief Ministers must appoint other Ministers in each Congregation. Object.

To this I answer : That if there were any Ministers among us, that did hold the place of the Apostles, living and acting evidently in the virtues of Christ, and in the knowledge and power of the Spirit, I would not doubt to allow them as much authority, in ordaining Ministers, as *Paul* and *Barnabas*, or any of the other Apostles had : But since it is very evident, that very few of these have the Spirit of the *L O R D* upon them : how should they have Authority to appoint Ministers, who cannot themselves be reckoned Believers, or spiritual ? Answer.

But secondly, If they were true Ministers, through the anointing of the Spirit, yet could they not appoint Ministers in other Congregations, without their own consent and approbation, but those whom the whole Church chuses, they are to commend to God by prayer ; and if they should refuse to do this, yet he who is chosen by the Church, is sufficiently its Minister, through the Churches choice alone. Neither did *Paul*, or *Barnabas*, or *Timothy*, or *Titus*, appoint any Minister, by their own single Authority, without the consent of the Church ; as may appear by those Scriptures, 1 *Tim*. 3. and *Titus* 1. where *Paul* saith, *The Overseers, or Elders, as also the Deacons, or Ministers, should be blameless and unreprieveable.* Now neither *Timothy*, nor *Titus*, knew of themselves who were blameless in those places, but only received the Testimony of the Church, which chose them to that office. Further

Further we see, *Acts 6*. That the *Twelve Apostles* together, did not by themselves, appoint any to a lower Office, to wit, to be *Deacons*, without the Churches own choice of them: But say the Twelve to the multitude of the Disciples, *Look ye out among your selves seven men of honest report, full of the holy Spirit, and wisdom, whom we may appoint over this business.* And those whom the Church chose, the Apostles confirmed. Wherefore if it were not lawful for the Apostles at their own pleasure, to appoint men to minister so much as alms to the necessities of the Poor, without the choice and consent of the *Church*; much less was it lawful for them to appoint any, among Believers, to the hard and difficult work of the Ministry, without their own choice and approbation. By all which it is clear, that the Congregations of the Faithful have power in themselves, according to the Doctrine of the *Gospel*, to *chuse their own Ministers*.

And therefore seeing the true *Church of God* cannot possibly be without the word, seeing it is born, and nourished, and encreased, and strengthened, and preserved, and comforted, and perfected by it: And seeing the generality of the *Clergy* of these times, are ignorant of the mystery of the *Gospel*, and destitute of the Spirit; it must come to pass, that either the *Church* must perish for want of the word, or else (according to what we have heard) Believers must meet together, as they can conveniently, up and down the Kingdom; and such Meetings must chuse one or more fit Persons from among themselves, to be their Elders in the Lord, and then by Prayer to commend them to the work of the Ministry, and so to acknowledge them for their Pastors. And there is no doubt, but what Believers meet together in the name of *Christ*, do in this matter, it is done

done through the working and approving of God himself. And besides this way, I see no other, how (in this great defection of the *Clergy*) the *Church* may have the true word of God restored to their Meetings and Assemblies again. Now this thing that is so directly cross to the way and working of Antichrist, for many Ages together, and is so opposite to Fathers, School-men, Councils, Doctors, Antiquity, Custom, and the general practice of the Kingdom, cannot be hoped to be accomplished at once, but by degrees, as the lightnings of the Gospel shall enlighten the World, and the Spirit shall be poured forth. And therefore in this matter, let some begin, and the rest follow, as this practice shall be cleared up to them from the Scriptures. For none are to be forced in this matter (if Authority should entertain this truth) but the Spirit is to be allowed its own liberty, to blow, when and where, and on whom he listeth. Neither ought this to trouble any, if all do not presently agree with them; it is sufficient, if at first a few begin, whom others may follow afterwards, as God shall persuade them.

Now as the *Church* hath Power to *chuse its Officers*; so if they prove evil, it hath Power, either,

1. To *Reform* them. Or,
2. To *Depose* them.

1. It hath Power to *Reform* them, if so be that they may be brought to *Repentance* and *Amendment*: Yea, as all the evils of the *Church* do commonly first flow from the Officers, so the Reformation of it is first to begin with them. And who shall reform the *Officers* of the *Church*, but the *Church* it self? Seeing the *Officers* will be sure to tolerate one another in their Un-gospel and Un-christian courses, against the life of *Christ*, and the true  
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practice

practice of the word, because it is their own case. *Hi professio non venient inconcilium, ut judicentur ab aliis, ut emendent ea quæ ipso-rummet conscientia, adeoque totus mundus emendanda esse clamat, sed omnes alios judicare & subjungere; suam illam potentiam retinere; & quicquid ipso-rum obstat libidini, concutere, e medio tollere conabuntur.* Bulling. Ep. ad Edw. text.

Wherefore seeing the generality of the present *Clergy*, are arrived to this height of evil, that they will not be contented to be Servants, but will needs make themselves Lords over Christs Flock, plotting and striving to procure and maintain their Ecclesiastical State by Secular Power; seeing they have left off to preach Christ, and the Gospel, and only preach of State-Affairs, raging and railing against the most just and necessary Proceedings of the Supream Authority of the Kingdom, as not suitable to their Designs; seeing they are daily depraving the Sayings and Writings of men more righteous than themselves; yea, and dare cast a veil of their false Expositions over the very Scriptures, to darken them, and make them as Sack-cloth to the World, that the glory of the Father, and the mind of Christ might (if it were possible) be wholly obscured; yea, seeing they are become so vile, that they had rather Christ himself, with his *Gospel*, and true *Church*, should all perish, than that they should suffer the least diminution of their Power, Dignity, Riches, Dominion, and Tyranny: What remains, but that the Societies of Christians should meet together to reform these evil *Officers*? And whereas they are now met to Reform the *Church*, it is far more necessary, and would be far more profitable, for the *Congregations* of the Faithful, to meet together to Reform them, if yet they be capable of Reformation; which I confess is much to be doubted, seeing they Sin against so clear a Light.

2. If the *Officers* of the *Church* prove incorrigible, the *Church* hath Power to depose them, seeing they have no indelible Character, whatever the Romish *Church* affirms. Wherefore as the true *Church* hath Power to chuse its *Ministers*, and

to continue them, as long as they remain faithful in their work; so also it hath power to remove them, if they forsake the truth and power of the Gospel. For as in Civil Societies, not subjected to Tyranny, *Officers* that prove evil, are moveable by them that made them; so likewise the *Church* hath power to remove, if it see cause, this *Spiritual Officer*; yea, the *Spiritual Officer* is so much the more moveable than the Civil, by how much the more he is intolerable, if he be unfaithful: For the *Civil Officer* can only hurt in the things of this Life, but the *Spiritual* in the things of *Eternal Life*. Wherefore the *Church* hath the greatest necessity to remove him, and chuse another; seeing this Salt, when it hath lost its savour, is good for nothing, but to be cast upon the dunghill. And to this, worthy Mr. *Tindal*, a blessed Martyr, witnesseth, saying, "if they (that is, the Ministers) err from the word, then may whosoever God moveth his heart, play *Paul*, and correct him, and if he will not obey the Scripture, then have his Brethren Authority by the Scripture, to put him down, and send him out of *Christ's Church*, among the Hereticks, which prefer their false Doctrines above the true word of *Christ*."

*Tindal. Pra-  
mise of Po-  
pish Prel.  
p. 344.*

4. *The True Church hath Power to call its Councils.*

If the *Church* of the Faithful stand in need of a *Council*, it may call one, if it pleaseth, and it hath Power so to do; and the *Council* is not to call and appoint the *Church*, as is now done, but the *Church* is to call and appoint the *Council*; and the *Council* is to have its Authority from the *Church*, and not the *Church* from it. And for the World, it can no more call the *Councils* of the *Church*, than the *Church* can call the *Councils* of the *World*; the *Councils* of the *Church* and the *World*

4. Can call  
its Councils.

being as distinct, as the *Church* and the *World* themselves are.

Now I said, *The Church, if it need a Council, may call one*; because the *Church of Believers* now seldom need a *Council*, seeing all things are so clear in the word of God, with which the Faithful are so well acquainted.

*There are many other Causes why the Right Church may very well be without Councils: As,*

Certain reasons why the true Church may very well want a Council.

1. Because *Councils*, as the manner was, were either Called or Congregated by the *Pope*, a meer *Usurper* in the *Church*; or by Secular and Worldly Princes, who advanced themselves to the same Power in the *Church*, though upon another account. And according to their Ends and Designs, *Councils* for the most part, have been guided and pointed.
2. Because they have, for the most part, been made up of *Bishops*, and *Ecclesiastical Men*, who have only sought the interest and advantage of the *Clergy*, to the prejudice of the Body of *Christianity*; by which means they have set up their own Kingdom and Tyranny over all other *Christians*.
3. Because being gathered and met, they have especially meddled with outward Rites and Ceremonies; and touching these, have made binding and coercive Laws, to the overthrow of Christian Liberty, and the enslaving and enslaving Mens Consciences.
4. Because if they have meddled with *Doctrine*, they have rather perverted and obscured the clear word of the Gospel, than truly explicated and unfolded it.

5. Wherein

5. Wherein they have done well, yet this evil hath always gone along with it, that they have made People rather look to Men than unto God, and that in the very things of God; and to take Divine things from them, by a humane Faith, rather than from God himself, and his immediate word, according to the Faith of Gods Elect: And so have given forth themselves in their Opinions and Judgments, as a Foundation to the Church, in the stead of *Jesus Christ*.

6. Because they always determine the things of God, by the plurality of Votes, and do not weigh but number the Suffrages, and so the greater part, still overcomes the better; and the many that are called, carry the Vote against the few that are chosen. Whereby it comes to pass that the Truth is subdued, and Error is established, by a plausible Authority.

7. \* Because such *Councils*, commonly attribute to themselves *Infallibility*, and so set themselves up as a peremptory Rule, by which the whole Church must walk, and none must presume to say to them, *cur ita facitis?* why do ye so? though they do never so ill. They say, they cannot be judged by any other *Christians*, because they are subject to none,

\* Nam quid expectamus ex generalium Conciliorum determinationibus, docent nos proxima aliquot seculorum exempla, jam

nis quadragintis aut amplius. Quo enim crebriora coiere concilia, tanto magis invaluit superstitio, & error in doctrina, abusus in ritibus, superbia, luxuries, avaritia, omnisq; corruptio in docentibus, vel sacerdotibus, denique seditiosa omnis disciplinæ obliteratio, Bulling. Epist. ad Eward. Sextum.

but all other *Christians* are subject to them, and are to be judged by them: They say, they may pronounce all other *Schismatics*, and *Hereticks*, but no body must pronounce them so, though they be so. And after they have once drank of this Cup of Abomination,

what hope can there be, that any thing hereafter, should be done right among them?

8. And lastly, because after so many *Councils*, things have not been the better, but the worse in the *Church*, through their means; for it is not dead Laws and Orders, written by men, will do the true *Church* any good; but the living Law of God, written in their hearts, by the Spirit, as God hath promised to do, saying, *I will write my law in their hearts, and put it in their inward parts.* For as the law of Sin hath been written in our Natures, to corrupt us, so the law of the Spirit of life, must be written also in our natures to reform us. Wherefore after all their Decrees, Laws, Rules, Orders, &c. the *Church* commonly hath been so far from being bettered, that it hath become more ignorant of the Word, Superstitious, Formal, Prophane than before.

All these things being seriously considered, the *Church* may very well want *Councils*.

*Object.* Now if any shall say, *Yea, but had not the Church a Council in the Apostles times, as we see Acts 15?* and *did not they order and decree matters in the Church?*

*Answ.* I Answer, the *Church* had a *Council* then, but far differing from the *Councils* now a days: For,

1. That *Council* was not called, nor packed together by Secular Power, but freely met together, by the general consent of the *Church* of the Faithful: For by the Believers at *Antioch*, it was agreed that *Paul* and *Barnabas* should go to the Apostles and Elders at *Jerusalem*, about the matters in controversy.
2. This *Council* did not consist only of the Apostles and Elders, but of the Brethren also, and

and whole Church; and the whole Church, as well as the Apostles and Elders, did agree and order what was done in that matter.

3. That free Council, consisting of the Apostles, Elders and Brethren, did not determine any thing by their meer Power and Authority, but debated the business by the word, and by the word concluded it: And so it was not the Authority of the Council did any thing, but the Authority of the Word that did all in that matter, as you may see in the fore-named place. And in these regards, that Council differs from ours.

Now if notwithstanding all this, the Church upon some occasions, desire a Council (for herein (as in all other outward things) it is free) it must mind these things.

1. That it hath power it self to call one, as the Primitive Church had. And what men can object against this, of worldly Princes calling them; let them not say, what they did, but what they ought to have done.

2. \* As the Church it self is to chuse its Council, so it is to chuse it, out of it self; For the Councils of the Church are to be chosen out of the Church, and not of the World; out of the Faithful, and not out of Unbelievers. For the natural man that neither knows nor

Rules to be observed in calling a Council.

\*Ex ejusmodi cœtu, i. e. fidelium, delegandi erunt homines ad Concilium, hoc vero esset pulcherrimum concilium

um, quod ad ipso Spiritu Sancto rogeretur. In hanc sententiam & Lyra scriptum reliquit, Ecclesiam non æstimandam esse ex summis illis, aut spiritualibus ordinibus, sed ex vere credentibus. Luth. Libel. de notis veræ Eccles. Tom. 7. fol. 152.

favours the things that be of God, can be of no use here; but he must be able to know the Word of God from the Doctrines of Men, and to separate the precious from the vile, that is employed in this matter. And

so the natural, carnal and literal man must be declined here, where the things are wholly Spiritual and Divine; and the Spiritual man only, who speaks Spiritual things by a Spiritual Rule, must be heard and regarded; and so a man must first be of the *Church*, e'er he can be of the *Council*.

3. As the *Church* is to chuse men out of it self, for its *Council*, so likewise it is to chuse Brethren, as well as Elders; and Ecclesiastical men are not to meddle alone in the matters of the *Church*, and to thrust out other *Christians*, as if they were necessarily to be concluded in and by them.
4. In chusing Elders and Brethren to this work, great care is to be had, that they chuse not men of worldly Power or Place, lest worldly Power, Authority, and Honour, might seem to bear sway in the things of the Kingdom of God; but they are rather to make choice of men destitute of these things, that it may appear, whatever they do, is done only by the clear evidence of the word, and influence of the Spirit, and so only by the Law of Love, all Secular Power and Force being excluded.
5. *The Church hath Power to judge of all Doctrines, and that both of its Officers, and Councils.*

The Clergy and Ecclesiastical men have been wont to challenge to themselves the knowledge and judgment of Doctrines, and have excluded ordinary Christians from it; whereas in truth, the judgment of doctrine belongeth to the people, and not to the Ministers. And all Christs Sheep have power to judge of the doctrine the Ministers teach, whether it be Christs Voyce, or a Strangers, *John 10.* and Christ commanded them

to take heed of false Prophets, which come to them in sheeps cloathing, being inwardly ravening wolves, Mat. 7. And the Apostle commands them, to try the spirits, whether they be of God: and hath said, Let one or two speak and the rest judge, 1 Cor. 14. &c. by which, with many other Scriptures it is evident, That Ministers are not to judge of doctrine for the People; but the People are to judge of the doctrine of the Ministers, and according as they find it to be of God, or not of God, to receive it, or reject it. For every one is to be saved by his own faith, and not by another mans; and so is to take heed how he hear the things of faith, at his own peril; and he is not (if he will be wise to salvation) to take up things on trust, in a matter that concerns, either his eternal life, or eternal death.

2. As the Church is to judge of the Doctrine of its Officers, so also of its Councils: For the Church judges of them, and their doctrine also by the word, and doth not take all, that they determine for truth, to be certain and unquestionable: Yea, in the first Council of the Apostles, Acts. 15. Other Churches and Christians, had both liberty and power, to try both the doctrine and Spirit of the very Apostles, in that matter, and were not to swallow it, down whole, as they say, because the Apostles had determined it, and they were holy men; but the faithful were to judge, whether or no, they had judged according to the word; and if not, they might have resisted them, as Paul did Peter. And Paul gives this liberty to Christians; yea, we have it from Christ himself, whether Paul had allowed it or no, to try the very Apostles themselves, and the very Angels of Heaven, whether they bring the right word or no: for Christ, commanded the Apostles, to teach the Nations, to observe and do, whatsoever

soever he had commanded them, and nothing else; and saith *Paul*, *If I, or an Angel from heaven, bring you any other doctrine, let him be accursed.* So that the Church hath power, to examine, try and judge, the doctrine of the Apostles and Angels, much more of other men, who have not received such an anointing, neither do live in so clear a light of God.

And thus I have declared, the things, which seemed to me both convenient and necessary, for the true Church to know, for the preserving of that peace among themselves, which they have in Christ.

Now as the judgment of the Church, is to be rectified in these things; so the practice of it, is to be rectified, in other things, for the preserving it in peace.

The things wherein the practice of the Church, is to be rectified in the Way of peace, are either,

1. More absolute and general. Or,
2. More special and occasional, in case of difference among the faithful.

Among the things that are more absolute and general, which are to be done, to procure and preserve the peace of the Church: these nine things, that follow, have not the least place.

#### 1. Practical Rule for Peace

The Church  
is to keep it  
self distinct  
from the  
World.

1. The true Church is to preserve it self distinct from the world: and is neither to mingle it self with the world, nor to suffer the world to mingle it self with it. For if the Church and the world, be mingled together in one Society, the same common Laws, will no more agree to them, who are of such different natures, principles and ends, than the same common Laws, will agree, to light and

and darkness, life and death, sin and righteousness, flesh and spirit.

For the true Church are a spiritual People, being born of God and so they worship God in the Spirit, according to the law of the Spirit of life, that was in Christ, and is in them: but the carnal Church, is of the world, and only savours the world, and so will have a worldly Religion, Forms, Orders, Government, and all worldly as it self is. Now whilst these two are mingled together, what peace can there be? for what fellowship hath righteousness with unrighteousness, and light with darkness, and Christ with the Devil? And so what agreement have Believers with unbelievers, or the true Church with the world? Wherefore it is not the way of peace, to mingle the Church and the world, but to separate them, and to keep them distinct; that those that are of one nature and spirit, may be of one communion among themselves: and this way of peace God himself teacheth us by *Paul*, 2 Cor. 6. 17. saying, *Come out from among them my People, and be ye separate*: for to separate the Church from the world in its communion of Saints, is the only way to preserve peace in both; seeing the Church will best agree with it self, and the world with it self.

#### The second Rule.

2. The Church being thus distinct from the world, is to be contended with its own power, for its own affairs; and is not to introduce, or entertain any power in it, that is not of it. Wherefore, the true Church, being such a Kingdom as is not of this world, stands in need of no worldly power; and being a spiritual and heavenly kingdom, is only to have and exercise a spiritual and heavenly power; seeing this power alone, and by it self, is able to accomplish the whole good pleasure of God in the Church, and

The true Church is to be contented with its own power, for its own affairs.

to work all the works in it, that God hath to do.

And so, it is strongly to be suspected, that those men, that dare not commit the success of their business to *Christs* power alone, but will call in secular power, over and above, to help them: I say, it is more than probable, that they have underneath some secular end, seeing *Christs* power alone is fully sufficient to do all things that are necessary and profitable for his Kingdom.

Besides, this worldly power never works peace, but always *disturbances* in the *Church*, putting all things out of Gods way and method, into mans, and working mans will rather than Gods; yea, mans will against Gods; and it is wholly contrary to the very nature of the *Church*; and how then can it agree with it in any thing?

*Object.* If any shall reply, that worldly power doth well in the *Church*, because it keeps down many profane persons that would not be kept down by the word.

*Answer.* I answer; That so far as such profane ones are governed by worldly power, they are of the world, and not of the *Church*; and worldly power had better govern them in the world, its own proper sphere, than in the *Church*, which is beyond their line; especially seeing the *Church* hath power enough in it self, to govern those that are of it; and they that will not be governed willingly in the *Church*, as *Christians*, let them be governed against their wills, in the Commonwealth, as men. For the Government of the *Church* is over men, as *Christians*, as spiritual; but the government of the State is over men, as men, as natural and carnal. The first of these governments belongs to *Christ*, and the latter, to the Magistrate; And if the Magistrate be faithful in his Office and headship, there is no doubt to be made of

of *Christs* faithfulness in his. But now, if the Magistrate will not content himself with his own Kingdom and power, but will needs intrude on *Christs* also; and not reckoning it enough to govern men, as men by his worldly power, will also by the same power, be tampering with the very *Church*: this both renders him troublesome to the faithful, and the faithful troublesome to him: Him troublesome to the faithful, in that he uses a power over them, that is neither suitable to them, nor their affairs; and them troublesome to him, because in Gods Kingdom, as they hear not the voice, so neither do they obey the command of a stranger.

The *Pope* he arrogates both swords to himself, when neither belongs to him, and therefore in due time shall perish by both; and if the Magistrate shall assume to himself power of both Kingdoms, *Christs*, and the Worlds, when of right but one belongs to him, to wit, the Worlds, and not *Christs*; it will be very dangerous, lest by encroaching on *Christs* Kingdom, he lose his own.

Let the Magistrate therefore use his power in the state, and let him suffer Christ to use his power in the Church, seeing his presence is always there; and then there will be quietness in both, but else in neither; seeing Christ will as assuredly trouble the Magistrates Kingdom, as the Magistrate trouble his.

The Third Rule, is,

Not to bring or force men into the *Church*, against their wills. The Kingdoms of the World are unquiet, because many that are unwilling are under those Regiments, but *Christs Kingdom* is therefore quiet, because all the *People* in it are willing, and none of them are forced in, but all are perswaded in, as it is written, *God perswaded Japhet to dwell*

The true Church is not to force men unto it against their wills.

in the tents of Shem : That is, the *Gentiles* were to be perswaded, and not forced into the Church. And so Christ commanded his Disciples to go and teach all Nations, and not to offer them outward violence ; and to perswade Peace, but not to threaten or enforce it. “ For such is the nature “ of the Church, that inward perswasion is requi-

*Ea est Ec-  
clesiæ natu-  
ra, ut nus-  
quam magis  
requiratur  
interna per-  
suasio. Nam  
& ad fidem*

*nemo cogi potest invitus, & Deus toto se corde vult amari, & denique hypocrisis peccatum est imprimis Deo exosum. Quo fit, ut tota Ecclesiæ gubernandæ ratio, hunc scopum habere debeat, ut in Ecclesiam vocentur plurimi perswasi, & in Ecclesia contineantur non alta ratione. Itaque quo magis ea ratio aberit ab imperio, hoc magis est apta, regendæ, augendæ & confirmanda Ecclesi. Chamer. de Occumen. Pontific.*

red no where, more than here. For none may be compelled to the Faith against their wills, and God will be loved with the whole heart ; and also Hypocrisie is a Sin chiefly hated of God. Whereby it comes to pass, that the whole

“ manner of governing the Church must have this  
“ scope, that they that are perswaded, may be  
“ first called unto it, and after kept in it, upon  
“ the same Account. And so, the more this man-  
“ ner shall be free from Dominion, so much the  
“ more fit it is to govern, increase and confirm  
“ the Church. And this way only was used as  
“ long as the Apostles lived, and those that suc-  
“ ceeded them in the same Spirit, and that un-  
“ questionably for 300 years after. Yea, and  
“ when the Church came to be countenanced by  
“ worldly Authority, yet this same freedom still  
“ was allowed, of which I shall produce a few  
“ Testimonies.

I read, that *Constantine* the Emperor would have no man enforced to be of one Religion more than another.

Also the same *Constantine*, in his Epistle to his Subjects Inhabiting the East, saith, “ Let no  
“ man be grievous one to another : But what e-

“ very

“very man thinketh BEST, that let him DO.  
 “For such as are wise, ought thoroughly to be  
 “perswaded, that they only mean to live holily,  
 “as they should do, whom the Spirit of God mo-  
 “veth to take their delight and recreation in  
 “reading his holy will: And if others wilfully  
*Secundum hanc itaque nostram voluntatem, sano ac rectissimo iudicio decrevimus, nemine prorsus denegandum esse potestatem, Christianam observantiam vel religionem eligendi ac sequendis; sed unicuique dandam esse hanc facultatem, ut animum suum illi religioni adidcat, quam ipse sibi competere putat, quo nobis Deus consuetam in omnibus diligentiam & prebitatem, Euseb. l. 10. c. 5. Fox. Vol. 1. p. 131.*

“will go out of the way, cleaving to the Syna-  
 “gogues of false Doctrine, they may at their own  
 “peril. As for us, we have the worthy House  
 “or Congregation of Gods verity, which he, ac-  
 “cording to his own goodness and nature hath gi-  
 “ven us. And this also we wish to them, that  
 “with like participation and common consent,  
 “they may feel with us the same delectation of  
 “mind. And after, Let no man hurt, or be pre-  
 “judicial to his Neighbour, in that wherein he  
 “thinketh himself to have done well. If by that  
 “which any man knoweth, or hath experience  
 “of, he thinketh he may profit his Neighbour,  
 “let him do the same; if not, let him give over,  
 “and remit it till another time. For there is a  
 “great diversity between the willing and volun-  
 “tary embracing of Religion, and that where-  
 “unto a man is forced and constrained.

I read also that *Ethelbert* King of *Kent*, “Being *Fox vol. 1. p. 150.*  
 “Converted to the Faith, *Anno* 586. after his  
 “Conversion, innumerable others daily did come  
 “in, and were Converted to the Faith of Christ,  
 “whom the King did especially embrace, but  
 “COMPELLED NONE; for so he had  
 “learned, THAT THE FAITH AND  
 “SERVICE OF CHRIST OUGHT  
 “TO BE VOLUNTARY, AND NOT  
 “COACTED. The

The *Church* then, at first, consisted only of the willing, and such as were perswaded unto it by the word, till *Antichrist* began to prevail, and then they fell from perswading, to forcing; and they no longer went about to make men willing, by the word, but to get Power from the Kings of the Earth, to force them against their wills. And this main piece of the Mystery of Iniquity, was perfectly brought forth by *Boniface* the Third, who was the first that used these words in the Church, *Volumus, mandamus, statuimus, ac precipimus*: We will, we require, we appoint, we command: Which is not the voice of the true Ministers of Christ, but the true voice of Thieves and Murderers. And from that time the peace of the Church decayed apace, when there were more unwilling forced unto it, than willing perswaded. And true peace will never be restored to it again, till men shall abandon the power of force, and only use the perswasion of the word, that the Church may consist only of a willing People.

The fourth Rule, is,

The true Church hath no distinction of Clergy and Laity.

To make void the distinction of *Clergy* and *Lai-ty* among *Christians*; For the *Clergy* or Ecclesiastical men have all along, under the reign of *Anti-Christ*, distinguished themselves from other Christians, whom they called the *Laity*; and have made up a distinct or several Kingdom among themselves; and separated themselves from the Lay in all things; and called themselves by the name of the *Church*; and reckoned other Christians but as common and unclean, in respect of themselves. Whereas in the true Church of *Christ* there are no distinctions, nor sects, nor difference of persons; no *Clergy*, or *Laity*; no *Ecclesiastical*, or *Temporal*; but they are all, as *Peter* describes them, 1 *Pet.* 2. 9. *A chosen generation, a royall*  
*Priesthood,*

*Priesthood, a holy Nation, a peculiar People, to shew forth the virtues of him that called them out of darkness into his marvelous light. And so all Christians, through the Baptism of the Spirit, are made Priests alike unto God: and every one hath right and power alike, to speak the word; and so there is among them no Clergy or Laity, but the Ministers are such who are chosen by Christians, from among themselves, to speak the word to all, in the name and right of all; and they have no right nor authority at all to this office, but by the consent of the Church. And so Presbyters and Bishops, or (which is all one) Elders and Overseers in the Church, differ nothing from other Christians, but only in the Office of the word, which is committed to them by the Church; as an Alderman or Common Council man in the City differs nothing from the rest of the Citizens, but only in their Office, which they have not of themselves neither, but by the Cities choice; or as the Speaker in the House of Commons, differs nothing from the rest of the Commons, but only in his Office which he hath also by the choice of the House; and thus, and no otherwise, doth a Minister differ from other Christians, as Paul saith, Let a man so esteem of us, as of the Ministers of Christ, and dispensers of the mysteries of God.*

But *Anti-Christ*, he hath cast out the simplicity of *Christian* people, and brought Sects into the Church, dividing it into *Clergy* and *Laity*; and this distinction, they have made visible by their garments, disguising their *Clergy* in their habit from other Christians, that they might appear holier than they, and of another order from them. And this distinction, hath proved a Seminary of implacable discord, and heart-burning in the Church; For hereupon, the *Clergy* have prefer'd themselves above other Christians, and have exercised autho-

rity and coercive power and domination, and very tyranny over them, and have made themselves their Lords, and given them Laws, rules, forms, orders, after their own minds, and agreeable to their own advantages, and would not so much as suffer them to judge, whether they were agreeable to the word of God or no; as if other Christians were their *Subjects, Slaves, Vassals*, yea very *dogs*. And hence again, the *Laity* (as they called them) have envied and maligned them, and hated and opposed them, and as they could get power, have been subduing them, and have looked upon them, as men of a different sect and interest from themselves, whose prosperity, was their ruine, and whose power, was their enslaving: and all this was to the making void Christian *brotherhood and communion*. Wherefore the right Church, to preserve in it the peace of *Christ*, must admit of no such distinction of *Laity* and *Clergy*, but all Christians must equally remain in it, *Kings, Priests, and Prophets* unto God.

The fifth Rule is.

To keep equality in the *Church*, and that both between *Christians* and *Churches*: for this also is an excellent way to preserve peace.

1. To keep equality between *Christians*. For though according to our first Nativity, whereby we are born of men, there is great inequality, some being born high, some low, some honourable, some mean, some *Kings*, some *Subjects*, &c. yet according to our new or second birth, whereby we are born of God, there is exact equality; for here are none better or worse, higher or lower, but all have the same faith, hope, love; the same *God, Christ, Spirit*, the same *divine nature*, the same precious promises; the same incorruptible *Crown* and *inheritance of Saints in light*. And therefore

therefore saith *Paul*, speaking of this true Church, Gal. 3. 28. *There is neither Jew nor Greek, nor bond nor free, nor male nor female, but all are one in Christ Jesus.* Indeed in the world, and before men (I say again) there is *distinction of persons*, and *inequality*; but in *Christ's Kingdom*, and before God, all Believers are equal: and this equality preserves peace. But when in this Kingdom, some will be advancing themselves above others, like *Diotrephes*, that would have the *Preheminence*; and some will be striving to sit at the right hand, and some at the left, whilst they leave others to sit at the footstool; this is that which breeds difference among the very *Disciples*, who envied *Zebedees* children for such a desire. And therefore Christ, to preserve peace, forbad *Lordship* in his Church, and commanded service and tells them, that the nature of his Kingdom, is **not** to place men one over another, but one under another, and that the greatest must be the least; the greatest in the way of the spirit, must be the least in the way of the flesh.

2. As equality among *Christians* is to be kept Equality among Churches. for the preserving of peace, so also among *Churches*: For all *Churches* are equal, as well as all *Christians*; and there is no *Church* can set it self before, or above another; all being *sisters* of one *Mother*; *beams*, of one *Sun*; *branches* of one *Vine*; *streams*, of one *Fountain*; *members*, of one *Body*; *branches* of one golden *Candlestick*; and so all equal in all things. Wherefore there may, and ought to be a consociation of Churches, but no subordination, which makes void at once, both equality and unity. And so that *Church*, or those *Churches* that will set themselves above other Churches that are their equals; as the *Classical* above the *Congregational*, &c. they are the breakers of Christian peace and unity; and the unskilful vote of the

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*Assembly*

*Assembly for the subordination of Churches*, was not a way to make peace, but to mar peace in the Church of God.

Christ the Head is subjected in the subjection of any true Church that is of his Body.

Moreover, no Church can be subjected to another, but *Christ* who is present in it, and is *King* and *Lawgiver*, is *subjected* too; which no true Church will either require or allow. For if the true Church will not subject the Word of God, which they have received, to any *men* or *Angels*, but will judge all by it, and will suffer none to judge it; much less will they subject *Christ* the Lord of all, to any other power or authority; for so they should *dishonour* and *difanul* their *Head*. Where two or three are met in *Christ's* name, *Christ* himself is among them, and the *Head* of them; and so they can submit to no body else, seeing *Christ* hath made no greater, nor surer promise of his presence, to any body than to them.

The sixth *Rule*, is,

The true Church keeps its Officers in subordination to itself.

Regendæ Ecclesiæ ratio, non imperium est, sed *Quærendum*.

To keep the Officers of the Church in *subordination* to the whole Church or community; and not to suffer them to get head over it: seeing the very nature of ruling the Church, is not *Dominion*, but *Service*. We read, *Acts*. 11. 2. that when *Peter* had preached in the House of *Cornelius*, a Gentile or Heathen, the Church of the *circumcision*, to whom *Peter* was Minister, contended with him, that he went in to men *uncircumcised*, and did eat with them (for as yet they knew not that the *Gentiles* were to be called) And *Peter* was fain to give an account to them of the whole matter, and to shew them, that he was warned of God in a *Vision*, to do so, &c. And this was a sign, that *Peter* was a *servant* of the Church, and in *subordination* to it, and no *Lord* over it. And after, *vers*. 22. when the Church at *Jerusalem* heard, that the *Grecians* at *Antioch* had received the *Gospel*, they sent *Barnabas* to *Antioch* to forward and perfect

perfect the Work. And also the Church at Antioch sent forth Paul and Barnabas, to the work of the Ministry in divers Towns and Countries. All which are an evident sign, that the Church was above the Officers, and not the Officers above the Church.

Now this also will preserve peace in the Church, to keep the Officers in their proper place, and to let them remain as servants in the Church, which Christ hath commanded; and not to let them grow up to be Lords and Masters, which Christ (knowing the evil and inconveniency thereof) hath forbidden. For if the Officers get above the Church, though they be never so good, they are masterful and troublesom; and though never so bad, yet will they get a party in the Church for themselves, and so work disturbance; but if the Church remain as it ought, above the Officers, it quits them when they grow evil and unruly, and chooses better in their stead, and so preserves union. Whereas fixed and unmoveable Officers, when they do degenerate, are the causes of all disturbances and confusions, both in Church and State.

The seventh Rule, is,

For all true Christians and Congregations to take Christ alike for their Head, and not to set up visible heads, or Ring-leaders to themselves, of men; no not of the best men. For whilst some said, we are of Paul; others we of Apollos; others, we of Cephas; they were all in this matter carnal, and divided, both from Christ, and among themselves; whilst several, set up several heads, whom they especially owned, and after whom they were called. Whereas each that believed, by the Ministry of Paul, or Apollos, or Cephas, were through the same faith and spirit with them, as neer to Christ as themselves were; and so were not to set up a fellow member, as a Head, to the division of the body. I say, each Believer, and Communion

All true Christians and Churches take Christ alike for their Head.

of *Saints* hath Christ equally for their *Head*, and so ought not to set up, any outward or visible Head for them to joyn to; for this is to rend the body in pieces, and to work great division and *distraktion* among the faithful.

And therefore I conceive it is a mistake among some brethren, to call the *Congregations* of Christ, by the names of men, though godly and eminent; and to say, Mr. such an ones *Church*, or Mr. such an ones *Church*; and so to put the *Church* under several Heads, which works distinction and division; whereas they should rather say, the Church of Christ, in such or such a place; it being, wherever it is, one *Church*, under one *Head* and *Governour*, *Jesus Christ*.

And therefore let us know, that it is part of the mystery of iniquity for the Church, or faithful, to have one or more visible *Heads* to go to, not being contented with *Christ* alone. And though this hath been, and will be, the practice of the carnal Church: yet the spiritual Church and people, do only own, and have recourse to Christ, their true and spiritual Head. And so they all, living as one body, and members one of another, under one only Head, live all in invincible peace and unity; whereas difference of outward Heads and *Ring-leaders*, always breeds difference and divisions among Christians.

The eighth *Rule*, is,

For the true Church, to keep out all error in *Doctrine*; seeing this breeds, not only division, but confusion and ruine also in the *Church*. Wherefore the *Congregations* of Christ must be the more careful and *watchful* in this matter. When some false Apostles taught at *Antioch*, that, *Except Christians were circumcised after the manner of Moses, they could not be saved*; which was a most dangerous error against Christ, and the Gospel; the whole

*Church,*

The true  
Church  
keeps out  
all Error in  
Doctrine.

Church, first, at *Antioch*, and presently after, at *Jerusalem*, met together to keep it out: which accordingly, through *God*, they did. So that *what ever* Doctrines are evidently against the *Word of truth*, and Gospel of our salvation, the Church is to take care to keep them out, as it loves its own peace and unity,

Now if any say, *By what means may the Church be able to keep out error?* *Quest.*

I Answer, It may certainly keep out Error by *Answ.* these means.

1. Let the Church suffer none to teach among them, that are not themselves taught of God; though they have never so great natural parts, and never so much humane learning. For, when they are the *Teachers* that are taught of God, they will only teach the truth, which they have heard and learned from God: And the line of every mans teaching must extend no further. But when they teach, that are not so taught, they will in many things vary from the truth, as it is in *Jesus*; yea, and under a form of sound doctrine, will give forth an unsound and false sense, to the deceiving of many that are weak and simple; and so under pretence of *Christ*, will utter the voice of a stranger; and endanger the mis-leading of some sheep for a time.

The ways whereby the true Church keeps out Error.

2. Let the faithful examine every thing that is taught by the *Word of God*, and not receive doctrines upon trust, from their *Teachers*, who, through the reputation of their learning and holiness, may easily lead them unawares into error. And therefore let the Church compare the present Doctrine, *Preached* and *Printed*, and generally received, with the Doctrine of the *Prophets* and *Apostles*, which without doubt is sure and certain, seeing those *holy men of God*, spake as they were moved by the *Holy Spirit*: And whatever Doctrine shall

he found contrary to, or different from, that Doctrine, let them reject it as reprobate silver; seeing the *Church* is to be built upon no other foundation of Doctrine, than that of the *Prophets* and *Apostles*. And though, through Gods especial goodness, the *Doctrine* of the *Gospel* be again revived among us, at this present time, yet ought we not to sit down content with the present state of things; but to search and see if our present Doctrine do not yet err from the *Primitive Purity* and *brightness* of the *Gospel*, and that in many considerable points; and whether some, or many corruptions do not yet remain among us, to be purged out, by the light and truth, of the *Apostles* Doctrine.

Wherefore to conclude this thing, let us know, that the Church cannot possibly keep out Error, longer then it precisely keeps it self to the bare and naked Word of God, and tries all *Doctrines* of their *Teachers* by it.

3. The Church, that it may be able to keep out Errors, must desire of God, the Spirit which he hath promised; that this Spirit of *Truth* may lead them into the true and spiritual knowledge of the word, and understanding of the mind of Christ. For no man can make any right *Judgement* of the word he hears or reads, without the teaching of the Spirit. And by this *Anointing*, as we shall be certainly taught, which is *Truth*: so also we shall discern which is Error, and that by so clear and true a light, that we shall not mistake. Wherefore Christians must take heed, that they do not think, with carnal people, that the ability to judge of divine truths and humane and *Anti-Christian* errors, depends upon humane learning, *Arts* and *Sciences*; for thus it will come to pass, that they judging themselves unable to judge of matters of *Religion*, will wholly leave the judgement

ment of them, to those whom they conceive after this manner learned: whereby they leave open a wide door through which the *Teachers* may bring in all sorts of Errors upon them. But Believers must know, that the gift of the Spirit only, without all humane learning, is sufficient to teach us perfectly, which is *Truth*, and which *Error*; and to make us able, to judge of all doctrines of men and *Angels*; and that all humane learning in the world, without the Spirit, is not able to do this. And so a poor, plain, Countryman, by the Spirit which he hath received, is better able to judge of *Truth* and *Error*, touching the things of God, than the greatest *Philosopher*, *Scholar*, or *Doctor* in the world, that is destitute of it.

4. Another notable means to keep Error out of the Church, is to restore in it, that most ancient Gospel-Ordinance of *Prophefying*, which, how much soever, it have been out of use during the reign of *Antichrist*, yet is no other than the very commandment of the Lord, as *Paul* witnesseth, *1 Cor. 14. 31.* where he saith, *When the whole Church is met together, ye may all Prophefie one by one, that all may learn, and all may be comforted;* and adds vers. 37. *If any man think himself to be a Prophet or spiritual, let him acknowledge, that the things I write unto you, are the commandments of the Lord. Wherefore brethren labour that ye may prophefie. So that prophefying in the Church, is Gods own Commandment, as every Prophet and spiritual man must acknowledge,*

Now this divine Ordinance of *prophefying*, is three wayes *helpful*, to keep out *Error*.

1. For first, When one man only speaks in the Church, and no man is suffered to speak besides him, as he is very subject to be puffed up, and to conceit, that wisdom only dwells with him;

him; so he is more ready to vent the thoughts of his own heart, and to speak the *Dreams* and *Visions* of his own head. But when he knows the word of God is not come to him only, but to others also, and that they have wisdom and spirit, to speak in the Church, as well as he, this will both keep down his pride, and make him careful what he speaks, when he knows, there are those present in the Congregation, that are able to reprove his darkness by light. And this prophesying, is a strong bit and bridle in the jaws of Error, that it cannot run that race in the Church, it doth desire.

2. When one man only speaks, and the doctrine he preaches proves to be erroneous, as it is ordinarily in the common Ministry of the Kingdom, it comes to pass, that Error is not only preached, but also goes away uncontrouled, and no way is left for the restraining Error proportionable to that of propagating it; no body being permitted to speak, to keep the people from the poison of it. And thus whilst the liberty of public speaking is permitted only to one man in a Congregation, and to one sort of men in the Kingdom, any Error may suddenly be spread over the whole Kingdom (as we see by daily experience) without any sufficient and proportionable remedy to prevent it.

But now, when the right or power of prophesying, is allowed to the whole Church, the *Minister* can no sooner vent any Error, but there is some believer, or other, whose heart God shall move, ready to convince it by the word of God: And so, Error is as soon discovered, and detected, as it is published; and as soon destroyed, as it is detected; the word of God, though from a private Christian, being more mighty to destroy Error, than Error can be, to uphold it self against the word.

3. *Pro-*

3. *Prophefying* is a most useful means to keep out Error, in this regard, because it gives the Church light, how to chuse faithful Teachers out of its own children, when it stands in need of any supply in this kind. Seeing through the exercise of *Prophefying*, the Church knows and discerns which of its members are most spiritual, and most clearly taught of God, in divine things; and who have received the most excellent gifts from *Christ*; and so are most fit and able to hold forth the word of life, in most evidence and power of the Spirit, that so the Church may be supplied with *Pastors* of her own Sons, and not seek out after unknown persons; nor be constrained to use mercenary men, who have been brought up to preaching, as their trade to live by; whereupon, but few of them, can be expected to be other than hirelings, who will make their *Ministry* serve their own advantage, and frame the *Scripture* to sound such doctrine, as may best serve their own turns.

And in these three regards the use of *Prophefying* helps the Church to keep out Error.

Now if any shall object against this, That it may seem very rash and absurd, after an able, learned man hath spoken in the Church, for an unlearned Mechanick presently to rise up and speak. *Object.*

I return this Answer: That the true People of God are all taught of God; and the true Church is a Kingdom of Prophets, through the anointing of the Spirit; and so, they esteem not that to be learning in the Church, which is from man, but only that which is heard and learned from the Father; and so they neither reckon him that hath humane learning, to be learned here; nor him that is destitute of it, to be ignorant. Yea farther in this Society, God will have him, who is most unlearned, according to humane literature, *Ans<sup>r</sup>.*

to speak, that the vertues of Christ may the more evidently appear in the Saints; and the knowledge of Heavenly and Divine Truths, may not be attributed to Gifts, Parts, Learning, or Studies, but only to his Spirit, which can even in a moment, teach the ignorant, and make the simple wise; and open the mouth of Babes and Sucklings, yea and of the very dumb, to perfect his praise by. Whereas when a man of great Parts and Learning, speaks with Wisdom and Knowledge in the Church, this is commonly attributed to his Wit and Study, and so God loses all or most of his praise; but if a plain ignorant man, shall speak Spiritually and Divinely, and hold forth the mystery of the Gospel in a clear light, then men must needs acknowledge God to be the Author of such Grace, and say, God is in him of a truth; and so God is acknowledged the Author of his own gifts, and he himself is admired in his Saints.

It will be again objected.

*Yea, but if every one have liberty to speak in the Church, will not this breed great confusion and disturbance?*

I answer, no, not in the true Church, which are a People met in the name of Christ, and who have Christ himself present in the midst of them, and so every one demeans himself answerable to the presence of Christ, that is, in the wisdom, meekness, and modesty of the Spirit. And there also every one speaks, not after the rashness of his own brain, but according to the revelation of God, as it is written, *If any thing be revealed to another, let the first hold his peace;* So that no man is to speak here, but by Revelation, or an inward teaching and discovery of God. And where men speak thus, as the true Church

Church is to speak, there can be no confusion, but most excellent order and decency. Yea, God himself, who is not the Author of confusion, but of peace in all the Churches of the Saints, he hath appointed and commanded Prophecy, as the way of peace; and therefore do not thou dare to say, it is the way of confusion, seeing God knows better how to order the affairs of his own Church than thou dost.

Wherefore seeing Prophecy, is Gods Ordinance in the Church, for the peace of it; if any sort of men, shall, notwithstanding what hath been said, still attribute to themselves a proper and incommunicable Ministry, or the only power to speak in the Church; I shall but use the Apostles words to them, and so pass on from this thing? *What? came the word of God only unto you?* <sup>I Cor. 14.</sup> *and is it to come out only from you?* <sup>36.</sup> Nay, it is come to every Believer as well as to you; and it is also to come forth from all them, unto whom it is come; seeing they cannot but speak what they do believe.

5. The last means I shall name, whereby the true Church may keep error out of it self, is, *To exercise its power in judging Doctrines*; as Paul commandeth, *1 Cor. 14. 29. Let the Prophets speak, two or three, and let the rest judge.* If they that publish Doctrine, should also be judges of it, and the People be bound to subscribe to their judgement, error would not only, by this means, have opportunity to be vented, but would also be established and confirmed, without the least contradiction. But now God hath appointed it otherwise in the Church; for whoever speak there, the Hearers are to judge of the truth of the Doctrine; and accordingly are either to receive it, or reject it, having power to do either as they see occasion; and so error cannot prevail in that Church,

Church, where the faithful have liberty to judge of all Doctrines, and do exercise that liberty. But where they, that publish Doctrine, are also the Judges of it, and the People are bound up to the Doctrine of the Teachers, and may not question or contradict it, there error reigns, as in its proper Kingdom.

And thus, by these means, error may certainly be kept out of the Church, that the Church may live in Truth and Peace.

But here now a great Question will be moved, and that is this.

*Quest.*  
Whether  
the Magi-  
strate hath  
Power to  
suppress  
Error.

*Whether the Magistrate hath not Power to suppress Error by the Sword; and whether the Church may not use this remedy against error, as well as all those before-named.*

*Answ.*

I Answer; that many men of great eminency, have attributed such a Power to the Magistrate; and have done him the honour, besides his throne in the world, to erect him a throne in Gods Kingdom, at the least equal to Christ; thinking that Religion would soon be lost, if he should not uphold it. And to make this good, they have produced many Scriptures of the Old Testament; which seem to arm the Magistrate against the Authors and Spreaders of Errours.

But I desire the wise hearted to consider, whether as clear Scriptures may not be produced out of the Old Testament, to prove, that Temporal Power in the World belongs to Ecclesiastical men, as that Spiritual Power in the Church belongs to worldly Magistrates. And to this purpose (because I would not be too large in this matter now) I shall desire him, who hath a mind to be instructed, to read and weigh the *Reply of the French Prelates to the Lord Peters*; which he may

may find in Fox his Book of Martyrs, Vol. I. p. 467.

Wherefore, seeing the Scriptures of the Old Testament, are every whit as strong, to give Ministers Power in Temporal matters, as Magistrates in Spiritual; it is without all question, the only sure and safe way to determine this Cause by the New Testament, or the Doctrine of Christ, and the Apostles, by whom in these last days God hath spoken fully to the Church, and after whose Doctrine there is no other word to be expected. And because herein I find no such Power given to the Civil Magistrate, to judge and determine in Spiritual matters, therefore I conclude, he hath none.

Now if any shall say, *This is a great wrong to the Magistrate, to thrust his power out of the Church, and confine it to the world.* Object.

I Answer, That to make the Church an Ecclesiastical Kingdom, standing in outward Laws, Orders, Authority, Dignity, Promotion, Government, all which are to be granted, established, and managed by State-Power, and yet to deny the Magistrates authority and influence into these things, which flow from his own power, and consist in it, and by it, this is to streighten and to wrong him indeed. But to declare the true Church to be a Spiritual Kingdom, as Christ hath made it, and not at all of this world, but the very Kingdom of Heaven upon Earth; and thereupon to deny him power in it, is no more to prejudice the Magistrate, than to deny him power in Heaven. Seeing the Sons Kingdom, which is Heaven on Earth, is to be as free from worldly and humane power, as the Fathers Kingdom, which is Heaven in Heaven: Christ being to be all,

all, in all, in this, as God is to be all in all, in that.

And so to deny the Magistrate that power which Christ never granted him, is no wrong to him at all; but to grant him, and gratifie him with such power, would be a great and intolerable wrong, to the truth and Church of Christ, as in many other things, so in this present matter, we are speaking of, as you may see in the following Particulars.

For the putting the power of the Sword into the Magistrates hand, to suppress Error, is attended with these evils.

1. Hereby the Magistrate is made a Judge of Doctrines, and hath power given him, to pronounce which is truth, and which is error; being yet no more infallible, yea every whit as liable to err, as the meanest of the People. And what Magistrate is there, that hath the Power of the Sword, but will uphold his own Religion and Judgment to be the truth, though never so false, and will sentence what ever is contrary thereunto, to be error, though never so true? and so the truth and word of God, which only is to judge all, and it self to be judged of none, by this means is made subject to the judgment of vain man, and shall either be truth or error, as he pleaseth to call it; and error, when it pleaseth the Magistrate, shall be adorned with the glorious title of truth; and shall have his Authority to countenance and uphold it. And how great a prejudice this hath been, and is to the truth, and how great an advantage to error, it is very easie to judge.

*Quest.*

Now if any shall say, that the Magistrate may not judge of Doctrine by himself, and use his Sword accordingly, but he may take to him the counsel and advice of godly and able Ministers,

as now of the *Assembly*, and so may judge and punish, according to their judgment.

I Answer; Is it fit, that the Magistrate in so great matters should be blindfolded himself, and see only by other mens eyes? *Ans.*

Again, if the Magistrate judge, according to the judgment of the Ministers, and depending more on their knowledge than his own, shall draw his Sword against whomsoever they shall perswade him; What higher Honour doth he attain to in all this, than to become their Executioner? Yea, if punish amiss, he may prove a very murtherer. *Pilate*, in this Case, may be a Sea-mark to all the Magistrates in the world, who following the Council and Judgment of the High Priests, put the Son of God himself to death, as if he had been the Son of Perdition; Which, I say, may serve for a sufficient warning, to the end of the world, to all Magistrates, that they confide not on the Judgment of the Clergy, but that they be sure themselves, in what they do.

2. The putting Power into the Magistrates hands, to suppress Error by the Sword, gives him full opportunity to destroy and slay the true Children of God, if at any time he shall mistake and judge them Hereticks. For what power men ignorantly allow a godly Magistrate, against true Hereticks, the same power will all Magistrates arrogate to themselves, as their just due, against all those that differ from themselves in matters of Religion, though their judgment who so differ from them, be never so true. And thus the Magistrate, who is a most fallible Judge in these things, instead of tares, may pluck up the wheat; and kill the faithful, instead of Hereticks, at his own pleasure, till he have destroyed all the faithful in the Land.

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Wherefore,

Wherefore, let all Christians take heed, how they favour the Magistrates with this power, to punish those, whom he judges Hereticks; for if he shall change his mind, as he easily may, seeing he is but a man, or if another shall succeed him, of another mind, that very Sword may be sheathed in their own bowels, which now they draw forth against other mens.

3. When the Magistrate assumes power to himself, to suppress Error, this makes Ministers negligent in studying the Scriptures, the Magistrate doing that by force, which they ought to do by the word, and so saves them their labour: For when once the Ministers, shall have so far interested themselves in the Magistrate, as to procure him, to call for the Goaler and Executioner, against whomsoever shall oppose their Doctrine, they will then need no great pains to study the word, that they may be able to convince the gainfayers, and perswade the rebellious, seeing the Magistrates Sword, at all adventure, is to defend their Doctrine; and all the objections against it, either from Reason or Scripture, the Hangman is to answer. And so the Pastors having their work, as they conceive, thus done for them, to their hands, do commonly betake themselves to ease and idleness, and to the prosecution and enjoyment of worldly things, and grow careless and negligent of the Scripture, and word of God, whereupon Error steals in apace upon the Teachers themselves, whereby, by degrees they corrupt and seduce very many. And thus whilst the Magistrate thinks to chase out error before him, one way, he lets it in behind him seven ways.

4. This takes men off from the certain means to destroy Errors, which is the word, and leads them to that, which can never destroy it, which  
is

is the Sword of the Magistrate; and so the Devil herein hath a notable Stratagem: For he fears not all the Swords, and Halters, and Weapons, and Prisons in the world, to destroy error withal, but as securely contemns all these things, as *Leviathan* a Bulrush; and yet doth earnestly stir up the world, to use these things against him, and his errors as the only means to subdue him. Whereas the only thing he fears, is the word of God, which is that mighty power, that can bind the Devil, and destroy his Kingdom, and break down all his strong holds of Errors and Heresie, and he is in no sort able to stand out against the power thereof. Wherefore in his great cunning, he causes men to lay aside this, that is able to prevail against him, and to go to the Sword of the Magistrate, which will do him no harm. And thus the Sword of the Magistrate, presuming to lift it self up against Error, instead of the word of God, is so far from destroying Error, that it upholds it; and strengthens Satans Kingdom, whilst it seems to destroy it.

By these things it appears, how great an error and evil it is, for any to attribute to the Magistrate, or for the Magistrate to assume to himself, power to suppress error by the Sword.

If any shall yet demand, *Whether the Magistrate can do nothing at all, towards the suppressing of Errors?* *Quest.*

I Answer, This he may do; he may and ought, and if he be a Godly man, he will countenance and encourage faithful Ministers (that are called of God, and anointed by the Spirit) to this work of the Gospel; and having done this, he need not trouble himself any farther; for the word preached will do all the rest. And let it not be doubted, but if the truth of God do enter the lists against error, it will be infinitely able to prevail of it *Ans.*

self alone, without calling in any power, or borrowing any weapons from the world.

The Ninth Rule, is.

The true Church doth not enforce Uniformity in outward Orders and Discipline.

By no means, to enforce Uniformity, in the outward Orders and Discipline of the Church. For such Uniformity, hath been in all Ages, not only the hindrance, but the very break-neck of the Churches Peace and Unity.

Now because this is so vehemently and strongly urged by the unskilful Builders of this Age, I shall the more fully acquaint the Reader with the State of this Business, from the very beginning of the Gospel; and show when this part of the Mystery of Iniquity, first invaded the Church of God.

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page 72.

Most manifest it is, that the *Apostles* and *Disciples of Christ*, were only intent about the *Doctrine of Salvation*, and so accordingly preached and *prescribed* nothing but faith in *Christ*, and love to all the *Saints*; as being the only necessary things, which *Christians* were to regard; And for all outward Rites and Ceremonies, and forms, wherein *Christ* had made them free, they commanded them to stand fast in that liberty. And so they gave no heed, nor regard, to the observation of days and times, neither bound the Church, to any *Ceremonies* or *Rites*, except those necessary things mentioned, *Acts. 15.* to wit, *things strangled, and blood*, which was then ordained by the *holy spirit*, not without urgent and necessary cause. For when the murdering and blood of Infants, was commonly laid to the charge of *Christians* by the *Heathens*, they had no other *Argument* to help themselves, but their own *Law*, by which they were commanded to abstain from the blood of *common Beasts*, much more from the blood of innocent men. And therefore that *Law* seemeth to be given by the *holy Spirit*, and also for the same

same end, to be continued in the Church, so long as the cause thereof, that is the persecutions of the heathen *Gentiles* continued. And besides these, we read of no other *Ceremonies* or *Rites*, which the *Apostles* greatly regarded, but left such things free, to the *Liberty* of Christians, every man to use therein his own discretion, for the using, or not using thereof, Whereupon, as concerning all the ceremonial observations of *days, times, places, meats, drinks, vestures*, and such others, of all these things, neither was the diversity among men, greatly noted, nor any *Uniformity* greatly required. Thus *Christian Liberty* prevailed in the Church, and Christian men did not much struggle about indifferent things, till the *Asians* and *Romans*, began to dis-agree about *Easter-day*: to compose which controversy, *Polycarpus*, a godly *Martyr*, went to *Rome* (*anno. 157.* and in the reign of *Antoninus Pius*) to, *Anicetus*, then *Bishop* there: and though these two, to wit, *Polycarpus* and *Anicetus*, differed in their judgments and *Opinions* in this matter, yet they still retained *Christian communion*, and avoided all breach of *peace*. Afterwards, in the reign of *Commodus*, the *Christians* enjoying some respite from persecution, began to contend again among themselves, about the ceremony of *Easter*; and neither yet did the difference prevail so far, as to break the bond of *love* and *communion* of *brotherly life*: though they of the *West*, pretending the tradition of *Paul* and *Peter* (which yet indeed was the tradition of *Hermes* and *Pius*, and not theirs) kept one day; and they of *Asia*, pretending the tradition of *John*, kept another. After this, *Victor*, *Bishop* of *Rome*, rose up a great stickler in the controversy of *Easter*, and would needs have *excommunicated* the Churches of *Asia* for not yielding to his judgment; to whom *Iraeneus* writing,

*Iraen. & Me-  
bex. l. 4.*

*Nihilota-  
men minus  
omnes illi,  
pacem inter  
se retinue-  
runt, & re-  
tinemus  
etiamnum;  
& jejunii  
dissonantia,  
fidei concor-  
diam com-  
mendat.*

touching the diversity of outward things, used by the *Primitive* Christians, hath these words, “ Notwithstanding the variety of ceremonies among the former Christians, they all kept peace among themselves; and we (saith he) still retain it; and the difference of our fasting, commends the unity of our faith. And thus the Doctrine of Christian liberty remained sound and entire, till this *Victors* time, which was anno. 200. And he earnestly endeavoured to draw, or rather inforce, the Churches of *Asia* to his opinion. And then began the *Uniformity* of keeping that Feast to be first required, as a thing necessary; and all they to be accounted as *Hereticks* and *Schismatics*, who dissented from the judgment of the *Bishop of-Rome*.

Now against this judgment of *Victor*, *Polycrates* and many other *Bishops* and *brethren* of *Asia* declared; and the matter had burst out into a great flame, had not some godly men of those times, brought forth the word of God to quench it. Among whom *Irenaeus*, as *Eusebius* relates, speaks to this effect, “ That the variety and difference of ceremonies, is no strange matter in the Church of Christ, when as this variety is not only in the day of *Easter*, but also in the manner of fasting, and in divers other usages among the *Christians*. For some fast one, some two days, some more; and others counting 40 hours both day and night, reckon that for their full fast day. And this so divers fashion of fasting in the Church, began not in our time, but in theirs who lived before us. And yet notwithstanding they with all this diversity, were in unity amongst themselves; and so be we: Neither doth this difference of ceremonies any thing hinder, but rather commend the agreement of our faith.

*Euseb. l. 5.  
c. 25.*

And

And he bringeth forth the examples of the Fathers, of *Telephorus*, *Pius*, *Anicetus*, *Soter*, *Eleutherius*, and such others, who neither observed the same usage themselves, nor prescribed it to others; and yet notwithstanding, kept *Christian charity* with such as came to *communicate* with them, though not observing the same form of things, which they observed; as well appeared by *Polycarpus* and *Anicetus*; who although they agreed not in one *uniform* custom of rites, *Communione tamen inter se habuerunt*, yet had communion with one another. And thus *Irenaeus*, in his practice answering his name, perswaded the peace of the Church, notwithstanding diversity of forms and rites: And so *Christian liberty* was still preserved in the Church, against the tyranny of *Uniformity*, till the *Nicene Council*.

And farther, *Socrates*, the Writer of the *Ecclesiastical History*, who lived after the days of *Theodosius*, speaking of the fasting before *Easter*, saith, "The Christians that dwell at *Rome*, fast three weeks continually before *Easter*, besides the Sabbath, and the Sunday: but those that dwell in *Illyria*, and all *Greece*, and *Alexandria*, fast six weeks before *Easter*. And speaking of the several sorts of fasting in several Churches, saith, "And because none can bring forth any Commandment written of this matter, it is plain, that the Apostles left this fast free to every mans mind and will, that no man might be compelled by fear and necessity, to do that which is good.

And in the same Chapter, he relates many several forms and usages in several *Christian Churches*, and concludes that matter, thus; "But, saith he, to commit to writing all the rites of Churches that are used in each City and Country, as it would be very troublesome, so hardly could it be done.

*Socrat. l. 5. c. 19. Perspicuum est, Apostolos liberam potestatem in eadem, cuiusque menti & arbitrio permisisse, ut quisque nec metu, nec necessitate inductus, quod bonum se ageret.*

*Verum omnes Ecclesiarum ritus, quoniam singulis arbitribus regionibusque usurpantur, scriptis mandare, ut valde laboriosum est, ita vix aut ne vix quidem fieri poterit.*

And yet further ; I find that *Austin*, who was sent into *England* by Pope *Gregory*, Anno, 598. among other Questions to the Pope, propounds this as one : “ That seeing there is but one  
 “ Faith, how it should happen, that the Customs  
 “ and Ceremonies of Churches should be so  
 “ divers ?

And *Gregory* returns this Answer, “ The Custom of the Church of *Rome*, what it is, you  
 “ know ; wherein you have been brought up  
 “ from your youth ; but rather it pleaseth me  
 “ better, that whether it be in the Church of  
 “ *Rome*, or in any French Church, where ye find  
 “ any thing that seemeth better, to the Service  
 “ and pleasing of God, that ye chuse the same,  
 “ and so infer and bring into the English Church  
 “ (which is yet new in the Faith) the best and  
 “ pickedst things, chosen out of many Churches.  
 “ For things are not to be beloved for the Place  
 “ sake, but the Place is to be beloved for the  
 “ things that be good. Wherefore such things  
 “ as be Good, Godly, and Religious, those chuse  
 “ out of all Churches, and induce to your People,  
 “ that they may take root in the minds of English-men.

So that you see, the Church was not enslaved by any enforced Uniformity, but kept its own Christian freedom, till *Antichrist* grew up to more height, and got the Secular power of Princes, to do what he listed in the Church ; and then, he, and his Clergy, made Laws of all that seemed good in their own eyes, and enforced men to them, against their wills. And thus he reigned for many hundred years together, till the determinate time of the Apostacy began to be fulfilled ; and then God poured forth his Spirit upon some chosen Servants of his, to oppose Antichrist, as in other parts, of the mystery of Iniquity, so in  
 this

this also of Uniformity. Among others, who after the General falling away, opposed this Uniformity, was *John Gerson*, Chancellor of *Paris*, who lived about an 100 years before *Luther*, and in many things received much clear light from God: He, in his Sermon before the King of *France*, in the Name of the University of *Paris*, *pro pace & unione Græcorum*, in his Seventh Consideration, speaks thus:

“ *Men ought not generally to be bound by the positive determination of Popes* (and it will as well hold of all others, who arrogate to themselves an Ecclesiastical Supremacy, whether they be Councils or Assemblies) *to hold and believe one and the same manner of Government, in things that do not immediately concern the truth of our Faith, or of the Evangelical Law.* And he saith, this Consideration well taken and understood, would be the principal Key, to open a door of peace, between the *Greeks* and *Latines*, who differ in many outward Forms and Rules: As in Baptism; the *Latine Church* saith, *I Baptize thee*; the *Greek*, *Baptizetur servus Christi*; Let this Servant of Christ be Baptized. And in the Supper, the *Latine Church* used unleavened, the *Greek*, leavened Bread, &c. And herein he spake as a Christian, that said, *Qualibet provincia abundet sensu suo*; Let every Province abound in its own sense. Note also (saith he) that a good Prince, permits divers Laws and Customs of divers of his Subjects, so they be not evidently against the Law of Nature: And not to do so, would often be the destruction of the Commonwealth. As the Lord of *Arras*, a City of *Picardy*, was wont to say, that *Flanders* would be Governed otherwise than *France*, or *Burgundy*. And this Consideration (saith he) rightly understood (to wit, not to press Uniformity

*Homines non  
gene aliter  
astringi de-  
bent, per  
determina-  
tiones posi-  
tivas Papa-  
rum, ad te-  
nendum &  
credendum,  
unum eun-  
demque gu-  
bernandi  
modum, in  
rebus quæ  
non proxime  
respiciunt,  
vel sine me-  
dio, fidei  
nostræ veri-  
tatem, vel  
legis Evan-  
gelicæ.*

Luther  
against Uni-  
formity.

“ Uniformity in the Church, but to let the Church  
“ use its Liberty in these things) would be an ex-  
“ cellent beginning of the Reformation of the  
“ Church, notwithstanding the contradiction of  
“ many of the Court of *Rome*.

*Si una Ec-  
clesia alta-  
ram non vult  
imitari ex-  
ternis istis,  
quid opus est  
conciliorum  
decretis,  
cogi, quæ  
mox in leges  
& anima-  
rum laqueos  
vertuntur?  
Imitetur ergo  
altera alte-  
ram libere,  
aut suis mo-  
ribus finatur  
frui, modo  
unitas spiri-  
tus salva sit  
in fide &  
vero, quan-  
tumvis fidi-  
versitas, &  
varietas in  
carne & ele-  
mento mundi*

Luther also, that Chosen Vessel of Christ, did  
clearly oppose this evil of Uniformity: He thus  
delivers his Judgment, touching Uniformity of  
Ceremonies. “ If one Church will not follow a-  
“ nother, of its own accord, in those outward  
“ things, what need is there that it should be  
“ compelled by the Decrees of Councils, which  
“ presently are turned into Laws, and Snares of  
“ Souls. And therefore let one Church freely  
“ imitate another; or let it be suffered to use its  
“ own way, so that Unity of Spirit be preserved  
“ in Faith and the Word, though there be va-  
“ riety and diversity in the Flesh, or Elements  
“ of the World.

Again, the same Luther, after he had set down  
a Form of Celebrating the Supper, for the Church  
of Christ, at *Wittingberg*, concludes thus, *In qui-  
bus omnibus cavendum, ne legem ex libertate facia-  
mus, &c.* “ That is, In all which we must take  
“ heed, that we make not a law, of liberty; or  
“ constrain them to sin, who shall either do other-  
“ wise, or shall omit some things, so they permit  
“ the words of blessing to remain entire, and do  
“ all act here in Faith. For these ought to be the  
“ Rites of CHRISTIANS, that is, of the  
“ children of the FREE-WOMAN; who may  
“ keep them willingly, and of their own accord,  
“ having power to change them, when, and as  
“ often as they will. And therefore there is no  
“ cause, that any should either desire, or establish,  
“ any necessary Form, as a law in this matter,  
“ whereby he may either ensnare, or trouble  
“ mens consciences. And therefore we read not  
“ in

“in the ancient Fathers, or Primitive Church,  
 “any example of any such Rite, but only in the  
 “*Roman Church*. And if so be they had establi-  
 “shed any thing for a law in this matter, we  
 “ought not to have kept it; *Quod legibus hic*  
 “*abstringi, nec possent, nec debent*; “Because these  
 “things neither could, nor ought to be bound by  
 “Laws. Moreover, if divers men shall use a di-  
 “verse Rite, let none either judge or contemne  
 “another, but let every one abound in his own  
 “sense, and let us all favour and judge the same  
 “things, though for Forms we act diversly: and  
 “let each Rite please others, lest by diversity of  
 “Rites, follow diversity of opinions and sects, as  
 “it came to pass in the Church of *Rome*. For out-  
 “ward Rites, though we cannot want them, as  
 “neither meat nor drink, yet they commend us  
 “not to God, but only Faith and love commend  
 “us to him. And therefore let that of *Paul* take  
 “place here. That the Kingdom of God is not  
 “meat and drink, but righteousness, peace, and  
 “joy in the Holy Spirit; and so no Rite nor Form  
 “is the Kingdom of God, but faith within us,  
 “&c.

And at the end of the same form, for the Church *cujus exem-*  
 of Wittenberg, which he writes out for *Nicholas* *plar secubi*  
*Hausmannus*, a Godly Minister, he saith, “Which *& aliis pla-*  
 “Copy, either you or others may follow if you *cuerit imi-*  
 “please; if not, we willingly give place to the *tari, licet:*  
 “anointing, being our selves to receive from you, *sin minus,*  
 “or any others, more profitable things. These *unioni li-*  
 things he spake like a Christian indeed, and we *benter locum*  
 acknowledge the voice of Christ in him; as in o- *dabimus, pa-*  
 thers, that act these things peremptorily, and *rati, a vobis*  
 command and inforce them by secular power, we *& quibus-*  
 are sensible of the voice of strangers, and of such *aliis, com-*  
 strangers, as are *Thieves* and *Murtherers*. *modiora*  
*accipere.*

Melancton  
against Uni-  
formity.

Cum de præ-  
cipuis arti-  
culis doctri-  
næ Christianæ  
inter nos  
constet,  
complētē-  
mur nos  
mutuo amo-  
re, neque  
dissimilitas  
& varietas  
rituum &  
ceremonia-  
rum, dis-  
jungere de-  
bet mentes  
nostras.

Melancton also, perswades certain *Christians* to unity, who differed in *Uniformity*, in these words. "Seeing we do agree among our selves in the chief Articles of Christian Doctrine, let us imbrace one another with mutual love; and let not unlikeness, and variety of Rites and Ceremonies, [and *Bucer* quoting this place, adds no nor of Ecclesiastical government] dis-joyn our minds.

Upon all these Testimonies, which these godly men give from the light of the word, which we acknowledge in them, it is evident, that all forms are to be left free, to the faithful and *Congregations* of Saints, and when any shall set down any form, the *Congregations* of the faithful may use them, so far forth as they please; or may add, or alter, or wholly reject them; and no *Laws* are to be made in this matter, (which the secular power should inforce) to *infsnare Consciences*, and to infringe *Christian Liberty*, and to straighten the Spirit in those in whom it dwells, and to obscure the vertues of Christ in his people.

Wherefore it is most evident, that they are most horribly mistaken, that now urge external *Uniformity* on the Church, as the only means of *Unity*, who scarce minding, I am sure not naming one *body*, one *spirit*, one *hope of calling*, one *Lord*, *Faith*, *Baptism*, &c. to make the Church one, do earnestly and fiercely labour for one outward *Form*, and *Order*, one *Directory*, one *Confession*, one *Catechism*, one *Discipline*, [and to have these things of their own deviling inforced on the Church, by the power of the State] as the only means their hearts can find out, to make the Church one. But the *Seers*, are blind in this matter, and the *Prophets prophesie false things*. For if the unity of the Church, stand only or chiefly in *Uniformity*, what woful division will be found in

it?

it? For the *Fathers before the flood*, lived in one form, the *Fathers after the flood*, in another; the Believers under the *Law* in another; the Believers under the *Gospel* in another; yea these being free from all forms, used any, according to the wisdom of the *Spirit*: *Christ* himself, and *John Baptist*, who both lived in the same time, observed no *Uniformity* between them; for *John* lived retiredly in the wilderness, and came neither eating nor drinking; and *Christ* lived in the frequency of the world, and did both eat and drink. And their *Disciples* observed no *Uniformity*; for *Johns Disciples* fasted oft, and *Christs* not at all, in those days. Besides, at first, the believing *Jews* used another form, than the believing *Gentiles*: And after among the *Gentiles*, the *Greek Church* used one form, the *Latine* another; and several Churches under both several forms; and so the Church on earth, according to the *infirmity* of the flesh, still uses some or other form; and the Church in *Heaven*, is without all form. Now then, if we shall have no *Unity*, but where is *Uniformity*, what an Earthquake of confusion and division will this make through the whole Church of God in all ages, and under all Gods own dispensations in the world, yea through the whole Church in *Earth* and *Heaven*? Wherefore, I dare be bold to affirm, that imposed and enforced *Uniformity*, is one of the greatest enemies, to the true Churches unity, that *Anti-Christ* himself could devise. And therefore, let not the true Church suffer it self to be reduced under this bondage again, through specious pretences of Reformation; but let the Church know, it may use what forms seem good to it self; and that its true unity stands, in being one body, and one spirit, &c. as hath been before declared. And thus only, the Church in all ages is one; yea  
thus

thus only the Church in earth and heaven is one.

And therefore, I desire the faithful to know, that *Uniformity* is to be kept out, or if it be brought in, it is to be cast out, for the preserving of peace in the Church. For, that God might make *Jews* and *Gentiles* one, He *abolished the Laws of Commandments contained in Ordinances*, *Ephes. 2. 15.* Whence it is evident, that God so highly valued, the peace of the faithful, that to bring this about, he repeals his own Institutions, and dissolves his own outward Ordinances. Now if the *Ceremonies* of Gods own ordaining, were to be made void, rather than to continue to the prejudice of the Churches unity: how much more any *Ceremonies*, or outward rules of our own or other mens devising? Let him that reads understand.

And these are the practical rules in the way of the *Churches* peace, that are more absolute and general.

Rules to be observed to procure and preserve peace in the Church, when the faithful differ among themselves. The weight of thing, wherein they differ, is to be considered. Rules to preserve peace, when the difference among the faithful, is in circumstantial things.

And now we hasten to the rules that are more special and occasional, in case of difference among the faithful. In which case, we are necessarily in the first place to consider, the weight of the things, wherein they differ; to wit, whether those things be such, as are necessary to salvation, or no.

If they be not such things as are necessary to salvation; then first, they are either things *Ceremonial* and *Circumstantial*; Or secondly, *very truths* themselves; yet such, wherein a *Christian* may for the present err without danger of salvation.

If the difference be in *Circumstantial* and *Ceremonial* things, we should mind these things to preserve peace.

1. That we ought not to contend for vanities; nor to trouble our selves and the Church of God, with trifles, and things of no weight or moment

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at all, It is a wonder to us in these days, that the ancient Christians should so earnestly contend about the day, on which *Easter*, as they called it, was to be celebrated, and upon difference herein, should divide into Sects as they did; seeing there always shone light enough in the Gospel, to declare this to be a slight circumstance not worth the minding. The Apostle exhorts the *Philippians*, to strive together for the faith of the Gospel, but no where for the form of it, in one thing or other.

2. We ought not, for contrary mindedness in these things, to avoid *Christian converse* and *communion* with one another; for strangeness of Christians in these cases, both breeds and increases suspicions and jealousies, and causes, that we harbour hard thoughts, brother against brother, and it takes away all opportunities of conference, and of understanding and perswading one another, and so of *Reconciliation*.

3. In these things, whereof neither commend us to God, we are not to condemn one another: for to condemn one another for every difference in judgment, produces innumerable Sects in the Church; than which nothing can be more destructive to the peace of it; seeing such deadly enmity arises among Sects, as we see by daily experience. And therefore, that rash judgment, that produces these Sects, is the great enemy to the peace of the Church, and the great advancer of the *Devils* work of division.

4. Let us know, wherein the essence of Gods Kingdom stands, to wit, in righteousness and peace, and joy in the holy Spirit, in *Faith* and *Love*, &c. and not in outward *Ceremonies* and *Orders*; and where the power and substance of Gods Kingdom is, let us be contented, though there's a difference in form and circumstances. Let us take careful heed,

4. To be contented with the substance of Gods Kingdom in the faithful.

heed, that we do nothing against the power and substance of godliness, under pretence of the form and circumstance. The highest good in the Church, is salvation in Christ; and the end of all gifts, given to all *Apostles, Prophets, Evangelists, Pastors, Teachers*, is to bring us all to the *unity of the faith and knowledge of the Son of God*. And if so be that this be done, the Church is not to be troubled with other things; yea all other things are to give way to this. Where the heavenly things themselves are present, we ought not in these days of grace and truth, to contend about the shadows of them.

5. To take care in these three things of great importance.

1. That they equally admit men of different judgements in these things, into the communion of Saints.

5. In case men differ in judgment, in these circumstantial things, such as are in present power, ought to take care especial,

1. That they do not entertain men into the communion of Saints, that are only of one judgment: but that every one to whom the *keys* of the Kingdom of Heaven are given, may have free liberty to go in and out, and find pasture. It is a most *Antichristian* thing to make another key to the *Kingdom of Heaven*, or true Church, besides that which Christ hath given; for then it will soon come to pass, that Christs keys will not be sufficient without mans also; yea, soon it will come to pass, that mans key shall be sufficient, without Christs; that is, it will not be reckoned sufficient for men to be believers, and to have received the gift of the Spirit, to make them of the Church, unless they also conform to the judgments of such and such men; but to be of their judgments, will be enough to make them of the Church, though they be destitute of faith, and the Spirit. And thus, by making another key to Gods Kingdom, besides the key that Christ hath given, and so to let in those that should be kept out, and keep out those that

that should be let in; this must needs be avoided as extremely prejudicial to the Peace of the Church.

2. They must take care that they do not prefer Christians to Places of Publick Ministry and Employment, that are only of one Judgment, but that they dispose of them alike, to Godly Men of either Judgment; lest otherwise, many smell the design of *Antichrist* underneath; which is, *that none shall buye, or sell, or have any Place in the Church, or Universities, but only such as have taken a certain mark into their foreheads, and right hands.* And though the outward mark of the mystery may change, yet the inward mind and meaning of it doth not change, with the change of form.

2. That they equally use and imploy them.

3. If one sort of Christians be not to be admitted as Members, or prefer'd as Officers in the Church more than another, much less in one Party to be destroyed for another; for thus would Satan also be a Prince of Peace, who would destroy Christs Kingdom, to exalt his own, that he might possess all quietly and alone: But Christs way is to reconcile those that differ in these things, and *of twain, to make them one new man in himself.* And so we shall be like Christ, if we seek to bring both into one, in love, and not to destroy either, by force.

3. That they do not destroy the one, to uphold the other.

These Rules are to be observed, as means of Peace, if the things be Circumstantial.

Now if they be very truths, wherein Christians differ, yet such, wherein they may err, without danger of Salvation, than these Rules are of use.

If the faithful differ in very truths, but such as are not absolutely necessary to Salvation, they must observe these Rules to preserve peace.

1. To hear them speak their Judgments with freedom, and not to condemn them, unheard; for thus mayst thou soon condemn the innocent, and make thy self guilty.

11

2. To

2. To understand fully, what thy Adversary means, before thou contend against him; lest if thou want this wisdom and patience, thou oppose not so much his judgment, as thy own conceit. Much better is it, calmly to hear a mans mind, from himself, than hastily to guess at it; yea to conclude it is so, before thou hast heard him speak. If thou canst but have patience to hear him relate his own mind, perhaps in the end, thou shalt understand, it differs little from thy own, in substance.

3. Reproach not any thing thy Adversary speaks, with this, *That thou never heardest it before*; for this may not so much discover his error, as thy ignorance; and that which seems to thee a new error, if it be truly examined by the word, may prove an old truth. And if thou wilt needs condemn whatever favours of novelty, how shall the truths we yet know not, be brought in; or the errors, that yet remain with us, be purged out?

4. Be not over-confident in what thou holdest, upon thy own judgment, or other mens, strengthened from multitude, custom and antiquity; for men have erred most grossly, even in those things, wherein they have thought themselves most certain: And therefore, *Prove all things, that thou mayest hold fast that which is good.* It is much better to hold fast the truth, upon clear grounds from the word, than upon the strongest presumptions of thy own heart.

5. In these differences make the word the Judge, and not men. The word of God is the sole and perfect Judge, in all the things of God. And therefore one said well, *Qui ponit legem judicem ponit Deum qui autem addit hominem, addit & bestiam*: That is, He that makes the Law Judge, makes God Judge; but he that makes Man Judge,

makes

makes a Beast Judge; *For every man is brutish in his knowledge*; and then only are we sure of any thing, when we have the word of God for it. Neither is it sufficient to take the word in any fashion, for judge in these matters; but we must necessarily attain the knowledge of it, by the teaching of the Spirit; seeing we see so many differences of Judgments among men, that make use alike of the same outward word for their Rule. Now though all have the same outward word, yet all are not of one mind, except they attain to one Spirit; for *Paul saith, 1 Cor. 2. that only the Spirit of God, knows the things of God.* Neither doth mans sense, or reason, understand the things of the Spirit, but the *Spiritual man judgeth all things.* And hence it follows, that we can only judge aright of Divine Truths by the word, and we can only judge aright of the word, if we have the Spirit, to be the Interpreter of it to us.

6. If thou canst not prevail with him, by the word, that he should agree with thee, wherein he differs, then observe that moderate and Christian Rule of *Paul*; where he saith, *As many as be* Phil. 3. 15 *perfect, be thus minded; if any be otherwise minded,* <sup>16.</sup> *God shall also reveal this to him:* And so let us wait with patience, till God of his good pleasure shall please to teach him, as he hath been pleased to teach us; because, without this teaching, he can never know it aright, though thou teach him never so much.

7. And lastly, When in many inconsiderable points of Religion, we cannot agree with many that are truly faithful, nor they with us; let us, according to *Pauls* Rule, leave the final judgment of these things to the due time appointed of God; as *Paul* hath said,——*Judge nothing before the time:* And if you ask, what time this is?

Christ hath told us, saying, *If any one hear my word, and believe not, I judge him not; but the word that I have spoken, the same shall judge him at the last day,* For the things of God are so far beyond the sense, reason, knowledge, judgment and discerning of all the men in the world, that many times the purest things are reckoned vile, and the most spiritual things, carnal; and the very highest things of the mystery of God and Christ, but conceits or errors; and therefore it is fit, that the judgment of these things, which are so far beyond humane comprehension, should be deferred to the last day, Gods judgment being better in his own time, than in ours.

If the difference be in doctrine absolutely necessary to Salvation, what the faithful must do in this case.

Now in case the Doctrine, wherein we differ, be such as is absolutely necessary to Salvation, and without believing which, men can have no interest in Christ, yet even in this Case,

1. Hear them speak, and be rather confident, that the truth of God will prevail over their error, than fearful, that their error will prevail against the truth; and so strive not for Secular Power, to shut up mens mouths, and to restrain mens writings, though they speak and print things that seem never so contrary to the truth of God, and Doctrine of the Gospel. For if men have not liberty to divulge their Doctrines publicly, they will spread them privately, to infect and corrupt many, e'er it can be known, or prevented; and if men vent errors publicly, if there be as publick liberty to preach the truth, I doubt not the success of the truth against it at any time, with all that belong to God. And it is the only Gospel-way, to conquer error by the truth, and all humane, yea, and devilish Doctrines, by the Gospel, which is the *ministration of the Spirit*, and *therefore*

therefore so mighty, that all false Teachers, and false Doctrines, must needs fall down before it; seeing, *stronger is that Spirit, that is in it, than that Spirit that is in the world,* which is its own Spirit, and the Devils. And if the Gospel of Christ, have given already, such proof of its Power, in former times, when the whole world lay in horrible ignorance, and error, and darkness covered the earth, and gross darkness the People; and yet the Gospel alone without any conjunction of earthly power, of States and Kingdoms with it, did bind the Devil, and cast him out of his Possessions and Dominions, and overthrew all false Religions, men had received from their fore-fathers, through many Generations; and changed the manners, customs, opinions, religions, and very natures of men, and utterly dispelled Errors and Heresies of all sorts; I say, seeing the Gospel hath already given such large testimony of its power, and so made a great conquest of the world, when it was wholly under the power of the Devil; I see no reason, that we should now so doubt the power of it, as to suffer no man, to say any thing, but what likes us, or what is indeed agreeable to the word; as if error should have now gotten more power, to make void the word, than the word power to make void error. Wherefore, if the word be suffered to have free passage, I dare rest on that alone (and so dare all, that have felt the power of it, in their own hearts) for the conquering and destroying all Errors and Heresies whatsoever in the true Church of God. And now it would be profitable to hear what some other men, who have walked in the same Light and Spirit, have said in this matter.

Zuingl.  
respon. ad  
libel. Stre-  
ehionis,  
rom. 2.  
E. 302.

Zuinglius (in his Book, quoted in the Margent) speaks thus: *Hanc unica, eaq; sola via est, qua ad concordiam proxime perveniri potest, &c.* "That is, This is the one and only way, whereby we may most suddenly attain to Concord; if whatsoever things may be, or are commonly said for any Opinion, or against it, be freely propounded in the Churches, so that the People be allowed free Judgment in all these things. For God, who is not the God of discord, but of peace, never suffers those who are gathered together in his Spirit, to err, or be deceived. And if this way were observed, we should shortly see the Churches of Christ, enjoying sweet Peace and Concord. But now as often as there are some Princes and Cities, that would have the Doctrine of the Gospel free to all, presently there are others that would stop and hinder the course of it, and so long there must needs arise great discords and dissentions. And hence I would have you judge, whether you or we are departed from the Church of God, and the Doctrine of it. For we suffer those writings that proceed as well from you, as from the Papists, to be openly and freely read, and read again; and the evils which are taught in them, we slay by the Sword of the Spirit, which is the word of God; but you think, all this Business may be dispatched, with PUBLICK EDICTS AND COMMANDS. And therefore do you be Judge, whose Cause is most to be suspected, ours, who suffer the Doctrine of our Adversaries to be published in our Churches, and overthrow them by the word, or yours; who reproach our Doctrine before the Simple People, as Hereticial; in  
" the

“ the mean time, by your good will, neither  
 “ suffering them to read it, nor understand it.  
 Thus far he.

Luther also, in his Epistle to *Frederick and John, Dukes of Saxony*, speaking against that Spirit, which he calls *Spiritus Alstetinus*, a proud, haughty, enthusiastic Spirit, that despised faith, and love, and the cross, and the whole *Scriptures*, as low things, not worth their minding, and gloried in strange Revelations, and superlative holiness which they had, above other believers: And these enemies of the Gospel, especially were gathered together in *Alsteta*; and *Luther* writes to the *Dukes*, in whose *Province* this Town was, to this purpose touching them: *Quod vero presentis interest negotii, nolim ab illustrissimis D. U. predicandi officium praecludi cuicquam, &c.* That is. But for what pertains to our present business, I would not, that the office of preaching should be denied to any, by your most illustrious Lordships; but let there be granted to them free Liberty to preach, and let them exhibit the best proof of their learning. For I said, by the Testimony of *Paul*, *It must needs be, that there must be Sects*; and the word of God must strive, and wage war in camps. And therefore it is evident in *Psa. 67.* that the *Evangelists* are called *Armies*; and that *Christ* in the *Psalms* is called, more than once, the *King of Armies*. Now if their Spirit be a right and approved Spirit, it will easily subsist before us without all fear: and so if our Spirit be right, as we hope it is, it will fear neither them, nor any body else. But if they transgress the bounds of the Gospel, and will not contain their hands, but will do their work with violence, it is the duty of your most *Illustrious Lordships*, when they grow fierce and seditious, to repress

Luther's  
 Rule, how  
 the Magi-  
 strate shall  
 deal with  
 the Mini-  
 sters; to wit,  
 if they con-  
 tain them-  
 selves with-  
 in the bounds  
 of the Go-  
 spel, to suf-  
 fer them;  
 but if they  
 raise sediti-  
 ons and di-  
 sturbances,  
 to suppress  
 or banish  
 them.

U 4

them,

them, or to banish them out of your *Dominions*; saying, we will easily grant to you, to fight with the word, for the proving and examining which is true Doctrine: but we will restrain the fierceness of your spirits, and contain your hands; for these things belong to our *Magistracy*. And therefore they that will not herein obey, let them depart the Country: For (saith he) we who are *Ministers* of the word may preach, but we must do no violence; and *Daniel* hath witnessed, that *Antichrist* shall be destroyed without hands; and *Isaiah* saith, that Christ shall fight in his Kingdom with the spirit of his mouth, and the rod of his lips, &c.

Albertus  
Duke of  
Borussia.

Also *Albertus*, Duke of *Borussia*, when the great controversy fell out, between *Andreas Osiander*, and *Morlinus*, and other Ministers, touching the *Righteousness* whereby a Christian is made *righteous* before God, he would not forbid either side, either the *Pulpit* or *Press*; but left them free to both alike, and desired them to forbear reproaches one against another, and to debate the business *quietly* by the word of God.

Melch.  
Adam. in  
vita Osiand.

The Bohemians.  
Fox. Martyrolog. vol. i.  
p. 859.

Likewise the *Bohemians*, in a certain exhortation of theirs, to *Kings* and *Princes*, to stir them up to the zeal of the Gospel, subscribed by *Procopius* and *Conradus*, and other *Captains* of the *Bohemians*, have these words; They say (that is the *Papists*) it ought not to be suffered, that we should be heard, in confessing our faith. Now, how may that be proved by the holy Scripture, since Christ heard the Devil, as it is written, *Mat. 4*? And they are not better than Christ nor we worse than the Devil. If they be righteous, and have the truth with them, as they say they have, and we be unrighteous, why do they fear?  
since

since the truth ought not to be afraid of falshood; and *Zorobabel* declared, That *truth is of all things* <sup>2 Efdr. 3.</sup> *the most mighty, and overcometh all things.* For Christ is the truth, John. 14. *I am the way, the truth;* and the Devil is the father of lyes, John. 8. Therefore if the *Pope* and his *Priests* have the truth, let them overcome us with the word of God: but if they have lyes, then they cannot long abide, in all their presumption. Wherefore, we exhort and beseech, all the Imperial Cities, all *Kings, Princes, Noble-men, rich, poor,* for Gods sake, and for his *Righteousness*, that one of them, write hereof to another, and that there may be some means made, how we may commune with you safely, and friendly, at some such place, as shall be fit, both for you and us: and bring with you your *Bishops* and *Teachers*, and let them and our *Teachers* fight together with the word of God, and let us hear them; and let not one overcome the other by *violence* or false subtilty, but only by the word of God, &c.

By all which it appears, That let mens *Doctrine* be what it will, they ought to be heard, and convinced by the word, and not presently to be silenced, and subdued by force.

Now secondly, if upon hearing and debating things by the word, it shall clearly appear, that our adversaries hold such things, which are so false and erroneous, that they cannot be reckoned believers and members of Christ, that hold them; nor can retain those *Doctrines*, without *unavoidable damnation*: then in this case, the true Church, hath Authority from the word, to do these things.

2. If the doctrine after hearing of it be found damnable, the community is.

1. *To condemn the Doctrine.*2. *To excommunicate their Persons.*1. To Con-  
demn their  
Doctrine.

1. The Church ought to condemn the doctrine, as contrary to the Gospel, and to that eternal and unchangeable, and most clear and certain truth, which Christ hath heard from the *Father*, and delivered to his Church; which is the faith once given to the *Saints*, and never to be altered. And so to tell the people, what *Doctrine* it is; even such, as carries in it an utter enmity to Christ and his *Spirit*; and so consequently *death* and *damnation*; and that therefore they are to take heed of it, as they love eternal life, and would void eternal death.

And thus Christ condemned the Doctrine of the *Scribes*, and of the *Pharisees*. and of the *Sadduces*, and bid his Disciples, *Beware of them*; and *Paul*, the Doctrine of *Hymeneus* and *Philetus*, which did *eat as a canker*, &c.

2. To Ex-  
communi-  
cate the  
Person.

2. The Church in this case, may also *excommu-  
nicate* the *Person*; yea, though he should be silent and not seduce others; seeing Believers can have no true communion with such an one, who is in enmity to the word of life, in which all the true communion of the faithful stands. Wherefore such persons may justly be cut off from the *Society* of the faithful. But herein also, these *Rules* are to be observed; to wit,

Rules to be  
observed in  
Excommu-  
nication.

1. That this censure be not proceeded to, for every varying from the truth (as is already said) but for denying such truths, or holding such

such errors, as make a man incapable of salvation.

2. That this be not done, till all other ways have been tryed, to reclaim him.
3. That this be done, not by two or three persons, but by the whole Church, or communion.
4. That it be done, not by their own, but by Christs Authority, who is always present in his Church, as the Head of that body; and that it be done, not by any humane *Passion* or violence, but by the efficacy of the holy Spirit, who is always present among believers, as the Spirit of those members.

And this *Excommunication* thus regulated, is the last punishment the Church can inflict, by the warrant and authority of Christ: and it cannot imprison any, or banish them, or fine them, or put them to death: for we must not expound that place of *Paul*, *Hereticum hominem devita*, as *Hugo Charensis* did, to take a *Heretick* out of his life; but him that is a *Heretick*, we must avoid, we must not kill; the former being Christs rule; the latter, *Antichrists*.

Excommunication, the Churches last punishment.

Now these things have I spoken and propounded to the faithful and Churches of Christ, where-ever the providence of God shall cast this *Book*, which may travel farther on this errand, than weak flesh can do: and I so propound them all, as being most ready, my self, to hear from any what they can propound in more light and evidence of the word. And I do humbly and earnestly in-

treat

Conclusion,

treat all faithful Christians, that whatever they shall conceive of my judgment in these matters, they will yet take in good part my care, to recover and preserve *Peace* and *Unity* in the true Church of Christ: The desire of which, through Gods goodness, is much stronger in my heart, than any private interest or respect of mine own.

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THE

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THE  
Crucified and Quickned  
**CHRISTIAN.**  
OR, A  
**DISCOURSE**

On *Galatians* ii. 19, 20.

Which for the Sum and Substance of it, was first spoken briefly at his Excellencies the Lord General *Cromwel's* House; and was after more largely Delivered in *Clement's* Parish in *Cambridge*.

And is now made Publick, for the Justification of the Truth, the profit of the Faithful, and the stopping the Mouth of Iniquity.

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By *WILLIAM DELL*, Minister of the Gospel, and Master of *Gonvil* and *Cajus* Colledge in *Cambridge*.

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*Magna patientia opus est, ad sustinendas calumnias Malignantis Ecclesiæ. Latimer, Martyr.*

*In omnibus aliis cedam cuius: Verbum deferre & negare, nec possum, nec volo. Luther. Epistol. ad Leon. Decimum.*

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L O N D O N:  
First Printed in the Year, 1651.



# T O T H E R E A D E R.

**C**Hristian, *I desire thee to understand, that the Great Mystery of Christ, which was kept secret all the time of the Law, was clearly opened by the Father and the Spirit in the first beginning of the Gospel; and then again (according to the wonderful Counsel of God) after a few years was closed up, that Antichrist might have opportunity to come forth into the World; but the days of the Abomination of Desolation its standing in the Holy Place, being now near finished, God hath begun again to reveal that Great Mystery of God in Christ, and to make it manifest by that Spirit which shall glorifie Christ, and shall consume Antichrist, and all his accursed Kingdom; and the Day is now making haste, where-*  
*in*

*in the Lord God and the Lamb shall become the Temple, wherein the saved of the Nations shall Worship, and also the Light in which they shall walk. This the People shall see, and flow together ; and the Glory and Honour of the Nations shall be brought in hither. Wherefore do thou Believe and Pray ; for the Lord lives to accomplish all these things. And in this Faith and Hope, I rest,*

Thine to Serve thee, in the  
Word of the Truth and  
Mystery of God,

*William Dell.*

---

## T H E

## Crucified and Quickened

## CHRISTIAN.

GALAT. ii. 20.

*I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.*

**I**N this Chapter, we have one Apostle contending against another, *Paul* against *Peter*, and that about the truth of the Gospel, in a very chief point. For *Peter*, in the absence of the *Jews*, lived among the Gentiles, after the manner of the Gentiles, for outward conversation, wholly laying aside the *Mosaical* Rites and Ceremonies. But when certain *Jews* came from *James*, *Peter* did withdraw from the Gentiles, and from the use of that freedom and liberty of the Gospel, wherein he had walked with them, and lived again with the *Jews*, after the manner of the *Jews*, in the use of the *Jewish* Ceremonies.

By which practice of his, he laid a stumbling block before the believing Gentiles, giving them occasion to think and judge, That Christ alone, received by Faith, was not enough to *Justification* and *Salvation*; unless they did also come in to live as the *Jews*, after *Moses* Law.

Hereupon *Paul* (who had a very clear knowledge in the mystery of Christ and the Gospel) did exceedingly blame *Peter* for this his un-even walking; and tells him, that by thus doing, he committed a greater error than he was aware; for hereby he made *Christ the Minister of sin*. For, if Christ received by Faith, be abundantly sufficient and enough to all Christians, both for righteousness and life, and that without the Law; why doth *Peter* bring the Gentiles that had believed on Christ, back again to the Law? Is not this (saith *Paul*) to urge Christ of weakness and insufficiency, and to make him the *Author and Teacher* of a Doctrine that leaves men still in sin, it not being able to confer upon them, by it self alone, full, perfect, and sufficient *Righteousness*?

And by reason of this gross mistake of *Peter*, of so dangerous a consequence, *Paul* according to the wisdom of the Spirit, takes occasion to discourse of that great point of *Justification*, which is the very marrow and substance of the Gospel: and he shows, that we must not do the works of the Law, thereby to be made righteous: but that we must first be made righteous, ere we can do aright any work of the Law. For, as it is not good fruit can make a good tree, but it is a good tree that must bring forth good fruit; so neither are we made righteous by working righteousness, but by receiving righteousness, out of which afterwards we work. And so the Law, that commands Righteousness, but doth not communicate Righteousness, can never justify us; But faith, that makes us righteous before we can work righteousness; it is that which justifies us in the sight of God.

Now to this Doctrine, *Paul* adds his own Experience, to make all clear: which kind of arguing, though it will not satisfy the reason of the

the World, yet it will satisfie the faith of the Saints.

Now saith *Paul*, for mine own part, I must profess to the *Jews* themselves, and to all the world besides, that I am so far from seeking Righteousness by the Law, that I am wholly dead to the Law, and as a dead man, have no more to do with the Law, as that hath no more to do with me. *I through the Law am dead to the Law, that I might live unto God*, ver. 19.

I (saith *Paul*) *through the Law, am dead to the Law*: that is, The Law it self, makes me dead to the Law. For the Law with its wrath, and curse, and punishments, hath slain me: it hath through my sin delivered me up to death and hell, without shewing me any way of escape or deliverance; it hath done against me what ever it could do; it hath fully killd and slain me. And therefore, how can the Law any more give Laws and Commands to a dead man, yea to one whom it self hath slain? or how can it expect obedience from such an one? And this sense *Chrysostom* gives of these words.

But secondly, we conceive these words, in another sense, after this manner, *I through the Law am dead to the Law*, that is, I through a new Law am dead to the old Law; I am dead to the old Law, (which was the Law of the Letter, written in Tables of stone) by a new Law, which God hath written in my heart, and inward parts. And this is the Law of Grace, or the Law of the Spirit of Life, that is in Christ Jesus, which is not a Law consisting of Letters words and sentences, but is the living word of God, written in our hearts by the living spirit of God; according to that of *Paul*, touching Believers, 2 Cor. 3. 3. *Ye are the epistle of Christ, written not with ink, but with the Spirit of the living God; and the living Spirit writes a living Law.*

And this *Law* makes us dead to the *Law*: and a man is never truly dead to the *Law* of the letter, till the *Law* of the *Spirit of life* be writ in his heart by the finger of God. But when we have the *Law of Grace*, which is a living and almighty *Law* in our hearts, we are then safely dead to the *Law* of the letter.

The *Law* commands all flesh that hath not the *living Word* or *Law* of life within it self; but when a Believer hath in him the *Law* of the *Spirit*, the *Law* of the letter hath no more power over him: that is, so far as he is taken up into that other *Law* of the *Spirit*, but no further.

And there is no danger at all in this Doctrine, That the new *Law* makes us dead to, or delivers us from the old, as ignorant and carnal Christians think there is; inasmuch as this new *Law*, imprints in our souls the *love of righteousness*, and hatred of iniquity. And he that is thus freed from the *Law*, is the only man that keeps it and fulfills it, through the *Law of love* put into his heart by the *Spirit*. And this *Law of love*, doth fulfill the other *Law*, but never break and violate it. Wherefore, saith Paul, *I through the Law, am dead to the Law.*

*That I might live unto God,*

That is, He that through the *Law of Grace* is freed of the *Law* of the letter, is not set free from the *Law*, that thereby he may have opportunity and liberty to live to sin, and himself, but that he may thereby live unto God: And when a man is born of God, and lives the life of God, from the name of God, there is no danger at all, in declaring this man to be free from the *Law of Moses*, by the *Law* of Christ. For how otherwise should he come to know the high priviledge of the Gospel, and the excellent prerogative of the sons of God, and the glorious liberty, and freedom, into which *Jesus Christ* hath exalted him?

Now

Now this One Thing rightly understood, doth administer to us just cause to reprove two sorts of People, who swerve from the truth in this particular.

The first sort are they who would be dead to the Law, that they might live unto sin, and not unto God: who would have *no Law*, that all things might be lawful, though never so wicked and abominable, and never so contrary both to the light of Grace and Nature. And these are the true *Antinomians* and *Libertines*, who would be free from the Law of *Moses*, they not being under the Law of Christ; who would take away and quite abolish the Law of the letter, they not being under the Law of the Spirit; and so would be free from all Law, both *Old* and *New*, both of *Moses* and *Christ*, that they might live as they list, and take their full swinge in all their lusts. Now such *Libertines* and *Licentious* persons as these, are to be restrained and punished by the Civil Magistrate, and the *Powers* that be of God in the world, when they transgress in any matter wickedly and presumptuously against their Neighbour, and against civil Society: and in other things, that are more secret and inward, or that are of their own notions and apprehensions, though concerning the things of God, they are to be left, with other un-believers and mis-believers, to the righteous judgment of God, who is always present in the world, and *immediate Moderator* and *Governour* himself, in all such affairs as *immediatly* concern *himself* and his *Kingdom*.

2. The other sort to be reprov'd from this point, are such, who are so *Jewish*, and so *zealous* of the honour of the *Law*, that they will by no means indure to hear, that the Gospel of the Son of God, comes to abolish it, or that the *new Law* is given us, to make us quite dead to the old.

For they think, that such Doctrine as this, will open a flood gate to all manner of wickedness and licentiousness. For such men, being carnal themselves, and knowing no restraint from sin, but the Law of *Moses*, do verily think, that if that curb be taken out of the jaws of men, they must needs rush headlong into all manner of evil, as the horse into the battel: and this is true enough, where men free themselves, or are freed by others from the old Law, before the new be written in their hearts. But this they understand not, that when the new Law comes, it is a sufficient discharge from the old; since the Law of Grace within us, is infinitely more powerful to keep us from sin, than the Law of *Moses* without us; and the love of righteousness, and hatred of iniquity, put into our hearts by the Spirit, is infinitely more able to make us do righteousness, and avoid sin, than any outward commands and threatnings whatsoever. And so where the Gospel prevails in truth and power, men need not fear the taking away the Law from such men, seeing they through the new Law are dead unto the old, that they may live unto God. That, as the humanity of Christ knew no Law; but the presence of the Godhead in it, was unto it instead of all Law, and it lived unto God, by living in God, through union and communion with the divine Nature; so the Saints, God dwelling in them, and they in God, do by this means live unto God: and God himself, who dwells in them, is the new Law according to which they live; they doing all in God, and for God, and so live unto God indeed.

And now it follows,

*I am crucified with Christ, &c.*

*I am crucified with Christ*, who through this new Law, was dead to the old. For Christ our brother, of the same flesh and blood with us, having the

the living word, and *Law of God* within him, he owed nothing to the *Law of Moses* by way of debt, neither was he justified by the *works of the Law*, but by the righteousness of the *eternal Son or Word* of God that dwelt and wrought in him, and he again in it. And this *living Word* and *Spirit* of God, that dwelt in the flesh of Christ, was the true crucifying of his flesh; and in this crucifying of Christs flesh, all his Saints partake with him, as *Paul* here saith,

*I am crucified with Christ.*

Now this cannot be understood of Christs *outward crucifying* upon the material Cross; for thus, *Paul* was not crucified with him, neither are all the Saints. But this is to be understood of Christs *inward and spiritual crucifying*, through the Word of righteousness and life that dwelt in him: and according to this, all the faithful, through all ages, are crucified with him indeed.

And now here it will be needful to speak something more fully, both touching Christs own crucifying, and the crucifying of all his Saints with him, on the same Cross. And the rather, because as men generally in the outward Church, have a carnal understanding of all the things of Christ, so also of his Cross and Death. And not the *Papists* only, but many among our selves, who greatly adore the outward cross, and crucifying of Christ, are yet ignorant of the true cross and crucifying of Christ and his Christians with him, whereby they are truly crucified and dead to themselves, to sin, to the world, and to whatever is not God himself: And so under the open profession of the outward cross and death of Christ, do live in all manner of sin and wickedness, equally with the very heathen, amongst whom the Name of Christ hath not been named. Wherefore to remove this gross igno-

rance from all that love the light, I shall speak something first of Christs *own crucifying*, and then of our *crucifying* together with Christ.

1. *Of Christs own crucifying.*

Now Christs true crucifying, I mean his inward and spiritual crucifying, in which all his Saints, without any exception, have their fellowship with him, it was this: It was the taking up his humane nature into his divine nature, or the taking up his flesh into the Word; in such sort, that the flesh of Christ, did not live the life of the flesh, in the reason and understanding, and wisdom, and will, and affections, and desires, and delights, and ends of the flesh; but the flesh or humanity of Christ, being crucified and dead to all these things, did live in it self the life of the eternal Word, in the nature, righteousness, life, mind; will, and in all the things of God. And this was the Full and perfect crucifying of the flesh of Christ indeed,

And thus you see, that the Living word, and *Spirit of God*, which dwelt in the flesh of Christ, did truly Crucifie and destroy the proper will and affections, and the whole life of his flesh.

*The Divine Nature* And thus was Christ crucified before his cross; and his outward crucifying, was but a sign of what was done before within; and if Christs flesh, had not thus been crucified before his Cross, he had not after given it up, so freely cheerfully, and desirously, to be crucified so shamefully, painfully, and bleedingly on the Cross.

The Divine Nature of Christ, was the *constant cross* of his *Humane Nature*, and his *humane nature* was fully crucified in his Divine; in such sort, that the *Humane* nature of Christ, had not the least freedom of its own proper will left to it self; but when it was to undergo the heaviest and bitterest things, that any creature was capable to

to undergo, even Death and Hell, and the sense of the whole wrath of God, yet even then he said, *not my will, but thine be done*: Which was the most full and perfect crucifying that could be. For the *Man Christ*, lost all his own things in God, through immediate union with God, and was filled again with all the things of God in his humanity: which took away his humanity wholly from it self, to God, to be, do, and suffer all in the will of God; and this was his crucifying.

And this now, is the most excellent and glorious crucifying of Christ, that is to be preached to all Nations for the obedience of faith. For to preach the outward crucifying of Christ barely and alone, without this inward and Spiritual crucifying of him (which is not only the original and the cause, but also the perfection and glory of the other) is no great matter, neither will it make the world much in love with him, seeing two *Thieves* were thus crucified with him, at the same time, outwardly, as he was. But to preach Christ crucified by the living Word and Spirit of God that dwelt in him, through which he was wholly dead to himself and the world, and lived wholly in the will of God, so that though he were the Son of God, yet he made himself of no reputation, but gave up his flesh and outward man to be crucified among *Thieves*, at the will of his Father. This I say is the glorious crucifying of Christ, which the Gospel preaches in all the world, even the crucifying of Christs flesh by the Spirit and Divine nature. For Christs dying had been nothing, if the life of God within him had not offered up his humane life; and his crucifying had been nothing, if God in Christ had not humbled his humane nature to the death of the Cross, and he had not offered up that flesh of his to God without fault by his *Eternal Spirit*, as Paul speaks *Heb. 9. 14.*  
But

But this did put such an *infinite worth excellency*, and *efficacy* on his outward crucifying; and thereby he is said to redeem us unto God, even by his blood; and by that one offering of himself, to perfect for ever them that are sanctified. Heb. 10. 14.

And thus much touching Christs own Crucifying; the next thing is,

*Our Crucifying with Christ.*

*I am* (saith Paul) *crucified with Christ*, that is, with that Humane nature of his that was taken up into the word. Now as the most excellent crucifying of Christ, was through the Word and spirit that dwelt in him: so likewise the true and glorious crucifying of all the faithful, is through the same Word and spirit of Christ dwelling in them. For to have the Word and Spirit of Christ, that is, the Word and Spirit that is true God, dwelling in us, is the greatest crucifying of flesh and blood that can be. And when we are thus crucified with Christ, by his Word and Spirit dwelling in us, then afterwards, the body will be ready and willing to suffer the cross, or fire, or Lyons, or racks, or torments, or any thing, as we see in the blessed *Martyrs*, who if they had not been first crucified with Christ, through the Word and Spirit, had never delivered up their bodies so readily as if they had not known them, to suffer so many grievous and intolerable things for Christ. For that flesh that is truly crucified by the Spirit, is fitted for all sufferings, though never so grievous and intolerable to it self.

Wherefore let us learn, That no outward sorrows, or tribulations, or prisons, or rackings, or killings, are such real crucifyings, to a Believer, as his faith, hope, and love, the fruits of the Word and Spirit in him, which will not suffer him to live in himself, or in the creature, but do carry him with great force out of all these things  
to

to live in God ; which thing is the greatest mortification and crucifying of the flesh that can be.

And as Christs outward crucifying on the cross, without his inward crucifying by the word of God, had been nothing worth ; no more would all the sufferings and *Martyrdoms* of all the believers in the world, be of any worth in themselves, or of any account with God, without this *inward, spiritual, dayly, and constant crucifying*, suffering and Martyrdom of theirs. Seeing nothing doth so truly and thoroughly restrain, hamper, mortifie, crucifie, kill, and destroy the flesh, and all the corruptions, lusts and affections of it, as the living Word and spirit do. And this is the glorious Cross of the Church, the Body, as well as of Christ the Head ; without which, all *Martyrdom* is nothing ; and of which, all the bodily sufferings and torments of the Saints, have been but a demonstration to the world for the glory of God, and for the Comfort, support and encouragement of other Christians. And where this inward crucifying hath not been first wrought and accomplished, Christians could suffer nothing outwardly : as hath been very evident in many Christians, who having in times of persecution been called forth to witness to the truth with their lives, have at first, for fear and dread of the outward cross, abjured the truth to save their lives. But afterwards when the Word and Spirit within them, had truly and fully crucified them, they would then come forth again of their own accord, and willingly offer up their bodies to fire and death.

And thus also I have declared what is *our crucifying with Christ*, Paul saying here, *I am crucified with Christ* ; because his sins were subdued, and his

his nature conquered through the living word and Spirit of Christ dwelling in him.

Now that both these things are so in truth, and that they are no *fond notions, speculations, and glosses* of mine owe devising, I will yet make it more evident by some few other plain Scriptures: as by that of *Paul*, in *Rom. 8. 10.* where he saith, *If Christ be in you, the body is dead because of sin;* that is, the presence of Christ that is the living Word of God within us, is the killing and crucifying of the body to all sin, And in *Gal. 5. 24.* The same Apostle saith, *That they that are Christs, have crucified the flesh, with the affections and lusts of it:* and *ver. 25.* he shews, that this crucifying of the flesh of Christians, is not brought about by any outward sorrows and sufferings, but by the presence of the Spirit in it, saying, *if we live in the spirit, let us also walk in the spirit:* and *ver. 16.* of the same chapter, he saith, *This I say then, walk in the spirit and ye shall not fulfill the lusts of the flesh;* and *Rom. 8. 13.* *If ye through the spirit do mortifie the deeds of the body, ye shall live.* So again, *Rom. 6. 5.* *if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.* Now all Believers, without exception, are planted with Christ into a *likeness of his death;* which is not so to be understood, as if all should be crucified on a material Cross, as he himself was: but that all of them are *buried with him by Baptism into his death,* that is, by the *baptism of the spirit;* and the baptism of the Spirit, is the death of the flesh; it is the death of our flesh with Christs: for thus was Christs flesh made dead to it self, to sin, and the world, to wit, through the *Baptism of the spirit;* and thus also is ours: wherefore *Paul* adds, *vers. 6.* *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin:*

So

So that it is plain, that the destruction of sin in our bodies by the living Word and Spirit of God, is *our crucifying with Christ*. And *vers. 11.* the Apostle would have those that are thus crucified with Christ, *to reckon themselves dead to sin*, for as the word and Spirit of God in Christ made him wholly dead to sin, and sin had no place in him: So likewise, as far as the same Word and Spirit of Christ prevail in us, they will make us dead to sin for the time past, and present; and for the future will preserve us from sin.

And now we shall make some Use of this point. *Use. 2.*

First, Then let us know that it is not enough *to Salvation* to believe, *That Jesus Christ according to his humane nature, was outwardly crucified on a cross for us at Jerusalem, except we also our own selves be crucified with him, through his living Word and Spirit dwelling in us*: through which we must be powerfully planted into a true likeness of his death, in such sort that we must be dead unto all sin whatsoever, even to all our own corruptions and lusts; and to all the Corruptions that are in the world through lust; and we must be dead to our selves; to our own fleshly reason, understanding, will, desires, ends, and to our whole humane life; and we must be dead to the world, and to all that is in it, and of it; to all the pleasures, profits, and honours of it: we must thus truly be dead with Christ, e're we can live with him. And with this kind of crucifying must whole Christ be crucified, from the *Head* to the lowest *members*: and thus also must we be crucified with him, if we will have any part in him; I say, *we must have fellowship with him in his Sufferings, and be made conformable to him in his death, e're ever we can attain to his Resurrection from the dead.*

Now if any desire to know how we may attain to be thus Crucified with Christ?

I answer, that the true faith of Gods Elect, is the only way through which we can attain to this crucifying. For through faith we receive the living Word of God to dwell in us; and in this Word we partake of the Spirit; and this Word and Spirit dwelling in us, do (as hath been declared) crucifie us with Christ.

Indeed *Hypocrites* and *carnal Christians*, receive and profess a word that will not crucifie them with Christ, but do receive a word and doctrine that will still suffer them to live their own lives, and after their own lusts. For the word they receive, is only an outward word, consisting of divers questions, opinions, and Doctrines; and is also without the Spirit, and so it leaves them as it found them in reference to their Natures and corruptions.

But the word that faith receives, is the Word of righteousness and life; a word that is always accompanied with the Spirit: and when this is ingrafted into the soul, and abides in it, it presently mortifies and crucifies it, and destroys a mans self out of himself. And therefore in 1 Cor. 1. 18. it is called  $\delta \lambda \gamma \acute{o} \varsigma \tau \omicron \varsigma \varsigma \alpha \upsilon \rho \acute{\omicron} \varsigma$ , *The word of the cross*; and that not only because it exposes us to afflictions in the world, but also because it dwelling in our hearts by faith, doth crucifie us. And this *crucifying word* in the same verse is called also  $\delta \nu \alpha \mu \iota \varsigma \Theta \epsilon \acute{\omicron} \varsigma$ , *the power of God*: For that Word that crucifies our flesh, and subdues and destroys the whole strength of corruption out of us, must be such a word as is also the *Power of God*: and so it is not only in it self, but also because the Spirit of God dwells in it. And this Word thus apprehended, will crucifie us with Christ.

Now this word of faith, which is the word near us, even in our hearts, will crucifie us.

1. *Thoroughly*; It will crucifie the *whole man* throughout, and that according to his mind, will, and affections, for this Word of God is *quick and powerful and sharper than any two edged sword, and is piercing to the dividing asunder both of the soul and spirit, and of the joynts and marrow, and is a curious discernor of the thoughts and intents of the heart, &c.* And all the tribulations and Torments in the world, yea, all the sorrows and pains of Hell, cannot so crucifie and subdue our evil natures and lives, as this Living Word in our hearts, with whom we have to do. This will crucifie us till we be dead with Christ, as Christ was dead (which was the fullest and compleatest death that ever was) that is, till our outward and inward man be wholly and fully subject to the only Will of God.

2. This Word of faith will crucifie us daily and constatly, as *Paul* witnesses, saying, *κατ' ἡμέραν ὡς θνίσκω, I dye daily,* for the word of righteousness dwelling in us, is clean contrary to our corrupt nature, and all the operations of it, and doth without intermission put forth its strength and efficacy against both. That as in the first break of day, the light is still mortifying the darkness, till it have wholly dispelled it; so the *Word of righteousness* deals with our corruptions till their place shall be no more found. 1 Cor. 15. 31.

Now because this our *crucifying with Christ* is so contrary to the flesh, that the flesh is always mourning under it, and murmuring against it; therefore for our encouragement in so difficult a work as this, I shall propound some choice and excellent advantages that believers have by being truly crucified with Christ. For by this means,

1. We are *freed from the Law*. For as the humanity of Christ being crucified by the Word and Spirit, by this means became dead to the Law,  
and

and the Law lost all its power over him; so all the faithful that are thus crucified with him, are through this crucifying set free from the *Law*: for their own life being extinguished by the living Word and Spirit, and they living in that word and spirit a life not their *own*, but Christs, are as truly freed from the *Law* as Christ himself was. And this *Paul* doth plainly teach us, *Rom. 7. 1.* saying, *that the Law hath Lordship over a man all the time he lives*, and no longer. But when he is once crucified with Christ, and dead with Christ, the *Law* hath no more *Dominion* over him. So then, as long as we live our *own life*, the *Law* hath power over us; but when we are dead to our selves through the Life of Christ, we are set quite without the reach of the Law, and the *Law* hath no more to do with us the Members, than with Christ the Head.

2. By being crucified with Christ, *we are freed of sin*. For one of the chief ends of the in-dwelling of the Word and Spirit in Believers, is to free them, and save them from sin: and though sin hath its full power in our own humane life, yet it hath no power over Christs life in us, which we live, through Faith. Wherefore saith *Paul*, *Rom. 6. 6.* *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*; and ver. 12. saith he, *Let not sin therefore reign ἐν τῷ θνήσκοντι ὑμῶν σώματι*, in your mortal or dead body; which he calls dead, not in reference to the common mortality of the world, but in reference to our crucifying with Christ; and in the body that is crucified with Christ, *sin is not to reign*. And so you see, that through our crucifying with Christ, we are dead to sin also. For it is impossible that Christ and sin should live together in strength, in the same flesh; but if sin live in our flesh,

flesh, it will crucifie us to Christ; and if Christ live in our flesh, he will crucifie us to sin.

3. By being crucified with Christ, we are *freed from death*, that death that arises of sin, and carries the wrath of God in it: For through the *death* of the *second Adam*, we are set free from the *death* of the *first Adam*, and through that death do die unto *life*. *Unbelieving flesh* is the fuel of death, as wood is of fire; and death reigns and hath its full *Dominion* in the flesh of all unbelievers; but when we by faith are made members of Christs body, of his flesh and bones, then life reigns in Christs flesh, as death in ours. And so being crucified with Christ, death hath no more dominion over us.

4. By being crucified with Christ, we are also *freed from the power of the Devil*. The *Devil* hath power over our flesh, or humanity whilst it is our own, and under the Law, sin and death. But when our flesh is united to Christ, and is crucified by the Word and Spirit, then *Satan* comes, and hath nothing in it, as he came to Christ, and had nothing in him. The *Devil* then can find nothing in us to do us harm, or whereby he may prevail against us, when we are truly crucified with Christ.

5. The flesh that is crucified with Christ, is only Christs own flesh. For whilst we live our own lives in unbelief, we are only the flesh of the *first Adam*; but when the living Word and Spirit dwell in us and crucifies us, then our flesh becomes the flesh of the *second Adam*; and so far as it is crucified through the Word, it is Christs flesh more than ours.

6. This crucified flesh, *is the only temple and habitation of God*, wherein he dwels and manifests himself in this world: For as God dwelt in Christs flesh, which was thus crucified, and made it his temple, so he dwells in the crucified flesh of Believers,

vers, and makes that his Temple, as *Paul* saith to Believers, *Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them.* And God dwells in none of the flesh of all the sons of men, but only in that which is crucified with Christ; and that flesh that is not thus crucified, is not *Gods* Habitation, but the *Devils*.

7. This crucified flesh only, *keeps the true Christian Sabbath*, or the everlasting rest of the new World, which is to cease from our own works, and to do the works of God. Whereas that flesh that is alive to it self, and lives its own life in it self and the creatures, never enters into the true rest, nor keeps the true Sabbath, but it always works its own works, and doth all things from it self, and for it self, and so long God will not use it, But when the flesh is crucified through the Word, then God doth all in it, and takes it out of its own life and works, into his life and his works. And the more any flesh is crucified with Christ, the more doth God delight to use it, and to work his own excellent works by it; for such flesh will render no resistance to God in his working, and also it will do the works of God meerly for the glory of God and good of his brother, being dead to all self ends and interests.

8. This crucified flesh only is able to *endure the will of God, and to suffer for his Name*. For till the flesh be crucified with Christ, and killed by the Word, it will suffer nothing for God, but will by all possible means avoid the Cross; but when it is truly crucified it will endure the greatest evils that can be inflicted on it either by *men* or *Devils*, or by the *Lord himself*, and that with much willingness and cheerfulness. As we have seen in Christ the Head, and Believers the Members; what grievous things they have suffered for the name and truth of God, in their *crucified flesh*; And as this cruci-  
fied

fied flesh will suffer any thing for God, so it will suffer it aright, that is, First, In obedience to God, as Christ laid down his life, not by necessity but willingly, Secondly, In meekness and patience, as Christ, who when he was reviled, reviled not again; when he suffered he threatened not, *but committed his cause to him that judgeth righteously.* And thirdly, In Love, and that to very persecutors, so as to pity them and pray for them. This is glorious suffering indeed, and no flesh can suffer thus, but this *crucified flesh.*

9. This crucified flesh, as it is able to suffer all things, so also *to overcome all things.* That flesh that lives its own life, is soon certainly conquered by all the evils that assault it; but when it is *crucified* with Christ, it is also quickened with him to overcome all things. So Christ, who was thus crucified by the Word, though he seemed to the world in his death and Cross to be quite vanquished, yet even then he spoiled principalities and powers, and triumphed openly over them; yea and overcame all things, in that *crucified flesh* of his. For that flesh that is *crucified* by the Word and Spirit, is thereby made Superiour to all things in that exaltation and might, which the Word and Spirit communicate to it.

10. This crucified flesh, *hath the very glory of Jesus Christ upon it;* and no flesh is so glorious in the Church, as that which is most crucified with Christ; for in that, you shall see little of it self, and most of Christ; little of the *first Adam*, and most of the second. Look among all the Sons of God, and you shall see them that were most crucified with the word, most glorious; the clear beauty of holiness being seen upon them: whereas, that *flesh* that lives much in it self, in its own wit, will, reason, prudence, mind, affections, and the things of its first nature, though there may be something

of Christ in it, yet all these things are so much uncomeliness and deformity upon it, and are nothing but a thick vail and covering to obscure Christ himself. But that Christian that is most dead and crucified to these things, he it is that shines most gloriously in the Kingdom of Christ.

Lastly, this crucified flesh, is *the only subject of the glorious Resurrection*. For as the living Word and Spirit that crucified Christs flesh, did again raise up that crucified flesh of his from death, and set it at the right hand of God; and thereby did plainly manifest him to be the Son of God; so the same Word and Spirit that crucifie our flesh, shall as certainly raise it up with Christ into the fulness of the life and glory of God. And this time the Apostle calls *the day of the manifestation of the sons of God*. For the Word and Spirit whilst they dwell in us and crucifie us, they make it only known to us, and to them that live in the same faith and Spirit with us, that we are the Children of God: but when they shall raise up this flesh of ours (which they have first crucified) from death and the grave, into the life, glory and eternity of God, then it shall be manifest to all the world, that we are his Children.

And so our crucifying with Christ, is a certain pledge of our Resurrection with him: and this the Apostle testifies, *Rom. 8. 11.* saying, *He that raised up Christ from the dead, shall quicken your mortal bodies by his Spirit that dwells in you:* and *Rom. 6. 8.* *If we be dead with him, we believe we shall also live with him.* If we be dead with him, that is, through the Word and Spirit, first crucifying our flesh, and then offering it up to death; we believe we shall live with him that very life which the Word and Spirit of God did communicate to his flesh, when it raised him from the grave, and fully translated him into the immediate Kingdom of God.

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And for this cause, *Col. 1. 18.* Christ is called the *first born from the dead*, that is, the first whom the Word and Spirit did raise from death and the grave, and did carry into the immediate presence of God, as the first fruits and pledge of their Resurrection, who have the same word and Spirit dwelling in them.

Whence it is evident, that all that flesh which the Word and Spirit do crucifie with Christ, they shall also rise up together with him, and sit in the same heavenly places in him: which is the sure hope of all believers.

Now seeing all these things are truth, and are no lye, let us willingly give up our selves to be thus crucified, how bitter and grievous soever it be to the flesh.

Now if any man shall say, *How shall I know that I am thus crucified with Christ, that I may have interest in all these advantages?* *Quest.*

I answer, There are many Tryals of this, some of which I will name very briefly, and so conclude this matter. *Ans.*

As First, If thou findest thy own Nature truly subdued and changed by another Nature that is from God; and if thou findest thy own life put to an end by another life, that is from God; then art thou crucified with Christ indeed. 1.

2. If thou canst deny thy self in all things of flesh and blood, and findest a new self within thee, to have power over thy old self which is daily withering and decaying at the presence of the new creature; then art thou crucified through the Word. 2.

3. If thou art dead to sin, even to all those corruptions and lusts which have delighted themselves in thee, and thou again in them; if thou findest thy self dead to them, and they killed in thee, then art thou crucified by the Word. 3.

4. If thou art dead to the world ; and to the things of it, which are the lust of the flesh, the lust of the eyes, and the pride of life, then art thou crucified by the Word.

5. If thou dost not mind the praise and applause of men on the one hand, nor their reproaches and indignities on the other hand, but are truly dead to both, then art thou crucified by the Word.

6. If thou art deceased and departed from thy own Will and Works, and canst do, and delight to do the Will and Works of God, then is his Law within thy heart, and thou art crucified by the Word.

7. If thou art ready prepared to bear and endure any Sufferings and Persecutions for Christ with Patience, and over and above with willingness and joy, and dost not draw back for any evils, but dost stand to them, and overcome them, then also art thou crucified by the Word, and that is, *crucified with Christ*.

Now this our *Crucifying with Christ*, is the chief and greatest matter that we are to mind in this World ; Wherefore Paul saith to the Corinthians, 1 Cor. 2. 2. *ὅτι γὰρ ἕνεκα ἐδίδαται τὸ ἐν ὑμῖν, ἰδιόω* I did not judge it worth the while to know any thing among you (or to behold any thing in you) but Jesus Christ and him crucified. Seeing in this present State of ours, this is our chief business to be *crucified with Christ*, and to be taken out of our selves, and all our own things, till we be altogether reduced to nothing, that we may receive our selves and all things anew in Jesus Christ. This is the chief work of God by his Word and Spirit upon the Faithful here in this World, as it was also his chief Work upon Christ in the days of his Flesh : For though there were in Christ many clear Demonstrations of the presence of God, through which

which he wrought many of the great Works of God; yet our main business that concerned *Christ's* Life in the Flesh, was daily and thoroughly to crucify him by the Word and Spirit which dwelt in him, and thereby to prepare him, and make him fit for the outward Cross, and for that sad hour and power of Darkness that was to overtake him. And so this also is to be the chief business of our lives, after we do believe, even to be daily crucified, and mortified, and killed by the Word and Spirit of Christ, till our Will be perfectly subdued to Gods, and by this means we be fitted and prepared for that tribulation and cross whatever it is that the Lord shall please to appoint unto us, either in life or in death.

And thus having spoken something of the *Crucified Christian*, we proceed to speak in the next place of the *Quickened Christian*, from the following Words,

*Nevertheless I live.*

Every true Believer is as well quickened with Christ, as crucified with him; *I am Crucified with Christ, nevertheless I live.* So that as the humanity of Christ, (which is the first Example and Pattern to which the whole Church is conformed) being deprived of its own proper life through the Word and Spirit that dwelt in it, had instead thereof, the Life of the Son of God communicated to it; and that Son of man having parted with his own proper life out of himself, did yet truly live in the same Soul and Body, *the life of the Eternal Word*; and was so crucified, that nevertheless he lived; so also it is with all Christians: And therefore *Paul* saith out of his own experience, *I am crucified with Christ, nevertheless I live*: as if he had said, I am not crucified to death, but to life; my crucifying with Christ is my quickening; for by this means I am so killed, that I live the more;

yea now only I do truly live, being formerly dead. My own proper life in my self was my death, but Christs life in me, is my true life. For I was dead with the worst death, to wit, in trespasses and sins, but now I live in the best life, even the life of righteousness.

Whence it is manifest, that the living Word and Spirit of Christ in a Christian do so kill the life of his Flesh (which is a Life of sin and sorrow, and darkness, and death) that at the same time they communicate to the same man, to the same Soul and Body, a true, and spiritual, and holy, and heavenly, and eternal life.

For no man is crucified with Christ, but he also lives with him; seeing the same Word that kills our life, communicates Christs; and Christ crucifies us with himself, not that he may kill us, but that he may quicken us; and our quickening is the end of our crucifying, and our crucifying is the way to our quickening.

Indeed the killing of the Flesh by the Sword or Famine, or the Law, or any way else is death indeed, or death unto death; but the killing of the Flesh by the living Word and Spirit, which is its crucifying with Christ, is death unto life.

And here again we may note this also, That the true life of a Christian, begins from his crucifying and dying with Christ; and also the true crucifying and dying of a Christian begins from his life in Christ. For both these inseparably go together, to wit, our crucifying and our quickening with Christ. But our crucifying with Christ is named first in order, because it is first in manifestation, seeing after we believe, Christ death is first manifested in us, before Christs life; though Christs life be first in us in order of nature; the crucifying of our Flesh, flowing from the life of his Spirit.

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This then is the Sum of this matter, That the living Word dwelling in us, destroys the proper life of the Flesh, and takes up the Flesh into the life of it self and the Spirit. And so a man in Union with Christ, hath his own life destroyed out of him, and Christs own life communicated to him. So that in the true Believer, the Soul and Body of man live in the life of the Son of God, as was done in the Flesh of Christ our elder Brother.

And thus the Flesh lives a life that is not of the Flesh, yea thus the creature lives in it self the life of God. For as that Eternal Life that was with the Father, was manifested in the Son, that is, in his Flesh or Humanity, and all Believers have seen and known it; so also that very life of the Father and the Son, is both Communicated to the Saints, and also manifest in them, as Faith very well knows. And this is the great Mystery of the Gospel; let them receive it, that can receive it.

Now this new and Spiritual life which a crucified Christian partakes of;

He hath it, { 1. *In Union.*  
2. *In Manifestation.*

First, A Christian hath this life in Union, when through Faith of the operation of God, he is really knit unto Christ, and ingrafted into him, and made one with him. For before we are united to Christ, we are *without life*; but as soon as we are united to him, we have *life* from him, as *John* saith in his Epistle, *he that hath the Son hath life* (even that life which the Son hath) *and he that hath not the Son hath not life.* Now this Life and Union which a Christian hath through Faith, is more hidden and secret, as that life is that proceeds from the first real union and compliance between

tween the Stock and Science or grēst; and this is the life of Justification. For as soon as ever we are by Faith made one with God in *Christ*, the righteousness of God is made ours truly and everlastingly, and in this we are justified even before God.

2. A true *Christian*, hath this life of *Christ* not only in Union, but also in Manifestation. For when a *Christian* partakes of *Christ's* life by Faith, this life will not be idle in him (which is against the nature of all life, but especially of this) but most active and operative, and it will manifest itself especially two ways, *viz.*

Both in  $\left\{ \begin{array}{l} \text{Holiness, and} \\ \text{Comfort.} \end{array} \right.$

1. This life will manifest itself in Holiness, in the very holiness of *Christ*, which is the holiness of the Divine Nature, communicated to the Humane Nature; the *Spirit it self* which is given to a Believer as the out-going of the life of God within him, worketh its own works of grace and sanctification in him, and communicates the same holiness to him a Member, as to *Christ* the Head, though in a far different degree.

2. This life of *Christ* in a *Christian*, will manifest it self in comfort as well as in holiness. And this is the life of our life, and the next and necessary result of holiness; wherefore it is said, that the *Kingdom of God stands first in righteousness*, and then presently in peace and joy; and the same Spirit that is given for a *Sanctifier*, is also given for a *Comforter*; and *Paul* saith, *Rom. 8.* That to be *spiritually minded, is not only life, but life and peace.* For when a Believer finds in himself a new nature through a new Birth, and the Law of God within his heart, and some strength to obey God, and to do his will, then he begins to find also a sweet and

and heavenly peace within him, and many times joy *unspeakable and glorious*. And thus is a crucified *Christians* new life manifested both in holiness, and also in Spiritual peace and joy.

And now (to speak one word by way of *Application*) let us each one seriously consider, whether he do indeed partake of *such a life* as is risen to him out of death? whether he find that he hath parted with his own *life*, and gotten another *life* than his own, in his own Soul and Body; and whether the *life of the first Adam* be crucified in him, and he live the *life of the second Adam*? that is, not a Natural, but a Spiritual *life*; not a Humane, but a Divine *life*; not an Earthly, but a Heavenly *life*; not a Temporal, but an Eternal *life*: For thus do all live that are truly crucified with Christ. And I desire we all would the rather mind this, because if we part with this *life* e'er we partake of that, the *second death*, which is everlasting death in sin and the wrath of God, must needs swallow us up; and because if we do not partake of *Christ's life* here, we can never live with him in his Kingdom; and also because we can never have true and immediate Communion with the Father, but in the *life of his Eternal Son*; Wherefore let all such, whose hearts God hath touched by his word, make it their business to seek from God in Christ another *life* than their own; a *life* infinitely better and stronger than their own; and a *life* which at the Will of God will offer up their own; that we may say in our experience, as *Paul* in his, *We are Crucified with Christ, yet nevertheless we live*.

Now the Apostle having named this *blessed life*, doth further enlarge himself on this matter in the words following, saying,

*Yet not I, but Christ lives in me.*

And this he speaks, least any one should *think* that the *life* he lived after his crucifying with *Christ*, was only his own *Humane life* purified and refined. I say, least any one should think he lived now the *life* of his own refined and spiritualized *Reason* and *Judgment*, and *Prudence*, and *Will*, &c. distinct and apart from *Christ*; therefore he adds, *yet not I, but Christ lives in me.* And each of these Clauses are very considerable.

*Yet not I.*

*I live, yet not I.* By which words it may appear, that a Christian is so crucified with *Christ*, that in this crucifying he loses not only his own proper life, but (which must needs follow) his *Personality* also. For through Faith his soul and body live no more any proper life of their own as before, but are taken up into the Nature and Person of the Son of God; and in him he subsists, lives, and acts as a Member in the Man, and as a Branch in the Vine; and so can truly say after faith is come, *Vivo ego, non amplius ego, I live, yet no more I*, but it is another that lives in me, and I in him: so that a true Christian, through true faith doth lose his *Personality*, not his *Humanity*; for his nature lives, but not in his own person, but in the person of *Christ*.

Indeed every man by Nature, and according to his first birth, is a distinct person by himself, and lives a proper life of his own; in and by himself, till faith comes and knits him unto *Christ*; and then he subsists in *Christ's* person, and is no more a person distinct by himself, so far as he is gathered up into *Christ* through faith and the Spirit, and lives and acts in him. For then *Christ* is made so one with a Christian, and a Christian with *Christ*,

Christ, that there is no more distinction between them in this Unity, than there is between the head and a member.

Now the knowledge of this point through the Experience of faith, is of excellent use to a Christian in the matter of his salvation.

In as much as each man as he is a distinct person by himself, is under the *Law*, and appertains to the Kingdom of the *Devil*, and is within the reach and power of *death* and *hell*: but as he is taken into *Jesus Christ* by faith, that is, as he is taken into his person as his member, and loseth his own person, so he is free from the *Law*, *sin*, and *death*, as Christ is free. So that if the *Law*, *sin*, *death*, or the *Devil* come to a believer, to accuse, terrify, or condemn him, he (because of this most real and near union with Christ) may reply in truth, and say, *It is not I*; I am not I, I am through faith become a member of Christ, and *I am he*, and *he is I*; and if you have any thing to say, say it to the person himself, for I am but a Member, and do live in his person.

The clear and spiritual knowledge of this matter, would be a great support to us in all times of temptation, and in all deep sense of sin and wrath: seeing we commonly in such sad and painful hours, do look upon our selves as persons by our selves, and distinct from Christ: and then we do truly both fear and feel sin, and death, and hell within us; and then also the *Devil*, and our own evil consciences are too mighty for us, when we consider our selves in our selves. Wherefore at such times we must needs prevail by faith; and know that we through faith are not persons by our selves, but that we are Parts and Members of Christ, and live in his person, and consequently in so near union with him, that *Christ cannot be saved without us, nor we perish without him*. And so none can lay a-  
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ny thing to our charge, but what Christ hath taken upon himself, and overcome for us: and so the *Law, sin, Death, Hell, and Devil*, can as soon prevail against *Christ*, as against us who are so joy-ned to him, that we are one flesh and Spirit with him.

It is true, if we were persons by our selves, these evils and enemies would be too hard for us; but being drawn unto *Christ* by the Father, and being by him also implanted in *Christ*, and made *Branches* of that *Vine*, and *Members* of that *Person*, we thus become one with him who is conquerour of all things, and we our selves also are more than Conquerors in him.

Wherefore let us all know that in the matter of our *Adoption, Justification, Sanctification*, and of our whole *Salvation, Proferus abjicienda est persona*, as *Luther* saith, *We must wholly cast away our own person*, and be united into one person with Christ, yea, and lose our person in his: seeing out of this union Christ profits no body, either to the escaping sin and death, or to the obtaining righteousness and life.

Wherefore for the escaping these eternal evil things, and for the obtaining these eternal good things, we must necessarily be so taken up into Christ, that we must say with *Paul*, *It is no more I*.

*Yet not I.*

*Note.* And here I must needs note one thing more, e're I conclude this matter, and that is this,

That a believer must be so much taken up into Christ by faith, that as Christ must work all in him, so he must attribute all *Christs* works unto Christ, and none to himself, still saying in the midst of the exercise of all Graces and Vertues, *It is not I*. It is not I that live, but *Christ himself* that

that lives in me this life of Grace, Righteousness, Wisdom, Meekness, Goodness, Humility, Patience, Power, Love, &c. It is not I that live it in my self, but *Christ* that lives it in me; as he saith elsewhere, *I laboured more abundantly than they all; yet not I, but the Grace of God that dwelleth in me.*

After the same manner, as every *Christian* must keep his *Rest* in *Christ*, and must suffer *Christ* to work all his own works in him, so he must still attribute all *Christ's* works unto *Christ*, and be still saying, *It is not I, but Christ in me* that hath done these works, that hath endured and overcome these evils.

And thus must we keep our Sabbath in *Christ*, as *Christ* kept his Sabbath in God, For *Christ* was so taken up into God, and filled with him, that he said of his *humanity*, *I can do nothing of my self*; and again, *The Father within me, he doth the works*; and again, *The words I speak are not mine, but his that sent me*; and so *Christ* in all his great works said, *not I, but the Father in me*; so we in all our works that are truly Spiritual, must say, *not we, but Christ in us.* And this only a mortified *Christian* can truly perform; for others will be attributing the works of *Christ* to themselves, rather than to *Christ*, and be glorying in themselves more than in him.

It follows,

*But Christ lives in me.*

For least any should think that *Paul* had a new habit of life created in him, he adds this, that we must know it was *Christ* himself within him that was his life, even that *Word of life*, and *Son of God* that made the world, and no created habit of life. That as that *Word* that was with God, and was God, and dwelt in the *humanity of Christ*, was that very life of his *humanity*; So the same  
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Word of God dwelling in us through Christ, is also our life as it was his. And as the body hath no habit of life in it self, distinct and apart from the reasonable soul; but the soul it self that dwells in the body, is the life of the body; and when the soul withdraws, the body is dead, and hath no habit of life in it self afterwards; so the life of a Christian doth as immediately flow from Christ, as the life of the body from the soul; and if Christ should withdraw, all Spiritual life would leave him, and the Second death would swallow him up. And as the very presence of the soul in each member is the Life of it, so is *Christs presence* in all his Members their true and very life. Wherefore saith *Paul* here, *Christ lives in me*, as God lived in Christ, and as the Soul lives in the Body.

And so as *Paul* had affirmed before, *That it was not he that lived*, so here he shows *Who it was* that did live in him, and that is Christ;

*Christ lives in me.*

Indeed the *Soul* and *Body* were *Pauls*, but *Paul* did not live in his own *Soul* and *Body*, but *Christ himself* did live in them; and so *Paul* lived the life of another in himself, the life of *Christ* in his own soul and body: and the soul and body of *Paul* were but a Temple in which *Christ* lived more than himself, as the humanity of Christ was but a Temple in which God lived more than himself.

*Explication.* So that it is *Christ himself* that lives in a true believer, and he is, and doth, and suffers, and overcomes all in him.

Now that we may not mistake in this great matter, we must rightly understand, *What this Christ is that lives in a believer*: now this is not flesh of Christ; for that being a *Creature*, and in all things like unto our flesh, sin excepted, can be but in one place

place at a time; but this Christ is the *Eternal Word, and Son of the living God*, the Power, Wisdom, and Righteousness of God, and the true God, and Eternal life. This is the *Christ* that lived in *Paul*, and lives in every believer.

Now if we rightly understand this point, we may learn from it many excellent things.

And first we may perceive the mistake of those who look for all the life of *Christ* in that humanity which was born of the *Virgin*, whereas *Christ* truly lived in *Paul*, and lives in all the faithful, and his very life is to be seen in them, as the life of the *Soul* is not confined to the Head, but disperses it self through all the Members, and is manifest in them in measure, as in the head in fulness.

2. We may learn that *Christ* in a believer, is to him instead of all *created habits of Grace*. Christ who is the true God, is all in all in a *Christian*; and so a *Christian* partakes of that righteousness which is *Christ*; of that wisdom, which is *Christ*; of that power, truth, goodness, &c. Which is *Christ*; and *Christ* that dwells in Believers, is truly all grace to them. And herein they are like unto *Christ's* humanity, unto whom the *fulness of the Godhead* that dwelt in him, was instead of all *created Grace*. Wherefore let us know, that the *created habits* of grace in a *Christian*, which the Schoolmen have invented and taught, and others have received from them, are nothing but the empty notions, and vain speculations of carnal and unbelieving hearts, ignorant of the true Mystery of the Gospel. For *Christ* that lives in a Believer, is *all Grace* to him; and thus the Apostle *Paul* expressly teacheth, in 1 Cor. I. 30. where speaking of Christ, he saith, *He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption*; and so a *Christian* hath that Wisdom, Righteousness,

teousness, &c. which is *Christ* himself. And this grace which is *Christ himself*, is infinitely more high and holy, than all *created habits of grace*, and this is the only grace that is acceptable to God, and that makes us accepted in it self; and this is the only grace against which *the gates of hell* cannot prevail; and the only grace that can make us meet for the Fathers Kingdom. And thus you see that *Christ* that lives in a Believer, is all grace in him, and all-sufficient grace for him.

3. If *Christ* live in *Believers*, then certainly what ever Evils, and Tribulations, and Persecutions are brought upon Believers, by the World, and the false Church for *the word of Faith*, they are brought upon *Christ himself*, and *Christ himself* is still persecuted in the Flesh throughout all Ages and Generations; and the *Faithful* in all Ages are filling up the *remainders* of the Sufferings of *Christ* in his Body. For Believers have all along suffered, and do still suffer from the World, because *God is in them of a truth*; and the evil done to them, is against *God himself*, who dwells in them. And against this Rock have all the Unbelievers dash'd themselves in pieces all along.

4. *Christ* who lives in Believers, lives in them like *himself*, that is, like *the Son of the living God*, and so those in whom he lives.

1. He *fre*es them from their own *evil things*, and
2. He *conferr*s upon them all his own *good things*.

1. He *fre*es them from their *evil things*: And in reference to these, he lives in them as their *Redeemer* and *Saviour*; and so *Christ* within them abolishes the *Law*, takes away *Sin*, and destroys *Death*; for none of these things can dwell in his *presence*, in that Soul wherein he lives. For he is  
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our *new Law*, to make void the *Old*; and he is our *new Righteousness* to take away *Sin*; and our *new Life*, to destroy *Death*; and the *Law*, *Sin*, and *Death* can have no place nor power where *Christ* our *new Law*, *Righteousness*, and *Life* dwells and lives.

2. *Christ* living in Believers, *conferrs upon them his own good things*: For *Christ* the Son of God hath nothing in *himself*, that is, in his *Divine Nature*, which he will not communicate to our *Flesh*, as he hath done to his own, according to our place and use in his Body; and so he communicates to all those in whom he dwells, of all the *things of God*, till at last he fill them with all the *fulness of God*. And thus is *Christ* glorified in his Saints, and admired in them that believe.

5. If it be *Christ* the true God that lives in Believers, then we learn hence what true Justification is; and that is, to be so one with *Christ* by Faith, that *Christ himself* may live in us, and we in him; that he may communicate his nature to us, and our nature may be taken up into his; for we cannot be justified before God by our *own* living, but by *Christ's* living in us his *own* life; and his righteousness, which is the righteousness of God, must dwell in us, e'er we can be justified before God.

Lastly, seeing *Christ himself* lives in all true Believers, let us all who *profess* our selves to be such, so live, that *Christ* may be seen to live in us, more than our selves; that they that have known us, may know us no more, but may know *Christ* in us; and that they that have Communion with us, may acknowledge *Christ himself* speaking, working, and living his whole life in us, in all self-denial, humility, holiness, love, resignation of our selves to the will of God, and in all diligence to do the work of God, and readiness to suffer

the will of God : For thus *Christ* lived in his own Flesh, and thus also he will certainly live in ours, if he live there at all ; and when *Christ* lives in our Flesh, as he did in his own, something of his glory will be seen upon us.

Now such a *Christian* in whom *Christ* lives, and he lives not in himself, how aimable would he be in the Spiritual Church ? But how unlike would he be to all the men in the World, yea, to the most Professors, in that which is called *the visible Church*, but I proceed to that which follows.

*And the life I live in the flesh, I live by the faith of the Son of God.*

And here note in the first place, That *Paul* sometimes saith, *Christ lives in him*, and sometimes that he lives ; *I live*, saith he ; yet not *I*, but *Christ lives in me* ; and again, *The life I live*. The life *I* live (saith he) of that very life which *Christ* lived in him. All which shows the near Union and Communion between *Christ* and a Believer ; *Christ* and a true *Christian* being so much one, that what the one doth, the other may truly be said to do.

So that as *God* and *Christ* were so united, that the very works of *God* in *Christ*, sometimes were attributed to *God*, and sometimes to *Christ*, (as is manifest in divers places in the Gospel) and it made no difference whether they were attributed to *God* in *Christ*, or to *Christ* in *God*. Just so it is betwixt *Christ* and *Believers*, who are as nearly united as *God* and *Christ*, as *Christ* himself (whom we may safely believe) affirms in *Joh. 14. 20.* saying, *In that day ye shall know that I am in my Father, and you in me, and I in you.*

*In that day*, that is, when the Spirit is given, and comes into the heart, which makes the true Lords-day in a Believer ; in that day when the Spirit is the light whereby we see and know aright

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all the things of *God* ; in that Day, ye shall know this great Mystery, which the World and the Worldly Church cannot know, but will be greatly offended at it, when they hear it ; to wit, *that I am in my Father, and you in me, and I in you.* And in *John* 17. 21. Christ who was heard in all things, in his last solemn Prayer for his Elect Church, in the days of his Flesh, intreats his Father, that this may be accomplished in all the Believers ; praying *that they all may be one, as thou Father art in me, and I in thee ; that they also may be one in us.* From which Scriptures we may see and perceive, that as Christ is in the Father, and the Father in Him, so Believers are in Christ, and Christ in Them : And hereupon, the Works of Believers are sometimes attributed to Christ, and sometimes to them ; and it is no matter, whether they be attributed to Christ in them, or to them in Christ ; seeing it is Christ in Believers that is all, and doth all, and hath the glory of all.

Now this *Use*, we who are Believers, may make of this ; to wit, that it is our Duty so to live in Christ, that every part of our Life may be attributed to him, and may be such, that Christ may not be ashamed to own it, but that it may be a praise to Christ, he doing all in us, and we doing nothing but in him, and of him, and for him.

*Use.*

*And the life I live (ἐν σαρκί) in the flesh.*

This *Paul* speaks, to shew that the life he lived after he was a Believer, was not out of the *flesh* in the Religion of *Angels*, in strange *Raptures* and *Revelations*, and in high and wonderful things above himself, but that the life he lived in *Christ*, and *Christ* lived in him, was in the flesh (that is) in his humane soul and body. There are a sort of People (which also have been Professors of the

Gospel) so deluded by the Devil, that they say they live the *life of Christ*, yea a life far above *Christ* in the Spirit, and that they live immediatly in God, and have often visions of, and intercourse with *Angels*, whilst yet these very People live the life of sin and Satan, in the *flesh*, in all manner of filthiness and uncleanness, and looseness, and abominable prophaneness.

Wherefore (saith *Paul*) I live the life of *Christ* in the *flesh*, in this soul and body of mine: I live in the *flesh*, but not after the lusts and requiring of the flesh; but I live *Christ's* life in my own flesh, in all righteousness, holiness, cleanness, purity, meekness, goodness, Love, patience, heavenliness; this is the life I now live in the flesh.

2. Note hence again, *That the life of Christ is to fill a Christian*; not his Spirit only, but his flesh; it is to fill his soul, and his senses, his inward and outward man; his thoughts, words, works, and his whole conversation; the life of Christ is to fill them all.

The life of *Christ* is first communicated to the Spirit of our mind; there it is first kindled and rooted; and from thence by degrees it spreads it self into the flesh; and to this the flesh, is most unwilling; but at last the Spirit overcomes the flesh, and leads it forth into its own righteousness and life.

Use 2. And hence we may learn, that our present natural life doth not hinder us but that we may live a spiritual and heavenly life, or the very life of Christ in our flesh, if we be true Believers: Wherefore *Paul* elsewhere speaking of Believers, saith, the *Father hath quickened us with Christ, and raised us up together with him, and set us in heavenly places in him*, and that whilst we live a *Natural* life according to the body.

So that here in this present world, we may partake of eternal life, and may live (not in notion but in deed) the life of the Spirit in the flesh, and the life of heaven on earth, and the life of the Son of God in our humanity, if we do not deprive our selves of so great happiness through unbelief.

Again, we may learn hence, That the life of the Son of God, is not to be confined only to that Humanity that was born of the blessed *Virgin*, which was the head of the *Elect*, but that it extends it self to all true *Believers*, in whom Christ lives as in his own *FLESH*; as *Paul* saith, *Christ lives in me*, even in my *FLESH*; which through this life of Christ in it, became *Christ*; more than *Pauls*. So that the life of the Son of God is communicated truly to all the *faithful*, and is to be seen in their *FLESH* in some measure, as well as in his, in all fulness: as the life of the soul, in a man, is not confined to the Head, but disperseth it self to all the members, and is truly manifest in them.

*I live through the faith of the Son of God.*

Here the *Apostle* shews the way or means how *Christ* came to live in him, and he in *Christ*, and that is through Faith.

*Christ* (saith he) so lives in me, that yet I live in the *FLESH*, but the life I live in the flesh, is not the life of the *FLESH*, but I live in the *FLESH* the life of faith in the Son of God.

Now touching this excellent Grace of Faith, much might be said; but I shall endeavour to give you the sum of all in as few words as may be.

And first, I shall shew you, That the right faith is not any work of ours, but it is wholly the work of God in us: And therefore it is called by

Paul, Col. 2. 12. *Faith* ἡ ἐνεργείας τοῦ Θεοῦ, of the operation of God, and that according to that mighty power which he put forth in Christ when he raised him from the dead; as the same Apostle speaks in Ephes. 1. 19. 20. It was a work of the mighty power of God to unite Christs *Humane nature* to the Divine, though it were wholly free from sin; But it is a greater work of power, to unite us to God in Christ, who are full of sin; and yet God doth this through faith in all true Believers, as I shall shew in the next place.

2. As faith is wrought in us by God, and is his constant work in us, so this faith doth apprehend God in Christ, even the Divine nature of Christ in the Humane; and the Son of the living God in the Son of man, as the Apostle shews here, saying, *I live by the faith of the Son of God*: Shewing that the chief thing that faith respects, and apprehends in Christ, is the Son of God. And Peter in 1 Pet. 1. 21. faith, that the faithful, through Christ, do believe in God who raised him from the dead: So that only is true faith, which doth apprehend and receive the true God in Jesus Christ.

And thus from these two things, we may in some measure understand the true nature of faith, which is nothing but this, The Fathers laying hold on us by his Spirit, and drawing us to the Son, and enabling us to receive the Son, and so making us one with the Son, to abide and live in him for ever. So that through faith we have the nearest union and conjunction with the Son of the living God, that any Creature can have, next after the Humanity of Christ.

Now from this Union, which we have with the Son of God through faith, do flow many excellent advantages to Believers; some of which I shall name now; As,

1. Hereby

1. Hereby *they are made the sons of God*, as John faith, John 1. *As many as received him*, that is the Word that was with God, and was God, and was made *FLESH*; as many as received him by believing, to them *he gave power to become the sons of God*. As *that Word or Son of God*, coming into the *Humanity* of Christ (which was in all things like ours, sin excepted) gave it authority and power to become the *Son of God*: so the same Word coming into us, through Christ, gives us power to become the sons of God in him, as the fire gives the iron in which it dwells, power to be light and hot.

And so through faith, we have not only the *Name*, but also the *Nature* of Sons. For faith uniting us to Christ, changeth us into a new Nature, and takes from us what we are in regard of sin, and makes us what Christ is in regard of righteousness, and so it makes us new in heart, mind, will, affections, ends, and in our whole conversation; for it brings *Gods Nature in ours*, and this changeth our nature into its own likeness; so that whatsoever we do, or whatever our condition in the world is, we shall still carry our selves in all things as the Children of God in some demonstration of the *Divine Nature*.

2. Through this faith in the Son of God, we are made not only *Sons*, but *Heirs*; Heirs of *God*, and *joynt-Heirs* with Christ: That as *Christ* according to his *Humane* nature, being made One with the *Son of God*, by whom, and for whom all things were made, was in Him made *Heir* of all things; so we through that faith whereby we receive the *Son*, are made *Heirs* with *Christ*, in such sort that all things are ours, whether *Paul*, or *Apollos*, or *Cephas*, <sup>1 Cor. 3.</sup> or the world, or life, or death, or things present, or <sup>21.</sup> things to come, all are ours whilst we are *Christs*, as all is *Christs* whilst *He* is *Gods*. Now this is a very glorious

glorious inheritance, which as faith only apprehends, so faith only understands.

And this inheritance happens to us, not through the works of the *Law*, that is, not through any outward works of outward righteousness whatsoever, but through the *righteousness of faith*, through which faith we are truly made one with the Son of God in Christ (as hath been said) and in and with Him, do truly inherit both God and the *Creature*.

3. This true faith carrying us into the Son of God, and placing us in him to abide in him, doth truly carry us out of the utmost reach of all evil things; out of the reach of the *Law*, *Sin*, *Death* and *Hell*, seeing these can have no place nor presence in the Son of God: and though these evils may reach us whilst we dwell in our selves; yet we are got out of their reach so far forth as by faith we dwell in him.

4. This Right Faith carries us into the Son of God, and doth carry us into all his *Perfections* and *Excellencies*, into his nature, and life, and righteousness, and wisdom, and power, and glory, and into all the fulness of the Son of the living God; and so true faith enriches a Believer in Christ with greater treasure than the heart of a carnal Christian can possibly give credit to; for through faith we are carryed into the Son of God, to have all that He hath, and He again comes and fills us with all that he is and hath.

5. True faith carries us into Christ, and makes us one with him, as the *Author* and *Original* of all our good works. For through this, God dwells in us, and *works his own* works in us, and we again dwell in him, and *work his own* works in him; and those only are true good works, which God that dwells in us *works* in us, and which *we dwelling in God* work in him.

Yea;

Yea, a Believer who is one with Christ, not only doth good works, but doth them continually: for Christ in him is always active; and whilst he is in Christ, he must be always active, and therefore, saith Christ, *Joh. 15. He that abideth in me, and I in him, the same bringeth forth much fruit*: For through this mutual abiding of Christ and a Christian in each other, a Christian as naturally and as necessarily doth the works of God, as the fire burns, or the Sun shines.

And these are some of the Advantages a Christian hath, through *faith in the Son of God*.

By all which we may perceive, that true faith is a greater matter than the most are aware of. For men usually think, that when they hear the Gospel in the outward Ministry, and assent to it, that it is true, that this is Faith, and that then they do believe; but the true faith of Gods elect is a greater matter than so; for through that we are truly made one with the Son of the living God, and do abide and live in him for ever. And so this right faith is a most high and precious grace, and is the first manifestation of the Fathers eternal love to the Soul, and the first grace whereby we have entrance into the Kingdom of God: it is the Sabbath of Sabbaths: it is the *greatest and highest worship* of God: it is *infinite and everlasting righteousness*; it is the mortification of the flesh, the quickning of the Spirit; our mighty victory over the *Law, Sin, Death, Hell, the World, and Devil*; it is the first and last, and all in all, in the Kingdom of the Son: And he that *believes as the Scriptures have said*, is already truly passed from sin to righteousness, from death to life, and *Satan to God*.

So that right Faith is a most precious grace, and is found in very few of the common Professors of the worldly Church; So that Christ himself makes

makes this question, *The Son of man when he comes shall he find faith upon earth?* And therefore it concerns all to inquire, and try, *Whether we partake of this Faith or no?* And *whether the life we live in the FLESH, be in the Faith of the Son of God?* otherwise we must know, that *as he that believes shall be saved, so he that believes not shall be damned.*

It follows,

*Who loved Me, and gave himself for me.*

The *Apostle* having shewed that all true Christians are truly crucified with Christ, and are also truly quickened with him, by the same living Word and Spirit of life which crucified them; and so do receive a Spiritual and Divine life, instead of their humane and carnal life: and having also shewed the Means by which they attain to this *blessed death, and blessed life*, and that it is by *faith in the Son of God*: Here he proceeds to shew us two main and chief things, which faith regards and apprehends in Christ; to wit, his infinite love, and the *incomparable fruit* of it; saying, *Who loved me, and gave himself for me.*

It is the nature of true Faith, to apply Christ and all his Works to the believer, and to make them his own; for faith puts on Christ, and cloaths us with Christ; yea, it eats and drinks him who is the Son of the living God, and so makes Christ its own indeed.

Through faith Christ is formed in us, and we again are formed in him; and Christ and we are so made one another through faith, that Christ *Appropriates* us to himself, and we again appropriate *Christ* to us.

Other men content themselves with a General conceit that Christ loved them; but a *Christian* hath a *Particular faith*. Other men believe that he loved *Paul*, and *Peter*, and *John*, and such eminent *Saints*; but true faith faith in our hearts, he loved *Me*,  
even

even *Me* together with them, and that with the self same love; and gave himself for *Me*, as he did for them,

But some will say, *Had not Paul a special Revelation of this love of Christ besides faith?* *Quest.*

I Answer, *Paul* had a special Revelation of this love, but yet no other than all believers have who have received the Spirit, as the same Apostle shews, *1 Cor. 2. 12.* where he saith, *We have not received the Spirit of the world, but the Spirit that is of God, that we may know the things that are freely given to us of God:* So that the Spirit of God within us, shows us the things that God hath freely given us; among which *Christ's Love and Redemption* are the chief. And the same Apostle prays for the *Ephesians*, that God would give them the Spirit of wisdom and Revelation to know Christ. Now this Spirit of Revelation doth not only show us that there is a Christ, and what he is, but also that this Christ is Ours, whatsoever he is; and that he hath loved Us, and given himself for Us. And this Revelation all the Faithful have together with *Paul*. *Ans.*

And thus having answered this Objection, we shall proceed to make some Use of this Point also.

And first we may observe what an excellent apprehension, and vision of Christ true faith hath; namely, it looks on Christ, not as a *Severe Judge*, or *Law-giver*, but as one who hath truly loved us, and given himself for us, And such a Discovery and Vision of Christ as this, will uphold our Souls mightily in all our saddest, and darkest hours; and will preserve us, that we be not swallowed up of Despair. Yea when we see Christ thus, nothing is so sweet, lovely, and desirable to us, as He is. *Use 1.*

Now *Satan* and our evil Consciences, will ever be representing Christ otherwise to us, to make him Dreadful and Terrible to our Souls: as *Luther* reports

ports of a certain *Doctor* in his time, who apprehended that *Christ* stood at the right hand of his *Father* accusing him for his sins; and with the very horror, and agonie of this apprehension, he pined away and died.

Wherefore let us not see *Christ* as *Satan* and our evil *Consciences* represent him in the hour of *Temptation*, but as the *Gospel* holds him forth, and then we shall see him to be such an one *who hath loved us, and given himself for us*: And such a knowledge of *Christ* will support, and establish us again in the worst assaults that *sin*, and *death*, and *hell* can make against us.

Use 2. 2. We may learn, That faith carries nothing to *Christ* of its own, but it goes empty, and naked to him, and expects to receive all things from him: Faith faith, *Christ* loved me, and gave himself for me, when I did not love him, nor give my self for him; yea when I was an *Enemy* to him, and Crucified him. Faith faith, I have no righteousness, nor wisdom, nor goodness, nor any worth at all to carry to *Christ*; but I expect all from him, being in my self poor and miserable, and blind, and naked.

*Unbelief* is altogether looking at what we have done for *Christ*; but faith is altogether beholding what *Christ* hath done for us.

*Unbelief* would fain bring something to *Christ*; for which *Christ* might accept it; but faith brings us unto *Christ*, destitute of all good, and full of all evil, and even then casts us with confidence and assurance, on his free love and mercy.

*Unbelief* when it finds no good in it self, dares not go to *Christ*, nor trust in him: but faith can trust in *Christ* in the midst of all *sin* and *evil*, as well as in the midst of all *graces* and *vertues*; for else no *FLESH* could be saved. And thus *unbelief* makes void the *Gospel*, but faith establishes it.

For

For when a man would first find in himself *a love* to Christ, and readiness to give himself for him e're he can conceive any hope that *Christ* did love him, and gave himself for him, this man abolishes the Gospel, and makes Christ void, who came to save sinners, and to justify the ungodly. But now he that feels nothing but Sin, and Death and Hell in himself, and all manner of evil and enmity against God; and yet notwithstanding all this, can go to Christ by Faith, and can believe that Christ hath loved him even in this Condition, and given himself for him, this is the man that magnifies the Gospel, and hath the right understanding and knowledge of Christ: Yea this is the Man that gives God the greatest glory that any Creature on Earth can give him, yea greater than all the Angels in Heaven can give him; for they being full of the righteousness of their first Creation, believe the Love of God to them; but for men that have lost all that righteousness, and are besides filled with all manner of Sin, even then to believe *the love of God in Christ*, this is the precious Faith of the Gospel, and the greatest glorification of God that can be. Wherefore *Paul* saith here, *he loved me, and gave himself for me*: As if he had said, he found in me no Free-will, or Natural abilities; no good desires, affections or ends; but he saw me wholly estrayed from God, wicked, abominable, and the Captive of the Devil; and yet such was his goodness, that notwithstanding all this, *he loved me, and gave himself for me*. And this was the victory and triumph of *Paul's* Faith.

Now by this that hath been last said, we may perceive that every man naturally would find something in himself to bring to Christ, to make him acceptable unto him; and that very few  
can

can believe *That he loves us whilst we are Sinners, and that whilst we are yet Sinners, Christ died for the ungodly.*

3. In that *Christ loved us, and gave himself for us*, we may hereby come to understand, how strong, mighty, and unconquerable our Sin was, even so mighty, that the whole World, and all the Creatures were unable, and unsufficient to take it away; but the Son of God must give himself for it, and must become a Sacrifice for it, or it had remained upon us for ever.

Wherefore let us know, that our *Free-will*, and *Natural abilities*, and *Works*, and *Duties*, were of no force at all to take away our Sin, but Christ must do that by *giving himself for them*. And in-  
fomuch as Christ the Son of the living God, hath given himself for them, we rest assured that they are done away for ever, and that none can lay any thing to our Charge, if we do believe in him.

Use 4. 4. Let us labour for this particular Faith, and assurance in our hearts, that *Christ hath loved us, and given himself for us.*

There is nothing that the Devil does more labour to hinder us from, than this particular Application: For he very well knows, that if we once truly believe that *Christ hath loved us, and given himself for us*, then we cannot chuse but forthwith love him again, and give our selves for him; and also be most ready and resolved to do, or to suffer any thing for Christ; the Spiritual Sense of this Special Love is so constraining. Wherefore as it is the great Policy of the Devil, to labour to hinder us from the sense of Christs  
special

special Love, so it must be our especial Care to endeavour to attain unto it. For the true and Spiritual Attainment hereof, will be of great concernment to us in all things.

For first, the Spiritual taste of this Special Love, will make us forward to do any thing for *Christ*; (as I said) it will make us fruitful, and abundant in his Work; and we can never be Idle, when we shall comprehend with all Saints, what is the height, and breadth, and length, and depth, and shall know this *Love of Christ* which passeth knowledge.

2. It will make us ready and forward to suffer any thing for *Christ*; any reproaches, slanders, oppositions, persecutions, prisons, torments; nothing being bitter or grievous to that Soul where the *Love of Christ* is tasted.

3. The Spiritual taste of this *Special Love*, will sweeten all the Mercies of God which he gives us to enjoy in this World, which would not be truly sweet, if we did not taste his special Love in them; yea the taste of this Love will make every ordinary mercy extraordinary, and every small Blessing a great one; for nothing is ordinary or small, where the special love of God is tasted.

4. And lastly, this Spiritual taste of the special love of God, will cause us constantly to put our trust in him, seeing God who hath given us *Christ*, and *Christ* who hath given us himself, can afterwards deny us nothing, nor suffer any thing to do us any prejudice.

Wherefore let these Considerations move us to labour for this particular Faith, that we may be-

lieve that *Christ* hath loved us, and given himself for us.

Yea, let us know that such is *Christs* Love to his *Elect*, that he would not have refused to have given himself for any one single Person of them, and to have suffered the same things for any one of them, as he hath done for all of them; that each of us may know, that we are as much engaged to be thankful to *Christ*, as if he had given himself for us only, seeing each *Christian* by true Faith, may say with *Paul*, he loved me, and gave himself for me. And this is all the Hope and Comfort we have in this World, and we desire to live and die with this Faith rooted in our Hearts.

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THE

# THE Stumbling-Stone,

O R,

A DISCOURSE touching that Offence  
which the World and Worldly Church do  
take against

- |   |                         |   |
|---|-------------------------|---|
| { | 1. Christ Himself.      | } |
| { | 2. His true Word.       | } |
| { | 3. His true Worship.    | } |
| { | 4. His true Church.     | } |
| { | 5. His true Government. | } |
| { | 6. His true Ministry.   | } |

Wherein the UNIVERSITY is Reproved  
by the Word of God.

Delivered partly to the University Congrega-  
tion in *Cambridge*, partly to another in the  
same Town.

Together with a brief touch in the Epistle (for  
the present) on the late quarrells, weak and  
erroneous Animadversions of one Mr. *Cham-  
bers*, called Doctor in Divinity, and Pastor  
of *Pewsey* in *Wiltshire*.

---

By *William Dell*, Minister of the Gospel, and Master of  
*Gorvil and Caius Colledge* in *Cambridge*.

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*Mihi plane omnium jucundissima facies ista in rebus est, videre  
ob verbum Dei studia & dissensiones fieri: is enim est Verbi  
Dei cursus, casus & eventus; nam dicit, non veni pacem  
mittere sed gladium, Luther.*

---

L O N D O N:  
First Printed in the Year, 1651.



## To the READER.

**H**ere I present thee with this *Discourse*, which met with such *notable* Opposition and Contradiction from the *University* of *Cambridge*, to whom it was delivered, and also from such of the *Town* then present, who are *baptized* into the *University spirit*; And yet *every* point of this *Doctrine* will appear to *spiritual* men, to be the Word and Truth of *God*, and if need shall require, I can yet more fully prove it to be so, by the *Scriptures* of the *Prophets* and *Apostles*, and by the *Doctrine* of *Christ* himself the Head of both, and that against not only *One*, but *All Universities*, and also against the *Gates of Hell* and *Powers of darkness*. And by this *gross* Opposition against the *plain Gospel*, thou maist judge and discern that this *University*, which hath been counted one of the *Eyes* of the *Nation*, SEEING SEES NOT; and which hath been counted a *Fountain* of *Knowledge* and *good Learning*, HEARING HEARS NOT, NEITHER UNDERSTANDS; Whereby we may conceive that *gray Hairs* are upon it, and that the time of its *departure* is near, except it REPENT.

I had thought also at this time to have given a *farther Testimony* for *Jesus*, against the *Mystery of iniquity* which hath hitherto prevailed in the *Ecclesiastical State*, and in the *Universities*, the Head and Heart of it, but that this work under my hands, multiplied into too *great* a Proportion for an *Epistle*; And also because I intend to add thereunto my *Testimony* against that *Mystery of Iniquity* which hath hitherto also prevailed in the *civil State*, *Antichrist* having with his deceiveableness of unrighteousness, seduced and deluded *both* ever since the *Reign of Constantine*; And this *twofold Testimony*,

(through Grace given and hoped to be given) I intend very shortly to publish; For I Judge it most necessary for the *true Church* to be acquainted herewith, especially after so many of the *Seals* have been opened, and also seeing the time of the *Restitution of all things* makes haste upon us, and we hope is even at the doors. Wherefore we continually intreat that the *Arm* of the *Lord* would *awaken* and put on *strength*, not only as in *Ancient* times, and in the days of *old*, but *more* also, to wit, as his *Spirit* by his *Prophets* hath foretold he will do in the *last time*, when he will reveal his *Arm* for *Christ* and his seed, in his *greatest* *Might* and *Glo-ry*: And let the *Remembrancers* of the *Lord* not keep silence, till the *curfed Kingdom* of *Antichrist* with all its *Religion*, *Works*, *Duties*, *Doctrines*, counterfeit *Law* and *Gospel*, false *Clergy*, false *Church*, false *Power* and *Jurisdiction*, or *Discipline*, false *Ordinances*, and false all things, be utterly *overcome* with the *Spirit* of *Christs* *mouth*, and the *Brightness* of his coming; And till the true *Spiritual Church*, that through *Faith*, *Hope*, and *Love*, lives out of this *World*, and the *Elements* thereof, in the *Kingdom* of *Gods* dear *Son* be made an *Eternal Excellency*, and the *Joy* of *Generations*; and till they who have *afflicted* it, and *domineered* over it, be made to come humbly *bending* to it, and to lick the *dust* of its feet, as the *Lord* hath promised.

Farther, I thought good at this time to advertise thee of the *Animadversions* of Mr. *Humfrey Chambers*, called Doctor in Divinity, and Pastor of *Pewsy* in the County of *Wilts*, on a discourse published by me, entituled *The Crucified and quickned Christian*. In which *Animadversions* (as he calls them; after Mr. *Christopher Loves* Example, who was one of his *Forerunners* in this opposition to the Truth) he hath *Doctor-like*, contradicted the *manifest Truth*, and the very *Substance*, *Marrow* and  
*Mystery*

*Mystery of the Gospel*, which being made *void* (which yet is *impossible* as to the true Church) there would be neither true Righteousness, nor Life, nor Redemption, nor Salvation, nor the true Christ, nor the true God in Christ left remaining to Believers; *All* which I make account in *due* time to make appear by the *Scriptures*; (for I allow no *Doctrine* that is not according to the *Doctrine* of Christ, and the writings of his *Apostles* and *Prophets*, which are a most *sure* and *infallible word*, if they be understood according to *Christs* mind, and not according to *Mans*.)

Christ is the only Law-giver, and the Spirit is the only Law Interpreter.

Now when I read those *Animadversions*, I found them very *Captious*, *Slight*, *Weak*, and grossly *erroneous*, and somewhat like the *Animadversions* of the *Sorbonists* on some of *Luthers* writings; And this hath not been my Judgment only, but also it hath been represented to me from *godly* and *understanding* Christians, that this great undertaking of this *Doctor* is judged *such* by them, that it deserves no more *Refutation*; his *Animadversions* compared only with the *Discourse* it self, being sufficiently for ever already confuted by it. And truly I cannot but *bles*s God, who hath given his *Truth* so weak an *Enemy*, and *Error* and *Darkness* so weak a *Patron*.

But by this the *true Church* may judge also, what a *sad Ministry* these poor *Nations* have received from *Antichrists* Ordination, when the *chief Doctors*, the very *Scribes* and *Pharisees* among the *Clergy*, do not know the very *first Principles* of the *Gospel*, in any *Spiritual light*, or by any *Teaching* from God, but all their cold, faint, and uncertain *Doctrine* they scrape from *Fathers*, and *Schoolmen*, and from other *Ordinary Systemes* of *Divinity*, without any *presence* of *Faith*, or *anointing* of the *Spirit*, whereby all their *Doctrine* becomes *carnal*, and *corrupt*, and *contrary* to *Christs* mind, and agreeable to *Antichrists*; So that I cannot choose but *conclude* with

Joan. Hus  
libr. de vita  
& Reg.  
Antichrist.  
cap. 37.

*John Hus*, THAT ALL THE CLERGY  
MUST BE QUITE TAKEN AWAY  
ERE THE CHURCH OF CHRIST  
CAN HAVE ANY TRUE REFOR-  
MATION.

Mr. Owen.

*Another* thing hath happened in this *matter*, which makes me *wonder*, and that is, that those few *Shreds* of weakness and Error published by Mr. *Chambers*, should be so *honourably* licensed by so *famous* a Divine, as the present *Vice-chancellor* of *Oxford*, a man of such excellent Learning and Judgment; But truly such Doctrine deserved such a License, that something at least might make it *considerable*; Whereas the *true Doctrine* of Christ, the *Word of Faith*, the *Word of the Kingdom*, hath a *standing License* from Jesus Christ, and comes upon the World as the *Rain and Dew*, without asking leave of *Man* or the Son of *Man*. But *great Places* are greatly *dangerous* to those whose Faith is not stronger than their *form*; And so I leave this also to the Wisdom and Judgment of our Lord Jesus Christ, into whose hands God hath given all things.

Predicit ex  
adipe ini-  
quitas eo-  
rum, transi-  
erunt in as-  
sectum cor-  
dis.

Christian, acquaint thy self much with the *Word of God*, and be much in the *prayer of Faith*, for some of the *Angels* are preparing to found the *Last Trumpets*, and to pour out the *Last Vials* on the very *Seat and Throne* of the *Beast*; and we hope e're long, to hear that *shout of Triumph* in the *Spiritual Church*, *Babylon is fallen, is fallen, is fallen*, and is now become the *Habitation of Devils*, and *unclean Spirits*, which before was the *Habitation of Hypocrites*, and *false Christians*, yet covered over with all the most glorious shews of *Religion* and *Holiness*, that the *Deceivableness of Unrighteousness* could put upon them. And now (if thou please) read on, and let the *Spiritual man* judge, who judgeth all things.

WILLIAM DELL.

T H E

# Stumbling-Stone.

Math. xi. ver. 6. *And blessed is he whosoever shall not be offended in me.*

**T**HESE words are the Conclusion of *Johns* Question. Christs Answer to that Question which *John the Baptist* propounded to him by Two of his Disciples, himself being in Frison: The Question was this, *Art thou he that should come, or do we look for another?*

Now it is much disputed, whether *John* himself did at this time doubt of Christ or no? and several men give in several Opinions, which I shall not now stand to recite; but all almost, both Antient and Modern, do conclude, that *John* propounded this Question to Christ; not that he himself did now doubt whether Christ were the true Messias or no, seeing he had before given so clear a Testimony to Christ, that he was *the Lamb of God that takes away the sins of the world*, and had also Baptized him with water, and had seen at that time *the Heavens opening, and the Spirit of God as a Dove descending and resting on Christ*, and had heard the Fathers own voice, saying, *This is my beloved Son in whom I am well pleased*: Wherefore they say, that *John* himself could not possibly after all this, doubt of Christ; and therefore that he did not propound this Question to him by his Disciples.

Some say,  
John did not  
ask it for  
his own sake

But for his  
Disciples.

pies for his own sake, but for theirs, that they who before had envied *Christ* for their Masters sake, and would rather have had *John* to have been the *Messias* than him, might now be assured and fully instructed touching *Christ*, from *Christ* himself : Thus they.

The Authors  
judgment.

But for my part, I do conceive that *John* did propound this Question to *Christ* for his own sake rather than for his Disciples : For though when he lived in peace and freedom, he had a clear Revelation from the Father touching the Son by the Spirit, and had accordingly clearly spoken of *Christ* to others, yet now being in Prison and Bonds, and near unto death, he is brought by great Tribulation and Temptation, to doubt of all that Truth which before he had been taught of God, and even to question whether *Christ were the true Christ or no* ? For thought he, If he be the true *Christ*, why doth he not send Redemption to me, who suffer for his sake, but suffer me thus to perish, whilst he might help me, if he be the *Christ* ? and if he work Miracles for others, as I hear he doth) why doth he wholly neglect me, who have given such an honourable Testimony to the world of him.

Tribulation  
our trial.

And truly (Brethren) we know not what place or power the Gospel of God our Saviour hath in us, till Tribulation come ; and so much of the true knowledge of *Christ*, and of true Faith in *Christ* we have indeed, as we have strength in such hours. That truth which we confess freely in Prosperity, we are fain to begin to learn it again in Tribulation ; and Tribulation makes us learn the Truth over again the second time ; it makes us to learn that in Experience, which before we had learned only in Doctrine.

Hard to  
ho'd fast  
Truth in  
Trouble.

And how hard a matter it is to hold fast in Trouble, that Truth which we well know and  
freely

freely profess in Prosperity, we may see, not only in *John the Baptist*, (who being in Prison, doubted whether Christ were the true Christ, after he had been so clearly taught him; by God and his Spirit, and had so plainly confessed him) but also in the Disciples of Christ, who though they had heard all his Doctrine, and seen all his Works, and had confessed him to be *Christ the Son of the living God*, yet when the High-Priests were incensed, and the People in an uproar, and when they beheld the Swords and the Staves, and Christ was apprehended, and themselves in danger, they were all offended at him and fled. Yea, we may see it in Christ himself, who though the Father had testified touching him three times from Heaven; saying, *this is my beloved Son*, &c. Yet when his Suffering grew near, he exceedingly feared, and was amazed and astonished, and on the Cross cried out aloud, *my God, my God, why hast thou forsaken me?*

My Brethren, no man knows the grievousness and efficacy of Tribulation, and the weakness and frailty of Humane Nature, but they who have had experience of both; but this is the comfort of the faithful, that that knowledge of Christ and the Gospel, which God hath taught us, and we have heard and learned from him, will certainly endure and hold out throughout all the greatest and longest storms of Tribulation and Temptation, though with much striving and difficulty; but they who have had much knowledge of the Truth, and have made a glorious profession of it before men, and yet have wanted the true teaching of God, and true Faith through that teaching, such when Tribulations and Difficulties have risen up, have quite departed from the Truth, and have often renounced it.

We know not Brethren (I say again) what we do believe aright, touching Christ and his Gospel, touching the Love of God to us, and the Remission of our sin, &c. till distress, and tribulation, and death come; and what are we then, we are that indeed; yea, at such times, we are to be judged according to our faith, and not according to our sense and feeling.

*Luther.* Luther was wont to say, that in *Temptation* he could hardly make use at all of that Doctrine of the *free Grace of God to Sinners*, and of *Faith in Christ crucified*, &c. which at other times he did preach in much knowledge and utterance. And he said another time, That if he were addicted to Gods word at all times alike, and could find such love and desire thereto in his heart always, as he did sometimes, he should reckon himself the happiest man in the world.

Conclusion  
of this.

Now from all these things I conclude, that *John* being in Prison, and being fallen into many Tribulations and Temptations, did send these two Disciples unto Christ for his own cause, and for his own confirmation, as it is said, *ver. 2. and 3.*

*Ver. 2. When John had heard in prison the works of Christ, he sent two of his Disciples.*

*Ver. 3. And said unto him, Art thou he that should come, or do we look for another?*

*Note.*

Whence we are further to observe,

That *John* in his doubting sends to Christ himself, and would not turn aside to the Scribes and Pharisees, to take advice from them, or to demand their Judgment.

Faith asks of  
Christ.

For true Faith, in all doubtings touching Christ, goes to Christ himself for Resolution, and will be satisfied from none but from Christ.

Christ answers  
Faith.

And Christ is as ready to satisfy *John*, as *John* to inquire and ask; and so he returns him this Answer by his Disciples.

Ver.

Ver. 4. *Go and shew John again those things you see and hear.*

Ver. 5. *The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them: And now let John himself resolve his own Question, whether I am the true Christ or no.*

*Go shew John the things you see and hear.*

Where you see that Christ doth not say in plain terms that he was the Christ; yea he often forbade men to say so; but he would have his Works and his Word declare what he was, that our Faith might have a sure Foundation.

Christ, how known?

1. Christ would be known by his Works.

*The blind receive their sight, the lame walk, &c.* 1. Christ known by his works.  
and so every where in the Gospel, Christ would be known to be what he was, by his Works; particularly in Joh. 10. 24. when the Jews came round about him, and said, *How long dost thou make us doubt? if thou be the Christ, tell us plainly.* 1. In him- self the Head.

Jesus thus answered them, ver. 25. *I told you, and ye believed not; the works that I do in my Father's name they bear witness of me.*

And ver. 37, 38. he saith to them, *If I do not the works of my Father, believe me not; But if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him.*

Thus you see, that Christ will be known to be what he is by his Works.

For Christ, the Power, Wisdom and Righteousness of God, is a most lively and active Principle, and cannot lie hid where he is present and dwells; but when this Word was made flesh, i. e. came into the flesh, it did manifest it self to be in that flesh, by doing the works of God; and without the works of God, the presence of the eternal word in the flesh of Christ had not been known. Wherefore  
Christ

Christ is called *God manifested in the flesh*, and not hidden; and he was manifest to be God in the flesh, by doing the works of God.

2. In the  
Church his  
Body.

And as *Christ* is known by his works, in himself the Head, so also in the Church his Body: for where-ever Christs Presence is, there also are his Works; and where his works are not, there neither is his presence.

If Christ be present in our hearts by faith, his Works will be undoubtedly manifest in our lives.

Object.

Now if any shall say, *But it is not necessary for every Christian to do the Works of Christ here mentioned, to wit, to cause the blind to see, and the lame to walk, &c.*

Ans.

I answer, yet however there are other Works of Christ besides these, which are inseparable from his presence, as the work of faith, and labour of love, and patience of hope, together with the self-denial of Christ, the *Meekness, Lowliness, Goodness, Long suffering, Heavenly-mindedness* of Christ; as also his readiness and diligence to do the will of God, and his cheerfulness to suffer it; these works (I say) every one ought to perform, that is a Christian, that so Christ may still be known by his works, as the *Apostle* saith, *Shew me thy faith by thy works*, that is, let me know the presence of Christ in thee, by the works of Christ.

And thus is *Christ* known by his works, both in Himself and in his Members. And thus much touching the Works of *Christ* in general.

The Kind of  
Christs  
works.

Now for the kind of the Works which *Christ* did, as, to *give eyes to the blind, and strength to the lame, &c.* it is to be noted, that they all are such works as the *Prophets* had foretold the *Messias* should perform when he came into the world, as *Isai. 35. ver. 5.* Behold God will come and save you; *Then the eyes of the blind shall be opened, and the ears of the deaf that be unstopped; then shall the lame*

man leap as an hart, and the tongue of the dumb sing : and He that did these things, thus foretold by the Spirit, must needs be the true *Christ* : and these works were a demonstration of the efficacy of his *Unction*.

And thus *Christ* doth here describe *himself* by his own proper works, as one whose business, im-<sup>Christ's Kingdom lies with the afflicted.</sup>ployment and Kingdom lies with the Poor, Lame, Blind, and all sorts of Diseased, Afflicted, Sorrowful and distressed persons; and those poor creatures he doth not neglect and despise, but his proper Office is among these, and these he comprehends in the greatest love, and pitties with the tenderest bowels, and minds and tends with the greatest care and diligence, and relieves, and helps, and saves them perfectly.

Whence first we learn, That *Christ's Kingdom*<sup>Christ's Kingdom brings good to all.</sup> brings good to all, but it receives nothing from any body; For it carries in it all the unsearchable Riches of God, and stands in need of nothing that man can do. Wherefore it entertains not the rich, and full, and noble, and honourable of the world, and such as abound already, and have enough in themselves and the creatures; but only the poor, and needy, and afflicted, and desolate, and it supplies these freely and richly, and sends the other empty away. And this is the true Nature of *Christ's Kingdom*.

Secondly, Seeing *Christ* in his proper Office hath<sup>Nothing but goodness in Christ.</sup> only to do with the poor and afflicted people, we may learn to make a right judgment of *Christ*, that is, that our *Lord Christ* is such a sweet Saviour, that in him is nothing but love, and mercy, and goodness, and compassion, and kindness to such as are in distress, and in grievous fears and agonies from the sense of sin and wrath, and from the presence of *Death* and *Hell* working in them. And we must believe *Christ* to be such an one as the Gospel re-  
presents

presents him, that we may come to him with comfort, and put our whole trust in him, in all times of sin and sorrow, and in all hours of darkness, and temptation : and let us never entertain any other thoughts of *Christ* than these, but let us hold him unchangeable for such an one as the Gospel reveals him, what ever the Law, or our evil Consciences, or the *Devil* shall suggest to the contrary ; and then in all our distresses we shall not be affraid of *Christ* as of a severe *Lawgiver*, and an unexorable *Judge*, but may run to him as to our merciful and powerful Saviour, whose proper Office is among the afflicted.

And thus we see that *Christ* is known by his *Works*, and what kind of works they are.

Christ known by his Word.

Secondly, *Christ would be known by his Word.*

And as *Christ* is known by his *Works*, so also by his *Word*, and therefore he saith, *Go shew John the things you see and hear ; and the things you hear as well as the things you see, and that is, that the poor have the Gospel preached to them.*

Christs works and word go always together.

For Christs *Works* and Christs *Word* do always go together. Christs Life is always accompanied with Christs Doctrine, and his *Works* with his *Word*.

The best *works* that any man can do, without the *word* of the Gospel accompanying them, are not *Christs Works* ; and the most glorious word that any man can hold forth, without the works of *Christ* accompanying it, is not *Christs word* : but *Christs works* and *Christs word* go always together, both in himself the *Head*, and in the true Church his body : Wherefore *Christ* saith, *Go shew to John the things you see, and hear : the things you see ; the blind receive their sight, &c. the things you hear ; and the poor have the Gospel preached to them.*

The Gospel what it is.

Now the Gospel is the free promise of God, in which nothing but meer love, mercy and grace is offered

offered in *Jesus Christ* to them that believe, though they be never so great and grievous Sinners in themselves. And nothing is more joyful than this to the Soul that is under the sense of sin and wrath: and he that receives this Word of Grace by true faith, doth not weigh a feather all the terrors of the Law, Sin, Death and Hell. So that all the outward works of *Christ* are a *small matter*, if compared to the *Gospel*.

Now this Gospel is preached to the *Poor*, that is, to the *Poor* in Spirit; and these are such, who do not love, nor desire, nor delight in present things, but are so afflicted and oppressed in their hearts and Consciences with the sense of sin and wrath, that they regard not the world, nor the Riches, pleasures, and Honours of it, but all they mind, or care for, is *Jesus Christ*, and in Him, the love of God, and the Remission of sin, and the gift of the Spirit. These are the *Poor* to whom *Christ* Preaches the Gospel, and they only regard and entertain the Gospel, whilst the *Lovers* of this world, and the *Lovers* of themselves and this present life, care not for it.

And thus is *Christ* known, by preaching the Gospel to the *Poor*, *Moses* his Ministry was full of wrath, terror, and death to sinners; but *Christ's* ministry holds forth nothing to the greatest sinners in the world, that are sensible of sin, but the free Grace and Mercy of God to them, even to them, in pardoning their sin, and giving them righteousness; and by this word *Christ* is well known, to the whole true Church of God.

And as *Christ* is known by his Word in himself the Head, so also in the Church his Body; for where-ever *Christ* is present, there is his Word, as well as his works; and where *Christ's* true Word is not, neither is his presence there. Wherefore all the faithful; as they have received the Gospel

themselves, so they hold forth the same Gospel to others, upon all opportunities, according to the Covenant which God made with Christ touching his Seed, which is mentioned *Isa. 51. ver. 21.* *As for me, this is my Covenant with them, saith the Lord; my Spirit which is upon thee, and the words which I have put into thy mouth (that is, the Gospel) shall never depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.* By which Scripture we may learn, that the *Ministry of the New-Testament* is a common Ministry, belonging equally and alike to all the seed of Christ, that is, to all true Believers: for when Christ dwells in their hearts by faith, who shall hinder Christ in them, from speaking the Word of God by them?

God considers men either as Believers, or Unbelievers

For God doth not consider men as the World doth, to wit, as they are *Tradesmen*, or *Gentlemen*, or *Scholars*, or *Clergy-men*, but he considers men as *Believers*, or *Unbelievers*. And if they be *Unbelievers*, then are they destitute of the true presence of Christ, and of the true Word of Christ, whatever their outward condition be in the World, yea though they be *Scholars* and *Clergy-men*; and if they are *Believers*, then have they Christ's true presence and word with them, whatever their outward condition is in the world, yea though they be *Gentlemen* or *Tradesmen*; and every one of them saith with *David* and with *Paul*, *I believed, therefore have I spoken.*

The true Ministry is only of Believers.

So that we are not to conceive of the spiritual Church according to any outward state or condition in the world, but according to *Faith*, through which Christ dwells in the hearts of believers; and if Christ the living word of God, dwell in them, he will not keep silence.

And this confession of the word before the world, Christ requires of all Believers alike, saying, *He that*

that confesseth me before men, him will I confess before my Father, and before his Angels; and there is no true and right confessing Christ without holding forth the word and Doctrine of the Gospel.

So then, every one that is of God, speaks Gods word; and he that speaks it not, is not of God; for in all the true Children of God, the Spirit of their Father speaks in them. And thus the true presence of Christ is known by the word of the Gospel in the Church his Body, and in every one of his Members, as well as in himself the Head. This Doctrine, the Carnal Church is a great Enemy to, and will not suffer Christ to speak by whom he pleaseth, that so all men may be necessitated to hear its Clergy, whether they speak the word of Christ, or no: But of this more hereafter.

*The carnal Church offended at this Doctrine*

And thus you have seen, how Christ gives forth himself to be known by his works and by his word; and without these two we can have no certain Testimony of him in the World.

Now Christ having returned this full and satisfactory Answer to John, to declare to him who he was, adds this in the Conclusion,

*The Conclusion of Christs Answer to John*

*And blessed is he whosoever shall not be offended in me.*

For notwithstanding the Works and Word of Christ, which are the Works and Words of God in the flesh, yet the Wisdom and Prudence of the flesh, and the Religion and Righteousness of the World, which do not much regard those things, do find much matter of scandal and offence in Jesus Christ; wherefore Christ saith, *Blessed is he whosoever shall not be offended in me.*

*The World offended at Christ, notwithstanding his works and word.*

Now in discoursing touching the offence which is taken against Christ by men, I shall observe this Order; I shall shew,

*This Offence discoursed of.*

1. Who they are that are offended at Christ.

B b 2

2. What

2. What those things are whereat they are offended, and why they are offended at them.
3. What a great evil it is to be so offended.
4. What a great blessedness it is not to be so offended, and,
5. Make some Use of all.

## 1. Point.

1. Who offended at Christ

2. The whole World.

*Who they are that are offended at Christ.*

And here I affirm, first that the whole World in general is offended at Christ; for they living without the word and Spirit of Faith, must needs be offended at Christ, by all those scandals which are raised up against Christ, by the Devil and men; and they all having a false apprehension of Christ, do suck in as readily as a Spring doth water, whatever aspersions and reproaches are raised against him, and so must needs be offended at him: And therefore saith Christ, *Mat. 18. ver. 17. wo be to the world because of offences*; for offences must needs come, and the world will needs receive them, and therefore *wo be to the world*.

So that the whole World, that is, whosoever are not true Believers, and born of God, are all offended at Christ and his Gospel; and all the Children of the first *Adam*, are offended at the second *Adam*, who is wholly unlike to them, yea and in all things most contrary to them.

And herein the chief and choice men of the World.

2. Yea secondly, Not only the common people of the World, vulgar and contemptible men, are offended at Christ, but also all the chief and choice men of the world, Kings of the Earth, and Rulers, and Judges, and Magistrates, as in *Psalms 1.* and all the best, and learnedest, and wisest, and greatest, and most honourable men, these all are offended at Christ, *1 Cor. 2. 8. which none of the Princes of this world knew*; he means it of Philosophers as well as of Secular Powers; and not knowing him, they Crucified him.

2. Not

2. Not the world only are offended at Christ, but also the *Worldly and carnal Church*, the outward, visible, National Church, this is very much offended at him. This we see in Christs time, that the only visible Church of God in the World, the Church of the Jews, (for the Church of the Old Testament, was a visible Church, but the Church of the New Testament is a Spiritual Church, and not visible) I say, the Jewish Church, which had the Law of *Moses*, the Prophets, and the Psalms, and observed all the outward Ordinances of God exactly, they were all offended at Christ, and made an Order, That whosoever acknowledged him should be excommunicated, and cast out of the Synagogue.

And this Offence was foretold by *Isaiah* chap. 8. ver. 14. where he saith of Christ, *And he shall be for a stone of stumbling and for a rock of offence to both Houses of Israel, for a ginn, and for a snare to the Inhabitants of Jerusalem.* So that not *Babylon* only, but *Jerusalem*; and not the Heathen only, but both the Houses of *Israel* were offended at Christ; and this makes the evil yet more grievous.

And yet this is not all; but secondly, and not only the Carnal Christians, but the Carnal Clergy are offended at Christ; and not only the common people of the National Church, but the chief Rulers, the most eminent, and in appearance most Godly and Holy and Orthodox of the Clergy, are above all others most grievously offended at Christ. This also we see done in Christs time, when the Scribes, and Pharisees, and Rulers of the People, Men of great Reputation and Renown, for Religion, and Righteousness, these were chiefly, and above the rest of the Church, offended at Christ; and as Christ every where was most sharp against them, and did most reprove them; so they did

*And herein the Ministers and chief Rulers.*

most bitterly oppose Christ. And this also was foretold by the Spirit of Propheſie, Psalm 118. 22. *The ſtone which the Builders reſuſed, is become the Head of the corner*; this rejected Stone, is Chriſt himſelf, and theſe Builders were the chief Rulers and Governours of the Church, and accordingly both Chriſt and the Apoſtles applied this Scripture to them, as you may ſee *Mat. 21. 42.* and *Acts 4. 11.*

So that the Builders, that teach, and inſtruct, and govern the Church, and are reputed the beſt, and moſt profitable and neceſſary men in it, yea the very Pillars of the Church, ſo that all would come to naught, and to ruine without them, theſe are the men that are moſt offended at Chriſt.

Theſe are the Husbandmen mentioned by Chriſt, *Mat. 21.* that conſpired againſt the Son of the Lord of the Vineyard, and killed him; and theſe have been, and ſtill are, \* the chief and great outward *Antichriſt* in the World.

\* Nullus eſt  
alius Anti-  
chriſtus in  
mundo, neq;  
venturus  
quam Sacer-  
dotes. *Joh.  
Hus.*  
By Prieſts  
he means  
the Clergy,  
who chal-  
lenge to  
themſelves a  
proper and  
ſingular  
Prieſthood,  
diſtinguiſhed  
apart from  
other Chri-  
ſtians.

Now when the People ſee the Rulers and Governours of the Church, who are thought to have more Knowledge, Learning, Light, and Religion than others, offended at Chriſt, this exceedingly increaſes their Offence; and when they ſee the Builders rejecting and throwing away this Stone, this cauſes them to reject him alſo with the greater indignation.

And thus you ſee that this offence at Chriſt, is a great and a large evil, and is ſpread over all the World and Worldly Church, and very few there are who do eſcape it.

And this for the firſt thing.

## 2. Point.

2. General.  
At what of-  
fended in  
Chriſt.

*At what things in Chriſt they are Offended, and why they are offended at them.*

Now the World and the Worldy Church are Offended,

1. At

1. At *Christ* Himself.
2. At his true Word.
3. At his true Worship.
4. At his true Church.
5. At his true Ministry.
6. At his true Government.

Of these things I shall speak in Order, according to the good hand of God with me, and shall desire to be so faithful to *Christ*, as not to depart one hairs breadth from his truth, though it may be it will come to pass that all or the greatest part of you, will be grievously offended at it.

I begin with the first, and will shew, that the World and Worldly Church are offended.

1. At *Christ* Himself.

And they are offended at him in many regards, of which, I shall mention these five.

1. They are offended at the meanness of his outward Condition in the World. For indeed he was in a very low, plain, simple, and contemptible Condition, in the days of his flesh, as any ordinary Tradesmen in this Town, and lived with *Joseph* in his Trade of a Carpenter. Wherefore *Paul* saith of him, *Phil. 2. That he made himself of no account, and took upon him the form of a Servant, and was made in outward appearance as any other man.* That is, he was in the outward Condition of any ordinary man in the World.

1. At *Christ* himself, and in him.

1. At the meanness of his outward Condition in the World.

Now this mean Condition of *Christ*, did much offend them; for thought they, is this the *Christ*, of who all the Prophets have spoke such glorious things? whom all the *Jews* expect, and who is the desire of all Nations? Is this He whose Name is wonderful, Councillor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of whose Government and Peace there should be no end, upon the Throne of David, and upon his Kingdom, to order it, and to stablish it with justice and judgment from hence-

forth and for ever? Is this plain ordinary Man the *Messias*? How can this thing be? For they thought that the true *Christ*, of whom such excellent things were spoken, should be some great Prince, or learned Priest; and that that form of a Servant, and mean Condition in which he was, could in no measure agree or be suitable to the true *Christ*; And for this Cause, they were greatly offended at him, and thought him not worthy to be in any place of reckoning.

2. That in  
so low a  
Condition,  
such high  
things were  
spoken of  
him.

2. They were offended that he being in so mean an outward condition, *John Baptist* should yet speak such high things of *Him*, and he of *Himself*. *John Baptist* testified of him, that he was the *only begotten Son in the bosome of the Father*; the *Lamb of God that takes away the sins of the World*; the *fountain of the fulness of all the Saints*; the *beloved Son unto whose hands the Father had given all things*; and that he that did believe in him, had *everlasting life*; and he that did not, should not see life, but the wrath of God should abide on him, &c. And these all were wonderful things, to be spoken of one whose outward condition in the World was so plain and contemptible.

And as *John* had spoken these things of *Christ*, so *Christ* everywhere gives forth himself as the *Son of God*, and said, *He and his Father were one*. And this exceedingly offended the *Jews*, as you may see *John*. 5. 18. *The Jews sought to kill him, not only because he had broken the Sabbath, but also because he had said, God was his Father, making himself equal with God*. And *John*. 10. 31. *The Jews took up Stones to Stone him, and said, we Stone thee not for a good work, but for blasphemy, and because thou being a man makest thyself God*. And so they were all offended at this Mystery, *God manifest in the flesh*, in the flesh of so mean and despicable a person in the eye of the World.

3. They

3. They were offended at *Christ*, because in him was no humane or worldly thing, which any Natural or Carnal man could possibly like of, or delight in; *He exercised no worldly wit, Wisdom, Reason, Learning, Parts, nor any thing that might commend him to the world; neither did he live in any outward forms of Religion or Worship which might commend him to the carnal Church. There was nothing in Him but the presence and manifestation of God, the Word of God, the Righteousness of God, the Nature of God, the Spirit of God, the Works of God, and God was all in all in Christ; and God is wholly contrary to the World, and the World to God; And so the World and worldly Church were wholly offended at Christ, He being altogether in the Father, and the Father in him, in such sort that the Father in him spake all the words, and did all the works, and he could neither do nor speak any thing of himself, he was taken up, unto so neer Union and Communion with God,*

4. They were offended at the *reproaches and mis-reports* that went commonly a broad touching *Christ*, raised for the most part by the *Scribes, and Pharisees, and Rulers of the Church*, because they knew and were assured that *Christs prevailing* would be their undoing; Therefore they gave out that he was a *Sabbath-breaker, a Blasphemer, an unlearned and ignorant man, and that made him err, a Vicious man, a Glutton and Wine-bibber, a friend of Publicans and sinners, and that he had a Devil, and was mad; these were the common reports that were commonly divulged abroad touching Christ, and that by the Teachers of the best repute in the Church; and the common-people reckoned them to be very true, and thereupon were horribly offended both at Christs Doctrine and works.*

And

And this was Christ a very sign to be spoken against, which *Isaiab* foreseeing in the Spirit, speaks thus in the person of the offended Jewish Church, *Isai. 63. 3. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised and we esteemed him not.* And Christ himself by the Prophet complains of this usage, saying, *they laid to my charge the things that I knew not; But yet these false reports so far prevailed, that he became a Stranger to his brethren, and an Alien to his Mothers own Children.*

5. At his  
sufferings.

5. They were offended at him because of his bitter and shameful Cross and sufferings; and herein lay the height, and depth of that Offence for which the World and worldly Church look at Christ. For the Ecclesiastical Power condemned him as a deceiver, and blasphemer, and they also prevailed with the secular Power to condemn him as a Seditious person, an Enemy to Caesar, and a Rebel; And so after all the works of God which he had done, and works of God which he had taught, they at last Crucified him between two Thieves by the common consent of all the People, and destroyed the Son of God, as if he had been the Son of Perdition: And in all this bitter suffering no body afforded him the least pity or compassion, but the common People mocked him, and said, *he saved others but cannot save himself; if thou be the Son of God, come down from the Cross.*

And this usage Christ complains of to his Father, *Psal. 22. 6.* where he saith, *that He by his cries had no deliverance,* which yet Others who had trusted in God obtained, but (saith he) *I am a worm, and no man, a reproach of men, and despised of the People; All they that see me laugh me to scorn; they shout out the lip, they shake the head, saying, he trusted in God, that he would deliver him, let him deliver him if he delight in him.* And *Isaiab* saith, that by reason  
son

son of this strange suffering of Christ, *many were astonished at him, his visage was marr'd more than any mans, and his face more than the sons of men; and through this suffering of Christ, all the World were so extreemly offended, that Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness.*

And thus was and is the *World and Worldly Church* offended at the true Christ, whom the *Scriptures* hold forth. Indeed the false Church have fancied to themselves *such a Christ* as flesh and blood can like of well enough, a Christ, fashioned after the mind and will, and *Wisdom, and Prudence, and Righteousness* of man and *such a Christ* they extol and magnifie, to wit for their own worldly advantage sake, as the *Papists* have fancied the poor *Virgin* his *Mother*, who kept *Josephs* house, and provided his diet, and laid her hands to the performance of his ordinary household affairs, to be a gallant *Lady*, and have clothed her in *Silk, and Sattin*, and rich attire; and such a *Mother of Christ* they do highly esteem; whereas the poor *Virgin*, the true believer, who lived in the plain and laborious imployment of a *Family*, they would even scorn to regard such an one: No more will the carnal Church regard or value the true Christ in his mean condition and marred Visage.

And thus much for their Offence at Christ himself.

2. *The World and Worldly Church are offended at Christs true Word,*

2. They are offended at his true Word.

Because Christ under the *New Testament*, hath given forth a *New Word*, which is the *Word of the Gospel*; And this also they are offended at, in many regards; as,

1. Because it is the word of Faith; the word of Faith, and not of Sense; the Word of Faith, and not of Works. For this Word of Faith is wholly a

1. Because it is the Word of Faith,

Spiritual

*Spiritual Word*, and hath nothing in it that is suitable to flesh and blood; Nothing in it, that pleaseth the Fancy, or Reason, or Understanding of man; it hath nothing in it wherein a *Natural* or *Carnal* heart can take pleasure, but is throughout a *Word of Faith*.

2. Because  
it exalts  
*Christ alone,*  
and God in  
*Christ*.

2. They are offended at the *New word* of the *New Testament*, because it exalts *Christ* alone, and in him the *Power* of God, and the *Wisdom* of God, and the *Righteousness* of God, and the *Things* of God; and cries down all the *Things* of the *World* in which men trust and delight, and all the common *Religion* and *Righteousness* of the *World*, and makes *Christ* all in all, and God in *Christ*, and all other things nothing. So *Paul* 1 Cor. 1. preached to them that did believe, *Christ the power of God, and Christ the Wisdom of God, and nothing else*.

3. Because  
it can only  
be learned  
by the  
teaching of  
God.

3. They are offended at *this Word*, because it cannot be learned as humane *Arts* and *Sciences* can, to wit by the teaching of man, together with their own pains and endeavours, but only by the *teaching* of God and his *Spirit*, as it is written, *They* (that is, the true Children of the *Spiritual Church*) *shall be all taught of God; he therefore that hath heard and learned of my father, cometh to me. All my divinity, (said Luther) consisteth in this, that I believe that Christ only is the Lord touching whom the Scriptures speak, and neither my Grammar nor Hebrew tongue taught me this, but it is the work of the holy Spirit.*

When God  
teacheth us  
his Word,  
we know it  
otherwise  
than other  
men.

Now when God teacheth us his word Himself, we have an other understanding of it than other men who hear and read the same outward words, and yet want that inward *Teaching*; For then have we the *spiritual* meaning of the *Word*, and the very mind of *Christ* in it, which others want, that are not so taught; And this offends the *carnal Christians* grievously, that the *spiritual Christians* have

have another knowledge and understanding of the Word than they; Whereupon they thus break out, what (say they) are you the only men who have the word of God, and is all wisdom and knowledge comprehended in your breasts? and do you know more of the Mystery of *Christ* than the grave and learned men who have studied the Scriptures all their life? and will you with your pretended teaching overthrow that Orthodox sense of the Scriptures that we have had so many years? and thus they are greatly offended.

4. They are offended at this word because it discovers the wickedness of the world and *worldly Church* at a very high rate. The world doth not seem the *thousand* part so *wicked* any where as it doth where the Gospel comes. For where this clear light of God shines, and the word comes in any degree of *truth* and *Power*, there not only the wickedness of the world appears out of measure wicked, but also the *Religion*, and *Righteousness*, and *Works*, and *Duties* of the carnal Christians, are manifested to be *gross hypocrisie*, and the *deceivableness of unrighteousness*, and wholly contrary to Christ, the righteousness of God, and so nothing else but a more plausible way to *Death* and *Hell*.

4. Because it discovers the wickedness of the World, and worldly Church.

Where the Word of Christ, or the Gospel of God comes in power, there many who before seemed very Godly and Religious People, and very good Christians, and very quiet and peaceable men, do presently become full of wrath, and rage, and cursed enmity against it, and call it *Error*, and *Heresie*, and *Blasphemy*, and so do no less than spit in the very face of the Truth and Gospel of Christ, which he hath manifested above all his name: And no man could ever have imagined they had been such Children of the Devil, before the word came.

Many who seemed good, are discovered to be very evil by the light of the Word.

And

And thus by the coming of the Word in the Spiritual Sense and Doctrine of it, many that did once seem to be Christs Friends, are manifested to be his utter Enemies. And this also was foretold by *Simeon*, Luke 2. Where he saith, that by the coming of Christ in his word, *the thoughts of many hearts shall be revealed*, and then that unbelief and enmity against Christ, that before lay hid, is discovered and brought forth by the Preaching of the Word, as we have seen heretofore, and still see by daily experience; and for this cause also they are offended.

5. Because  
so few en-  
tertain it.

5. They are offended at the true Word, because every where so few entertain it, and embrace it: As when Christ himself preached, there were very few in all *Judea* and *Jerusalem* that entertained his Doctrine; and though sometimes many thronged to hear him, yet at another time they were so offended at his Doctrine, that they all forsook him; so that Christ said to the twelve, *John 6. Will ye also go away?*

Now this makes many to be offended at the true Word, that when it comes to any Town or People, the far greater part should reject it, and speak evil of it; and they for the most part, the greatest, wisest, and learnedst men, and that only a few poor and contemptible People should receive it; this also exceedingly offends.

6. Because it  
occasions  
troubles.

6. And lastly, They are offended, because the true Word of Christ, where it comes in any evidence and demonstration of the Spirit, brings Troubles, Tumults, Stirs, and Uproars in the World, according to that of Christ, *Mat. 10. 34. I came not to send peace but a sword; for I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter-in-law against her Mother-in-law.* For the true word of Christ, is such a sword as cuts in sunder all Na-

tural

tural and Civil Relations, and takes away the peace of any place where it comes in power. Christ saith also, *Luke 12. 48. I am come to send fire on the earth, and what will I if it be already kindled?* This fire that Christ sends in the word, in the ministration of the Spirit, of which the Lord saith by the Prophet, *is not my word as fire?* and this word comes to burn up all the corrupt Manners, Fashions, Customs, yea all the Lusts and Sins of the World, and all the Antichristian Doctrine, and forms of worship in the outward Church. And when this fire begins to burn any where, presently all the People are in an uproar, and lay all their heads, and use all their hands together to quench it.

So that where-ever the true word comes, the *Heathen rage, and the People imagine a vain thing; the Kings of the earth set themselves, and the Rulers take council together against it, and say, Let us break these bonds in sunder, and cast away these cords from us,* which no flesh and blood, especially the Rich, Wise, Learned, Honourable, would endure to be bound in.

Now this exceedingly offends; For say they, before this kind of word came in, all things were better and more quiet: Under Episcopacy all things were well, and in good order; But since this new Doctrine came in, all things are full of trouble, mischief, wars, and death; and therefore they reckon this word the cause of all the evils we have and do endure.

But yet the cause of all these Tumults, are not truly in the word, but in the World, and in the Devil. Christ he will have his Christians to publish his word, and thereby to gather together his Elect unto him, Now the World, and the Devil, the Prince of it, will not suffer this to be done quietly, and hence arise all tumults. The Devil,  
who

*The world say, before the Gospel came, all things were quiet.*

*The word is not properly the cause of these Tumults, but by accident.*

who hath the first possession of the World, would have all things quiet, that he might keep his possession ; but Christ will not suffer it to be so, but he will have all those whom his Father hath given him, out of the Devils possession, by the might and efficacy of his word ; but the Devil will not endure that this should be done quietly, but stirs up all the World against the Word.

And so where ever the word comes in truth, there always troubles and uproars ; but where the word is preached, and the world is quiet, that for certain is not the true word of God.

The ordinary Divinity of the Schools is none of Christs Word.

Wherefore the dull and drousie Divinity of Synods, and Schools, cannot be the true word of Christ, for that meets with no opposition and contradiction at all from the world, or worldly Church ; it meets with no enemies, and avengers amongst them, but it is rather praised and embraced, and honoured with degrees and Scarlet, and the Professors and Publishers of it are in credit with men, and worldly Powers, and receive from them, *riches, honour, and quiet life* ; whereas the true Doctrine of Christ can never be published without the offence of the world.

And thus much for their offence at the true word of Christ.

3. At his true Worship.

3. *They are offended at his true Worship.*

For Christ under the New-Testament hath instituted a New Worship, and this the world and worldly Church are also greatly offended at.

Because it is Spiritual.

De instituendo cultu notanda est hæc regula, Sine Spiritu Sancto non est suscipienda ulla ratio, aut modus colendi Dei. Luth in cap. 25. Gen.

Because this worship is wholly Spiritual, and hath nothing carnal in it, but consists altogether of Grace and Truth, according to that of Christ, *Joh. 4. 23. The hour cometh (saith he) and now is, that the true worshippers shall worship the Father in Spirit, and in Truth ; For the Father seeketh such to worship him ; God is a Spirit, and they that worship him, must worship him in Spirit, and in Truth ; and there*

here is no worship in truth, but that which is in Spirit. And *Paul* saith of true Believers, *Phil.* 3. 2. we are the *Circumcision*, who worship God in the Spirit, and have no confidence in the flesh.

Now this Spiritual Worship, stands in Faith, Hope and Love, whereby our old nature is mortified, and we bring forth Spiritual fruit unto and to our Brother. And this Worship of the New Testament being wholly Spiritual, is free from Time, Place, and Person, as all Spiritual things are; and so at all times, and in all places alike, this worship may be performed by all Persons alike, who are true Believers: And so accordingly do all true Believers, at all times, and in all places alike believe in God, and trust in him, and fear him, and love him, and delight in him, and speak good of his name, and also do good to their Brother, in Instructing, Teaching, Exhorting, Comforting him, and Helping him as freely as Christ hath helped them: And this is the chief and indeed the only true worship of the New-Testament.

For the Gospel hath taught us that *Christ* is the true Temple, wherein the Church of the New-Testament, which is a Kingdom of Priests, are all alike to worship God without any difference, or distinction of Persons: And also that *Christ* is our *Rest* as well as our *Righteousness*; and it is as great a sin to make another *Rest* than *Christ*, as it is to make another *Righteousness* than *Christ*; for in him alone we are compleat and furnished, to all things that appertain to the Kingdom of God; and stand in need of nothing out of him: Wherefore it is said, *Heb.* 4. 3. *He which hath believed is entered into the rest*, that is, into *Christ* and his *Righteousness*, and so hath ceased from his own works, as God from his.

And because  
this Spiritu-  
al worship,  
makes no  
great shew.

Now the world and worldly *Church* are greatly offended at this Spiritual Worship; and that first, because it makes no great shew, nor presents no glorious outside to the World, to win their favour and applause, and so they despise it as a Notional or Melancholick thing.

And also is  
out of the  
reach of the  
Natural  
Man.

And secondly, because this is wholly out of the reach and Power of the Natural man, and no man by his free will, or natural abilities can attain thereunto. Wherefore they are offended at this kind of worship, and would have a worship in the days of the Gospel, after the manner of the worship of the Law, a worship standing in outward Works, and Duties, and Ceremonies, and in Observation of Days, Times, Places, Persons; and are much scandalized at that worship, which stands only in Faith, and Love, and makes void all other things.

4. At the  
true Church  
of Christ.

4. *They are offended at the True Church of Christ.*

Because *Christ* under the *New Testament* hath set upon a *New Church*, which is not outward and visible, as the *Church* of the *Old Testament* was; neither carries in it any worldly Pomp, Power, and Glory, as the *Church* of *Antichrist* doth, but it is wholly Spiritual and invisible, and as utterly unknown to the world as *Christ* himself.

What the  
true Church  
is.

The *True Church* under the New Law, is the Congregation of Spiritual men, gathered together, not in one outward place, but in one Faith, Hope, and Love, in one Spirit, in one Christ, in one God.

It is the Company of the Faithful, and Elect, which have *Christ* for their Head.

It is known  
only by the  
word of  
Faith.

And this *Church* is not known by any outward Orders, or Forms, or Ceremonies, or manner of Life, but only by the word of Faith; seeing this true *Spiritual Church* is conceived and formed, is brought

brought forth, and brought up, is fed and clothed, is strengthened and adorned, is protected and perfected by this word of Faith alone; Yea the whole nature, and life, and being, and action of this *Church*, is in the word of faith.

2. They are offended at this Church, because it is the habitation of God, and his very Kingdom, wherein he himself is present, is manifested, speaks, works, reigns, is glorified, and is all in all in it; And so it will not receive unto it self any thing of the Power, Wisdom, and Righteousness of Man. They are much offended to hear that this *Church* is the *Temple of the living God*, and that God hath said it himself, *that he will dwell in them, and walk in them*: And that *God is in them of a Truth*, and not by fancied habits of created grace: And that *they are filled with all the fulness of God*: And that they are living Stones in that Building, wherein Christ himself is the chief corner Stone, and that they are all built together by the Spirit, to be the Habitation of God: This doth so exceedingly offend them, that is, causeth them to Blaspheme, in crying out against this Doctrine of the Spirit of God as Blasphemy.

2. Because this Church is the Habitation of God.

3. They are offended at this *New-Church* of the *New-Testament*, because it will be the Church of God alone, and will not acknowledge any to be of it, but such as are born of God, and have obtained like precious faith with them, And so will have no constant Communion with any, (how skilfull soever in the letter of the word, and how eminent soever in outward forms of Religion) but only with such who have true fellowship with the Father and the Son in the Spirit.

3. Because it will be the true Church alone.

4. They are offended at this *Church*, because usually God calls unto it, not the Great, and Honourable, and Wise, and Learned, but mean, plain, and simple People, according to that of

4. Because it consists of mean People.

Paul, 1 Cor. I. 26. You see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the mighty, and base things of the world and things which are despised hath God chosen; Yea and things that are not, to bring to nought things that are. So that this true Church consists of a small company of Poor, Mean, Simple, Base and despised men in the eyes of the World and worldly Church; Yea of such, who in their judgment deserve to have no place nor being in the World; And who now out of their own choice would willingly joyn themselves to such a Congregation?

5. Because of its outward afflicted condition.

5. The great and worldly wise people are much offended at this Church, because of its outward afflicted condition in the world, it having fellowship with Christ in all his sufferings; And so is always Reproached, Despised, Slandered, Torn, Spit on, Buffeted, Crucified, and Mocked; And from all, most, or some of these sufferings, the spiritual Church is never privileged in the world: And by reason of these things, the visage of the true Church seems foul, deformed, and offensive in the eyes of men, whilst the national and carnal Church is highly favoured, esteemed, and preferred it self, and hath its chief Teachers honoured with Scarlet, and Furrs; So that if Christ were on the earth again, in his mean and plain condition, He would be ashamed to own Them, and They would be as much ashamed to own him. And thus much for their offence at the true Church.

5. At the true government of the Church.

2. Because Christ will force none, but persuade all.

5. They are offended at the true Government of this Church.

Because Christ under the New Testament, as he hath set up a New Church, so also he hath set up a New

a New Government of this Church; and this also offends in many regards.

1. In that *Christ* will have none brought to his Church, by outward \* violence, and compulsion, though he have *all Power in Heaven and in Earth*; But in the day of his *Power*, (that is, of the *Gospel*) he only entertains the *willing People*, and compells no body against their wills; seeing he seeks not his own profit, but ours. Our Lord *Jesus Christ* gathers his true Church on Earth, according to the Council and Mind of his Father in Heaven, and so will entertain none but whom his Father draws, because he will have his Church not one jot larger than the Election of Grace.

\* In toto  
Novo te-  
stamento,  
non sunt  
præcepta  
urgenda,  
sed tantum  
exhortati-  
ones & ob-  
secrationes.  
Nec Christi-  
us nec  
apostoli  
quæquam  
unquam co-  
egerunt; &

2. They are offended at his Government, in that in his true Church he makes an equality between all Christians through Faith; and will have none over one another, but will have all to serve one another in Love: And so he will have him that would be the greatest, to be the least of all; and him that would be the chief, to be the servant of all, as Himself came not to be served, but to serve, and to give his life a ransom for many: And He was greater than all the children of God, not through any worldly Greatness, Lordliness, or Dominion, but through his teaching, and instructing them, and loving them, and serving them, and suffering, and dying for them: And besides this Greatness, there is nothing but Equality in his Church.

\* Spiritus  
sanctus vo-  
catur in hoc  
Spiritus car-  
actus, ut  
exhortetur.  
Luth.  
2. Responsio  
ad libr.  
Amber-  
Cathar.  
2. Because  
an Equality  
in his  
Kingdom.

3. They are offended at his Government, in that *Christ* doth nothing in his Church, by the *Decrees* or *Constitutions* of Ecclesiastical men, or by the *secular Arm*, and *Power* of the *Magistrate*, but he doth all by his Word, and Spirit, and nothing else: And these alone, without the addition of any thing else, are infinitely sufficient, to do all that *Christ* would have done in his Kingdom.

3. Because  
he doth all  
by his word  
and Spirit  
only.

4. Because he will have us only to avoid Hereticks and not to harm them.

\* *Ignē Chari-  
tatis com-  
burendi sunt  
hæretici, &  
quicumq;  
impie sapiunt  
& docent.*  
1. Cor.

Tom. 2.

5. Will have all done by the Law of Love only.

*In Novo Te-  
stamento  
ostenduntur  
omnia, quæ  
facienda o-  
mittendaque  
sunt. sed  
nemo cogi-  
tur; omnibus  
permittitur  
ut vel pe-  
reant, vel  
salvi fiant.*  
Luth. Resp.  
a. Ambros.  
Cathar.

6. At his true Mini-  
stry.

This Mini-  
stry made  
only by the  
Union of  
the Spirit.

4. In that he will have *Us to love our Enemies, and to do good to them that do evil to Us, and to pray for them that persecute Us, and despitefully use Us*; He will not have us to be Enemies to any, or to do evil to any, or to persecute and use despite to any: He will have us to beware of false *Prophets*, but not to destroy them; And to avoid Hereticks, but not to kill them; And will have neither of them burnt with any fire, but the fire of \* Love.

5. In that He will have all things in his King-  
dom ordered and done only by the *Law of love*, and nothing by any *Law of Violence or Compulsion*.

Now *this* kind of *Government* of the *true Church*, doth grievously offend the *World* and *worldly Church*, and the *Governors of both*; because *They* know no *Government* of the *Church* at all, but that of the *Ecclesiastical* and *Civil Power* intermingled, and if this be made void, they can do nothing at all in the *Government* of the *Church*, but think according to their unbelief, all things presently will come to Confusion; For they want *Faith* to commit the *Government* of *Christs* own *Church* to his own care; by his *Word* and *Spirit*. And thus they are offended at this true *Government* also.

6. And Lastly (for I will name no more particulars at this time.)

*They are offended at Christs true Ministry.*

Because *Christ* under the *New Testament*, hath erected and constituted a *New Ministry*, not through any *Ecclesiastical Ordination*, but meerly through the *Union of his Spirit*, without any *Re-gard* at all to a mans outward calling or condition in the *World*, but whether (as I said before) a man be a *Scholar*, or *Clergy man*, or *Gentleman*, or *Tradesman*, if *Christ* call him, and pour forth his *Spirit* on him, *that*, and *that* only makes him a true *Minister* of the *New Testament*.

And

And of this *New and Offensive Ministry* to the *World* and *worldly Church* *Christ himself* was the first, For he was not of the tribe of *Levi*, as the *Apostle* saith, *Heb. 7.* but of the tribe of *Judah*, of which *Moses* speaks nothing touching *Priesthood*: how then did *Christ* become the first and chief *Minister* of the *New Testament*? The *Spirit of Christ* tells us by *Isaiah*, chap. 61. and *Christ himself* tells us *Luke 4* saying, *The Spirit of the Lord is upon me; for he hath anointed me to preach the Gospel to the poor, to preach good tidings to the meek, to bind up the broken-hearted, &c.* So that our Lord *Jesus Christ*, being (according to the *Dialect* of *Antichrist*) a *Lay-man*, and having never learned *Letters*, nor been brought up a *Scholar*, but being brought up with *Joseph* in the trade of a *Carpenter*, and not ordained neither by the *Church* of the *Jews*, nor allowed by them, was yet the first and chief *Minister* of the *New Testament*, through the *Unction* of the *Spirit* only.

Now the *worldly Church* were extremely offended at this very thing, as you may see in the *Gospel*, *Mat. 13.* ver. 54. 55. *Jesus came into his own country, and taught them in the Synagogue, insomuch that they were astonished, (for no man spake like him, for he taught with Authority, and not as the Scribes) but they said, whence hath this man (this Mechanick man) this wisdom, and these mighty works? is not this the Carpenters Son? Is not his mother called Mary? And are not his brethren and Sisters all with us? and they were offended in him: that such a man that had no Degrees, nor Ordination, should yet be a Minister.*

And as *Christ himself* was the first *Minister* of this sort, so he chose in the same manner: He chose *Fishermen*, and *Tentmakers*, and *Publicans*, plain men, and of ordinary employment in the world, and only put his *Spirit* on them, and this was their sufficient *Unction* to the *Ministry*: And thus it was

foretold by Joel, chap. 2. ver. 28. *And it shall come to pass in the last days saith the Lord, that I will pour out of my Spirit on all flesh, and your sons and daughters shall prophesie. There needs nothing to the Ministry of the New Testament but only Gods pouring out his Spirit: Wherefore Christ bids his Disciples stay at Jerusalem till they should receive the promise of the Spirit, and then they should go forth and Teach.*

And so after, as *Believers* received the Spirit, so they became *Ministers* of the *New Testament*, as we see in the *Acts* of the *Apostles*, and in the first 300 years after *Christ*. For there is but *one only Ministry* of the *New Testament*, which is common to all men alike who have received the *Spirit of God*, and to none else, though never so excellently qualified with *Natural Abilities* and *Humane Learning*.

The things  
of the Go-  
spel cannot  
be known  
but by the  
teaching of  
the Spirit.

For the things of the Gospel are altogether invisible things, and cannot be known but by the teaching of the Spirit, though a man have all the *Wisdom*, and *Knowledge*, in the *World*, as *Paul* declares *I Cor. 2. ver. 8. 9, 10. Eye hath not seen, nor Ear heard, nor the Heart of man understood the things which God hath prepared for them that love him; but God hath revealed them to Us (Believers) by the Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, but the Spirit of a man that is in him? even so the things of God knoweth no man but the Spirit of God, Now we have received, not the Spirit of the World (which for its highest perfection hath only humane Wisdom and Knowledge) but the Spirit which is of God, that we might know the things that are freely given to us of God.*

Where we learn that the things of the Gospel and of the Kingdom of God are not known at all, nor discerned in the least measure, but by Gods Spirit;

Spirit; which Spirit is given to all that believe, and this Spirit alone is sufficient, both to enable us to know clearly and certainly the things of God, and also to publish them unto others, and nothing of Man or the Creature can add to it.

Wherefore when Christ chose his *Ministers* according to his *Fathers* Council, he chose not the *Wise* and *Learned*, but *plain*, *simple* men; that it might appear to all the *World*, throughout all *ages*, how infinitely able the *Unction* of his Spirit alone is, without any addition of any thing else, for the *Ministry* of the *New Testament*: and Christ upon the serious consideration of this strange choice of God by Him, breaks forth into this *Thanksgiving*, *Mat. 11. 25.* *I thank thee Father Lord of Heaven and Earth, that thou hast hid these things* (that is, the *Word* of *Faith* and *Mystery* of Christ and his *Kingdom*) *from the Wise and Prudent, and hast revealed them to babes; even so Father because it pleased thee.* And David admiring this wonderful dispensation, speaks thus in the joy of his heart, *Psal. 8. ver. 1. 2.* *O Lord our Lord, how excellent is thy Name in all the World, who hast set thy Glory above the Heavens!* and then showing wherein this high Glory of God appears, saith, *Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.* God useth no other Instrument to overcome the greatest Enemies and Avengers, that arise in the World and worldly Church, than the strength he ordains out of the mouths of *babes* and *sucklings*, that is true believers, who live only on the sincere milk of the *Word*.

The Lord had all the World before him, to have chosen out of it whom he pleased to be the *Instruments* by whom he would hold forth his *Word* and *Gospel* to all Nations; Yet in his infinite wisdom, and gracious Council, and good Pleasure, he would

would pass by the *Wise* and *Learned* men, and great *Philosophers*, and subtile *Disputants*, as *Paul* affirms, *1 Cor. 1. 19. that God hath said, I will destroy the Wisdom of the Wise, and bring to nothing the Understanding of the Prudent.* God is so far from making use of *Humane Wisdom*, and *Prudence* in the Gospel of his Son, that he quite destroys it, and brings it to nothing: Wherefore *Paul* adds ver. 20. *Where is the wise? where is the learned, or lettered man? where is the Disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe.* By the foolishness of preaching, that is, by the *Word of Faith* out of the mouth of *Babes* and *Sucklings*, which the *World* reckons, *foolishness*; by this alone, doth God bring about the *Salvation* of the *Elect*.

Now at these things how grievously are the *Worldly-wise*, and deep learned ones (as they esteem themselves) offended? that Gods Spirit alone should be a sufficient *Unction* for the Ministry of the *New Testament*, and that God should on set purpose lay aside the *Wise* and *Prudent* men, and choose *babes*, and out of their mouth ordain his great strength to set up Christs Kingdom in the world, and to destroy *Antichrists*? Yea this Doctrine will chiefly offend the \* *University*.

\* University  
and all in it  
of all De-  
grees.

Objection  
By the Uni-  
versity.

For you will say; if this be so, What need is there then of our *Philosophy*, and of our *Arts* and *Sciences* to the *Ministry* of the *New Testament*? And what need is there of our *Acts* and *Clerums*? And what need is there of our *Scarlet*, and *Tippets*? And what need is there of our *Hoods* and *Caps*, &c. If the *Unction* of the Spirit alone be sufficient for the *right Ministry*, and Christ do perfect his praise by the mouths of *babes* and *Sucklings*, then what need is there of all these things?

I Answer,

I Answer, No need at all, as to Christs Kingdom, Answer to it and the Ministry of that: For it is one of the grossest errors that ever reigned under Antichrists Kingdom, to affirm that Universities are the fountain of the Ministers of the Gospel, which do only proceed out of Christs flock.

And because you will be greatly offended at me for speaking thus, you shall hear what Luther saith to this matter on 2 Pet. 2. 1. upon these words, *but there were false Prophets among the people, as there shall be false Teachers among you*; the word Peter uses here, is *ψευδοδιδασκαλοι*, false Doctors, or false Masters; and Luther saith it came to pass by the singular Councel of God, that our Teachers should be called Doctors and Masters, that it may appear to all, whom Peter here means: and he farther saith, that Peter hereby doth undoubtedly tax the Universities, in which such men are created, and out of which have proceeded all the Preachers in the World, so that there is no Town or City under the whole Kingdom of Antichrist, which hath not such Doctors and Masters as are Created in the Universities. For the whole world (saith he) is of this Opinion, that the Universities are the fountains whence they should flow who ought to teach the People. Now this (saith he) is a most horrible and abominable error, so that nothing hath proceeded in all the world, out of any thing, so much to be opposed, as out of Universities: wherefore (saith he) Peter saith that all these are false Masters, and false Doctors. Thus Luther.

Now if any say, This Doctrine being commonly Object taught and received, will throw down the Universities.

I answer. If the Universities will stand upon an Answer. Humane and Civil account, as Schools of good Learning for the instructing and educating Youth in the knowledge of the Tongues, and of the liberal Arts and Sciences, thereby to make them useful and serviceable

*Quo indubie  
taxat Aca-  
demias in  
quibus tales  
homines  
creantur, e  
quibus pro-  
dierunt om-  
nes in or-  
bem prædi-  
catores, &c.  
Totus enim  
orbis in hac  
sententia est  
hos fontes  
esse, e qui-  
bus scatu-  
riant qui do-  
cere popu-  
lum debeant  
Hic est er-  
ror horren-  
dus & abo-  
minandus, ut  
nihil seque-  
aversandum  
ulla ex re,  
quam ex  
Accademiis  
prodierit,  
&c. Luth.  
in loc.*

serviceable to the Commonwealth, if they will stand upon this account, which is the surest and safest Account they can stand on, and will be content to shake hands with their *Ecclesiastical* and *Antichristian Interest*, then let them stand, during the good Pleasure of God; but if they will still exalt themselves above themselves, and place themselves on Christs very *Throne*, as if they had ascended upon high to lead captivity captive, and to give gifts to men for the work of the Ministry, and so will presume to darken the Glory of *Jesus Christ* and his true Ministry which He sends forth, as his Father sent Him, then let them in the Name of Christ descend into that darkness out of which they first sprang, that the Glory of *Christ* may fill the World.

And thus have I declared how the *World* and *worldly Church* are offended at *Christ* and his *Word*, and *Worship*, and *Church*, and *Government*, and *Ministry*, and so consequently at all his things.

And Now I proceed to the third General I propounded; to wit, to shew

### 3 Point.

*How great an evil it is to be thus offended at Christ and his Things.*

And this appears in many particulars.

1. *One Evil* is, That to be offended at *Christ* and his things, is a certain Evidence that men are wholly Ignorant of *Christ* and of *God*, though they be called *Christians*, and have the Name of *God* always in their mouths; For if men knew *Christ* aright, and *God* in *Christ*, it were impossible they should be offended at Him; and inasmuch as they are offended, it is certain they do not know Him by any revelation from the Father. Wherefore *Christ* tells his Disciples, *John*. 16. 3. that the chief ground of that offence which the *World* and *worldly Church* should take against them who are his true *Members*, and have received the same *Word* and

The third General.  
To be offended at *Christ*.

1. Its a sign men are ignorant of *Christ*.

and Spirit with him through true faith, is, *because they have not known the Father nor Him*. For he that knows *Christ in Christians*, is not offended at them; and he that knows *God in Christ*, is not offended at Him: But they that are offended at *Christians*, know not *Christ*; and that they are offended at *Christ*, know not *God*.

2. When men are offended at *Christ* and his things, it is a sign they are real *Unbelievers*, whatever form of *Godliness* they may live under, and though it may be they have been *old Professors*: for *Peter* saith, *Christ is precious to them that believe*; wherefore they that are offended, are destitute of Faith.

2. That they are Unbelievers.

3. They that are offended at *Christ*, lose all that spiritual and eternal advantage that comes by *Christ* to true believers, and so fall short of the Love of *God in Christ*, of *Reconciliation with God in Christ*, of the *Righteousness, Wisdom, and Power*, and of all the fulness of *God in Christ*, of *eternal Redemption*, from the *Law, Sin, Death, and Hell by Christ*, and of all that great *Salvation* that is in and by Him; And *Jesus Christ* is wholly in vain to them.

3. They lose all advantage by Christ.

4. When men are fully and irreconcilably offended at *Christ* and his things, it is a Sign they are of the *wicked one*, of the *seed of the Serpent*, and very *Reprobates*; as *Christ* told such offended *Jews*; *Ye are of your Father the Devil; and my sheep hear my voice; but you hear it not (but are offended) and therefore you are none of my sheep, that is, none of the Elect*: And again saith *Christ*, *all that my Father giveth me, shall come to me*; Wherefore they that come not to *Christ*, but are offended at him, are not given to him of *God*, and consequently are *Reprobates*.

4. Are manifest Reprobates.

5. They that are offended at *Christ*, are utterly ruined through such offence: Wherefore *Christ* is called a *stone of stumbling, and rock of offence to them* that

5. Are utterly ruined.

that are disobedient and stumble at the Word; And he is said to be set for the fall and ruine of many in Israel; and Mat. 21. 44. Christ saith, *Whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it shall grind him to powder.*

For whoever stumbles, or dashes against this Stone, dashes against God himself in the nature of Man: He dashes against the *Council and Decree of God*, against the *Wisdom and Understanding of God*, against the *Love, Mercy, Righteousness, Truth, and Power of God*; against the eternal Word and Spirit of God; and no man perishes like that man: For he incurs all that Wrath, Vengeance, Destruction, Damnation, which the Lord God himself in all his infinite Wisdom, Knowledge, Righteousness, Justice, and Power, can inflict on him to all eternity, and so he is indeed ground to Powder.

Ruin'd with-  
out remedy.

Yea farther, that man that stumbles against Christ, is not only ruined by such offence, but ruined without all means or hope of Recovery: They that are broken against Him, and by him, are broken in Pieces like a potters vessel, which can never be made up again; They that fall against Him, never rise again; they that are ruined by him, are never repaired again. If a man were dashed in pieces by Moses, he might be repaired again by Christ; but he that is destroyed by the Saviour, by whom shall he be saved? He that was condemned by the Justice of God for Sin, might recover again by the Love and Mercy of God in Christ; But he that is destroyed by the Love and Mercy of God, is past all Hope and Remedy.

Wherefore I intreat you to consider this thing with all your hearts; For nothing makes such ruines in the world as this Sin, *Mens being offended against Christ and his Gospel.* This is the sin that ruined Jerusalem of old, and Germany of late; and  
if

if any thing undo this *Commonwealth*, this will undo it, the offence that is taken by mean men, and by men in *Place* and *Authority* against *Christ* and his *Gospel*.

And this is the sin also that is like to undo and ruin the *University*, and to race it down to the very ground, even your horrible *Envy*, *Enmity*, and *Opposition* to the truth of the Gospel: When *Christ's* word, or the *Truth* as it is in *Jesus*, is hated, opposed, derided and scoffed at in your *Colleges*, in your *Schools*, in your *Meetings*, yea sometimes in your *Pulpits*, this sin will dash you in pieces, that you shall find none to recover you. This sin will engage against you *the Son of the living God*; and when his wrath is kindled against you not a little, but to the very utmost, for so great wickedness, shall then your \* *Masters*, *Plato*, *Aristotle*, *Pythagoras*, &c. *Wretched Heathens*, who with all their wisdom knew not *Christ*, but are dead and damned, many hundred years ago be able to deliver you? Or shall *Thomas*, and *Sco-*  
*tus*, and other Schoolmen with their *cold*, *vain*, and *Antichristian* Divinity help you? Or shall the *Secular Arm*, and *worldly Power* (whom you have seduced for many Ages) be able to shelter you in such an hour? No certainly; but if you continue in your bitter *Enmity* against the true and spiritual Word and Gospel of *Christ*, *Christ* lives and reigns to bring you down wonderfully, and to make your *Name* a *shame* and a *Curse* to the whole true Church of God.

And this poor contemptible *Doctrine* of the Gospel which you hear to day, and (it may be) most of you despise and esteem of no more than a straw for strength, this very Word shall prevail against you, and triumph over you: And the poor *People* of God, that small handful of believers that are amongst you, whom you despise in your hearts,  
 and

The University  
 ad-  
 monished.

\* Certum est  
 Aristotelem  
 mortuum &  
 damnatum  
 esse Docto-  
 rem hodie  
 omnium  
 Universita-  
 tum magis  
 quam chris-  
 tum, Luth.  
 Respons. ad  
 Libr. Ambr.  
 Cathar.

and reckon but as the filth and off-scouring of the place, even they shall see your downfall, and shall say, *Thou art righteous O Lord, who hast judged thus,* and shall say again, *Even so Lord God almighty, true and righteous are thy judgments.*

The Conclusion to the University.

And this now have I spoken in faithfulness to Jesus Christ, and in faithfulness to his true Church, and in faithfulness also to the University, that they might hear and avoid that Ruine which will otherwise inevitably befall them for their offence at Christ and his Gospel. And now let them that can receive it, receive it, and let them that cannot, deride and reject it. But whether you receive it, or whether you reject it, sure I am I have spoken the Truth, which God himself in his due time will witness to; and so much also for this Point.

#### 4. General.

The Fourth Point, is,

The Blessedness of those who are not offended.

*The blessedness of them that are not offended at Christ,* according to Christs word here,

*Blessed is he whosoever shall not be offended in me.*

Now those very few that are not offended at Christ and his things, when the whole World and worldly Church are offended, their Blessedness appears in many particulars.

1. Such are taught of God.

1. As first, in that its evident that *they all are taught of God, and have heard and learned from the Father* himself touching the Son. And they that see Christ by the Revelation of the Father, are not at all offended at him, when all other Men are. For such do clearly see Christs Power in his weakness; his Glory in his Reproach; his Exaltation in his Abasement; his Divine Nature in his Humane; they see his sufferings were for our Sins, his Stripes to heal us, his Death, to deliver us from Death; and all this they know not only by the Letter of the Word, but also by the Revelation

lation of the Father in their hearts, and so they cannot be offended at Christ, who see him thus. Wherefore when the World and worldly Church had many several Opinions of Christ, and *Peter* notwithstanding acknowledged him to be *the Son of the living God*, Christ replied, *blessed art thou Simon, for flesh and blood hath not revealed this to thee, but my Father which is in Heaven*: And this is thy blessedness, that thou knowest me by the *Revelation of the Father*, and so knowest me aright, and art not offended.

He then that is not offended at Christ when all other men are, hath for certain the *Fathers Teaching*, and sees Christ far otherwise than the World and worldly Church do; He sees Christ in all his *Mystery*, and in all his *Glory*; and when we see him thus, we value him never the worse for the form of a Servant, nor for all his Reproaches and Sufferings from the World, but we rather behold these things with the greater wonder and comfort; seeing for our sakes he humbled himself from the form of *God*, to the form of a Servant, and in that form to the death of the Cross.

2. They are blessed, because through this Revelation of the Father, they have true Faith in Christ wrought in them. For true Faith in Christ doth necessarily follow the Fathers Revelation; and when God teaches us Christ, we must needs believe in him; and through this Faith we know him by Experience: and he that knows Christ through the Experience of Faith, finds and feels Christ to be all that to him, which the Scripture speaks of him: He through this faith feels Christ to be made unto him of *God Wisdom, Righteousness, Sanctification, and Redemption*, and all things; and Christ being through Faith made all that to him, which he is in Himself, it is not possible he should be offended at him.

2. Through this Revelation have true Faith.

D d

Farther,

Farther, through this Experience of Faith, Christ becomes precious to him, as *Peter* saith, *1 Pet. 2. 7. to you who believe he is precious: That very Christ, which to others is a Stone of stumbling, and a rock of offence, is precious to them who have Faith, and know him by Experience; So precious, that they esteem all the greatest and most excellent things in the world but dross and dung in comparison of Him: and such believers have chosen to part with their Liberty, their Estates, their Relations, and their own Lives, all which are precious things in themselves, rather than they would part with this infinitely more precious Christ.*

3. Through this Faith have establishment.

3. They are blessed in that through this faith they have establishment, as Christ saith, *on this rock I will build my Church: And he that hath Christ for his only Foundation, is never offended at him, whatever scandals the World and the Devil raise up against him: But he that hath another Foundation than Christ, to wit, either his own works and Righteousness, or the World and the Things of the World, when scandals come, they are presently offended, and their offence against Christ declares they are not built on him. But they whom nothing can offend, they are surely built and established on Christ, and in this they are blessed.*

4. Through this establishment are free from perishing.

4. They who have received the Revelation of the Father, and through this Revelation, true Faith, and through this true Faith, *firm Establishment*, are farther Blessed, in that all such are past perishing; For he that cleaves so inseparably to Christ that nothing can offend him, and is so firmly built on Christ that nothing can remove him; It is impossible for him to perish by any thing: Wherefore it is said, *behold I lay in Sion a chief corner stone, Elect and precious, and he that believeth on him shall not be confounded: And Mat. 16. saith Christ,*

Christ, *On this rock I will build my Church, and the gates of Hell shall not prevail.*

5. And last of all, They that have escaped the Offence of Christ, are *sure of Salvation*: For such do truly partake of all that infinite and everlasting advantage that is by *Christ*; they partake of his own Righteousness, and Wisdom, and Truth, and Power, and Nature, and Life, and Word, and Spirit, and of all his fulness, and thus they have true possession of the beginnings of eternal life, as *John* saith, *These things have I written to you that believe, that you may know ye have eternal life abiding in you.* 1 *John.* 5. 13. and *Christ* saith, *I give unto my sheep eternal life*; that very life which was in the Father, and was communicated to Christ, and manifest in his *humane Nature*.

And in all these Regards are they blessed that are not offended at Christ, as Christ affirms, *blest is he whosoever shall not be offended in me.*

And so now I proceed to some Uses.

5. General.  
The Uses.

5. The Uses.

1. To warn all men of all sorts, that they take special care that they be not offended at Christ, and the things of Christ; You have heard that the World, and the wisest, and greatest of the world, and that the worldly Church, and the holiest and most religious in that are offended at Christ; And you have heard also how great an evil it is to be offended, and how great a blessedness it is not to be offended; Wherefore I do advise you from the Word, to take care that you be not found amongst them who are offended at Christ.

1. To admonish men to take heed that themselves be not offended at Christ.

But you will be ready to say, *We hope we are not offended at Christ, but we do love, honour, and embrace both Christ and the things of Christ.* Object.

To this I answer, That many do usually say they are not offended at Christ, and it may be some

Ans.

Many are of-  
fended at  
Christ, who  
say they are  
not offended.  
r. They that  
are offended  
at the word,  
are offended  
at Christ.

may think so too, who yet indeed and before the Lord are grievously offended at him, as may thus appear, For,

1. First, He that is offended at the true Word of Christ, is offended at Christ himself; for Christ is the Word, the *Gospel Word*, the *Word* that was *with God*, and was *God*, and came into the flesh, and that spake, and did, and suffered, and overcame all in that flesh; and Christ said it was expedient for the Church, that he should withdraw his flesh or bodily presence, and only continue that presence of his with them, which is by the living Word of God through the Gospel; and this is that Jesus Christ who is *present with Believers to the end of the world*.

And so he that is offended at the true Spiritual Word, held forth by the confession of Faith, is offended at Christ himself, who is present in that word; wherefore saith Peter, 1 Pet. 2. 8. *He is a stone of stumbling and rock of offence to them that stumble at the word*. The most People adore the outward name of Christ, but yet cannot endure the true word of Christ. Now all that are offended at the true Spiritual word of Christ, and right Doctrine of the Gospel, are offended at Christ himself, and *stumble at that stumbling stone*. And thus multitudes are offended at Christ, who do think themselves very free from this Sin.

2. And they  
who are of-  
fended at  
true Be-  
lievers.

2. They that are offended at true Believers, are offended at *Christ himself*. For they are in the World as he was, and walk as he did walk; and they are one flesh and Spirit with him; they are his Members, they are himself; and whosoever is offended at them, is offended at him. For Christ is the self same both in himself the Head, and in *Believers* his Members. And these are the Children of God, together with him the first born, and these are comprehended in the same Love,  
chosen

chosen with the same Choice, called with the same Calling, sanctified with the same Holiness, kept by the same Power, and Glorified with the same Glory; these partake of the same Divine Nature, and have the same word and Spirit dwelling in them, in the same Righteousness, Wisdom, Grace and Truth, and there is no difference between Christ and them, but what is between the Head and the Members, the first born and his Brethren. And so, they that are offended at these, would as certainly and necessarily be offended at *Christ* himself, if he had lived in their time, or if they had lived in his time.

It is manifest then that they who are offended at the word of *Christ*, and at the works of *Christ*, at the Nature and Life of *Christ* in Believers, would have been offended at them in *Christ* himself; Yea, they who are offended at *Christ* in Believers, would much more have been offended at *Christ* in himself; because what is in a *Christian* but in part, was fully in *Christ*; And what is in a *Christian* in a small measure, was in *Christ* without measure; and there was in *Christ* a far more glorious presence and manifestation of God, than in any *Christian*; and proportionably would they have been offended at him in himself, who are truly offended at him in his members.

3. They who are offended at the *Sufferings* which come on *Christians* for *Christ's* sake, are offended at *Christ* himself, because they suffer not on their own account, but on *Christ's*, and the *Cross* they take up and bear is his, and not their own. If they would live as other men in the common Religion of the Nation, and make use of the *form of Godliness* without the Power; and comply with that Doctrine and Discipline which the Clergy shall allow for Orthodox, and the *Magistrate* accordingly approve and confirm; then might they live as quietly and

3. And they who are offended at the sufferings of Christians.

prosperously as other men ; but because they cleave only to *Christ*, and take him for their only Master in the things of *God*, and do receive his word in Faith, and then hold it forth to others, therefore the world hates them, as *Christ* said, *I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.*

Wherefore every true Christian who speaks and professes the word of Faith, the word which exalts *Christ* alone, and his things, and throws down all other things of the world, though in the highest esteem with men, must needs meet with his Enemies and Avengers, his Scribes and Pharisees, his *Herods* and *Pilates* : And now when the carnal Church which hath the favour and countenance of the State, sees poor *Christians* for the words sake, suffering all the hatred, malice and rage of the world and worldly Church, they are greatly offended at them ; and in being offended at them, they are offended at *Christ himself* ; for it is his Cause in which they suffer, and not their own ; and it is he who suffers in his Cause more than they ; as is evident by that complaint of his, *Saul, Saul, why persecutest thou me ?* I say, as it is *Christ*, that is, and doth all in his true Saints, so also it is he that suffers all in them ; and they who are offended at these *Sufferings* of *Believers*, which they suffer in and for *Christ*, are offended at *Christ himself*.

And in these three regards it doth plainly appear, that many who pretend to honour the outward Name of *Christ*, are yet indeed grievously offended at him.

2. Use.

Caution,  
not to be  
offended  
through the  
offences of  
others, by  
considering

2. The *second Use* is another Caution to warn all men to take heed, as not to be offended themselves at *Christ*, so also not to be troubled nor offended with the offences of others : But when we see the whole world and worldly Church offended

at

at Christ and his things, let us take care that we be not therefore offended also, but let us consider,

1. That it is no new thing that Christ and his Gospel should be stumbled at, and contradicted by the world and worldly Church; for thus it was foretold by the Prophets, and thus it hath been done ever since Christ was manifested in the flesh. In the days of his Ministry, his Doctrine was so contrary to carnal reason, and the humane apprehensions of men in matters of Religion, that many of his Disciples said, *This is a hard saying, who can bear it?* Joh. 6. Yea, many of his Disciples murmured at his Doctrine, and went back and walked no more with him. And all along during Christs Ministry, many were snared, and stumbled, and fell, and were broken thereby; and he that is troubled and offended at this, must get him another Christ, and another Gospel; for the true Christ is set for a sign to be spoken against, and the true Gospel is set for a word of contention and contradiction to the carnal Christians, and to the whole world.

1. That it is no new thing for men to be offended at Christ.

Wherefore when we see in our time the world and worldly Church offended at Christ and his Gospel, let us know that thus it hath been from the beginning; and let us know that as Christ and his Gospel are the same now as they were then, so the World and Antichrist, and the Devil, the Head of both, are the same also; and therefore it cannot be but Christ and his Gospel must suffer the same contradiction in our time, as they have done in all former times.

2. That we may not be offended with the common and general offence of others, let us consider that Christ and his Gospel are never the worse for the offence which the World takes at them, but Christ is still the Son of the living God, and the Gospel is still the Power of God to Salvation, to every

2. Christ and his Word are not the worse for the offence of the World.

one that believes, and *Christ* and his Word do still remain a sure foundation for the true Church of God; That *Christ* crucified, which is to the *Jews* a stumbling block, and to the *Greeks* foolishness, is notwithstanding to them who believe, *Christ the Power of God, and Christ the Wisdom of God.* 1 Cor. 1. So that *Christ* is not the worse for the Worlds being offended at him, neither do the faithful think him the worse: Nay the more vile he is to others, he is still the more precious to them.

3. *Christ* still remains for all such offence.

3. Let us consider that notwithstanding all the offence of men, *Christ* and his Gospel still remain and continue what they are, and cannot be prevailed against. Men may be offended at *Christ* and his Word, but they cannot destroy and extinguish them, but they still remain, and do always prevail against all things that oppose them.

Wherefore, to deliver us from the scandal of all Mens being offended against *Christ*, we are to consider, that as all the world have been, are and will be against *Christ*, so *Christ* and his Kingdom shall rise up and increase against all the World, and against all their thoughts and endeavours; And all their Counsels, Contrivances, and industrious *Actings* shall not be able to hinder the Kingdom of *Christ* from prospering and growing great; But it shall arise and stand up in all its Glory, out of the midst of all the offences and contradictions in the world. Wherefore *Christ* and his Kingdom are called a *Tried Stone*; for he hath long ago induced whatever the World and worldly Church could do against Him, and whatever the might and malice of men and Devils could do against him, and yet hath overcome all: All that have opposed Him have been dashed in pieces by him, in the several Ages of the World; and He and his Kingdom still remain, and shall remain for ever; For He is a *sure tried stone.* And they in this Town and Univer-

sity,

fly, who are the most grievously offended at the Word, shall not by all their subtilty, Malice, Slanders, evil speaking, nor by any thing they can say or do, design or undertake, be able to prevail against it, but they must shortly die and depart out of the world, and in despite of them, leave this word of God behind them, to live, and flourish, and overspread the World. And these considerations, if entertained by Faith, may keep us from being offended at the offence of the whole world: And this for the second Use.

3. In the *third place*, I shall shew you how believers ought to carry themselves in the midst of those offences that are taken against Christ, and against themselves for Christ's sake, that is, for his Life and Doctrines sake.

3. Use.  
Direction,  
how to carry  
our selves  
in the midst  
of offences,

1. First then, we ought to be careful to abide in Christ, and to walk in Christ; To speak all our words, and to do all our works, and to live our whole life in Christ, and in his Spirit, that so the world may not be offended at Us who are nothing, and do nothing in our selves, but at Christ in Us, who is and doth all in us: And then as we shall certainly be established and preserved in Christ, through our abiding in him: so they shall as certainly perish and be ruined through His abiding in Us, and their dashing against Him in Us.

1. To abide  
in Christ.

2. To carry our selves aright in the midst of offences, let us be sure that the word we believe and hold forth is Christ's word, and then we may be very confident that this truth and cause shall and must remain, how many Adversaries soever it may have; and though the world and Devil may rage against it, yet (as hath been said) they shall never be able to over throw it, much less to root it out.

2. To be sure  
the Word  
we confesse is  
the true  
Word of  
God.

A true Christian must be able to say, I know the word which I believe and profess, is the only word

word of the Lord God, and his *everlasting* and *unchangeable truth*, and the *last manifestation* of his will by his own *Son*; and whatever Word agreeth not herewith, is false, and of the *Devil*, and *Antichrist*; and therefore by this Word will I say, though all the world be against me.

And when we are thus certain of the Word of God through Faith and the Spirit, it comforts the heart and makes it glad, and settles it in *inward Peace* and *Rest*, in the midst of all *outward Oppositions* and *Troubles* as through Gods goodness we have found by Experience. For when we know that the Word which we have received and profess, is the very *Doctrine* of the *Son of God*, then also we know that it shall prevail against all Kingdoms, Commonwealths, States, Governments, Societies Universities, against all Laws, Orders, Decrees, Acts, and against all sorts and degrees of *worldly* and *Ecclesiastical Powers* which are contrary thereunto, and shall in the time appointed by God utterly consume them, and bring them to nothing.

And by these Means, to wit, by abiding in *Christ* and being all in him; And by being sure that the word we believe and profess is His word, we may live safely in the midst of all offences without the least prejudice.

4. Use. 4. *Lastly*, I shall speak a few words to those in this *University* and *Town* who are *offended* at *Christ* and his *Gospel*; and also a few words to those who (through the Grace of God) have escaped this *offence*, and so shall conclude this matter.

2. A Word  
to them who  
are offended.

And first, for you who *are offended* at *Christ* and his *Word*, which (we must needs say) is come amongst you in Truth, and in plainness, and are angry at it, and storm at it, and reproach it, and think and contrive how to *resist* it, and to hinder the free course and passage of it in this place, be-  
cause

cause it is not only contrary to the *Philosophical Divinity* of the *Schools* and *University*, and the common carnal Religion of the Nation, but doth also reprove and condemn them, and will have the *haughtiness of men bowed down*, and the *pride of men laid low*, and the *Lord Jesus Christ and his things only exalted*, and that here where the *Wit*, and *Wisdom*, and *Parts*, and *Learning*, and *Accomplishments of men*, have ruffled it, and reigned hitherto. I say, you that are thus offended for this cause, are offended at *Christ* himself, and at *God in Christ*, and you do *stumble* at the *stumbling Stone*, and shall so fall thereby, as to be *broken in pieces*; Yea this *Stone* it self shall fall upon you, and shall grind you to powder, and you shall be punished with *everlasting destruction* from the presence of the Lord, and from the Glory of his power, and this destruction shall be poured on you with the greatest severity and wrath, that God himself can inflict in all his *Infiniteness* and *Eternity*; For if (as the Penman of the *Epistle to the Hebrews* saith) the word spoken by *Angels* was stedfast, and every transgression and disobedience received a just recompence of reward, what escaping can there be for them who neglect that great salvation, which was published at first by the *Lord Christ*, and after confirmed by the first believers, and witnessed to by *Signs and Miracles*, and gifts of the Spirit, by God himself? *Heb. 2. 2. 3.* and if (as the same Believer saith) he that despised *Moses Law* died without mercy, of how much sorer punishment shall he be guilty who treads underfoot the *Son of God*? &c. And assuredly it had been much better for you, that you had lived among the *Heathen* and *Pagans*, where the Gospel of God our Saviour had never been heard, than to hear this joyful sound which manifests the Love of God, and brings along with it *Remission of sins* and the gift of the Spirit, through faith in *Christ*, and to be offended at it, and so to be

be destroyed by the word of salvation, and to be immediately punished with eternal death by him who is the *true God and eternal life*. And this is the heavy burden which the Word of the *Lord* hath laid on your shoulders, and you cannot remove it.

2. A Word  
to them who  
are not of-  
fended.

2. And then for you *true Believers*, you little flock, you few chosen out of the many called, who hear the Word of *Christ* and are not offended at it, though you hear it everywhere, and that with both ears in this *University* and *Town*, Contradicted, Misreported, Reproached, Scandalized, and called Error, Heresie, New Light, Faction, Schism, Sedition, and hear all manner of evil spoken against it falsely, not only by the rude and ignorant People, but also by the *Scribes* and *Pharisees* and *Hypocrites* of this place, and yet for all these *offences* you are not *offended* at it, but own it, and love it, and imbrace it, notwithstanding all the extream disadvantages it hath from this Place, which is counted by carnal people the very fountain of *Religion* and the *Ministry*, knowing by *Gods* own teaching, that it is the *Word* of *Righteousness* and *Life*, and the *Truth* as it is in *Jesus*, though contrary to the sense of the *University* and *Schools*, who have generally their teaching from man; To all such, I say by the word of the *Lord*, blessed are ye, of the blessed of the *Lord*, for you are all taught of *God* touching *Christ*, and have heard and learned the *Son* from the *Father*, and through this teaching you have true faith in *Christ*, and so know him by experience, whereupon *Christ* is most precious to you; and through this faith you are established on *Christ*, so that nothing from *Earth* or *Hell* can remove you: And being so established through *Union* with *Christ*, you can no more perish than *Christ* can perish, and you shall as certainly be saved as *Christ* is saved.

This

This is your *blessedness* from the *Lord*; and the *World* and the *Devil* shall never be able to make it *void*; And therefore go and eat your *bread* with *cheerfulness*, and *lie down* and *rise* and *live* in *safety* under the *shadow* of the *Almighty*, though in this *World*, and in this *Place*, you dwell among *Bears* and *Lyons*, and have your conversation in the midst of *Scorpions*; for *Christ* himself hath blessed you in himself, and you shall be *blessed for ever*; *Blessed is he* whosoever shall not be offended in me.

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FINIS.

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Βαπτισμῶν Διδαχή.

O R,

The DOCTRINE  
O F  
BAPTISMS,

Reduced from its Ancient and Modern Corruptions ;

A N D

Restored to its Primitive Soundness  
and Integrity,

According to { The Word of Truth,  
The Substance of Faith, and  
The Nature of Christs Kingdom.

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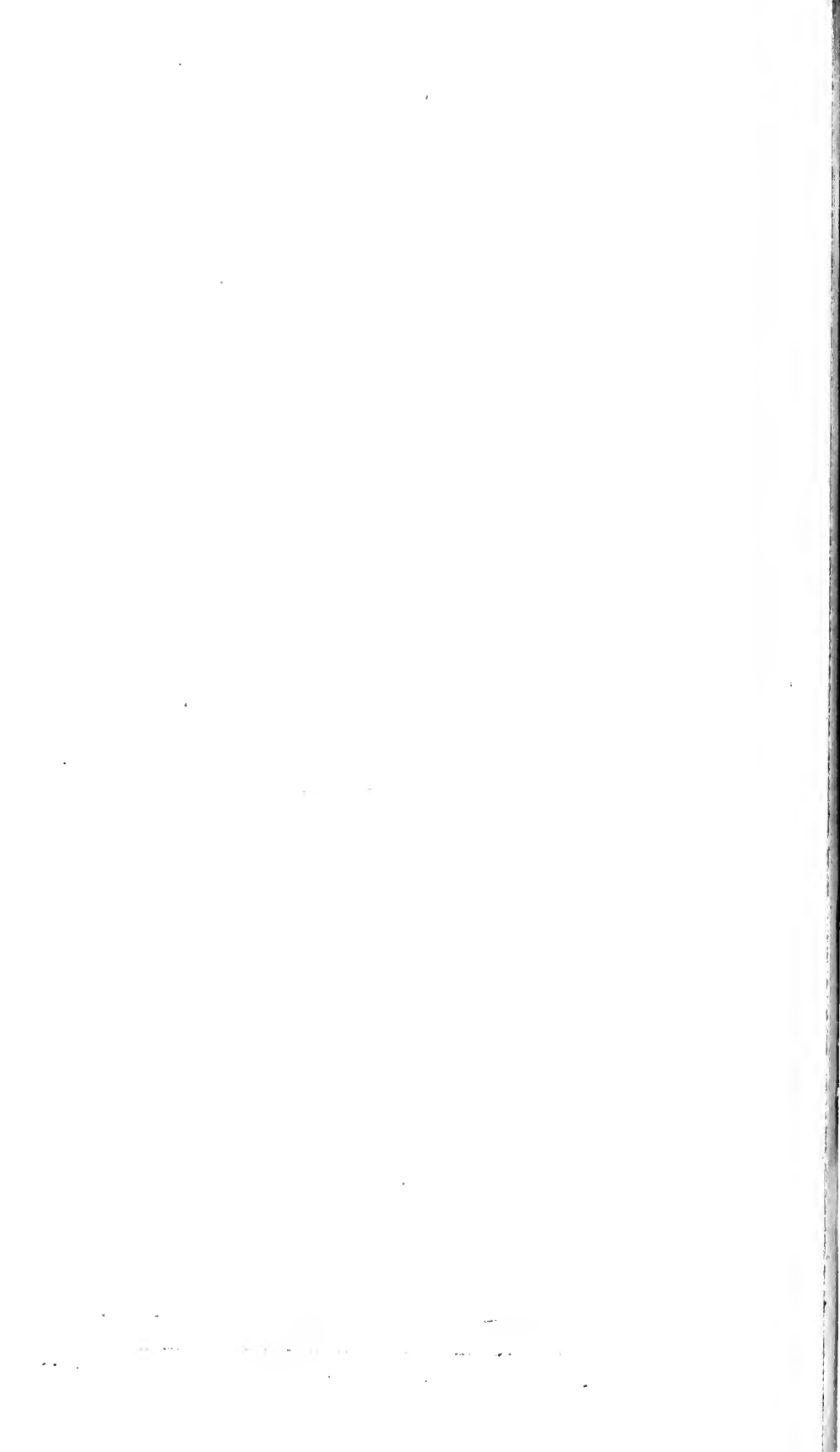
ISAIAH lii. 15.

*That which hath not been told them, they shall see,  
and that which they have not heard, they shall  
consider.*

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L O N D O N:

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# T O T H E R E A D E R.

**T**HE Doctrine of Baptisms hath been dark and obscure in the Church; from the very Primitive Times, and hath had more of Humane Notion than of Divine Truth in it; and therefore Zuinglius writing touching this Point, speaks thus in the beginning of his Book, *Illud mihi ingenue circa libri initium dicendum est, fere omnes eos, quotquot ab ipsis Apostolorum temporibus, de Baptismo scribere instituerunt, non in paucis* (quod pace omnium hominum, dictum esse velim) a scopo aberravisse: *That is, In the beginning of my Book (saith he) I must ingeniously profess, that almost all those that have undertaken to write of Baptism, even from the very times of the Apostles, have (which I desire may be spoken with the favour of all) not in a few things erred from the scope. And as he affirms, that almost all before him had erred in many things touching Baptism, so did he himself also err as well as they, not in a few; and it is as free for me, or any body else, to differ from him and other late Writers, as for them to differ from former Writers, especially if that be true which Godly and Learned Chemnitius affirms out of Augustine,* *that these things are not tanquam articuli fidei, à quibus diversum sentire piaculum sit Anathemate dignum.*

*Zuingl.  
libel. de  
Baptis-  
tom. 2. fol.  
57.*

*Chemnit.  
Examen  
Conci.  
Trident. l.  
de Bapt.*

And therefore, Reader, I acquaint thee beforehand, that in this point I shall speak much otherwise, than all former or later Writers whatever that I have met with; and though I do not without some fear and trembling, dissent from so many worthy and gracious men, that

E e

hava

*have been and are otherwise minded, yet it is the less grievous to me, because I differ from them, (I can say it in truth before the Lord) not out of any desire to be singular, or for any worldly or carnal end whatever, but only that I might cleave to the clear and evident Word of God alone, even there where I see the very faithful to leave it; seeing I am rather to joyn to the Word without men, than to joyn to men without the Word; and where I find the holiest men in the world and the Word parting, I am there to leave them, and to go along with the Word.*

*And so in all love and meekness I tender this Discourse to thee, desiring that if thou canst not at the present agree to what is therein contained, yet that thou wouldst not rashly judge and reproach it, seeing through God's goodness, it may come to pass, that what thou knowest not now, thou mayst know afterwards.*

*But because I see this present Generation so rooted and built up in the Doctrines of men, I have the less hope that this truth will prevail with them, and therefore I appeal to the next Generation, which will be farther removed from those evils, and will be brought nearer to the Word; but especially to that People whom God hath and shall form by his Spirit for himself, for these only will be able to make just and righteous judgment in this matter, seeing they have the Anointing to be their Teacher, and the Lamb to be their Light.*

T H E  
D O C T R I N E  
O F  
B A P T I S M S.

**T**HE Lord foreseeing how great an Evil it would be in the *Church*, to leave Men either to their own or to other Mens Opinions and Judgment in the things of God, did in the very beginning of the *Gospel* command and bind all the faithful to hear Christ alone, saying from Heaven (that we might give absolute credit to his voice) *This is my beloved Son in whom I am well pleased, hear him;* and the more the faithful have kept to the word of *Christ*, the more they have been free from Error; and the more they have left this, and turned aside after the Doctrines of Men, (though men in some measure faithful and holy) the more they have been perverted and seduced; insomuch that the true Church of God, and the very faithful themselves, have received, held, and maintained divers Errors, and false Doctrines, and Opinions, even for many Ages and Generations; yea, and have not been altogether free from some, from the very Apostles times; and because many or most Godly men in former Ages held such and such Opinions, therefore the following Ages have taken them upon trust from them, and have entertained them as sure and certain, though not at all consulting in those Points, with the great *Doctor* and *Apostle* of the New Testament, *Jesus Christ*.

*The faithful have been overtaken with Error, when they have left the Word.*

And thus have the very Elect themselves been drawn into much error, though they have still had Christ for their foundation, and were built on him so firmly by Faith, that *the gates of hell could not prevail against them.*

*The way to  
escape all  
Error, is to  
cleave close  
to the Word.*

Now to free the faithful from the former mistake, (and consequently from all error) there is no other way than this, *wholly to forsake the Doctrines of men*, and to lay by all those Opinions that we have sucked in from our very Cradles, and which are now become even a natural Religion to us. I say, utterly to lay by and wholly to forget all these things, and to come immediately to the pure and unerring word of God, and to the voice of Jesus Christ himself by his Spirit, wherein all things are true, sincere and perfect; and not to bring Hearts to the Word, that are prepossest with Doctrines and Opinions learned of men; but to come thither with Hearts and Consciences free and uningaged, and in all meekness, uprightness, and simplicity of heart, to hear what Jesus Christ, the faithful and true Witness, will say to his Spirit, which also is the Spirit of truth; and to receive and believe that alone, though never so differing from the Opinions and Doctrines of this present Age, as well as of the former; and though perhaps the whole Nation would be offended with it.

*The course  
the Author  
took to find  
out the  
truth, in  
this Point.*

And this is the course that I have observ'd, to come to some clear and certain knowledge in the *Doctrine of Baptism*; for having read much, and discoursed with many, touching this Point; and having seriously consider'd what they say, as one that searched after the truth, for it self only, and for the satisfaction of my own Soul; I do profess I could not find any thing almost spoken, for my Spirit boldly and safely to lean on, as perceiving most of what they said, to be but the apprehensions

sions and thoughts of men, and that they spake very much by conjecture and at uncertainty in this matter; and thereupon I resolved, wholly to withdraw from such Discourse, and to lay down whatever Opinions I had before entertain'd touching this Point, and to come to the plain and manifest Scriptures, and from thence (after much seeking God) to learn whatever the Lord should please to teach me; choosing rather, to build on the clear word, though alone, than on any uncertain inferences and blind conjectures of men, tho' imbraced and magnified by all the world.

Now in this inquiry from the Word, I met with that Place, *Heb. 6. 2.* where the Apostle speaking of some of the first and initial Points of *Christian Religion*, names *ΒΑΠΤΙΣΜΩΝ ΔΙΔΑΧΗ*, the *Doctrine of Baptisms*; whence I perceived that in the *Primitive Church*, they had the *Doctrine of Baptisms* in the Plural Number, and therefore did apply my self to search from the Word what these *Baptisms* might be, and so met with the *Baptists* own *Doctrine touching Baptisms*, mention'd *Mat. 3. Mar. 1. Luke 3. and Joh. 1.* (for all the *Evangelists* make mention of this, it being a matter of so great concernment) and *Luke* makes mention of the ground of this *Doctrine of the Baptist*, chap. 3. 15. *As the People were in expectation (saith he) and all men mused in their hearts of John, whether he were the Christ or not: John answered, saying, &c. the People it seems had great and high thoughts of John, because he was the Son of the High Priest, conceived after an extraordinary manner, his Parents being both well stricken in Age, and past Children by the course of Nature; and then the manner of his life was strange, for he lived in the Wilderness, out of the ordinary converse of the World; and his apparel and Diet were unusual; being raiment of Camels hair, and a leathern girdle*

about his loins, and his meat locusts and wild honey; but especially his *Ministry* was mighty, being in the *Spirit and power of Elias*; and his *Baptism* new and famous; so that all the People stood in great expectation of some work or event from *Him*, that should manifest him to be the *Christ*; wherefore *John*, to take them off from that gross and dangerous mistake, plainly told them all, and that openly, *that he was not the Christ*, but that there was a great deal of difference between *Himself* and the *Messias*, and that both in regard of his *Person and Office*.

Great difference between *Christ* and *John*, in regard of their *Person and Offices*.

First for his *Office*. For he begins to shew the difference from thence, because the newness of his *Baptism* was the occasion of the Peoples conceiving, that he was the *Messias*; whereupon he vilifies his own *Baptism* in respect of *Christs*; saith he, *I indeed Baptize you with water*, that is, *my Baptism* is but *water-baptism*, that washes the *Body* only, with a *Corporeal Element*; but one mightier than I comes, for I am but a *Creature*, He the *Power of God*; I but a *Servant*, He the *Lord of all*, and one so infinitely excellent above all that I am, that the latchet of his shoes I am not worthy to unloose; that is, I am unworthy to perform the meanest and lowest Office for him. And having thus first spoken meanly of his own *Baptism*, and then magnified *Christs Person* above his own, now he proceeds also to magnifie *Christs Baptism* above his own, He (saith he) shall baptize you with the *Holy Spirit and with fire*; that is, I that am a *Servant* do baptize with water, but he that is the *Son* baptizes with the *Spirit*; my *Baptism* washes but the *body*, from the filth of the flesh, but *his*, the *soul* from the filth of sin; so that how much the *Spirit* excells *water*, and *God* the *Creature*, so much *his Baptism* transcends *mine*.

*Johns Baptism and Christs were distinct Baptisms.*

Now hence I gather clearly, even from the *Baptists own mouth*, that *Johns Baptism* and *Christs*, were

were distinct *Baptisms*, the one *Water-Baptism*, the other *Fire-Baptism*; and though our late Writers and Teachers, have and do affirm, that *Johns Baptism* and *Christs* make up but one entire *Baptism*, yet all generally of the ancient Christians apprehended them to be distinct; one whereof saith, *Illud manifestum est, alium fuisse Johannis Baptismum, alium Christi*; and I could produce many more Testimonies besides, but it is not my meaning to intangle any body with the Authorities of men, and therefore I shall make it plain by clear Scriptures, and evidence from them, that *Johns Baptism* and *Christs* are distinct.

1. *Johns Baptism* and *Christs* are distinct in their Appellations in Scripture; for *Johns Baptism* was still so called, even when the Apostles used it; and it was not called by their Names who Administered it, but was still called *Johns Baptism*, yea after *Christs Baptism* came in, *Johns* still retained its name, as being distinct from it; and therefore, *Acts* 18. 24, 25. it is said, *Apollos taught diligently the things of the Lord, knowing only Τὸ Βάπτισμα Ἰωάννου*, the Baptism of *John*.

2. The Scripture saith, that *Christs Baptism* was to follow *Johns*, and did not accompany it at the same time, for *Mat.* 3. *John* saith, ἐγὼ μὲν Βαπτίζω, I do Baptize you with water, but he that comes after me, i. e. in order of time, αὐτὸς ὑμᾶς Βαπτίσει, he shall baptize you; and in *Luke* 3. ἐγὼ μὲν ἐβάπτισα, I have baptized you, αὐτὸς ὃ βαπτίσει, but he shall baptize you; which places plainly declare, that *Christs Baptism* did not go along with *Johns*, but was to follow it, and that he was to baptize with the Spirit, after *Johns Water-Baptism* had its full course, to wit, when he was risen from the dead, and ascended into Heaven. And therefore *Christ*, after he was risen from the dead, and immediately before he was to ascend into Heaven, though his

Disciples had used Water-Baptism, or *Johns* Baptism, for above three years, yet affirms, that that which *John* had said of Him touching his baptizing with the Spirit, was not yet fulfilled, but was shortly to be fulfilled, as appears, *Acts* 1. 4, 5. *Christ being assembled with the Apostles, commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, you have heard of me; for John truly baptized with water, but ye shall be baptized with the Spirit, not many days hence; and this was fulfilled at the day of Pentecost; whence it is evident, that Christs Baptism did not go along with Johns, and make that up one entire Baptism with it self, seeing it followed almost four years after; and therefore Johns Baptism and Christs must needs be distinct.*

3. It is evident, that *Christs* Baptism and *Johns* were distinct, in as much as the Baptism of Christ was necessary for those very persons, who had before been baptized with the Baptism of John; whereas if *Johns* Baptism had been one and the same with Christ, that only had been sufficient; but now, those whom *John* had baptized with water, Christ was to baptize again with the Spirit, as in that place before mentioned; I have baptized you with water, but one comes after me who shall baptize you with the Spirit, even you whom I have before baptized with water: and this was not a second Baptism, but the first Baptism of the *New Testament*, *Johns* Baptism being more legal than Evangelical; and Evangelical only in so much, as it pointed out this Baptism of Christ at hand.

Again, the Baptist himself saith, *I have need to be baptized of thee*; so that the very Author or chief Minister of Water-Baptism stood in need of Spirit-Baptism himself: *Paul* also, *Act.* 19. when he found certain Disciples baptized only with the Baptism of John, he baptized them again in the

Name

*Name of Christ*, because they had not received the Spirit; and *this Baptism* into the *Name of Christ*, was not the repeating of any water, but merely the gift of *the Spirit*; for *Paul* preached to them largely the Doctrine of *Faith in Christ*, (for the Text relates but the abstract of the thing) and laid his hands on them, and through his Ministry the Holy Spirit came upon them; and this was *Christs Baptism* indeed, and no renewing of water at all, as the *Anabaptists* would fain inforce from this place.

By these things it is evident, that *Christs Baptism* and *Johns* are distinct; and therefore as what *God* hath joyned, no man ought to put asunder; so what *God* hath put asunder, no man ought to joyn; as if the *Baptism of Christ* were insufficient and incompleat, except we should add to it the *Baptism of John*; which is exceedingly to eclipse the brightness of the *Son of God*, and to draw a veil over the greatest glory of the *New Testament*, which is the *Baptism of the Spirit*.

*Object.* If the ordinary Objection shall be offered against this, to wit, that *Johns Doctrine* was the same with *Christs*, and therefore his *Baptism* also was the same with his. *Object.*

*Ans.* I answer, It is most true, that *John* did preach *Christ* clearly, both in regard of his *Person* and *Offices*; but this was not his proper work as he was the *Baptist*, but in so much as he preached *Christ in the Spirit*, he belonged to the Kingdom of *Christ*, which is spiritual as also *Abraham*, *Moses*, *David*, *Isaiah*, and all the *Prophets*, did in the same sence: but so far forth as he preached the *Doctrine* and administred the *Baptism of Repentance*, and both these not really and spiritually, but only in the letter and sign so far he belonged to the *Old Testament* rather than to the *New*: and here was *John* in his proper Office. I say, so far as *John*

*John* preached *Christ* spiritually, he did not that as *John* the *Baptist*, but as *John* a *Believer*: and so the same *John* in regard of his *Baptists* Office, belonged to the *Old Testament*, but according to the *Revelation* which he had from the *Father* touching *Christ*, and his *Faith* in him, and *Confession* of him, he belonged to the *New*. And except we learn thus to distinguish of *Johns* Doctrine, to wit, what he preached as *Baptist*, and in his proper Office, and what as a *Believer*, who had the *Revelation* of the *Father*, we shall never understand his *Baptism* aright; for *Johns* *Baptism* was the Seal of his *Old Testament-Doctrine*, and not of his *New*, or of his own immediate Ministry, and not of *Christs*; at the highest, *Johns* Ministry and *Baptism* pointed out *Christs*, but neither of them were the same with *Christs*.

And thus having cleared from the *Word*, that *Johns* *Baptism* is distinct from *Christs*, I shall proceed to speak of each of these baptisms appart by themselves, and to hold forth to others what my self have learned touching them, from the same *Word*.

And first, I begin with *Johns* *Baptism*, as being the first in order of time.

The Baptism of John, or water-Baptism.

Now the baptism of *John* was brought in besides the rite and manner of the *Law*, and so was a sign of a great charge to follow; the *Jews* indeed had their baptisms in the *Law*, for they washed their members, garments, vessels, &c. And by this they were cleansed from legal pollutions, but not from any sin, or stain that did cleave to their conscience: but *John* was the *Author* or first *Minister*, of a new and unwonted baptism, calling all men to *Repentance* for sin, and to flee from the wrath to come, and awakening them to confession of sin, and amendment of life, also pointing out One to come, and now at hand: who should do all these things for them indeed;

indeed, which neither he nor his *baptism* could do.

Now touching *Johns baptism*, I shall shew,  
First, the *Honourableness*, of it in it self.

And secondly, the *Weakness* and *Imperfectness* of it in reference to *Christ*.

And thirdly, the *Continuance* and *Duration* of it.

1. For the *Honourableness* of it self it appears in several passages. The honourableness of Johns Baptism in it self.

1. That though the *baptism* of *John* in it self were more legal than Evangelical, yet in this it self did excell all the former legal Baptisms, that it pointed out *Christs baptism* near at hand; for as *John* himself was greater than all the former *Prophets*, because he pointed out with his finger *Christ* the true and great *Prophet* of the Church; so his *baptism* was more excellent than all the former *baptisms*, because it pointed out *Christs* great and glorious Baptism now at hand, as he saith, *I baptize with water; and he that comes after me shall baptize with the Spirit*.

2. *Johns Baptism* was from *Heaven* and not from *Men* it had its institution from God, and was not an Ordinance he took up of his own head: *Luke*

3. 2. It is said, that at the beginning of *Johns* setting forth to his *baptism* and *Ministry*, that the word of God came to him in the wilderness; that is, he was inspired, instructed and taught by a word from God himself touching his *Ministry*, *baptism*, and the discovery of *Christ* he was to make; and *John*.

1. 6. There was a man sent from God, whose name was *John*; and ver. 33. He that sent me to baptize with water said unto me: he went not of his own accord, but God sent him to baptize; so that as God was the Author of those inferiour baptisms of *Moses*, so of this more high and excellent baptism of *John*; and hereupon the *Publicans* that received *Johns baptism*, are said to justify God; and the

the *Pharisees* and *Lawyers* that refused it, to reject against themselves, that is, to their own harm, the *Counsel of God*, *Luke* 7. 29, 30.

3. *Christ himself*, who was born under the *Law*, and subject to the *Law*, submitted himself also to the *baptism* of *John*, as the last and liveliest Ceremony, *Mat.* 3. 13. *Then cometh Jesus from Galilee to Jordan to be baptized of him*; and so *Christ* who had submitted himself to the Circumcision of *Moses*, submitted himself also to the *Baptism of John*; and as he submitted himself to all the Ceremonies of *Moses*, not for his own sake, but for ours, so also to the *baptism of John*. For seeing *Christ* was free from sin, he stood in no need of Repentance, and so not of that *baptism*, which was the *baptism of Repentance for the Remission of sin*; but there the *Head* who was free from sin, was baptized for the body, which was full of sin, that he might fulfill all righteousness in his own Person. And this was a great Honour to the *Baptism of John*, that *Christ* (though in reference to our flesh more than his own) submitted himself to it.

Thus it appears, that the *baptism* of *John* was very Honourable, and of high account in its time, so that the very *Disciples of Christ* took it up, and *Christ* himself suffered them, because *Johns baptism* was the sign and fore-runner of His, and because the time of his own *Baptism* was not yet come; but *Christ* himself used it not, as *John* witnesses *Chap.* 4. 2. saying, *Jesus himself baptized not, but his Disciples*; to wit, with *Johns baptism*, which was *water-baptism*. For it became not the *Son of God* to baptize with a Creature; nor the Lord of all to use the *baptism* of a Servant.

And thus having shewed how Honourable *Johns Baptism* was in it self, (wherein I conceive I have not done him, though a Servant, the least prejudice, but have fully attributed to his Office what-

ever

ever the Word, or he himself a Messenger from God attributes to it) I shall now proceed to shew, *That the baptism of John, how honourable and excellent soever, is yet far beneath and below Christs, yea and most weak and imperfect in comparison of his.* 2. The weakness and Imperfection of it, in reference to Christs.

For first, *Johns* Baptism was with a Creature, with the Element of Water ; for the Creature could baptize but with the Creature ; that is, *John* with Water ; and so this was far beneath the baptism of Christ, which was the work of God by God, the work of the Father by the Son, and of the Son by the Spirit.

2. *Johns* Baptism was *tantum exterius lavacrum*, but outward, and reached the outward man only ; the baptism of Water reached but the body, and it could pierce no deeper ; and after all the washing of the body with water, the Soul still remained as full of filth, sin and corruption as ever ; and so it was far beneath Christs, which reaches the Soul ; the baptism of *John* was the baptism of Bodies, but the baptism of Christ, the baptism of Souls ; and only the baptism of the Spirit reaches the Spirit, and attains to the Soul, Conscience, Inner-man, to purge and purifie them.

The Baptism of *John* was but a Sign and Ceremony, though it had more life and light in it, than any of the signs of the Law, as being nearer to Christ, and more newly revived by God ; and so though useful in its season, yet the Efficacy of it (after the manner of all Signs) was but weak.

For first, it did not give the Spirit, not one drop of the Spirit ; yea some who were baptized with *Johns* Baptism, did not know the way of the Lord perfectly ; that is, had no certain knowledge of Christ, the only way to God, as *Apollos*, *Acts* 18. yea, some of them did not so much as know, whether there were any Holy Ghost or no,

as those twelve Disciples, *Acts* 19. much less had received the Spirit.

Secondly, Neither did it give Repentance and Remission of Sin; (for what was the plunging of a man in cold water towards Repentance and Remission of Sin?) but these, were the works of Christs own Baptism, which is the Baptism of the Spirit; for no man can repent of Sin, but by the presence of the righteousness of God in his heart, which is the work of that Spirit, which is given in Christs Baptism; neither can any remit Sin but God; our Sins are never forgiven by God, till God dwell in us through Jesus Christ, by the work of the Spirit; so that Repentance was given, and Sin forgiven but in hope only in *Johns* Baptism, but really and truly in Christs, which was the real Baptism of Repentance and Remission of Sins.

Thirdly, Neither did it give entrance into the Kingdom of God; for the Kingdom of God is a Spiritual Kingdom, and no Earthly or Corporeal thing can give entrance into it: The Baptism in the water of *Jordan* could deliver no man up into the Kingdom of God, but the Baptism in that *River that makes glad the City of God*, *Psal.* 46. 4. in that *River clear as Chrystal, that proceeds from the throne of God and of the Lamb*, which is the Spirit, which delivers up all that partakes of it, first, into the Kingdom of the Son, and after through that, into the Kingdom of the Father. The baptism of *John* left men in that Old World wherein it found them, but the baptism of Christ delivers them up into the New World, or the Kingdom of God.

Now in all these regards it appears, that *Johns* baptism did not do the work of the baptism of the New Testament, for then that only had been sufficient,

sufficient, and there had been no need of Christs to come.

And thus you see that the baptism of *John*, as it is distinct from Christs, so it is far inferior to his. And therefore great hath been the mistake of many, for several Ages, who have made *Johns* baptism equal to Christs; for what is this, but to make the Servant equal to the Lord, and to set down the Creature in the Throne of the only Begotten of the Father? yea, and it is the quite perverting of *Johns* Office, for *John* was to be a *burning and shining light*, to usher in Christ the true Light; he was to be as the Morning-star to usher in Christ the Son of righteousness, and was not to be so much Clouds and Darknes to obscure him; he was but to point out Christ, and depart again, and not to sit in equal Glory with him, on his Throne in the New Testament. *John* said, he was not worthy to bear his shoes, and therefore they do not well, who have prepared an equal Crown for him with Christ, who is *King of Kings, and Lord of Lords*.

Wherefore we must take great heed that we do not so magnifie *Johns* Office, as to intrench on Christs, and to make the Son out of the bosom of the Father, to take up the baptism of *John* a Servant, and to administer one, entirely his own; surely this would not have been suitable to the Glory of the only begotten Son of God.

The third thing I propound to speak to touching *Johns* baptism, is the time of its Duration or Continuance, and that was but very short; for *Johns* baptism, as all the Ceremonies of *Moses* was but for a time; yea this being nearer the Truth and Substance than they, was of less Duration; as the Morning-Star, though brighter than the rest of those Heavenly Lights, shines less while than they, because the hasty appearance of the Sun

3. The time of its Duration or Continuance.

Sun swallows it up. And so *Johns* baptism was of great use a little before Christs manifestation to *Israel*, and continued till the time of his Ascension, and then, when Christs baptism began, the shadow was to give way to the substance, and the sign to the truth, and the Letter to the Spirit, and the Servant to the Son; so that Christs baptism put an end to *Johns*, fire-baptism, to water baptism, and Spirit-baptism, to creature-baptism. For as all the *Prophets* were until *John* so *John* was until *Christ*; and *John* must no more exceed his bounds, than *Moses* and the *Prophets* theirs; but as the *Prophets* gave up to *John*, so *John* must give up to *Christ*. *Johns* temporary Ministry had a temporary baptism; but the everlasting Gospel, (which is, that Word in our flesh) hath an everlasting baptism, which is the pouring out of the Spirit. So then *John* being a Servant and fore-runner of *Christ*, *Christ* was not to take up his baptism, but *John* was to resign up his baptism to *Christ*; yea, and as a Servant to deliver up all things into his hands, as Heir and Lord: And so *Johns* water-baptism was to last, but till Christs fire-baptism should come in, and then the fire should lick up the water; and as spirit-baptism should increase, water-baptism should decrease. So that *Johns* baptism, or water-baptism (which is all one) belongs not to Christs Kingdom, which is a Kingdom not of the letter, but of the Spirit, not of signs and shadows, but of the truth, and therefore we leave it where we found it, even without the bounds and reach of Christs Kingdom; for *Johns* Office and baptism reach'd unto Christs Kingdom, but hath no place in it; and to bring Signs and Ceremonies into the Kingdom for Truth, is (if rightly understood) to act against *Christ* glorified.

*Object.* But some will say, This is strange indeed, that *Water-baptism* should have no place in the

the Kingdom of Christ; and therefore pray stay a little, for we have many things to object against it.

Object. 1. *Why, this would rob us of our Christ-Object. 1.*  
*freedom.*

I Answer, No; for it is not *Water* but *Spirit-Baptism* that makes us Christians; and *Water-Baptism* hath been an unlawful blending or mixing of the Church and World together, so that hitherto they could not be well differenced from each other, to the great prejudice of the Congregation of Christ.

Object. 2. *But have so many Ages erred, that have Object. 2.*  
*used Water-baptism?*

Answer. For the Errors of former Ages, and their great mistakes in many of the Truths of God I have nothing to say, but that of the Apostle, *How unsearchable are his judgments, and his ways past finding out!*

3. Object. *But you are the first man, for ought we Object. 3.*  
*know, that ever opposed it.*

Answer. One single mean man with the word, may very justly and lawfully contradict the whole world without it; Truth is not to be judged by Multitudes, or an Unity, but by the word.

4 Object. *But Christ himself was baptized with Object. 4.*  
*water, and surely that perpetuates it in the Church.*

Answer. Christs being baptized with water under *John*, no more perpetuates *Water-baptism* in the Christian Church, than his being Circumcised under *Moses*, perpetuates Circumcision in the Christian Church, or his submitting to other *Mosaical* Ceremonies perpetuates them; Christ brings no temporal or carnal thing into his everlasting and spiritual Kingdom, though himself submitted to them under their several dispensations in the season of them.

*Object.* 5. *Object.* But Christ justifies and commands Water-baptism in *Joh. 3. Except a man be born of water, &c. and Mat. 28. Teach and Baptize.*

*Ansiv.* *Ansiv.* I confess these are places that many have mistaken to justify the practice of *Water-baptism*; but I shall shew you, that they do indeed misunderstand them. For that first place, *Joh. 3. 5. Except a man be born ex ὕδατι καὶ πνεύματι*, of water and the Spirit, he cannot enter into the Kingdom of God. I confess many of the Ancients have by water here understood *Material water*, and have interpreted the place of *external Baptism*, which was *Johns* only; and hereupon divers of them have exceedingly magnified water, and ascribed to it the washing of Souls, and the Regeneration of Christians in some measure, they not considering in the mean time what Christ saith in the very next verse, *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit*; by which they might have learned, that outward and corporeal water can do nothing but outward and corporeal things, and can contribute nothing to the cleansing of Souls and Consciences from Sin.

So that this place cannot be understood of *corporeal water*; and I could produce the Testimonies of many Godly men of good note to this purpose, but do forbear, because I would not have our faith built upon the *Authorities* of men; but the thing is evident from the *Text it self*, for it saith, *Except a man be born of water*, which shows the water he speaks of, must be such, as is able to give a new birth, and to make a man a *New*, that is, a *spiritual, holy, heavenly Creature*; and no water can do this, but the *Spirit*; and therefore *Christ* adds to *water* the *Spirit*, by way of explication, as if he had said, *No man can enter into the Kingdom of God except he be born again of Water*, but the *Water* I speak of is no *Material Water*, but the *Spirit* which is able

ble to produce in us a heavenly Nature, through which only we can have entrance into a heavenly Kingdom, seeing *flesh and blood cannot inherit the Kingdom of God*; so that the *Water Christ* means in this place is the *Spirit*: and many other places give witness to this, *John. 4. 10. If thou didst know 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: and Vers. 13. 14. Jesus said unto her Whosoever drinks of this water* (meaning the water of the Well called *Jacobs Well*) *shall thirst again; but whosoever shall drink of the Water that I shall give him, shall never thirst, but the Water that I shall give him, shall be in him a Well of Water, springing up unto everlasting life; and John. 7. 37. 38. Jesus stood and cried saying, If any man thirst, let him come unto me and drink, he that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living Water; but this spake he of the Spirit, which they that believe on him should receive.*

Now by water in all these places, is not meant material water, but the *Spirit*, as *Christ* himself explicates; and sure *his Testimony* alone is sufficient.

But again, if in this place, *Except a man be born of Water and Spirit*, you will needs understand material water, why then upon the same ground, you must needs understand that place in *Matthew* of material fire, where it is said, *Mat. 3. 11. He shall baptize you with the holy Spirit and with fire*; which is absurd to very reason to think: but water and fire in each place, added to the *Spirit* shew only the *Efficacy* of the *Spirit*; and so you may as well bring in the use of *Material fire* in Baptism, from the *Text* in *Matthew*, as of *Material water*, from the *Text* in *John*.

So that this place in *John* proves no *Authority* of *Christ*, for *water-baptism* in his Kingdom, which is the *Church of the New Testament*.

Now the other place, *Mat. 28. 19. Go ye and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Spirit*, is also of as little force as the former, to prove *water-baptism to be an Institution of Christ*. Indeed I find, that where-ever men have met with the word *Baptism* or *baptize* in the *Scripture*, presently their thoughts have descended to *material water*; they not so well considering or understanding that *Water* which is the *Spirit*, which is the *only Water* that performs all the *Baptism* in the *Kingdom of God*.

Now for that place, *Go teach all Nations, baptizing them*, they understand it thus, *Teach them, and Baptize them, with Material water*, using this form of words, *I baptize thee in the Name of the Father, &c.* But herein they err from the mind of *Christ*: for by these words *Christ* leads his Disciples from *Johns Baptism* to his own; as if he had said, *John* indeed baptized with water, and ye have hitherto used his *Baptism*, but I shall now shortly baptize you with my own *Baptism* of the *Spirit*, and from that time I would have you go teach all Nations, and by the *Ministration of the Spirit*, not baptize them, or dip them in cold water; (as *John* did in his own *Baptism*, and you in his) but baptize them or dip them into the *Name of God the Father, Son, and Spirit*; and note that he saith not here, *Βαπτίζοντες αὐτοὺς ἐν τῷ ὀνόματι*, in the name, but *εἰς τὸ ὄνομα*, into the name of the Father, &c. and by the *Name of God*, is meant the power and vertue of God, or God himself, as *Mark. 16. Christ* saith, *In my name they shall cast out Devils*, that is, in my power and vertue; so that the sense lies thus, *Teach the Nations, and baptize them into the Name, &c.* that is by your *Ministry*, which shall be of the *Spirit*, and not of the Letter, you shall baptize them, or dip them, or interest them

them into the Name of God, who is the *Father*, *Son*, and *Spirit*, as he hath discovered Himself in in his last and most glorious discovery of himself in the Gospel; you shall (I say) dip them into his Name, or sprinkle his Name upon them, that they may be *holy, just, true, merciful, righteous, good, &c.* that is, your *Ministry*, after you have received the *Spirit*, shall have such efficacy, that it shall cloath men with the Name of God, and transform them into his very Nature.

So that this place cannot be understood of *Water*, but instead of baptizing in *Material water*, as *John*, he tels them, they should baptize into the *Name of God*, in such sort that they that were before sinfull, corrupt, and evil men, should now be taken up into the glory of the Name of God. Neither can this place be understood of a form of words which the *Apostles* and their *Successors* should use in baptizing, as most men have thought and taught, seeing no place of Scripture can be named, wherein the *Apostles* in baptizing, used this form of words, saying, *I baptize thee in the Name of the Father, Son and Spirit*; which they had undoubtedly done, if *Christ*, had commanded it as an absolute form. And because many will presently be ready to be enraged at this assertion, I will a little cool their heat with what *Zuinglius* saith of this place, who was one of the greatest enemies to the *Anabaptists* that was in his time, *Christus Jesus* (saith he) *baptismi formulam qua uteremur, his verbis non instituit, quemadmodum Theologi hactenus falso tradiderunt. Zuing. lib. de Bapt. p. 66. tom. 2. Oper.* that is, *Jesus Christ* did not in these words institute a form of Baptism, which we should use, as *Divines* have hitherto falsely taught: and he affirms it upon the same ground I have mentioned before.

Again, if this place, *Go teach and baptize*, be meant *water-Baptism*, *Paul* did very ill observe the command of *Christ*, who baptized but two or three believing Families at the most with *Water-Baptism*, and yet preached the Word in a circuit from *Jerusalem* to *Illyricum* *Act.* 15. 19. through many Kingdoms, Countries, Villages People; but I say, *Paul* though he used not *Water-Baptism*, yet did punctually fulfill the command of *Christ*, and did teach them and baptize them into the Name of God. So that no question, there were many Churches planted in *Pauls* time, who believed in *Christ* and received the Spirit, and walked in fellowship with the Father and the Son, and with one another in the Father and the Son, who never were washed at all with *Water-baptism*; for *Paul* knew well, that no outward thing is of any account in the Kingdom of God, and that as circumcision and uncircumcision were nothing, so neither *water-Baptism* nor the want of it, were any thing, but a new creature is A L L; and if there be Faith and the Spirit, they are sufficient to the Kingdom of God, without any outward ceremonies whatsoever.

So that neither of these two places prove any Institution of *water-Baptism* of *Christ*, but that still remains *Johns Baptism* and not *Christs*.

Object.  
6.

6. Object. The last, and that which seems the strongest Objection is, that the Apostles practised *Water-Baptism*, not only before *Christs* Baptism came in, but after; and this is most evident in very many places in the *Acts of the Apostles*.

Ans<sup>r</sup>.

Ans<sup>r</sup>. I answer, True indeed, the Apostles did practise *Water-baptism*, but not from *Christ*, but from *John*, whose Baptism they took up; and an Outward Ceremony of Honour and Account is not easily and suddenly laid down; and hence some of the Apostles used Circumcision, and that after the Ascension of *Christ*; for Circumcision was an honorable

ble ceremony used from *Abrahams* time, and so they could not (no not in the time of the *New Testament*) suddenly and abruptly leave it off, but they did use it for a time for their sakes who were weak, well knowing that the *Circumcision without hands*, would by degrees put an end to the *Circumcision made with hands*. For Ceremonies are best laid down, and old customs best laid aside, by the efficacy of the *Spirit* and *power of righteousness*. And so in like manner the *Apostles* used the *Baptism of John*, or *Water-baptism*, it having been of high account in the dawning of the day of the *Gospel*, and for the present still continuing so; but they knew, that *Spirit* or *Fire-baptism* would by degrees consume *water-baptism*, and lick up all the drops of it; for so *John* himself intimates saying, *He must increase, but I must decrease*; that is, the *Truth* must eat out the *Ceremony*, and the *Substance* the *Sign*, and the more his *Ministry* and *baptism* come in, mine shall go out; and the *Ministry* of the *Son* shall swallow up the *Ministry* of the servant, as the *Sun-light*; doth the *Moon-light*; and the *baptism* of *fire* shall devour the *baptism* of *water*; and his *Spirit-baptism*, by degrees shall put an end to *my water-baptism*: And therefore *Paul* (as you have heard) after he had used *this baptism* twice or thrice quite forbore it, and yet planted many *Churches* of *Christ*; and so probably by degrees did other *Apostles* too; for they knew, that *Christs baptism* included *Johns*, and was fully sufficient of it self without it; and therefore we find *Paul* teaching in *Christs Kingdom* but *One baptism*, and this the *baptism* of the *Spirit*, *Ephes. 4.* from which the *Church* of the *New Testament*, both of *Jews* and *Gentiles*, was to take its beginning, and not from outward elements or water-washing.

Wherefore seeing these things are so, the *Ana-*  
*baptists* have extremely mistaken, who have made

their *water-washing* so essential a work of the *New Testament*, that they would neither hear the Word, nor have *Christian Communion* with any one that was not so washed; yea though they were convinced touching them, that they had received the *Spirit*: this, I say, hath been the great error of very many honest and *well-meaning* people through *misunderstanding* the Word, to make washing with *material water* so necessary a thing in spiritual worship, yea and more essential to the *communion of Saints*, than the very *Spirit it self*, whom I do not therefore judge, but pity.

And this much for *water-baptism*, which was *Johns*, and belonged only to that *middle Ministry*, betwixt the Prophets and Christ.

Christ's  
Baptism or  
fire-Bap-  
tism.

Now the other Baptism I am to speak of, is *Christs*, which is *Spirit* or *Fire-baptism*; and this is the one and only *Baptism* of the *New Testament*, as we find *Paul* affirming, *Eph. 4. 6.* where he saith, that in *Christs Kingdom*, where is but one *Body*, and one *Spirit*, and one *hope* of our Calling, and one *Lord*, and one *Faith*, there is also but *ἓν βάπτισμα*, one *Baptism*; and this is the *Baptism* of the *Spirit*, as the *Apostle* elsewhere shews, saying, *1 Cor. 12. 13.* *For by one Spirit we are all Baptized into one Body, and have been made all to drink into one Spirit.*

When it be-  
gan in the  
Christian  
Church.

Now this *Spirit-Baptism* did not go along with *Johns water-Baptism*, but followed it about four years after (as you have heard) and as appears by the fore-mentioned place of *Christ*, *Acts 1. 5.* where he tells his *Disciples*, saying, *John verily baptized with water, but ye shall be baptized with the Holy Spirit, not many days hence*; and this *Promise* of *Christ* and of the *Father* was fulfilled at the day of *Pentecost*, when the *Apostles* being all met together, there came a sound from heaven as of a mighty rushing wind and it filled the house where they were

were sitting, and there appeared unto them, cloven tongues like as of fire, and it sate upon each of them, and they were all filled with the Spirit, &c. Here was the first beginning of Christs, or Spirit-Baptism, for it began not till after the *Ascension* of Christ into heaven, and his sitting down on the *Throne* of God; *The progress of it.* and John the Apostle also witnesses to this Chap.

7. saying, *The Spirit was not yet given, because Christ was not yet glorified; but as soon as he was glorified, then did he begin to baptize with the Spirit, not the Apostles only, but also the Jews and Gentiles, and all sorts of people that did believe in his Name through the word of the Gospel: So that then Christs Baptism began to take place, and to prevail, as you may see Acts 8. When the Apostles that were at Jerusalem had heard that Samaria had received the word of God by the preaching of Philip, they sent unto them Peter and John, who when they were come down, prayed for them that they might receive the Holy Spirit, for as yet he was fallen on none of them; (only, saith the Text, they were baptized in the Name of the Lord Jesus, i. e. they had only been baptized with Johns Baptism, who only baptized with water, saying, that they should believe on Christ that was to come after: for Johns Baptism was yet usual, inasmuch as Christs Baptism was but new begun:)* Then did the Apostles lay their hands on them, and they received the holy Spirit: So that here now was the Progress of Spirit-Baptism. And after, when Peter preached to Cornelius and his family and friends, the Holy Spirit fell upon them, *Act. 10.* And Peter gives this account to those of the Circumcision at Jerusalem, *Act. 11. 15.* And as I began to speak, the Holy Spirit fell on them, as on us at the beginning; then remembred I the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized by the Holy Spirit: So that Peter evidently declares

clares, the gift of the *Spirit* by the *Ministry* of the *Gospel*, to be the *Baptism* of *Christ*, or the *Baptism* of the *Holy Spirit* and *Fire*, which *Christ* promised at his *Ascension* into heaven.

In this Baptism all the true Churches partake with Christ.

And this is the only *Baptism* wherein all the Church of the *New Testament* are to partake with *Christ*, I say not the *Baptism* of *water*, but of the *Spirit*; He and we drinking into one *Spirit*, and the same *Spirit* descending on *Us*, as did on him. The pouring out of the *Spirit* on the flesh of *Christ*, was his *New Testament-Baptism*, and it is ours too; and all our true and sound comfort and happiness lies in this, that we are baptized with the same *Spirit* that he was; for it would be as little spiritual comfort to be dipped in the same water with *Christ* as to eat with him at the same table, or to go along with him in the same ship, as *Judas* did, and divers of the unbelieving *Jews*; but to drink with him into one *Spirit*, is to partake of one flesh with him, and to be one *Christ* with him; and this is a Comfort indeed.

The outward Instrument of this Baptism is not Water, but the word.

Now the Outward Instrument of *Christs*, or *Spirit-Baptism* is not Material water, but the word, as *Christ* shews, *Mat. 28.* where he saith, *Teach and baptize*, shewing that teaching the Word is the outward means of baptizing with the *Spirit*. And again, *John 17.* *Now are ye clean through the Word*, not which *Moses*, but which I have spoken to you (and therefore is the *Gospel* called the *Ministration* of the *Spirit*, because it proceeds from the *Spirit*, and communicates the *Spirit*, and *Christ* baptizes with the *Spirit* through the *Ministration* of the *Spirit*, which is the preaching of the *Gospel*) and *Eph. 5. 26.* *Christ gave himself for his Church, that he might sanctifie and cleanse it* *Τὼ λουτρῷ τοῦ ὕδατος ἐν ῥήματι*, with the washing of water by the word; that is, *Christ* cleanses his Church by such a washing of water, as is brought about by the

the word, and the water with which the word washes in the Spirit, for by the word the Spirit is given, and the word cleanses by the Spirit, and the Spirit by the word: and therefore it is also said, 1 Cor. 7. 1. *Having these promises, let us cleanse our selves from all filthiness of flesh and Spirit.*

From all this it appears, that Spirit-Baptism is not to be performed by *Water*, but by the *Word*, and no man under the New Testament receives the Spirit through the Baptism of water, but through the Ministry of the New Testament, which is the only Ministration of the Spirit.

To conclude, this Baptism of the Spirit that is performed only by the Word, is that Baptism of which so many excellent things are spoken in the New Testament. As,

1. This Baptism of the Spirit gives a new Nature, and this Nature is a Divine Nature, or the Nature of God; and hence it is said, *Except a man be born of water and the Spirit; so that the Baptism of the Spirit gives a new Birth, and so a new Nature: And again, That which is born of the Spirit is Spirit; so that the Baptism of the Spirit, makes us Spirit, and through the Baptism of the Spirit, we become that which the Spirit it self is: And so the true foundation of Christianity begins from Faith and the New Creature, and not from water-washing.*

2. This Baptism gives a new Name, not *John*, or *Thomas*, &c. but as Christ saith, Rev. 3. 12. *I will write upon him τὸ ὄνομα μου καινὸν my new name: our own name, is sin, and ignorance, and pride, and injustice, and envy, and covetousness, and uncleanness, and all evil, and this is the name which the first Adam wrote upon us; but the name the second Adam writes on us, is righteousness, and holiness, and truth, and love, and meekness, and wisdom, and all good, and this is the name the second Adam writes*

*The excellent advantage of this Spirit-Baptism.*

*1. It gives us a new Nature.*

*2. It gives us a new Name.*

writes on us, or his own new name ; for Christ himself was Baptized by the Spirit into the name of God, that is, was taken up into God, and the things of God, which are himself, as into the truth, wisdom, justice, mercy, power, &c. and all the whole flesh or humanity of Christ, even all his Members are Baptized into the same name of God with him, and so are called by his new name ; so that this name of Christ, this new name which is given us by God through the Baptism of the Spirit, is infinitely better than that name which is given us by Parents or Godfathers in Water-Baptism.

3. Translates us into a new world

3. Christ's Baptism translates us into a new World, *Except a man be born of that water, which is the Spirit, he cannot enter into the Kingdom of God; no man can possibly enter into the Church of the New Testament, which is the Kingdom of God, but through the Baptism of the Spirit; the Baptism of the Spirit makes a new Creature, and this new Creature enters into a new world, which is the new Jerusalem that comes down from God out of Heaven.*

4. Inables us to the same work with Christ.

4. Spirit-Baptism inables us to the same work with Christ, that is, to the Ministry of the New Testament, saith Christ, the *Spirit of the Lord is upon me, for he hath anointed me to preach, Isa. 61. 1.* and he began his Ministry from his Spirit-Baptism, which did immediately follow his Water-Baptism, but was in no sort one Baptism with it; and having through the opening of the Heavens received the Spirit, which taught him the name of God, he presently began to teach the name of God to others, and Christ himself was not a Minister of the New Testament, but through the Baptism of the Spirit. Now all Believers that are anointed with him in his Unction, or, which is all one, are Baptized with him in one Baptism of Spirit, are Anointed

Anointed and Baptized to the same Ministry ; for the anointing of the Spirit is the teaching of God ; and they that are taught of God themselves, ought also to teach others ; and the Spirit of Christ is the Spirit of Prophecy, and they that have receiv'd that Spirit must Prophesie, as it is written, *it shall come to pass in the last days, that I will pour out my spirit upon all flesh, and your sons and daughters shall Prophesie ;* which very place Peter Act. 2. applies to the Baptism of the Spirit ; so that this Spirit-Baptism of Christ, makes all Prophets that partake of it.

5. Spirit-Baptism makes all those one with Christ the Head, who partake of it, *Gal. 3. 27.* 5. Makes us one with Christ the Head.  
*As many as have been baptized into Christ have put on Christ ;* so that by the true Baptism of the New Testament, we do actually put on Christ, and are made one with Christ, and this is not done by any water-washing, but by the Spirit ; for through the gift of the Spirit only are we made one flesh with Christ ; yea through this we necessarily become one Spirit with him too, as it is said, *He that is joyned to the Lord is one Spirit ;* so that not through water but Spirit-Baptism do we put on Christ, the Spirit carrying us into Christ, and bringing Christ into us, and being one and the same Spirit in both ; and this is truly to be Baptized into Christ.

Now this Baptism that makes us one with Christ, makes us to partake both of his Death and Resurrection. And so it makes us to partake with him.

1. Through Baptism of the Spirit we are dipped into the death of Christ, *Rom. 6. 3, 4.* 1. Of his death. *Know ye not, that so many of us, as are Baptized into Jesus Christ, are baptized into his death ?* and this is, as the Apostles unfolds it, ver. 6. *The crucifying of the old man with him, that the body of sin may be destroyed, that henceforth we should not serve sin ;* and all

all this is done, not through any water-washing, but through the gift of the Spirit, for it is through the Spirit only that we are able to mortifie the deeds of the flesh, and nothing but the presence of the Spirit in us is the destruction of Sin; so that the Spirit of Christ, Baptizes us into the death of Christ.

2. *Of his Resurrection.*

2. Spirit-Baptism makes us partakers of his Resurrection as well as of his Death, yea therefore do we die with him, that we may live a better life, *Rom. 6. 4. Therefore are we buried with him by baptism* (that is, Spirit-Baptism) *into death, that like as Christ was raised up from the dead by the glory of the Father, i. e. the Spirit, so should we also live in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection.* Where you see, that the same Baptism of the Spirit that makes us die with Christ, doth also quicken us into his Resurrection, and deprives us of our own life; not that we may remain dead, but that it may communicate to us a better life than our own, even the life of Christ himself, that we who are men may live the very life of the Son of God in our own Souls and Bodies, and may be quickened with him, and raised up with him, and set in Heavenly places in him.

6. *It makes us one with the Church the Body.*

6. As Spirit-Baptism makes us One with Christ the Head, so with the Church the Body, *1 Cor. 12. 13. 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; so that by drinking into one Spirit with the Church, we become one Body with it, and no otherwise.* I say, not by being dipt into the same Water, but by receiving the same Spirit, do we become one Body with the Church, and it is not the being of one Judgment or Opinion, or Form, or

or the like, that makes men one true Church or Body of Christ, but the being of one Spirit; and there are no more of that Church, which is the Body of Christ, than they that are Baptized with that one Spirit of Christ.

7. Spirit-Baptism it truly washes and cleanses <sup>7. It cleanses from Sin.</sup> from Sin: What Water-Baptism doth in the Sign, this doth in the Truth, even cleanses from all Carnal and Spiritual filthiness; and no man is cleansed from Sin, but by the *washing of the Spirit; the pouring forth of the Spirit on all flesh, is the killing of sin in all flesh*, 1 Cor. 6. 9, 10, 11. *Neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God; and such were some of you, but ye are WASHED, but ye are sanctified in the Name of the Lord Jesus Christ by the SPIRIT of our God: So that Spirit-Baptism cleanses from all Sin whatever it is; and there is no man cleansed from Sin, but through this Baptism.*

And again, Ephes. 5. 26, 27. *Christ gave himself for the Church, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish; and nothing doth thus purifie the Church till it be without spot, wrinkle, or blemish, and till it be perfectly holy, but the Baptism of the Spirit. And therefore, though the Baptism of John was administred but once, yet the Baptism of Christ is a continued Baptism, for as long as corruption is in the flesh, the Baptism of the Spirit is in use: So that the nature and life of a Christian are under a constant and continual Baptism, God every day pouring forth his Spirit upon a Believer, for the purifying and sanctifying of him, and making him meet for the immediate*

immediate presence of God, whether no unclean thing comes, nor the least uncleanness in any thing.

8. *It Saves.*

8. Spirit-Baptism Saves ; whatever in us is washed with the Spirit, is Saved as well as Sanctified ; and how much any one hath received of the Spirit, so much is he already saved : *Tit. 3. 5. According to his mercy he hath saved us by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour :* Where the Apostle teaches us how God Saves ; and that is not by *Johns* Baptism, or Water-washing, but by the laver of Regeneration, which is the renewing of the Holy-Spirit, poured on us abundantly through Christ ; so that he calls the Baptism of the Spirit, the Laver of Regeneration ; such a Laver as renews the old nature, yea and begets a new one, so that a man through this Baptism is wholly changed, not in a few good works, but in his whole nature, and from his newness of nature, flows newness of life ; so that he is no more as he was, but is, and lives, and loves, and thinks, and speaks, and acts otherwise than he was wont ; and this cannot be the Work of Water in any measure, but wholly of the Spirit ; for where men are destitute of the Spirit, though washed with water a thousand times, there is no change of nature in them ; but the change of nature wrought by Spirit-baptism, is so much present Salvation, even in this present world. There is another Scripture witnesses the same thing, and it is *1 Pet. 3. 20. A few (that is, eight Souls) were saved by water, to which figure baptism answering, doth now also save us, not that whereby the filth of the flesh is cast away, but whereby a good conscience answers well to God by the Resurrection of Jesus Christ.* Peter having said that Baptism answers to the flood, and saves the Church now, as the flood did the Church then,

then, yea faith he, but I mean not the outward Baptism, or the washing away of the filth of the Body, but the *answer of a good Conscience towards God by the Resurrection of Jesus Christ*; which place is difficult: but I thus conceive it. The efficacy of Christs Resurrection is the gift of the Spirit, and the Spirit of Christ in a Believer rectifies his Conscience, and makes it good, so that it can return a sweet answer to God upon every word of his; for the work of the Spirit in the heart, answers every word of Faith spoken from God; particularly it can say to God, I was indeed filthy and unclean throughout, but I am now washed, and justified and sanctified in the Name of the Lord Jesus, and by the Spirit of my God; and this Spirit-Baptism is that that Saves, and not the Water, which puts away the filth of the Flesh only, but leaves the filth of the Spirit as much as ever.

So that in this place *Peter* puts an end to baptism Peter puts an end to the Baptism in the flesh as *Paul*, *Rom. 2. 28.* puts an end to *Circumcision* in the flesh, saying. *He is not a Jew of the flesh,* as Paul to the Circum- *which is one outwardly, neither is that circumcision which* cision of the *is outward in the flesh, but he is a Jew which is one in-* flesh. *wardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God: That is, faith Paul, in the Kingdom of Christ, where all things are spiritual, Circumcision in the spirit puts an end to circumcision in the flesh; and in the same Kingdom of Christ faith Peter, Baptism in the Spirit puts an end to Baptism in the flesh; for he is not a Christian who is one outwardly, neither is that Baptism which is outward in the flesh, but he is a Christian who is one inwardly, and Baptism is that of the heart in the spirit, and not in the letter, whose praise, also, is not of men, but of God. For under the Gospel, which is the ministration of the Spirit (as ye have*

been oft minded) we can find nothing among all outward things, through the use and exercise whereof we may attain the cleanness and purity of righteousness in our Natures; and therefore Christ hath put an end to all outward, carnal, and earthly things of the *first Testament*, by the inward, spiritual, and heavenly things of a second and better *Testament*: and by his own death and resurrection only, not without us, but within us, through the power and efficacy of his Spirit, all the Baptism of the new *Testament* is fully and perfectly performed.

*Spirit Baptism only is sufficient in the days of the Gospel.*

And thus in all these particulars you see the infinite excellency and glory of the *Spirit-Baptism* above *water-Baptism*, and this only is sufficient in the days of the *Gospel*, as being the true and proper Baptism of the *New Testament*: for as Christ himself only is sufficient to the faithful without *John*, though *John* were of use in this season to point out Christ; so the Baptism of Christ only is sufficient to the faithful without the Baptism of *John*, though the Baptism of *John* were of use in its season, to point out the Baptism of *Christ*; and the *Baptist* himself was of this Judgment, who said to *Christ*, *I have need to be baptized of thee*; which he means not of *water-Baptism*, (for so *Christ* himself (as you have heard) did not baptize) but of the Baptism of the Spirit, and so the *Baptist* himself, who was never baptized with water, neither by *Christ*, nor the *Apostles*, nor any body else, yet was baptized with the Spirit, and the Baptism of the Spirit was sufficient for the *Baptist*, without any *Water-Baptism*; and so *Christ's Spirit-Baptism* by the Word, is sufficient for all the faithful now, without *John's water-Baptism*; for he that is truly washed from all filthiness of flesh and Spirit, and hath the *Holy Ghost* in him to renew his nature, and to conform him exactly to *Christ's*

own image, and to work him in this present world into the true similitude of heaven, and to be in him a foundation of water springing up unto everlasting life, what need hath he of cold material water to be poured on his body, under the pretence of any sign whatever, either of *Moses* or *John*, when as, he hath the truth, substance, and heavenly thing it self?

Now this, it may be, may seem strange and dangerous to some of low, and fleshly, and customary Religion; but let all such (if it be possible) consider, that where the substance comes, the shadow is at an end, and the ceremony where the truth comes, and the creature where God comes: And if they understand not this for the present, I hope they may understand it afterwards; for we speak not at uncertainties in this point, but what we have in some measure seen, and felt, and handled of the word of life, that we deliver to you, that ye may have fellowship with us; and truly our fellowship is with the Father, and his Son *Jesus Christ*, through the Spirit.

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### F I N I S.

Isa. 58. 12.

And they that shall be of thee (i. e. of the Church that is born of the Spirit) shall build the old waste places, (made such by the Church that is born of the flesh) thou shalt raise up the foundations of many generations (by the clear revealing of Christ, his Kingdom, and all his things, according to the ministration of the Spirit) and thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in. (Here Christ writes upon the forementioned Church his own new Name.)



# *The Tryal of Spirits,*

Both in *TEACHERS* and *HEARERS*.

Wherein is held forth the clear Discovery  
and certain Downfal of the *Carnal* and  
*Anti-christian* Clergy of these *Nations*.

Testified from the *Word of God* to the *University*  
Congregations in *Cambridge*.

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By *William Dell*, Minister of the Gospel, and  
Master of *Corvill* and *Cains* College in *Cambridge*.

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Whereunto is added,

A Plain and Necessary *Confutation* of divers *Gross*  
*Errors* Deliver'd by *Mr. Sydrach Symphon*, in a  
Sermon Preach'd to the same Congregation at  
the *COMMENCEMENT*, *Anno MDCLIII*.

Wherein (among other things) is declared  
That the *Universities* (according to their present *Statutes*  
and *Practises*) are not (as he affirmed) answerable to the  
*Schools* of the Prophets in the time of the Law; but  
rather to the Idolatrous High Places.

And that Humane Learning, is not a Preparation appointed  
by Christ, either for the Right Understanding, or Right  
Teaching the Gospel.

With a Brief Testimony against Divinity-Degrees in the  
Universities.

As also *Luther's* Testimony at large upon the whole Matter.  
And lastly, The Right Reformation of Learning, Schools  
and Universities, according to the State of the Gospel,  
and the Light that shines therein.

All necessary for the Instruction and Direction of the  
Faithful in these last Times.

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*L O N D O N*;

First Printed in the Year, 1666.

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To all the Truly Faithful the Sons of God, and Brethren of Christ, whether in present Authority, or otherwise wheresoever in these Nations; Grace be multiplied unto you, and Peace from God our Father, and the Lord Jesus Christ our Head and Hope.

I Could not chuse but distinguish You thus, from all the rest of the People of these Nations of what Condition or Quality soever, seeing *God* Himself hath first done it, having chosen you to Himself in *Christ*, and set you apart for Himself, as a *Peculiar People, Zealous of Good Works*. And I have chosen to speak this only to *You*, because *You* are all taught of *God*, and have heard and learned from Him the Truth as it is in *Jesus*; and because *You* have an inward *Uction* from *God*, whereby *You* know the *Truth* from *Error*, though it be never so much reproached by *Carnal Christians*; and whereby *You* know *Error* from *Truth*, though it be never so much exalted and magnified by Them. *You* are those *Spiritual Men* who judge All Things, because you have received the *Word* and *Spirit* of *Judgment* in *Christ*, from the *Father*. Besides, *You* are the *Men*, whom *God* will use in his *Greatest* and most *Glorious Works*, which he hath yet to do in the *World*, to wit, in the *Destruction* of the *Kingdom* of *Anti-Christ*, and in the *setting up*, and *enlarging* the *Kingdom* of *Christ*; which Things, are not to be done by the *Might* and *Power* of *Worldly Magistrates*, (which it may be you have

not received, and if you had, it would not be helpful here) but by the *Spirit of the Lord*, which You all have received in some measure. Yea farther, none but You, will be contented to live by *Faith*, and to follow *Christ* in *Untrodden Paths*, and to undertake *Impossible Works* to *Flesh* and *Blood*; and none but *You* will be willing to have the residue of *Christ's Life* and *Works*. And of his *Sufferings* and *Death*, fulfilled in your *Mortal Bodies*.

It grieves me much to see so many *Men* as I have known once *hopeful* in the *Army*, and elsewhere, to be now so full gorged with the *Flesh* of *Kings*, and *Nobles* and *Captains*, and *Mighty Men*, that is, with their *Estates*, *Mannors*, *Houses*, *Parks*, *Lands*, &c. That they can now be contented to take their *ease*, and to comply with the *World* and *worldly Church*, and the *Teachers* thereof, and can perswade themselves, that there is enough done for their time, after it hath fared thus well with them; and can leave the *Remainder*, to *Men* that are as plain and mean as *Themselves* were at first, forgetting Him who *remembered them*, when they were in *Low condition*. But they that were indeed *Righteous* among them, are *Righteous* still, and they that were indeed *Holy*, are *Holy* still; and *Prosperity* hath only slain the *Fools*, as the *Scriptures* speak, But *You Christians* are Called, Chosen and Faithful. and You will still be found with the *Lamb* on *Mount Sion*, and with the rest who have his *Name*, and his *Fathers Name*, written in their *Foreheads*; and you dare still own the *Ancient Truth*, *Cause* and *work* of *Christ*, how great *disadvantage* soever is for the present risen up against it, through the *Apostasie* of *Carnal Christians*, the *Lovers* of this *World*. And *You* all know, that all that hath been done hitherto by the *Sword*, is but the *Preparation* of *Christ's way* to his *Work*, and that the *Work* it self is still behind, and to be done by those *Worthies* of the

Lord,

Lord, who love *Jesus Christ* and his *Kingdom*, and *Coming*, a thousand times better than the present world, and all the best things of it, yea than their *own Lives*. Wherefore I advise you all, to whom now I speak, to take heed that you neither *drink* nor *sip* of the *Clergies Cup*, which carries in it, the *Wine of the Wrath of the Fornication of Anti-christ*; lest having drunk thereof, you fall asleep through the strength of their *Inchantments*, and so are rendred *unable* to follow *Christ* any farther. For many *Powers* and *Magistrates* of the World, once *hopeful*, have been thus *overcome* and *seduced* into *Anti-christ's Cause* against *Christ*, to their *utter ruine* in the end. And how have the present *Clergy*, with their most *Plausible Men*, attempted some of this *Present Power*; yea, some of the very *Chiefest* and most *Godly* in the *Army*, and have put them into some (that I say not) great *Danger*? Wherefore remember you that Word of the Lord spoken by his *Angel*, *Rev. 14. 9 and 10. If any Man Worship the Beast and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation, &c.*

IF ANY MAN WORSHIP THE BEAST, that is, the *Anti-christian Church* of the *Pope* and his *Prelates*, and *Clergy*, which is called the *Beast*, because of its *Fierceness* and *Cruelty* against the *Saints*: Or, HIS IMAGE, that is, the Church or the *Bishops* and *Presbyters*, which in a lesser Volume, and less Letters, doth answer the Other, and is directly like it. Whoever shall WORSHIP THESE, that is, highly esteem them for their *Humane Learning*, and *School-Divinity*, and *Sacredness* of their *Order*, and count them worthy of all *Honour* and *Respect*, and *worldly Maintenance*; and also to have *Power* in matters of *Religion*, to allow and determine of *Doctrine*, and to appoint and

and institute in matters of *Government*: And being Worldly Powers, do subject Themselves, and all the Worldly People under them, to these Mens Religion, Authority, Doctrine, Discipline, &c. *Whoever shall thus worship them: Or, SHALL RECEIVE HIS MARK, that is, this Principle, that, It is lawful to Punish and persecute men in Matters that meerly relate to Faith and the Gospel, and this, under pretence of the Glory of God, and Good of Christian people; which is the BEASTS MARK in every Age, and under every Change of Outward Form: Whoever shall receive this mark IN THEIR FOREHEAD, that is, to profess this Doctrine only: Or IN THEIR HAND, that is, to execute it according to Laws, which the Nations have been seduced to make to this purpose: The same shall drink of the Wine of the Wrath of God, which is poured out without mixture into the cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, and the smoak of their torment ascendeth up for ever and ever.*

*Wherefore You Faithful Ones have great cause to be very well advised in these things, seeing the chief Design of Antichrist, is to seduce the Elect; seeing he hath no body else in all the World, that dare oppose Him, or know how to do it, but You: and He knows, If he can prevail with You, all the World besides, will follow Him headlong, as the Gadarens Swine ran into the Sea, and were choaked.*

*Now I have adventured, through the Inspiration of the Almighty, to undertake Openly and Plainly against the Clergy and Universities; which in their Present State are the Residue of the Hour and Power of Darknes upon the Nations: And the Lord of his Grace, hath helped me through this Work, by his Spirit of Councel and Might. And so I have freely*

freely and willingly exposed my Self for Christ and his Truths sake, to all the reproaches, slanders, revilings, contradictions, and (if their power shall serve) Persecutions of the Universities and Clergy, and of all those People high and low, bond and free who have received their Mark and Worship them: choosing rather to suffer with Christ, and with You, his Seed, all manner of Tribulations, then to reign with Them; and much rather imbracing Christian Communion, with poor plain Husbandmen and Tradesmen, who believe in Christ, and have received his Spirit, than with the Heads of Universities, and Highest, and Stateliest of the Clergy, who under a specious form of Godliness, do yet live in true Enmity and Opposition to the Gospel.

I do indeed, freely acknowledge, that I have often been ready to complain to God in the anguish of my Spirit, that he had called Me a very Bruised Reed; to a more difficult Task, in one Regard, than either Wickliffe, Hus, or Luther, those strong Pillars in the House of God; to wit, Because much of the gross Body of Antichristianism, against which they chiefly ingaged, being done away by their Ministry, there still remains the cunning and subtile Soul and Spirit thereof, which yet is All in All, in Antichrists Kingdom; though it be farther removed from the Knowledge and Notice of the Common Sort of Christians. And so the Myserie of Iniquity, is now become more Mysterious and Deceiving than in their Times: and at Perfect and Bitter enmity against Christ and his Spirit, and the true Temple of God, the Spiritual Church, as ever was in all Their Times, doth now prevail under the Name of Orthodox Doctrine; and the Reformation of Religion by the late Assembly of Divines, which the Clergy are all now ready to set up, if they could gain the Secular Arm to strengthen them thereunto, (of which now they have greatest

greatest Hopes) and without which, their Religion can find no high place in this World.

Now herein the old Mysterie of Iniquity is renewed amongst these men, that they would have an outward Letter and Ministry, without the Spirit of Christ, to be the Doctrine and Ministry of the New Testament, which is the Ministration of the Spirit and not of the Letter: and would have the Secular Magistrate, to have Right and Power, to enforce men to such a Religion, as Himself judges True, by the Help and Counsel of those Ministers, which Himself judges Orthodox: as if some Men were able to teach spiritual things, and all to understand them, by Natural Reason made use of, and improved, which yet these Men deny in Terminus, whilst they assert it in the Principle. For, they will not leave it to the Father, to draw whom He pleaseth to the Son; neither will they leave it to the Spirit, to choose what Living stones he pleaseth, to build them together to be the Habitation of God: but the Ecclesiastical state, having seduced the Temporal, do make them believe, that the Magistrates Worldly Power, in union with their worldly Religion, may make a National Church of all, that they between Themselves, please; and may allow, and set up, such a Doctrine for Orthodox, which these Men who are in Academical Degrees, and Ecclesiastical Orders, do approve for Such; though the Spirit of God in all Believers testifies, that these Men have not the mind of Christ, but of Antichrist, in all they teach, and act, and counsel; in their Assemblies, Churches, Doctrine, Ordinances, Works, Duties, Days, Times, Fastings, Thanksgivings, and Every Thing else: Yet these having the outward Carcass or Appearance of Religion, though destitute of the inward Soul of it, which is true Faith and the Spirit of God, do cozen not only the meanner People, but the very Magistrates of the World, who are glad to hear, that the Clergy have given them such high  
Power

Power in the Kingdom of Christ, and made them Magistrates in both worlds ; though indeed in the end, it be not for the Magistrates Advantage, but wholly for the Clergies.

*And thus is the Mystery of Iniquity grown more Mysterious now, than heretofore. But this is our Comfort and Help, that God still causes his Light to shine forth proportionably to his People, to discover every new Change and Form, of the Mystery of Iniquity. And though the Mystery of Iniquity in every Age, is mysterious enough, to cozen all the Unbelieving World, though never so wise and learned ; yet is it never able to deceive the Faithful, who have always sufficient Light from God to discover it, and sufficient Grace to overcome it.*

*And now You faithful and beloved Ones, to whom I have spoken all this, stand You fast, and depart not from Christ, his Word, and Work (all which You know is faith) for any Good or Evil things, that may befall you in this short life ; but finish in Faith and Patience, the Work which God hath given you to do, in your several Places, waiting for the Glory which shall be given you at the Revelation of our Lord Jesus Christ ; in Whom I remain, though most unworthy.*

Your humble and faithful Servant

in the Gospel.

W. D.

*The*

# THE Tryal of SPIRITS;

- 1 John 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God, because many false Prophets are gone forth into the world.*
2. *Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God.*
3. *And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that Spirit of Antichrist whereof you have heard, that it should come, and even now already it is in the world.*
4. *Ye are of God, little Children, and have overcome them, because greater is he that is in you, - than he that is in the world.*
5. *They are of the world, therefore speak they of the world, and the world hears them.*
6. *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

Six observable things in this Scripture.

1. **I**N this Scripture we may take notice of these Six things.
  1. The Apostle gives notice to the Beloved Congregation of Spiritual Christians, of a Great Evil risen up in the World, (which if not carefully heeded) might occasion some great Trouble and Danger to them; *many false Prophets* (saith he) *are gone out into the world,* Ver. 1.
  2. He prescribes them a sufficient Remedy against this Evil, saying, *Believe not every Spirit, but try the Spirits, whether they be of God.*
  3. That

3. That the Faithful might be able to make a right Judgment of Spirits, he gives them one short Rule of Tryal, which yet comprehends in its self all Rules; *ver. 2. and 3. Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c.*

4. He shews them, with whom these false Prophets, who have the Spirit of Antichrist, should not prevail; to wit, with none of the true Children of God, *ver. 4. Ye are of God, little Children, and have overcome them; because greater is he that is in you, than he that is in the world.*

5. He shews them, with whom the false Prophets should prevail, to wit, with the World and Carnal People; *ver. 5. They are of the World, therefore speak they of the World, and the World heareth them.* The World seeking its own Things, receives Antichrist, and his Prophets.

6. He shews, how the Spirit of Truth and Error may be known in the People, as well as in the Teachers; to wit, by the Peoples cleaving, either to the Teachers of Truth, or to the Teachers of Error, *ver. 6. We are of God, he that knoweth God, beareth us; he that is not of God, beareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*

These Six things are held forth to us, in this Scripture, and they are all very Profitable and Necessary for the true Church to be acquainted withal, especially in these last of the last Times. I shall begin with the First, which is,

## 1. Point.

The great  
evil endan-  
gering the  
Church.

Note.  
Two contra-  
ry Seeds  
from the  
beginning of  
the World.

The two  
Seeds distin-  
guished by  
the Spirits  
that dwell  
in them.

They act  
differently  
about man-  
kind.

## 1. Point.

*The Great and Dangerous Evil of which the Apostle gives notice to the Church of Believers, and that is, The going out of false Prophets into the World.*

*Many false Prophets are gone out into the World.*

AND here it is to be noted, that from the very beginning of the world, there have been two Seeds or Generations of Men, very contrary the one to the other, as is evident, in *Gen. 3. 15.* where God saith to the Serpent, *I will put enmity between thee and the Woman, and between thy Seed, and her Seed;* so that the Serpent hath his Seed, as well as the Woman her Seed; and this was the Womans Curse, to have her *Sorrows and Conceptions multiplied*, and to bring forth the Serpents Seed as well as her own, that is, the Children or Seed of the first Blessing; and both these contrary Seeds do partake of one and the same common Nature or Humanity. And one of these Seeds are called the Sons of God, the other the Sons of Man, *Gen. 6. 6.* And both these, being the Children of one *Adam* according to the Flesh, are yet distinguished by several Spirits that dwell in them, and inspire them: For the Spirit of God, that is, the Spirit of Righteousness and Truth, doth inspire the One, and these are truly called the *Children of God*, as *Paul* saith, *Rom. 8. as many as are led by the Spirit of God, they are the Sons of God.* And the Spirit of Satan, which is the Spirit of Wickedness and Error, doth inspire the other; and these are truly called the Sons of Men, who all have sinned, and are deprived of the Glory of God.

Now these two Different and Contrary Spirits, which have dwelt in these two distinct Seeds, have begun to act presently from the very beginning of the World, each one according to its own Nature, and to trade and traffick about Mankind, and out of it, to bring forth Children to themselves,

selves, like to themselves in all things; and so one hath endeavour'd to beget and bring forth the Children of God, and of Truth; the other the Children of Men, and of Error: And to this end, the one hath held forth the *Truth of God*, by the true *Spirit of God*; the other hath held forth Error and Falshood, yet as it were the Truth: The one hath endeavour'd to bring Man unto God through true Faith and Repentance; the other to turn Men from God through Sin: The One hath sought to work Salvation in Men, the other Destruction.

Now the False Spirit hath been the most common in the World, and hath had the greatest Opportunities and Advantages to multiply it self, seeing it finds the whole world already lying in Wickedness, and fully prepared to receive it self.

The false Spirit the most common in the world.

The true Spirit more scarce.

But the true Spirit hath been found in very few, and that from the beginning; for there have been but few true Prophets, who have had the true Spirit, and have spoken the true Word, as you may see all along in Scriptures, especially in the times of *Elijah* and *Micajah*; but Christ saith, *Many false Prophets shall arise and deceive many*; and *Peter* saith in his second Epistle, Chap. 2. ver. 1, 2. *That as there were false Prophets among the People, that is the Jews, so there shall be false Doctors and Teachers among the Christians, who should privily bring in damnable Heresies, and that many should follow their pernicious ways.*

So that as there have been many false Prophets from the beginning, so especially in the days of the New-Testament; for the more Christ hath appeared by his Spirit to lead men into Truth, the more hath the Devil appeared by his Spirit to lead men into Error, and this is properly called Antichrist; for Flesh and Blood is not Antichrist, but a Spirit contrary to Christs Spirit, that dwells in Flesh and Blood, and chiefly among those that

H h

profess

profess the Christian Religion ; This is Anti-christ.

No Spirit in the Jews or Gentiles, is properly called Antichrist, but the Spirit of Satan in false Christians appearing as an Angel of Light, this is Antichrist. Before Christ came in the flesh, the Devil was an Evil Spirit, and a Lyar, and a Murderer, and the Unclean Spirit, and Prince of this world, but he was not properly Antichrist, because Christ was not then come in the flesh. The Devil was the Devil before, and did dwell and work in Evil men ; but from the beginning of the Christian Church he is called Antichrist, and that not every where, but in the Church or Kingdom of Christ : For Antichrist is a Spirit that dissolves Jesus, and that not openly, but subtilly and cunningly, yea, under the name and pretence of Jesus, he is wholly contrary to Him. Wherefore, the discerning of Spirits, as it hath been necessary from the beginning of the World, so also is it especially necessary in the days of the Gospel, wherein the Mystery of Iniquity is become most mysterious, through the operation of Antichrist in those many false Prophets which are gone forth into the world. And so we proceed to the second Point.

2. Point.

2. Point.

The Remedy  
against  
false Pro-  
phets.

And that is, *That Sufficient Remedy, which the Apostle prescribes to the true Church, against that great Evil, of many false Prophets being gone out into the world.*

Now the Remedy the Apostle prescribes to the faithful against these false Prophets, is not, that they should stir up the Secular Power, to Imprison, Banish, or Burn Them, that so they might be

be rid of them ; for this is Antichrists proper Remedy against those that oppose him ; but the Apostle shews a more Christian Remedy, which is this, *Believe not every Spirit, but try the Spirits whether they be of God* ; and this Remedy alone is sufficient for the true Spiritual Church of the faithful in every Age, to preserve it safe and sound against all false Teachers whatsoever, and their false Doctrines ; neither doth it desire, or need any other. Wherefore in this Case, the Apostle contents himself, to give only this Caution to the Faithful, *Believe not every Spirit, but try the Spirits whether they be of God.*

*Believe not every Spirit, &c.* that is, every one that speaketh of Spiritual things. Whence it is plain, that we neither ought rashly and hastily to believe every mans Doctrine, nor yet rashly and unadvisedly to censure and condemn it, till it be heard and known what it is ; but it is a Christians Duty to *prove all things, and to hold fast that which is Good*, upon Proof, as Paul adviseth, wherefore John also adds here, *But try the Spirits whether they be of God.* Note.

Whence we note, *That Christians have Right and Power to try and judge the Spirits and Doctrines of their Teachers* ; and this is evident by many plain Scriptures, as, Christians have right and power to try Spirits.

Math. 7. 15. *Beware of false Prophets (saith Christ to the faithful) which come unto you in Sheeps cloathing, but inwardly they are ravening Wolves ; ye shall know them by their fruits.*

Math. 16. 6. *Jesus said to them, Take heed and beware of the leaven of the Pharisee, which is hypocrisie.*

Math. 24. 4. *Jesus said, take heed that no man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many.*

John 10. *My Sheep hear my voice, and know my voice, and a stranger will they not hear, but flee from him; for they know not (that is, own not) the voice of strangers. And all that came before me are Thieves and Robbers, but the Sheep did not hear them.*

By all which Scriptures, and many more that might be added, it is manifest, that the faithful, the true Sheep of Christ, have Right and Power to judge of the Spirits and Doctrines of the Teachers.

Let *Fathers, Schoolmen, Doctors, Councils, Assemblies of Divines, Universities, Ministers*, propound and publish what Doctrine they please, the Sheep of Christ, the faithful Flock, have Power and Authority from Christ Himself, to try and judge, whether the things they speak be of *Christ*, or of themselves and of *Antichrist*. And this Power the faithful People ought not to part with, neither for any fear, nor for any favour.

It concerns  
the faithful  
to try the  
Spirits, for  
two causes.  
First.

Yea, it most nearly concerns the faithful, to try the Spirits, and judge the Doctrines of the Teachers, for these two Considerations among others.

First, Because we must each one give an account for our selves before the Judgment Seat of Christ; wherefore it concerns every one of us, to look to our own Eternal Condition, and not to leave this care to others for us. In Death and Judgment, each one must answer for Himself; and therefore we ought to be as certain of the word of God, on which we build our immortal Souls, as we are sure we live, and are Creatures; we ought, I say, to be sure our selves, and not to trust any body for us, in this great matter whereon depends either Eternal Life, or Eternal Death.

Secondly.

Secondly, It concerns us to try the Spirits, and Doctrines, because otherwise we may easily mistake, and instead of *Antichrist* and his Disciples,

dash

dash against Christ himself, and his precious Saints. Yea, we have seen how the World and Worldly Church, not being able to try the Spirits and Doctrines, have contradicted and crucified the Son of God himself, and have reproached and persecuted all his People, who are baptized into one Spirit with him; and doing this, they have thought they have done God good service too; and all because they were not able to judge of the Spirit and Truth of Christ in Himself and his Members, but have followed the Judgment and Council of the chief Guides in the outward Church, who have caused them to err, and to mistake Truth for Error, and Error for Truth; Christ for Antichrist, and Antichrist for Christ.

Wherefore it concerns every one, to be wise to Salvation for Himself, and to try the Spirits for himself, and not to content himself to say, thus said *Augustine, Ambrose, Hierom, &c.* or this was the Judgment of the Fathers, or thus have the Councils and Universities determined, or thus do our Ministers teach us; but if thou art one of Christs Flock, thou must have skill to know and judge for thy self, which is Christs Spirit and Doctrine, and which is Antichrists; otherwise thou wilt certainly miscarry in this great matter, and be undone for ever. If thou build on Men in these things, and canst not judge for thy self, thou wilt be sure to be undone.

But now this *Power of Trying Spirits, and Judging Doctrines,* which Christ hath given his true Flock, and which they ought to have upon so good Grounds, the *Teachers* of the false and *Antichristian* Church, that is, the *Common Clergy*, distinguished by several Names, Titles, and Degrees, have robbed them of, and have falsely and treacherously arrogated to themselves, the *Power of trying Spirits, and Judging Doctrines,* and have said, that it be-  
The Clergy, have usurped to themselves this power of trying Spirits.

longs to the *Clergy* or *National Ministry*, and their *Councils*, and *Assemblies* of *Divines* to Judge of *Spirits*, whether they be right or false; and to Judge of *Doctrines*, whether they be agreeable to *Gods* Word, or no; and that all *Christians* ought to expect their Judgment and Determination, and to submit to it, and to depend on it, as on an *Oracle* from *Heaven*, yea, though it be, not only without, but also against their own particular Judgment.

And these men (I mean the Clergy) through the *Ecclesiastical* and *Temporal* Power which they had gotten, have stricken great fear into the whole World, and have miserably vexed innumerable *Consciences*, with a grievous and lasting bondage, and have even driven them to Despair, whilst none durst approve or own any *Spirit* or *Doctrine*, though never so manifestly of *Christ* and his *Gospel*, without their Allowance and Approbation; so mightily hath the power of *Antichrist* prevailed in the *World*, and that against the express Word of *Christ*.

Now the ground of this their *Antichristian Pride*, and *Usurpation* is This, that they arrogate to Themselves, that They are the *Guides* and *Shepherds* of all *Christian* men, and are to teach them the *Gospel*, which they are only to receive from their lips; whereas *Christ* hath promised his true *Church*, that they shall be *all taught of God*, and shall *hear and learn Themselves from the Father*, and hath also promised to send to them the *Spirit*, to lead them in all *Truth*, and to give them an *Anointing*, to teach them *All Things*.

By this usurpation the Clergy have made themselves Masters in the Church of God.

Now they by robbing the Faithful of this Power, and arrogating it to Themselves, have made themselves contrary to *Christs* Command, *Lords* and *Masters* in the Church of God, and have usurped to themselves *Superiority* and *Authority* over other

other *Believers*, and have subjected all the World to their *Opinion* and *Judgment* in the things of God : by which means, they have set wide open the flood-gates to *Antichrist* and his *Kingdom*, to break in upon the World, and to overflow it, whilst they had robbed all *Christian* People of their own *Judgment* in all the Things of God, and had made them to depend wholly on the *Judgment* of the *Clergy*.

And had not *Christian* People thus unchristianly delivered up their *Judgments* to the *Clergy*, and that in the very Highest Points of Religion, *Christianity* had not been so miserably *blinded* and *corrupted* as it is, and the *Mystery* of *Iniquity* had not so much prevailed in the *World*, as now it hath. For when *Christians* would not *try* the *Spirits* whether *They* were of *God*, and the *Doctrines*, whether they were the *Word of God* or no, but thought this a matter too High for them, and would refer and submit all to the *Judgment* of their *Ministers*; then *Antichrist* (the *Apostle of the Devil*) came forth boldly, and proudly exalted *Himself* above all that is called *God*, and his *Kingdom*, above all the *Kingdoms* of the *World*, having first put out both the *Eyes* of *Christians*, by taking away from them their *Right* and *Power* of *trying* *Spirits* and *judging* *Doctrines*.

But when *true Christians* shall search the *Scriptures* (as *God* I trust hath now fully put into their hearts to do) and shall justly and lawfully take to themselves the *Power* which *God* hath given them, to *try* *Spirits* and *Doctrines*, than *Antichrist*, and his *Agents*, the *carnal Clergy*, must soon be brought down: for the *Faithful* by that *Word* shall soon perceive, that *They* are not of *God*, nor their *Doctrine* of that *right Gospel*, which is after the *Mind of Christ*.

The Gift of  
Trying and  
Discerning  
Spirits, is a  
Common  
Grace in the  
true Church.

Well then, by what hath been said, You, who are of *Christs* true *Sheep* may perceive, that it is evident by the Word, that faithful *Christians* have Right and Power to try Spirits and Doctrines, though *Antichrist*, for many Ages hath robbed them of this Priviledge.

For (that I may speak a little more to this matter) the *Tryal of Spirits* doth unquestionably belong to all Men, who have received the *Spirit* of God: for to this *Spirit* of God which dwells in the faithful, the Gift of *Discerning Spirits* is inseparably annexed: and the *Spirit* of *Christ*, which truly dwells in all true *Christians*, cannot deceive, nor be deceived in the *Tryal of Spirits*. So that this now is a *Common Grace*, that in some measure belongs to all true *Christians*, who have received the *Unction* that teacheth them all things, and is true, and is no lye.

And though there be in the Church *Diversities* of Gifts from the same *Spirit*, which are given to some, and not to others, as *Tongues*, and *Interpretation* of Tongues, and *Miracles*, and *Gifts* of *healing*, &c. mentioned by *Paul*, 1 *Cor.* 12. yet this gift of *Trying Spirits* is given to *All* in some measure; that have received the *Spirit*. For as in the *Natural Body* there are *several Gifts* given to *several Members*, which are not given to all the members, as *Seeing* to the *Eye*, *Hearing* to the *Ear*, *Walking* to the *foot*, &c. But *Feeling* is given to all the *Members*; so also in the *Body of Christ*, that is, the *spiritual Church*, *several Gifts* are given to *several Saints*, but the *Tryal of Spirits* and *Doctrines* to all *Saints*, who have received the *Spirit*; and if any have not *Christs Spirit* he is none of *His*; and if any have *Christs Spirit*, he can in some measure discern and judge of all *Spirits* in the *World*: and the more any man receives *Christs Spirit*, the more able is he to judge of all *Other Spirits*.

Wherefore

Wherefore they who are true *Believers*, and have received *Christs Spirit*, their Judgment is to be preferred in the *Tryal of Spirits*, before the Judgment of a whole *Council of Clergy men*.

And they only, who can try *Spirits* by the *Spirit of God*, and *Doctrines* by the *Word of God*, written in their hearts by the Spirit, are fit to commend *Ministers* to the *Work of God*: that is, the *Congregations* of the faithful, and not *Universities*, and *Assemblies of Divines*.

And thus you may perceive that seeing many false *Prophets* are gone out into the World, it concerns the faithful, as they tender their own everlasting *Salvation*, not to believe every *Spirit*, that speaks of *Christ*, and his *Kingdom*, and his *Things*, but to Try the *Spirits* whether they be of *God*.

*Object.* But now (it may be) some will be ready to say, We ought indeed to try the *Spirits*, seeing there are many false *Prophets* in the world; but we hope there are no such *Persons* among us, but only some upstart *Men*, with their new *Light*, who with their *Novelties* and *Fancies* trouble the *Nation*, and would fain turn all things upsidedown, and we know these well enough already, and do sufficiently despise them. *Object.*

*Ans.* It is very like you do; but yet let me say to you, *Men*, *Brethren*, and *Fathers*, understand Your selves, and know what you do in this matter. For at the beginning of the *Reformation* by the Ministry of *Luther*, *Zuinglius*, *Calvin*, and divers others, precious servants of *Jesus Christ*, the *Papish Clergy* applyed all these Scriptures, Try the *Spirits* whether they be of *God*, for many false *Prophets* are gone out into the world; and beware of false *Prophets*, which come to you in sheeps clothing, but inwardly are ravening wolves; I say, these, and the like places of Scriptures, they applied to these *Godly Men*, and yet they Themselves were the false *Prophets*. *Ans.*

phets indeed, and the Other, whom they termed such, were true Ones. Wherefore it is possible for You to be mistaken as well as They, and no doubt but you will be mistaken, except the Lord be gracious to you, and give you his *own Spirit*, by which alone you can make a Right *Judgment* in this Matter.

False Prophets not easily discerned.

Wherefore, that he that reads may understand, you must know, that the *false Prophets* are not so easily discerned as you think; for they seem to be *true Prophets*, and Godly, Holy, Learned, Orthodox men, Men of Eminency and Renown in the Church and State: and so to flesh and blood, and the *Wisdom* and *Religion* of the world, it will be a difficult, yea, an impossible thing to find them out; for the *false Prophets* have several *glorious Vails* over them, to hide and obscure them from common Knowledge.

Because of their several Vails under which they lie hid.

Wherefore we declare unto you from the Word of the Lord, touching these false Prophets, who shall do so much mischief

First.

1. That they shall not proceed, or come forth from among the *Jews*, or *Turks*, or out of the barbarous Nations, but they shall arise of such as are called Christians.

Secondly.

2. Seeing among Christians some are openly profane and evil, others seem to be Religious and Godly; the false Prophets shall be found among the better sort; and therefore saith Christ, they shall come in *Sheeps cloathing*, as if they were of Christs own flock: and *Paul* saith, *they have a form of Godliness*, that is, they shall be painted over gloriously, with all appearances of truth, righteousness, honesty, goodness, and all the names of godliness.

Thirdly.

3. Seeing amongst those that seem to be the better Sort of Christians, some give themselves to the *Ministry* of the Word, and some do not; the false

false Prophets shall be found among these Christians who take upon themselves to be *Preachers*, as *Paul* testifies, *Acts* 20. where having called together the *Elders* and *Teachers* of the Church of *Ephesus*, he saith to them, *ex vobis ipsi, out of your Own Selves shall men arise, speaking perverse things, to draw away disciples after them.*

4. And seeing among those who are *Ministers*,<sup>Fourthly.</sup> some are light, and vain, and carnal, and formal Persons, and others are men of great Worth and Reputation, and seem to be the precious *Members* of *Christ*, and even *Pillars* in the Church, so that the Common People think, that all Religion would go down with such Good men, they having some Gifts and enlightnings of the Spirit, and seeming more than ordinarily godly, religious, wise, holy, sober, devout; now the false Prophets shall be found among These. And as they who opposed *Christ* at his first coming in the flesh, seemed more wise, and holy, and eminent in the Church than the rest, as the *Scribes* and *Pharisees*, who sat in *Moses* Chair, and had the outward Letter of the Word in all exactness, and the outward Form of Religion in all strictness; so they, who do, and shall most oppose *Christ* in his coming in his Spirit, and shall contradict his Word, and resist his Servants and Witnesses of his Truth, do, and shall appear more Wise, Holy, Learned, and Godly, than the rest of the Teachers of the Church.

And thus you see, that the false Prophets of *Antichrist* shall arise among Christians, and among such Christians as seem to be Godly; and among such seeming Godly Christians as Preach the Word; and among such Preachers of the Word as seem to be of greater Worth and Eminency than the rest: and so in all these Regards it will be a hard matter to discern them.

2. Again,

2. Difficulty  
in trying  
false Pro-  
phets.

2. Again, Such persons, of such appearance of Worth and Holiness as these, do usually get to their side, the Greatest and Highest Persons in the Kingdoms and Nations, and do obtain, not only their Countenance and Favour, but also their Power and Authority for Themselves.

3. Difficulty.

3. By both these means (to wit, their seeming Holiness, and their Interest with Worldly Powers) they exceedingly enlarge their Credit and Reputation with the World, and do get Multitudes of people and Nations to entertain them.

For *Antichrist* could not deceive the World with a company of foolish, weak, ignorant, prophane, contemptible persons, but he always hath the Greatest, Wisest, Holiest, and most Eminent in the visible Church for Him, and by These he seduces and subjects to Himself, even the Whole World.

4. Difficulty.

Besides, they that are against Him and his false Prophets, are but a very handfull of Saints, who have the Spirit of Christ, and through his Spirit discern Them, and oppose Them, and for so doing are despised and hated of all the World.

Wherefore it is a harder matter to try these false Prophets, than we are well aware of. And yet as hard as it is, the *Apostle*, by the Spirit, hath given us a manifest and certain Rule of Tryal: And this is the third general thing I named.

Third Point.

The Third Point.

The Rule of  
Tryal.

To wit, *The sufficient Rule, whereby the true Church may thoroughly try the Spirits and Prophets, how cunningly and subtilly soever they are disguised, and this he lays down, verse 3.*

*Hereby know we the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh, is of God;*

God; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c.

Now this Scripture we may understand two ways.

A Twofold understanding of this Scripture.

1. Of a right Knowledge of Jesus Christ in his own Person.

2. Of a true Receiving of this Christ into us by Faith.

1. *Of the right Knowledge of Christ in his own Person.*

I.  
Of a right knowledge of Christ.  
1. That true God.

1. For whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the flesh, &c.* this gives us to understand that he is true God, and was before he came into the flesh.

2. Whereas he saith, *every Spirit that confesseth that Christ is come in the flesh;* this gives us to understand that he is true Man, our very Brother, partaker of the same flesh and blood with us.

2. That true Man.

3. Whereas he saith, *every Spirit that confesseth that Jesus Christ is come in the flesh, &c.* this also gives us to understand, that in Him, true God and true Man are united into One inseparable Person.

3. That both are united in Him in one Person.

4. Whereas he saith, *every spirit that confesseth that Jesus Christ is come in the flesh, &c.* this gives us occasion to consider the End of his Coming; seeing God did not become Man in vain, or for some slight Cause, but that he might Redeem unto God, all those whom the Father had Elected in Him, and save them perfectly, from the Law, Sin, Death, and Hell: And hence we may rise up to conceive of his Offices, to wit, of his Priestly, Prophetical, and Kingly Office, and of the Infinite Vertue and Efficacy of them.

4. The End wherefore, this excellent Person came into the world: whence flows the Knowledge of his Offices.

Now he that makes this confession of Jesus Christ, from the revelation of the Father, is of

of God; and he that speaks otherwise, is not of God.

2.  
Of a right  
receiving of  
Christ.

2. But Secondly, We may understand this Scripture, not only of the true Knowledge of Jesus Christ, but also and especially of the true receiving of Him by Faith: *Every Spirit* (saith he) *that confesseth that Jesus Christ is come in the flesh, is of God*; that is, he is of God, that believes and acknowledges that the Son of the living God is come, not only into that Humanity of Christ that was born of the Virgin, but also, that he is come into us, and dwells in us; according to these Scriptures, *That Christ may dwell in your hearts by faith*: *And Christ in you the hope of Glory*: *And know ye not that Christ is in you, except you be reprobates, &c.* Wherefore the true Prophets do not only acknowledge that Jesus Christ is come into his own flesh, but also into theirs, which by this means is made His; and that Christ is in them of a truth, and dwells in them.

For Antichrist himself, and his Ministers, do all acknowledge, that Jesus Christ is come into that flesh which he did assume of the Virgin, but they will not confess that this is true, in Him, and in us: They will acknowledge the mystery of *God manifested in the flesh*, as to Christ the Head, but they will deny it, as to the Church his Body; and so, whilst they separate the Head from the Body, and the Body from the Head in this mystery, they do *solvere Jesum*, they dissolve Jesus.

I say some hold, that the Eternal Word or Divine Nature came indeed into that flesh which was born of the blessed Virgin, but they will by no means allow it to come into Ours, through our Union with him by Faith; only they say, some created Habits or Gifts of Grace come into us, or in our flesh, but not Christ himself, or the Divine Nature, or Son of the living God. And so  
these

these men set up these Created Gifts and Graces in the *Members*, instead of Christ Himself the Head.

And yet these Teachers make a glorious Shew in the flesh; and this is Antichrist, to wit, when men think that these Created Habits of Grace (which they fancy) will renew, comfort, sanctifie, and save them; and so do make to themselves of them, a Glorious, but yet a false Christ.

Wherefore let us know, that he that denies Jesus Christ in the *Members*, is, though not so great, yet as true Antichrist, as he that denies Jesus Christ in the Head: and he that denies Christ dwelling in our hearts by Faith, to be, and to be alone Wisdom, Righteousness, Sanctification and Redemption to us, as he that denies him to be the Power, Wisdom, and Righteousness of God in Himself.

The Sum of this matter is this, that the true Spirits or Prophets do acknowledge, not only that Christ the Son of the Living God is come into that Son of man which was born of the blessed Virgin, but also that Christ is come into them, and dwells in them, as in his own true and proper members.

And so, he that hath Jesus Christ dwelling in his heart, is a true Prophet, and he that hath not Christ dwelling in his heart, is a false Prophet, though his Knowledge and Religion be never so high, and glorious, and holy also in the opinion of the World. And this is the chief Sign and mark, whereby we may know the true Prophets and true Christians, from the false Prophets and false Christians.

*Object.* Now if any shall say, But how shall we know whether a man hath Christ dwelling in his Heart or no? and so consequently, whether he be a true or false Prophet?

*Answer.*

*Answer.* *Ansiv.* I Answer, you shall certainly know it, by the truth of the word of Christ in him, and by the truth of the Life of Christ, in reference to his Office in the Word.

Signs where-  
by the true  
Prophets  
are discern-  
ed from the  
false.

The true  
Prophets  
speak the  
true Word  
of God.

1. First then, the true Prophets are to be discerned from the false,

*By the truth of the word of God in them.*

For the true Prophets speak the true Word of God, even the word of Wisdom, the Word of Righteousness, the Word of Life, the Word of Power, the Word that is able to save, which is the true Gospel Word. For this is the Covenant that God hath made with Christ and his seed, saying, *Isai. 59. 21. My Spirit which is upon thee; and my word which is in thy mouth, shall never depart out of thy mouth, nor our of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.*

Thus did  
Christ.

And this was perfectly fulfilled in Christ; for that word, which in the beginning was with God, and was God, was made flesh in him, and dwelt in him; and out of that Word Jesus Christ spake all that ever he spake; his whole Doctrine did flow from that Eternal Word which dwelt in him.

And his  
Disciples.

And Christ communicated to the Disciples the same Word which he had received, as he saith, *John 17. 8. I have given to them the Words that thou gavest me, (that is, the word of Righteousness and Life) and they have received them, and have known surely, that I came out from thee, and they have believed that thou didst send me; and so that word, which they themselves received by faith, they also held forth to others, as John saith, 1 John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, declare we unto you.*

And

And to this also *John* the Baptist gives Testimony, *John* 3. 34. Where he saith, *He whom God hath sent speaketh the words of God*; not the words of Men, or Angels, but of God; and this is true, both in Christ and in his Seed.

But now the false Prophets speak not the word of God, for they have it not in their hearts; but what word they have in their hearts, that they speak; and so they speak the words of their own Reason, Wisdom, and Righteousness, or of other Mens; but beyond Humane Things they do not go, whether they pretend to high Notions on the one hand, or to sound Orthodox Doctrine on the other hand.

The false Prophets speak not the word of God, but their own, or other Mens word.

Now of this, true Christians are to take special notice; because, as the true word of God is the greatest Comodity to the Church that can be, and brings the presence of Christ, and all the things of *Christ* along with it; so the word of man is the greatest mischief to the Church that can be; for it brings *Antichrist*, and his Kingdom, and all his things along with it. And thus doth vain Philosophy, and School-Divinity (which is an unlawful mixing of Philosophy with the outward letter of the word) pervert all things in the Church of carnal and false Christians.

2. As the true Prophets speak the true word of God, so also they speak it by the true Spirit of God, and not by their own Spirit; and thus did *Christ*, who saith of himself, *The Spirit of the Lord is upon me, for he hath anointed me to preach the Gospel*; and so he spake the word of God by the Spirit of God.

2. They speak it by the true Spirit of God.

And *Christ* commanded his Disciples to stay at *Jerusalem* till they had received the Spirit, and then to go forth and preach; because he knew they could not preach Gods word aright, without Gods Spirit; and also *Christ* saith of all the faithful,

ful, that it is not they that speak, but the Spirit of their Father that speaks in them; yea and the whole Gospel is called, the *Ministration of the Spirit*.

And so in  
the right  
sense of it.

Now the true Prophets, speaking the Word of God by and in his Spirit, do also speak it in the Right Sense, and after the true mind of *Christ*, as *Paul* saith of himself, and of other Believers, who had received the Spirit, *We have the mind of Christ*.

The false  
speak with-  
out the Spi-  
rit.

But the false Prophets, though they speak the word of the Letter exactly, and that accordingly to the very Original, and curiosity of Criticisms, yet speaking it without the Spirit, they are false Prophets before God and his true *Church*; seeing all Right Prophecie hath proceeded from the Spirit in all Ages of the World, but especially it must so proceed in the days of the New Testament, wherein God hath promised the largest effusion of his Spirit.

And so do  
mistake the  
mind of  
Christ.

And they speaking the Word of the Letter without the Spirit, do wholly mistake the Mind of Christ in all, and under the outward Letter of the word of God, do only bring in the Mind of Man. And this is one of the greatest Delusions, and most mischievous Snares that can be laid in the Church, to bring in the word of Christ, without the mind of Christ, yea, to bring in the word of Christ, against the mind of Christ, and according to the mind of Antichrist; this is the effectual Operation of Error, whereby all Hypocrites and false Christians are deceived, and that without all hope of recovery.

And thus you see, that the true Prophets bring the true word, and bring it also by the true Spirit, and this manifests them to be of God; but the false, either bring not the true word, or if they bring the word in the letter, yet they bring it without the Spirit, and thus it is manifest, *they are not of God*. *Object.*

*Object.* But some will *Object* here: If a man preach the word in the Letter, even good, sound, and orthodox Doctrine, no doubt but such a man is to be heard, and he may do much good in the Church, though he want Christs Spirit: This I have heard from very many, who have thought they have said something.

*Objection*  
Whether a  
man desti-  
tute of the  
Spirit, may  
not be as  
profitable  
Preacher.

*Ans.* But to this I answer: That they who want Christs Spirit, which is the Spirit of Prophecie, though they preach the exact letter of the word, yet are false Prophets, and not to be heard by the Sheep.

*Answer:*

1. Because under the New Testament we are not to regard the Letter without the Spirit, but the Spirit as well as the Letter, yea the Spirit more than the Letter; and therefore Paul saith, that Christ shall destroy Antichrist with the Spirit of his mouth, and the brightness of his Coming; he scarce takes any notice of the Letter, but calls the true preaching of the Gospel, the Spirit of Christs mouth, or the Ministration of the Spirit. And therefore the Spiritual People cannot joyn to that Ministry, where the Spirit of Christ is wanting, though there be the outward letter of the word in it.

1.

2. They that preach only the outward letter of the word without the true Spirit, they make all things outward in the Church, and so carry the People, with whom they prevail, only to outward Things, to an Outward Word, to Outward Worship, Outward Ordinances, Outward Church, Outward Government, &c. whereas in the true Kingdom of Christ all things are Inward and Spiritual; and all the true Religion of Christ is written in the Soul and Spirit of man, by the Spirit of God; and the Believer is the only Book in which God himself writes his New Testament.

2.

3. They who preach the outward letter of the word, though never so truly without the Spirit,

3.

do (as hath been said, wholly mistake the Mind of Christ in the word for want of the Spirit, which is the only true and infallible Interpreter of his Mind ; and so under the outward letter of the word, preach their own mind, and not Christs Mind ; and do make all the Scriptures serve their own turns ; even their own worldly Ends and Advantages, and nothing else.

4. They that preach the Outward Letter of the word without the Spirit, can with such a word both live themselves, in all the inward Evils of corrupted Nature, and allow others to do so too. And thus the Gospel, which in the Spirit of it, is the Judgment of Sin, is made in the Letter of it, the Covering for sin, and the encourager of it ; seeing such Men, who have the letter of the word in their mouth, do live in the inward Corruptions of their Hearts, more securely and quietly than other men.

5. Last of all, let us know, that whoever doth agree with *Christ*, never so exactly in the Letter, and yet differs from him in Spirit, is very *Antichrist*. And therefore when the Devils in him that was possessed, said to *Christ*, *We know thee who thou art, the holy One of God*, and so agreed very exactly with the Gospel in the Letter, yet *Christ* forbade them to speak, because they spake not by a right Spirit. And *Christ* hath said, *Whoever is not with me (that is, in the Spirit) is against me*, though he have the same outward Letter of the word with him.

And so, as *Christ* builds up his Church by his Spirit through his word ; so *Antichrist* builds up his Church by the Word without the Spirit ; and and *Christs Church* and *Antichrists*, do often differ very little or nothing in word or Letter, yet do always infinitely differ in Spirit.

Wherefore

Wherefore to conclude, Let us know, that that Church that hath the Word, if it wants the Spirit, is *Antichrists Church*; and that that Ministry that useth the Word, and wants the Spirit, is *Antichrists Ministry*; and that all works, duties, prayings, preaching, fasting, thanksgiving, &c. without Christs Spirit, are nothing but the very kingdom of *Antichrist*, and the *Abomination of Desolation*.

And so I proceed to the second general Rule of Tryall, which I propounded, whereby we may discern the true Prophets of Christ, from the false Prophets of *Antichrist*, and that is:

The second General Rule of the Tryal of Spirits.

*By the Truth of the Life of Christ, in reference to his Office in the Word.*

And here I shall give you many Tryals, how you may certainly know and discern the false Prophets of *Antichrist* from the true, humble, and faithful *Ministers of Jesus Christ*.

The true Prophets are known by the truth of the Life of Christ.

And the *Lord Jesus Christ*, before whom we are all present this day, and before whose Tribunal we shall all be Judged, He knows, that I shall not purposely speak any thing at this time, either to please My self, or to displease You; But I shall desire to speak all out of very *faithfulness* to Him, who hath remembred me when I was in low condition, for his Mercy endureth for ever.

The first Sign then, whereby the true Prophets may be discerned from the false, is this:

First, the true Prophets are all sent of God. So was *Moses*, whom God sent to the Children of *Israel*, and bid him tell them, that *I AM, even the God of Abraham, Isaac and Jacob*, hath sent him to them: and he gave him a proportionable measure of his presence, to cause them to believe it. And *Christ* a greater Prophet than *Moses*, even the Head of

The true Prophets are sent of Christ.

all the Children of God, (said by *Isaiab*, chap. 48. 16. *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, and now the Lord and his Spirit hath sent me.* And every where in the Gospel, he still declares, how he came not of Himself, but his Father sent him.

And as the Father sent Christ, so Christ sends all his Seed, the true Ministers of the Gospel, as is manifest, *Joh. 20. 21.* where Christ said to his Disciples, *As my Father sent Me, so send I You;* which he spake not only touching *Them*, but touching *All* that should believe in his Name, through their word; And *Paul* also saith, *Rom. 10. 15.* *How shall they teach except they be sent?* So that true Preaching comes from true Sending; and this comes from the grace of God.

God hath  
not com-  
mitted the  
choice of  
his Ministers  
to any sort  
of men.

Now I desire you farther to take notice, that God hath reckoned the Choice of his Ministers, one of the weightiest things that belong unto his Kingdom; wherefore he would never commit the trust of this to any sort of men whatsoever. Yea, Christ himself did not choose his Disciples at his own Humane Will, but only at the Will of God, and therefore was much in Prayer before he chose them.

And the Apostles themselves durst not of themselves, when they were all met together, choose any one into the room of *Judas*, but they betook themselves to Prayer, and the Lord desired to shew whom He had chosen. And *Acts 13.* The Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them.* And *Paul* tells the *Galatians*, that he was an Apostle, *not of Men, nor by Men, but by Jesus Christ, and God the Father.*

By all which Scriptures we may perceive what Care the Lord hath always had, to send his own Ministers Himself into his own Church, and would have his true Church receive no Ministers but such as He sends them.

And

And the great and chief sending into the Church is from *God Himself*, as we see in *Moses*, and all the *Prophets*, and in *Christ Himself* the Head of them, and in all the *Apostles*, and in all *Believers*. He sends them himself.

Now the proof of a mans sending from God is this, to be anointed with the Spirit, as *John 20. 22.* When Christ said to his Disciples, *as my Father sent me, so send I you*; He breathed upon them, and said, *Receive the holy Spirit*; for his Father sent him only by pouring out his Spirit on him; and he sends them so only; and he that saith, *The Unction of the Spirit alone is not sufficient for the Ministry of the New Testament*, he denies Christ and his *Apostles* to have been sufficient Ministers, and he perverts the Scripture, and seduces the People. The proof of his sending them.

Now the true Teachers through the pouring forth of the Spirit on them, they do truly know *Christ Himself*, and the great *Mystery* of the Gospel, and all the things that are freely given us of God; and they are also filled with love to their Brethren, and are enabled to confess the Truth, and to do thereafter, and to condemn the world, and patiently to suffer rebukes, &c. all which is a sufficient Proof of any ones sending from God.

And thus the true *Prophets* are all sent of God, which is their great comfort and support in all trouble and difficulties, because he that sends them, is still with them. Lo (saith Christ) *I am with you always, to the end of the world.*

But now on the contrary, the false *Prophets* and *Ministers of Antichrist* are not sent of God, but are sent and appointed by Men, and that through their own desire, and seeking. And of such the Lord complains, *Jer. 23. 21. I have not sent these Prophets, yet they ran; I have not spoken to them, yet they Prophesied: But because I sent them not, neither* The false Prophets run without sending.

*commanded them, they shall not profit this People at all, saith the Lord, ver. 32.*

And Christ saith, *Many false Christs, and false Prophets shall arise: i. e. are not sent of God, but shall arise of themselves.* And Paul saith to the Elders of the Church of Ephesus, Acts 20. *Out of your selves shall men arise, speaking perverse things, to draw Disciples after them. They arise of themselves, they are not sent of God.*

Now such Teachers as these do usually spring up in the Church, through *Academical Degrees*, and *Ecclesiastical Ordination*; which two things have poured forth into the Church whole swarms of false Prophets, and Antichristian Ministers, never sent of God, nor annointed of his Spirit, to the irreparable damage, prejudice, and ruine of the People and Nations who have received them, with their false and poysonful Doctrine.

Wherefore all those Teachers who are not sent of the Lord and his Spirit, but arise of themselves, and come into the Church in the strength and might of their *Degrees* and *Orders*, they are all false Prophets.

### *The Second Sign.*

2.  
True Prophets take all their warrant from God in what they teach. the Learned, i. e. They who are taught of God, and have heard and learned of the Father; who are the learnedest Men in the world, what ever the foolish and ignorant world saith to the contrary.

The true Prophets, who are sent of God, take all their Warrant and Authority from God, for what they teach, and do not at all regard Men, or build on them. And this hath all along made the true Teachers so bold, and so confident, in the Name of God, against the world and wordly Church: So *Isaiah 50. 4, &c.* saith, *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in due season to him that is weary; he wakeneth morning by morning; he wakeneth my ear to hear as the learned.*

*The Lord hath opened mine ear, and I was not rebellious, neither turned away back.*

For

*For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face as a flint, and I know I shall not be ashamed.*

*He is near that justifies me; who will contend with me? let us stand together, who is mine adversary? let him come near me.*

*Behold the Lord will help me; who is he that shall condemn me? Lo they all shall wax old as a garment, the moth shall eat them up. See here the admirable confidence of a Teacher sent from God.*

And so also our Lord Jesus Christ in the days of his flesh, how bold was he in his Ministry, coming in the Name of the Lord, and having his Authority and Doctrine from Him! How boldly did he reprove the Scribes and Pharisees, the chief Teachers of the Jewish Church! And what a clear and glorious Confession of the Truth of God, did he hold forth against all their Opposition and Contradiction.

And the Apostles, when the Rulers, Elders, and Scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and all the Kindred of the High-Priest were gathered together, and threatned them, and straitly charged them, to preach no more in that Name, they answered, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard,* Acts 4. ver. 19.

And so Wickliffe, John Hus, and Luther, who were sent of God, did take all their Authority from God alone, and so were bold and confident, each of them in their time, against the whole World.

But now the False Prophets, who come of themselves, and by the sending of Men, they do all by the Authority and Warrant of Man, and accordingly do joyn themselves together, by Secular Power,

False Teachers take all their Authority from Man.

to



to bring about their *Doctrines* and *Designs* in the *Church*; and from the *Civil Authority* they procure Leave and Power to publish their *Doctrine*, and set up their *Discipline* in the *Church*, and to suppress whatever is contrary thereto; and without this worldly License and Authority, they neither can nor dare do any thing; and are never bold, but when the Authority of Man is for them. But the true Prophets (as hath been said) do only take their Authority from *Christ* for what they teach, and are bold in his Name only, to hold it forth; and so after they have published the word in faith, in the same faith they leave the maintenance and defending of it to Him alone, whose word it is; and they neither publish it for *Mans* commanding, nor smother it for *Mans* forbidding.

Wherefore those *Teachers*, who have not their *Warrant* from *Christ* for their *Doctrine*, and are not bold in his Name alone, but do derive all their Authority and Encouragement from *Men*, to speak and act in the things of God, they are all *false Prophets*, and *Ministers of Antichrist*.

### *The Third Sign.*

3.  
True Prophets, they only preach Jesus Christ.

The true and faithful *Teachers*, as they are sent of God, and take their Authority from God, so in all their *Doctrine* they only hold forth *Jesus Christ*. And this they have learned from God Himself.

For the *Father* speaking immediately from Heaven, preached nothing but *Christ*, saying, *This is my beloved Son, in whom I am well pleased, hear him*: And this he spake thrice from the *excellent Glory*; manifesting, that He Himself had no Higher thing, nor no other thing to declare to the World, than his *Son Jesus Christ*, in whom alone are hid all the *Treasures of all true and Spiritual Wisdom and Knowledge*.

The

The Son also in all his *Ministry*, only declared who Himself was, whom the Father had given to the Elect Church; saying, *Psal. 2. I will publish the Decree, whereof the Lord hath said unto me, Thou art my Son, this day have I begotten thee:* And in all his Ministry only declared who he was, and to what End his Father had given him; saying, *I am the bread of life, which cometh down from Heaven; he that cometh to me shall never hunger; and he that believeth in me shall never thirst. And I am the way, the Truth and the Life; no man cometh to the Father but by me:* And all his *Doctrine and Works* were to this end, that we might believe that *Jesus is the Son of God*, and that believing in him we might have *Eternal Life*.

The *Apostles* also of the Lord, after they had received the Spirit, did go up and down the World, only preaching *Jesus*, and *Repentance*, and *Remission of Sins in his Name*.

And *Paul* a laborious Preacher, through the Grace of God, did renounce and reject all his Worldly Learning, and all his Humane Accomplishments and Excellencies in the Ministry of the Gospel, and preached nothing but the right Knowledge of *Christ*, and right Faith in Him, as He himself testifies, *Phil 3. 7. &c.* saying, *What things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the Excellency of the Knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own Righteousnes which is of the Law, but that which is through the faith of Christ, the Righteousnes which is of God by faith; That I may know Him, and the power of His Resurrection, and the fellowship of his Sufferings, and be made conformable to Him in his Death, if by any means I might attain to the Resurrection from the Dead.*

And

*Non dixit  
Christus suos  
primo cœtus,  
Ite & præ-  
dicare mun-  
do Nugas;  
sed verum  
illis dedit  
Fundamen-  
tum; & il-  
lud tantum  
sonuit in ore  
Ipforum.  
Eantes.*

And he also tells the *Corinthians*, that he desired to know nothing amongst them, but *Jesus Christ*, and him crucified.

And thus the true *Teachers* preach nothing but *Christ*; and Him they Preach, not according to their own Humane Conceptions and Apprehensions, but according to the Revelation they have received from the Father by the Spirit.

The false  
preach no-  
thing less  
than Christ.

But on the contrary, the false *Teachers* preach nothing less than *Christ*, and *Faith* in him; but they chiefly teach the Law, and *Moral Doctrine*, and Works, or else *Philosophy*, and *Philosophical Subtilties* and *Speculations*, which yet the Apostle hath expressly forbidden, *Col. 2. 8.* saying to the faithful, *Beware lest any man spoil you through Philosophy and Vain Deceit, after the Tradition of men, after the Elements of the World, and not after Christ; for in Him dwells the fulness of the Godhead bodily; and ye are compleat in Him who is the Head of all Principality and Power: And so we need not turn from Christ, to Philosophy that vain Deceit.*

Wherefore they who preach not the Mystery of *Christ*, through the Revelation of the Father, and the Spirit, but *Moral Vertues* and *Vain Philosophy*, instead of *Christ*, are all of them false *Prophets*, and *Ministers of Antichrist*.

4.  
The true  
Prophets  
preach  
Christ for  
love, and  
not for  
gain.

#### The Fourth Sign.

The true *Ministers* and *Prophets* of *Christ*, as they only hold forth *Christ*, so they hold him forth only for the Love of God, and their Brother, and not for any worldly Profit or Gain.

Thus *Christ* taught his *Disciples*, out of the Love of God; as he saith, *I delight to do thy will, O my God, yea thy Law is within my Heart*, that is, his Love to God. And also out of Love to his Brother; for having Loved his own, he Loved them to the end, and out of this Love taught them; as he saith, *I have called you Friends; for whatsoever I have*

*I have heard from my Father, I have declared unto You.*

And as he taught out of love Himself, so he hath commanded all His Seed to teach one another, out of the same Love, and hath given them his Spirit, which is Love, that thereby they might love both Him and their Brethren; and therefore Christ (knowing how difficult a Work it was, to feed his Sheep with the right and sound Doctrine of the Gospel, and that none could or would perform this, except they loved Christ from their very Heart root) said thrice to *Peter, Peter, dost thou Love me? dost thou Love me? dost thou Love me?* then feed my sheep, my lambs, my sheep, and *Paul* saith, *The Love of Christ constrained him, to teach the Gospel: and the fruit of the Spirit, in all Believers being Love, in this Brotherly Love, they serve one another in the Gospel.*

And as Christ himself did not sell his Spiritual Travel to his Church, for worldly Profit or Gain; no more do his true Seed and Servants; for saith *Paul* Acts 20. 33. *I have coveted no mans Silver or Gold, or Apparel; ye your selves know, that These Hands have ministred to my Necessity, and to Them who were with me: And 2 Cor. 12. 14. Behold the third time I am ready to come to you, I will not be burdensome to you, for I seek not Yours but You. And ver. 17. Did I make a Gain of you, by any of them whom I sent unto you? or did Titus make a Gain of you? walked we not Both in the same Spirit?*

And thus the true Teachers do not seek any Temporal Gain or Comodity, from the hands of men by their preaching, but do truly and chearfully teach out of the Love of Christ, and their Brother.

But on the contrary, the false Teachers, though they do not teach the Gospel (being destitute of the Spirit) but vain *Philosophy* and *Humane Doctrines* The false Preach for gain, and not for love of Christ.

*Etrines* instead of it, yet will they live by the Gospel, and not by the labour of their Hands in a lawful Calling; they will have the *Temporal Goods* of the Church, and yet not minister the Spiritual Treasure of it; and what they do minister, they do it for Reward, as it is written, *Micah 3. 11. The Priests teach for Hire, and the Prophets divine for Money; and he that putteth not into their mouths, they even prepare war against him.*

And to shew they preach for the love of gain, they are brought up to the *Ministry* as to a Trade to live by; and they run in this way, from one Place to another, from a Lesser to a Greater Living, and where they may gain most of this world, there will they be sure to be; Yea, so much are they addicted to their *Worldly Advantage*, that they had rather *Christs Kingdom* should never be set up in the World, nor *Antichrists* never be thrown down, than suffer any Loss or Diminution in their Profit, Power, Dignity, Authority, or in any Worldly thing, whereof they have got the Possession and Enjoyment.

Wherefore they that teach *Christ*, not for the love of *Christ*, and their Brother, but for *Temporal Gain*, and *Worldly Advantage* only, are all of them *false Teachers*, and *Ministers of Antichrist*.

*The Fifth Sign.*

5.  
The true  
Prophets  
Teach for  
the Glory  
of Christ,  
and not for  
vain Glory.

The true Teachers teach *Christ* to others, as they have been taught him of God, only for the *Glory of God*, and not out of *Vain Glory*. Wherefore *Christ* said of himself, *John 8. 50. I seek not mine own Glory: And John 7. 18. He that speaketh of himself, seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him: So that whoever speaketh from God, seeketh Gods Glory: And so also Paul saith, 1 Thes. 2. 6. Nor of Men sought we Glory; neither of You, nor yet of Others.*

So that the true *Teachers* do not preach the word to win to themselves *Glory* in the World, and Praise and Applause from Men ; but do rather seek the *Glory of God* by their Doctrine, tho' *Hypocrites* and *Carnal People*, for this Cause do deride and scorn them.

But on the contrary, the false *Teachers* seek above all things their own *Glory* by their *Ministry*, and to this end,

The false seek their own glory, neglecting Christs.

1. They get to themselves *Titles* and *Degrees* in the University, for their pretended *Knowledge in Divinity* above other *Christians* ; and by these *Degrees*, they get the uppermost Seats in the *Synagogues*, and greetings in the *Markets*, and are called of Men, *Doctor, Doctor*, which *Christ* hath expressly forbidden in his *Gospel*.

2. Having got such *Titles*, they go forth in their own Name as men of approved Religion, Learning, Reputation and Worth, and for such they make account the World should receive them.

3. They especially desire to Preach to *Rich Men*, and *Great Men*, and *Men in Place* and *Authority*, that from *Them* they may have Protection, Favour, Preferment, and a Quiet Life, and care not much to preach to the poor, plain, mean People, by whom they can expect no Worldly Advantage.

4. To this end also, they speak in the words which *Mans Wisdom* teacheth, and so mingle *Philosophy* with *Divinity*, and think to Credit the Gospel with Terms of *Art* ; and do sprinkle their Sermons with Hebrew, Grek, Latine, as with a Perfume acceptable to the Nostrils of the World.

In a word, they Preach all things in a *Pleasing Spirit* to the World, that they by all may get *Glory* to Themselves, and may be accounted, with *Simon Magus*, some Great Ones: And in all this, they

they shew they speak of *Themselves*, and not of *God*; seeing they seek not *Gods Glory*, but their *Own*; for, *He that speaketh of Himself, seeketh his own Glory.*

Wherefore they who by their Ministry do not seek the *Glory of God alone*, and of his *Son Jesus Christ*, but seek their *own Glory*, and the *Praise of men*, as the Clergy generally do, and not least of all in this Place, they are all of them *false Prophets*, and *Ministers of Antichrist*.

6.

### The Sixth Sign.

The true  
Prophets  
endure re-  
proaches and  
persecutions  
with meek-  
ness.

The true Preachers and Ministers of *Christ*, when they are opposed, resisted, slandered and persecuted for the Words sake, they endure it with all meekness, humility and patience. Thus *Christ* endured all the reproaches, contradictions, revilings, and persecutions from the Jews; and *when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 23. And *Paul* faith of himself to the *Corinthians*, 1 Cor. 12. 12. *You had the signs of my Apostleship in all Patience.*

The false  
are angry  
against the  
reproofs of  
the Word.

But on the contrary, the *false Teachers*, when any Truth is preached that they know not, or that is against their Gain or Glory, they snarl and bark at it, and bite them that bring it. And therefore faith *Paul*, *Beware of Dogs*, Phil. 3. 2. not Dogs by Nature, but by Practice and Condition. Now a curst Dog lying on a rich Garment, or soft Carpet at his ease, as long as he may lie still he is very quiet, but if you would remove him from his place, he soon snarls and flies at you, and shews of what mettle he is made. So the *false Teachers*, who have gotten a carnal Knowledge of the Word, and have thereby gotten Preferment, and great Advantages in the World, they lie quiet on these soft things, as long as they may lie still; but if any seek by the word of God to rouse them

them up from these things, they rise up like angry Dogs, and bark at them, and rend them, as much as they can or dare.

Wherefore *those Teachers* who cannot patiently suffer wrongs for the *Words* sake; but on the contrary, when they are reproved by the *Word*, and their *Sheeps Cloathing* pull'd off, even their false *vizard* of Religion, do presently grow impatient and furious; and they that bark and foam against the late revealed *Truth*, which toucheth them very near, they all are *false Teachers, and Ministers of Antichrist*.

*The Seventh Sign.*

The *true Prophets, and Ministers of Christ*, do not force any body to hear them, and obey their Doctrine against their Wills, neither do they vex and trouble them with *Secular Power*, who will not obey them, and be subject to them; but they leave all such People as they found them, lest they should seem by their Doctrine, to seek any *Worldly* thing.

7.  
The true  
Prophets  
force no body  
to hear  
them against  
their wills.

Thus Christ when he taught the Gospel, still cried out, *He that hath ears to hear, let him hear*; and he that had not *ears to hear*, he did not punish him; and again saith Christ, *if any man will be my Disciple, let him deny himself, and take up his cross and follow me*; and still left men to their own Freedom, whether they would be his Disciples or no.

And as Christ did thus Himself, so he left the same thing in command with all his true Disciples; and when he sent them forth to Preach, *Matth. 10.* he charged them saying, *Whoever will not receive you, nor hear your words, when you depart out of that house or City, shake off the dust of your feet, as a Testimony against them*; he doth not bind them if they be refused, to betake themselves to the *Secular Power*, to get Authority from thence

to stay and abide there, whether they will or no, or otherwise to punish them, but bids them only to shake off the dust of their feet, that they might know, they came not to them for the Love of Earthly things. And when the Apostles out of a false zeal would have had Christ to have commanded fire to have come down from Heaven to have destroyed them that would not receive him; he plainly reprov'd them, saying, *Ye know not of what Spirit ye are; for the Son of Man is not come to destroy mens Lives, but to save them.*

It is recorded in the life of *Simon and Jude the Apostles*, as both *Gulielmus de sancto Amore*, and *John Hus* relate, That when the Chief Ruler was very angry with those who defamed the Doctrine of those Apostles, and in great zeal commanded a great Fire to be made, that such Opposers might be cast into it, The Apostles fell down before the Emperour, saying, We beseech you (Sir) let not Us be the Authors or Caufers of this Destruction, who are come to publish the Doctrine of eternal Salvation; neither let Us who are sent to revive those who are Dead through sin, become the Killers of those who are Alive.

The false  
force men  
by the pow-  
er of the  
Magistrate.

Wherefore those Teachers who for Worldly Advantage sake, will force Themselves upon those men against their Wills, who will not willingly receive them; and will provoke the Worldly Powers and Magistrates to punish those who will not hear and receive Them and their Doctrine, they all are false Prophets and Ministers of *Antichrist*.

#### *The Eighth Sign.*

8.  
The true  
Prophets  
are content  
that others  
should teach  
as well as  
they.

The true Teachers are content that Others should teach as well as They, and would not make a *Monopoly* of the *Ministry* to themselves alone, for Worldly Advantage sake.

Thus our Lord Jesus Christ did not content Himself to preach the Gospel alone, but he sent forth Others,

Others, as his Father sent forth him, yea, he pours forth his Spirit on all flesh, that sons, and daughters, and servants, and handmaids may prophesie, and so *Knowledge may cover the Earth, as Waters the Seas*: and to make the world willing to receive such Teachers, he saith, *He that receiveth You, receiveth Me; and he that receiveth Me, receiveth Him that sent Me.*

And when *Eldad and Medad* upon whom the Spirit of the Lord did rest, did prophesie in the Camp of *Israel*, without asking any License from *Moses*, and one told *Moses* of it in great displeasure, and *Joshua* thereupon wished *Moses* to forbid them to Prophesie, then *Moses* the meek servant of the Lord replied, *Enviest thou for my sake? would God* (saith he) *that all the Lords people were Prophets, and that the Lord would put his Spirit upon them All*, Numb. 11. 29. And so the Godly mind of any faithful Teacher, desireth to be helped in the work of the Word, that the precious Truth of the Gospel, which he himself alone cannot sufficiently express, all mens tongues might declare. And so they do not envy in Others those Spiritual Gifts which God hath given them, but do wish, that Every man had a Mouth and Wisdom given him, to declare the Mystery of the Gospel, and the infinite Love, Mercy, Wisdom, Truth, Power, Redemption, and Salvation of God by Jesus Christ, which cannot by all mens Tongues be sufficiently published in the World.

Farther, as no worldly Prince or Magistrate hath such unlimited Power over the Goods of the people, as to forbid them to give corporal Alms to them that stand in need, as occasion is ministred; no more hath any Power, whether Ecclesiastical or Civil, such Dominion over the Word and Truth of God, written by the Spirit in the hearts of Believers, but that they may at

all times, and upon all occasions, minister spiritual Alms to them who stand in need, by the teaching of the Gospel.

The false  
would have  
none to  
teach, but  
themselves,  
and their  
own  
Tribe; lest  
their gain  
should be  
prejudiced.

Wherefore those Teachers, who are envious that any should preach the Word but Themselves, and their own Tribe, as they call it, (because they get great Worldly Advantage thereby, whereas otherwise they would be contented that any should preach) and so would have the civil Magistrate only to License Them to be Preachers, because of their Degrees and Orders, and to forbid all Others, they all are *false Teachers*, and *Ministers of Antichrist*.

#### The Ninth Sign.

9.  
The true  
Prophets are  
willing to  
suffer for  
the Truth  
they teach.

The true Teachers do not only teach the word, but are also ready to seal to the Truth of it, with their Estates, Liberties, and Lives.

Thus did Jesus Christ, as was foretold by *Isaiah*, Chap. 50. 5. where Christ saith by his Spirit, *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the smiters, and my cheeks to them who plucked off the hair; I hid not my face from shame and spitting. And in the days of his flesh, how willingly did he seal to the truth of his New Testament Doctrine with his Suffering, and suffered himself to be apprehended by the hands of men, and to be crucified, when he could have commanded Legions of Angels for his succour, if he had pleased, and would not have made use of his own infinite and Almighty Power.*

And this submission and willingness to suffer for the Truth, Christ hath commanded all his Disciples, saying, *He that will save his life, shall lose it; and he that will lose his life for my sake shall save it: And if any man will be my Disciple, let him deny himself, take up the cross, and follow me: And again, I send you forth as sheep among wolves, and*  
ye

ye shall be brought before Kings and Rulers for my Names sake, that is, for the true and Spiritual teaching of the Gospel.

Now as nothing will procure us more enmity, than the Spiritual holding forth of the Gospel, which will cause the *worldly Church* to cast out our Name as evil, and to cast our Persons out of their Synagogues, yea, and also to kill us, when they can get power; so if we be *true Teachers*, must we be ready and willing to suffer all this for *Christs* Name sake.

Wherefore *those Teachers* who imbrace the *height* and *honour* of this *Life*, and will not own the Gospel of *Christ*, farther than they may thereby procure to themselves, credit, reputation, profit, and preferment in the world; and to this end, in doubtful and difficult times carry themselves so subtilly, that whatever Party shall prevail, they may still stand on their legs, and enjoy their present prosperity and preferment, and so are neither hot nor cold, neither truly for the truth, nor openly against the truth, but seek by all subtil means to decline the Cross of *Christ*.

And though in *Christ* himself, they praise his meanness, plainness, simplicity, suffering, and cross, yet they themselves are delicate, and cannot endure these things for *Christs* sake in themselves, but bend and frame the whole course of their Ministry so, as they may obtain all good things from the World, and avoid and escape all evil things from it; these all are false Prophets, and *Ministers of Antichrist*.

By these Nine Signs (for I shall name no more now) may the *true Prophets* and *Ministers of Christ* be manifestly distinguished and discerned from the false ones of *Antichrist*, by all the true *People of God*, who have received his Spirit.

Now let God and his Word be true, and every Man a Lyar.

Two Uses.

And now I shall make but two Uses of this Discourse briefly, and so conclude for this time. And the first shall be to those of you who are Spiritual Christians; and the second to the Carnal Clergy.

Use.  
To Spirit-  
ual Chri-  
stians.

First, you who are true Believers, and Spiritual Christians may judge aright, by what you have heard, of the present Clergy, or Common Ministry of the Nation; and may see by the clear light of the word, that they, for the generality of them, are not true but false Prophets, not the Ministers of Christ but of Antichrist; not sent of God, nor annointed by his Spirit, but ordained and appointed by Men, at their own desire and seeking, for Worldly Advantage sake; Men who stand and minister in the *Church*, only in the strength of their *Academical Degrees*, and *Ecclesiastical Ordination*, but do not stand and feed the People, in the *strength of the Lord*, and in the *Majesty of the Name of their God*. And this corrupt Ministry or carnal Clergy have deceived the People and Nations, with a corrupt and carnal understanding of *Christ*, and of the Scriptures, and of the Kingdom of Christ, and of the Government of his Kingdom, and of all the things of *Christ*; yea, they have under the Name and pretence of *Christ*, set up a *Church* to *Antichrist* every where, and do continually mislead thousands of poor Souls, and carry them captive to Hell, and that under the colour and pretence of Religion.

And this, I say, is the great evil in these false Teachers, that under the Name of *Christ*, they fight against Christ, and under the Name of the Word, they fight against the Word, and under the Name of the *Church*, they fight against the *Church*; and this is a grievous Abomination of  
Desolation

Desolation in the Temple of God, that they who should be the chief for the Truth, are the chief against it; and that they who should be faithful Witnesses to the Holy Truth of *Christ*, should prove lying Witnesses against it. If a prophane Person or Heathen should do this, it would be Wickedness and Impiety even in them; but this is horrible Abomination, and Antichristianism in the *Church of Christ*, that they, who are come into it as Friends, and have obtained the Chief Places in it, should yet under this vizard be indeed very Enemies, and Seducers, and Hinderers of the word of *Christ* crucified. Wherefore saith the Truth against such, Psal. 55. 12. *It was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that magnified himself against me, for then I would have hid my self from him; but it was thou, a man, mine equal, my guide, and my acquaintance; we took sweet counsel together, and walked unto the house of God in company, &c.*

And so these false Teachers are these familiar Enemies, who exercise all their Hatred under the pretence of Love, all their Enmity under pretence of Friendship, and practise all their wickedness under a form of godliness; and by this subtilty have they deceived the World. They will not plainly contradict the words of the Prophets, Apostles, and Christ, in the Letter of it, but will praise it, and speak well of it; but yet they are utter Enemies to the true and Spiritual meaning of it, both in their Lives and Doctrine; and the more these men make a shew of Religion and Holiness, the greater Antichrists they be in the Church.

Wherefore to you who are true Christians, and have received an Anointing from God, this is the Word and charge of God, *Come out from among them, my People, and touch not the Unclean Thing,*

*Thing, that is, their Carnal Doctrine ; have nothing to do with such Prophets and Ministers, but remember what Christ saith, John. 10. that his Sheep hear his voice, and will not hear the voice of Strangers, for they know the voice of Strangers. And if any of you live in any Town or Parish, where such false Prophets are, though they go under the Name of Godly and Orthodox, yet touch not the unclean thing, but know, that it is better for you Believers to assemble together among your selves, though you be but few, than to communicate with the false Prophets in their false Ordinances; seeing Christ hath promised his Presence to his Believers, even where but two or three meet together in his Name ; yea, hath said, If any Two of you shall agree together to ask any thing on earth, it shall be done of my Father which is in Heaven. And if you, having these Promises, shall meet together among your selves, in the Name and Spirit of Christ, in the use of the word and Prayer of Faith, lo Christ himself will be with you ; and though you be but few, yet are you the Church of the living God, the Pillar and Ground of Truth, and of that very Church, against which the Gates of Hell shall not prevail ; And thus much to you Spiritual Christians.*

2. Use.  
To the carnal Clergy.

2. And now for the carnal Clergy, or false Prophets, their burden is this, from the Lord. You have run when You were not sent, You have said, *thus saith the Lord*, when the Lord hath not spoken by You ; You have grieved the hearts of the faithful, and strengthened the hand of the Wicked : You have been forward to advance the Form of Godliness, whilst you have been bitter enemies to the Power of it : You have deceived the Nations, and made them drunk with the cup of the Wine of your fornications: you have done more against Christ and his true Church, and more for

for *Antichrist* and his *false Church*, than all the People in these Nations besides. Wherefore this is the *Word of the Lord to You*, throughout all your quarters, That the Nations shall not much longer be deceived by you, nor by any more of your *Merchandize*, for your Wine is the *poyson of Dragons*, and the cruel venom of *Asps*; your Doctrine being the word of *Philosophy*, and not of Faith; after the mind of Man, but contrary to Christs mind: to set up Your selves and your own Interest, to the prejudice of Christs Word and People. Wherefore how much you have glorified your selves, and lived deliciously by this Trade of making *Merchandize of the Word of God*, so much Torment and Sorrow shall God give you, and your Plagues shall come upon you in a Day, and your Judgment in an Hour; and your Lovers shall not be able to help you, nor the Petitioners for You, to uphold You; but God shall bring You down wonderfully, by the clear light of his *Word*, and his mighty and unresistable Providence accompanying it; and the World shall tremble, and wonder at the Noise of your Downfal; and the Heavens, and holy *Apostles*, and *Prophets*, shall rejoyce over You, when God shall avenge their Cause upon you. And the Lord will save his Flock; and they shall be no more a Prey to You, neither shall You any more serve Your selves of Them. And he will set up one Shepherd over them, even *Jesus Christ*; and he shall feed them, and be their Shepherd. And till these things be fully brought to pass, you shall be clothed with trembling, when you shall perceive the Lord is risen up, to perform all these things according to his Word.

And now for conclusion, if any of You, or most of You, or all of You, are offended at these things, in such sort, that you cannot contain your selves from

from anger and bitter zeal, I do intreat you, to consider seriously, how much better, and more profitable to your Eternal Salvation it would be, for You to resist and to refrain from such evil and unchristian Passions; and that You would rather (if there be any hope) return to your own hearts, and try your works, and repent before our holy and righteous Lord, and return truly and speedily to *Christ* from *Antichrist*, lest you be in-wrapped, both in his Temporal and Eternal Destruction.

And thus much was delivered to the *University Congregation* in *Cambridge*, for a *Testimony* against them, except they repent. The rest, for the substance of it, was delivered elsewhere in the Town, as followeth. *Anno*  
1653.

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THE

T H E  
T R Y A L  
O F  
S P I R I T S;

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I JOHN iv. 1, &c.  
*Believe not every Spirit,*

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**I**N this Scripture we have noted these six things.

1. That the *Apostle* gives the faithful notice of a Great Evil risen up, *Many false Prophets are gone into the World.*

2. He prescribes them a sufficient Remedy against that evil; *Believe not every Spirit, but try, &c.*

3. He gives them a right Rule for Trial, *vers. 2. and 3.*

4. He shews, with whom those false *Prophets*, who come in the Spirit of *Antichrist*, should not prevail, to wit, with none of the true children of God, *ver. 4.*

5. With whom they should prevail, to wit, with the *Worldly and Carnal* people, *ver. 5.*

6. He shews, How the Spirit of Truth and Error may be known in the People, as well as in the Teachers, *ver. 6.*

Of

Of the three first of these Points, I have spoken already, in the *University Congregation*. The last time I spake of the third thing, that is, *the Rule of Trial*, how the false *Prophets* may be known and discerned from the true: And I gave forth clearly and plainly out of the word of God, *Nine signs* to distinguish them, not One of which can possibly be contradicted, but by the Spirit of *Antichrist*, or by the prophane and ignorant World: And then I also delivered two Uses, the one to spiritual Christians, and the other to the Carnal Clergy, all which you may have recourse to, in the former Discourse.

But how these things have since vexed and tormented the false *Prophets*, you very well know; and how exceedingly grieved and angry they are, that this Word of God should be taught the People, and that in their Presence. Unto which *Word of Christ*, they say by their Deeds, as *Satan* in the possessed said once to *Christ himself* in words, Mark 1. 24. *Let Us alone, what have We to do with Thee, thou Jesus of Nazareth? Art thou come to destroy Us? I know thee who thou art, the Holy One of God.* This *Unclean Spirit* knew, and acknowledged *Christ* to be the *Holy One of God*, and yet would have *Nothing to do with Him*, because he was come to *Destroy him*. So these false *Prophets* cannot choose but acknowledge (in their Hearts at least) that the Word that hath been taught them, is the *Holy word of God*, but yet (they say) *What have We to do with it?* for it is come to destroy Us. For the more the *Word of Christ* is held forth in the clearness and plainness of the Gospel, the more doth it destroy Them, and their Affairs: Their carnal Clergy, flowing from the *Antichristian Fountain* of the *Universities*; their *Ecclesiastical Assemblies*, arising out of the Clergy; their *Presbyterian Government*, springing out of their

their *Ecclesiastical Assemblies*; their *National Church*, the product of their *Presbyterian Government*; together, with their worldly Power and Domination, their High Titles, their Scarlet Robes, their Divinity-Degrees, &c. I say, the word of the Gospel comes with full might and mind to destroy all these, and all their other things, in which their Souls delight, as bringing worldly profit, power, and honour to them. Wherefore this word, which abases, and casts down them, and all their things, and exalts Christ alone, and all his things, they cannot endure; but do account it their reproach and shame, and say to it, *What have we to do with thee, thou holy word of God!* for thou art come to destroy us; and so, against this word, they are angry, and intraged at no ordinary or humane rate, but as *David* saith, *Psal. 59. They belch out with their mouth, and make a noise like a dog, and go up and down, full of pride, cursing and lying. But the Lord laughs at these Heathen, and hath them in derision, for he seeth the day is coming, when they shall wander up and down for meat, and grudge if they be not satisfied.*

Now this Behaviour of theirs, towards the word of God, is plainly foretold, *Rev. 16. ver. 10, 11.* where it is said, that *when the God of Heaven poured forth his Vial by the fifth Angel, on the Seat or Throne of the Beast, his Kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven, because of their pains and their sores; and yet repented not of their deeds.* Now the *Throne of the Beast* in these Nations, are the *Universities*, as the fountain of the *Ministry*; the Vial poured on them, is the true word of God, or the plain and simple Gospel, which is the word of Faith, than which, nothing is more grievous to them who have been bred up in *Philosophy*, and in the Knowledge, Wisdom, Learning, Righteousness,

ness and Spirit of the World; now the primary event of the pouring forth of this vial of the word of God on this Seat, is the darkning of *Antichrists Kingdom*, as it is said, *his Kingdom was full of Darknes*; it was full of Darknes before, but now it is discovered to be full of Darknes; their *Philosophy is Darknes*, and *vain deceit*; their *School Divinity Darknes*, and *Antichristianism*; their *Divinity Acts and Clerums*, *Darknes*; their *Professorships of Divinity Darknes*, yea, *all their Doctrine, Faith, Worship, Works, Church-Discipline, Titles, Ordination*, and all are discover'd to be *Darknes*, even *gross Darknes*, by the word of Faith: And then follows the *Secondary event* of the pouring forth this Vial, which is, *They gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and sores which the word inflicted on them*; that is, they had not the ordinary anger of Men against the word, but the anger and wrath of *Devils*, causing them to blaspheme again. But yet for all these things, *they repented not of their deeds* (as we see manifestly) which yet would have been more profitable for them.

And this also discovers them to be *false Prophets* indeed, and the right Ministers of *Antichrist*; and this appertains to the Sixth Sign of *false Prophets*, which I gave before.

The fourth  
General  
Point;  
To wit, with  
whom Anti-  
christ can-  
not prevail.

#### The Fourth General Point.

And now I proceed to the fourth thing, wherein the *Apostle* shews, *with whom the false Prophets, which come in the spirit of Antichrist, should not prevail*; namely, with *None of the true Children of God*: And this is set down in *ver. 4.*

*We are of God little Children, and have overcome them, because greater is he that is in you, than he that is in the world.*

Here now the *Apostle* shews the Victory, which the truly Faithful and Spiritual Christians do obtain

tain over Antichrist and his false Prophets, together with the grounds of that Victory.

1. The Victory is set down in these words,  
*Little children, ye have overcome them.*
2. The Grounds of this Victory are two.
  1. Because the Faithful are of God, as Children of their Father: *Ye are of God little Children, and have overcome them.*
  2. Because that Spirit which the Faithful have received, and which dwells in them, is stronger and mightier than that Spirit which the World receives, and which dwells in them. *Greater is he that is in you, than he that is in the World.*

I shall first speak something of the *Victory it self*; that is, of that *glorious Victory*, which all the true Children of God do obtain over *Antichrist*. For though *Antichrist* and his Teachers do come in *Christs Name* (as *Christ* hath foretold) and in *Sheeps Cloathing*; and though they transform themselves into the *Apostles of Christ*, and come with all *Deceivableness of Unrighteousness*, holding forth a *false Christ the Head*; a *false Church the Body*; a *false Word*, a *false Worship*, *false Works*, *false Ordinances*, and all these *false things* exceedingly like the True, and in the very form and appearance of the True; in such sort, that they prevail with all the *National Church*, and the generality of the People of the world, which all wonder after them; yet are they not able, by all these things, to prevail with any of the true Children of God, as *Christ* hath taught us, saying, *Many false Christs and false Prophets shall arise, and shall come with lying Signs and Wonders*; able, if it were possible, to deceive the *Elect*: And though they do deceive all others, yet is it not possible for them to deceive the *Elect of God*, that is, throughly and fully, as they do deceive others; but the *Faithful* and *Elect* People of God

1.  
The Victory which the faithful do obtain over Antichrist, and his Prophets.

God do escape their Deceits, and do overcome them; yea, though they be but little Children, new in the Faith, and young in Christ, yet do they overcome all the false Prophets in the world. For these little Children are so stript of their old Nature, that they overcome the *lust of the Flesh*, the *lusts of the Eye*, and the *pride of Life*, which are not of God, but of the World, and through which only, the Ministers of Antichrist are mighty; and so these Teachers can find nothing in them; on which they can lay hold to prevail. Besides, as new born babes can discern and taste which is good and wholsom milk, and suitable to them, and can refuse what is otherwise; and this instinct they have in their very nature, as soon as they have a being, to judge of their Food, which is good for them, and which is hurtful. So the Children of God, as soon as ever they by Faith are made partakers of the Divine Nature, they can immediately judge of the milk of the word, and can surely taste and discern whether it be sincere or adulterated, whether it be good or hurtful for them. And so in the vertue of their New Nature, they reject and overcome all the false Doctrine of the false Teachers.

*Uses.* And thus we have seen all along, in the several Ages of the Reign of Antichrist, that *Christ* hath  
 1. always had a People of his own, though but few in number, and mean in condition, and despised of the World, whom Antichrist could never prevail against, neither by the subtilty of his Doctrine, nor by the violence of his Tyranny; but they have by their Faith and Patience, and Word of their Testimony, withstood him, and his multitudes, yea, the whole World, whom he hath all along seduced.

Christ hath  
 always kept  
 his own.

Thus in every Age hath *Christ* had so great Care of all those whom his Father hath given him,  
 that

that he hath lost none of them, no not one Single Person, but by his Word and Spirit which he hath put into them, and by his own presence in them, through his Word and Spirit, he hath still preserved them, and hath strengthened them, to oppose and resist Antichrist to the death, and to overcome as he overcame.

And so during all the *Reign of Antichrist* in the World, whom hath he prevailed withal, and deceived, but only the World? but not one Single Person of the Elect Children of God, though he hath especially sought to prevail with them.

Antichrist hath never prevailed against one of the Elect.

But Jesus Christ (who only knows who are his) hath kept all along those who he hath known, that we might understand, that the Care of the true Church is committed to him alone from the Father, and that all the Magistrates and Powers of the World, are not at all capable of such a Trust, which would have been too great for the very Angels of Heaven.

The care of the true Church committed only unto Christ.

And though Antichrist during his Reign, had inwrapped the Elect themselves into all his Errors, before Faith came, as the first *Adam* had inwrapped them in all his Sin; yet as God wrought Faith in them, and gave them his Spirit, so they by degrees recover'd out of the Errors of Antichrist, and prevailed against them.

*Lastly*, Seeing all the true Children of God do overcome Antichrist and his Ministers, Antichrist hath no cause to boast of his Reign in the world, nor the true Church of Christ to be discouraged at it. Antichrist, by all his subtilty and strength, and by all his own Ecclesiastical Power, and by all the Temporal Power of Princes, whom he hath seduced, hath conquered to himself none but the World, that is, the People that were not of God. And the true Spiritual Church of Christs own building; the New *Jerusalem* from above,

2. Use. Antichrist hath no cause to boast, nor the true Church to be discouraged for any that are lost.

that Sojourns in this World, hath not lost one stone out of its Building, nor one Member out of its Body, by all that Antichrist, and the Devil his Head could do. And therefore Antichrist hath no no cause to boast, for he hath got none but his own: And the *true Church* hath no cause to be discouraged, for it hath lost none of its own; and None ever went out from it, but those that were not of it; and all that were truly of it, have ever continued with it.

And thus much briefly touching the Victory which the Faithful obtain against Antichrist and his Prophets.

2. The grounds of their Victory. Now the Grounds of the Victory here named, are two.

1. The first is, *Because they are of God: Ye are of God, little Children, and have overcome them.*

Antichrist and his false Prophets cannot prevail against the truly Faithful, because *they are of God*, as the Spirit also speaks elsewhere, saying, 1 Cor. 1. 30. *Of Him are ye in Christ Jesus*; and they are *of God*, as *Children* are of the Father, as it is written, Jam. 1. 18. *Of his own will begat he us, by the word of Truth, that we should be a kind of First Fruits of his Creatures.*

So that, as the *Children of Men*, are of their *Fathers*, through a *Natural Generation*, and Being; so the *Faithful* are of God, through a *Spiritual Generation*, and Being.

And as the *Children of Men* partake of the very Nature of their *Fathers*, so do the *Children of God* partake of the *Divine Nature*; the *Faithful* being born again, *not of corruptible, but of incorruptible seed*, by the *Word of God*, which *lives and abides for ever*.

That as *Jesus Christ* (who according to his *Humane Nature*, was a *Man*, and in all things like to us,

us,

us, *sin excepted*) came to be of God, and to be the *Son of God*, through the coming and dwelling of the *Living Word* of God in his flesh, according to the Love, Will and Counsel of the *Father*; so the same *Living Word*, coming and dwelling in the *Faithful*, his *Members*, according to the same Love, Will, and Counsel of God, They also, come to be of God in *Christ*, as *Christ* is of God, according to his *Humane Nature*,

And as *Christ* being thus of God, according to the Word of God, that dwelt in his *Humane Nature*, overcame the *Devil*, the *Head* of *Antichrist*, and *Antichrist* and his *Body*, the Temple of the *Devil*; So do all *Christs Members* overcome *Antichrist*, and his *Prophets*, through the same *Living word* of God dwelling in Them, or through the *Word of Righteousness* and *Life*, its being incarnate in them, that is, its being written in their *Hearts* by the *Spirit*, or put into their inwards parts. Wherefore *Christ throughout*, that is, from the *Head it self* to the *lowest Member*, is called *Immanuel*, God with us: or which is all one, *God manifest in the flesh*.

And for this Cause these faithful, or *little Children* of God cannot be prevailed against, inasmuch as they are of God, and so have in them, by true Union and Communion, the *Nature of God*, and the *Word* of God, and the *Spirit* of God, and the *Righteousness* of God, and the *Wisdom* of God, and the *Power* of God, and the *Life* and *Light* of God, and all the *Things* of God, as the Apostle *Paul* saith, *in the New Creature all things are become New, and all things* (that is, all these New Things) *are of God*, (that is, they are the very Things of God.) And so these Faithful People cannot be prevailed against by *Antichrist*, or by the *Devil*, the *Head* of *Antichrist*; but They do prevail against the *Doctrine of Antichrist*, by the *Doctrine of Christ*; a-

gainst the Spirit of *Antichrist* by the Spirit of *Christ*; against the Sin of *Antichrist* by the Righteousness of *Christ*; against the Error of *Antichrist* by the *Truth* of *Christ*; and against all the *Things* of *Antichrist*, by the infinite and eternal *Things* of *Christ*.

Wherefore you see, that all they that are of God, through a New birth, and are the true Children of that Heavenly Father, and do partake of his Divine Nature, and all his Divine Things, they cannot be overcome of *Antichrist* and his Prophets, but they do mightily overcome them all, through that Immortal seed of the True and Living Word of God, of which they are born, and in which they live and act.

But, They that are overcome by *Antichrist* and his Teachers through their deceivableness of Unrighteousness, they never were the true Children of God, but Hypocrites, and Unbelievers under a form of Godliness, that is, as the *Apostle* styles them, Bastards, or false Children, who never had received the true Nature of God through Faith.

### *The Second Ground.*

2.  
Ground of  
the Victory  
of the faith-  
ful, to wit,  
Because  
greater is he  
that is in  
them, than  
he that is in  
the world.

And now follows the second Ground, why the Faithful cannot be overcome by *Antichrist*, and his Prophets; to wit,

*Because greater is he that is in you, than he that is in the World.*

And here the *Apostle* shews, that the true faithful Christians, are not only of God, but also have God himself dwelling and abiding in them: For they are built up by the Spirit to be the habitation of God; and God is in them of a Truth; and that not by created Habits of Grace, as *Antichrist* and his Prophets have thought and taught; but the true God is in them of a Truth, and He dwells in them, and walks in them, as Himself hath said,  
and

and the *Tabernacle of God is with Men*. And now, as the Sun is never without its light and heat, and all its Vertues, and where-ever it goes, all these go along with it, being inseparable from it; so where-ever the Lord God comes, He comes with all his Righteousness, Wisdom, Power, Peace, Joy, and all his infinite and eternal things; and where God Himself is, there are all the things of God.

And thus *God* in his Faithful People, is greater than He that is in the World; that is, He is greater than Antichrist, and the Devil his Head. He is greater in His true word, than they in their pretended word; greater in His true Spirit, than they in their pretended Spirit; greater in his true Righteousness, than they in their pretended Righteousness; greater in his true Wisdom and Power, than they in their pretended Wisdom and Power, &c. *Greater is He that is in You, than He that is in the World*. Now for certain, the *Less* is overcome by the *Greater*, and seeing *God* and his Spirit in His Saints, is greater in Goodness, Righteousness, Wisdom, and all things, than the Devil is in Antichrist and his Prophets; therefore the Faithful in whom God dwells, and manifests Himself, must needs overcome Antichrist and the false Prophets, in whom the Devil dwells, and manifests himself.

Now hence we may learn several things.

And first, we may learn that *Antichrist* can prevail against any Outward Form of Religion and Godliness, against any Humane Vertues and Graces, and Works, and Prayers, or any thing that is of Man, or flows from Him, though in never so great appearance of Holiness; as we by sad experience have seen, many Men of great seeming Religion, famous for *Preaching*, and *Praying*, and reputed *Pillars* in the Church when they have come

I. Use.  
Antichrist :  
prevails against  
forms, but not against  
God in the  
Relig.

hither into the University (where *Antichrist* and his Spirit have remained in their full strength, notwithstanding the great Consumption which *God* hath brought on them, by his word in other parts) how soon have they ceased from that sense of the Gospel, which they once seemed to have had; and how suddenly have they been intangled and overcome with the Spirit of the University, and of *Antichrist*, for Worldly Honour and Advantage sake? and so, the highest and strongest formal Religion in the *Church*, *Antichrist* can soon prevail against.

But *Antichrist* can never prevail against *God* in the Saints, nor against the *Righteousness*, *Wisdom*, and *Power* of *God* in them, all which are contained in his true Presence; nor against the *Faith*, *Hope*, and *Love* of Saints, which are the Works of *God* in them by his Spirit; against these *Antichrist* cannot prevail; *For greater is He that is in Us, than he that is in the World.*

So then, if thou hast any thing in thee that is truly of *God*, or rather, that is *God Himself* in thee, That *Antichrist* cannot overcome, by all his Arts and Power; but he will easily overcome any thing else. *Antichrist* cannot prevail against *Immanuel*, which is *God* with Us, nor against the *Mysterie of Godliness* in us, which is *God manifest in the flesh*; but every other thing, though it seem never so Angelical, he prevails against.

2. Use. 2. We may learn hence, That it is not an easie thing to overcome *Antichrist*, and to get the Victory over that Beast, and his Image, and his Mark, and the Number of his Name, seeing *Antichrists* coming is after the working of Satan (as the *Apostle* saith) and through *Antichrist* the Devil Himself speaks, works, and Acts, yet as an *Angel of light*, in all lying or false Power, Wisdom, and Righteousness: and this he doth for the Damnation

Not easie to overcome  
Antichrist,  
seeing he is  
the Temple  
of the Devil.

tion of Men, and to bring Them all, who have no true love to the Truth, to perish with Himself for ever. And his Operation of Error is so mighty and efficacious, that it cannot be resisted and overcome by any in all the World, but by those who are born of God, and do partake of his Nature and Presence in them. For the Power, wisdom, and Righteousness of *Antichrist* and his *Prophets*, which is so suitable to the Nature of the world, and so glorious in its Eye, cannot possibly be overcome, but by the true Power, Wisdom, and Righteousness of *God*, in his true Children or Prophets.

3. Hence also let us learn, not to be dismayed at *Antichrist*, and his *Prophets*, who have in all Ages, got such Reputation, Power, and Glory to *Themselves* in the world, because of their seeming Learning, Righteousness, and Religion; seeing Christ in Us, and in all his poor People, is infinitely more mighty than They are, and the *Devil* in them; and nothing can prevail against Us, except first it can prevail against *Christ*. Wherefore if we in our selves are never so weak, and through our weakness never so fearful and trembling, yet let us not be discouraged, or faint, seeing our might is not in our selves, but in Christ, who dwells in Us, and who is infinitely greater than *He that dwells in the World*. He that dwells in Us through Faith, is greater than he that dwells in Them through Unbelief; and in His strength, let us abide by his Word and Doctrine, even to Suffering and Death, if need be; and in all these Evils we shall overcome Them, by whom we seem to be overcome, as also Christ our Head did.

3. Use.  
Not to be dismayed at the fulness of Antichrist seeing the fulness of Christ is greater.

And thus much for the fourth General thing.

The fifth  
General  
Point: To  
wit, with  
whom Anti-  
christ doth  
prevail.

### The Fifth Point.

The *Apostle shews with whom Antichrist and his Teachers should prevail, to wit, with the Worldly and Carnal People, ver. 5.*

*They are of the World, therefore speak they of the World, and the World hears them.*

The World  
hears them.

*The World hears them.*

*Antichrist and his Prophets prevail with the World, and Worldly People, and do obtain their favour, love, and applause; and they are their Auditors, and delight in them and their Doctrine.*

who are the  
World.

Now by the World here is meant, such People, who though they have an outward Christianity and Religion, yet inwardly remain in their Natural Condition and Corruption, without any true renewing through Faith and the Spirit. And all such *People*, notwithstanding their seeming Religion and Righteousness, do love themselves, and this World, and the Things of it, better than Jesus Christ and his Truth. And these here are called the World; and this World, or these worldly Christians, do hear and entertain the Teachers of *Antichrist* and their Doctrine.

*Two Grounds of which, the Apostle here gives us (to wit, Why these People cleave to these Teachers.)*

Grounds.

1. The first is, Because these Teachers *are of the World.*

2. Because *they speak of the World.*

1.  
Because they  
are of the  
world.

1. *They are of the World,*

That is, though by their *Breeding and Profession*, their *Degrees and Ordination*, they seem to be set at a great distance from the Common people, and to be nearer the Kingdom of God, and the Know-  
ledge

ledge and Possession of it, than the Common People of the World; yet for all this, They indeed, and in truth, are still of the World; and all their *liberal Education*, their *manner of Life*, their *Study*, *Knowledge*, *Learning*, *Languages*, *Sciences*, *Degrees*, and *Ordination*, doth not at all change their *inward evil Nature*, *Mind*, *Will*, *Affections*, nor the corrupt Disposition and Principle in which they were born; but notwithstanding all these things, they are still the very same throughout, as when they came first into the world, being destitute of a New Birth and Heavenly Nature: Nay, by all these things they are more taken into the Spirit of the World, into the corruptions and evils of it, into the *pride*, *lust*, *covetousness*, and *ambition* of it, by how much, through such Indowments and Accomplishments, they think Themselves better than other Men; and so, notwithstanding their Accademical Degrees, and Ecclesiastical Orders, they are not less, but more of the World, even *fully of the World*.

And hence we may learn, That it is not Study, Parts, Breeding, Learning, nor any Natural Indowments, or acquired Accomplishments, that will deliver any man out of this world (or corrupt state of Mankind) or that can change his Nature, or give him the least Place or Interest in the Kingdom of God; but only a new Birth, and true faith in Jesus Christ, whereby we are made the Children of God, without which Men are still of the World notwithstanding all their other Improvements. Use.

And this very thing manifests, that Universities cannot be the fountains of the Ministry of the Gospel, seeing all the Education in it, *Philosophical*, *Moral*, and *Theological*, cannot change mens Natures, or deliver them from their Corruptions, or translate them one hairs breadth out of this present

Universities  
cannot be  
the fountain  
of the true  
Ministry.

present evil World; yea, generally we see, that by University Education (as things have hitherto been managed) Youth is made more of the world, than they were by Nature, through the High Improvement of their corruptions, by their daily converse with the Heathens, their vain *Philosophers*, and filthy and obscene *Poets*; and by these Heathenish abominable Accomplishments, are they made the more fit Teachers for the World and Worldly People, and become the more suitable to them, and obtain the greater Aptness and Ability to please them. Wherefore it may be most truly said of that Ministry that flows meerly from the fountain of the Universities, that it is of the World.

And now, when the Teachers are of one Nature and Principle, of one Heart, Mind, and Consent with the Hearers, there must needs be a Great Agreement between them; for each one approves and loves that which is like himself; and so the worldly people must needs cleave to the Teachers that are of the world.



Yea farther, and which is very considerable, the World can indure and like any Doctrine, though in the Letter never so Holy and Spiritual, from such Teachers as are of one Nature and Spirit with it self. And He that speaks of the things of Christ, without the Spirit of Christ, and by the Spirit of the world, can never, by any such Doctrine, be grievous to the world, but rather acceptable: Seeing there is more in the Nature of those Teachers to reconcile the world to them, than in their Doctrine to set the world against them: For the world cannot but agree with those Teachers that are of the world, let their Doctrine in the Letter be what it will.

Whereas on the contrary, the faithful are not of the world but of another *Seed, Nature, and Principle,*

*Principle*, which is in direct Enmity to the world ; and so they speaking the things of Christ in the Spirit of Christ, must needs be grievous and troublesome to them who have the Spirit of the world ; and the Friends of Christ crucified, cannot but be grievous to the Friends of this world.

And this for the first Ground.

2. The second Ground, why the *Worldly People* hear the *Worldly Teachers*, is this.

2.

*Because they speak of the World.*

Because they speak of the World.

For as they are, so they speak ; *out of the abundance of the heart, the mouth speaketh* ; and so They that are of the World, speak of the World : and this we may conceive of in three particulars.

1. The *Worldly Teachers* speak of the World, that is, they speak the Spiritual Word of God in a Carnal and Worldly Sense ; they speak of Divine things, as of Humane things, according to their Natural and Humane Mind, Reason, Knowledge, Learning, and Understanding of them. And so, they give forth Christ himself, and his Kingdom, and all his Things, his Redemption, Reconciliation, Salvation, as also Faith, Hope, Love, and all the Graces of the Spirit, and Riches of Christ, they give forth all these things, in a Carnal Understanding and Notion to the People. And the World can like well enough of Christ, his Kingdom, and Things, in a worldly Sense ; they can bear, or endure Faith and Repentance, and the New Creature, and the New *Jerusalem* in a Carnal Sense ; while in the true Spiritual Sense of them, and as they are in themselves, and according to the mind of Christ, they are the greatest Enemies to them that can be.

Their speaking of the World may be understood in a threefold sense.

They speak the Spiritual Word of God in a carnal sense,

Now Believers must know in this Matter, That whoever speaks the things of Gods Spirit, by the Spirit of a Man, or Spiritual Things, in a Humane, Carnal, and Worldly Sense, is a false Prophet,

phet, and Teacher of *Antichrist*. Whoever reading or hearing the Gospel of God our Saviour, doth understand and frame it after his own Humane Sense, and doth not so understand it as the Lord hath spoken it, He is a false Prophet, understanding and speaking the Gospel after his own mind, but contrary to Christs; and these open their own Hearts to the People, and not Gods.

Now when the *People* that are of the World, hear the *Teachers* that are of the World, speaking Spiritual Things in a Carnal and Worldly Sense, and according to such an apprehension as they have already in their own Hearts, they do exceedingly cleave to, and embrace such *Teachers*, and their *Doctrine*.

For such *Doctrine*, man in his Natural Condition can well like of, seeing it leads men only to a change of Outward Works, and to a performance of Outward Worship, which any man by his own natural abilities can perform; and the world can well endure to put on the fairest form of Godliness, and the strictest, so their Nature inwardly may remain the same.

And thus the Worldly People comply readily with the Worldly *Doctrine* of the Worldly Teachers, seeing it is after the Sense and mind of Man.

But on the contrary, Christ and his Seed, as they are not of the world, so neither do they speak of the world, but being of God, they speak the things of God, according to God; they speak of the things of God by the Spirit of God, and so according to the Mind of God; they speak of the things of God, in the Wisdom, Righteousness, Truth, Light and Life of God; and thus the World cannot endure the word, nor those that teach it.

2. The Prophets of Antichrist speak of the world, that is, they turn the word of God into worldly and Carnal Doctrine, for worldly Advantage sake; they preach the spiritual word of God carnally, that they may make it serve their own Turns and Ends. That word of the Gospel, which God hath given only to serve the spiritual and eternal welfare of his Church, the worldly Teachers frame and use this, only thereby to serve their own worldly Credit and Reputation, their worldly Profit and Preferment, and their worldly Authority and Dominion.

2. They speak the Spiritual Word of God to a carnal end.

And thus that *word of Faith*, which in its own proper Nature and working, calls off all Men from this world, and the *Things* of it, to the *Kingdom* and Glory of God; they make this very word to found carnally, that by it they may seek *Themselves*, and the *Things* of this present Life.

But *Christ* and his *Seed*, who are of God, they speak of *God* and not of *the world*, seeking no worldly thing at all by the *word of God*, which They teach and hold forth, as is manifest in the Life of *Christ* and his *Christians*,

3. The *Ministers of Antichrist*, or worldly Teachers speak of the world, that is, they turn the word of God into worldly Doctrine, that thereby they may avoid the Cross, which the word of God, in the Spiritual Sense of it, would certainly expose them to. But now these worldly Teachers, as they love the world, so they cannot endure the Cross, that is, reproach, poverty, shame, sufferings and death for the true word. Wherefore they Preach the Gospel in such a sense as shall please the world, but never offend them; as shall make the world their Friends, but never their Enemies; for they cannot endure to think of, much less to suffer the utmost Hatred and Persecution of the World for *Christ's* Names sake.

3. They turn the word of God into worldly Doctrine, to avoid the Cross.

Wherefore

Wherefore I say again, though in *Christ*, they will praise his reproach, his shame, his poverty, his tribulation, his death and crucifying, yet they cannot endure these things in themselves for his Truths sake ; but are most careful and studious to preach the word of God in such a worldly Sense, as shall never provoke the World against them, to do them the least harm ; but shall rather incline them to confer upon them (according to their own phrase) all Countenance and Maintenance. And thus the *Worldly Teachers speak of the World*, in this Sense also.

But *Christ* and his Seed who are of *God*, they speak not of the *World*, but of *God*, that is, they speak the *Word of God*, according to *God*, never regarding whether the world be pleased or displeased therewith. Yea, they speak *Gods word*, according to *Gods mind*, though they certainly know that it will procure them all sorts of reproaches, and tribulations, and all manner of evil to be spoken and done against them ; in as much as they love *God* and his word, more than themselves and this world ; and so, they are so far from declining the Cross of *Christ*, which the right Confession of the word will bring upon them, that they account it their greatest *Glorifying*, to have fellowship with *Christ* in his *Sufferings*, and to be made conformable to him in his death ; all which things He endured, because he spake *Gods word* according to *Gods mind*, and contrary to the mind of the *world*, and *worldly Church*.

And thus we see by *Johns* Doctrine, who spake by the Spirit, who they are, with whom *Anti-christ* and his false *Prophets* prevail, to wit, the *world*, and *worldly People* ; as also the *Grounds* why they prevail with them, namely, because they are of the *world*, and speak of the *world*.

And now for the Use.

The

The World hears these Teachers, who are, and speak of the World.

And hence first we learn, That *Antichrist* and his *Prophets*, the worldly Teachers, come with such *Deceiveableness* of *Unrighteousness*, that no *Natural* or *Worldly* Men whatever, of whatever *Parts*, Learning, Knowledge, Righteousness, can possibly discern them. If Men are but Natural men, though never so accomplished, *Antichrist* deceives them all, and makes them his Disciples.

*I. Use.*  
All natural men deceived by Antichrist, whatever their accomplishments may be.

For *Antichrist* comes so subtilly, and in such glorious appearances of Holiness and Religion, that none can know Him and his ways, except they be singularly taught of God; according to that of Christ to his Disciples, *To You it is given to know the Mysteries of the Kingdom of God, to them it is not given.* And to whom it is given to know the Mysteries of the Kingdom of Christ, to them also it is given to know the Mysteries of the Kingdom of Antichrist; and none can truly know, either the one or the other, without a special Gift from God.

Whence it is most evident, That Men are not able to understand *Antichrist*, and his Kingdom, and Things, as they are men learned in *Philosophy*, and in the Knowledge of the *Tongues*, or as they are men of such and such *Degrees* and *Titles* in the *University*, or of such and such *Ecclesiastical Orders* in the Church: I say, Men by all such *Abilities* and *Accomplishments* (as they speak) are not able to discern *Antichrist*, but rather are the more ready to be overcome by Him, seeing by all these Humane and Ecclesiastical Things, *Antichrist* can lay the faster hold on them, and make them the more his own.

And

Antichrist is  
unknown to  
them, seeing  
Christ is un-  
known to  
them.

And *Antichrist* must needs be unknown to such men, in as much as Christ Himself, as he is held forth in the word, and whatever he is and doth, both in Himself and Members, is wholly unknown to them ; yea, is so strangely unknown, that by a prodigious mistake, they do judge Christ, and his Members, and their Doctrine to be *Antichrist*, and his Members, and their Doctrine: And on the contrary, they do judge *Antichrist*, and his Members, and their Doctrine, they do account and esteem of, as of Christ Himself, and his Members, and their Doctrine. And thus, is the multitude of Carnal Christians, (which are even the whole world almost) through the effectual Operation of Satan, brought to think and believe assuredly, that the Prophets of Antichrist, who handle the Scriptures carnally, and after the mind of Man, do verily teach the very Doctrine and Truth of God ; and of this they are so confident, that they would have the worldly Powers and Magistrates to force all Men to believe as they say, and to practise as they command. Yea, these worldly Men, with all their worldly Accomplishments, are so deluded by *Antichrist*, that whilst they oppose and persecute the Faithful People of God, or rather Christ Himself, and his word, works, Truth, and Righteousness in them, they verily think they oppose and persecute *Antichrist* Himself, and the falseness of his Members. And as the *Scribes* and *Pharisees*, the chief Teachers of the *Jewish Church*, being Deceivers themselves, did yet call *Christ* a Deceiver, and in killing and crucifying Him, thought they did God good Service ; so the *Clergy*, and the Head of them, being *Antichrists* themselves, do yet tell of, and terrifie People with another *Antichrist* : And being Seducers themselves, do yet rise up against the very Members of Christ, as Seducers, that thereby they

may

may boast themselves to be Righteous. So throughly and perfectly hath *Antichrist* deluded and enchanted them, through the *cup of the Wine of his Fornications*.

Thus the whole world is overcome by *Antichrist*, and cannot by all their Highest Attainments discern Him from Christ; only they, who are *born of God*, and are his *true Children*, and (being plain, simple, meek, and lowly in Spirit) are taught of God, These only know *Antichrist*, and overcome Him; but these are the *little flock*.

Secondly, In that the *World Hears the Ministers of Antichrist*: 2. Use.

We are given to understand, That men that are of a *Worldly Spirit*, and through that, are addicted to the *World*, and to seek and follow after the Profits, Pleasures, and Honours of this Life, they cannot possibly understand the Impostures and Deceits of *Antichrist* and his Teachers, but they all are seduced and overcome by them. Men of a worldly Spirit cannot understand the Deceits of Antichrist.

Whoever therefore do profess or pretend to *Religion* and *Godliness*, and nevertheless live in the Spirit of this *World*, and are swallowed up with the Cares and Comforts of this World; all such Christians are a fit prey for *Antichrist*: Seeing,

1. Such Carnal Christians are so addicted to worldly occasions, that they cannot attend to the word of God in the Spiritual Sense of it, which is only known by Temptation, Prayer, and Gods own Teaching. And hereupon they want the true light, by which only *Antichrist* can be discerned. For *Antichrist* comes in so great subtilty and likeness to Christ, that he cannot be perceived, but by Christians much acquainted with the word, and much mortified and quickned through it.

2. Such Carnal Christians, as they neglect the word in the Spirituality of it, so also they do love

this world, and this quenches in their hearts the love of God, as *John* saith, *If any man love this world, the love of the Father is not in him*; Now they whose Hearts are inwardly destitute of the true love of God, and yet do outwardly profess and worship God, all these are a fit Prey for Antichrist.



And thus the world loving and seeking it self, and its own things, receives Antichrist, whilst it cannot discern Him. Wherefore the Scriptures do every where give Christians so many warnings against Covetousness, which takes from men all true desire after *Christ*, and all regard sense, and knowledge of Antichrist. Christ therefore said to his Disciples, *Take heed and beware of Covetousness; for where the Treasure is, there will the Heart be also, &c.* And thus all they, who are *Lovers of Themselves*, and of this world, the greater outward profession they make of Religion, the more ready are they to receive and entertain the Ministers of Antichrist, and their Doctrine, seeing they are, and speak of the World.

3. Use.  
The carnal  
Clergy have  
a numerous  
Auditory.

3. Seeing the World hears Antichrist, and his Teachers, we are to take notice, that the Carnal and Antichristian Ministers have a Numerous Auditory, all the worldly People cleaving and joyning to them, because they speak that which is in their Hearts. And therefore it is said, *Revel. 17. 15. That the waters, whereon the great Whore* (that is, the Ecclesiastical State which chiefly consists in the Clergy) *siteth, are People, and Multitudes, and Nations, and Tongues*; So that the false Prophets have all the world to hear them, except the Faithful and Spiritual People, and Multitude is a certain Sign of their Church. And *Revel. 15. v. 7.* It is said, that *Power was given to Antichrist over all Kindreds, and Tongues, and Nations, and that all that dwell on the earth shall worship him, whose Names are*

are not written in the *Lambs Book of Life*. So that Antichrist by degrees, and by his several Forms and Appearances, one still more deceitful than another, doth win to Himself all mankind, but the very Elect. And so from time to time hitherto, he hath gotten to Himself *National Churches*, even the *Generality* of all the People, of whole Nations, Kingdoms, and Common-wealths, to hear his Teachers, and to receive and submit to his Doctrine and Discipline, as most true and Orthodox.

And thus hath Antichrist multitudes, even the whole world to follow his Teachers, and to submit to them. But let not the true Church, and little Flock of Crucified Jesus, be offended hereat, seeing they are but the world who hear Antichrists Teachers, that is, they are such People.

1. Whose inward Nature is earthly, carnal, devilish.

2. Such, who love an outward Form of Religion and Godliness, whilst they are bitter Enemies to the Power of it.

The Hearers of Antichrists Prophets.

3. Such, who love such a Doctrine and Religion, as may stand with their old corrupt Nature, and may beautifie and support it; and so may make them painted Sepulchres, outwardly fair, whilst they are inwardly abominable.

4. Such, whole love the World, in the sense of their own mind, but hate and abhor it, in the sense of Christs mind; and reckon it so, to be the greatest Error and Heresie in the World.

5. Such, as profess Christ and his Gospel, as to make them serve their own worldly Ends and Advantages, without the least regard or respect had to Christs true Kingdom.

M m 2

6. Such,

6. Such, as love themselves and their own things, the provisions of the flesh, and a quiet, easie, and commodious life, better than Christ Jesus and his things.
7. In a word, they are such, as under the glorious profession, and subtil pretence of Church, are truly and inwardly the Church of the Devil and Antichrist.

Such a People and no other hath Antichrist to hear Him, and to embrace and depend on Him, and his Doctrine, Ministry, and Ordinances; that is, the multitude of false and Carnal Christians, which are almost the whole world of the outward Professors of the Gospel and Christianity. For as Antichrist and his Prophets are of the world, and speak of the world, so also the world hears them.

And thus much for the fifth Point.

*The Sixth Point.*

How the Spirit of Truth and Error may be known in the Teachers, as well as in the Teachers.

In the Sixth place the Apostle shews, *How the Spirit of Truth and Error may be known in the People, as well as in the Teachers, to wit, by the Peoples cleaving to the Teachers of Truth, or to the Teachers of Error, saying, ver. 6.*

*We are of God ; He that knoweth God heareth Us ; He that is not of God, heareth not Us ; hereby know we the Spirit of Truth, and the Spirit of Error.*

*We are of God ;* to wit, according to his New Workmanship in Christ Jesus, through which we partake of the true Nature of God in Christ, as Members, as Christ Himself doth partake of that Nature, as Head ; and being thus of God, we cannot but confess God, his Name, and Truth, in our Heart, Mouth, and Life.

*He that knoweth God, heareth us ;* that is, he that knoweth God, through the teaching of God, knoweth

Us who are born and taught of *God* ; because we speak to them of *God*, and the things of *God*, as *God himself* hath taught them of *Himself*, and of *his Things* ; and therefore they readily receive from Us that *Testimony* of the *Truth*, which *God himself*, either hath already inwardly taught them, or doth teach them by his Spirit, whilst we yet speak by that Spirit. And so they hear Us, by being satisfied, and acquiescing, or being at rest, in the true and wholsom, and saving Doctrine of Jesus Christ, which we teach. *Hereby know we the Spirit of Truth*, to wit, in the Hearers ; when they cleave to the *Truth* of the *Spirit*, or to the *Truth*, as it is and dwells in *Jesus*, published by the *Teachers of Truth*.

It follows,

*He that is not of God heareth not us* ; That is, He that is not of God, through a new Birth, and the renewing of the Spirit, and so is destitute of the Divine Nature, or of the Eternal Word, and Spirit, which through his Unbelief have no Place in his Heart : He that, thus, is not of God, but contrarily is of the Devil, through Sin, Error, Darkness, Death, Enmity to God, and his whole evil Nature, he hearing not us ; that is, he doth not Taste, and Relish, and approve, and receive, and embrace, and love the Word of Faith, and Mystery of Christ and his Gospel, which we teach ; but do rather hate, oppose, reproach and persecute our Doctrine.

And hereby know we also the Spirit of Error, to wit, in the Hearers, when they do not receive the Word of Truth from the Teachers of Truth, but do contrarily cleave to Human, and Philosophical, or Moral, or Formal, and National Doctrine, published and held forth by the Teachers of Error.

Two Heads  
or Chief  
Teachers in  
the World.

Now hence it is evident, That there are two Heads, or chief Teachers in the World, which are Christ and Antichrist; and also, that there are two Seeds, or Generations, which flow from them, begotten by their Doctrine: The one is Christ's Seed, or the Elect and Faithful; the other is Antichrist's Seed, or the Reprobate and Unbelievers; and each Sort of these People, do joyn themselves to their severall and proper Heads; and by this, they are certainly distinguished, known, and discerned.

Antichrist and his false Teachers, who are the Head of the Malignant Church and People, they come in great *Pomp and Glory*, as to the eye of the World, being beautified, and dignified with *Degrees, Names and Titles*; being *exalted* to great *Honour, Authority, and Power*; being full of *fleshly Wisdom, Rhetorical Eloquence, and Philosophical Learning*; and so to Humane Judgment, They are most *considerable Persons* in the Church, and very *Angels of Light* in appearance. And they being thus adorned and beautified, to the pleasing and content of the world, all the world come in, and commit fornication with them, and do hear and conceive them, and are conquered by their Inchantments.

But Christ and his Teachers, come in true Humility, and Self-denial, and Meekness, and Lowliness, and without the Titles and Glory of the false Teachers, which they utterly despise, and refuse, and without all Excellency of Speech, and Wisdom, and Learning of this World; and these do contradict the Religion and Righteousness of the World, and speak the Truth which is of God, by the Spirit which is of God: And these Teachers, all the true Sheep of Christ, the faithful Flock do own and acknowledge, and they come and hear the Words of their Lips; being assured,

assured, that it is not they that speak, but the Spirit of their Father, which speaks in them.

For the Body and Members of Christ, do necessarily cleave to Christ their Head; and the Body and Members of Antichrist, do in like manner necessarily cleave to Antichrist their Head. And as the Body and Members of Christ do cleave to Christ their Head, and to those that are in his Spirit, and will not, nor cannot joyn to Antichrist, and to those that are in his Spirit; so also the Body and Members of Antichrist, do cleave to Antichrist their Head, and those that are in his Spirit, and will not, nor cannot joyn to Christ, and to those that are in his Spirit.

For such as the Body itself is, such a Head will it choose to itself; and so a Spiritual, Heavenly and Faithful People, will joyn themselves to such a Teacher, or rather to Christ himself, in and through him: And a carnal, worldly, and unbelieving People, will joyn themselves to such a Teacher, and to Antichrist himself in and through him.

Wherefore, as they that hear the true Teachers, and Christ in them, and do joyn and cleave by Faith to the Word and Doctrine which they hear, knowing that it is of God, as all such are certainly of God, even his true Children and People, and the true Sheep of Christ, in as much as they know his Voice, and cleave to it: So they that hear the false Teachers, and Antichrist in them, and do cleave to their Doctrine and Ministry; and do like, commend, and applaud that, all such are not of God, but of their Father the Devil, and the true and natural Members, and People of Antichrist.

And this very Doctrine Christ himself hath clearly taught in his Gospel; as *John v. 43.* where he saith to the Jews, *I am come in my Father's Name,*

*and ye receive me not; another shall come in his own Name, and him ye will receive: That is, the unbelieving Jews would not come and cleave to Christ as their Head, though coming in the Name of God, that is, in the true Power, Wisdom and Righteousness of God, because they were none of Christ's own Sheep; but Antichrist coming in his own Name, that is, in his own Power, Wisdom, and Righteousness, they receive him, and joyn to him as to their own true and natural Head. And again, John viii. 47. Christ saith to the Jews, He that is of God, heareth God's Word; ye therefore hear it not, because ye are not of God.*

Whence it appears, that to hear and cleave to the true Word of God, taught and held forth by Christ and his Prophets, is a manifest Token that Men are of God; but to turn away from it, and to despise it, and to embrace another Doctrine, is as manifest a Sign, that they are not of God, but of the Devil, as Christ saith, to the same People, *ver. 44. Ye are of your Father the Devil; for there is no Truth in him, and he abides not in the Truth, no more do ye.* Again, *John x. ver. 4, 5. Christ saith, His own Sheep follow him, the true Shepherd, because they know his Voice; and a Stranger will they not follow, but flee from him, because they know the Voice of Strangers.*

Wherefore they that hear the Word of Faith, in the true Teachers of the Gospel, they have in them the Spirit of Truth; but they that dislike and disrelish that Word, and joyn to the Teachers and Doctrine of Antichrist, they all have in them, the Spirit of Error.

And therefore it concerns us, more than the World is aware of, to take heed, whom we hear. For if we cleave to the Teachers of Truth, as hath been declared, then have we the Spirit of Truth;

Truth ; but if to the Teacher of Error, then are we of the Spirit of Error.

And thus this Scripture teacheth us how to know and discern the Spirit both of Christ, and of Antichrist, and that both in the Teachers and in the Hearers ; both which are of great Use to the true Church of God in all Times, but especially in these last Times. And these things I have spoken and testified freely, ( according to the Measure of Grace given ) knowing that they will be as acceptable to the true Friends and Members of Christ crucified, as they are troublesome and displeasing to the Members of Antichrist.

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*F I N I S.*

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A Plain and Necessary  
**CONFUTATION**

Of divers Grofs and

*Antichristian Errors*

DELIVERED

To the *Univerſity* Congregation,  
At the Publick Commencement, Anno. 1653.  
By Mr. Sydrach Simpson, Maſter of Pembroke-Hall in Cambridge.

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*Potentior eſt veritas quam eloquentia, potior ſpiritus quam ingenium, major fides quam eruditio: Et ut Paulus ait, Stultum Dei ſapientius eſt hominibus.* Luther. Epist. ad Caſpar. Bornerum. Profef. Liſpenſ.

*Non eſt iſtud temeritas, ſed fides; neque inconfideratio, ſed ratio; neque furor, ſed fiducia.* Hillarius libr. contr. Conſtantium Auguſtum.

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L O N D O N:  
First Printed in the Year, 1660.



A N  
A P O L O G Y  
T O T H E  
R E A D E R,

Touching the following Reply

T O

Mr. *Sydrach Simpson*'s SERMON.

**I**F it shall seem grievous to any, that I have dealt thus freely and plainly with Mr. *Sydrach Simpson*, one of the first Pastors of an Independent Congregation in *England*; let them consider how *Paul* dealt with those Brethren, *Gal. 2.* *to whom* (according to his right Zeal, and present Occasion) *he gave no Place by Subjection, no not for an Hour, that the Truth of the Gospel might continue with the Galatians*; and though those Brethren seemed to be somewhat, yet saith *Paul*, what ever they are, it makes no matter to me, seeing God accepteth no Man's Person: And so notwithstanding their Reputation, he did not spare them. Yea, let them consider how *Paul*, at *Antioch*, withstood *Peter* to the Face, for dissembling with the *Jews* in the Case of the *Gentiles*, and for not walking uprightly according to the Truth of the Gospel: Wherefore *Paul* did publicly and sharply reprove him be-

Why the Author deals so plainly.

1. With Mr. S. Simpson.

before them all. For no true Believer is to keep Silence, when the Doctrine of the Gospel is corrupted by the Doctrines of Men, or is to be modest in this matter. Wherefore I was compelled to speak thus plainly to him, for his gross Prevarication in the Things of God; and I am well satisfied, in my Conscience, in the Discharge of my Duty, whatever shall be the Censure of carnal Christians, who have no true Sense of the Glory of Christ's Gospel, or of the Profit of his People, whom yet Christ so loved, as to lay down his Life, and to be crucified, for them.

2. With Humane Learning.  
How the Author is for Humane Learning, & how against it.

Again, if it shall offend any, that I deal thus roundly against Humane Learning; Let them know, that I am not against Humane Learning upon all accounts, but do allow Humane Learning (so it be sober and serious) in its own Place and Sphere, as well as other Humane Things: But I do oppose it, as it is made another *John Baptist*, to prepare the Way of Christ into the World, or to prepare the Worlds way to Christ: And also, as Men make it *necessary for the true Knowledge of Scriptures*; yea, the *very Unction for the Ministry*.

The great Mischief of Humane Learning mingled with Divinity.

And herein, according to the Grace of Christ, I both do and will contend against it for ever: Seeing Humane Learning mingled with Divinity, or the Gospel of Christ understood according to *Aristotle*, hath begun, continued, and perfected the Mystery of Iniquity in the outward Church. Wherefore I do in all Boldness appear for Christ the Wisdom of God, against Humane Learning the Wisdom of the World; knowing assuredly, that he is as very Antichrist, who opposes Christ as the Wisdom of God, as he that opposes him, as the Power and Righteousness of God: And Men may as well bring into the Church of God, another Righteousness than Christ, and another

Power

Power than Christ, as another Wisdom than Christ. Wherefore, as they who bring in Humane Righteousness, that is, Civil or Moral Righteousness, or any Works or Duties of Men for Righteousness, into the Church of Christ, they are true Antichrists in so doing; seeing herein they are contrary to, and do oppose Christ the Righteousness of God: And as they who bring in Humane Power, or the Secular Arm into the Church of Christ, to do, or leave undone, to reward or punish, to promise or threaten, to encourage or discourage by that, they are true Antichrists in so doing; seeing herein they are contrary to, and do oppose Christ the Power of God; so also they that bring in Humane Wisdom, or the Learning and Philosophy of Men into the Church of Christ, they also are true Antichrists in so doing; for herein they are contrary to, and do oppose Christ, the Wisdom of God; for Christ is, and is to be, the only Power, the only Wisdom, and the only Righteousness in the Church of God; and he that brings in any other Power, Wisdom or Righteousness, besides Christ himself, that Man is in very deed Antichrist. And in this Matter also, it was necessary that I should be bold for Christ against Antichrist.

3. Again, if any shall be offended that I speak thus freely against the Universities, which are of such honourable Esteem every where in the Nation, especially with the Ignorant and Vulgar People, and with Men of all Sorts, who have not the right Knowledge of Christ and his Gospel (wherein are so contained all the Treasures of Wisdom and Knowledge, that no part of this Treasury is left out thereof, to enrich Heathenish Philosophy withal, which by the Gospel is left as a desolate Thing, empty and destitute of all true Wisdom and Knowledge) I say, if any think that I have

3. With the Universities.

Men of unquestionable Worth, and Godliness, have spoken freely of the Universities, in former times, as *Wickliff*. have too deeply censured these Universities; let them know, that I have done in this Matter, but as *Wickliff*, *Hus*, *Luther*, and several others, Holy Men of God, and happy Instruments in the Hand of Christ, have done before me. As for Instance:

*Wickliff* terms the Universities, *Castra Cainitica*, Cains Castles; *Synagogas Satanæ*, the Synagogues of Satan, and affirms that they were never Ordained or Instituted by Christ.

*Hus*. *John Hus* (or *Otho Brunfelsius*, if he set out the Contents of the Chapters) calls them *Satrapas Antichristi*, the Lieutenants of Antichrist.

*Luther*. *Luther*, in his Book *Contra Ambrosium Catharinum*, shewing out of *Daniel* the Prophet, that Antichrist is *Rex Facierum*, the King of Faces, or Appearances, he affirms that the Universities are one of those Faces of Antichrist, and that they are very comely or sightly to look on, and yet indeed are a very Chaos and open Gate of Hell; and that in these the most Choice Youth of Christian People are prostituted, and are cast into the open Throat of Hell; And that in these *Aristotle* is read, whereby the Wits of Christian Youth are possessed and busied with Humane and Heathenish Learning; yea, are quite blinded and oppressed with it.



He saith also, That the Universities are the Woe, that the fifth Angel (mentioned Rev. 9.) brought upon the Earth: And that whoever it was that did first institute and confirm Universities, he was a Star fallen from Heaven to Earth: To wit, from the Gospel of Christ to Humane Learning.

And in his Exposition on *Psal.* 22. he calls the Universities the Mothers of Learned Men, the Gates of Hell, and saith, they are called (*Scholæ*, i. e. *Ludi*) Schools, that is, Plays, by a fatal Name; seeing they make Sport with the Scriptures, and cast Lots upon them, [as upon the Garments of Christ, every one

one dividing to himself a Share of them, ] according to his own Humane and Philosophical Apprehension. And he saith, that the Doctōrs of these Universities are by the same Providence, called Doctōrs Scholastici, i. e. Ludicri, vel Illusorii : School-Doctōrs, that is, trifling or May-game Doctōrs.

Again, he saith, those most glorious Mothers of Studies, the Universities, stink before God with most Loathsome Abomination.

These Universities are those Antichristian Soul-diers, who put a Reed into Christ's Right Hand instead of a Scepter : and this Reed is Philosophy, that vain Deceit ; or as the Apostle elsewhere terms it, the Operation of Error : By which Philosophy (saith he) the unhappy People of Christ began to be governed, that is, to be seduced, and to be led away from the Gospel of God. And this vain Reed they put into his Right Hand, by preferring Learning before Godliness ; saying, (according to their usual manner of speaking) he is a Learned and Godly Man ; hereby making Learning to take Place of Godliness. And yet this Philosophy is nothing but a weak Reed, which counterfeits a Scepter, rather than represents it, and so is nothing but vain Deceit ; for there is nothing propounded in such Doctrine, but Vanity and Lying, though under the Title of Knowledge and Religion.

In a Word, he calls them *Antichristi Lupanaria*, the Stews of Antichrist.

Melancthon also terms the Universities, *Domos mendacii*, Houses of Lies, and saith, it is manifest, that they are all heretical by their School-Divinity ; which all the Schools in Europe have received from the University of Paris, and are thereby infected with Heresy ; and he saith, the Students in the Universities, are not the People of the Gospel, nor yet of the Law, but are the People of Aristotles Morals.

Melancthon.  
Omnes Scholas esse hæreticas, vel Theologia Scholastica arguit. Melanct. in Apol. pro Mart. Luther.

And thus it is manifest, that others have spoken freely and sharply against the Universities before now. And therefore wise and godly Christians will have no just Cause to be offended at me, who have spoken in like Manner, having the same Cause.

*Objection.* Now if any shall object, that *they all speak against Popish Universities, and that our Universities are otherwise now, than they were then; and so, there is not the same Cause to speak against them now, as there was heretofore.*

*Answer.* To this I Answer, That though the outward form of gross *Popery* be taken away from them (as also from the rest of the People of this Nation) God having put it into the hearts of the Civil Power to reject it, after the light of the Gospel had begun to shine to them; yet are the brains, heart, bowels, bones, marrow, sinews and blood of the Universities, the self same Now as Heretofore; and though the Outside of it hath passed under a very little Change, yet the Inner parts of it remain as before, in the full strength of *Antichrists Kingdom*, and that without any alteration at all. For the self same Statutes of the Universities and Colledges still remain with them in force, which were at first given to them by their *Popish Founders*, through the help of *Antichrist*; and these *Statutes* are of such *Authority* with them, that they depart from the Rule of *Christs Gospel*, to walk by the Rules of sinful Men, for worldly Stipends and Rewards sake. Farther, the same *Philosophy* or *Heathenism*, and the same *School-Divinity* or *Antichristianism*, are yet instilled into the *Youth* and *Students*, as were many hundred years ago, in the darkest times of *Popery*; and these things are all in the *University Learning* and *Education*; insomuch, that no Man is of any esteem and reckoning with them, know he the *Gospel of Christ* never so soundly and truly, if he  
be

The Universities the same for the Substance, now as formerly.

be not (as they speak) a good *Philosopher*, and *School-Divine*. So that the *University* for its inside, is the self-same now, as it was in *Wickliff*, *Hus*, or *Luthers* time, being informed and possessed with the same *Heathenish* and *Antichristian Doctrine*, now as then: Yea, many of the self-same outward and *Antichristian Forms* and *Follies* still remain with them, more than with any other People in the Nation again; even to their *Hoods*, *Caps*, *Scarlet Robes*, *Doctoral Ring*, *Kiss*, *Gloves*, their *Doctoral Dinner* and *Musick*? neither could they ever yet to this day find in their hearts to lay aside their very *Prevaricator*, which is some notable *Varlet* picked out of the *University*, and brought forth in the presence of all the *Heads*, *Students*, *Scholars*, and all the great resort of *Ministers* and *People*, at their *Publick Commencement*, to make shipwrack of Faith and a good Conscience before them all; and in open defiance of the *Gospel*, which stands in *Faith* and *Love*, to abuse, and deride, and jeer, and reproach all sorts of *Persons*, of all *Ages*, *Sexes*, *Professions*, and this presently after their *Divinity Acts*; which is a Wickedness the very *Heathen* would be ashamed of, and which plainly declares what kind of *Divinity* is taught and learned in the *University*, which can endure, allow, countenance, and be merry at that, which so highly contradicts *Gods Word*, and grieves his *Holy Spirit*; yet because it makes them merry after a full Dinner, and puts more joy into their Hearts, than the *Holy Scriptures*, they could hitherto dispense withal, to this day.

And so however Religion for the Outward Form, hath been much Reformed in these Nations, yet the *Universities* as the strongest Holds which *Antichrist* hath had amongst us, have still remained much what the same, not only as to the Inward Substance of all things, to wit, their *Sta-*

tutes, Philosophy, and Divinity, but also in a great measure to their Outward Forms, as they were in their first *Antichristian Institution*.

Wherefore it was necessary also, that I should be plain and free for *Christs* sake, and his *Churches*, against these (as *Luther* calls them) *Stems of Antichrist*, and *Dens of Thieves*, who have been, and still are the constant and fruitful Seed of *Antichrists* Kingdom in the World, out of which it might suddenly on all occasions and opportunities grow up afresh, how greatly soever it had been before wasted and destroyed among the People, by the clear *Word of God*, and his mighty *Providences* and *Works* accompanying it.

Now as it was necessary this Work should be done, so through the *Grace of Christ*, was I made willing to do it, seeing no body else more fit and able did appear. And well knowing, that he that provokes the *Universities* and *Clergy* against him, provokes *Principalities* and *Powers*, and the *Rulers of the Darknes* of this world against him; as is evident in the Example of *Wickliff*, *Hus*, *Luther*, *Tindal*, and others; I have therefore according to *Christs* Counsel, *sate down and counted the cost of this Undertaking*, and after all do say, *the Lord is on my side, I will not fear what man can do unto me*. And so I commit thee *Christian Reader*, to that *Grace* which is from *God*, to keep thee in this *new hour of Temptation*, if the Lord suffer it to come forth upon the Earth.

*Object.* 4. Again, if any shall *Object* in reading this *Reply*, that I my self make use of *Humane Learning*, whilst I speak against it.

*Answer.* I *Answer*, what part of *Philosophy* is here made use of? or who of the *Heathens* are here quoted? I have chiefly made use of the *Testimony* of some *faithful Christians*, who have lived in several ages, and yet have all witnessed by the same Spirit, the  
same

same Truth. And it is no more *Humane Learning* to quote *Believers* in the Church since *Christ*, than to quote the *Patriarchs* and *Prophets* before *Christ*, or the *Apostles* and *Evangelists* which immediately followed him.

5. And last of all. If any say, *I my self relate to the University, why then do I speak against it thus?* Object.

I answer, that I neither do, nor will relate to the *University*, as it is polluted with any of the *abominations* herein mentioned: But as by the *Providence* of *God* alone, I have been brought to that Relation in which I now stand, and continue in it, against the *Wills* and *Workings* of many; so thro' his good *Pleasure* I will remain, till he shall otherwise dispose of Me; and during my *Sojourning* with them, I will not fail to testifie against their evil, and to endeavour to win all those, whom *God* shall perswade to receive his *Truth*, from *Heathenism* to the *Gospel*, and from *Antichrist* to *Christ*. Answer.

Wherefore let none be offended that I am made willing to hazard and part with my *Worldly Accommodations* for *Christs Names sake*; but let them rather praise the *Grace* of *God*, which hath enabled me to witness a good *Confession*, what ever *Worldly Disadvantage* I might run into thereby. Wherefore, *Welcome* the *Righteousness*, *Power*, *Wisdom*, *Truth*, *Word*, and whole *Kingdom* of *Christ*, though they swallow up all my *Earthly Accommodations*: For such *Fear* and *Love* of his *Name*, hath the *Lord* graciously put into my *Heart*; that I would not willingly conceal any thing of his most precious *Truth*, either to gain or to preserve to my self the whole *World*. And so, *Righteous Father*, not my will be done, nor theirs, but *Thy will be done in Earth as it is in Heaven*.

T H E  
 C O N F U T A T I O N  
 O F  
 Mr. *Sydrack Simpsons* Errors.

ISAIAH 62. 1.

*For Sions sake I will not hold my peace, and for  
 Ferusalems sake I will not rest, until the  
 Righteousness thereof go forth as brightness,  
 and the Salvation thereof as a Lamp that  
 burns.*

**M**R. *Sydrack Simpson* at the Commencement,  
 Anno 1653. Preaching to the *Univer-*  
*sity Congregation* in Cambridge, and to  
 many others, especially *Ministers* there gathered  
 together at that time, from several parts of the  
 Nation, among other things, he let fall in that  
*Discourse* of his, these *Gross* and *Antichristian*  
 Errors.

The Re-  
 hearfal of  
 the Errors.

*The Rehearsal of the Errors.*

1. He brought in that Scripture, 2 King. 6. ver.  
 1, 2. which was his Text; the words whereof are  
 these: *And the Sons of the Prophets said unto Elisha,  
 Behold now the Place where we dwell with thee, is too  
 strait for us; let us go we pray thee unto Jordan, and  
 take thence every man a beam, and let us make us a  
 Place where we may dwell: and he answered, Go ye.*  
 This Scripture he used to prove the *Lawfulness*  
 and *Religiousness* of the present *Universities*, and the  
*Usefulness* and *Necessity* of *Humane Learning* to the  
 Church

*Church and Ministry of the New Testament.* And what the Scripture speaks of those *Schools*, he brought to countenance, encourage and justify these; adding, that if it were objected, *That that was the Old Testament*: He did answer, *That the Old and the New were not distinct Testaments, but Administrations*; thereby holding forth, that the *Universities now*, are answerable to the *Schools of the Prophets that were then*; and that the *Universities* are as agreeable to the *New Testament*, as the *Schools of the Prophets* to the *Old*.

2. *That They who have endeavoured to pull down Schools, have always been Men who were found Enemies to Religion.* So Julian the Apostate shut up the doors of the Schools, because he would have all Religion to go down.

3. *That the knowledge of Heavenly things cannot come to us but by things on Earth, and that all Divinity is swaddled in Humane Learning.*

4. *That Paul was brought up at the feet of Gamaliel, and that God took him so fitted, and made him an able Minister of his Church.*

5. *That mens hatred to God, doth as well appear in their hatred to Humane Learning, as if they hated the Scriptures.*

6. *That if the Spirit teach without Means, man may as well be without the Ordinances, as without the Universities and Humane Learning.*

7. *That men now are not to receive the Spirit, in that immediate way to understand the Scriptures, in which it was given to them who wrote the Scriptures.*

8. *That men now are to get Knowledge by Studies and Humane Learning, and not by Inspiration.*

9. *That Humane Learning is as the Out-works to the Fort of the Gospel, and as the outer Court to the Temple of the Gospel; and so, if you will keep the Fort well, you must keep the Outworks strong; and if*

you will preserve the Inward, you must look to the Outward Court.

10. But what is the bottom of all this (saith he) to wit, of some mens appearing against *Humane Learning*, as the *Unction of the Ministry*, and against the *Universities* as the *Fountain of the Ministry* but this? that some say, They are One with Christ; and as Christ hath the *Divine Nature* in him, so every Believer hath; and he that hath God in him, need not go to any Man to learn; whereas in *Joh. 17.* Christ speaketh of Believers as at an infinite distance from Him: And if Believers be so united to Christ as they say, then will follow, that Christ should not be the only begotten of God; and that Christ and We should be equal, and He not our Lord, &c.

11. Arts and Tongues are the Cups in which God drinks to us.

12. We shall never keep up Religion, if we do not keep up Learning; but when Learning goes down, Religion goes down too.

13. Seeing Religious Foundations are so Ancient, then keep them up; your Destruction will never be but from your selves.

These Notes were taken from Mr. Simpfons mouth, and delivered to me by an honest hand, and affirmed to be true for the Substance of them; and I also heard several others who were hearers of that Sermon, relating the same things.

Now because I find that this Doctrine hath not only grieved the hearts of the Faithful, but also strengthened the hands of the Carnal and Evil People: The things which he then delivered, being usually the thoughts of their hearts, and words of their mouths; I thought it my Duty, being set in my Place for the *Defence of the Gospel*, to give a *Publick Reply* to such *Gross Errors* so Publickly delivered, to the danger of so many; and which, one would never have thought should have  
proceeded

proceeded from such a Man; especially after the day of the Gospel hath so far dawned, and the Antichristian shadows are so far retreated and flown away.

And so I shall begin with the first of these *Errors*, and proceed in the *Order* in which they are set down.

## I. E R R O R.

## I. Error.

He brought that *Scripture*, 2 King. 6. 1, 2. *Touching the Sons of the Prophets, asking leave of Elisha to go and build at Jordan, to prove the Lawfulness and Religiousness of the Universities, in their present Use and Customs, &c.*

*Answer.*

*Answer.*

To this I *Reply*, that there is a vast difference between those *Schools*, and these *Universities*, as in many other things, so chiefly in this; That in those *Schools of the Prophets*, named by Him, the *Holy Men of God* freely taught the *Youth*, who came willingly to them to learn, especially in the corrupt times of *Israel* and *Judah*; I say, they taught them only the Knowledge of the *Books of Moses*, and of the other Prophets then extant, and no *Heathenish Knowledge*, or *Disciplines of the Gentiles* at all. And these kind of *Schools* began early in the Church: For the *Fathers* before the Flood, and the *Patriarchs* after, all taught their *Children* and *Families* the word of God; and so each of their *Families* was such a *School*. And that we may not be at uncertainties in this matter, it is manifest what *Doctrine* they taught, by that which God himself saith of *Abraham*, Gen. 18. 19. *I know Abraham (saith God) that he will command his Children and Household after him, that they keep the way of the Lord, and to do Justice and Judgment*: This was the sum of *Abrahams Doctrine* to his Family. And this is farther confirmed by that of *Asaph*, Psal. 78. 2, 3, 4. where he

No *Heathenish Learning* was taught in the Church of God all the time of the *Old Testament*. What *Learning* the *Fathers* before the Flood taught in their *Schools*, and the *Patriarchs* and *Prophets* afterwards.

he saith, *I will open my mouth in a Parable, I will utter dark sayings of old, which we have heard and known, and our Fathers have told us: We will not hide them from their Children, shewing to the Generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done: Where we plainly see what Doctrine the Children received from their Parents, and the Parents taught their Children from one Generation to another; to wit, not Vain Philosophy, and the Disciplines of the Heathens, but the Praises of the Lord, and his Strength and wonderful works.* This also is manifest by the practice of *Jehosaphat King of Judah*, who sent his Princes with the Levites up and down throughout Judah, and they only took the *Book of the Law of the Lord* with them, (and no *Heathenish Authors*) and taught the People, 2 Chron. 17.

And *Ezra* after the Peoples return from *Babylon*, took only the *Book of the Law of Moses*, and read it to them; and the *Levites* also read in the *Book of the Law of God* distinctly to the People, and gave them the Sense, and caused them to understand it, *Nehem. 8.*

And this also *James the Apostle* witnesseth, *Acts 15, 21.* saying, *Moses of old time hath in every City them that Preach Him, being read in the Synagogues every Sabbath day.*

So that the faithful Prophets of the Lord, during all the *Old-Testament*, had the chief Care in their Schools to keep the word of the Lord among them in a right Sense, according to the mind of the Spirit. For seeing the Lords People are his Portion, they knew they were to be carefully Educated and Instructed in the right Knowledge of the Scriptures, to prepare them for the Lord, and to make them meet for his Kingdom. And the keeping of the Word and Doctrine of God pure, is one of the *Greatest Matters* of all in the Church

*Church of God*: For as the Word is, such is the Worship, such is the Faith, such is the Conscience, such is All. Wherefore the Holy Men of God would by no means bring in the *Philosophy* or *Doctrines* of the *Heathens* into their *Schools*, to teach that to their *Sons* or *Scholars*, but only the true, faithful, and unmixed *Word of God*.

And if against this it be Objected, *That Moses Objection* was Learned in all the Learning of the *Egyptians*.

To this I Reply. But did *Moses* ever teach any of that Learning in the Church, or publish any of the *Doctrines* of it? Or did he command, or encourage any of the People of God to learn it? Or did any other of the Prophets of the Lord in any Age, teach their *Sons* or *Scholars*, any of the *Egyptian Philosophy*, which was the antientest, or the *Smaragdine Table* of *Hermes Tresmigestus* (the pretended Scholar of *Moses*) so much boasted of, or any *Heathenish Author* whatsoever, of which, there were many then extant? I say, let them prove, that but one *Heathenish Author*, was read by any of the *Prophets* to their *Scholars*, and then they will have some colour for their present Universities and their Practice: But this they can never do, during all the *Old Testament*. Answer.

And now for the *New-Testament*, it is well known, that *Christ himself*, (who was the Son of God, made of a Woman) was the first and chief *Teacher* of this *Doctrines*; even the *Son*, out of the bosom of the *Father*, full of *Grace and Truth*; and He set up the first *Christian School*, and taught his *Twelve Apostles*, whom at his own pleasure he chose to himself. Neither was any Heathenish Learning taught the Church in the time of the New Testament. Christ taught no Philosophy to his Apostles.

And what the *Doctrines* was which he taught them, is manifest in the *Gospel*; in all which, there is not one word of *Heathenish Philosophy*, or of the *Doctrines* and *Traditions* of Men, but He only taught them the *Words of Eternal Life*; which

which no Man, nor Angel could teach ; He teaches that Word which is the Power, Wisdom, and Righteousness of God ; through which, Sin is forgiven, and Righteousness is given ; Death is destroyed, and Life is brought in ; Hell is put out, and Heaven is planted, in all them that do believe ; He teaches a word, through which the World is renewed, and Men are made like Angels, and are made meet to partake of the Inheritance of Saints : He teaches a Word wherein is contained all the Treasures of Wisdom and Knowledge that are in God himself.

And so Christ taught in his School no vain Philosophy, or Heathenish Doctrine, and yet he came from God, and went to God, and is a pattern for Doctrine to all true Christians that are his Disciples indeed ; to whom he commanded when he left the World, and went to his Father, *that they should teach all Nations*, and gather one Christian School out of them all, by teaching them *to observe, and do whatsoever he had commanded them, to wit, in the Gospel ; and nothing else, or more : He commanded them to teach all that, and only that ; and promised himself to be with them to the end of the World, in all such Doctrine.*

The Apostles taught no Philosophy.

And the Apostles accordingly, (not by any help of Humane Learning) but when they had received the Spirit, went forth to teach the Nations, and to set up Christian Schools every where by their Doctrine ; and They all, only taught *Jesus, and the Resurrection from the dead.*

*Peter.* Thus Peter first taught the Men of Judea, and Inhabitants of Jerusalem, *That God had made Jesus, whom they had crucified, both Lord and Christ ; having raised him from the dead, because it was not possible for him to be holden of Death, who was the Lord and Author of Life.*

And

And *Steven*, disputing with the *Libertines*, *Circenians*, and *Alexandrians*, and divers Philosophers of *Cilicia* and *Asia*, did hold forth to them *nothing but Christ*, and that *He should put an end to the Temple and Law*, and *should change all the Customs of Moses*. And, *They were not able to resist the Wisdom and Spirit by which he spake*, Acts 6. *Steven.*

And *Paul* at the *University of Athens*, reproved there *Heathenism*, and taught nothing among the *Epicureans* and *Stoicks*, and other *Seëts of Philosophers*, but the *Resurrection of Christ*, and his *Kingdom and Judgment*, Acts 17. *Paul.*

He also disputed daily in the School of one *Tyrannus*, and that for *two Years* together, and *perswaded only the things touching the Kingdom of God*, brought into the World by *Jesus Christ*, Acts 19. And he so prevailed with his *Doctrine*, that *many* which used *Curious Arts*, brought their Books together, and burnt them before all Men, and the Price of them was counted at *Fifty Thousand Pieces of Silver*: So that, as the Gospel prevailed, and the Name of Christ was magnified, so did People renounce Philosophy, and burn their Books of *Curious Arts*: To recover which Books again out of their Ashes, if it might be, our *University* would give as much Money (if they could procure it from good Benefactors) as they were then valued at by the Heathen. So that as they, through the Efficacy of the Gospel, of Heathens became Christians, and threw away all other Learning, and burnt their Books of great Value, lest they should infect others: So on the contrary, in our *Universities* of *Pretended Christians*, Men usually become true Heathens; never valuing the precious Gospel of God our Saviour, as they do other Heathenish and Philosophical Books.

Farther, the same *Paul* dwelt after at *Rome* two whole Years in his own hired House, and during all

all that time, *Preached only the Kingdom of God, and taught those things which concern the Lord Jesus Christ, with all Boldness: But taught not one Word of Philosophy.*

He also at *Corinth*, a great and famous City of *Greece*, full of Philosophers and Orators, taught nothing among them, *but Christ crucified, to the Jews a stumbling Block, and to the Greeks Foolishness; But to them that believe, both of Jews and Greeks, Christ the Power of God, and the Wisdom of God,* 1 Cor. 1.

And as he made no Use of *Humane Learning* all this while, so in 1 Cor. 2. he plainly renounces it, and rejects it; saying,

Ver. 1. *And I Brethren, when I came to you, came not with Excellency of Speech or Wisdom, declaring unto you the Testimony of God.*

Ver. 2. *For I determined not to know any thing among you, save Jesus Christ, and him Crucified.*

Ver. 3. *And I was with you in Weakness, and Fear, and much Trembling.*

Ver. 4. *And my Speech and Preaching was not with enticing Words of Mans Wisdom, but in Demonstration of the Spirit and Power.*

Ver. 5. *That your Faith should not stand in the Wisdom of Man, but in the Power of God.*

Ver. 6. *Howbeit, we speak Wisdom among them that are perfect; Yet not the Wisdom of this World, nor of the Princes of this World, which comes to nought.*

Ver. 7. *But we speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God Ordained before the World unto our Glory, &c.*

Ver. 13. *Which things also we speak, not in the Words which Mans Wisdom teacheth, but which the Holy Spirit teacheth, comparing Spiritual things with Spiritual things.*

In a Word, this whole Chapter tends to the utter Rejection of Philosophy, (which is the Wisdom of the World,) in the Kingdom of Christ, which is the Kingdom of God.

He also in his Epistle to the *Colossians*, chap. 2. gives forth another plain Testimony against Philosophy, desiring *vers. 2.* *that the Hearts of the Believers might be comforted, and that they might be knit together in Love, and unto all Riches of the full Assurance of Understanding, to the Acknowledgement of the Mystery of God, and of the Father, and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge; And this (saith he) I say, lest a Man should beguile you with enticing Words: Wherefore, vers. 8.* saith he, *Beware lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments or Elements of the World, and not after Christ; for in him dwells the Fulness of the Godhead bodily, and ye are compleat in him, who is the Head of all Principality and Power.* Here is a sufficient Caution against Philosophy, for the true Church for ever. For what need we (if we are true Christians) to turn aside for Wisdom, and Knowledge, and Learning, and curious Arts, to the Heathen, seeing God hath given Christ to us, in whom is treasured up all the Heights, and Depths, and Lengths, and Breadths of Wisdom and Knowledge, whereby the whole World was made, and every Creature formed and fashioned, and in which it hath its Being, Substance, and Operation? Yea in this Christ dwells all the Fulness of the Infinite and Eternal God, and he is the *Head of all Principality and Power*, in Earth and Heaven; and there is in him alone, infinitely enough to make us Wise and Learned for ever, without calling in the Help and Contributions of the vain Philosophers, and their foolish Wisdom. It is enough for Christian Schools to be taught to know

know Christ, by the Ministration of the Spirit, and all other Learning that is out of Christ, though it seem to be never so high and deep, all faithful Christians are to reject it, as meer Sophistry and Deceit.

And thus you see that the Apostles, as well as Christ, taught their Scholars and Disciples only the Gospel, and spake not one Word for Philosophy, but directly against it.

The Primitive Christians and Believers taught no Philosophy.

And the following Fathers, and next Teachers of the Christian Church after the Apostles, they also obeyed the Command of Christ, and followed the Example of the Apostles in this Matter. For the Bishops and Presbyters, that is, the Overseers and Elders, had tender Regard to the Children of Christians, and did teach them as well as the People, the pure Doctrine of the Gospel; They held forth to them, Christ Crucified, and did exhort them to *Faith, new Obedience, the Confession of Christ, and patient Suffering*; and did not at all intermingle Philosophy with their Divinity, but always rejected and condemned it, all along the first and purest times of the Christian Church, till the Mystery of Iniquity began to arise, and did cunningly insinuate it self into the Church, by the means of Humane Learning.

*Justine Martyr* forsook Philosophy, & betook himself only to the Scriptures.

And here it will not be amiss to relate what *Justine Martyr* saith of himself, as to this matter; who was before his Conversion to the Christian Faith, a great *Philosopher*: and lived about 150 Years after Christ's Nativity: He (in his *Dialogue with Trypho*) relates, *How first he joyned himself to that Sect of Philosophers called the Stoicks, and after to the Peripateticks, after to the Pythagorean Sect, and after to the Platonists, but had no Satisfaction in his Mind by all this Knowledge: But at last he beholding the Torments and Sufferings of Christians, and seeing them bear them with such Comfort*

and

And Constancy, he did thereby conceive that it was impossible for that kind of People to be subject to any Vice, on Carnality; which Vices of their own Nature are not able to sustain any sharp Adversity, much less the Bitterness of Death. And hereupon, he began to love and search after the Christian Religion: and being afflicted in Mind, he did withdraw himself into a solitary Place, where there met him an old Antient Father, of comely Visage, and gentle Behaviour, who began to Reason with him, and to tell him that there was no Knowledge of Truth among the Philosophers, who neither knew God, nor were aided by his Holy Spirit: And did farther reason with him of the Immortality of the Soul, of the Reward of the Godly, and Punishment of the Wicked. Then Justine being satisfied with his Reasons, yielded to him, and demanded of him, how he might attain to that true Knowledge of God, whereof he had spoken? Who counselled him to read the Scriptures, adjoyning therewith Prayer, &c.

And as this Justine left all other Learning, and betook himself only to the Scriptures; so in the understanding of the Scriptures, he rejected all his Philosophy, and Philosophical Apprehensions; saying, that the Interpretation of the Scripture is to be accommodated to the Will of the Doctrine of the Spirit, and not to Humane Reasonings. And that he might be sure and safe in all things, he had constant Recourse to the Scriptures, thus understood. So that Justine Martyr being effectually converted, wholly left his Philosophy, and betook himself to the Scriptures, and taught them to the Church, as he had been taught them of God, by his Spirit.

Constantine the Emperor (though he were the first that brought in the Mystery of Iniquity into the Christian Church, by mingling the Civil and Ecclesiastical States and Laws together) there being, in his time, a great Increase of Christians,

*Non ad humanas rationes, sed ad voluntatem Doctrinae Spiritus interpretatio est accommodanda. Justin. in Exposit. fidei.*

*Constantine the Emperor, took care for the teaching the Scriptures to Christians. Euseb. lib. 4. de vita Constantia.*

through the Ministry of the Gospel, and a great Confluence of them to his Imperial City for the Words sake, he wrote to *Eusebius Bishop of Nicomedia*, in a special Letter, *Wherein he desired him, with all Diligence and Speed, to procure fifty Volumes of the Scriptures to be written in Parchment well and legibly, and in such a Bigness or Volume as might be carried with greatest ease; for the further teaching and instructing of those that came to attain the Knowledge of the Christian Religion: Judging it most meet, that Christian People should be instructed in the Doctrine of Christ only, and not in Heathenish Philosophy.*

And though afterwards, when the suffering Times of the Church began to be over, Christians became more carnal and secure (and that in the very Days of *Constantine*) and so began to decline the Word of Faith, and to seek after Philosophy; yet had God in all the Ages of the Church some of his Servants, who did reject it, and did cleave only to the Word: Among which, I shall only, for the present, produce the Testimonies of *Berno*, who lived above six hundred Years ago, and *Zuinglius* of latter times.

*Berno*, who lived about the Year 1008, and was a Man furnished with all sorts of Learning, saith, That he had, for many Years rejected as Dung, the Figments of the Poets, and the Histories of the Heathens, and the Study of secular Letters, and had converted the whole Intention of his Mind to the Word of God, and the Divine Things contained therein: And accordingly, he taught no other Doctrine to any.

*Berno Augiensis Abbas. Se multis jam annis Poetarum & Paganorum Historias, seculariumq; studia, vertisse; omnemque mentis intentionem ad divina perscrutanda convertisse. Berno in Epist. ad Magnifred.*

*Huldricus Zuinglius* also Pastor of *Zurich* in *Helvetia*, a Man who had been educated in all kind of Learning, and was after, through Faith and the teaching

teaching of God, an eminent Instrument in his Church, he saith thus of himself; *When (saith he) I being yet a Youth, was exercised in all sorts of Learning, I can truly say, that I did not profit less than the rest of my Equals: But when about seven Years ago, I betook my self to the Study of the Holy Scriptures, then the things that I had before sucked in; or learned from Philosophers and Divines, did procure me so much Trouble, that being then moved by the Authority of the Scriptures, I judged that all those things were to be cast away and counted as Dung, and that the true Mind of God was only to be received from his pure and simple Word. And therefore I began humbly to intreat the Lord that he would vouchsafe me his own Light: By which means it shortly came to pass, that the reading of the Holy Scriptures did much delight and please me; and they being nakedly and alone propounded, did flow unto me with more Ease, than if I had read them divided and distracted with variety of Comments. And as he rejected Philosophy wholly, and entertained the Word, so did he only teach this Word to faithful Christians, who are the only true School of Christ in the World.*

*Cum juvenis adhuc, in omni disciplina uon genere exercerer, certo affirmare possum, me non minus quam reliquos æquales meos profecisse, &c. Zuingl. lib. de Certitud. & Veritat. Verbi Dei.*

Now by all this it appears, that the Schools of the Prophets and Apostles, and of Christ himself the Head of them, and of the most faithful Christians, that followed Christ, in the first and latter Ages, were in no sort like the Schools in the present Universities, where Humane Learning, according to the Statutes of the Universities, prevails for the first seven Years, and they think, *Youths cannot be made good Christians, except they be first made good Heathens.*

The Schools of the Prophets and Apostles would not meddle with the Philosophy of the Heathen, but led the Children and Youth presently to the Word of God, and therein to the true Knowledge of God in Christ: But these Schools first

lead Youth from God and his Word several Years together, to the corrupt Reason, Wisdom, Notions, Conceptions ; yea to the Idolatry, Blasphemy, Atheism, Lusts, Filthiness, and Villanies of the cursed Heathen, that thereby (in a strange and Antichristian Method ) they may be the fitter to know and understand the Scriptures.

The Schools of the Prophets taught only *Moses* and the *Prophets*, to the Jewish Youth ; and the Schools of the Apostles taught Christ only and his Gospel, to the Children of Christians : But the *Universities* lead Men both from *Moses* and from Christ, both from the Law and the Gospel, to the Heathen, to make Men hereby the more able Christians and Divines.

The Queen of the *South* neglecting the Magi, or wise Men of the Heathen, came from the utmost Parts of the Earth, to hear the Wisdom of *Solomon* ; And the *Universities* leave Christ, who is Infinitely Greater and Wiser than *Solomon*, and go to the utmost Parts of the Earth for Wisdom from the Heathen. So that in these *Universities*, there hath been the greatest Apostacy and Withdrawing from Christ, and the greatest Dishonor and Disparagement offered to him, and his Gospel, as ever was known in all the World.

For, Is it not a Matter of greatest Wonder and Amazement, that after that Word, which was *with God, and was God, and is God blessed for ever*, hath been manifested in the Flesh, and that Flesh of his hath been *justified by the Spirit*, to have the *Fulness of the Godhead dwelling in it bodily* : and, that this so wonderful a Person hath come to his Church, in the same common Nature with it, filled with all the Righteousness, Wisdom, Truth, Power, Life, Peace and Joy, and all the things of God ; I say, is it not strange, that he who alone comprehends the Fulness of all things, and in whom are hid all the infinite Treasures of Divine  
and

and Heavenly Wisdom and Knowledge; that he alone should not be counted sufficient and enough, no not by those who pretend his Name, to make us *wise to Salvation* (which is the only true, excellent, and necessary Wisdom in the World) and to make the *Man of God perfect*, and the whole Church of God compleat? But to the great Dishonour of Christ, yea, to the very Rejection of Christ, the Children of Christians must be led from the Doctrine of Christ, the Son of the *living God*, to the Doctrine and Disciplines of the wretched, filthy, abominable, wicked, and damned Heathen: and to spend the Prime and Flower of their Youth in these things: Who but Antichrist himself could have brought in, and set up such an *Abomination of Desolation* in the Church of God?

And yet for the better Credit of all things, must these corrupt Heathenish Schools be called the *Schools of the Prophets*; though nothing but the Ignorance of the Law and Gospel be taught in them; and the highest Enmity to Christ in all the World, lives and flourishes in them.

And thus as the *Christian Schools* at first brought men from *Heathenism* to the *Gospel*; so these *Schools* carry men from the *Gospel* to *Heathenism*, as to their great perfection.

The sad fruit  
of University  
Education.

And the Fruit of this Education of Youth is manifest; for where hath the Gospel found less Favour, and more Enmity at any time, than from the Universities?

Ridly the Martyr, with *Cranmer* and others, being in Prison in *Oxford* for the Testimony of the Gospel, writes thus to *Bradford*: *As yet, saith he, there was never Learned Man, nor any Scholar, or other that visited us, since we came into Bocardo.*

And in another Letter to him, he saith, *And yet as we hear, the Scholars bear us more heavily than the Townsmen; a wonderful thing, among so many,*

*never yet Scholar offered any of Us, so far as I know, any manner of favour, either for, or in Christs Cause, Fox. vol. 3. p. 442, 443.*

Yea farther, where shall you see Youth again in all the Nation, so vain, proud, fantastical, bold, impudent? Where shall you meet with such Mockers and Scoffers at God, and his Gospel, as here? How many Hopeful Youths have here been Sacrificed to the Heathen, and their careful Parents after much cost have received them Home, as full of Heathenish Manners, as Doctrine? And if some are lately become more civil, and seemingly Religious; yet is their Enmity to the Gospel in its true Spiritual Sense, as it is the word of Faith, nothing abated; for such as is the Doctrine among them, such also of necessity must their Consciences and Lives be.

Wherefore the Universities, according to their Statutes and usual Practice, are not the Schools of the Prophets, or of Christians, but of Heathen Men; and *Plato*, and *Aristotle*, have more credit in the University, than *Moses*, or Christ himself. And, if after their course, or running their circle in Philosophy, they betake themselves to Divinity; yet do they so mingle, spoil and corrupt it with Philosophy, according to which they both understand the Scriptures, and speak of them, that their Divinity cannot be called the Doctrine of Christ, but of Antichrist, being wholly contrary to the word of Faith.

And therefore Mr. *Simpson* was the more to blame to flatter them in their Evils, and to deceive the World, in appropriating to them the glorious Title of the *Schools of the Prophets*, who are in all things, so contrary and contradictory to them.

Now the Sum and Certainty of this Matter, is this; that the Congregations of Believers, where only the Word of the Gospel is truly taught, according

cording to the Ministration of the Spirit, whether to Youth or Men, they under the New Testament, are answerable to the Schools of the Prophets under the Old, who only taught *Moses* and the Prophets: And the Universities wherein Philosophy is first taught the Youth, and after Divinity, and then both are mingled together, to the utter perverting and corrupting the Gospel of Christ; I say, these Universities in the time of the Gospel are answerable to the High-Places in the time of the Law, where a Doctrine and Worship prevailed; which was not according to Gods Word, but mans Will; and where Judaism, and Heathenism were mingled together into one Mungrel Religion, most odious and abominable to God and his People: And so the Universities in the time of the Gospel, are only answerable to the High-Places in the time of the Law; but not at all to the Schools of the Prophets, as Mr. *Simpson* pretends.

And now for the Conclusion of this matter (which I reckon to be of Great Concernment for the true Church to be thorowly Instructed in;) I shall bring forth the Testimony of some Godly men; of whom some shew how the Schools and Universities of Christians came first to be Corrupted, to wit, by departing from the plain word of the Gospel, and bringing in Philosophy: And another foretels the Reformation of the Schools of Christians again, to wit, by rejecting Philosophy again, and bringing in the word of Faith. All which will serve as a Confirmation of what hath been already spoken.

The Testimonies of the Faithful to the former Doctrine.

Matthias Parisiensis. Antichristum omnes Universitates & eruditum Collegia seduxisse, ita ut jam nihil sani doceant, aut Christianis recte sua Doctrina præluceant. Illyric. Flac. Catal. Test. Veritas.

*Matthias Parisiensis* a Bohemian by Nation, who lived about the year 1380. wrote a large Book against *Antichrist*, wherein he affirm, That *Antichrist* had seduced all Universities and Colledges of Learned Men; so that now they teach no sincere Do-

*etrine, neither give any true Light to Christians through their teaching; to wit, they being all corrupted through Philosophy, and having through that corrupted all Divinity.*

John Hus.  
Sedurit Antichristus a  
Divina sapientia, ple-  
na Salute &  
Spiritu San-

And *John Hus*, that Humble and Faithful Servant of Jesus Christ, and Blessed Martyr, saith, "That *Antichrist* hath seduced all Carnal Christians from *Divine Wisdom*, which is full of Salvation, ad pruentiam & scientiam Hominum & Principum hujus mundi: quam copiavit nimis vehementer, & dilitavit & authenticavit & lucrosam Divitiarum & Honorum in hoc seculo effecit, ut ita Divina Sapientia & Scientia esset neglecta a Christianis, inveterata & obdumata, & quasi vilis & inutilis ab iisdem reputata, &c. Joh. Hus. Lib. de vita & Reg. Antichr. cap. 30.

"tion, and the Holy Spirit, to the *Wisdom* and  
" *Science of Men*, and of the Princes of this  
" World, which (*Wisdom* and *Science*) he hath  
" exceedingly enlarged and increased, and made  
" Authentical, and very gainful of Riches and  
" Honours in this World; that so by this means,  
" *Divine Wisdom* and *Science* might be neglected  
" of Christians, and grow old, and be covered  
" over, and be accounted as Vile and Unprofitable  
" by them; And, that only That, which  
" is High with Men (*to wit, Humane Learning*)  
" might be reckoned Glorious and Excellent, and  
" of great Authority with Christian People.

The same *Hus* saith, "That this Humane  
" Learning, *Wisdom* and *Knowledge*, *Antichrist*  
" doth perfectly subject to *Himself*, and His Service,  
" He being more Mighty and Subtil through  
" the Operation of Satan, than all worldly Men,  
" whom with all their Learning, Disciplines, and  
" Abilities, he strongly subjugates to Himself,  
" and doth especially serve Himself of these;  
" wherefore saith *Job*, chap. 41. sub ipso erunt radii  
" solis, the Beams of the Sun shall be under him,  
" that is, the Holy Scripture, and the chief Do-

" Errors

“ Etors and Teachers of it ; and *He shall prepare*  
 “ *Gold as Dirt*, that is, he shall have all the Wis-  
 “ dom and Learning of Men at his pleasure, and  
 “ in great readines, and with much ease shall  
 “ gain it to himself. And *Antichrist* by such Men  
 “ (saith *J. Hus*) doth make his Body or Church  
 “ strong against the Saints of God, and well fa-  
 “ voured and Glorious, that it may appear very  
 “ taking to the World, and may win in all Men  
 “ to it, that are not taught of God, and renew-  
 “ ed by his Spirit. And thus *Antichrist* serves  
 “ himself of all Learning and Learned men ;  
 “ whereas Divine Learning, and the Teaching of  
 “ God, he could never in any measure subject to  
 “ himself, but is always discovered, resisted and  
 “ overcome by it.

*Martin Luther* saith, “ That whosoever it was, Martin Luther.  
 “ whether *Alexander of Hales*, or *Thomas of*  
 “ *Aquine*, who first instituted Universities ; he  
 “ was a Star fallen from Heaven to Earth, who  
 “ received the Key of the bottomless Pit, and  
 “ opened it, and brought forth into the Church,  
 “ Philosophy, long ago dead and damned by the  
 “ Doctrine of the Apostles ; and from the Smoak  
 “ of the Bottomless Pit, that is, Philosophy, came M. Luther.  
 “ forth Locusts on the Earth ; that is, saith he, De Caprie.  
 “ *Populus Universitatum, è Philosophia natus*, the Babylon.  
 “ People of the Universities, born and bred of  
 “ Philosophy, &c. thus *Luther*.

*Abbas Joachim Calaber*, who was long before Joachim Calaber.  
 these, and flourished about the year 1230. in his  
*Commentary* on *Jeremy* the Prophet, speaks to  
 this purpose : “ That the Sixth Angel, menti-  
 “ oned, *Rev. 9.* opens the Bottomless Pit, and  
 “ brings out Philosophy into the Church ;  
 “ and out of the Smoak of this Doctrine Locusts  
 “ proceeded, and are spread over all the Church  
 “ into every Fruitful place ; and these Locusts,  
 “ he

“ he saith, are *Scholastici & Magistri, qui nunc*  
 “ *facie tenus blandiuntur ut decipiant, nunc cauda*  
 “ *tenus feriunt ut subvertant simplices & incautos;*  
 “ that is, the Locusts are Scholars and Masters,  
 “ (according to the Academical Degrees) who  
 “ sometimes flatter with their Countenances to de-  
 “ ceive, and sometimes strike with their Tails,  
 “ that they may subvert the Simple and Unadvi-  
 “ fed. And to these Scholars and Masters, the  
 “ Ignorant and Common People resort; and they  
 “ open to them the old Cisterns of Heathenish  
 “ Learning and Disciplines, long ago stopt up by  
 “ the Doctrine of the Apostles; and these Cisterns  
 “ they open, by teaching Philosophy to the Peo-  
 “ ple: But they shut up the Living Fountain of  
 “ Saving Water, that is, the Word of Faith:  
 “ But the Spirit of the Lord (saith he) in the  
 “ following Prophets, whom the Lord shall raise  
 “ up, *idola studiorum carnalium visitabit*, shall visit  
 “ the Idols of Carnal Studies, maintained and  
 “ kept up by Secular Stipends.

Further he saith, “ That as *Antichrist* brings  
 “ forth his Mark, which is, Philosophical Do-  
 “ ctrine in the Church of Christ, and by this  
 “ Mark all his Teachers and People are known;  
 “ so there shall rise up against these, such as have  
 “ the Mark of Christ, or the sign of *Thau* in their  
 “ foreheads; that is, the Open and Manifest Do-  
 “ ctrine of Christ Crucified. And as the Signs  
 “ of *Moses* destroyed the Signs of the Magicians,  
 “ so shall the Word or preaching of the Cross,  
 “ destroy all Philosophical Doctrine, and Humane  
 “ and Secular Learning out of the Church. And  
 then the Children, and Youth, and Men of all  
 Ages, Sorts, and Conditions, shall be taught no  
 other Doctrine in the Church of Christ, than that  
 which is found in the Scriptures, even in the Wri-  
 tings of the *Prophets* and *Apostles*; and that not  
 according

according to any *Humane* and *Philosophical Understanding*, but according to the *Teaching* and *Mind* of the *Spirit*. And God by all his true *Servants*, shall destroy the *Studies* of *Carnal Doctors*, and *Masters in Divinity*, and shall dissipate all *Secular* and *Philosophical Learning*, by the word of *Truth* in their mouths. And so shall the Church be Reformed aright, when the *Doctrine* of *Christ* only shall be received and esteemed of, and shall live and flourish among *Christians*.

And thus as *Antichrist* hath laid aside the *Scriptures*, and all true *Spiritual* and *Divine Learning* out of his *Schools* and *Universities*, and hath brought into them, instead thereof, *Philosophy* and *Humane Learning* (and so these *Schools* are most unlike to the *Schools* of the *Prophets*) so in due time, when God shall undertake to *Reform his Church*, all this sort of *Learning* shall be cast out again, as dirt and dung, and the plain word of the *Gospel* only shall prevail and flourish among the *Christian People*; Which Time the Lord hasten for his *Elects* Sake.

## 2. E R R O R.

*That they who have endeavoured to pull down Schools,* 2. *Error.*  
*have always been Men who were found Enemies to Religion; so Julian the Apostate shut up the Doors of the Schools, because he would have all Religion to go down.*


### *Answer.*

True it is, that they who fought the Subver- *Answer.*  
 sion of the *Christian Schools*, wherein the *Doctrine* of the *Gospel* is purely taught without the Mixture of *Philosophy* and *Heathenism*, they all have been, and are very *Enemies* to the true *Religion*: But they that seek to put down *Heathenish Schools*, and to erect *Christian*, or to reform the *Schools* of *Heathen* into *Christian*, or to remove *Heathenism* out of *Christian Schools*, they  
 are

are not, before God and good Men, Enemies to true Religion, but the great Friends of it. Nay they that call Heathenish Schools by the Name of *Christian*, that they may still remain with the better Credit in their Heathenism, without any true Reformation according to the Gospel, I rather judge them to be *Enemies* to the true Religion, and *Friends* only to their own Profit, Preferment and Ends.

*Vetuit ne Christiani Gentilium Disciplinis instruere- tur.* Sozomen. Histor. Ecclesi. cap. 17.

*Julian* indeed did forbid that Christians should be instructed in the Disciplines of the Gentiles; but saith *Sozomen* (the Writer of the Ecclesiastical History) he did this *because he thought, that by those Disciplines Men might attain to a great Faculty to perswade, which Advantage he would not have the Christians to gain to the Help of their Religion.* Now certainly this was done, as *Socrates* (another Writer of the Ecclesiastical History) doth acknowledge, by the singular Providence of God. For seeing then Christians had begun to degenerate from the Gospel, and to betake themselves to Heathenish Learning, *Julian* attributed all the Glory and Excellency of Christianity to that Learning, and so thought with Mr. *Simpson*, that if Humane Learning were denied to Christians, Christianity it self would soon be at an end. Wherefore the Lord stirred up *Julian* to put down the Doctrine of the Heathen in the Schools of Christians, that it might appear to all the World, *That as the true Christian Religion is not helped by Humane Learning, so neither is it hindered by the Want of it: And that there is more Light, Knowledge, Truth, Wisdom, Power, Utterance given to Christians by the Unction of the Spirit alone, which all receive who believe, than through all Heathenish Disciplines: And also that it might be manifest that true Christianity is founded on Faith in Christ, and the Gift of his Spirit only, and not at all on Humane Learning.* For what Humane Learning had *Peter* and

 True Religion depends not on Humane Learning.

and *John*? And yet in what Wisdom and Authority did they, being ignorant and unlearned Men, <sup>Acts 4. 13</sup> reprove, convince, and silence the greatest and ablest Men of the *Jews*? And what Humane Learning had *Steven*? And yet he confuted the *Libertines*, and *Cyrenians*, and *Alexandrians*, and all the *Philosophers* of *Cilicia*, and *Asia*, which dis- <sup>Acts 6. 10</sup>puted with him; and *they all were not able to resist* (not the Humane Learning, but) *the Wisdom and Spirit by which he spake*. And Christ hath promised all his People, that when for his Names sake *they should be brought before Kings and Rulers*, who usually have the greatest Accomplishments of Humane Learning, *that they should not study beforehand what to say; for he would give them, in that very Hour, a Mouth, and Wisdom which none of their Adversaries should be able to resist*. And the Power and Vertue of the Gospel, and the Wisdom, Knowledge, and Utterance of God's Spirit, is more gloriously manifest in plain Men than in learned Men; For in the one, the Grace and Vertues of the Spirit are attributed to Humane Learning; But in the other, to God only, who dwells in them. Wherefore that the Wisdom and Knowledge, and Light, and Power of the Word of Faith in true Christians, might not be attributed to Humane Learning, God stirred up an Enemy to Christian Religion to be so serviceable to it, as to hinder Heathenish Doctrine from being taught in the Schools of Christians, that so the Church might be restored to be as in the Days of its Youth, when there flourished in it only the simple and plain Word of Faith, without any intermingling Philosophy or Humane Doctrine. And if *Constantine* had made such an Order in his Time, *Julian* had not had such an Opportunity to have renounced Christianity, and turned Heathen. For *Julian* being instructed in the Philosophy and Disciplines  
of

of the Heathen, by *Libanius* his Tutor, by this means, he came to love Philosophy better than the Gospel, and so by degrees turned from Christianity to Heathenism. Which may be a fair Warning to all Christians, that they suffer not their Children to be so educated, lest at last, with *Julian*, they (at least in their Hearts) loath and reject the Gospel, and become with him *Apostates* and *Pagans*.

*Christianos de integro Gentilium Disciplinam imbibere, nemo est qui christienæ Religioni prodesse concesserit. Nam non est extra periculum Christianos Gentilium eruditione institui, quippe quæ docet multos esse Deos.* Socrates Hiftor. Ecclef. cap. 14.

And hence it is most evident, that Heathenish Philosophy is so far from being a profitable Study for the Children of Christians, that it is very dangerous for them to be so educated, as *Socrates* is forced to confess; where he saith, *For Christians to be thorowly instructed in the Disciplines of the Gentiles, there is none will grant that this is profitable to the Christian Religion: For it is not without Danger for Christians to be taught in the Learning of the Heathens, seeing this teacheth that there are many Gods. And therefore, saith he, The Doctrine of the Heathen is not approved by Christ or any of his Apostles or Disciples.*

*Meum consilium est, ut adolescens vitet Philosophiam ac Theologiam Scholasticam, ut mortem animæ suæ.* Luth. Tom. 2: fol. 434. b.

Wherefore said *Luther*, *My Counsel is, that a Youth should shun Philosophy, and School-Divinity, as the Death of his Soul.*

### 3. E R R O R.

3. Error. *That the Knowledge of Heavenly things cannot come tous but by things on Earth: And that all Divinity is swadled in Humane Learning.*

*Answer.*

*Answer.* I conceive that all Christians at the first reading of this, will acknowledge that this Doctrine is not Divine, but Philosophical.

The Philosophers say, that nothing is in the Understanding, but that which is first in the Sense, (which is proportionable to that which Mr. *Simpson* speaks) and yet they know not what they say, when they say so. But let us consider if this be so: *That the Knowledge of Heavenly Things cannot come to us but by things on Earth*; then how shall we know the Mystery of God, even the Father, and the Mystery of Christ, who is *God manifest in the flesh*? Or how shall the Mystery of Faith, and of our Union with *Christ* thro' Faith, into one Flesh and Spirit with Him, be known? Or the New Birth and New Creature, which hath all things New in it, and all those New things, the things of God? or how shall the free Justification of a Sinner, through the Death of Christ, and his Reconciliation to God, be known, with all the rest of the things of the Gospel; seeing nothing on Earth can reveal the least part of these things? And if the World by Wisdom, that is, its *Philosophy*, knew not God, how can it by that Wisdom reveal God, and his things, which it never knew? Nay, the Apostle doth clearly testify against this Carnal and Corrupt Doctrine, in 1 Cor. 2. 7, 8. saying, *We speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World, unto our Glory, which none of the Princes of this world knew*: And by Princes of this World, he means not only Worldly Powers, as *Chrysostome* affirms, but also *Philosophers* and *Orators*, who often obtained the Chief Government among the Nations. God hath wrapped up his Gospel, saith *Paul*, into such hidden Wisdom, that they are never able to search into it, or to discover the least part of it, seeing God contrived it all, and appointed it before the World unto our Glory; and all their Knowledge is but from the World. Yea, he adds, *Eye hath not seen, nor Ear heard,*

The Knowledge of Heavenly things comes down from Heaven to us.

heard, neither have ever entered into the Heart of Man, the things which God hath prepared for them that love him. In which words, God hath shut out the Natural Man for ever, with all his Study, Knowledge, Abilities, and Attainments, from the having any right understanding of his Kingdom, or the things of it: For the Eye of Man hath not seen them at any time, nor his Ear heard them, nor hath any Knowledge of them entered into his Heart: So far is this Doctrine from Truth, that the Knowledge of Heavenly Things cannot come to us, but by things on Earth. But the Apostle shews how the Faithful come to know these High, Holy, Spiritual, and Eternal Things, which lie infinitely beyond the Knowledge and discovery of all Men, to wit, by the Spirit, saying, *But God hath revealed them to Us by the Spirit; for the Spirit searcheth all things, yea, the deep things of God.* \* So that the People of God know the things of the Gospel, not by Earthly things, as Mr. Simpson affirms, nor by Philosophy and outward Wisdom, which only reaches to Earthly Things by the Spirit.

Ου δια  
της ἐξ-  
α-  
θεν σοφί-  
ας: αὐτὴ  
καθάρ-  
σα  
περ τις θεραπεινὴς ἡτιμωμένη, ἐκ ἀρείθῃ ἐνδον εἰσελθεῖν καὶ παρα-  
κύψαι εἰς τὰ δεωσολικά μυστήρια. Chrysostom. in 1 Epist. ad Cor.  
Hom. 7.

Farther, If all Divinity be swadled in Humane Learning: then I do affirm that all such Divinity hath no great Depth; seeing the Bottom of Humane Learning is easily fathomed.

Humane  
Learning too  
strait & nar-  
row to com-  
prehend true  
Divinity.

But can any Christian Heart think, that all true Divinity, which comprehends in it the Heighth, and Breadth, and Length, and Depth of the Love of God, which passeth Knowledge, and all the unsearchable Riches of Christ, and all the infinite and incomprehensible Treasures of his Wisdom, Power, and Righteousness of his Love, Goodness, Truth,

Truth, Faithfulness, and of all the Fulness of the Godhead, wherewith he is filled, can be contained and wrapped up in the narrow and scant Bounds of Human Learning? How much truer Doctrine had it been to have taught, that all true Divinity is contained in God and his Word, and that we can know nothing of God aright, but by his Word, which holy Men have spoken by the Spirit, and Believers do receive by Faith; and out of this Word, all the Learning in the World doth not contain in it self, neither can it reveal to us aright, the least thing of God, or of his Mind and Will.

But I conceive he might speak thus, That all Divinity is wrapped up in Human Learning, to deter the common People from the Study and Enquiry after it, and to cause them still to expect all Divinity from the Clergy, who by their Education have attained to that Human Learning which the plain People are destitute of: For it is the Old and New Design of Antichrist, to make the People depend on the Clergy for all Divinity, though the People have the Scriptures as near them, and the Grace of God usually nearer to them, than they; seeing *God resists the Proud, and gives Grace to the Humble.*

Again, If all Divinity be swadled in Human Learning, then must it sadly follow, that all who want Human Learning, must needs also want Divinity; and then how shall poor plain People, who live in lawful Callings, and have not the Leisure to attain Human Learning, how shall they do to be saved? Or what Help must they have to teach them Divinity, who have not Opportunity to gain Human Learning?

And yet farther, If all Divinity be swadled in Human Learning, then Christ and his Apostles had no true Divinity; for they had no Human

P p

Learning

Learning to swaddle it in, nor would have any; shall we say now, according to Mr. *Simpson's* Doctrine, that they had no Divinity? I do with all Boldness affirm, that this Doctrine is contrary to the Christian Faith.

4. Error.

4. E R R O R.

*That Paul was brought up at the Feet of Gamaliel, and God took him so fitted, (to wit, with Human Learning) and made him an able Instrument in his Church.*

*Answer.*

Paul made a Preacher through the Grace of God, and not through Human Learning.

*Answer.*

Not so, but God took *Paul*, not a good Scholar, and so made him an able Preacher; but he took him as a Blasphemer and Persecutor, and as a cruel and enraged Enemy against Christ and his Truth, and People, and magnified the Riches of his Mercy in converting such an one: And *Paul* having much forgiven him, loved much; and through his great Love, was the fitter to preach the Gospel, according to that of Christ to *Peter*; *Peter, dost thou love me? Feed my Sheep.* Yea, *Paul* himself ascribes his painful and profitable Preaching, not to his Learning and Education under *Gamaliel* (which also was, or ought to have been, only in the Law and Prophets, as hath been proved) but to the free Grace of God bestowed on him, saying, *I laboured more abundantly than they all, yet not I, but the Grace of God in me*: So that *Paul* became so excellent a Preacher, not by his fitting through Human Learning, but through the Grace of God.

And here I shall mind Mr. *Simpson* of a passage which I have read in *Chrysostome*, that comes home to this matter in hand; it is in his third Homily on the first Epistle to the *Corinthians*, where he saith, *That God had no need, at the beginning of the Gospel, of Learned men, and Sophisters to preach the Gospel, and to convince the World with Syllogisms,*

gisms, but did only use the word of Faith, in the mouths of plain Handicrafts men, and Artificers: Wherefore (saith he) when the Greeks shall accuse the Disciples of Christ, as ignorant of Letters, and Unlearned, let Us our selves who are Christians, accuse them more. Neither let any one say, that Paul was Wise and Learned, but let us say, Their Men were Wise and Learned, but Ours were Rude and Ignorant; For in thus doing (according to the Truth) we shall have the Greater Advantage against them. For if Paul were Unlearned, and yet overcame Learned Plato, his Victory was the Greater, and the Grace of God the more Glorious. \* Now this

I say, (saith he) because the other day, I heard a certain Christian discoursing ridiculously with a Greek, each of them in their Discourse prejudicing their own Cause: For the Greek spake that which the Christian shoul have said; and the Christian spake that which the Greek should have said. For the Question

\* Ταῦτα δὲ ἔπουν, ἐπειδὴ  
τινὸς ἡκιστοῦ ποτε χριστιανῆ  
πρὸς Ἑλληνα κατὰ γελάσας  
διαλεγόμενος, καὶ ἀμφοτέρων  
ὄν τῇ πρὸς ἀλλήλους μάχῃ  
τὰ ἑαυτῶν καταλύοντων· ἃ  
ἂν ἑδαιτὸν χριστιανὸν εἰπῆν,  
ταῦτα ὁ Ἕλλην ἔλεγε, καὶ ἃ  
τὸν Ἕλληνα εἰκὸς ἦν εἰπῆν,  
ταῦτα ὁ χριστιανὸς περιβόλ-  
λετο, &c.

between them being touching Paul and Plato, the Greek endeavoured to prove that Paul was Rude and Unlearned, but the Christian through his Simplicity, did endeavour to prove, that Paul was more Learned and Eloquent than Plato. And so, the Greek should obtain the Victory, if the Christians Reasons should prevail. For if Paul were more Learned than Plato, then might men object, That he overcame not the World through Grace, but through Eloquence. Wherefore that which the Christian spake, made for the Greek, and that which the Greek spake, made for the Christian. Wherefore (he saith) when the Greeks shall say the Apostles were Rude and Unlearned, Poor, Mean, Simple, Obscure Persons, let us acknowledge it as the Truth; For this is not their Reproach, but their Glory; that being Such, they yet overcame

*the Learned Men, the Wise Men, the Philosophers, the Rhetoricians, the Orators, the Princes, and all the World, as if they had not been Men. For when any thing is done above the State and power of Nature, this doth exceedingly manifest and magnifie the Grace of God.*

And so it appears, that *Chrysostome* was of another mind in this matter touching *Paul*, than *Mr. Simpson*; and that *Paul* was of another mind touching Himself.

*Humane Learning doth not fit a Man to the Ministry of the Gospel.*

Now seeing *Mr. Simpson* doth here insinuate that Human Learning fits a man to the ministry of the Gospel; and seeing this also is the Opinion of all the Carnal and Unbelieving People, I do desire them to consider, what some Godly men have spoken clearly from the word of God in this matter.

*Testimonies. Chrysostome*

*Chrysostome* (who knew the mystery of the Gospel more clearly than any of the Ancient Writers) in his Comment on the first Epistle to the *Corinthians*, doth wholly exclude Human Learning from contributing any thing, either to the speaking or receiving the Gospel. For (saith he) *so believe in Him that was Crucified and Buried, and to be fully perswaded that he Rose again, and sits at the Right Hand of God, and hath all Power in Heaven and Earth given to Him; and that He is made of God to the whole Church, Wisdom, righteousness, Sanctification and Redemption; this Doctrine stands not in need of Human Wisdom and Reasonings, but of Faith only, and that both in them that spake it, and in them that receive it. For the Apostles did not proceed in this matter in outward Wisdom, but in Faith, and so became more Wise and Excellent than the Worldly Wise, and so much the more, as it is a greater Matter to receive the things of God by Faith, than to be perswaded into them by the force of Argument.*

καὶ ὁ ἀπόστολος ἐ σοφία πρὸς ἡλθον, ἀλλὰ πίστεα, καὶ γὰρ γινώσκει ὁ ἕξω

σεβῶν σοφώτεροι, καὶ ὑψηλότεροι, καὶ τοσούτω μᾶλλον, ὅσα τῷ λογισμῷ κινεῖν, τὸ τίσει τὰ τῷ Θεῷ δέχεται μᾶλλον. Chrysost. in 1 Epist. ad *Corinth.* Hom. 4.

He

He adds also, *That to the receiving the Doctrine of the Gospel, neither is the Wise man profited any thing by his Wisdom, neither is the Plain man hindered any thing by his Ignorance; Yea if I may speak a wonder-ful thing* (saith he) *Ignorance is more fit and ready to receive the Gospel, than Wisdom. And a Shepherd and a Plowman will sooner receive the Gospel, and submit to it, than a Scholar who lives in the strength of Human Wisdom and Reason.*

πρὸς τὸ  
δέξασθαι  
τὸ κήρυγ-  
μα τοῦ εὐ-  
αγγελι-  
κόν, ἔτε ο  
σοφὸς

τι παρὰ τὴ σοφίᾳ, ἔτε ὁ ἰδιώτης ἐβλάβη τι ὡς τὴ ἀμαθίας, &c.  
Idem. ibid.

He farther saith there, *that where the Wisdom of God is, (as it is in the Gospel) there is no need of mans Wisdom, as where the Sun is, there is no need of a Candle.*

ὅπου σοφία  
Θεοῦ, ἐκεῖ  
χρεία ἀν-  
θρώπου  
Χρυσοστ.

And he concludes there this matter thus, *That the Preaching of the Gospel is a Heavenly Thing, and that Humane Wisdom and Learning cannot help herein, but rather hinder. And that therefore when Christ sent forth the first Teachers of the Gospel, he took not Wise and Learned Philosophers, that the Cross of Christ might not be made void, and that the Faith of Christians should not stand in the wisdom of man, but in the power of God; but he chose plain Fishermen, Tent-makers, Publicans, Obscure, Simple, Poor, Contemptible, Ignorant and Unlearned men; and these overcame Kings, Princes, People, Nations, Greeks, Philosophers, Orators, Sophisters; they overcame the ancient Manners, Customs, and the very Religion of the World; also their Laws, Judgments, divers sorts of Punishments, and innumerable kinds of Deaths; and by all this (saith he) it was manifest, that their Preaching was not in Human Wisdom, but in the Grace of God.*

ὅθεν δὴ-  
λον ὅτι ἐκ  
τῆς σοφίας  
ἀνθρώπου  
πίνη τὸ  
κήρυγμα.  
ἔγχετο,  
ἀλλὰ Θεοῦ  
χάρις.

And thus doth Chrysostome affirm, and prove, that *Humane Learning doth not fit Men to the Ministry of the Gospel, but is rather a Hindrance thereunto,*

and that the *Grace of God* only fits them for this *Heavenly Work*.

*Wickliff.* Hear also what *Wickliff* saith to this matter, in his *Book* entituled, *The Path way to Perfect Knowledge*; where he sheweth, that it is not *Human-Learning* that helps to *understand* the Scriptures, and to profit in the study of them, but something more *High* and *Heavenly*, his own words are these.

Through  
Love we  
understand  
the Scrip-  
tures.

‘ He whose heart is full of Love, comprehendeth  
‘ without any Error, the manifold abundance, and  
‘ largest Teaching of Gods Scripture; for *Paul*  
‘ saith, the fulness of the Law is Charity; and in  
‘ another place, the End of the Law is Charity, of  
‘ Clean heart, and good Conscience, and of Faith  
‘ unfeigned: And *Christ* saith, Thou shalt love  
‘ thy Lord God, with all thy Heart, and with all  
‘ thy Soul, and with all thy Mind, and thy Neigh-  
‘ bour as thy self: For in these two Commandments,  
‘ hangeth all the Law and the Prophets: And, as  
‘ the root of all evil is Covetousness, so the root  
‘ of all good is Love.

‘ Charity by which we love God, and the  
‘ Neighbour, holdeth surely all the greatness and  
‘ largeness of God's Speeches. Therefore, if we  
‘ have not leisure to search all the Holy Scrip-  
‘ tures, and to pierce into all the privities of them;  
‘ hold thou Love, whereon all things hang, and  
‘ so shalt thou hold that which thou learnest there,  
‘ and also that which thou learnest not. For if  
‘ thou knowest Charity, thou knowest something,  
‘ whereon also that hangeth, which thou knowest  
‘ not. And in that that thou understandest in  
‘ Scripture, Love is open; and in that that thou  
‘ understandest not, Love is hid. Therefore he that  
‘ holdeth Love in Vertues or Good Life, holdeth  
‘ both that which is open, and that which is hid  
‘ in Gods word.

And after speaking to the Clergy, he saith, *There-fore worldly Fools, do ye first repent of your Sins, and for-  
sake*

fake Pride and Covetousness, and be ye meek, and fear ye God in all things, and love your Neighbour as your self, and then shall ye profit in the Study of Holy Writ. And this is a far other way to understand the Scriptures than Human Learning.

How the  
Ministers  
may come  
to under-  
stand the  
Scriptures.

And after, he speaking of the Abominations of the University of *Oxford*, saith thus: 'The fourth Abomination is, that it is now purposed to hinder Christian Men from learning freely Gods Law, till they have spent nine or ten Years at Art, or Philosophy, which comprehendeth many strong Errors of Heathen Men, against the Christian Belief. It seemeth well, that God will not cease from Vengeance, till it and other things be punished fore. For it seemeth that worldly Clerks and feignedly Religious, do this under Pretence, that simple Men of Wit and Knowledge, know not God's Law to preach it generally against Sins in the Realm. But wit ye, worldly Clerks, and feignedly Religious, that God both can, and may if it liketh him, speed simple Men out of the University, as much to know the Holy Scriptures, as Masters in the University. Wherefore (*he saith*) it is no great matter, though Men of good Will be not poysoned with Heathen Mens Error nine or ten Years together; but let them live well, and study the Holy Scriptures, and preach truly and freely against open Sins till Death. Thus he; whereby he declares that the Scriptures are not to be understood by Human Learning, but by Faith and Love: And that Human Learning doth not prepare Men to the Knowledge of the Word, but rather corrupt them with Heathen Mens Errors.

*Tindal* also, that Apostle of *England* (as *Fox Tindal*, calleth him) and blessed Martyr, speaks thus to this Matter; 'They will say yet more shamefully (*Meaning the Clergy*) That no Man can understand the Scriptures without *Philantia*, that is

' to say, *Philosophy* : A Man must first be well  
 ' seen in *Aristotle*, ere he can understand the  
 ' Scripture, say they. Now (*saith he*) *Aristotle's*  
 ' Doctrine is, that the World was without Be-  
 ' ginning, and shall be without End, and that the  
 ' first Man never was, and the last never shall be :  
 ' And that God doth all of Necessity, neither  
 ' careth what we do. Without this Doctrine  
 ' (*saith he, Ironically*) how could we understand  
 ' the Scripture, that *saith, God created the World of*  
 ' *nought, and God worketh all things of his free Will,*  
 ' *and for a secret Purpose; and that we shall rise again;*  
 ' *and God will have Accounts of all that we have done*  
 ' *in this Life !*

' *Aristotle saith, Give a Man a Law, and he*  
 ' hath Power of himself to do, or fulfill the Law,  
 ' and becometh Righteous with working Right-  
 ' teously. But Paul and the Scripture *saith, That*  
 ' the Law doth but utter Sin only, and helpeth  
 ' not; neither hath any Man power to do the  
 ' Law, till the Spirit of God be given him through  
 ' Faith in Christ. Is it not a Madnes then to say,  
 ' that we could not understand the Scripture with-  
 ' out *Aristotle* ? Moreover, *Aristotle's* Felicity  
 ' and Blessedness standeth in avoiding all Tribula-  
 ' tions, and in Riches, Health, Honour, Wor-  
 ' ship, Friends, and Authority, which Felicity  
 ' pleaseth our Spirituality well. Now without  
 ' these, and a Thousand such like Points, could'st  
 ' thou not understand Scripture, which *saith, that*  
 ' Righteousness cometh by Christ, and not of  
 ' Man's Will ? And how that Vertues are the  
 ' Fruits and Gifts of God's Spirit, and that Christ  
 ' blesteth us in Tribulation, Persecution, and Ad-  
 ' versity. *How I say, Couldst thou understand the*  
 ' Scriptures without Philosophy, *in as much as*  
 ' Paul, Col. 2. warned them to beware lest any man  
 ' spoil them (*that is to say, rob them of their*  
 ' *Faith in Christ*) through Philosophy and de-  
 ' ceitful

ceitful Vanities, and through the Traditions of Men, and Ordinances after the World, and not after Christ? — And after — But now, ye drive them from God's Word, and will let no Man come thereto, until he have been two Years Master of Art. First they nuzzle them in Sophistry, & *in bene fundatum*; and there corrupt they their Judgments with apparent Arguments, and with alledging to them Texts of Logick, of Natural Philosophy, of Metaphysick, and Moral Philosophy, and of all manner of Books of *Aristotle*, and of all manner of Doctors, which yet they never saw, &c.

Again *Huldricus Zuinglius* speaks thus to this matter. ' We must needs be taught of God, and not of Men (to wit in the Knowledge of the Gospel) for this is the saying of the Eternal Truth, *which knows not how to lye*, Joh. 6. But and if you do not firmly believe that you may be taught of God, Human Doctrines being utterly rejected, ye are yet destitute of true Faith. Neither have I my self devised this thing; for *Hillarie* also is of this Opinion; but there is no need of his Testimony, when we hear that both Christ, and all the Apostles were of the same mind. And here the whole use of School-Divinity falls to the Ground, and whatsoever is drawn out of the Philosophers. For all these things do lean on Humane Reasons, which when they have once possessed a Mans Mind, he then thinks that the Heavenly Doctrine is wholly to be directed and framed according to the Rule of Human Learning, which he judges to be most firm and infallible. Which thing they sufficiently discover in their Words, saying, *Ubi cessat Philosophus, illic incipit Theologus*, where the Philosopher ceases, there the Divine Begins; whereby they signifie thus much, that he is able to judge most rightly in Divine Things, who comes

*Zuingl. Libr. de certitudine & Veritate Ver. Dei. Quod si non firmiter creditis, vos, humanis Doctrinis defertis, divinitus doceri posse, aera fide etiamnum vacui estis. Cadit hic Theologiæ Scholasticæ usus universus, & quicquid ex Philosophis haustum est.*

‘ comes most furnished with Human Learning. As  
 ‘ if so be the Light of our Will were more excel-  
 ‘ lent, and more perspicuous than the Divine  
 ‘ Glory: When yet we hear Christ saying, *I re-  
 ‘ ceive not Glory of Men*; but I know you, that  
 ‘ you have not the Love of God in you, *Joh. 5.*  
 ‘ For they who have the Love of God, cleave to  
 ‘ no Word so constantly as to the Word of God;  
 ‘ seeing this is the Light, that enlightens every  
 ‘ Man that comes into the World. But no  
 ‘ Man is able to prove that Philosophy is  
 ‘ such a Light. For which of the Philosophers  
 ‘ instructed the Apostles? Those simple, and in  
 ‘ the Judgment of the World, those foolish Men,  
 ‘ unskilful, and unlearned Fishermen, were e-  
 ‘ lected and instituted of God, and then were  
 ‘ sent forth to Preach, that they might become  
 ‘ the Masters and Teachers of the whole World:  
 ‘ To wit, that God, according to the saying of  
 ‘ *Paul*, might make ashamed all the Strength of  
 ‘ the World, and all the Wisdom of the World.  
 ‘ Thus he.

Luther also saith, ‘ It is an Error to say, that a  
 ‘ Man cannot be a Divine, but through *Aristotle*;  
 ‘ *Nay*, saith he, A Man cannot be a Divine, ex-  
 ‘ cept he become one, without *Aristotle*. And  
 ‘ again, A Man becomes a Divine by living, yea  
 ‘ by dying, and by being damned (to wit in his  
 ‘ own Sense) not by studying, reading, or spe-  
 ‘ culating. And again, In Holy Things we must  
 ‘ not dispute or play the Philosophers; but in  
 ‘ Divinity we must only hear and believe, and re-

Error est di-  
 cere, Sine  
 Aristotele  
 non fit The-  
 ologus; imo  
 Theologus  
 non fit, nisi  
 id fiat sine  
 Aristotele.  
 Tom. 1. fol.  
 10. Viven-

do, imo moriendo & dammando fit Theologus, non intelligendo, legendo aut specu-  
 lando. Luth. Tom. 2. fol. 57. In sacris rebus non est disputandum aut Philoso-  
 phandum: In Theologia tantum est audiendum & credendum, & statuendum in corde,  
 Deus est verax, &c. Reſcius fecerimus si Dialectica seu Philosophia in sua sphaera  
 reliſtis, discamus loqui Novis Linguis in Regno fidei, extra omnem Sphaeram. Af-  
 ſectus fidei exercendus est in Articulis fidei, non Intellectus Philosophicus. Luther.

‘ solve in our Heart that God is true, though the  
 ‘ Things he speaks in his Word, seem never so  
 ‘ absurd to Reason. And again, We shall then do  
 ‘ well, if we leaving Logick or Philosophy in their  
 ‘ own Sphere, do Learn to speak with New  
 ‘ Tongues in the Kingdom of Faith, without all  
 ‘ Sphere. For the Affection of Faith is to be ex-  
 ‘ ercised in the Kingdom of Faith, and not a Phi-  
 ‘ losophical Understanding.

‘ And thus have these Godly Men held forth  
 ‘ and proved from the Word, that Human  
 ‘ Learning is rather a Hindrance than a Help, to  
 ‘ the Ministry of the Gospel, and doth rather  
 ‘ unfit than fit Men for it; and that the Grace  
 ‘ and Teaching of God only, prepares and enables  
 ‘ Men to this Divine Work, and no Human  
 ‘ Thing at all.

Wherefore let all true Christians be advised, Nothing in greater en-  
 mity to  
 Christ cruci-  
 fied, than Hu-  
 man Learn-  
 ing.  
 that Human Learning is so far from fitting Men  
 for the Gospel and the Ministry thereof, as is sug-  
 gested, that indeed there is nothing in greater  
 Enmity to Christ Crucified; nor more contrary  
 to the Word of the Cross than that? yea nothing  
 in all the World hath been such an Introducer, Fa-  
 vourer, Supporter, and Inlarger of Antichrist’s  
 Kingdom, as Human Reason, Learning, and Phi-  
 losophy; This hath brought in all the *Hypocrisie,*  
*Superstition, false Doctrine, false Worship, Sects,*  
*Schisms, Divisions,* which have at any time pre-  
 vailed in the Church during all the Reign of Anti-  
 christ: And the Gospel of Christ, and the true  
 Belief and Practice of it, hath not had at any time a  
 greater, and more subtle, and plausible Enemy  
 than this. Yea farther, the gross Ignorance and  
 Blindness of the rude World, hath not so perva-  
 red and falsified the word of the Gospel, nor ren-  
 dered it such Contradiction and Resistance, nor  
 hath brought such Annoyance to the Faithful,  
 who

who have received and confessed it, as Human Science hath done; for this hath enabled Men stoutly to oppose the Truth, and subtilly to defend Error as the Truth; this hath made Men bold and cunning to Suppress God's Mind from the World, and to hold forth their own mind to them, as if it were Gods, under the Pretence of the outward Letter of the Word; and a multitude of other Evils have sprung from this corrupt Fountain. Wherefore the Apostle *Paul* is so far from encouraging Christians to betake themselves to Human Learning to fit them for the *Gospel*, that he by the Spirit utterly forbids Christians Heathenish Philosophy, lest they should be spoiled through the Vanity of it, and be led away from Christ. And thus in this manner hath Mr. *Simpson* manifestly departed from the Doctrine of the Scriptures, and of faithful Men who have spoken from it.

5. Error.

5. E R R O R.

*That Mens Hatred to God doth as well appear in their Hatred to Human Learning, as if they hated the Scriptures.*

Answer.

Answer.

I conceive Mr. *Simpson's* Heart was hot within him, out of his great Zeal to Human Learning (the great *Goddeſs* by which the *University* lives) when he thus spake; and it appears he is very tender of the Reputation and Glory of it, who thus vindicates it, at as high a rate as the very Scriptures. But *Sir*, do you know no more Difference between the most precious Word of our Eternal Lord God, and his Son Jesus Christ, and the foolish, corrupt, and stinking Doctrine of Men? Is there no more Difference in your Divinity, between the Word of Righteousness, Life, and Salvation, which God hath spoken by Christ, and Christ by his Servants, and the Word and Doctrines

ctrines of wretched Men, full of Sin, Death and Destruction? And if the Law it self, given by the *Ministration of Angels*, loseth its *Glory* before the *Gospel*, as the Apostle testifies; How much more doth Heathenish Philosophy, brought forth, partly from the corrupt Reason of Man, and partly from the Inspiration of the Devil, become loathsome and abominable before it, for ever! And cannot we be Enemies to this, say you, without hating the blessed Word of God? Nay, the blessed Word of God where it prevails in Truth, doth make men to hate this, and to count it Loss, and Dung, and Filth, and the most loathsome Baseness in the World, in Comparison of it self. Wherefore, through the Grace of Christ, we will so love the Scriptures, which are Divine Learning, as to hate Human and Heathenish Learning for their Sakes, seeing it hath put a Veil of Darkness in the Church, over this Glorious Sun, the Word of Faith.

## 6. E R R O R.

## 6. Error.

*That if the Spirit teach without Means, Men may as well be without the Ordinances, as without the Universities and Human Learning.*

*Answer.*

We do not say, that the Spirit usually teacheth without means in the Church of Christ; But we say, he teacheth by means of his own appointing: And how will Mr. *Simpson* prove by any Scripture that Universities and Human Learning, are means which the Spirit of God useth to teach his Church by? Where did ever the Lord speak one Word, that he would use the Disciplines of the *Gentiles*, as means whereby to teach men to know the Mystery of Christ? Wherefore this is strange Doctrine, that Arts and Sciences are the means whereby the Spirit teacheth the Church: For sure I am the Lord never taught his Church, either

*Answer.*

Arts and Sciences are not the Means whereby Christ Teacheth his Church.

of

of the Old, or of the New Testament by these means: Only Antichrist hath taught his Church after this manner, and hath set up Human Learning as an Ordinance of God, yea, as an *Ordinance of the New Testament* to learn Christ by; that Christians might be trained up to know Christ the Wisdom of God, by Human Learning, the wisdom of the World, which is in direct Enmity to God.

The chief Ordinances whereby God helps his Church, are the *Word of Faith*, and the *Prayer of Faith*; And by the Ministration of the Spirit, he begins, and carries on the Salvation of his Spiritual People: And these Ordinances the true Church cannot want, neither doth God do any thing in his Church without them. But the Spiritual Church, for ought that I could ever yet read in the *Word*, may well want their Divine Ordinance of Humane Learning, and yet not want any Ordinance of God, that he hath appointed and sanctified for the Use of his true Church.

7. Error.

7. E R R O R.

*That Men now, are not to receive the Spirit, in that immediate way to understand the Scriptures, in which it was given to them who wrote the Scriptures.*

*Ans.*

The Scriptures cannot be understood, but by the same Spirit whereby they were given.

*Answer.*

Surely Mr. Simpson will not deny, that the Spirit is given to that whole Church which is the *Body of Christ*; seeing Paul saith, *If any man have not Christ's Spirit, he is none of his*, he is no Member of his. Now the Spirit is always given to *whomsoever* it is given, by the Father and the Son, as Christ taught his Disciples, promising them that the Father would send the Spirit to them in his Name; and also, that he Himself would send it to them from the Father. And was this Promise only made to Them, and not to all the Faithful also, who should believe in Christ through

through *their Word*? doth not *Paul* say, *Rom. 12. 13.* of the whole Church, that by one Spirit we are all baptized into one Body, and are all made to drink into one Spirit? He saith also to the *Galatians*, *Ch. 4.* because ye are Sons, God hath sent the Spirit of his Son into your hearts, crying *Abba Father*. And thus it is manifest that the whole Church of Believers, and every true member thereof, do receive the Spirit of God. And do they not receive it alike immediately from God? who can give the Spirit of God to man, but God Himself? when God promised to pour out his Spirit in the last days upon all flesh, did he name any difference in the pouring of it out, saying, some shall receive it immediately, and some mediately? No, but all that are counted worthy to receive the Spirit of God, do receive it alike immediately from him; neither hath Christ left any Lieutenant or Deputy in the World, to give his Spirit to men in his Absence; but he himself is always present in his true Church to the end of the world, both to teach them, and to give them his Spirit. He is too much in the Darknes of Antichrist, that denies this.

It is manifest then, that all the true Church do alike receive the Spirit of God; and that they all receive it alike immediately from God, seeing no Man nor Angel can give the Spirit of God, but God himself gives his own Spirit to whom he pleases; by his own word, which he Himself ministers by his own Spirit; and by this Spirit did Holy Men speak the Scripture; and by this Spirit only, do Holy Men of God understand the Scripture, as *Paul* saith, *1 Cor. 2. 12.* 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; among which his word hath a Chief Place; and after saith, that by the Spirit they had the Mind of Christ, which others want, who yet have

have the same Letter of the Word, and are destitute of the Spirit. And so as the Faithful spake the Word by the Spirit of Faith, so through the same Spirit of Faith only so given, do the Faithful understand it.

And though this thing be clear in it self, yet I judge it convenient to add here the Testimonies of *Luther* and *Calvin* in this matter. *Luther* saith, *The Scriptures are not to be understood, but by that very Spirit by which they were writ; which Spirit can be no where found more readily and effectually, than in those Holy Letters of his, which He hath written.*

And *Calvin* saith, *The same Spirit that spake by the mouth of the Prophets, it is necessary that that should pierce into our Hearts, to perswade us, that they faithfully delivered that which was committed to them of God: So that we must necessarily have the same Spirit to know his Mind, that they had to utter his Mind. Wherefore it is evident that Mr. Simpson is not Orthodox in this Point neither.*

*Scripturæ non nisi eo Spiritu intelligendæ sunt, quo scriptæ sunt: qui Spiritus noster*

*quam presentius & vivacius quam in ipsis Sacris suis quas scripsit Literis, inveniri potest. Luth. Tom. 2. fol. 309. a.*

*Idem Spiritus qui per os Prophetarum locutus est, in corda nostra penetret necesse est: ut persuadeat fideliter protulisse quod divinitus erat mandatum. Calv. Institut. lib. 1. cap. 8. Sect. 4.*

## 8. Error.

## 8. ERROR.

*That Men now are to get Knowledge (to wit of the Scripture) by Studies, and Human Learning, and not by Inspiration.*

*Answer.*

*Answer.*

Divine Knowledge is given by God, not got by Human Learning.

This Doctrine carries the visible Mark of Antichrist upon it; For it is only the Inspiration of God, that enables a man to know the Things of God, and not a mans Study or Human Learning: It is not in this Case, *in Him that Wills or Runs, but in God that shews Mercy.* Wherefore Christ hath said, *No Man knows the Son but the Father,*  
and

and He to whomsoever the Father will reveal him; Wherefore Paul prays for the Ephesians, that God would give them the Spirit of Wisdom and Revelation, in the Knowledge of Christ; without which Spirit of Revelation, Christ and the Father can never be known. What can Human Learning, and the Studies of Men find out of the Mystery of Christ, which was hidden from Ages and Generations, as Paul testifies, till the Spirit revealed it? Yea, Christ hath taught, that God hides these things of the Gospel from the Wise and Prudent, that is, the Studying and Learned Men, and reveals them to Babes; and that this is his good Pleasure so to do. And so man can know Christ and his Gospel, and what is the Faith, Hope, and Love of the Gospel, but by the most present Teaching and Revelation of God himself by his Spirit. Wherefore to deny the Inspiration of Gods Spirit now, and to ascribe all Knowledge of the word of God to mens Studies, and to Human Learning, is the most Gross and Palpable Doctrine of Antichrist and his Prophets; whereas, all the People of God are taught of God Himself, in all the things of God, as Christ hath said; Because no man by his own Studies and Pains can attain thereunto.

And in this matter, I shall also add the Testimony of Luther, and Latimer. Luther saith, *No Man sees one Jot or Tittle in the Scriptures, but He that hath the Spirit of God: For all Men have a Darkned Heart, in such sort, that if they could speak, and knew how to bring forth all things of the Scripture, yet have they not any true Sense, or right Knowledge of them. For (saith he) the Spirit is required to the Understanding of the whole Scripture, and of every part thereof.*

*Nullus homo unum iota in Scripturis videt, nisi qui Spiritum Dei habet: omnes habent obscuratum cor, ita ut etiam dicant*

*U norint proferre omnia Scripturæ, nihil tamen horum sentiant aut vere cognoscant. Sc. Spiritus enim requiritur ad totam Scripturam & quamlibet ejus partem intelligendum, Luth. Tom. 3. fol. 169. a.*

*Carnalis &  
Philosophi-  
ca Scriptu-  
rarum Intel-  
ligentia non  
est Sapien-  
tia Dei quæ  
a sapientibus absconditur, parvulis revelatur.* Latimer, in his Answer to Sir Ed-  
ward Baintons Letter.

And Latimer saith, *The Carnal and Philosophical understanding of the Scriptures is not that Wisdom of God which is hid from the Wise, and revealed to Little Ones.*

## 9. Error.

## 9. ERROR.

*That Human Learning is as the Out-works to the Fort of the Gospel, and as the outer Court to the Temple of the Gospel; and so, if you will keep the Fort well, you must keep the Out-works strong; and if you will preserve the inner, you must look to the outer Court.*

## Answer.

Human Learning is not the out-works to the Gospel.

## Answer.

How highly hath Mr. Simpson honoured *Socrates, Pythagoras, Plato and Aristotle, &c.* to make them a strong Guard for the Person of Christ! And how highly hath he honoured their *Learning*, to make it a defence for the *Gospel*! And how weak and feeble hath he sought to render the Word of Faith, that must be thus defended by the Arts and Disciplines of Men, as not being able to stand alone, and to defend it self? Doth this man truly believe in the Son of the *Living God*, who makes Him such an *helpless Idol*? or doth he believe the Word of the *Gospel*, which hath given Eyes to the Blind, and Ears to the Deaf, and Feet to the Lame, which hath raised the Dead, and cast out Devils, and commanded the Winds and Waves, and they have obeyed? I say, doth he *believe* this *Word* to be of *God*, which hath done the very *Works* of *God*, and yet openly affirms to the World, that it cannot maintain it Self, or subsist without the Help of Philosophy? Is that word, which mightily and perfectly saves all the Elect, and that in despite of the World and the Devil, and the Gates of Hell, not able to save it self without Human

Human Help? Must that Word be secured by *Aristotle*, which delivers all the Elect from Sin, Death, and Hell for ever? Are Grammar, Rhetorick, Logick, Ethicks, Physicks, Metaphysicks, Mathematicks, the Weapons whereby we must defend the Gospel? Is Mr. Simpson so ill a Proficient in Christianity, that he hath not read, or doth not remember that of *Paul*, Ephes. 6. 12. where he saith, *We wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darknes of this world, against Spiritual wickedness in high places.*

Wherefore take unto you the whole Armour of God, that you may be able to withstand in the Evil Day, and having done all to stand.

Stand therefore, having your loyns girt about with Truth, and having on the Breast-plate of Righteousness.

And your feet shod with the Preparation of the Gospel of Peace.

Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.

And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.

Here now are the true Christians Weapons, whereby he defends Himself through the Word, and defends the Word against all the World.

And the same *Paul*, in 2 Cor. 10. 3. saith,

For though we walk in the flesh, yet we do not war after the flesh.

For the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down of Strong Holds:

*Casting down Imaginations, and every High thing that exalteth it self against the Knowledge of God, and bringing into captivity every thought to the Obedience of Christ :*

*And having in readiness to revenge all Disobedience.*

So that the Faithful do not defend the Gospel by Philosophy, as is Heathenishly suggested ; but by the Gospel, they defend the Gospel ; and the Gospel hath in it self that Wisdom, Righteousness, Strength, and those Vertues, which are infinitely able to defend it self against all the World, and against all the Powers of Darknes. And how contrary is this Doctrine to Mr. Simpsons ? And thus much for his *Outworks to the Gospel.*

Human Learning is not the outer Court to the Gospel.

Now for his *outer Court to the Gospel* : I know no other Court the Gospel ever had, than the Law of Moses, which Law was the Preparation to the Gospel, and the School-master to bring us unto Christ, which Human Learning never was. But Human Learning is the outer Court to Antichrists Temple, it is the School-master to bring men to Antichrist. And thus would Mr. Simpson also turn the Law out of its place, and set up Human Learning in the stead of the Law, and so would make void both Law and Gospel for Human Learning sake ; Surely one would think he hath some considerable Advantage thereby, that he thus fences for it.

10. Error.

#### 10. ERROR.

But what is the bottom (saith he) of all this (that is, of some Men appearing against Human Learning, as the Vnction of the Ministry, and against the Universities as the Fountain of the Ministry) but this, That some say, They are one with Christ ; and as Christ hath the Divine Nature in him, so every Believer also hath ; and he that hath God in Him, need not go to any man to Learn ? Whereas Joh. 17. Christ speaketh of Believers as at an infinite Distance

Distance from Himself; He their Lord, they his Servants. He in Glory, they in the World. And if They be so united to Christ, then it will follow, that Christ is not the only begotten Son of God; and that Christ and We should be Equal, and He not our Lord, &c.

*Answer.*

Now doth not all this declare a most woful Ignorance of, and Enmity to the Gospel of God our Saviour? For is our Union with Christ, the Foundation of Error? or have true Believers no real Union with Christ, but imaginary? Do not the Saints partake of the Divine Nature? doth not Peter expressly affirm it, 2 Pet. 1. 14. where he saith, exceeding Great and Precious Promises are made to us, that we thereby should be made partakers of the Divine Nature? and what is the Divine Nature, but the very Nature of God? See Luther on the place.

*Answer.*

Christians through their Union with God, have God dwelling in them of a truth.

Again, are Believers, as he affirms, at an infinite distance from Christ? If this were true, what sad news would it be to the Church of God? How can this Doctrine agree with these Scriptures? that Christ may dwell in your Hearts by faith; and Christ in you the hope of Glory; and, of Him are Ye in Christ Jesus: Again, saith Christ, I am the true Vine, and ye are the Branches; and so as the Vine is in the Branches, and as the Branches are in the Vine, so is Christ in Christians, and so are Christians in Christ. Again, John 14. 20. At that day ye shall know (saith Christ Himself, that you need not doubt of the Doctrine) that I am in my Father, and You in Me, and I in you: And again, John 17. 21. saith Christ, I pray not for These alone; that is, who now believe, but also for All that shall hereafter believe in me, through their word, That they all may be One, as thou Father art in Me, and I in Thee, that They may be One, as we are One: I in Thee,

and Thou in Me, that They may be made perfect in One, that the World may know thou hast sent me, and hast loved Them as thou hast loved Me. Here now is no infinite Distance between Christ and Believers, but a Wonderful and Admirable Nearness, and Oneness; which the Learned Ignorance of Philosophy understands not, nor the Ignorant Knowledge of any Carnal Christian.

But sure this word of God is true, and the Saints receive it in faith, and will not be deluded with any Philosophical, Sophistical or Antichristian Glosses of False Teachers.

And thus doth the Holy Word of God affirm plainly enough, that Christ and his Christians are most neerly United; and yet doth not this Union make an Equality, and rob Christ of his *due Glory*, seeing Christ is the *Head*, and they his *Members*; Christ the *First-Born*, and they his Brethren. And so as Christ hath the *Preheminence* in all things above them all, as becomes the *Head* and *First-Born*, so they have Communion with Him in all things, as become his *Members* and *Brethren*.

And need  
not learn of  
Man.

And whereas he jests, and saith, *He that hath God in Him, needs not go to Man to learn*; I do affirm this is true enough, and the Scripture hath affirmed it in several places; *Isaiah* saith to the *Spiritual Church*, *All thy Children shall be taught of the Lord*: And Christ saith it is written, *They shall be all taught of God*; *He therefore that hath heard and learned of my Father, cometh to Me*. And *John* saith, *1 John 2. 27. The Annointing which Ye have received from Him abideth in you, and Ye need not that any Man teach you, but as the same Annointing teacheth you all things, and is Truth, and is no Lye*. And this Doctrine is so manifest from the Scriptures, that he is of Antichrist that denies it: For God inwardly teaches all his People by his Spirit

Spirit his own Self ; and They so hear the Word by the *Ministry of Man*, that it is always *God* that teaches them, and not *Man*.

# II. E R R O R.

Arts and Tongues are the Cups in which God *drinks to us*. II. Err.

## Answer.

In what a sad Condition then are the common and plain People, that they cannot pledge him ? But only the Learned Clergy keep these Cups to themselves, as heretofore they kept the Cup in the Sacrament. Answer.

But what strange Phrase is this ? Savouring of the Ranters Religion ; as if God was the familiar Companion of the Clergy, and sometimes drank to them in a Cup of *Hebrew*, sometimes in a Cup of *Greek*, and sometimes in a Cup of *Latin* ; and as if sometimes he drank to them in a Cup of *Logick*, and sometimes in a Cup of *Ethicks*, sometimes in a Cup of *Metaphysicks* ? Is not this truly, *Profana vocum novitas*, a prophane Newness of Speech, never before heard of to my Knowledge in the Church of God, and which the Apostle utterly condemns ? God's drinking to Christians in Arts & Tongues is a prophane Newness of Speech.

# 12. E R R O R.

We shall never keep up Religion, if we do not keep up Learning ; but when Learning goes down, Religion goes down too. 12. Err.

## Answer.

The Church is founded on Christ, and Christ and his Church ( it seems ) are both founded on Human Learning. It is no wonder now, that *Mr. Simpson* lays so great Stress on it everywhere ! And that men of his Religion, term the University, *Fundamentum Ecclesie*, the Foundation of the Church. Answer.

And if Human Learning do indeed uphold all Christian Religion, let all Men and Magistrates come forth and uphold it in the Name of *God*. The Christian Religion is not upheld by Human Learning.

But surely the Religion of the Gospel depends wholly on Christ, as Christ on God: And there is no need of Human Learning to support this, except God and Christ are insufficient. We have a sure Word and Doctrine of the Gospel, that remains firm for ever, and inviolable, and conquerable, in and through Christ, and his Spirit, and the Father; and all the world shall shatter in pieces, and Human Learning go down to Hell, and this shall stand fast for ever: *Heaven and Earth shall pass away, and not one jot or Tittle of my Word, saith Christ.*

Believers know that not one Point of their Religion depends on Human Learning, but all on Christ himself, who is the true and *living Word*. Wherefore these are the Fears of Antichrist and his Prophets, that their Religion will go down with Human Learning, because it was set up by it; but the true Religion of the Gospel of God our Saviour, was at first set up without it, and hath hitherto remained without it, and will abide so for ever. And to this the Spirit and the Bride give witness.

### 13. E R R O R.

13. Err. *Seeing Religious Foundations are so Ancient, then keep them up: Your Destruction will never be but from your selves.*

*Answer.*

*Answer.* Religious Foundations! What Religion founded the Universities is well known. For by the Counsel of Four Monks, the Scholars of Bede, to wit, Rabanus, Albinus, Claudius, and John Scotus, the University which had been translated from Athens to Rome, was translated by Charles the Great from Rome to Paris, An. 791. And for our English Universities of Cambridge and Oxford: Thus it is recorded, That the Study of Cambridge was instituted, Anno 630, by Sigisbert King of the East Angles,

What Religion founded the Universities.

gels, who after changed his Purple or Kingly Robes for a Fryar's Cool or Hood. And the Lectures here, were begun by Four Monks, of which Brother or Fryar Ode (as they termed him) read Grammar, according to Priscian's Doctrine: Terricus an acute Sophister read Aristotle's Logick, according to the Institutions of Porphyrius, and Averroes; Brother or Fryar William, read Tullies Rhetorick; and Gislebertus, read Divinity to them on Sundays and Saints Days.

*Studium Cantabrigie in-  
ense institu-  
tum rosei-  
tur, Anno  
630. a Si-  
gisberto An-  
glicorum Ori-  
entalium Re-  
ge, qui po-  
stea purpu-  
ram in cu-  
cullum com-  
mutavit.*

Arnoldus Wion Duacensis, Benedictinus. lib. 5. cap. 94.

And for Oxford, that was founded by King Alfred, Anno 895, by the Persuasion of Neotus the Monk; and Rewards were propounded for those that would profess Learning there. Afterwards both these Schools were made Universities, in Edward the First's Time by the Court of Rome, as Robert Remington affirms.

*An. 895. Rex  
Alfredus  
hortante Ne-  
oto Monacho  
viro doctis-  
simo, Oxonii  
publicam A-  
cademiam  
instituit,  
propositis  
Professori-*

*bus literarum præmiis. Georg. Lilius in Chron Britan. Regnante Edvardo primo,  
de studio Grantbrig, facta est Universitas sicut est Oxonium, per Curiam Romanam.  
Robert. Remington.*

Yea farther, by the very Names of the Colleges, it is manifest, what Religion set them up; some being founded in the Honour of one Saint, some of another Saint; one being founded in the Honour of Christ, another in the Honour of Jesus, another in Honour of Immanuel, another in the Honour of the Trinity; whereby they have rent the Name of God in pieces, each one seeking to honour that Name of Christ most, in the Honour of which his College was founded; yea, some Colleges have been founded in the Honour of Christ's Body; as the Colleges of Corpus Christi, in both Universities: and one in Oxford for the Help of all Dead Souls, and for their rescue out of Purgatory: And so it is well known what Religion founded them. And what

what Religion will in due time destroy these Foundations (if they be not reformed) is as well known.

For *Wickliff*, whom *God* raised up to be one of the most *Eminent Reformers* of the *Christian Religion*, since the *Apostles Times*, speaks thus touching *U-*

*Quia enim christus non ordinavit istas Universitates, five Collegia, manifestum, videtur, quod ista, sicut Graduati ones in illis sunt vana Gentilitas introducta, in cujus signum tan-* *Universities, Colleges and Students.* ' Seeing *Christ* (saith he) hath not ordained these *Universities*, or *Colleges*, it is manifest that both they and the *Graduations* in them, are nothing but so much vain *Heathenism* introduced; in *Testimony* whereof, as well the *Collegiates* as other *Graduates* do seek the things which are their own, leaving the *Rules of Coarity*: From whence do arise *Envies*, and *Comparisons* between *Persons* and *Countries*, and many other *Seed-plots* of the *Father of Lyes*.

*Collegiati quam & alii Graduati, quærent quæ sua sunt, Charitatis Regulas deferentes: Ex quo pullulant invidiæ, comparationes Personarum & Patriæ, & multa alia seminaria patris mendacii.* *Wickliff* in *Speculo Militantis Ecclesiæ* cap. 26.

Again, he having spoken of other Sects, saith, ' Our Judgment concerning Colleges is the same, ' as touching their General Studies: For through ' them, Persons and Countries are accepted against ' the Rules of Charity, and inward Envies are ' heaped up, with other Sins, Perjuries, and Simonies, against their own Statutes. *Notwithstanding it is granted*, that out of such Colleges many good Things do arise, as well as out of other Sects; yet not so many, as by the Occasion of the Sin of the Devil, and the Sin of the first Man. And therefore let a Faithful Man be ashamed, to alledge the Fruit of such Profit.

*Quantum ad Collegia in Studiis suis generalibus est idem Judicium. Nam per ipsa, Patriæ & Personæ,*

*contra Charitatis regulas acceptantur. & intrinsecæ invidiæ, cum peccatis aliis & perjuriis ac Simonii contra instituta propria cumulantur. Conceditur tamen, quod ex talibus Collegiis, sicut ex aliis sectis, eveniunt multa bona, non tamen tot, quot occasione peccati Diaboli, & peccati primi Hominis. Ideo erubescat Fidelis, Fructum talis commodi allegare.* *Wickliff* lib. de cûra Pastoralis, cap. 10.

Again,

Again, saith he, ‘ If these *Colleges* are in their  
 ‘ Conversation rejected of the Lord, who doubts  
 ‘ but that to nourish them in this way, is no  
 ‘ Alms, but the foolish Presumption of a Faction  
 ‘ and Party against Christ? For all these Sects,  
 ‘ and all Newnesses which are not founded on  
 ‘ Christ the Lord, they tempt Christ with the De-  
 ‘ vil, *Mat. 4.* seeing they despise the free Ordina-  
 ‘ tion of his Sect, and do rather choose another  
 ‘ servile Sect, less good; as if they would not  
 ‘ ascend into the Heavenly *Sion*, by the steps  
 ‘ which God hath Ordained, but would flie to  
 ‘ the Pinnacle of the Temple by the carrying of  
 ‘ the Devil. What Alms therefore is it, to che-  
 ‘ rish such a Child of the Devil, in *Cains Castles*,  
 ‘ against Christ?

*Si Collegia  
 ista sunt in  
 conversati-  
 one a l omi-  
 no re roba-  
 ta, quis du-  
 bitat quin  
 sic nutrive  
 eos non fa-  
 ret Eleemosy-  
 na, sed Fa-*

*tionias & partis contra Christum stulta præsumptio. Omnes hæ Sectæ & Omnes  
 Novitates, quæ non in Christo Domino fundatæ sunt, tentant Christum cum Sa-  
 tana, Mat. 4. Cum spernunt Ordinationem liberam Sectæ ejus, & præ-eligunt  
 servilem sectam aliam, minus bonam; ac si nollent per gradus quos Deus ordinat,  
 in Sion Cœlestem ascendere, sed per lationem Satanæ ad Templi pinnacula trans-  
 volvere. Quæ ergo Eleemosyna est, sic fovere puerulum talem Diaboli in Ca-  
 stris Cainiticis contra Christum? Idem.*

He also affirms, ‘ That one Ideot through the  
 ‘ Help of the grace of *God*, doth more good in  
 ‘ the Church, than many *Graduates* in the Schools  
 ‘ and *Colleges*; and that Gods Inspiration of such  
 ‘ doth more profit the Community of the Faith-  
 ‘ ful, than all the Universities, and all their Stu-  
 ‘ dies and Privileges.

‘ Thus hath *Wickliff* witnessed in this matter, *Melancthon*  
 ‘ who was also Himself *Master of Baliol College* in *Testimony*  
 ‘ *Oxford*: And *Philip Melancthon* gives this Te- *of Wickliff.*  
 ‘ stimony of Him, *Equidem sapientem virum judico*  
 ‘ *fuisse Wicklesum Anglum, qui omnium primus, quod*  
 ‘ *quod ego sciam, vidit Universitates fuisse Satana*  
 ‘ *Synagogas*; that is, I do indeed judge *Wickliff* of  
 ‘ *England* to have been a Wise man, who for  
 ‘ ought

' ought I know, first of all, saw Universities to  
' have been the Synagogues of Satan.

John Hus.  
Vedibus con-  
culcabitur  
Corona Su-  
perbiæ. Nan-  
multorum  
Do&oratus  
& Magi-  
stratus, qui  
suffocato in  
ipsis prorsus  
verbo Evn-  
gelii, jam in-  
verecunde nimis magnificant Embras & dilatant Phylacteria sua,  
& amant primas Cathedras in Scholis & salutari in Foro, vocari ab hominibus  
Rabbi; ac per hoc cedunt in Apparatu & Armamento Corporis Mystici Anti-  
christi, quoniam Scriptum est, Est Rex super omnes filios Superbiæ. Jo. Hus.  
Lib. de Regno Antichristi, cap. 14.

' John Hus also, that excellent Instrument of  
Jesus Christ, and blessed Martyr, saith, speak-  
ing on that Scripture, *Isa. 28. Wo to the Crown*  
*of the Pride of Ephraim, and the Crown of Pride*  
*shall be troden under foot, saith, The Doctorships*  
*and Masterhips of many, who having the Word of*  
*God wholly choaked in them, do now too shamelessly*  
*make broad their Phylacteries, and enlarge the bor-*

*ders of their Garments, and love the chief Chairs*  
*in the Schools, ard to be saluted in the Markets,*  
*and to be called of men Doctor: And by this,*  
*They go in the Apparel and Harness of the Mystical*  
*Body of Antichrist, because it is written, that He*  
*is the King of all the Children of Pride. And the*  
*Crown of Pride, of these Children of Pride, shall be*  
*troden down.*

What Reli-  
gion will de-  
stroy these  
foundations.

And thus, as it is manifest, what Religion found-  
ed the Universities; so it is manifest, what Religi-  
on will, in the appointed time, destroy these Founda-  
tions, if they be not truly and thorowly Reformed.  
For surely as they are, if the work of Christ go  
forward in the World (as it necessarily must do  
(notwithstanding the present Defection) in the  
appointed time) They can no more be held up,  
than the House built on the sand, in the time of  
Tempest. For the true Spiritual Church is built  
on the Foundation of the Prophets and Apostles,  
Jesus Christ Himself being the Chief Corner Stone;  
and so it is firmly founded upon a Rock, and can  
never fall. But the Universities are built on the  
Philosophers and Heaghens, *Plato, and Aristotle* be-  
ing

ing the Chief Corner Stones ; and so they are built upon the Sand. And neither can their own hands uphold them, nor the Secular Arm establish them, in that day, wherein *the Lord alone shall be exalted*. But it is not Men of Moral and Civil Religion and Righteousness, who will do this Work, and execute this Vengeance ; for the Incantments of the *Universities* are too strong and mighty for all Human Spirits ; but the Called, Chosen, and Faithfull Ones of Christ, when he shall summon them, and call them to his Foot, they shall not stand on Complements, Formalities and Niceties ; nor regard Friendship or Enmity ; but through the Power of Faith, shall break through all that can be said and objected by the Wisdom, Policy, Prudence, and Religion of Man, and shall execute the *Righteous Judgments of the Lord*, on these *Mothers of Harlots*, and *Fornications of the Nations*.

And whereas he saith, *Their Destruction will never be but of themselves* : I do verily believe that : For seeing their *Root is Rottenness*, their *Fruit* must needs be *Destruction*. Yea, the Lord will raise up his Word in the midst of them, to destroy them : For the more the Word of the Lord shall blow upon the *University*, the more shall *this Grass* wither, and the Flower thereof, that is, Human Learning fade away, till it be at last quite dried up. And this is the *University*, whose Day is coming, when Iniquity shall have an End.

And thus have I done with these Things ; There were many other things in that Sermon, as contrary to the Gospel, which for Brevities sake I have omitted.

Now what a sad thing is it, that such poysonful Doctrine should be poured forth into an *University Congregation*, and that by the Ministry of such a Man ? And if the Ceremonies of the Law were in use under the Gospel, how ought we to *rend our Garments at the hearing of these things* ? And

The Con-  
clusion.

And now, *O blessed Lord Jesus*, who was Crucified, Dead and Buried, but yet art risen from the Dead by the Eternal Spirit, and art ascended *on High* to fill all things, have mercy on thy poor Church, which is so grievously rent and torn this Day, by Wolves in Sheeps Cloathing; and is thus hurt and consumed by poysonful Doctrines of men, who seek themselves, in their own things, to the harm and ruin of thy poor People! *O thou Son of the Living God*, who art the *Way*, the *Truth*, and the *Life*, how shall the Kingdom of Antichrist be brought down, when the Hands of such men, who seem Pillars in the Church, are stretched forth so strongly, to hold it up? And how shall the Days of Antichrist be shortned, when his Kingdom is coming forth again, in the greatest Deceiveableness of Unrighteousness, that hath ever yet appeared in the World, to delude the Nations? *O Lord*, remember all thy Promises; and make hast to destroy *Babylon the Great*, with all its *Mysteries of Righteousness and Unrighteousness*, and let it sink as a *Milstone* in the Sea, without any Hope or Possibility of a *Resurrection*. And seeing there is no Hand of Man stretched out for this Work, but all Hands are against it; do thou destroy it, *O Lord*, without Hand, even with the Spirit of thy Mouth, and Brightness of thy Coming, according to the Truth of thy Promises, and the unutterable Sighs and Groans of thy Spirit occasioned thereby, in the Hearts of all thy Faithful and Elect. Even so Lord, *And let thy Kingdom come, and make no long tarrying.*

Amen.



A  
 TESTIMONY  
 FROM THE  
 WORLD  
 AGAINST  
 DIVINITY-DEGREES  
 IN THE  
 UNIVERSITY.  
 OR,

Any Academical Degrees made use of,  
 for the Ministry of the *Gospel*.

**T**HE *Universities* (whose very Soul and Life, do lie in Human Learning, and School-Divinity) that they might gain the greater Profit to themselves, and Glory to their Children, have (after the Example of the Heathen) given their Children Degrees in Divinity (as they in Arts) and the Glorious Titles of *Batchelors, Masters, and Doctors in Divinity*, as so many Crowns of Gold upon their Heads, to win them Honour and Reputation with all People, who have been under the Delusion of *Antichrist*.

And

And in the Confirming of these Graduations and Degrees, (which also is done for a Sum of Money) they give the Graduates License and Power to Preach, and to expound the Scriptures, and that by the sole Authority of the *University*.

For the *Vice-Chancellor*, admitting a *Batchelor* in *Divinity* to his *Degree*, useth these Words in the Name of the *University*; *We admit you to declare all the Apostolical Epistles, in the Name of the Father, Son, and Holy Ghost.* And so the *Batchelor* in *Divinity*, hath Power according to his Degree, only to deal with the *Apostolical Epistles*, but must go no farther. And admitting a Doctor to his Degree, the *Vice-Chancellor* saith thus: *We admit you to Interpret and Profess, all the Holy Scriptures, both of the Old and New Testament, in the Name of the Father, Son, and Holy Ghost.*

*Procancellarius Bachelorum Theologix, his verbis usitur; Admittimus te ad enarrandum omnes Apostolicas Epistolas, in nomine Patris, Filii & Spiritus sancti. Doctorem admittens ita dicit, Admittimus te ad interpretandum universam sacram Scripturam, tam veteris quam novi Testamenti, In Nomine Patris, Filii & Spiritus Sancti. cap. 20. De Ceremoniis in Gradibus conferendis.*

And thus doth the *University*, through Power, received from Antichrist, give Men, chiefly for Money, *Divinity-Degrees*; and through those Degrees, it gives Authority and Privilege to Bachelors in *Divinity* to expound part of the Scriptures, and to Doctors to expound and profess all the Scriptures; and they that gain these Degrees to themselves are (as there is good reason) the great Men in account with the *University*, and also with the Carnal People of Antichrist, how destitute soever they be of the Faith and Spirit of the Gospel.

Wherefore I cannot choose, but give in my Testimony against this glorious and gainful Privilege of the *Universities*, to wit, their conferring upon their Children Degrees in *Divinity*, and Creating them *Masters* in that *Mystery* which none

can

can teach but God himself; and which none can learn but true Believers, who are born of God, and are his true Disciples.

And so I do openly affirm, that Degrees in Divinity (for I meddle with none else) given by the *Universities* to their Children, are plainly and grossly *Antichristian*, being most manifestly contrary to the Word of the Gospel, and the Light that shines in the *New Testament*.

University-Degrees in Divinity, Antichristian.

For first, In the *Gospel of God our Saviour*, we learn, That only a New and Heavenly Birth, makes Men to be of the true Church; and that the pouring forth of the Spirit on these Children of God, according to the measure of the *Gift of God*, makes Christians of several Degrees in this Church, and not *Academical Graduations*.

1. The Gospel against Divinity-Degrees in the Universities.

Secondly, In this Gospel also we are taught, that all the true *Ministers of Christ* are equal, and not one Superior to another, as these Degrees make them.

2.

Thirdly, In this Gospel also we are taught, that the true Greatness amongst Christ's true Disciples, doth not stand in *Academical Degrees*, or worldly Honour and Dignities, but in the Faithful's near and exact following of Christ, in Word and Conversation; and that the Sons of *Zebedee*, in desiring Superiority and Pre-eminence above the other Disciples, contrary to the Life and Doctrine of Christ, did grievously offend, and were therefore sharply rebuked of Christ.

3.

Fourthly, Yea here, we hear Christ himself forbidding this very thing to his Disciples, that Antichrist and his Prophets might have no Cloke for doing the contrary, where his Gospel is truly taught and published. For *Matth. 23*, Christ doth forbid his Disciples before all the Multitude, to be as the Jewish Rabbies or Doctors, who (saith Christ) do their Works to be seen of Men, and dis-

4.

guise themselves with several different Garments or Habits from others (that they might be the more taken notice of, and have the more respect) and do love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of Men, Doctor, Doctor; but saith Christ to his Disciples, *Be not ye called Doctors, for one is your Master, even Christ, and ye all are Brethren, and so equal.*

Whence it is evident, that this Practice of Universities and Colleges in giving men Degrees in Divinity, as they call it, and Titles, Habits, and Dignities accordingly, is contrary to the express Command of Jesus Christ, and so is a meer Invention of Antichrist, to put Honour and Reputation on his Ministers.

It is also manifest, that this Practice of the Universities, hath all along made many Doctors in the Church, which yet never were Christ's true Disciples.

It is also manifest, that these Degrees and Titles do cause men to be Proud, and to lift themselves up above their Brethren, and to think themselves something when they are nothing; such Graduates usually proving *Theologi Gloria, Divines of Glory*; and not *Theologi Crucis, Divines of the Cross*, as Luther speaks; that is, proud and haughty Clerks, and not the humble Ministers of Christ Crucified.

These Degrees also do break the Simplicity of the People of God, and do prejudice the *Commission of Saints*.

Farther, these Degrees are a dangerous Snare to simple People; causing them to receive all for good Doctrine that is delivered by such Men, though it be never so Erroneous and Unsound; inasmuch as their High Titles which they have gotten in these High Places, and the Reputation of their

their Learning, strikes an Awe into them, that they dare not once question what such Men deliver, much less contradict it.

Wherefore, as much of the *Mystery of Iniquity* is discovered and dissolved already, so there is no doubt, but that this *Glorious Relique* thereof, to wit, *Divinity-Degrees*, will also in due time follow, as the Lightnings of God shall enlighten the World.

And seeing so much of the Light of the Gospel hath shined forth in this Age, it were to be wished that the Universities, Heads of Colleges, and Clergy, would not willfully for worldly Honour, Respects, and Advantage sake, shut their Eyes against it, or rather with open Eyes, maliciously seek to extinguish it, but that they would be contented, to have all their Honour lie in their Likeness to Christ, who was in the Church as one that served; and who was so far from receiving Honour, and taking Titles from Men, to make himself thereby of Account in the World, that being *Lord of all, he made himself of no Reputation*; and that they would reject all the Pomp and Pride of the false Church, which being destitute of Faith and the Spirit, makes it self and its Ministers glorious in outward Names and Titles.

Now though this be a plain Case in the Gospel, and there needs no Testimony of Men, yet for the fuller Conviction of the World, I shall add the Witness of other Believers, that it may appear, that I am not alone in this Matter; though to have been alone with the Word, would have been sure and safe enough.

The Saints  
and Martyrs  
against Di-  
vinity-Deg-  
rees.

In *Edward the Third's* Time, there was an excellent Discourse set forth, called, *The Plow-man's Complaint*, &c. which testifieth against these *Divinity-Degrees*, in these Words; 'Antichrist  
' (*saieth it*) maketh Masters too many, who teach

Plow-Mans  
Complaint.

' the People with their own Teaching, and leave  
 ' God's Teaching which is needful, and hide it  
 ' with quaint Glosses from the mean People. But  
 ' (saith he) these Glossers object, that they de-  
 ' sire not the State of Mastery to be worshipped  
 ' thereby, but the more to profit the People when  
 ' they preach the Word. For they say, the  
 ' People will more believe the preaching of a Ma-  
 ' ster, that hath taken a State of School, than  
 ' the preaching of another Man that hath not  
 ' taken the State of Mastership. To which he re-  
 ' plies, That it is no need that Masters bear Wit-  
 ' ness to Gods Teaching or Word, that it is True  
 ' and Good; neither (saith he) can any man by  
 ' his State of Mastership which God hath forbid-  
 ' den, draw any man from his Sin, rather than  
 ' another man which is not a Master, nor will be  
 ' none, because it is forbidden him in the Gospel.  
 ' And a little after, he saith, Seeing we are to  
 ' believe a mans Works more than his Word, the  
 ' Deed sheweth well of these Masters, that they  
 ' desire Mastership, rather for their own Wor-  
 ' ship, than for Profit of the People, &c.

John Wick-  
liffe.

After, *John Wickliffe*, that Chosen Servant of  
 Christ, did witness against these *Antichristian De-*  
*grees*, who saith, *The Clergy do busily seek their*  
*own Worldly Worship, and Glory, and by great*  
*Gifts and vain Costs, to be called Masters in Divi-*  
*nity, and to speak before Lords, and to sit at meat*  
*with Them, and not to teach truly the Gospel to all*  
*manner of Men, by meek Life, and freely, as Christ bids.*

\* Licet in  
 pebusdam  
 gradibus No-  
 men Docto-  
 ris sit excel-  
 lentius, cum

In Ritus Gentilis ex multis Honoribus & Statibus aggregatus, tamen in textu Apostoli  
 ponitur simplicius, pro quocunque Fidei, qui notabiliter docet Fidem Catholicam; &  
 hoc licet nomen Doctoris Meritum & Laborem, & interimit Superbiam & Status Emi-  
 nentiam quoad Mundum. Wickliffe Tract. in cap. 23. Mat.

ed together of many Honours and States, yet in the Text of the Apostle, it is taken more plainly, for any Faithful Man, who doth notably teach the Catholick Faith; and so the Name Doctor, speaks Desert and Labour, and takes away Pride and Eminency of State, according to this World.

Again, saith he, Every Sect, State and Operation, which Christ doth not approve in his Gospel, is in reason to be rejected; and therefore seeing Christ doth not approve, but reprove the forementioned Heathenish Mastership, it is manifest that it is to be discharged, and cast out of the Church.

*Breviter omnis Secta, Status vel Operatio, quam Christus non approbat in suo Evangelio, est rationabiliter*

*dimittenda; ideo cum Christus non approbat sed reprobatur Gentile Magisterium suum, patet quod est de Ecclesia dimittendum. Idem.*

Again, saith he, Note that the Name of an Office, doth much differ from the Name of a Scholastical Graduation, Heathenishly brought in.

*Nota, quod nomen Officii multum distat a nomine Graduationis Scholasticæ,*

*gentiliter introducitur. Wickliffe, in Sermon Domini in Monte.*

He saith also, That Christ hath specially forbidden his Disciples, Heathenish or Scholastical Mastership; and that Christ would have the Name of Master or Doctor, singularly reserved to Himself, seeing He, by reason of his Hypostatical Union, hath a certain Excellency which cannot agree to any other of Mankind. And concludes, That seeing there is Danger in attributing to Men the Title of Master or Doctor in Divinity, therefore in good Reason, those Titles are to be shunned in the Church of God.

*Cum periculum est superfluitas fit in isto nomine videtur quod istud nomen sit rationabiliter fugiendum.*

John Hus also saith, That they who take to Themselves Academical Degrees, and Titles Answerable, do go in the Apparel and Harness of the Mystical Rod of Antichrist, who is the King of all the Children of Pride, to wit, of the Masters and Doctors in Divinity.

*John Hus, lib. de Reg. no. lxx. Antichristi. c. 14.*

Again, in another Place He speaks to this purpose, Christ (saith he) saith, John 8. Neither came

*I of my Self, but the Father sent me; so the Saints have come in the Name of the Lord Jesus, and in the Name of Jesus they have performed their Priesthood, and he is the Crown of their Glory: \* and by this, They are distinguished from certain, who are otherwise Crowned as Masters, and Doctors, and Batchelors, and from others of other kind of Titles, according to the manifold Wisdom of this World: For These excelling Others by their Pains, and through their own Science and Learning, are notably beautified with their own Titles and Crowns, and therefore do rather perform their Office in their own Name, than in Christ's. Thus he.*

*\* Ac per hoc distinguuntur a quibusdam aliunde Coronatis, ut Magistri & Doctores, & Baccalarii, nec non aliis varii generis Titulorum, in multiplici Scientia hujus Mundi, &c.*

**Luther.** *Luther speaks much to this purpose also; but I shall have occasion to use him more largely.*

**Zuinglius.** *Zuinglius on that Scripture, Mat. 23. Be ye not called Doctor, for one is your master, Christ, &c. saith thus, Thou hearest here, that these Titles of Masters and Doctors, are not of God, seeing Christ forbids them.*

*Audis hic hujusmodi Titulos Magistrorum & Doctorum non ex Deo esse, quum Christus hoc vetat. Zuingl.*

**Conradus Pellican.** *Conradus Pellican also, a godly Preacher, having the sense of this on his Death-bed, desired his Friends, that he might by no means be Buried, as the manner then was, in the Habit of a Doctor, quia sperabat se resurrecturum ad judicium non ut Doctorem, sed ut humilem Christianum; because he hoped he should rise to Judgment, not as a Doctor, but as an humble Christian.*

Now methinks, the Clear and precious Word of Christ alone, should take off the *Universities* and *Clergy* from giving and receiving these Degrees and Titles, if they do in good earnest profess themselves to be his Disciples; but how much ought they to be ashamed and confounded, when they see other Believers, for the love of Christ

and

and his word, utterly renouncing these Things before their faces, that they, if they persist, may be left wholly without excuse before Christ and his Church!

And now for the *Conclusion* of this matter, I shall hold forth to the Universities, the true Degrees, which *Christ the Son of God*, did *Himself* take in the *Church of God*, and which all his *Saints* are to take after his Example.

*Jesus Christ*, the Son of the *living God*, the *first* and *chief Teacher* of the *New Testament*, did neither commence *Batchelour* nor *Doctor* in *Divinity*, but he took five other *Degrees*, wherein the *University-Graduates* are usually wanting.

The true Divinity-Degrees in the Church of God, which Christ Himself first took.

*Christ's first Degree* in the Church was this, that *He was the Son of God*, as the Lord said to him, *Thou art my Son, this day have I begotten thee*; and again, *This is my beloved Son, in whom I am well pleased*. And this is the *first Degree* that *Christ* himself took in the *Church*, his *Divine Sonship* according to his *Human Nature*. And this *Degree* all the *Faithful* take with Him, for they all are *begotten of God*, and born of the *immortal Seed* of his *Word*; and their being the *Children of God* through *Faith*, is the *first Degree* also that they take in the Church.

Christ's first Degree.

Christ's first Degree in the Church, was his Divine Sonship.

2. *Christ's second Degree* in the Church, was *His Unction with the Spirit*; for being the *Son of God*, the *Spirit of God* came and sat upon him in the form of a *Dove*, which was his *New-Testament Baptism*; and his *First Degree* was confirmed to him by the Father, when he took this *Second*; for whilst the Spirit rested on him, a voice from *Heaven* said, *Thou art my beloved Son, in whom I am well pleased*.

His Second Degree. His Unction.

And this second Degree also, all the *Faithful* take with Christ; for they all as his *Fellows*, are *anointed together with Him*, the *Chief* among them;

they as Members are anointed together with him the Head, with the same Oyl of Gladness; and being Sons, God sends the Spirit of his Son into their Hearts; and the Spirit of the Son in their Hearts, is a sure Testimony they are Sons; and their second Degree also confirms their first; to wit, the Gift of the Spirit, their Sonship.

His third degree, His Victory over Temptation.

3. Christ's third Degree was this; that after he was anointed by the Spirit, and declared to be the Son of God, than for the Proof of both, *He was led by the Spirit into the Wilderness to be tempted of the Devil, forty Days and Nights together; and in these Temptations, through his Sonship and Unction, he overcame the Devil, and came away Conqueror: And this was his third Degree in the Church of God, that the anointed Son of God overcame the Devil, in all the greatest, and most grievous Temptations, he could assault him with.*

And this third Degree also, all the Faithful take with Christ; for when they are the anointed Sons of God, Satan sets upon them, with all sorts of Temptations, and they are *led by the Spirit of God, to wrestle with Principalities, and Powers, and Spiritual Wickedness set in high Places, and the Rulers of the Darkness of this World: And yet they in the Strength of their Sonship and Unction with Christ, do also with him, tread Satan under their Feet, and go away Conquerors through the Grace in them; and this also is their third Degree in the true Church.*

His fourth degree. His teaching the Word.

4. Christ's fourth Degree in the Church was this, That after his Sonship, Unction, and Victory over the Devil in all Temptations, *He then went forth as a fit and able Minister to teach the Gospel of the Kingdom, against all the Enmity and Opposition of the World, Devil, and false Church, as it is taught us, Maith. 4. v. 11. & 17.*

And

And this fourth Degree also, all the truly Faithful take with Christ. For, after they through Faith are the Sons of God, and through their Sonship are anointed, and through their Unction overcome the Devil in all his Temptations, then also they preach the *Gospel of the Kingdom*, being all of them a *chosen Generation*, and *royal Priesthood*, to shew forth the *Vertues of him that hath called them out of Darknes, into his marvellous Light*, as Peter testifies; and they all speak as they believe, and have Experience: And there Sonship, Unction, and Victory over Temptation, is as sufficient a Ground for them to teach, as it was for Christ to teach; and so they without any Regard of the Laws of Antichrist, or Orders of the Clergy, go forth to teach the Everlasting Gospel, as Christ did before them; and this is the fourth Degree of Christ and the Faithful in the Church.

Christ's fifth and last Degree, which he took in the Church was this, that he having both preached and lived the Word, whereat the World and worldly Church were wholly offended and enraged; did at the last, willingly confirm his Doctrine with his Death, and did seal to the Truth of it, with his Blood; exposing himself to the most shameful and ignominious Death of the Cross, to confirm his Gospel to his Church; and this was the highest and most glorious Degree that Christ took in his Church, as Christ testifies, when speaking of his Sufferings, he saith, *Now is the Hour come, that the Son of Man should be glorified.*

His fifth degree.

His dying for the Word.

And this fifth Degree also, all the truly Faithful do take with Christ, either in Deed, if need require, or in Preparation and Readiness of mind, and that whilst they live in outward Peace. All the blessed Martyrs have taken this highest Degree in the Church with Christ; and all the rest of his Seed have been, and are ready to take it also, when it is the

the *good Will* of their *Heavenly Father*, seeing they can say, in the same Faith and Spirit with Christ, even in this matter, *Father, if it be possible, let this Cup pass from me; yet not my Will, but Thine be done:* For they also are come to *do the Will* of him that *sent* them, even to the *laying down* their *Lives*.

Now these are the only Degrees, that Christ himself took in the Church, and which all the Saints take with him; and the true Spiritual Church of Believers, allows and approves no other Degrees but these.

And what now are the *University-Degrees* in Divinity to these? They are Degrees in Antichrist's Church only; and every Heathen or Human Creature, Turk or Infidel, may take them as well as they, with a little Time and Pains, and Money.

Wherefore (that I may turn my Speech a little to the *University*) do thou *University* (if thy Day, and Time of Visitation be not already past) lay this to Heart, how much thou hast departed from the Gospel of Christ in this Matter, as well as in all the rest; and hast received the Doctrine, and Laws, and Methods, and Manners of Antichrist, wherewith thou hast deceived thy self as well as the Nations. And thou *University*, hast like thy own Mother *Babylon*, Mystery written on thy *Forehead*; for thou hast taken to thy self this Glorious Title, *ALMA MATER*, the *Beautiful Mother*, which only belongs to *Jerusalem* from above: And though thou hast brought forth a Company of prodigious Children, Heathenish, Foolish, Vain, Vile and Abominable, yet hast thou called them Learned, and given them *Degrees* in *Divinity*, contrary to the *Degrees* in the Gospel, and hast sent them forth, in every City, County, Town and Village, as Ministers of Christ, yea as Sons of the Morning, though yet very Unbelievers, and altogether destitute of the Spirit: And thus hast thou

thou deceived the Nations, and given them a false Ministry instead of a true; and by this false Ministry, a false Word instead of the Gospel; and the World hath not at any time received a greater Woe, nor more grievous Plague than from thee: Wherefore thus saith the *Word of the Lord*, The Day of thy Vengeance is coming, and the Years wherein thou shalt be made desolate; and thy dainty and goodly Things shall depart from thee, and thou shalt find them no more at all; and the Voice of Musicians and Pipers shall no more be heard in thee; For in thee is found the Blood of Prophets and of Saints, and of all that have been slain upon the Earth. Thy Human Learning, to wit, thy Philosophy and School-Divinity, and the false Ministry that they have set up, and the false Christians, that have proceeded from that Ministry, have devised and executed all these Murthers, and Massacres, on the true Saints of God.

F I N I S.

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*Quis est sapiens & intelliget hac?*

T H E  
TESTIMONY of *Martin Luther*  
upon the whole Matter,

To wit, Touching

*Universities, Human Learning, or Phi-  
losophy, University-Degrees, &c.*

**M**artin Luther in his Answer to *Ambrosius Catharinus*, expounding the *Vision* concerning Antichrist, *Dan. 8.* speaks thus:

‘ The twelfth and last Face of Antichrist, is  
‘ that *Chaos*, and open Gate of Hell, yet very  
‘ comely to behold, to wit, the *Universities*; in-  
‘ to which, Perjury, and the Abuse of God’s  
‘ Name, are the Entrance; and the Progress is a  
‘ free and most licentious Conversation, in all  
‘ manner of Wickedness. And yet under these  
‘ Sins and Destructions, Science and Sapience are  
‘ promised. Yea, Titles and Degrees are given in  
‘ stead of Rewards.

‘ But what do they perform at length? First,  
‘ the more choice Youth of Christian People are  
‘ here prostituted, and are cast into the open  
‘ Throat of Hell; that I verily think this Destru-  
‘ ction was figured by the Idol *Moloch*, to whom  
‘ anciently they made their choice Children to pass  
‘ through the Fire. Afterwards *Aristotle* being  
‘ read to them, and not rightly understood, the  
‘ Wits of Christian Youth are exercised with  
‘ Heathenish and Human Learning, yea, are quite  
‘ blinded and oppressed with it. And in stead of  
‘ the Word of God, the Doctrine of Antichrist  
‘ is

‘ is delivered, that it may seem, the Devil him-  
 ‘ self could not bring forth a more subtil and effe-  
 ‘ ctual Invention and Engine, utterly to extin-  
 ‘ guish the Gospel, than to set up Universities.  
 ‘ Wherein, under the Pretence of Christian Do-  
 ‘ ctrine, nothing should be taught, but that which  
 ‘ is most contrary to the Christian Faith. And if  
 ‘ at any time it seems good, to call forth the  
 ‘ Choicest to the Government of the Churches,  
 ‘ they call them out of these Stews and Dens.

And truly to me, this last Face of Antichrist  
 seems to be the most hurtful of all, because this  
 hath the Pretence of the Word, when all the rest  
 have only the Colour of Example; and this is  
 plainly *Schola Hidoth*, the School of Propositions,  
 of which anon. For it is incomparably the great-  
 est Prejudice, under the colour of the Word, to  
 teach Things contrary to the Word; seeing the  
 Face of Examples, is formed and strengthened by  
 the Face of the Word, which otherwise would  
 soon come to nothing, if the Word should reign  
 in its Genuine Sense; and also, seeing the pretence  
 of Examples doth only deceive the Manners, but  
 the pretence of the Word overthrows the Word.  
 But if by any grace of God, the Universities should  
 receive the Word (to wit, instead of Philosophy  
 and School-Divinity) how soon would the Pa-  
 pacy, with all its Faces or Appearances perish?  
 seeing this Face, to wit, the Universities, is the  
 Prop, Bones, and whole Strength of that King-  
 dom of Faces.

‘ This Deceitful Face seems to be foretold, *Rev. Revelat. 9.*  
 ‘ 9. which Scripture it is worth the while to re-  
 ‘ hearse, and a little to unfold. For *John saith,*  
 ‘ *The first Angel sounded, and I saw a Star fall from*  
 ‘ *Heaven unto the Earth, and to him was given the*  
 ‘ *Key of the Bottomless Pit, &c. I will here make*  
 ‘ *tryal a little (saith he) with my own Apprehen-*  
 ‘ *sion.*

*from the  
 first to the  
 twelfth ver.  
 expounded  
 by Luther.  
 Ver. 1.*

' sion. Now certain it is, that by Angels through  
 ' all the *Apocalyps*, is meant the Overseers of Chur-  
 ' ches, as doth plainly appear out of the second  
 ' and third Chapters, where it is written, to the  
 ' Angel of *Ephesus*, *Smyrna*, and others. Further,  
 ' that other sort of Angels which sounds the  
 ' Trumpet, of which there are seven mentioned,  
 ' chap. 8. cannot agree to any but the Roman Bi-  
 ' shop, seeing no others are said to sound with  
 ' Trumpet. Now to sound with Trumpet, can  
 ' be nothing else, as appears by the consequence  
 ' of the Text, and the following effects, than to  
 ' make Decrees, which none ever arrogated to  
 ' Himself, besides the Bishop of the Roman Church.  
 ' Neither is it said in vain, that they prepared  
 ' themselves to sound, seeing chiefly in these  
 ' Popes, there hath been an impatient fury, and  
 ' unquiet Tyranny, to make Laws, and thereby  
 ' to subject others to themselves.

' But let us come to our first Angel, who was  
 ' the first among three, who were to bring three  
 ' Woes upon the Earth; and this is he, who did  
 ' first Institute and Confirm Universities, whom it  
 ' is not easie for me to name, Histories so varying  
 ' in this matter. But let him be whosoever he  
 ' was, he was a Star fallen from Heaven to Earth,  
 ' whether it were *Alexander of Hales*, or (which I  
 ' rather think) *St. Thomas*, who only: (after the  
 ' Universities were approved, and this Angel had  
 ' sounded) was either the first, or chief Author of  
 ' bringing in Philosophy into the Christian World,  
 ' being the most Aristotelian, yea plainly *Aristotle*  
 ' himself, to whom, as to the Earth, he fell from  
 ' Christ the Heaven, having obtained the Autho-  
 ' rity of that most wicked Angel, approving such  
 ' Studies.

Ver. 2. ' And he received the Key of the Bottomless  
 ' Pit, and opened it, and brought forth to us  
 ' Philosophy,

' Philosophy, long ago Dead and Damned by the  
 ' Doctrine of the Apostles; and from thence as-  
 ' cended the Smoke of that Pit, that is, the meer  
 ' Words and Opinions of *Aristotle* and the Philo-  
 ' sophers, as the Smoke of that great Fornace;  
 ' for then Philosophy prevailed, and became of  
 ' large Extent and Power, so that *Aristotle* was  
 ' made equal with Christ, in respect of Authority  
 ' and Faith. And hereby was the Sun darkned,  
 ' (even Christ the Sun of Righteousness and Truth;  
 ' Moral Vertues being brought in, instead of  
 ' Faith, and infinite Opinions instead of Truth)  
 ' and the Air also, with the Smoke of the Pit; that  
 ' it may be understood, not to be an Eclipse of the  
 ' Sun, but the obscurity of the Air and Sun, by  
 ' the Smoke of the Pit ascending, to wit, Human  
 ' Doctrines obscuring Christ and his Faith, as the  
 ' Sun and Air.

' And out of the Smoke of the Pit, there came Ver. 3.  
 ' forth Locusts on the Earth. Here the People of  
 ' the Universities, bred and born of Philosophy,  
 ' are called Locusts by a most fit Name, because  
 ' they are without a King, that is, Christ, and  
 ' flie in Companies, as is said, *Prov. 3.* and also  
 ' because they waste and burn up all green things,  
 ' wherever they light; and so the *Grammarians*  
 ' think they have their Name *Locusta*, Locusts, &  
 ' *loco usto & vastato*, from the Place which they  
 ' burn and waste. And so, this People of the  
 ' Universities, consume and burn up all the  
 ' green Pasture of Christ, that is, the Fruit of  
 ' Faith.

' And Power was given to them, as the Scorpions  
 ' of the Earth have Power; to wit, to wound the  
 ' Conscience of Men, because the green Fruit of  
 ' Faith being wasted, which heals the Conscien-  
 ' ces of Men, it cannot be but the Conscience  
 ' must be hurt and prejudiced.

' And

Ver. 4. ' And it was commanded them, that they should  
 ' not hurt the Grafs of the Earth, nor any Green  
 ' thing; that is, that they should not hurt the Elect.  
 ' For they do not hurt all, neither do natural Lo-  
 ' cufts hurt every green thing, but some certain  
 ' Place; so it is here.

' But only those Men who have not the Mark or  
 ' Seal of God in their Foreheads; that is, some  
 ' Grafs they should hurt, to wit, those who have  
 ' not Faith, which is the Mark of God, which we  
 ' carry in a pure Conscience and free Conversation.

Ver. 5. ' And it was commanded them, that they should  
 ' not kill them, but only should torment them five  
 ' Months. This seems to be spoken of Moral Do-  
 ' ctine, which seeing it teaches us the Knowledge  
 ' of Sin like the Law of God, it doth not kill, but  
 ' only afflict a man with vain Studies, wherein he  
 ' is always learning, and yet never coming to the  
 ' Knowledge of the Truth: For they who are  
 ' killed with the Letter, are quickned with the  
 ' Eternal Spirit, they are not tormented five  
 ' Months, that is, the whole time of their Sensual  
 ' Life, in which Moral Vertues reign. And we  
 ' see by Experience, that all Moral Divines, are  
 ' of a most Evil and unhappy Conscience, full of  
 ' Scruples and Unquietness, and have Power nei-  
 ' ther of Good nor Evil; and therefore it follows,

' And their Torment is, as the Torment of a  
 ' Scorpion when it strikes a Man. *Behold here a*  
 ' *wounded Conscience: For here he expounds what he had*  
 ' *said before, that they are not savingly killed, nor spi-*  
 ' *ritually quickned.*

Ver. 6. ' And in those Days Men shall seek Death, and  
 ' shall not find it, and shall desire to die, and Death  
 ' shall flee from them; to wit, the Death of Sin,  
 ' which doth too much live in the Conscience, and  
 ' yet is not rightly known; for if it were  
 ' known, presently it being slain, would perish:

' But

‘ But this cannot *Aristotles Ethicks* do, but it is the Office of the Letter and the Spirit.

‘ And the Shapes of the Locusts were like to Ver. 7.  
 ‘ Horses prepared to Battel, to wit, of Scholastic-  
 ‘ cal Disputation and Conflict. He describes the *Præparatis in prælium, & armatis*  
 ‘ War by this *Allegory*; for they are ready to *omni genere Doctrinæ, & arte lo-*  
 ‘ argue *pro & contra* (as they speak.) And on *quendi, arguendi, re-*  
 ‘ their Heads were, as it were, *Crowns of Gold*: *spondendi, exhortandi:*  
 ‘ that is, the Names and Titles of Degrees, as, *potentes sunt ad in-*  
 ‘ *Magister noster Eximius: Sacra Theologia Humilis* *vadendum & defenden-*  
 ‘ *& Indignus professor, &c.* that is, *Our famous Ma-* *dum quam-*  
 ‘ *ster: and, the humble and unworthy Professor of Sa-* *cunque vel-*  
 ‘ *cred Theology, and the like.* And these Crowned *int Verita-*  
 ‘ ones, *John Hus*, called *Hypocritas Coronatos, Crown-* *tem, aut*  
 ‘ *ed Hypocrites*: and by reason of these Crowns, *Speciem Ver-*  
 ‘ they have Authority and Power among the Mul- *ritatis, ar-*  
 ‘ titudes of Carnal Christians, who are willing to *mati nihil-*  
 ‘ entertain Antichrists Pomp into Christ’s Church. *ominus omni-*  
 ‘ Yet have they not true Crowns, but as it were *apparentia*  
 ‘ Crowns of Gold, which yet they are very proud *Facietis &*  
 ‘ of, and are much pufft up with them, though *Honestatis.*  
 ‘ usually they are set on the Head of Ignorance and *J. Hus. Es*  
 ‘ Error. *super capita*  
*eorum Cor-*  
*næ: i. e.*  
*Tituli Magi-*  
*strales, vel*  
*Dignitatum*  
*& Gradu-*  
*um in Eccle-*  
*sia, investi-*  
*tura, J. Hus,*

‘ And their Faces are like the Faces of Men, be-  
 ‘ cause their Doctrine and Life is governed, not  
 ‘ by the Spirit of Faith, but by the Dictate of Na-  
 ‘ tural Reason, and by the Light of Nature illu-  
 ‘ minated by *Aristotle*.

‘ And they had Hair like the Hairs of Women. Ver. 8.  
 ‘ For Philosophy brings forth effeminate Ministers,  
 ‘ given to Ease and Luxury; and in whom is nothing  
 ‘ of Spirit, nor of manly Abilities in Christ. For  
 ‘ the Hairs are Priests, as you may see, *Psal. 68.*  
 ‘ *Isa. 3.* and in other Places.

‘ And their Teeth are like the Teeth of Lyons:  
 ‘ Consider only the *Thomists* instead of all other  
 ‘ Divines, whether they be not biting, slanderous,  
 ‘ and devourers of all that speak a Word against

‘ *Aristotle’s Divinity. Yea, the Thomists, Scotists, and Modern men, bite one another among themselves, and sharpen against one another, not any Teeth, but the Teeth of Lyons; neither is there any sort of Men which war more fiercely, or with greater hatred, than those Sects of Divines, each of which desires to devour the other, that it may reign alone.*

Ver. 9. And they have Breast-Plates, as it were Breast-Plates of Iron; *and this is the pertinacious and confident Presumption of each Sect, on the Truth and Soundness of his Opinion: and by these Iron Breast-Plates they are unconquerable: And these are the Principles of each Sect.*

And the Sound of their *Wings* was as the Sound of Chariots, and of many *Horses* running to Battle: *the Wings are the Words of those that dispute and conflict, by which they do impetuously, brawlingly and clamorously rush on one another, and fight: as we see in the Tumults of Disputants both by Words and Writings, where neither yields to neither, but each one is unconquerable. For he signifies this pertinacious affection of Disputing, by the rushing of Chariots and Horsemen.*

Ver. 10. And they had *Tails* like unto *Scorpions*, and there were *Stings* in their *Tails*,, and their Power was to hurt *Men five Months*. *Here he explains what before he had propounded, to wit, that the Fruit and End of this Divinity, is nothing but evil Consciences, during all the time of the Sensual Lives of Men. For that Divinity is an Abomination to those who are Spiritual, because these are without the Bounds of the five Months, in the Spirit of Liberty.*

Ver. 11. And they had a *King* over them, which is the *Angel of the Bottomless Pit*, whose Name in *Hebrew* is *Abaddon*, and in *Greek* *Apollyon*. *Here we may learn that the Rector General of all Universities, is not Christ, nor the Holy Spirit, nor any Angel of God,*

God, but an Angel of the Bottomless Pit, that is, one that is Dead, and is among the Dead and Damned. Who is it then? even that Light of Nature, to wit, Aristotle, who doth truly reign in the Universities, as Abaddon, and Apollyon, that is, a Waster and Destroyer of the Church. For we have said that an Angel signifies a Teacher or a Doctor in the Church. And certain it is, that Aristotle who is dead and damned, is at this Day, the great Doctor of all the Universities, rather than Christ; for he reigns alone, being exalted by the Authority and Study of Thomas, reviving Freewill, and teaching Moral Vertues and natural Philosophy, to wit, the Three-headed Cerberus, or Three-bodied Gerion.

Behold the first Wo which the Church hath from the Romish Antichrist by the Ministry of Saint Thomas: and they whose Duty it was chiefly to have prohibited and extinguished these things, they chiefly have erected and established them.

Thus Luther, Word for Word, in the fore-named Place. He also in his Book *De abroganda missa privata*, speaking of the Idol Moloch, saith thus: Luther's second Testimony.

Moses and Jeremy have described the Worship of this Idol to be after this manner, That they did burn or offer to him their Children in the Fire, supposing that hereby they did perform the greatest and highest Service to God, inasmuch as after the Example of Abraham they do not spare their own Children; though they do this, not only, not being called as Abraham was, but also without Faith, and in the highest Wickedness; and therefore the Psalmist testifies, Psal. 78. That they offered not their Children to God, but to Devils. For whatsoever is not done by the Call and Command of God, is not done to God, but Devils, who suggest this, though it be done under Pretence of the Name of God.

*Now hereby (saith he) I conceive the Universities to be represented, in which the best and choicest Part of Christian Youth is offered, as it were in Burnt Sacrifice to God, that there they may be instructed, and be made as it were wholly Divine. For the Common People believe there is no Place under Heaven, in which Youth can be better instructed, so that even Religious People have recourse hither. For to learn any thing out of the University, is to learn nothing: but to have studied in the University, is to know all things. There all Divine and Human Things are believed to be taught: for no Man sends his Son hither, with any other Opinion than this, that he can no where be better sent. They think they perform the Highest Service to God, that they offer their Sons to be formed according to the Instruction of Godliness, that thereby they may become profitable and useful Mininisters, Preachers, Governors, who may wholly become God's own Portion, and be useful both to God and Men.*

*And hereto appertains the Name Moloch, which signifies a King, or Kingly, because this kind of Study doth honour them with Degrees and Promotions, and renders them fit and able to govern others. For we see, that all that are preferred to Governments, are taken out of Universities: and he that is not a Graduate or Member of an University, is not qualified for Preferment, or to be set over any People: but let the As first be crowned (to wit, with a Degree) and then let him reign.*

*And Parents do not see, and they that do see, do not regard, that Youth are usually here destroyed, through rude and vile Manners, none commonly forbidding them. Yea Fornication, Luxury, and other manifest Sins do but mildly destroy them: but that they are endued and possessed with Philosophical, Heathenish, Human, Wicked, and Impious Opinions, this is the Fire of Moloch, which no Tears can sufficiently bewail, seeing through this they especially are devour-*  
ed

ed and perish, who are the most studious and modest Youth in Universities. So great is the Fury of God upon this Valley of Tophet and Hinnom, that they perish more grievously who learn most, and live modestly, than they who learn nothing, and are corrupted with lusts. For these learn nothing which is to be unlearned again, seeing they know they do Evil; whereas the other suck in Poyson which happily or never they do vomit up again, holding that for Good which is Evil, and instructing those with the like Opinions, whom they take to teach.

And to these Pits of Hell it is to be imputed, that the Sun of the Gospel is obscured with the Smoak of the Pit; for out of this Smoak proceed those Locusts, which possess all Chairs, and Pulpits, and administer all Governments, that Satan from the beginning of the World could devise Nothing in all the World more strong and pernicious to waste Faith and the Gospel, than Universities: Neither was it meet that this Evil should arise, but in the End of the World, when the World through the prevailing of Sin, being loaden with the Wrath of God, should draw near to Hell and Damnation. For the miserable People must needs hear those things taught, and delivered out of the Pulpits, which those Molochites have learned in the Universities. And they have learned nothing but the Highest Blasphemies of God. Neither is it lawful to have any where, any other Pastor than these.

In Jeremiah that Valley is called Gehinnom, from whence Christ took that word Gehenna, which what it signifies, I do not well know; but it seems to me to come from Janah, which signifies, to eat up, or to pill, or waste, as Tyrants or Usurers, do pill and suck out the People; so that Gehinnom is the Valley of pilling or wasting the People. For These being set over the People as Shepherds, ought to feed them with the Word of Life; and they instead thereof, do insensibly waste and devour them, in their Body, Goods,

Ut Academiis, ab initio Mundi, Satanas nihil excogitaret praesentis, ad vastandum fidem & Evangelium, toto Orbe.

and Soul, with the pestilent Doctrines of Universities. And such Teachers do the Universities, those Synagogues of Perdition, give us. Thus Luther.

These now are *Luthers* own Words, which I have made legible to *Englishmen*. Wherein it is manifest that He condemns the Universities in the very Institution and Constitution of them, and chiefly in their *Chief Studies, Human Learning, and School-Divinity*; and also, as to that gross *Popish Opinion*, that they are the *Fountain and Nurseries of the Ministry*; and that None are fit to Teach, or so fit to Teach, as *Those* that have been Educated in them. Yea, though these be *Raw, Foolish, Ignorant Fellows*, yet being *University Graduates*, must they be set over *Towns, and Parishes*, and the miserable People must not only hear them and their *foolish Doctrine*, brought from the *Universities*, but also must be constrained by *Secular Power and Laws* to pay them well for *such pains*, which tends only to the *ruine* of their *Souls* for ever; and no *Hand* is yet *strongly and resolutely* stretched out, to deliver the People from this *intolerable Bondage*. For the *Necks* of the People of the World have never endured so *grievous a Yoke* from any *Tyrants*, as from the *Doctrine and Domination* of the *Clergy*. For *Worldly Tyrants* have only afflicted mens *Bodies and Temporal Estates*, which reacheth but to this *short Life*; but these *Spiritual Tyrants*, the *Clergy* or *false Ministry*, when they have got *Countenance, Strength, and Aid* from the *worldly Magistrates*, how have they with their *Academical, Philosophical, Heathenish Divinity* infected, *poysoned*, and destroyed the People to *Eternal Death*, and no Body durst *shun* them, upon *Pain of Temporal Death, or Punishments*! But now, through the great *Goodness* of God, and his *mighty Providences and Works* from Heaven, it is a more *Happy Age*; and *Happy* shall they be, who being called forth, shall do the *Work of God* against all *Discouragements*.

*Discouragements and Difficulties*, and shall not with *Ephraim* being harnessed, turn their Backs in the Day of Battle.

And now to return to our *Business* again, touching the *Universities*, let none object that *Luther* speaks against *Popish Universities only*; for this is but a weak and simple Defence, and altogether unable to ward off the *Mighty Blow of Gods Word*, from the Heads and Hearts. For the *Things* condemned in the foregoing Testimonies of *Luther*, are the self same for the Substance of them, as do live, prevail, and flourish in our present *Universities*, as hath been before declared, and I leave it to every faithful Christian to judge the Truth in this Matter. But Men would fain preserve their Titles, Degrees, Authority, Dignity, State, Stipends, and therefore for defence of these things, they must needs say Something, though it be to never so little Purpose; but yet by such Discourse, they sufficiently declare how cool and icie they are for *Christs Interest*, and how zealous for their Own.

But certain it is, that as the *Universities* were set up at first, as Nurseries for *Antichrists Kingdom*, Men being therein so Educated (according to the undertaking of *Charles the Great*) in *Philosophy* and *School-Divinity*, that it might be said to them, *Vos estis Sal Terra, & Lux Mundi*, Ye are the Salt of the Earth, and the Light of the World (which yet only agrees to the Faithful, who are born of God) so have they still remained the Same hitherto in Substance, though not without some small Change of Outward Form.

2. For first, the *Philosophy* Taught and Studied in the *University*, is the very Same that it was at first; and this *Philosophy* is nothing but the Religion of the Heathen. For what the Law was to the Jews, and the Gospel is to the Christians, *Philosophy* was, and is to the Heathen; and in this Study the

The University Philosophy.

poor Lads waste the flower and cream of their Lives to no purpose, but to make them more *Heathemish, Corrupt, and Bold in Evil*, than they were by Nature. And,

The University Divinity.

For their *Divinity*, which they usually Learn in the *Universities*, out of the *Fathers, Schoolmen, and Systems*; and in which they are trained up, to *Dispute* either for it, or against it, in the *Schools* (it being in *seriousness*, all one to Them, what they hold and maintain in *Religion*, seeing all is but *Opinion* to them) and which they after teach to the *People*, with *special Regard* to their own *Profit and Advantage*, this is not the *true Word*, and *Ministry* of the *Gospel*. For the *Gospel* is the *Word of Faith*; which *Word*, is the *Word* in our *Hearts*, according to the *Tenor* of the *New-Covenant*, wherein God saith, *I will write my Law in their Hearts, and put it in their inward Parts*; But now the *University-Divines*, the *Truth* being indeed *dead* in their *Hearts*, and having no *Presence* nor *Power* there, they take it up out of the *Books and Writings* of *Men*, wherein it hath been *buried*; and by this Means, bring forth a *dead Doctrine* to the *World* (which other Men have spoken, but themselves have no Experience of) and not the *Word of Life*, which hath quickened them, but only a *Dead Letter*, raised up like the *Living Letter*, which they present to them; as the *Witch of Endor*, raised up a *Dead Samuel* in the outward Habit and Appearance of the *Living Samuel*, and presented him to *Saul*; so these *University-Divines* bring forth the outward *Garments and Appearance* of the *Truth* to the *People*, when they do best; but the *Substance, Soul, and Life* of the *Truth*, they cannot bring forth, because they have not the *Living Word* of God in their *Hearts*, but have only a *Dead Word*, which they gather out of the *Books and Writings* of *Men*. And this is the *University-Divinity*.

And

And Lastly, The *Preachers* which the *Universi-* The Univer-  
*ties* send forth, are usually in the greatest *Enmity* sity-Prea-  
 to *Christ* and his *Gospel*, of all other Men whatso- chers.  
 ever, and do bring greatest *Prejudice* to *Christ's*  
*Kingdom*, and greatest *Advantage* to *Antichrists*.  
 For when Men *without Learning*, and yet without  
 the *Spirit* of *Christ*, will undertake to teach the  
 People (as many also now do) their *Ignorance* is  
 manifest to all, and is judged of all, and they  
 through their *Rudeness*, can never long deceive the  
*World*; but now, when Men are as destitute of the  
*Spirit* as *They*, and yet have *Human Learning*, and  
 the *Letter* of the Word, in a *Philosophical* sense, to  
 help them, this is that, that exceedingly *endangers*  
 and *deceives* the *World*; the People supposing,  
 the *Doctrine* of the *Gospel* according to *Philosophical*  
*Learning*, to be the *Ministration* of the *Spirit*, and  
 to be *sufficiently enough*, to instruct the *Church*.  
 And so *Antichrists Kingdom* is set up with *Credit* and *Renown*  
 by These; whereas the *Ignorant Teachers*, who are destitute  
 of the *Spirit*, are able to do him no *considerable Service*. But  
*Christ* will not have the *Learned Men* to be Teachers in his  
*Church* through their *Learning*; and as little will he have *Ignorant*  
*Men* to teach in his *Church*, because of their *Ignorance*;  
 but whether Men be *Learned* or *Ignorant* according to the *World*,  
 it is no matter in *Christ's Church*, where each Man is  
 to speak in the *Spirit* of *Christ*, which makes both the *Ignorant*  
 and the *Learned* alike *wise in Christ*; and so the *Learned*  
 Man becomes *Ignorant* in the *Church*, to be *Learned in*  
*Christ*; and the *Ignorant* Man without *Worldly Learning*,  
 forthwith becomes *Wise in Christ*; and the *Learned*, and the  
*Ignorant*, meet together only in the *Wisdom* of *Christ*, which  
 is the *Wisdom* of *God*, and swallows up at once, all the  
*Learning* and *Ignorance* of the *World* alike, and will have all  
*Wise alone* in it *Self*.

Wherefore, all *Universities* being left and forsaken as to  
 this Matter, let *Learned* and *Ignorant Men* come alike to  
*Christ*, to be made *Wise in Him*, who is made unto us of  
*God*, our only *Wisdom*.

F I N I S.

T H E

# Right R E F O R M A T I O N of *Learning, Schools and Universities,* according to the State of the Go- spel, and the True Light that Shines therein.

**T**Hough I do not pretend to that *Wisdom* which might direct the World (*farther* than the *Word of God* is with me) yet shall I be bold, as one who desires to be faithful to *Christ*, and profitable to his true Church, to offer my *Apprehensions* and *Advice* to the *Called, Chosen, and Faithful Ones* of *Christ*, that either now are, or hereafter may be in *Authority* in these Nations, touching the *instructing Youth*, and *ordering Schools*.

1. First therefore, as to this matter, I do judge, there neither is, nor can be any greater Evil than to bring up Children in *Ease* and *Idleness*, and to suffer them to live freely and without Controul, according to those *Natural Lusts* and *Corruptions* which they bring along with them into the *World*, which do soon wonderfully improve through such a careless and unnurtured Life. And such Children and Youth usually become an early Prey to the Devil, who readily fills them with all the *Ungodliness* and *Unrighteousness* of the *Heathen*.

2. I conceive it meet, that the *Civil Power*, or chief *Magistrates* should take great Care of the Education of Youth, as of one of the *Greatest Works* that concerns them, and as one of the *Worthiest Things* they can do in the *World*; inasmuch as what the Youth now is, the whole *Commonwealth* will shortly be.

3. To this end, it is meet that *Schools* (if want-  
ing)

ing) be erected through the whole Nation, and that not only in Cities and great Towns, but also (as much as may be) in all lesser Villages: And that the Authority of the Nation take great Care, that Godly Men especially, have the Charge of the greater Schools; and also that no Women be permitted to teach little Children in Villages, but such as are the most sober and grave; and that the Magistrate afford to this Work all suitable Encouragement and Assistance.

4. That in such Schools they first teach them to read their Native Tongues, which they speak without teaching; and then presently as they understand, bring them to read the *HOLT SCRIPTURES*, which though for the present they understand not, yet may they (through the Blessing of God) come to understand them afterwards.

5. That in Cities and greater Towns, where are the greater Schools, and the greater Opportunities to send Children to them, they teach them also the *Latin* and *Greek Tongues*, and the *Hebrew* also, which is the easiest of them all, and ought to be in great account with us, for the *Old Testaments* sake. And it is most heedfully to be regarded, that in teaching Youth the Tongues, to wit the *Greek* and *Latin*, such *Heathenish Authors* be most carefully avoided, be their Language never so good, whose writings are full of the *Fables*, *Vanities*, *Filthiness*, *Lasciviousness*, *Idolatries*, and *Wickedness* of the *Heathen*. Seeing usually, whilst Youth do learn the Language of the *Heathen*, they also learn their *Wickedness* in that Language; whereas it were far better for them to want their Language, than to be possessed with their *Wickedness*. And what should *Christian Youth* have to do with the *Heathenish Poets*, who were for the most part the *Devils Prophets*, and delivered forth their *Writings* in his Spirit, and who through the *Smoothness*, *Quietness*, and *Sweetness* of their  
Language,

*Language, do insensibly instill the Poyson of Lust and Wickedness into the Hearts of Youth; whereby their Education, which ought to correct their Natural Corruption, doth exceedingly increase and inflame it?*

Wherefore my *Council* is, that they learn the *Greek and Latin Tongues*, especially from *Christians*, and so without the *Lyes, Fables, Follies, Vanities, Whoredoms, Lust, Pride, Revenge, &c.* of the *Heathens*; especially seeing neither their *Words*, nor their *Phrases* are meet for *Christians* to take into their *Mouths*: and most necessary it is, that *Christians* should forget the *Names* of their *Gods*, and *Muses*, (which were but *Devils* and *damned Creatures*) and all their *Muthology* and *fabulous Inventions*, and let them all go to *Satan* from whence they came.

6. It may be convenient also, that there may be some *Universities* or *Colleges*, for the instructing *Youth* in the *Knowledge* of the *Liberal Arts*, beyond *Grammar* and *Rhetorick*; as in *Logick*, which, as it is in *Divinity* (as one calls it) *gladius Diaboli*, the *Devils Sword*, so in *Human things* it may be of good use, if *Reason* manage that *Art of Reason*: but the *Mathematicks* especially are to be had in good Esteem in *Universities*, as *Arithmetick, Geometry, Geography*, and the like, which as they carry no *Wickedness* in them, so are they besides very useful to *Human Society*, and the *Affairs* of this present *Life*.

There may be also in these *Universities* or *Colleges*, allowed the *Studies* of *Physick*, and of the *Law*; according to that *Reformation* which a wise and godly *Authority* will cause them to pass under, both being now exceedingly corrupt and out of order, both for *Practice* and *Fees*.

7. But why these *Universities* or *Colleges*, should be only at *Cambridge* and *Oxford*, I know no reason; Nay, if *Human Learning* be so necessary to the *Knowledge* and *Teaching* of the *Scriptures*, as the *Universities*

sities pretend, they surely are without *Love* to their  
*Brethren*, who would have these *Studies* thus con-  
 fined to these *Places*, and do \* *swear* Men to read \* *juramen-*  
 and teach them now *here* else: certainly it is most *manifest*, that these Men love their own private *Gain*, *receptionibus*  
 more than the *Common Good* of the People. But *by resumpti-*  
 now seeing by the *Hand* of *God*, a *Kingdom* is turn-  
 ed into a *Commonwealth*, and *Tyranny* into *Freedom*, *onibus solen-*  
 we judge it most *prejudicial* to the *Common Good* of *etiam, quod*  
 a *Commonwealth*, that these two *Universities* should *extra istam*  
 make a *Monopoly* of *Human Learning* to themselves, *Universita-*  
 especially (as is said) seeing they say, no *Body* can *quam alibi*  
 well *understand* or *teach* the *Scriptures* without it; *præterquam*  
 and so by reason of this their *Incroachment*, against *Oxoniæ, in*  
 the *Rule* of *Love*, through the former *Grants* of *aliqua fa-*  
*Popes* and *Kings*, all Men should be *necessitated* to *cient, aut*  
 send their *Children* *hither*, from all *Parts* of the *lectionis*  
*Nation*, some *scores* or *hundred* of *Miles*, for *suas solenni-*  
*Liberal Education*, to the great *Trouble* and *Charge* of *ter resument,*  
*Parents*: especially this *considered*, that the *Un-*  
*iversities* usually have been *Places* of great *Licenti-*  
*ousness* and *Profaneness*, whereby it often comes to *nec consen-*  
 pass, that *Parents* sending their *Children* far from *tient quod*  
 them, *Young* and *Hopeful*, have for all their *Care* *aliquis alibi*  
 and *Cost*, after several *Years*, received them *back* *in Angliâ*  
 again with their *Tongues*, and *Arts*, proud, profane, *incipiens,*  
 wicked, abominable, and incorrigible *Wretches*. *hic pro Ma-*  
*gistro in illa*  
*facultate*  
*habeatur*

Wherefore doubtless it would be more suitable to  
 a *Commonwealth* (if we become so in *Deed*, and  
 not in *Word* only) and more *advantagious* to the  
 good of all the People, to have *Universities* or *Col-*  
*ledges*, one at least, in every great *Town* or *City* in  
 the *Nation*, as in *London*, *York*, *Bristol*, *Exeter*,  
*Normich*, and the like; and for the *State* to allow  
 to these *Colledges* an *honest* and *competent Maintenance*,  
 for some *Godly* and *Learned Men* to teach the  
*Tongues* and *Arts*, under a due *Reformation*. And  
 this the *State* may the better do (by *Provision* out  
 of

of every *County*, or otherwise, as shall be judged best) seeing then there will be no such need of Indowment of Scholarships; in as much as the People having Colledges in their own Cities, near their own Houses, may maintain their Children at Home, whilst they learn in the Schools; which would be indeed the greatest Advantage to Learning than can be thought of.

8. It would also be considered, whether it be according to the Word of God, that Youth should spend their time only in reading of Books, whilst they are well, strong, active, and fit for Business. For commonly it so falls out, that Youth lose as much by Idleness, as they gain by Study. And they being only brought up to read Books, and such Books as only contain wrangling, jangling, foolish and unprofitable Philosophy, when they have continued any long time in the *University*, in these unwarranted courses by God, they are commonly in the end, fit for no Worthy Employment, either in the World, or among the Faithful.

Luther. libel.  
de Instituti-  
one. pueris.

To remedy which great Evil, *Colledges* being (as hath been spoken) dispersed through the great Cities and Towns of the Commonwealth, it may be so ordered, that the Youth (according to *Luther's* Council) may spend some part of the Day in Learning or Study, and the other part of the Day in some lawful Calling; or one Day in Study, and another in Business, as Necessity or Occasion shall require.

And thus shall Youth be delivered from that Ease and Idleness, which fills the Hearts of *University-Students* with many Corruptions, and noisome Lusts, whilst they fill their Heads only with empty Knowledge and foolish Notions; whereby neither can God be glorified, nor their Neighbour profited.

9. And if this Course were taken in the disposing and ordering *Colledges* and *Studies*, it would  
come

come to pass that twenty would learn then, where one learns now, and also by Degrees, many Men (on whom God shall please to pour forth his Spirit) may grow up to teach the People, whilst yet they live in an honest Calling and Imployment, as the Apostle did. And this would give them great Efficacy and Power in teaching, whilst they lived by Faith, through their honest Labour, and were delivered from the Mischief of Idleness: But and if the Faithful shall desire any one that is more apt to teach, and hath received a greater Measure of the anointing than his Brethren, to spend more of his time in the Word and Prayer, than his Calling will afford, at such times they ought to supply him: and the Law of Love in the Hearts of the Faithful, will be Law enough in this matter, without calling in the Aid of the Magistrate.

And by this means, may the charitable and burdensome Maintenance of the carnal Clergy, by Degrees be taken away, and the Church of Christ, and the very Nations themselves, be supplied with a more *Faithful, Christian, and Spiritual Ministry* than now it hath, at a far less rate. For God hath promised in the *last Days* to pour out his Spirit on all Flesh, and the Sons, and Daughters, and Servants, and Handmaids shall prophesie, and then shall Knowledge cover the Earth as Waters the Sea.

Now for Conclusion, I do conceive that none of the Faithful and Wise have any just Cause to be offended for speaking for the Use of *Human Learning* in this reformed Way, which the Gospel will permit; seeing by this means, these two Errors of *Antichrist* would be dissolved among us; the one of making *Universities the Fountain of the Ministry*; which One Thing, is, and will be more and more (as *Christ's Kingdom* shall rise and prevail in the World) a *Millstone about their Necks*: And the other, of making the Clergy a distinct *Sett or Order*,

der, or Tribe, from other Christians, contrary to the Simplicity of the Gospel.

2. Let the Faithful consider that this reformed use of Tongues and Arts, justly hath its Place in the World. For if all Men can be Christians (as Paul saith, *all Men have not Faith*) yet let them be Men, and improved in the use of Reason, and sober Learning, whereby they may be serviceable to the Commonwealth in their Age, whilst the Church of Christ hath its own Members and Officers, through the Call of God, and Unction of his Spirit only.

\* Sufficit autem ut homines de his rebus (scil. de artibus & scientiis) quantum in Scholis didicerunt, noverint propter usus humanos. August. in act. contr. Felicem.

For \* Human Learning hath it's Place and Use among Human Things, but hath no Place nor Use in Christ's Kingdom, as hath been sufficiently proved.

And thus, have I freely offered my Advice for mending things that are amiss, and making strait the things that are crooked in this Matter.

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F I N I S.

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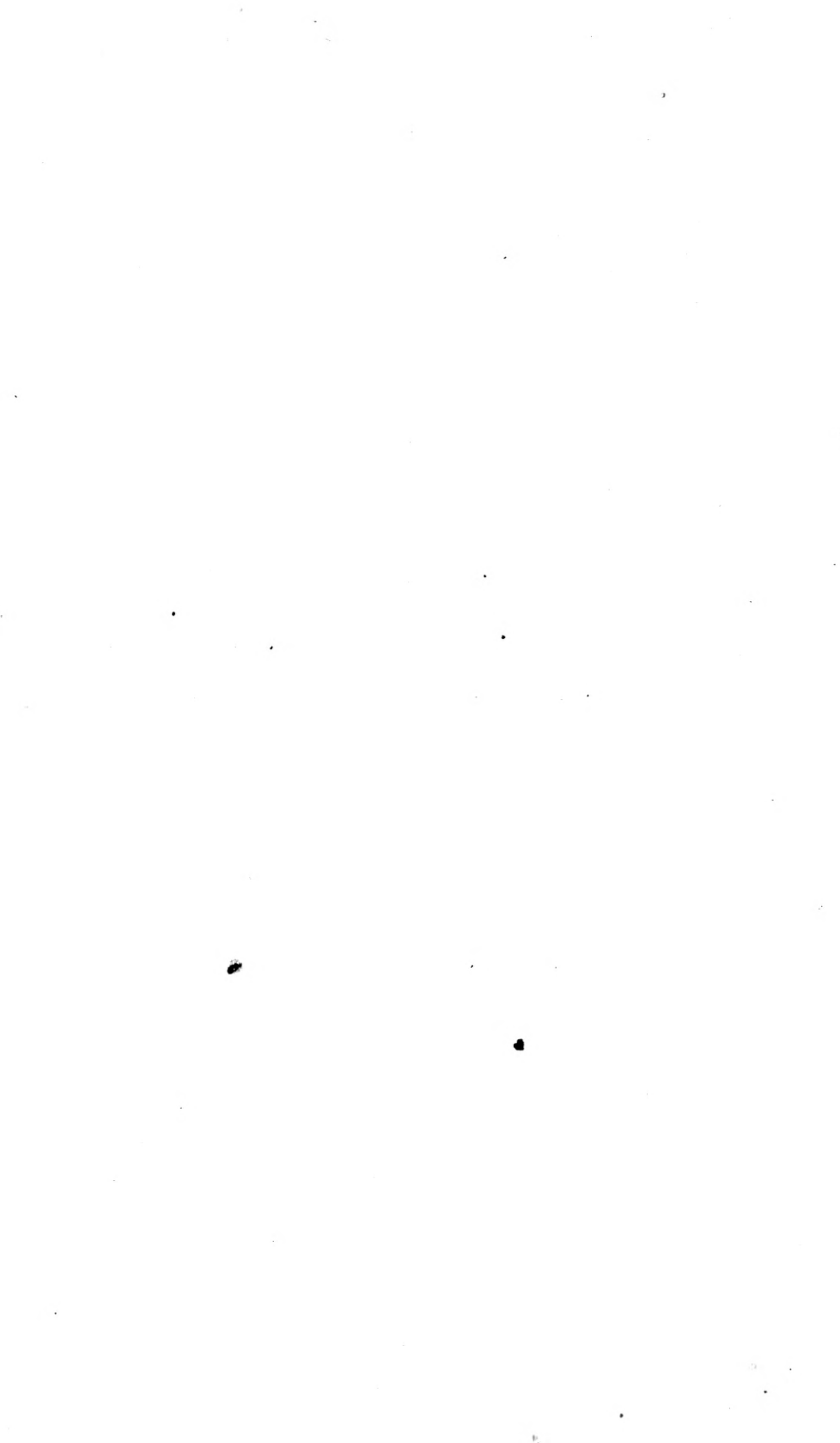
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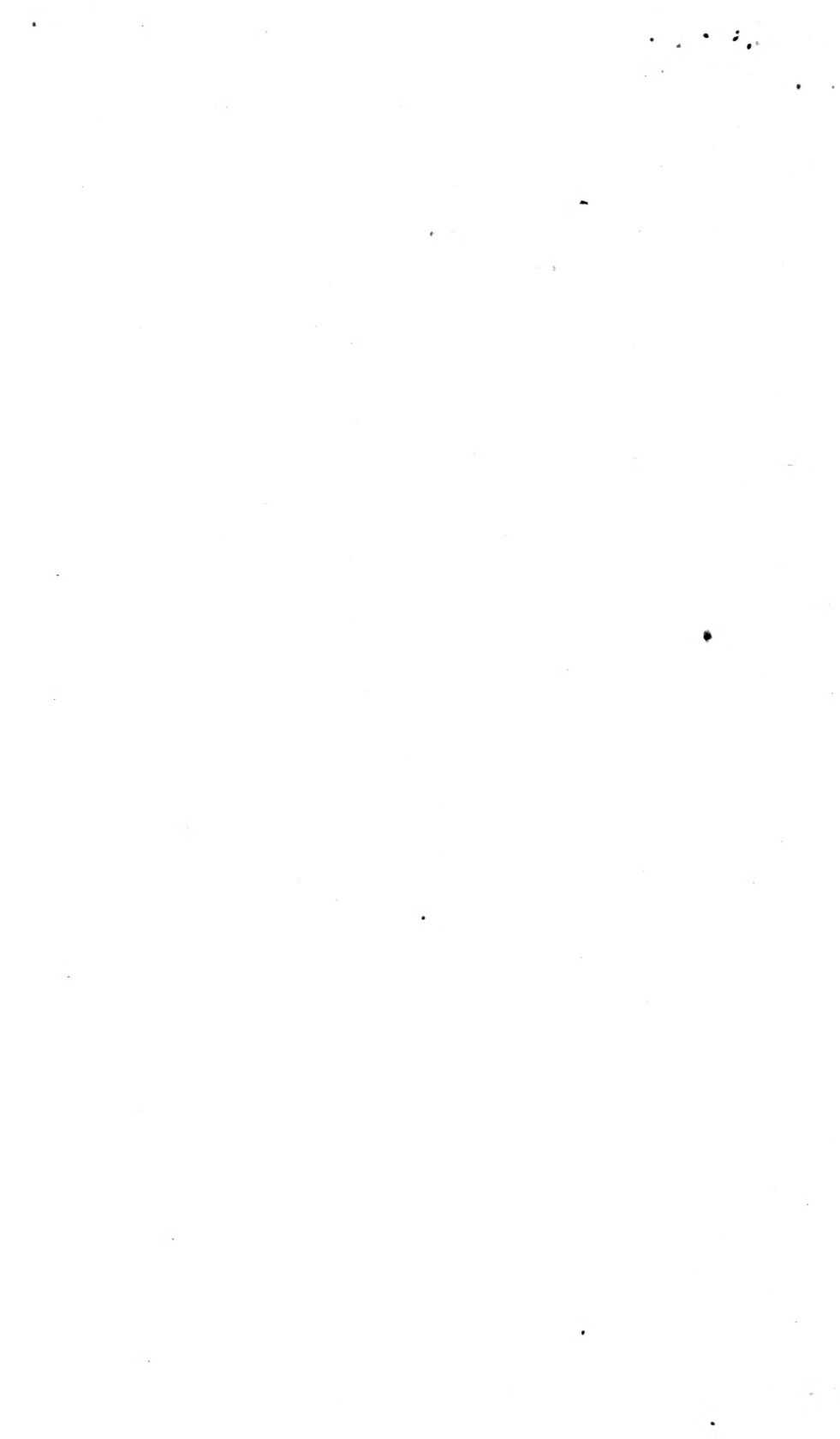
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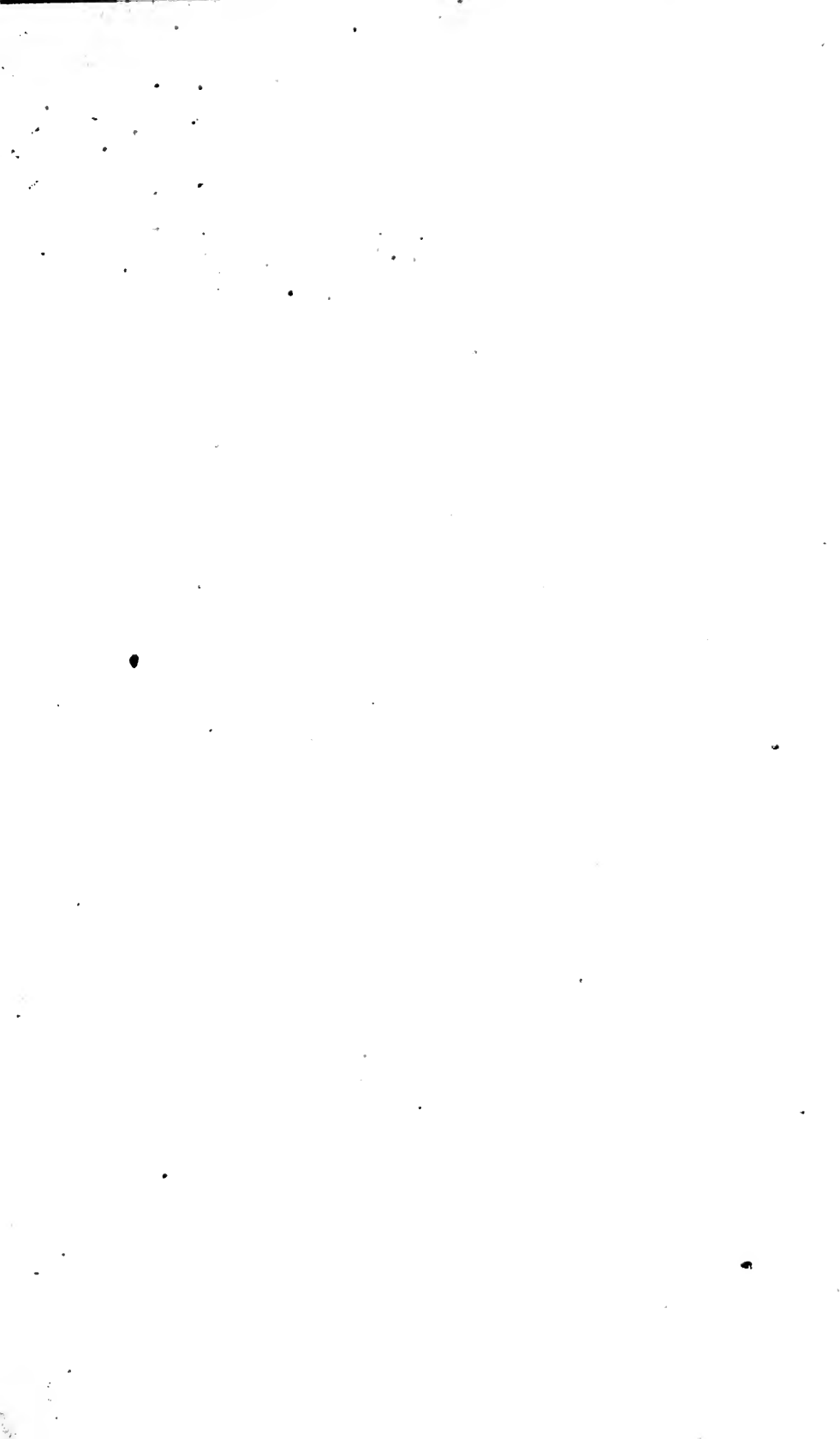
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