

SAINTS PERFECT FREEDOM IN CHRIST

or

**Liberty in Christ Asserted, in
opposition to all yokes of Bondage.**

**Preached by Mr. Webster at All Hallows
Lombard Street, London.**

*"Stand fast therefore in the liberty wherewith Christ
hath made us free, and be not entangled again with the
yoke of bondage." Gal 5:1.*

**The judgment set, and the books opened. Religion
tried, whether it be of God or of men. For the time
is come that judgment must begin at the House of
God. To separate the sheep from the goats and the
precious from the vile. And to discover the
blasphemy of those that say that they are
apostles, teachers, alive, rich, Jews; but are found
liars, deceivers, dead, poor, blind, naked, the
synagogue of Satan.**

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A Late Chaplain in the Army & Servant of Christ.

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"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal 5:1.

The Apostle, beloved, that he might establish the hearts of the Galatians upon that foundation which is eternal, unalterable and unmovable, uses in this epistle many arguments to confirm their faith, and among many other arguments in the latter end of the fourth chapter, he speaks there of the roots or of the two seeds that are in all the sons of men; and the one are the children and offspring of the bondwoman, being always in bondage as Hagar was with her children, and are not to inherit the blessing, but to be cast forth; and in the mystery this is that outward Jerusalem, wherein the Jew so much boasted, viz., of his forms and outward worships, and because they were the outward and carnal seed of Abraham, and were circumcised and the like; all of which was nothing, for all those things did typify and hold forth the true seed, and the children of the free woman, and the seed of the promise; for these also are like their mother which bore them, even that Jerusalem which is above, Gal.4:26, which is free, and is the mother of us all; that is, of all the children of the promise; and though this mother be a long time barren, and bears no children; yet she shall bring forth; then it shall be said of her as it is written, "rejoice, thou barren that bearest not; break forth and cry, thou that travailest not, for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was,

are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman," and then he concludes in the last verse, "so then, brethren, we are not children of the bondwoman, but of the free." Gal.4:27-31. We, that is, those who believe are not now tied unto ceremonies, nor live in the form and shadow of the heavenly things, or in bondage to external and worldly rudiments, resting in them as the outward Jew did, "for he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom.2:28-29. This kind of doctrine, the Jew and he that idolizes his outward forms could not endure, but as then, so now, this divine teaching and the teachers thereof could never be endured, but have been persecuted in all ages, and most of all by these who have pretended most strictly to worship God according to the rule of his Word. These ever had and ever will have a contrariety thereunto; the children of the bondwoman are always at enmity, and have a continual hatred against the children of the freewoman. And these are Hagar, as the Apostle there saith in verse 25, "for this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Gal.4:25. If

men go no further, but here stick in shadows and forms and the outward worship of that at Jerusalem, {though it be never so glittering and glorious,} yet but all this is but Mount Sinai and gendereth to bondage. But saith our Saviour, "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but "the true worshippers shall worship the Father in spirit and in truth." John 4:21-24. These two mountains always stand in opposition one to another, because the one is to bring men into bondage, and the other is still labouring to set men free. The one kind of worshipers are always busied, exercised and are very zealous for worldly ordinances and external worships, duties, and forms; and conclude that those who submit and take them up zealously and constantly are the true worshipers, and exclude all others. Now the other worshipers, who worship the Father in spirit and truth, they see and bear witness against these outward forms, {as rested in,} and as generally all the other worshipers do, whatever they say to the contrary; for their great zeal for them is, because they derive, suck and draw life from the exercise of them. True worshipers know that there is no power, no life, no excellency in them, neither could they any longer live or depend upon them, but they see that their life, power, righteousness and freedom is in those things which are from heaven; heavenly in the spirit, not in the letter. I Cor.15:48. They receive their nourishment and influence from the Heavenly Jerusalem, not from the outward and external, not from carnal ordinances, {as the

Apostle calls them,} but they suck the breast of the true mother, whose milk is spirit and life; and here they live, and here they feast, and here they dwell; and have not their life, nor their abode with the bondwoman which in them is cast out with her children; for she can never inherit the blessing, nor the life, nor the power, nor the liberty, but is with all her children always in bondage. And the Apostle appeals to all believers, to their own experience, "did ye receive the Spirit by the works of the Law," Gal.3:2, that is, by whatever man {as man} could do, with all his learning, power, strivings, acquirings, &c., but only by the hearing of Faith?

So that you may see from these and many other arguments that the Apostle draws this exhortation by way of conclusion in the verse now read, "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal.5:1. Some of the Galatians had seen and felt this true liberty, which he had cleared out to them, and they had lived in it and enjoyed it. But some false apostles crept in after his departure, and told them that they must still hold the forms of the Law, and they must be circumcised and observe outward and carnal ordinances. Heb.9:10. Now the Apostle very earnestly presseth them to stand fast in their liberty received, and not to suffer themselves to be entangled with those yokes of bondage; for Christ is their liberty, and Christ alone is their life, and their freedom, their peace, their joy, their salvation; and herein to stand against all those who would set up

anything with him; and upon that account the Apostle calls them carnal Ordinances though appointed by the Lord Himself, and so is it a wonder the men of the letter which stand so much for outward forms, do cry out blasphemy and heresy. All those other things being included in naming Circumcision, because that was the most high, absolute and unquestionable ordinance ordained by God himself to Abraham, and which none could remove or abolish but the Son himself, the Heir himself, who being come to age, must inherit and take possession of his own, of his inheritance, kingdom and glory. And shall any servant resist and keep out the Lord, the heir of all things, and all these things saying, "prepare ye the way of the Lord," Matt.3:3, for whom all things were made and created; and all other excellencies and glories whatsoever are but to usher in this great and mighty King; and shall any harbinger or servant say that he will not, or he must not remove, or be so impotent to say that the inheritance is his? No, says the Apostle, "I testify to every man, and I Paul say unto you, if ye be circumcised, Christ shall profit you nothing; and ye are under the Law, and under bondage, and he is a debtor to do the whole Law, and Christ is become of none effect, and ye are fallen from grace." Gal.5:3-4.

This is that which so much moved the Apostle, that they being once set free and had tasted of the liberty which came by Jesus Christ, that they should be again entangled with the yoke of bondage. That they who had received Gospel teaching, and Christ

to be the Teacher, should now hearken to false teachers; and having begun in the spirit should once think to be made perfect by the flesh, as if Christ were not enough, but they must join with Him the corruption, and rudiments of men, their rules, and their forms, and their precepts; these and these things they must do if they will be perfect, and so join man with Christ, and so make Christ and his cross of none effect. Nay the Apostle, he did so magnify, and set up, and adore Jesus Christ, and esteemed him so full, so rich, so large, so all in all; that he not only abhorred the rudiments and the inventions of men, but the Ordinances and the very Law of God as by man, to come in competition with Jesus Christ; for never any man observed the Law, in the least tittle. It was only Jesus Christ, and them whom he embodied, and in whom he works. For verily the Law was not given to tell man what he should do to get peace and life, but to condemn him, to disable him, to slay him, to convince him that he is miserable, and weak, and cursed. And therefore in vain did those false apostles, or any other in any generation put men upon doing this or that by way of condition, to enable man to act or do anything on his part by his own power so to please God. But every true believer is a man lost and destroyed in himself, and he is born anew of this divine seed, and he is settled not on himself by his own doings, but on the Rock of Ages, I Sam.2:2, and he harkens to the spiritual counsel given here by the apostle, to stand fast in this liberty, {whatever men say,} and will not suffer himself to be bewitched by the

plausible teachings of men, tickling the flesh with acting and doing that by themselves which shall bring peace, but which tends to no other end but to keep men in bondage, and to hold them under the old Jerusalem, because that's very pleasing to man; for there are many glorious forms and worships, and man showing out himself to be something, which things please the outward man and the flesh; and this is that which man esteems highly of, and much prides himself therein; and indeed, all this is nothing but to seek life in death, and for the living to seek to the dead, as the prophet speaks, Isa.8:19, for all tends to death, to bondage, and to remain under the curse, but that which the apostle here holds forth in the truth, the power, the life, the inheritance, the resurrection, the glory; and shows that there is no other power, life, glory, inheritance, peace, rest, but only here; there is no other spirit, no other baptism, no other breaking of bread, for Christ alone is the true bread which came down from heaven, Jn.6:51, and he alone can give it, and he alone is the means, the only ordinance by which we receive it; he is the way, and he is the door.

This bread is given down from heaven, as Christ shows at large in John 6:31, &c., "he gave them bread from heaven to eat," Moses himself could not give them that bread. "Your fathers did eat manna in the wilderness, and are dead." That bread which Moses gave could not keep them from death, but for all they ate of that bread which came down from the elementary heaven, yet they are dead. "But my Father giveth you the true bread from heaven.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

So that you see, the Apostle here sets the opposition between the entanglements of men and the yoke of bondage, against the pure, free, and full liberty by Jesus Christ. Whatever it be but this liberty given us by Jesus Christ, that gives the least joy, the least peace, the least rest to the soul of man, but purely Jesus Christ, he is entangled in the yoke of bondage; for, the liberty of Christ consists not in anything below himself in any ordinances, {as men call them,} in any duty, in any form, in any mode whatsoever, but only in himself; for all things else are too low, too poor, too mean, too base to stand in the room of Christ, they cannot give the true bread, but only Christ himself, who is the Bread. There are but two principles from which all men work, either from Christ or antichrist, either from the bondwoman or the free woman; either from the wisdom that is above, which is pure, peaceable, gentle, easily to be entreated, full of mercy and good works, without partiality and without hypocrisy, Jas.3:17, or else, 'tis from the wisdom which is from beneath, which is earthly, sensual and devilish, which is full of envying, strife, confusion and every evil work.

And though this wisdom of the world will undertake to show us Christ, and the true bread, and

they cry ever so loudly, lo here, and lo there is Christ, he is in our way, he is in the wilderness, or he is in the secret chambers, go not after them, Matt.24:26, for the kingdom of Christ comes not with outward observation; for whoever shall say he is in this outward form, or in that way of walking, or breaking of bread, believe them not, go not after them, for they know not that the kingdom of God is within you. Lk.17:20-21. All men that think to be helped by cleaving to a particular church, or a certain fellowship, and are still going out of themselves to find Christ, they are deceived; for if any man direct you to find Christ anywhere, but as revealed in the oracles of heavenly truth, and sealed by the Spirit as made known, and impressed within, he is deceived; for all these ways are but ensnarements and delusions, if men think to be helped by anything in heaven or earth, but only by the pure, perfect and all sufficient righteousness of Jesus Christ, which is only manifested in thy heart by his own Spirit; for if thou think that simply Jesus Christ external in the flesh, as dying at Jerusalem, will help thee, thou art utterly deceived; 'tis Christ only who is begotten within thee, all other ways of men's devising are mere lies, delusions and ensnarements.

In the words {for the sake of order only} take notice of these four things. 1. That the state of a believing soul is a state of liberty. 2. That believers are only made partakers of this liberty by Jesus Christ. 3. That the safety of standing is only in abiding in this liberty and freedom. 4. That when any

man goes out from this liberty and freedom by Jesus Christ to anything else whatsoever, he goes out to be ensnared and entangled, and it cannot be otherwise.

For the two first, it is clear, that there is a state of freedom and liberty belonging to the people of God, and that Christ only is their Deliverer; for he who is delivered by Jesus Christ he only hath true freedom, and he is the true freeman; all others, however they talk of freedom, and boast of freedom, if Christ does not set them free, they are still bondmen, they are still in snares, and locked fast in their fetters; for, who else can deliver and set free the soul of man, but he that is Lord of all, and is subject to none? He alone hath the keys of hell and death, Rev.1:18, he alone is the soul's Captain and Deliverer. This is that which all the saints have some experience of, when they find themselves delivered from the bondage of flesh, of self, of the world; as they perceive this work done within them, they know experimentally that this is the very finger and power of Christ, and that he is only Christ's freeman; that none hath brought it to pass, to set them at liberty, to knock off their chains, and lead them out of prison, and set their feet upon a rock, but only the almighty power and mere mercy of the Lord Jesus Christ; they know that it hath been he which hath opened their eyes and their ears, that hath raised them from death, and given them feet to walk, Psal.40:2, and there is none that know this truly, but only those that have tasted of the heavenly gift, having been made partakers of the Holy Ghost, and

have tasted the good word of God, and the powers of the world to come.

And for proof of this point, though I might prove it by Scripture very plentifully, to show how many, yea all the saints there spoken of, have found it in their own experience that they were indeed delivered from death, and from prison by the power of God, and by the hand of Jesus Christ; yet what is this to thee, except thou find their experience true in thyself; else their experience is but notions and riddles to thee, and such things whereof thou hath no knowledge, except thou see and know thyself to be under death, and kept fast in prison; and except thou hast found Jesus Christ restoring, recovering, delivering and redeeming thee from this death; and that thou dost find that he hath said to thy soul, "arise and stand upon thy feet," Acts 14:10, and hath given thee strength and life, to what end is it to bring all the examples in Scripture, and in the world, if this death and life be not experimented in us? Insomuch that thou canst say, this word is true to me, because accomplished in me, as the Apostle saith, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Heb.1:1-2. Those truths, which he spake before by the prophets, he hath now spoken to us by his Son, so that we now know them to be the word and language of God himself. But, as our Saviour saith, "an evil and adulterous generation seeketh after a sign." Matt.12:39-40. They expect that every

speech should be made good by an external word, and you must go no further; so that the truth is never witnessed to in their hearts, but as he says there, "and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Except you find the same things done in you, the same miracles, the same death, the same lying in the grave three days and three nights, except you find Jesus Christ taking thee by the hand, and restoring thee to life, thou art of an evil and adulterous generation, seeking after an external sign, and thou art a mere stranger to these things. But I shall for their sakes who perceive the work of Christ within them, give you two or three places of Scripture, being the experience of the saints of old that you may see how the saints bear witness to each other in experience.

First Scripture, Isaiah 61:1-3, speaking there of Christ being the only Deliverer, saith, "the Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the

planting of the LORD, that he might be glorified." Christ alone is he who breaks open the souls prison doors; he alone gives deliverance to the captives, and he alone brings them forth from prison and sets them free; and this he is to his people in all ages; for he "the same yesterday, and today, and forever," Heb.13:8, and when the same word appeared in flesh, he testifies the same of himself, Lk.4:18-21, where he rehearses the same words and applies them to himself, saying, that "this day is this Scripture fulfilled in your ears." And this was that which he still held forth in all his teachings; that there is no other Saviour nor Deliverer but himself, never was, nor is, nor ever shall be to the end of the world. Moses was only an outward and external captain or deliverer; but Christ's leadings and deliverings are spiritual, and there is none can be delivered but by him, as he is a better mediator than Moses, Heb.12:24, so he is a better deliverer; tis he alone that frees the soul from the pit, from death and hell; his kingdom being within us.

The Jews and Pharisees still expected an outward deliverer, and could not own Christ as a Prince and a Saviour, but were blind and saw not what he held forth in all his teachings. They could not see the truth that they were blind and miserable and full of hypocrisy, and were no other but painted sepulchres, glorious indeed outwardly, but within were full of rottenness, stench, and dead men's bones, Matt.23:27, they could not endure to stand in the light of this truth, but hated it, and persecuted him to the death for holding it forth. "What are we

blind also?" John 9:40. What are we the learned, the wisest, the holiest; what we that are strict ourselves, and call upon others to be so too? This was death to them. But now had they but seen this and owned it, that he himself was set forth as Righteousness, the Deliverer, the Redeemer, their only hope for freedom; but because they said we see, therefore their sin remained, and their fetters and bondage were not taken off. John 9:41. And again Christ tells them that believed on him, "if ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8:31-32. Now these things they could not see, nor understand that they were in bondage, but answered to him, "we be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free?" Then Jesus answered them, "verily, verily, I say unto you, whosoever committeth sin is the servant of sin, and the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:33-36. They were in perpetual bondage to sin, servants to sin, and rejected him, who was their only hope of freedom, being ignorant, justifying themselves, so that Christ as their only hope of deliverance was set at naught; notwithstanding he continually preached this doctrine in their ears, often calling, though none answering, Isa.50:2, abandoning any hope of their deliverance.

And this freedom is beyond all other freedoms; this is that perfect law of liberty which

James speaks of, Jam.1:25; all other deliverances are but imperfect deliverances without this. And in Romans, says the Apostle, "but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Rom.6:22, "for when ye were the servants of sin, ye were free from righteousness." Rom.6:20. From all which Scriptures it appears that never any were or could be made free and set at liberty, but only by his power, and by his eternal right-hand; 'tis not all the power, wisdom, righteousness, endeavors, rules, strictness, conformity that all or any of the sons of men could use, could ever deliver them from their bondage to the least sin; though they may pretend a godly reformation {forsooth} and strictness of walking, and sticking close to God, and walking up to their knowledge, and to their strict rules; yet they were never yet freed, nor delivered from any one sin by Jesus Christ, nor ever left any one sin from any good end, but the devil in them hath only shifted shapes, and left, or put off some particular sins which were not profitable or convenient, or stood not with their credit, but he has caused them to take up forms to cover the defilement of their hearts, and of their inward man, which notwithstanding all their shows is full of rottenness, hypocrisy and all iniquity.

And again the Apostle, "he that is called in the Lord, being a servant, is the Lord's freeman, likewise also he that is called, being free, is Christ's servant," I Cor.7:22, therefore "ye are bought with a price; be not ye the servants of men." I Cor.7:23. All that are once made free by Christ, they cannot be servants

to men, that is to those things men are so subject to yield obedience to; they not only ought not but cannot serve those lusts that men serve, when Jesus Christ has set the soul free, they can be only servants to him. They will not be servants to the world, nor servants to their own will, they cannot go where they list, but they are girded to wait upon the will of their Master, as Christ told Peter, I say unto thee, "when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not," John 21:18, Christ insinuating thus much to him, that while he was young and in the state of unregeneracy, he followed his own will, and girded himself, and did what himself pleased; but hereafter he should not do so, but he must serve his Master, and his commands should gird him and rule him, he should be girded by Christ, and should cross his own will, and follow his Master's in whatsoever service he should command.

And truly brethren, he that is thus made a servant by Christ, he is truly a free man and a citizen of heaven; and thus to have experience of Christ as our personal deliverer, to know him, to abide in him, and to rejoice in his salvation, there is none like this; to see his mighty power and his strong arm delivering thy soul from the powers of hell and darkness, and holding this forth not only by the prophets and their pointing at him, but chiefly in holding this forth in himself by all his external actions; what a mighty mystery this is! Yea such a

mystery as none knows but only he who is delivered. Indeed men may talk of it, and run over it in their words, but this is that mystery that neither the Pharisees, nor all the learned, nor all the wisdom, nor industry of man could ever yet comprehend, for it is only spiritually discerned.

In this sense the whole Scriptures are a book sealed, Rev.5:1, and a garden walled about, Cant.4:12, and a fountain shut up. Few can make this out in their own experience; they can tell you a story of Abraham, and of David, and Peter, and Paul, but that they are the men, no such matters; they can neither make out the way, the manner, nor the means, how their souls were brought out and delivered from the pit, nor from out of the mire and clay, nor how their fetters were broken off, nor how their eyes were opened, nor how their ankle bones received strength, Acts 3:7, for how can they, when they never found they were in prison or under death or condemnation. They were never blind, nor deaf, nor dumb; but this only the scribe that is instructed in the kingdom of heaven that can bring out of his treasures things new and old, what Christ did at first and how he carried him on, and how he brought them out and set him at liberty.

And truly beloved, there is one thing among others that I would gladly speak out, that every man may examine himself, for the world hath made a great noise, and made great boast of what they have received by Jesus Christ, and what freedom he has purchased for them; what a mighty and wonderful redemption he hath wrought by one act of his

sufferings and dying upon the cross in the days of his flesh, or at least, as some say by all his actions and sufferings. And this is their anchor hold, their hope and their trust, because he hath purchased thereby heaven and salvation for them, and if they do but perform the condition on their part, viz., to believe, then all is theirs, all his riches, glory, peace, redemption, salvation, heaven, and all that is in Jesus Christ; but alas, alas, what's all this to any man, if he has no experience of the truth in himself, and hath not Christ formed in him, Col.3:1, and be not baptized into his death, and hath not experience of his resurrection, to be risen with Christ, and to seek those things that are above? In a word, what is all thy external faith and believing if thou dost not know the mystery of that appearance? For he is the Lamb slain from the beginning, he is yesterday, and today and the same forever, Heb.13:8, he is that eternal sacrifice which was once and forever offered up and presented to the Father; he is to this day, from the foundation of the world, not only crucified at Jerusalem, but is crucified in all ages, in Sodom and Egypt, as John witnesses, "and their dead bodies {speaking of those two eternal witnesses, which ever stood before the God of the whole earth} shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," Rev 11:8, which cannot be meant literally, for Christ in the flesh was not crucified in Sodom nor Egypt. But all these are spiritually to be understood, and they are great mysteries, which the world hath not been

acquainted with, but hath generally received a notion of God-man dying at Jerusalem; and indeed they have contented themselves with the shadow of the truth, and little or nothing else. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt.1:23. There have been very few that have seen beyond the shadow, nor looked beyond the veil; they have not seen Emmanuel in themselves, and that he dwells in his people, not merely amongst us, as your literal men {to justify their literal and external knowledge} have translated the word, because they have seen no further, but 'tis properly God in us.

Wherever Christ is, he brings a new birth, works a change upon the whole man; this did not, nor does Christ do by any of his actions that he did at Jerusalem, neither by his holy life, nor his meritorious death, for was ever any of the sons of men conformed to him by that act? 'Tis true, his death was infinitely meritorious, and one act in him, as being God equal with the Father, was a sufficient sacrifice and atonement to pacify the infinite wrath of God; but yet know that Jesus Christ is not only a sacrifice for an hour or two, only for the time he suffered in the flesh under Pontius Pilate, but he is that one eternal, everlasting sacrifice, which is continually offered up to the eternal Father in the behalf of all the elect. And also we grant, by that act, the eternal purpose and decree of God was fulfilled in bringing forth the true Emmanuel, God and Man in one person who should more fully reveal the

Father, and in revealing the Father reveal himself; for 'tis said, of Herod and Pontius Pilate, "him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. Not by his coming in the flesh, and by his holy life and cruel sufferings and death, nor by his external presence or company, or eating and drinking with him, or handling, or touching him, or externally believing on him, by nothing of this nature was any good done spiritually upon the souls of men, nor had anyone his person transformed or regenerated. No, but the true coming of the Messiah and the fulfilling of all the promises concerning him, was by being made Emmanuel to us, and being made known, {by sheer revelation,} as the Christ, the Son of the living God. Matt.16:16-17. This is the life and mystery of the Word, and of Christ in being made flesh, and his true coming in the flesh; and he that denies Christ thus come in the flesh, the same is Antichrist, I Jn.2:22, although he do acknowledge the external coming and dying of Jesus Christ at Jerusalem. If Christ be not come in the sheer light of heavenly truth as revealed and sealed to thy own heart, by the Spirit of truth, he is not yet come, as to thee; and there is no difference between thee and the external Jew, for thou hast never yet truly confessed him by receiving him, for he is not a Jew which is one outwardly, that is, that only makes a profession of Christ, but circumcision is that of the heart, wherefore saith the Apostle, "wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus

accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." I Cor.12:3.

This my brethren, is not done by an outward profession and conformity to some Gospel precepts, but when Christ is in us made Lord and King, and that nothing within man, nor anything without him sits above Christ, nor is esteemed comparable to him. This man and no other hath acknowledged Christ come in the flesh, and this man only saith, that Jesus is the Lord; otherwise he is Antichrist, and calleth Jesus accursed, and hath with the Jews scorched, disdained, hated him, spit at him, and crucified him, for there is no man can say that Jesus is the Lord, but by the Spirit of the Lord. I Cor.12:3. But all that are Jews, do to this day crucify the Lord of life, and say, we will not have this man rule over us, and cry out, away with him, and release unto us Barabbas, but let Jesus be crucified. John 18:40. And this is the language of all the world, except those who have received him. But whom say ye that I am? Thou art Jesus the Son of the living God, and verily those that can thus say experimentally, of them we may say that "flesh and blood hath not revealed it unto thee, but my Father which is in heaven," for this is that truth which never any man could teach, but it is heavenly and spiritual, and herein lies the spirit, and the mystery, which is hid from ages, but revealed unto us only by the Spirit.

But all outward things, though they were really done, yet they are typical and representations still in all ages, more and more lively brought forth, and more near, and more like unto the truth, and

whenever Christ came spiritually and was received, to them he was come, and was the Messiah, but all others were ignorant of him, and therefore crucified him; and therefore saith Peter, "I wot that through ignorance ye did it, as did also your rulers," Acts 3:17, for had they known him, they would not have crucified the Lord of life. Where Christ is thus come, there it may be said indeed, "it is finished," but where he is come but externally, it may well be said, it is not finished, for Christ is the author, the end, and the finisher of faith; and when he is come, then it is accomplished, completed, and it is finished, for there is nothing beyond him, nothing better than him, nothing higher nor brighter, nothing more glorious, nor more excellent, nor more full than him.

Beloved, let no man be offended at these things, and think that they go about to reproach or vilify anything done by Jesus Christ, who in all he did fulfilled his Father's will, and all things done by him or unto him, were done by the determinate counsel and foreknowledge of God. Acts 4:28. But, all that we labour to do is more to exalt and magnify the Truth, and the mystery of the Gospel of which so many, {though professing it,} are altogether ignorant of it, and set up idols instead of God, and worship shadows, and indeed are to them no more but fancies and images, for the substance; and {in that case} I know none that doth more reproach and vilify Christ in the flesh, than they, though they pretend so much for him; for himself often testifies, "it is the spirit that quickeneth; the flesh profiteth nothing," John 6:63, not those that eat a little bread,

or sup a little wine, that eat or receive me, but "he that eateth my flesh, and drinketh my blood," for "my flesh is meat indeed, and my blood is drink indeed," and no man can give or take of this bread, but my heavenly Father only giveth you of that heavenly bread. 'Tis not the outward flesh of Christ or his external body which was the life of the world, but that same mind that was in Christ Jesus, Phil.2:5, is to be in as many as do receive him; this and no other is the life of the world, viz., Christ coming into the souls of men, discovering them to be of the seed of that evil one, and to be deceived, to be lost, to be in darkness, and unveiling the works of darkness, making manifest the works of the devil, and that he often dwells in the soul under a disguise, pretending himself to be Christ, when he is a devil and antichrist, and is no other but the father of lies. Now Christ simply professed outwardly, never accomplishes this; but when the Spirit doth take of the things of Christ and open them to our understanding, then is fulfilled that of the Apostle to the Galatians, "before whose eyes Jesus Christ have been evidently set forth crucified among you," or in you. Gal.3:1. The seeing of him then or now crucified outwardly was nothing, that was but the shadow of the life and substance, but really to see themselves to be those who crucified the Lord, this was the lively crucifying, set out before them.

Then beloved, from hence it is clear, against all gainsayers, that it is of the incoming of the power of God in our spirits by which alone our freedom, deliverance and salvation is wrought. 'Tis not all the

holding forth of a crucified Christ that the mere letter of the word can do, although all these things as set forth in the Scriptures are absolutely sure and certain, yet they are nothing to us, if we be not saved, delivered, and redeemed from our bondage and captivity. Therefore it is, that we see many thousands in the world that can profess Christ, and tell large stories of his external life and sufferings, who yet never felt the power of his death or life in themselves; for they can follow their own wills, and they can love the world, and extol and magnify themselves, and are as great in their own eyes as others who profess him not. Therefore Christ is not salvation nor deliverance to them, "we have eaten and drunk in thy presence, and thou hast taught in our streets," Lk.13:26, and we have cast out devils in thy name, Matt.7:22, we have cast away swearing, lying, whoring, and drunkenness, and we have taken up this duty and the other, and we have held forth thy name to the world, and we have been sober, grave and austere in our conversation; but for all this, Christ will profess, I never knew you, for ye are workers of iniquity. Matt.7:23. For Satan had his full possession still, and ye are no other but painted sepulchers, fair and glorious indeed without, but full of all rottenness, stench, loathsomeness, and dead men's bones, and nothing can stink more. Therefore 'tis not holding forth the highest profession, or Christ in the letter, or externally, that sets us free, except Christ come into the heart and makes us free indeed; else 'tis not freedom indeed, 'tis but the profession and the show, but it must be

even the same almighty power that raised up Jesus Christ from the dead, we having the same spirit of faith, as the Apostle saith, "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; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you," II Cor.4:13-14, and again in Romans 8:11, "but if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

And therefore how woefully hath the professing world been mistaken in all ages about Christ without them, and of Christ according to the letter! For if they do but ascent to that, and say that Christ suffered for them, and therefore they must apply him by an external believing, and so that he is made their righteousness, sanctification and redemption; and though they sin and fall, if they can but cast their eyes upon Christ suffering upon the cross, as the Israelites, by looking up upon the brazen serpent, John 3:14, they shall be healed and pardoned, and saved; and yet we know withal, that all those things were done and were necessary for the accomplishing of the Father's purpose and the mind of God, but in all those things it was not finished; and yet here the world sticks and builds their religion, and this {they think} is as much as is required, and he that shall speak against it and say, they fall short of Jesus Christ, they cry out upon him as a seducer, and a heretic, and they are as mad

against him, as they were against Paul, when he preached that they were no gods which were made by men, and are ready to burst out upon them as full of wrath and madness as the Jews upon Stephen, when he ripped them up and spoke home to them, "when they heard these things, they were cut to the heart, and they gnashed on him with their teeth," Acts 7:54, yet for all that, know that all this believing will not serve thy turn, but it must be Christ manifested, seeing him by the eye of supernatural faith, as truly crucified and risen again, and sitting in heavenly places; else whatever thou talkest of Christ and of his miracles, if thou hast no witness, no evidence of the truth of them in thy own heart, what is all that he ever did, and what is all that he ever suffered to thee? It may be that thou mayest have a notion and an opinion of the things of God, and that thou hast them by history, and by relation or education, perhaps by example, or custom, or by tradition, or because generally all, or most men have received them for truths; but if thou hast no evidence of his mighty power exerted on thy helpless behalf, and a transforming efficacy in thine own soul; how, or which way canst thou be a witness, that they are the very things thou has heard and seen; for all those outward things are but representations, figures, and patterns of the heavenly things themselves. Thou mayest indeed have a strong opinion, but yet no vital acquaintance with these heavenly things in thy own heart, that Jesus Christ hath freed and delivered thy soul.

Again, take notice hence, that as Christ delivers not but as the Spirit reveals and seals the merits of Christ to believing hearts; so it is not opinions, nor notions, nor forms, nor washings, nor disciplines, nor any external rules, or conformities that can work deliverance for the soul, but it must be God by the operation of his almighty power; for every man is spiritually in Sodom and in Egypt, Rev.11:8, where our Lord is spiritually and most truly crucified. And as the world is deceived in their forms and in their notions, thinking these shall help and save them, so likewise they take a great deal of satisfaction to themselves in making of books and catechisms, and prescribing of rules; in mending this way and the other form, and are still in mending and altering, and making their ways and forms better and more reformed, {as they think,} but alas, all this is nothing but man taking upon himself to cut, pare and mend the worship of God. This man thinks to cut out a neater way than his neighbor-gathered-church, and another thinks to mend and make his way more handsome than he, and another than both, for every one hath a doctrine, a psalm, hath a tongue, hath a revelation, hath an interpretation, and none done to the edification of the body of Christ. I Cor.14:26. For all this is but to mend and tear the seamless robe of Christ, in that man would fain be something, do something by his own wisdom and power, and his righteousness must not be slighted nor vilified, nor all his glory must not be laid in the dust; all these worshipers and pretenders to Christ, they live on the shadow, and rely on the

shape and form of Christianity, but not on the life and power. How have men beat their wits, and laid their councils together to form and model religion, to make it pass for current in the world, that they may be accounted artists, pastors, and doctors according to that finely invented word 'orthodox' and some adding that blasphemous title 'divine.' They will prescribe Rules and make Articles of Faith for all men to believe and receive and conform to, and still they are new modeling to cut it and square it to be ever nearer the letter of the word as may be, and then they are pleased indeed, and others applaud them as wise master builders, and yet we may say of them as the Apostle Peter saith, they are those "which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness," "these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage." II Pet.2:15-19. They are always learning and teaching others to do this and do that, and yet they themselves are the servants of lust and corruption. Therefore be not deceived, but if they cry unto you "see here; or, see there," Lk.17:23, go after such a man, and such a man, join with this

Church, or that Fellowship, and you shall find Christ, but go not after them, believe them not, for they do but deceive; they cannot deliver nor redeem themselves. And therefore this point is clear, that none but Jesus Christ could ever free the soul, or deliver it from bondage; and this is a truth against which the gates of hell shall never prevail. Matt.16:18.

Therefore we may conclude, that whatever spirit goes out any other way, or to any other thing to find rest, or liberty, or redemption by and only in Jesus Christ, he is deceived, for it is only in Immanuel, God with us; there is no Redeemer, no Deliverer, no Saviour but only He. All the Saints who have all experience thereof in themselves, know this to be true and give out their witness, that in vain did they run out to anything else, and these only are the true waiters for the kingdom of God, and the consolation of Israel, Lk.2:25, here was the true waiting and the true using of ordinances. Oh that men did but know what this waiting upon the Father was, that they were brought to the realization that there was no life but in Christ, no power but in Christ, that they had no wisdom nor goodness, nor that they could never be delivered but by and in the power, light and life of Christ.

Oh that men knew in experience, as they pretend in words and notions, that all judgment is committed to the Son, John 5:22, and that in Him alone is the power of life and death, and that he alone has the keys to unlock the mysteries of Salvation; then whether {if they were persuaded of

this} could the heart of man go for relief? If it saw its own utter emptiness, nothingness, and that all creatures and all ordinances, and forms were broken cisterns, Jer.2:13, how could they depend and wait on them? If then Jesus Christ be the only fullness, the only power, the only riches, the only joy, the only treasure, then would they sell all to buy this One Pearl. Matt.13:46. Mens running out to this thing and to that is because they are unsatisfied, and are in want of peace and rest, and this makes them go out and walk through dry places to find rest, but can find none, Lk.11:24, this want makes them heap to themselves so many varieties of things to give them peace; their souls fly to and again from flower to flower, but cannot rest anywhere; they fly to this duty, and to that form, but they are all empty, they are no other but dry places.

Oh wonderful to see how that Satan hath deluded the sons of men, and all is, because they cannot be content to sit down in their own poverty, to see themselves naked and miserable, and then to wait upon him, who would certainly come in due time, with true peace, riches, rest, power, righteousness, satisfaction, fullness, and whatever is good. But because men are not able to stand in the sight of their own nothingness, how doth Satan continually carry them out, for they cannot endure to stay within to see themselves; but either they are carried out to lust, or luxury, or wantonness, or drinking, or company and the like, and if that will not hide and cover them, so that the mouth of conscience will be stopped, then it runs out to

duties, and forms, and ways of worship, and things that will do it, when alas they are mere delusions, and things which the soul hath invented to play withal, to get peace and liberty by, to make it forget its misery, poverty, and emptiness; but the end of this peace is death and misery, and the end of this liberty is confusion. "What fruit had ye then in those things whereof ye are now ashamed?" Rom.6:21. But oh, happy is that soul that can say from heart experience and not only in words, that these are all miserable comforters, Job.16:2, and that all below and besides Christ gender to death and bondage; and that he hath found the bed too broad, and covering too narrow, so that he could not wrap himself therein, Isa.28:20, and that he is resolved never to run out to anything to relieve or stay his spirit, but only to the riches, power, and fullness of Christ. Not to the gross lusts of men, nor to the riches of the world, to honor, or praise, or the like; nor to the religion of the world, nor of the Nation, as ye know many usually do, and if that will not do, then they fly higher, and they will be of the strictest sort of the Pharisees, and join themselves with men of learning, gravity, and religion, and men esteemed Orthodox and sound in the Faith, and he will follow their ways, in hearing and reading, and praying, and walking without offense, and the like; but all these do but sow to the flesh, and of the flesh can reap nothing but corruption. Gal.6:8.

Do but examine thyself, although thou hast joined thyself here and there, and gone from one Church society to another, and put thy neck under

the yoke of such a form or such a religion, what was the cause? Was it not thy fears, thy terrors within? Or was it not, that you may cover thy filthy and corrupt heart from the sight of others? Hast thou not for all this conformity, the same heart, the same nature still, though thou hast hid and covered it by these inventions; and when the fire hath still broke out, and thy misery and undone condition could not be concealed, hast not thou said within thyself, is there not some other way, some better remedy; is there no better physicians than these? I have joined myself to the Presbyterians, and I have found their way too short, that would not do; I have come over to the Independents and thought that way seemed before, a better, and more refined way, yet it is too narrow, for I cannot wrap myself in that covering. Well, says thy heart, is there no other, nor no better physicians? So I could but secure myself and prevent this fire and this burning, I would be content to do anything, and take up every yoke, and submit to the strictest forms. Then say the Anabaptists, come over to us and we shall give thee satisfaction; we have the true Baptism, according to the Word, none so near the Word of God as we. But when thou hast done all these things to find rest, and to quench the fire which began to burn, and to hide thy deformities from men; do you think there is anything of Christ in all this? Is not this rather to run away, and turn thy back upon Christ, and to live by thy own wits and inventions, and by thy own power, merely to prevent death and destruction, and the losing of thy own wisdom and righteousness, and

that thou mayest not come into the light of God, lest it should discover thy darkness and blackness.

And now, seeing these things are so, how dare any of the sons of men boast of these things, when they cannot free nor deliver the soul, but rather increase their misery, and lengthen out their bondage. I say, dare any man stand forth and call these the Ordinances of Christ, as they use them? What greater, what higher blasphemy! An Ordinance of God is a thing of another nature, wherein the wisdom and power of God is effectual to bring in the heart, to cause man to renounce his own wisdom, power, &c., to empty him of all his resources and goodness, and to cause the soul to submit to the Righteousness of Faith; else it is but an ordinance of man, and the word is but a dead letter, and it is nothing else but the word of man, except it come with authority and power upon the heart, bringing every high thought, and every imagination into the obedience of Christ. II Cor.10:5. "But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" Psal.50:16. Truly friends, there are many pretenders to Christ, and the world makes a great noise of serving, and worshiping him; and there is a great talk everywhere of fearing God, in notion, and opinion, and delusion. For who else more does persecute and crucify Christ, and hate, and oppose the true power of godliness, and the teachings of the Spirit, and the work of Christ in redeeming and delivering the souls than these men?

Therefore beloved, these things that men so much cleave to and magnify cannot be the rest of a Christian, nor the Ordinances of Christ {as used by them} but of Antichrist, because they may be used, and lived in, and admired, and prized, and yet they are without any power; they let those that use them and live in them to be carried away with them, II Tim.3:6, pretending liberty, but themselves being the servants of corruption, II Pet.2:19, and enemies to the power of Christ, and the life of Christianity; and are acted by antichrist, who as God sitteth in the temple of God, showing himself that he is God, II Thes.2:4, though he be a devil and antichrist, yet he would not be known, for all his policy is to conceal himself, and be thought to be righteous, pure, and to be the very Christ, the Son of the living God. May not one be dipped and receive water baptism and yet be a sorcerer? Acts 8:13. Yes, was not Simon Magnus so? May not one be at breaking of bread with Christ, and yet be a devil? Yes, for so was Judas, though he was not there when Christ gave them his body to eat, and his blood to drink, which was himself, which he gave to all the rest, yet he was at supper with him, as the Paschal lamb, and externally broke bread with him.

May not a man be full of good words and make great professions of strictness, and yet be far from the kingdom of heaven? Matt.23:14. Yes, for so were the Pharisees, they were the only learned men, and the interpreters of the Scriptures, and used much and long praying, and uttering many outward good words, sweet and smooth in their carriage, and

were very strict as to the outward commands, and were generally taken for the holiest and the gravest, and the soberest of men; if any lend to them, they would lend to them again, yet know what Christ says of them, that they were but painted hypocrites and compares them to loathsome and stinking sepulchers. Matt.23:27. As the Apostle saith concerning charity, though a man go never so far in actions of love, though he give his body to be burned, and have not true love, all is nothing. I Cor.13:3. Men that may come so far as to burn for religion, and yet have nothing of Christ at all. Therefore these outward external actions of men do not truly declare a Christian, whether be activated from the power of Christ exerted on his behalf, for he may do the same acts by the way of imitation, that a true saint may do.

Therefore beloved, it necessitates us very much to discover and find out wherein the truth lies, how we may know it from all forms, shadows, pictures, patterns; to know that which is true, real, unchangeable, and cannot deceive; for there can be no true peace, nor no real satisfaction but where Christ revealed to the soul, were all of man ceases to act, and he be made as dead, as nothing, as emptied to all things in themselves, so that they cannot say nor think that they have any wisdom, power, or goodness, or that by them they can act anything toward the worship or acceptance of the Father, but are reprobate in themselves to every good work. Thou who hast chosen any other saviour, any other deliverer, any other help but Jesus Christ,

where wilt thou appear when the Lord shall come to judgment? Then all thy saviours will forsake thee, and not one stand by thee. When thou hast said of thy forms, and fellowships, and thy ordinances {as thou callest them} these be thy gods that will save thee, Exod.32:4, these shall give thee rest and peace; and though with your tongues you do not say thus, yet this is the very end of thy cleaving to them, to be rest for thy spirit here, and to save thee from the wrath to come. What is all this, but to rob Christ of his Glory, and to set the crown upon thy own inventions? And it is true we in words say Christ is all in all, yet in practice we must bring in something of man, he must act and he must do something, else he cannot expect that Christ should do his part; how then is Christ all in all? How is he the author and finisher of faith? Heb.12:2. These are therefore those which Christ and the Prophet speaks of, that have eyes and see not, and ears and hear not, and hearts which cannot understand.

Now if thou wert able {I say} to stand in this light of God, and there rest quiet, and sit down under hell, and wrath, and covered with damnation, and the curse, as being thy right and thy portion, this were the way to come to life, this is Christ his way, for life always springs out of death, and light out of darkness, and fullness out of emptiness, and all sufficiency out of nothingness; and this is the great mystery of the Gospel, which the whole world, and all literal and great knowing professors, neither will nor can understand, because they cannot endure the light of God to destroy, confound and undo them, for

they are seeking out any covering to keep them from this discovering light, for they must be something in themselves, and hate this making nothing, and would by no means that their deeds should be made manifest, nor the foulness of their hearts laid open.

And know also that this light is within thee, if thou wouldest let it shine out, there is a voice within thee saying, "this is the way, walk in it," Isa.30:21, so that thou needest not say in thine heart, "who shall ascend into heaven, that is, to bring Christ down from above; or, who shall descend into the deep, that is, to bring up Christ again from the dead, but what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." Rom.10:6-8. But man he is still looking to external things, and thinking he must be doing something to procure peace and life, or else he thinks that if he can but believe on an external Jesus Christ, who died at Jerusalem, and fetch Christ from the grave, or bring him down from above, this is his righteousness, but what is all this, but the righteousness of the Law, which Moses describes to be on this wise, "that the man which doeth those things shall live by them." Rom.10:5. And this covenant of works, man can never get from under, for the law was given to show man his weakness and inability to do the least, and this never works effectually until Christ come in with his light to make man see himself as he is, poor, wretched, blind and naked, to slay man and to make him miserable to himself, for he is miserable, and lost, and undone, but he hates to see it, or acknowledge it, and by

running from the discovering light, man thinks to save himself, and to avoid hell and wrath, and the pit of eternal condemnation; when indeed this very thing is his misery, and death, and condemnation; that he must be something in his own esteem, and he cannot lose his life; yet all this is no other, but seeking to make a covenant with death and hell, but this covenant will be broken, and will {and does in time} break in upon him, to his everlasting condemnation, and none of all his coverings, shelters, forms, or any of his fortifications, nor his strongholds will secure him or keep off the deluge of wrath and vengeance due unto him.

Now Jesus Christ being, as I said, nigh thee, in thy mouth, in thy heart, he by his light, as thou dost hearken to his teaching, does direct and guide thee in all thy ways. Psal.91:11. From whence come those secret whisperings and checks within thee? When thou thinkest to do this and that evil, and it tells thee, no, do it not, for it is evil to wrong or hate thy brother, to persecute him, no says this light, "all things whatsoever ye would that men should do to you, do ye even so to them," Matt.7:12, and thou ought not to do the least hurt to any creature, because thou wouldest not be hurt thyself. He did evil {thou wouldst verily think} if he should do so to thee, and is it not the same in thee? This very light in thine own breast, as lit by the flames, and in direct harmony with our perfect law of liberty, will be a sufficient judge and teacher, if thou wouldest but still mind it, and eye it, and be guided by what it teaches you. This light would bring thee to see how

weak thy strength is, how much folly is in all thy wisdom, what confusion is in all thy peace, what rottenness of bones in all thy health, what poverty in all thy riches, what sorrow and misery in all thy joy and pleasure. But this is thy condemnation, that thou wilt not be condemned, but as this light within thee discovers darkness, thou art still using thy utmost inventions to cover thyself, and make thee seem otherwise, namely, good, holy, wise, righteous, and worthy of all praise and admiration; and this is the epidemical misery of all the sons of men; as they cry out against this light and hate it, and persecute it, and those that profess it and hold it forth. No blacker devil to man than that this light would show them themselves. And in all ages, those whom God hath made instrumental to hold this light forth in expositional and experimental truth, they have been hated and persecuted by the most and greatest professors of truth; no names black enough to smite them with, nor no death bad enough for to cut them off by, to express their inexpressible hatred and bitterness to them, to the utmost of their power. What, to take away their life, their peace, their glory, their god, their goodness, nay the very crown of their glory. Away with such a fellow from the earth, for 'tis not fit that he should live. Acts 22:22. And all this comes from hence, that man dare not stand in his own condemnation, he dare not let this light shine on his works, because they know that they are evil, therefore they must hate it, be preaching against it, cry out against it as a damnable doctrine, and call the professors thereof Seducers,

Antinomians, Quakers, Jesuits, anything to make them the most odious to the sons of men, and they themselves resolve to smother it in themselves, and will not be guided or directed by it, for they are resolved not to be weak, not to be poor, not to be fools, not to be vile, but to make the world still think that they are wise, strong, holy, sober, grave, regular in all that they do, and obedient to the very smallest and strictest rules of Christ, and he that shall tax them, or convince or declare otherwise of them, is to them a fiend, a serpent and a devil.

Lastly, from this oneness of the Deliverer, we may conclude, as there is but One Deliverer, so there is but one way of deliverance; though there may be in the world thousands of inventions of men, some worshiping this way, and some that, some after one form, and some after another; yet this is certain, there is but one Deliverer, and one way of deliverance. As the Apostle saith, there is a unity in the spirit, which is the bond of peace, for "there is one body, and one spirit," one Lord; that is, One Deliverer, "one faith, one baptism," that is, one way of deliverance, "one God and Father of all, who is above all, and through all, and in you all." Eph.4:4-6. One Saviour, and only one way of salvation; and there is no more, and this way is Christ alone! Christ in bringing forth the light of God, to empty, kill, and destroy the glory and wisdom of man, to make a man as poor as Job, having lost everything, and lying upon the dunghill, full of boils, scabs, and sores from the crown of the head to the soles of the feet; and as miserable as Lazarus, with his sores, which

the dogs came and licked, and to make them lie begging for the smallest crumbs to relieve them. Whosoever thou art, if thy deliverance be not wrought this way, let me tell thee freely that thou never hast been truly delivered, however thou dost flatter thyself to the contrary. You may talk of forms, and disciplines, and dippings, and of eating and drinking with Christ; and breaking of bread, and of baptism and all other external things. But this alone is the true Baptism, and the true eating of Christ his body, and the drinking his blood. This is the one way wrought by this One Deliverer; and whoever he be that lives in a multiplicity of forms, and diversity of worships, or holds these things forth as Christ's way, without this baptism of the Spirit, he holds forth a lie, and a delusion, and misery and wrath and desolation of spirit will come in the end; for this is that one, and only way which Jesus Christ hath used in all the Saints from the beginning of the world, and will do to the end to bring man low in himself, that he alone may be exalted. As there is but One God and Father of all; but one Husband, who is rich unto all; so there is but one Church, but one spouse, but one body; and this one spouse, body, or church are all joined, married, or brought home to Christ but in this One Way. And there is but one power, but one wisdom, but one strength, whereby all the people of God were and ever shall be delivered.

Beloved, what a stir does all the world make about setting up a world of several inventions, with a variety of washings, rules, dippings, and forms; and every individual fellowship says that we are in

the right way, our way is the best way, and we are nearest the rule, and the primitive practice; and our way is the way of peace and rest; such and such, they mist the rule of the word in this, and in that, but our way is the most exact, and most perfect of all; all which, is no other but that which Christ foretells shall come, when they say, "lo here is Christ; or, lo there," Lk.17:20, but Christ's command is, go not after them, for the kingdom of God comes not with observation, nor consists in outward observances, nor in eating or drinking, nor in dipping in water, nor in meats and drinks, nor in obeying the commands and rules of men, as touch not, taste not, handle not, which all perish in the using, Col.2:21-22, for all things of that nature are far below those spiritual things in which consists the kingdom of God, which is righteousness, peace and joy in the Holy Ghost, and being baptized with the Spirit, and with fire. Rom.14:17. There is but one eating of Christ's body and drinking his blood, and this is no other but what is given by Jesus Christ himself, and whosoever eats not, nor drinks not of this, he it is that eats damnation, not discerning of the Lord's body, I Cor.11:29, and though men eat and drink, and break bread together never so often, and be never so constant and observant therein, yet the Apostle says plainly, this is not to eat the Lord's body, but 'tis only the eating of the hidden manna that can nourish to everlasting life, 'tis only the eating of the tree of life in the midst of the paradise of God that can make us live forever. Rev.2:7. And of this bread all the saints do eat, and what one saint

is fed with, the same are all saints; and, what a saint lives by, he eats daily, and this is his food and nourishment, the bread that feeds them is not eating for an hour, or the like, but forever, this is his daily food by which he is nourished and fed to the kingdom of God. He does not one day feed like a saint, and another day like a devil, he does not only examine himself to eat a little bit of bread, and drink a sip of wine, but he daily examines himself, and he daily and continually eats of this bread, and drinks of this cup, for they being many are one bread, and one body, for they are all partakers of that one true bread, I Cor.10:17, and whatever they do, and whenever they eat, they do all in remembrance of him. Lk.22:19. They live upon Christ in all things, they see him to be their life, their motion, their rule and ruler, their righteousness, wisdom, and complete redemption; they see that there is not one creature that acts or moves, nor is there one change of providence, but they see Christ do it more truly than they see the creature doth it. They see Christ the sovereign Lord and Commander, ruling and doing all things as in themselves, so in the whole creation of heaven and earth, and this is that they live by and feed upon, they have such heavenly meat to eat, which none knows the virtue thereof, but only they who eat it, such meat it is the world knows not of, nor can conceive of. And therefore all the world, whether professing Christ or not, they not eating of this divine food, they starve, and die, and eat nothing else but death, the curse and damnation; and yet what a noise, and a bustling

there hath been in all ages about the forms and shadow of things, and what censoring and condemning each other for not having a uniformity, which can never be; for they only dwelling in the letter, and upon external things, they see not the spirit, and the mystery, and the life and the true bread; but those who eat of the true bread, they are one body, and one bread, for they are all partakers of that one bread, I Cor.10:17, with them there is a unity and a uniformity, and nowhere else there can be; of which men have heard a talk and a report, and they speak of such a thing, but they know not what it means, nor how to come by it, for, none can come at it, but those to whom this bread is given, and they only can say that his body is bread indeed, and his blood is drink indeed. John 6:55. And these alone can give witness to the true communion of saints, and know the happiness and true pleasure thereof, and what heavenly sweetness is therein, all harmonizing and giving testimony to this One Alone Great Deliverer. No unity like this unity, nor love, nor peace like this peace, which they have in Jesus Christ their Only Deliverer. I Cor.10:16.

FINIS.