

A LITTLE STAR

Giving some light into the Counsels and Purposes of God revealed in the Scriptures.

OR A CATECHISM

Wherein these ensuing principles.

1. *What God is and how he manifests himself?*
2. *Why he made the world and man?*
3. *Man's condition: By creation - by his fall - by being restored by Jesus Christ?*
4. *The uses and ends of the Law?*
5. *What the Gospel is?*
6. *Justification, what it is?*
7. *Sanctification, what it is, and how it is wrought?*
8. *What repentance is?*
9. *The use and ends of the Scriptures?*
10. *What true prayer is?*
11. *Baptism, and the Lord's Supper, why, and how used?*
12. *General redemption, what and how to be adjudged of?*
13. *What is the Resurrection and the Judgment?*
14. *What is Heaven and Hell, in truth and in mystery?*

All which are briefly by way of Question and Answer opened and explained.

By William Mason.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." {1 Jn.1:3}

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TO ALL THE SAINTS

Scattered {particularly} throughout Oxford-shire, Warwick-shire, and Northampton-shire; and {more generally} throughout England; especially they under lower dispensations.

Grace and Peace be multiplied.

Dear Brethren,

It is a sad thing to consider, how that the Saints, who are united, and made one, with, and in Jesus Christ, {I Cor.6:17,} by partaking of his Spirit, or Divine Nature, {II Pet.1:4,} should yet be so disunited and broken off one from another, by yielding too much to that spirit of the world, {I Cor.2:12,} or rather to that principle of envy, and malice, which Satan the god of this world labors to throw in amongst them. {James 3:16, 4:5} Is it not cause of much sadness and grief, to see that a little difference in opinion produceth great breaches and much estrangedness in affection? And yet this difference being weighed in the balance of true Judgment will be found no difference amongst them who are truly Saints. Indeed, there are some who say they are Jews, and are not, but do lie; {Rev.2:9, 3:9;} and these are some of them high in notion, but altogether without life and power of godliness; and the difference between the Saints and such in point of sound doctrine is very great. But the Saints, who are truly so indeed, they all endeavour to keep the unity of the spirit in the bond of peace. {Eph.4:3} They all know and profess, that there is but one body, whereof they are members; and that there is but one Spirit, by which they are united, and made one in this body; {Eph.4:4;} and that their hope, whereof they are not ashamed, is one and the same, being effectually called thereunto; they all profess and acknowledge one Lord, in whom they do believe; and one faith, by which they believe, and one baptism, through which they are not only made conformable to Christ in his death, but also are made like unto him in his glorious resurrection, unto newness of life; {Eph.4:5;} and are also anointed with him, to hold forth the same to others; they all profess one God, who is the Father, the Fountain, the Original of all good; {Eph.4:6;} who is above all in respect of his glorious power, and through whose infinite love and goodness, they all obtain life and happiness; and who is in them all, to act and carry them on, unto eternal glory. Thus the Saints, who are so indeed, hold correspondence one with another in the substance of religion; and the difference between them is but a seeming

difference, a difference in regard of manifestation; for to every one of us is given grace, according to the measure of the gift of Christ. {Eph.4:7} The Lord dispenses not alike to all, but to everyone a measure as he will, and yet they may be all of one, and possess the same Judgment, though some of a higher, and some of a lower degree. Moses had high and glorious manifestations, and yet he was of the same judgment with the meanest of his Saints in that generation. {Heb.11:27} Paul was taken up into the third Heavens, in respect of those glorious revelations, and high discoveries of God made known unto him; {II Cor.12:2-4;} and yet he was as the Saints were, that so he might persuade them to be as he was; {Gal.4:12;} yea, he submitted to the weakness of the Saints, that he might thereby bring them up into strength. {I Cor.9:19-22} All the differences among the Saints at this day is only about external and outward forms, and observations which are all terminated in Christ; {Col.2:17;} when they once come to know him, and are taught by him, as the truth is in him; {Eph.4:21;} then they cannot look for him at any distance, for he is in them the hope of glory. {Col.1:27} It is a great fault among children to begrudge one another of their father's gifts; there be several attainments among Saints, or several degrees of manifestations; there be some babes, and some strong men, and there is milk for the one, and strong meat for the other, {Heb.5:13,14,} they that be strong, were once weak, and they who are weak as yet, will in time grow strong. My dear Friends, let us leave judging, and censuring one another, for who art thou that judges another man's servant; {Rom.14:4;} let us endeavour unity, peace and concord in the truth of the Gospel; yeah, let us walk in love, as Christ also hath loved us, {Eph.5:2,} standing fast in one spirit, with one mind striving together for the faith of the Gospel. {Phil.1:27} Oh, if we could love one another with a pure heart fervently! {I Pet.1:22} With what sweet embraces should we receive and enjoy each other? How would our heavenly Father be glorified? How would truth be advanced and appear like itself? And how would errors, heresies, lies and falsehoods, run into holes to hide themselves? {Isa.2:18,19} Yea, how soon might we expect to see our dread Sovereign, the Lord Jesus Christ, coming forth gloriously and riding on prosperously, {Psal.45:4,} conquering and to conquer, {Rev.6:2,} and bringing the wheel over sin and the flesh, and all sinners and ungodly men, who hold the truth in unrighteousness; {Rom.1:18;} and proclaiming that joyful Jubilee to all his, {Lev.25:9-54,} who are yet kept under by poverty, debt, sin, ignorance, unbelief, weakness, clouds, forms, observations. Friends, rest not in shadows, let your souls inherit substance; {Pv.8:21;} Christ's kingdom is spiritual, it is within, {Lk.17:21,} and it is above all outward observations, for it is not meat and

drink, but it is righteousness, peace, and joy in the Holy Ghost. {Rom.14:17} This little Star {if it please the Father of Lights} may lead you toward this King; or this little Catechism may instruct you in the way to this Kingdom. It presents you with no new thing, but cheers up old truths, and distinguishes them from new errors. It comes not bustling forth, stuffed full of human testimony, but it comes forward gently and meekly, attended with Divine Evidence and Witness. Dear Friends, first read and then judge, but be not rash in censuring; if anything seem difficult, weigh the Scriptures in the margin, and yet if difficulties and doubts still arise, wait upon God by prayer, and supplication of the Spirit; {Eph.6:18;} and he who is a Revealer of secrets, and to whom interpretations do belong, shall in due time reveal the same unto you. {Phil.3:15} If you cannot receive it at present, yet ye may in time; but if not at all, yet take heed of condemning it for heresy, blasphemy. Christ was called a blasphemer, a devil, and that by Saints in profession. {Mt.9:3} Truth hath been adjudged to be falsehood and sound doctrine hath been condemned for heresy in all ages. If any dislike or cannot receive it, because in some passages it may seem beyond his apprehension, let him know that the main end of this is to carry up his heart to Christ above itself: and if on the other hand any shall despise it and cast it away as too much below them; let such know, that it is not sent, but to the lost sheep of the House of Israel, and that the foolishness of God is wiser than men. {I Cor.1:25} To whomsoever it comes, it will bring this testimony along, that it hath no self-ends at all, but comes merely out of love to poor souls.

Dear Brethren, let me now in one word beseech you to lift up your heads, for your redemption draweth nigh. {Lk.21:28} Be making toward your heavenly rest, be longing after your Father's house, be owning of your own privileges, be standing fast in your own liberty, be getting out of Babylon, {II Cor.6:17,} ye have dwelt long enough in confusion, long enough in the mount of outward observations. {Deut.1:6} Take up your carriages, raise up your hearts, ask the way to Zion, {Jer.50:5,} set your faces that way, if the Lord will bring thee but get one step into New Jerusalem, you are past all danger; here ye see sorrow, sighing, pain, fear, and death; here you say, oh that I were assured of God's favor; oh, that I knew he loved me, &c., poor souls.

If ye were but entered into Christ's Spiritual Kingdom indeed; if ye did but know God, Christ, and the Saints in the Spirit, indeed your hearts would leap for joy, did you but know God in Christ, Christ in the Saints, the Saints united, and made one with God, in Christ, {Jn.17:21-23,} by that one eternal Spirit, your hearts would rejoice, your joy would be full; {Jn.16:22;} yea, ye would rejoice with joy unspeakable and full

of glory. {I Pet.1:8} Then you should see the Tabernacle of God with men, and God dwelling with men, or in men; {Rev.21:3;} then should all tears be wiped away, and then there should be no more fear of death, no more sorrow, nor crying, nor pain in respect of the loss of God's love, and favor; for all former things, {as namely, all low and carnal apprehensions of God, which caused fears, doubts, distractions,} would be passed away; for there shall be no night, nor clouds to hide his love, {Rev.22:3,} but they that be his Servants, shall serve him in Spirit and Truth, and they shall see his face with joy, and his name {or glory} shall be in their fore-heads, or shine forth in them to his praise, and they shall reign with him here in joy, and glory even in this life, and shall at last enjoy him in inconceivable and eternal glory, of which this is but a taste. Brethren, the Grace of our Lord Jesus Christ be with you all. Amen. Your most affectionate Friend, and Brother in Christ Jesus,

William Mason.

A LITTLE STAR OR A CATECHISM, &c.

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Question: What is the end of Catechizing?

Answer: To instruct the ignorant, {Heb.5:12-13,} in the knowledge of God and of themselves.

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." {II Tim.3:15-17} "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." {Lk.24:44-45}

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Question: Is there a God then?

Answer: Yes, the heavens declare that there is a Glorious God; and the firmament shows forth his handiwork. {Psal.19:1}

"In the beginning God." {Gen.1:1} "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the LORD; and there is none else." {Isa.45:18} "Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. - To whom then will ye liken me, or shall I be equal; saith the Holy One? Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." {Is.40:21-26}

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Question: What is God?

Answer: God is an Eternal Spirit, {Jn.4:24,} having his Being in and of himself, {II Cor.3:17,} infinite in wisdom, in power, in justice, in mercy, and goodness; yea, who is all these in highest perfection.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." {I Tim.4:17} "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." {Jn.1:18}

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Question: How do you know that there is a God?

Answer: First, by his works of Creation and Providence, whereby his eternal Power and Godhead are wonderfully manifested. {Rom.1:20; Mat.19:17; I Tim.1:17} And, secondly, by the Holy Scriptures, which do abundantly declare him. But thirdly and chiefly by his Spirit, which he hath given us. {Jn.15:26; 16:13}

"God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." {I Cor.1:10-13}

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Question: How many God's be there?

Answer: There be many that are called gods, but to us there is but one God, {I Cor.8:5-6;} who is one entire, invisible, glorious Being, {Jer.23:24,} comprehending all things, filling all things, and who is not confined, nor comprehended. {I Kings 8:27}

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are

all things, and we by him." {I Cor.8:6} "One God and Father of all, who is above all, and through all, and in you all." {Eph.4:6}

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Question: Why then are the names and titles of God given to more than one, namely to three, called the three that bear testimony, the Father, the Son, and the Holy Ghost, if there be but one God?

Answer: God hath been pleased in much wisdom and goodness, to manifest himself by, and under these three denominations or titles, {I Jn.5:7,} not that there are three God's; but rather so many various discoveries, and makings forth of one and the same God.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." {I Jn.5:7} "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." {Is.9:6} "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." {Mt.28:19}

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Question: What conceive you of God when he makes himself known by the name of Father?

Answer: First, that he is the fountain, {Psal.36:9,} the root, the original of all good to men, in relation to the outward condition; and, secondly, and chiefly, that of and from himself, he doth bring forth glorious discoveries and dispensations of infinite love and goodness, toward the sons of men, {Isa.41:4; 44:6,} electing and adopting them for himself, drawing their souls up unto himself, and making them partakers of himself.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:4-6} "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." {Jn.6:37}

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Question: What conceive you of him when he makes forth himself by the name of Son?

Answer: Here is held forth a second way of his inexpressible love to man, for here is a wonderful condescension, {I Tim.3:16,} the glorious God manifesting himself in the flesh, taking on him our nature, {Heb.2:16,} and our flesh, becoming Immanuel, or God made one with us in the flesh, {Isa.7:14;} and in our nature and our flesh, {Rom.8:3,} fulfilled all righteousness for us, subjected himself in the flesh to death, {Phil.2:8,} and curse, to satisfy Divine Justice, which we had offended, that by this means he might redeem us from that wrath, and curse, which we had deserved. {Gal.3:13}

"And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {I Tim.3:16} "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." {Heb.2:14-15} "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel." {Isa.7:14} "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." {Isa.9:6} "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." {Jn.1:14} "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {Phil.2:6-8}

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Question: And what do you understand, when he makes himself known by the name of Holy Ghost or Holy Spirit?

Answer: By this is manifested a third way of his abundant goodness, for by his Spirit, which is the powerful working of his love in the hearts of his people, {Rom.5:5,} he reveals and

wisdom, power, justice, &c., are not really such, except they act like themselves.

"Hast thou not known? Hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." {Is.40:28} "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" {Rom.11:33}

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Question: Might not man have been well spared in the Creation.

Answer: No, for the least, even the most contemptible creature, serves much to advance the praise of the Creator, {Psal.145:10;} but man being the excellency of the creation, {Psal.16:3,} for whose use and service were all other creatures made; yea, in whom, and to whom the Lord principally intended the manifestation of all his glorious excellencies, could not possible be wanting.

"All thy works shall praise thee, O LORD; and thy saints shall bless thee." {Psal.145:10} "Rejoicing in the habitable part of his earth; and my delights were with the sons of men." {Prov.8:31} "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Prov.16:4} "This people have I formed for myself; they shall show forth my praise." {Is.43:21} "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." {Col.1:16-17}

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Question: Doth not the wisdom and power, &c., of God as plentifully appear, in making all other creatures, as in man?

Answer: The whole Creation, though it be not sensible of the glory of God, yet doth in a silent way declare and show forth the infinite wisdom, power and goodness of God to man, {Psal.19:1,} every Creature being made to his use, some for his delight, some for his food, some for his raiment, some for medicine, and others for instruction in wisdom, providence, and diligence. But God, in making man, intended a Creature that should be apprehensive of his glory, that so he might be telling and speaking forth his praise to others, {Psal.145:11-12;} yea,

and who also should be capable of his glory, that so he might inherit it, and live in it, and also act to the praise of it.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." {Rom.1:20-21} "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." {I Pet.2:9} "Even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." {Is.43:7}

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Question: In what condition and estate was man created?

Answer: Man's condition was every way happy, being made in the Image of God, {Gen.1:26,} full of wisdom, righteousness, and holiness; and for the outward wanting nothing that might serve for his comfortable refreshment and delight.

"And God said, Let us make man in our image, after our likeness; and let them have dominion." {Gen.1:26} "But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand." {Is.64:8}

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Question: Did God appoint man any employment?

Answer: Man was not made to live idly, {Gen.2:15,} but to exercise those abilities which God gave him to his praise.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." {Eph.2:10}

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Question: Did the Lord impose any law upon Adam, or was he left to his own will?

Answer: The Lord, to show his Sovereignty over man, and also to make him know that he was but a creature, and ought to do

him homage and service, did {by giving him a law} bind him to obedience.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." {Gen.2:17} "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." {Gal.3:19}

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Question: Was man fully able to obey God, and keep his law?

Answer: In the original Creation the Lord commanded nothing unto man, but what he was enabled to do with comfort and delight, {Gen.2:17;} neither did he restrain him from anything that might in the least have added to his happiness, and which also he was not fully able to forbear.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." {Rom.5:12-17}

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Question: Did God lay any penalty upon him in case he disobeyed?

Answer: Yes, the greatest and sorest that could be imagined, even the loss of his favor and love, which in itself is misery sufficient; and not only so, but also to be thrown under as much wrath, as Divine justice could inflict, and that Eternally.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." {Rom.6:23} "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." {Rom.5:12} "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." {Gal.3:20}

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Question: Seeing man's condition was so happy, the law he was under so easy, and the penalty was so great, how then came it to pass that he disobeyed?

Answer: Man being a creature capable of happiness and glory, and so acting as he imagined, towards his own happiness, was deceived in the way he sought it.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." {Ecc.7:29} "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." {Jer.2:12-13}

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Question: How was it possible, that man being so wise and holy, could so much forget his loyalty to his Maker, and seek for glory in a sinful way?

Answer: The Devil, who is a Murderer, came with great subtilty, {II Cor.11:3,} and by good words, and fair speeches, {Gen.3:4-5,} pretended great love to man, but intended his ruin, and setting upon the weakest part of man, therein persuaded him, that God {by laying that restraint upon him} kept him back from happiness; but he lied unto him.

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." {II Cor.11:3}

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Question: What is the Devil?

Answer: An evil Angel or Spirit, {entirely in total and complete subjection to the LORD,} who {because he kept not his first estate or principality, Jude 6, wherein he was created} was justly thrown down into irrecoverable destruction; he being envious at man's happy condition, sought by all means to deprive him of it.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." {Jn.8:44} "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." {Rev.12:9}

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Question: Did Adam find and enjoy the wisdom and happiness the Devil told him of?

Answer: No, but the quite contrary; for now he saw his own folly, {Gen.3:7-8;} for instead of delighting himself in God, and conversing with him, he could not now endure the sight of God, but hid himself from him.

"And the LORD God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." {Gen.3:9-10} "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." {Is.59:2} "Your iniquities have turned away these things, and your sins have withholden good things from you." {Jer.5:25}

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Question: How did God take the matter at Adam's hand?

Answer: Very ill, he being greatly dishonored, {Hab.1:13,} his Commandment being broken; and being infinite in Holiness, could not be but greatly displeased.

"Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor; or what hast thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall

correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.” {Jer.2:17-19}

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Question: Seeing God in making of man, chiefly intended his own Glory; and man now having so much dishonored him; did not God then lose his end and expectation concerning him?

Answer: The Lord was greatly dishonored indeed by man’s sin and rebellion, but yet he did not fail of his glory; for by this means there was a way open, not only for the declaration of his Infinite Justice, but also for the manifestation of his Unconceivable Love and Unspeakable Goodness.

"For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” {Rom.5:17-21}

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Question: It may seem then, that God did lay a necessity of sinning upon Adam, seeing he is so much glorified by his sin?

Answer: God did not necessitate Adam to sin, {Jam.1:13,} no more than he did Jacob to obtain the blessing by a lie; neither was he glorified by Adam’s sin, as it was sin and rebellion against his holy will; for so he hated it, and abhorred it, {Deut.32:19,} and could not in Justice but punish it, and that severely; but herein doth he appear exceeding glorious, in that {in complete harmony with the fore-ordination of all things conducive to his infinite Glory in the redemption of an elect seed by Christ} he could bring good out of evil, and take occasion thereby, to magnify the riches of his Grace, even towards those poor souls who had plunged themselves into misery and destruction.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." {Eph.1:3-6} "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." {Rom.9:23}

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Question: What was man's condition after he had sinned?

Answer: Man had now brought himself by his sin, into a very miserable and wretched condition, {Rom.7:24,} being deprived, not only of the company of God, but also of the comfortable apprehension of his love and favor; yea, and hereby also became sensible of that heavy and unsupportable Wrath and Curse, {Gen.3:7-8;} which was due unto him for the same.

"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease; and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me; as for the light of mine eyes, it also is gone from me." {Psal.38:3-10}

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Question: Was man's outward estate any way changed by his sin?

Answer: There was a striking alteration in his outward condition also. First, for his habitation being seated in that goodly Eden, or glorious Paradise; wherein were all variety of pleasant objects to delight his senses. Secondly, for his employment, it was every way desirable, delightful and easy. And thirdly, for his dominion and power, {Gen.1:28,} he was lord of all the creatures, they were all at his command, and for his service; but now having

sinned, he was cast out of Paradise, into the wide world, which was like a wilderness, it not being dressed nor rained upon; wherein he is constrained to lay his bones hard to work, and sweat for bread before he eat it; and was thereby also become so faint hearted and cowardly, that he was afraid that every creature that looked upon him would kill him.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return...therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." {Gen.3:19, 23-24} "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." {Psa.104:29}

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Question: The condition of man was now miserable indeed, but had he neither will nor power to help himself?

Answer: Man was in this condition as one that is dead, {Eph.2:1,} having now neither strength nor desire to act toward his own good. That he had no will, appears by this; when God called for him, he ran away and hid himself; and also when the Lord reasoned out the matter in a gentle and peaceable way, he began to excuse himself, and shift off the business to another, but had no mind to cry guilty. And to show that it was altogether impossible for him to attain the love and favor of God {which is life} by any power of his own, or by any means he could devise; there was placed between him and life, irresistible power and unavoidable danger, Cherubim's, and a flaming Sword, {Gen.3:24,} turning every way to keep the way of the Tree of Life.

"And you hath he quickened, who were dead in trespasses and sins." {Eph.2:1} "And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." {Gen.3:8-10} "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." {Gen.3:24}

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Question: Seeing man's condition was at first every way so happy and blessed, how could it be possible that by one offence he should become thus extremely and unavoidably miserable?

Answer: The felicity of man did not altogether consist in that he was made happy by virtue of his Creation, {Psal.63:3,} but in that he was in the love and favor of God, {Psal.30:5;} that being the main Pillar whereon his blessedness, his joy, his comfort; yea, and his very life depended; but when he would leave the Counsel and Command of God and hearken to Satan, the utter enemy of God, and follow his counsel, and obey his command, he deprived himself {and that justly} of all that blessed and comfortable enjoyment of God's love and favor; and not only so, but was now become the bond-slave of Satan, {II Tim.2:16,} and led captive of him at his will.

"What fruit had ye then in those things whereof ye are now ashamed; for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." {Rom.6:21-23} "And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." {II Tim.2:26} "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." {Acts 26:18}

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Question: Is there then such danger in sin?

Answer: The nature of sin is exceeding dangerous, {Jer.5:25,} it deprived man of all comfort, joy and happiness both in his soul, {Hos.14:1,} and in his outward condition also, and exposed him to all miseries in his soul and outward estate; and not only so, but it is also very poisonous. Satan that foul spirit being now possessed of man's heart, hath tainted and corrupted his whole nature, {Rom.3:10-12,} soul and body, {Mk.7:21,} in all the powers and parts thereof; so that now he was not able of himself to think, act, or speak anything that is good, or of God, but altogether that which is evil, and of the Devil.

"Your iniquities have turned away these things, and your sins have withholden good things from you." {Jer.5:25} "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." {Isa.59:2} "Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way...thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts." {Jer.2:17,19} "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." {Rom.3:10-12}

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Question: Man being now wholly corrupted, and abominable in his actions, and being joined also with Satan against God; how then came it to pass, that God {who is infinite in justice} could forbear, and not execute upon him that penalty which he at first denounced against him in case he disobeyed?

Answer: That infinite and over-flowing fulness of love which is in God, or rather which is God, could now no longer be kept in; for now he begins to act like a Father, {Jer.31:20,} whose bowels yearn after his Children; and though he carried the matter strange a while, yet notwithstanding, love breaks forth, and acts like itself; and instead of proceeding to execution, he begins to comfort him, revealing to him his purpose in the mystery of Christ, {Gen.3:15;} and out of the bottomless depth of Wisdom, declaring that he could be just in justifying the ungodly, condemning the sin in the second Adam, {Isa.53:6,} who was to arise of the seed of the woman; and though the Devil had been too hard for them, and spoiled them of their present happiness; yet at length the woman's Seed should overcome the Devil, and ransom them, {Rom.4:16,} and redeem them from his slavery, and put them into a safer condition than they had lost.

"Is Ephraim my dear son; is he a pleasant child; for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD." {Jer.31:20} "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved." {I Pet.3:20} And I will put enmity

between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” {Gen.3:15} “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” {Isa.53:6} “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.” {Rom.3:25-26}

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Question: Was Adam fully restored {by virtue of this Promise} unto that happy condition which at first he enjoyed?

Answer: Man’s condition was at first happy, in that he could act righteousness, and so keep himself in the love of God; but when he by sin had disabled himself, and could act nothing but unrighteousness, he lost the favor of God, and so became miserable; nevertheless, by this promise he was much repaired; not that he could now act, but that he was enabled to believe on him, {Rom.4:5,} who should act righteousness for him; for according to the manifestations of God to him, so he could believe, and according to his faith, {or the measure thereof,} so was his comfort and happiness; but he was not yet fully restored, for although Satan was cast out, yet he was not wholly overcome; but waited his opportunity to re-enter, continually laboring by his subtle suggestions and insinuations, {I Pet.5:8,} to that bitter root, and spawn of sin which remained in him, to grow, increase, and break forth into act, that so he might {at least} deprive him of his comfort.

“In the way of righteousness is life; and in the pathway thereof there is no death.” {Prov.12:28} “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.” {I Pet.5:8-11}

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Question: Did the guilt of this sin, and the punishment due to the same, lye and remain only upon Adam, or did it extend also to his Posterity?

Answer: Sin is of such a filthy and defiling nature that it taints and pollutes everything that touches it, or comes near it; and though Adam, or the first man was alone, as touching the act of it; yet notwithstanding, he being wholly corrupted, {Rom.3:10-12,} and all men being then in his loins, they must of necessity be tainted and polluted with the same.

"As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." {Rom.3:10-12} *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."* {Rom.5:12-14}

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Question: This {me thinks} seems very strange, that Adam sinning in his own person, his posterity should be defiled therewith; and it being a point not easily digested of all, therefore how do you further prove it?

Answer: Adam in his innocency was holy and upright, {Gen.1:26,} and therein he was like unto God; but now having sinned, and corrupted himself, he no longer retains the image of God, but is become like Satan, and is a sinner; and in this condition he could not beget a son in the image of God, {that is holy and righteous,} but in his own image, that is, a sinner like himself, {Gen.5:3;} no man being able to bring forth pure streams, out of an impure and filthy Fountain.

"And God said, Let us make man in our image, after our likeness." {Gen.1:26} *"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."* {Gen.5:3} *"Who can bring a clean thing out of an unclean? Not one."* {Job 14:4} *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."* {Rom.5:12}

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Question: But how could God justly punish, {and that so severely,} the Posterity of Adam for his sin?

Answer: God who is infinitely Holy and Righteous, though he might have justly condemned and destroyed all Adam's Posterity, they being all born the Children of wrath, {Eph.2:3,} and under the curse; yet notwithstanding, doth not proceed to the condemnation of any, until they have made Adam's sin their own, {Ezek.18:20,} by acting sin in their own persons.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." {Eph.2:3} "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." {Deut.24:16} "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." {Ezek.18:20}

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Question: All men being become thus sinful and abominable in their doings, what means doth God use, and what course doth he take for their Redemption and Salvation?

Answer: The promise which God made to Adam, {Gal.4:4,} concerning the Seed of the woman, must {in the fulness of time} be fulfilled; God {who is rich in mercy, for his infinite love, wherewith he loved us} doth marvelously condescend, {Eph.2:4,} and comes forth in the Name and Nature of a Son, {Phil.2:7,} works powerfully in the womb of a Virgin, {Lk.1:35,} causes a wonderful Conception, brings forth an excellent Person, a second Adam, altogether without sin, pure, and holy, calls him his Son, names him a Saviour, {Matt.1:21,} manifests his great love, and the exceeding riches of his Grace in him; he being Emmanuel, or God, made one with us in the flesh, {Matt.1:23;} in this flesh he walked exactly, fulfilling all Righteousness for us, {Matt.3:15;} yea, he subjects this flesh to Death, and Curse, {Phil.2:8,} and therein makes the Atonement between God and Man.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of

sons." {Gal.4:4-5} "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." {Phil.2:6-8} "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." {Lk.1:35} "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." {Matt.1:21} "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} "And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness." {Matt.3:15} "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." {Rom.5:8} "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." {Heb.2:14-15}

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Question: Was there no other course to be taken, nor any other means to be used, to reconcile God and man?

Answer: Infinite Justice could not be satisfied without the death of some person, without shedding of blood, {Heb.9:22;} there was no remission to be had; and forasmuch as all men were sinners, {Rom.5:6,} and so become weak, and neither able to bear the weight of Divine Justice, nor yet to make satisfaction to the same for the least offence, {I Jn.4:9-10;} therefore now infinite love works strongly towards poor man-kind, {I Tim.3:16;} the glorious God assumes man's nature, clothes himself with man's flesh, and in this Nature and this Flesh became Surety for man, paying all that debt, {Isa.53:6,} and undergoing all that wrath and curse, {Gal.3:13,} which was due to man for sin.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." {Heb.9:22} "For when we were yet without strength, in due time Christ died for the ungodly." {Rom.5:6} "In this was manifested the love of God toward us, because that God sent his only begotten Son

into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {I Jn.4:9-10} "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." {I Tim.3:16} "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." {Isa.53:6} "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." {Gal.3:13}

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Question: But did not God on Mount Sinai give the Israelites a Law, contained in Ten Commandments, and did he not tell them, that upon their obedience and conformity unto the same, they should live and be happy?

Answer: God indeed gave Israel a Law, but it was not his meaning that they should attain happiness by an outward conformity to the same; for he had before declared himself to the contrary to Adam in the Seed of the woman; and again to Abraham, saying in thy Seed shall all the Families of the earth be blessed, {Gen.22:18,} which Seed was Christ. Now if he had intended that they should regain his favor, and so become happy by their obedience to this Law, {Rom.4:13,} then this former promise had been void and of none effect. But then secondly, this Law was of such infinite holiness, and perfection of righteousness, and they having nothing of their own to further them in their obedience and conformity unto it, {Gen.6:5,} but a nature and disposition continually inclinable to sin and rebel; therefore the more they expected happiness from their obedience, {falling so short in their obedience,} the more they threw themselves under the curse, {Deut.27:26,} and so became more miserable.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." {Gen.3:15} "And in thy seed shall all the nations of the earth be blessed." {Gen.22:18} "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." {Acts 3:25} "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." {Rom.4:13} "So then they which be of faith are blessed with faithful Abraham. For as many as are of

the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.” {Gal.3:9-10}

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Question: Were all men {without exception} in this weak and low condition? Were none of them able to keep the Law?

Answer: No not one, there was not in any of them any strength at all to endure God’s presence, {Rom.3:9-10,} but removed, and stood afar off, {Exod.20:18,} and durst not abide the sight of infinite Righteousness; nay, the very best of them {even Moses} was exceedingly terrified, {Heb.12:21,} at his glorious appearance.

"What then? Are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.” {Rom.3:9-12} "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off.” {Exod.20:18} "And so terrible was the sight, that Moses said, I exceedingly fear and quake.” {Heb.12:21}

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Question: True indeed, they were much affrighted at that sight, because the Lord was pleased to show himself in such a terrible manner, in such thunders, lightnings and earthquakes; but did they tremble, or were they terrified at the apprehension of the Law?

Answer: Although the beholding of God’s appearance was very terrible, and full of amazement; yet that was not the only cause of their fear; but the Law that was then delivered, was so transcendently holy and righteous, and they being conscious to themselves of their former grievous miscarriages, and also sensible of their own inability and indisposition to yield any answerable obedience to the same for the future; and this caused them to fear, {Exod.20:19,} that Divine Justice would presently seize upon them.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness,

and tempest; and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more; for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart." {Heb.12:18-20} "And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." {Exod.20:19}

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Question: Why did God appear in such a terrible manner at the giving of the Law?

Answer: Man in the state of innocency was able to look upon God with comfort; the manifest actions of God were his life, {Gen.1:28-30;} but when he had sinned, the case was altered. If he now would look upon him, or think to attain his favor by any worth or strength of his own, there was nothing to be expected but terror and danger, {Gen.3:24,} cherubim's and a flaming sword. Now lest these people should be conceited of their own righteousness, {as indeed they were,} therefore he appears in this terrible manner, to let them know, {Isa.33:14,} that there was no coming near unto him, nor any favor to be expected from him without perfect righteousness; unless they could endure devouring fire, and everlasting burnings.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." {Gen.3:24} "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" {Isa.33:14} "And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the LORD shall die; shall we be consumed with dying?" {Num.17:12-13}

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Question: Since the Law was of such infinite purity and righteousness, and all men so prone to evil, and averse to that which is good; yea, and also so weak, that they were not able {in the least} to yield any suitable obedience to the same, what then was God's meaning to command them this Law?

Answer: God, who is infinite in wisdom and goodness, yea, and in all other glorious perfections, had many excellent ends in

giving them this Law, although they were not able to obey. As first, to show his Sovereignty over them; he was their Lord, they his servants; he was their King, they his subjects, and were to observe his Laws, which were holy, and righteous like himself. Secondly, God gave them this most Holy Law, to let them see what man was able to do in time of his innocency, before he willfully disabled himself, and therefore he might justly exact the same at their hands. Thirdly, God gave them this Law {especially in such a terrible manner} that it might {at least} restrain them from outward and gross enormities, and keep the outward man in good behavior. Fourthly, this Law was given to discover sin, {Rom.3:20; 7:7;} that thereby they might be convinced of that most abominable and sinful disposition that was in them; for all men by nature are ignorant, and do not know sin to be sin. Besides, man is a proud creature, and is not willing to know it, much less to own it to himself; therefore was this most pure and perfect Law given forth, that they might not at all plead ignorance, {Rom.3:19,} but be altogether without excuse. But then fifthly, the main end, and highest intention of God in giving them this Law, was to give them to understand, that he was a God of such infinite purity, and of such transcendent righteousness, that there was no favor nor comfortable communion to be had or enjoyed with him, but rather a fearful expectation of fiery indignation, unless there were in them an answerable holiness and suitable righteousness, {Lev.11:44,} unto the same. Now forasmuch as there was not in any of them anything at all suitable thereunto, but rather a nature and disposition quite and clean contrary to the same, {Rom.3:10-18;} his meaning therefore was, that they should be driven out of themselves, to look for righteousness in the promised Seed, which was Christ.

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. And Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not." {Exod.20:18-20}
"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." {Rom.3:20}
"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, thou shalt not covet." {Rom.7:7}
"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." {Rom.3:19}
"Thou art of purer eyes than to behold evil, and canst not look

on iniquity.” {Hab.1:13} “For I am the LORD your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy.” {Lev.11:44} “For Christ is the end of the law for righteousness to every one that believeth.” {Rom.10:4} “And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” {Phil.3:9}

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Question: But were they acquainted with this promise, or were they ignorant of it?

Answer: They could not be ignorant of the promise, because God was pleased to appear always unto them by the name of the God of Abraham, Isaac, and Jacob, {Exod.3:6;} and they very well knew, that they were the Seed and Posterity of these men. Moreover, all the greatest and most eminent works of God were fresh in memory, {as the Creation, the Flood, the building of Babel, the burning of Sodom, with many other of like note,} much more the promise, which was to them of greatest concernment; yet notwithstanding, the greatest part of them were ignorant of God’s meaning in the promise, for there were but very few that knew any more than the outside of it, namely, that God would raise up some man of the Seed of Abraham, {Exod.3:16,} who should deliver them from their bondage in Egypt, and settle them in the Land of Canaan, where they should be free-men, and enjoy peace and plenty, &c., and this {it is very probable} they expected should have been fulfilled now in Moses; for God had wonderfully manifested himself by Moses in Egypt, and at the Red Sea, by many great and terrible works of wonder; and now at this time also, Moses was able to endure the presence of God, and to hear him speak, and to go up into the Mount when he called him; and because they were not able to abide the sight of God, nor hear his voice, {Deut.5:25-27,} therefore Moses must go to God, and bring them word what God saith, and then they will hear him, and be obedient; for they perceived that Moses was very high in God’s favor, and therefore they desired him to be a Mediator between God and them.

“Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of

that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.” {Exod.3:6-8} “Now therefore why should we die; for this great fire will consume us; if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it.” {Deut.5:25-27}

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Question: But how did God take the matter? Was he well pleased with them for this thing?

Answer: Yes, God did very well approve of them for desiring a Mediator, for he said, they had well spoken, {Deut.18:17-19;} but withal he told Moses that he was not the man in whom the promise must be fulfilled, for I will raise them up a Prophet of their Brethren {saith God} like unto thee, and I will put my words into his mouth, and he shall declare unto them all my Council, and in hearkening unto him, they shall be joyful; and he that will not hear that Prophet, I will require it of him.

“And the LORD said unto me, they have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” {Deut.18:17-19} “And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” {Acts 3:23}

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Question: But if it was not the purpose of God, that they should be happy by their obedience unto the Law, why then did he annex such large promises unto the observation of it, and denounce such heavy curses and judgments, in case they disobeyed?

Answer: The Lord having brought forth this people of Israel from Egypt, where they had been a long time under cruel bondage, and minding {according to his promise made to Abraham} to take them to himself for a peculiar people, {Exod.19:3-8,}

above all the Nations of the earth, {Deut.14:2;} was graciously pleased in giving them this Law, to enter into Covenant with them, herein promising to be their God, and that they should be his people; to which they did agree. {Exod.24:3} Now this Covenant was two-fold: inward and outward or spiritual and temporal. And so the Promises that were annexed to the same, were of a two-fold consideration also. That part of the Covenant which was outward or temporal, was at large declared, and often repeated, and so were the promises which belonged to the same; but the inward {or spiritual} part of it was not expressed, but implied, and so were the promises.

"And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD." {Exod.19:3-8} "For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." {Deut.14:2}

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Question: What was the outward part of the Covenant, and the promises which belonged to the same?

Answer: The outward and temporal part of the Covenant was this; that if they would acknowledge the Lord to be their God, and diligently obey his voice, and observe and do all his Commandments with their whole hearts, {Deut.28:1-2;} then the Lord promised to set them up on high, above all the Nations upon earth; to give them the Land of Canaan, to multiply their seed, to prolong their days, to give them peace and plenty, and to make them prosperous in everything they set their hands unto. And on the contrary, if they would not hearken unto his voice, nor obey his commandment, {Deut.28:15,} but walk after other gods, &c., then the Lord would make their plagues wonderful, and curse them and cross them until he had destroyed them.

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God." {Deut.28:1-2} *"And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." {Deut.28:14-15}*

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Question: What was the inward or spiritual part of this Covenant?

Answer: The Lord was pleased herein to Covenant, that forasmuch as this Law was Spiritual, and their hearts were Carnal, and altogether indisposed to obey, yet he himself would undertake for them; and though they were weak, and unable, yet he would lay help upon One that was mighty, and herein make over himself to be righteousness unto them, {Jer.23:6,} and for them; and in this they were not to act, but believe that God {not for their righteousness, but for his own sake} would be merciful to their unrighteousness, {Deut.9:5,} and freely forgive their sin, {Isa.43:25,} becoming Justification and Sanctification unto them. And the Promises which were hereunto annexed, were spiritual, and very mystical; for here the Lord promised, that he would be their God, that he would fill their hearts with joy and peace in believing, {Rom.15:13,} that is, that he would {in the right apprehension of this Covenant} so communicate and discover himself unto them in the sweetness of his love, and the excellency of all spiritual and heavenly comforts, {Rom.8:15;} that they should not now look upon him as an Enemy with terror, but should have sweet fellowship with him, as dear Children with a loving Father; that so partaking of his glory {in some measure} in this life, and living according to it, he would at length glorify them with himself in eternal glory. But on the contrary, if they were disobedient, that is unbelieving, trusting in their own righteousness, thinking to obtain his favor by their own outward and literal observations; then he would leave them to their hearts lust, {Isa.6:9-10,} and fill them with their own devices; and instead of enjoying him in the lively apprehension of his love

and favor, {which is eternal life,} they should in this life, not only be empty of all true and sound comfort and joy, {Deut.28:65-67,} but also be filled with terror and horror of conscience, vexation and sorrow, and to be forever separated from the presence of the Lord, {II Thes.1:9,} in endless misery.

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:5-6} "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." {Isa.43:25} "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." {Rom.8:15}

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Question: Did God give them any other Laws besides this Law of the Ten Commandments, or was the Covenant wholly comprehended in it?

Answer: God by the Ministry of Moses, did command them divers and sundry Laws and Ordinances, contained in the Judicial and Ceremonial Laws, {so called;} but they were wholly comprehended in those ten words or Ten Commandments; for they {even those ten words} were indeed the very sum and substance of the most pure, perfect, and absolute will of God; yea, they being the righteousness of God revealed, {which is Jesus Christ,} for therein he was mystically exhibited or held forth, for he is the Lord our Righteousness, {Jer.23:6,} and he is made of God righteousness to us, {I Cor.1:30,} and we are made the righteousness of God in him. {II Cor.5:21} Neither was there anything at all, which the Lord expected from his creature, in his obedience unto him, but what was wholly contained in those ten words.

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:5-6} "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." {II Cor.5:21}

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Question: The Law being delivered in so few words, and the Covenant therein contained, being so dark and mystical, how came they then to understand God's meaning therein?

Answer: The Lord was pleased in much wisdom and goodness, to explain those words, and to interpret his own meaning therein; both as they concerned them in their duty to Himself, and also as they contained their duty and behavior one towards another. {Exodus 20, 21, 22 & 23} Moses goes up into the Mount, where the Lord commands him in particular how they ought to behave themselves one towards another, naming also certain feast-days, and other observations about them; and Moses writes all the words of the Lord in a Book, and declares them to the people, and they promise obedience. {Exod.24:3,4} And as this Law contained God's Worship, and their duty therein, Moses is again called up into the Mount, where he is forty days and forty nights; in which space God shows him a Pattern, {Exod.24:12,} commands him to make him a Sanctuary, that he might dwell among them; and also gives him rules of a most exact and holy Worship, which he expects should be strictly performed by them; in which both holy place, and holy Worship, he doth really {yet darkly} declare, that unless he dwell among them, and communicate himself unto them, they could not be a holy people. {Exodus 25, 26, 27, 28, 29 & 30} For indeed, that very Tabernacle, and afterward the Temple, were representations or significations of the human body of Christ, in which the Lord would manifest himself, and dwell among them, {I Tim.3:16,} as the Vessels wherewith they ministered were holy; so the Lord would have them know, that he could not be spiritually worshipped with carnal hearts and hands. {Psal.29:2} The Ark was a visible Type of Christ, by whom the Lord would manifest himself. The two Tables of the Covenant were put into the Ark, to show, that Christ was both the Law and the Covenant to his own; {Is.42:21,6;} and that the righteousness, which the Law required, was wholly in Him. {Phil.3:9} The Mercy-seat where God appeared was placed above upon the Ark, to show, that God would not manifest himself in mercy and goodness to any, but only to them that were in Covenant with him in Jesus Christ. {Is.59:21} The Table, and the shewbread that stood upon it, was to teach them, that Christ was both the Feeder and the Food. {Jn.6:48,51} The Candlestick, with its seven Lamps always burning, did signify the wisdom of the Spirit, without which, there was no finding out the mind of God in these mysteries. {I Cor.2:10,14} The Oil, wherewith the Lamps were dressed, and made to burn, was of pure olive-oil, beaten, and without mixture; {Exod.27:20;}

to show, that the true knowledge of God in the mystery of Christ, was not attained by the help of human wisdom and learning, but by the light and wisdom of the Spirit only. {I Cor.2:12} The Altar, and all those beasts that were offered thereon, did signify Christ, {Heb.13:10,} his death and sufferings, who would {by offering up himself to God once for all} both redeem them from the curse of the Law, {Gal.3:13,} and forever perfect them that are sanctified. {Heb.10:14} The blood of those beasts wherewith they were sprinkled, did signify the blood of Christ; wherewith the Atonement was to be made, and whereby their Consciences were to be purged from the dead works of the Law, to serve the living God in Spirit and Truth. {Heb.9:14} The Priests, which offered the sacrifice were holy men, and consecrated, and set apart for that service; to show, that God will be sanctified in all them that draw near to him. {Lev.10:3} The sacrifices might not be offered without a Priest, to teach, that there is not any service that can be acceptable to God, unless it were offered up to him in the Spirit and Power of Christ. {Mt.3:17} The glorious and beautiful garments wherein Aaron did minister, did hold forth the infinite purity, and transcendent excellency and righteousness of the Lord Jesus Christ, in whom only God is well pleased. The Onyx-stones, whereon the names of the Children of Israel were engraved, were put upon the shoulder-pieces of the Ephod; to teach, that true Israel indeed, are kept by the power of the Lord Jesus through faith unto salvation; {I Pet.1:5;} for he is the wisdom and the power of God unto salvation in all that do believe. {I Cor.1:24} The twelve precious stones, which were set with the names of the Children of Israel, in the Breast-plate of judgment, did declare; that Spiritual Israel that were in Christ, were a precious people {I Pet.2:9} in the judgment and esteem of God. {Mal.3:17} The curious Girdle, wherewith all those goodly garments were girded to the Priest, did hold forth the faithfulness and truth of God, in making good all his promises in Christ, {Heb.10:23,} in whom all the promises of God are Yea, and Amen. {II Cor.1:20} The holy Anointing Oil, wherewith the Tabernacle, and all the furniture, and the Vessels thereof were anointed, did signify the Anointing of the Spirit, which they that did believe should afterward receive; {I Jn.2:27;} which might not be poured upon man's flesh, neither might any man make the like to it, nor put it upon a stranger, upon pain of being cut off from his people; {Acts 1:17;} to show, that fleshly, carnal, outside-hypocritical-holiness, is an abomination to the Lord. {Acts 5:1-6} The Sabbaths were a sign unto them, that the Lord Jesus was their Sanctification; six days might work be done, but on the seventh they must rest; {Exod.31:13-17;} to show, that in the works of civil concernment, they were to labor, but in the business of sanctification, they were not to act one jot; but rest

wholly upon Christ the Messiah. {I Cor.1:30} In seed-time, and in harvest, they must rest on the Sabbath, even in times of greatest necessity; to show, that their best services, and most religious performances, were like a menstruous cloth, and in no wise to be rested in; {Is.64:6;} but in the holiness of Christ were they to rest. They were forbidden to kindle a fire throughout their habitations on the Sabbath; to show, that no self-holiness, or self-sanctification, attained by any religious duties, or performances whatsoever, must be joined unto the holiness of Christ, but they were to rely wholly upon the Lord Christ only. {Tit.3:5, I Jn.1:7} The Leprosy, and all those unclean issues, did show forth the horrible and filthy nature of sin. The Offerings, and Washings appointed for their cleansing, did signify the blood of Christ, without which there could be no remission, {Heb.9:22,} nor Sanctification. In a word, {for it would be too tedious to speak of all in particular} there was not the least circumstance in all their commanded Service and Worship; but which did mystically hold forth Jesus Christ; and thus the Law was their Schoolmaster unto Christ, {Gal.3:24,} that they might be justified by grace in Him, {"who of God was made unto us Wisdom, and Righteousness, and Sanctification, and Redemption"} and not by their own outward observations of the Law.

"And the LORD said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." {Exod.24:12} "Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness." {Psal.29:2} "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." {Phil.3:9} "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." {Jn.6:48-51} "But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." {I Cor.2:10-12} "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

{Heb.9:14} "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." {I Pet.2:9-10} "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." {II Cor.1:20} "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." {I Jn.2:27} "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {Tit.3:5-7} "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." {Gal.3:24}

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Question: Was this Law given, and this Covenant made with the Israelites or seed of Abraham according to the flesh; or did it concern the Gentiles also?

Answer: The Law or Covenant, so far as it was outward and literal, did concern all Israel, as well one as another, and they were all of them to observe the same, {Lev.26:1-4, &c.,} and that strictly, in case they would be prosperous in their temporal estates; for the promises of all temporal blessings were made to the outward conformity and literal observations of the Law; the Lord being pleased to deal with them, {Deut.28:1,2, &c.,} as with children, even to hire them to an outward conformity unto the same, by giving them outward prosperity; but the Covenant, {Rom.9:6,7,25,} as it was inward and spiritual, respected only spiritual Israel, elect believers, both Jews and Gentiles, in all ages, and in all nations, to the end of the world. Yet notwithstanding, the Ordinances of the Law or Covenant were to continue but for a season, namely, until the promised seed should come, {Gal.3:19,} which is Christ.

"Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it; for I am the LORD your God. Ye shall keep my sabbaths, and reverence my sanctuary; I am the LORD. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due

season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” {Lev.26:1-4} “And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.” {Deut.28:1-2} “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” {Gal.3:19}

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Question: What were those Ordinances and Services of the Law, or Covenant?

Answer: First there was the Tabernacle, and afterward the Temple, which were representations of the flesh of Christ, and also of the Saints, in whom God would please to dwell and manifest himself. {Psal.132:14} And then there was the Priesthood of Aaron; signifying the eternal Priesthood of Christ. {Heb.7:24} And there were also many Sacrifices and Offerings, which did betoken the Sacrifice of Christ, who should by that one offering of himself to God, obtain eternal redemption for them. {Heb.9:12} And there were many and divers washings and cleansings, which did show forth the blood of Christ, which can only wash and cleanse away all sin. {I Jn.1:7} These and many others being visible representations and significations of Christ in the flesh, his perfect fulfilling of the Law, his making satisfaction to divine Justice, &c., all which were to be fulfilled and accomplished in him, which being done, the significations were to cease, {Heb.9:10;} and to be of no more use.

“For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread.” {Psal.132:13-15} “But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” {Heb.7:24-25} “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” {Heb.9:12} “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” {I Jn.1:7}

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Question: The Gentiles or Heathen, had no fellowship, or communion at all with the Israelites, but were utter enemies unto them, and hated them, and sought their ruin continually; how, or in what respect then, did the Law, or the Covenant therein contained, concern the Gentiles, or belong to them?

Answer: The Lord having in his eternal purpose, chosen to himself a people to be heirs of life by Christ Jesus, {Eph.1:4,} did yet notwithstanding for many generations, suspend the manifestation of his love and favor unto all the people of the world, {Col.1:26,} except the seed of Abraham, or the Israelites only, whom he had brought near to himself, and to whom he manifested his great love, not only in outward and temporal blessings, but chiefly in spiritual administrations, withal forbidding them to have any communion with any nation whatsoever, {Deut.7:1-3,} unless they would be circumcised, and worship God according as he had commanded them, {Exod.12:48,} which thing occasioned such an enmity and hatred in all nations against the Israelites, that they would not be reconciled unto them at any hand, {Psal.83:2-5, &c.;} yea, though the enemies were very different in Religion and Idol-worship, and hated one another even unto death; yet they could agree together against the Israel of God, to root out their name from the earth, {Lk.23:12;} and this enmity or hatred was not against them, as they were men, or because they were of different nations; but herein lay the enmity, because the Israelites did worship the true God with such holy worship as he had commanded, the seed of the Serpent, or the Devil, in all false worships, and religions, persecuting the seed of the woman, {Gal.4:29,} or Christ and the Saints, in the true Religion, and pure worship of God in all ages; and so the hatred was not only against the Israelites in their persons, but even against the good ways of God in his pure worship, and herein against God himself.

The great mystery, that the Gentiles should be heirs of life with the Jews, partakers of the same promises, and of the same body, {Eph.3:5-6,} was not yet revealed, but kept secret. But now they, who were sometimes afar off, were made nigh by the blood of Christ, {Eph.2:13-15,} for Christ, by subjecting himself in the flesh to death, did break down that partition wall, and that enmity that was between Jews and Gentiles, being slain thereby; so that although they before were twain, and hated one another, yet now by the death of Christ they were united and made one, {Eph.2:16,} and not only reconciled to one another, but also to God through faith in Jesus. Thus the

Gentiles by the preaching of the Gospel, came to know, {Eph.2:17,} that which before they did not know, {Eph.3:9,} even to believe their sonship, and their interest in the Eternal Covenant by Jesus Christ; yet notwithstanding they were not under the Law, as it was a Covenant of works for temporal blessings, for so it concerned the Israelites only, and according as they acted to the command, so they prospered in their temporal estates; and this part of the Covenant was peculiar only unto them. But as the Law was spiritual, and contained in it a Covenant of Pure Grace, so all the elect, both Jews and Gentiles, were concluded in it, it being an Eternal Covenant, made with all the Saints in Jesus Christ, in the eternal purpose of God, before the world began, {Tit.1:2-3;} and in due time manifested, according to the dispensation of God, who worketh all things according to the counsel of his own will, {Eph.1:11;} that is, who reveals and discovers himself in Jesus Christ, to whomsoever, after what way soever, and in what time soever, he himself pleases.

But yet the Gentiles were not under those legal services, and formal observations of the Covenant, as the Passover, Circumcision, all those Sacrifices and Offerings, those legal washings and cleansings; in a word, all that Temple-worship whatsoever, they being all fulfilled, consummated and ended in Christ; for now in this way of Temple-worship, neither Jews nor Gentiles were to worship God, {Jn.4:23-24,} he having withdrawn himself in his appearances out of all these things; but now both Jews and Gentiles were to look unto God in Christ, in whom, and by whose most precious death and blood-shedding, {Acts 13:38-39,} he declared himself to be fully satisfied for all those transgressions and disobediences, from which they could not be justified by the works of the Law.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." {Eph.1:4} "And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." {Deut.7:2-3} "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." {Eph.3:5-6} "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity,

even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." {Eph.2:13-16} "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." {Eph.3:9} "According to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." {Tit.1:1-2} "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." {Eph.1:11} "But the hour cometh, and now is, when 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." {Jn.4:23-24} "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." {Acts 13:38-39}

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Question: The Gentiles indeed were not to observe those legal worships and services which the Jews did; but were they not to make the Law of God the rule of their obedience?

Answer: The Law as it was delivered to Israel upon the Mount, so it was a revelation of the most holy and perfect will of God, and so it was the rule of their obedience; now the Law being of a twofold consideration, it was the will of God, that their obedience should be suitable thereto. First, as the Law was outward, and respected only the outward man; so it was his will, that they should be obedient in all things, to the very letter and form of all his commands, and herein they were to act with all their strength, in case they would be outwardly happy. But secondly, as the Law was spiritual, and concerned the inward man, so their obedience was to be answerable to the will of God herein. Now it was not the will of God, that they should act herein, according to the letter, and think to attain Righteousness by a strict performance of any or all those religious services, {Rom.3:20;} but that they should believe in him, who was prefigured in all those services {which was Christ} and cast themselves wholly upon God in him, {Jn.6:40,} for Righteousness, both unto Justification and Sanctification; but now Christ being come in the flesh, and having in himself ended all those significations; it is the will of God, that both Jews and

Gentiles should believe in him, {Mk.9:7,} and rest confidently assured, that God is graciously well with them, in Him, having for his sake forgiven them all their trespasses; {Eph.2:18;} so that the will of God being the rule of men's obedience, it is the will of God, that they should not act according to the letter of the Law for life; but that they should believe on the name of his Son Jesus Christ, in whom is eternal life. {I Jn.3:23}

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." {Jn.6:40} "For through him we both have access by one Spirit unto the Father." {Eph.2:18} "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." {I Jn.3:23}

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Question: But is not the Law, even in the terrors of it, a good means to drive men to Christ?

Answer: The Law, as it was delivered to Israel on Mount Sinai, was so holy, so pure, and of such transcendent righteousness, that all the wisdom and power of men could not devise any means, nor perform any action, that might in the least be suitable to the will of God herein; they being by nature acted by a spirit or principle quite contrary to the most pure, holy and righteous will of God, {II Cor.3:7-11;} hereupon the Law was a ministration of death, threatening wrath upon every disobedience; so that in this respect, the Law was, and is so far from being a means to drive men to God, that is, was, and is, rather an occasion to drive them from him; either, first, into despair, if he should turn their consciences loose upon them; or else secondly, by stirring up the enmity that is in the minds of men, {Rom.7:5,} to make them hate God, and all the holy ways of God; or thirdly, {men being ignorant of the righteousness of God} are hereby stirred up to invent some way or worship of their own, {Rom.10:3,} whereby they may appear righteous before God.

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if

that which is done away was glorious, much more that which remaineth is glorious.” {II Cor.3:7-11} "For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” {Rom.10:3-3}

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Question: How could the Law, being so pure and holy, occasion or stir up the enmity that is in men’s minds against God?

Answer: A man, in the state of innocency, was able to look upon God, and to converse with him, every appearance and discovery of God unto him was pleasant and delightful; and the more the Lord was pleased to manifest himself unto man, the more man’s heart was enlarged to love him, and his commandments were not grievous; in this condition there was neither cause nor occasion of discontent, much less of enmity or hatred between God and him. But when man by sin was fallen from God, {Hos.14:1,} and was become one with Satan, who hated God; then he, who before was like unto God, and loved God, was now become like the Devil, and hated God; and this enmity or hatred was not against God, as he was a good and loving God, for that man was not now able to apprehend; but in that he was a just and a righteous God, for so he was pleased to appear unto him.

Before the Law was given, the Lord manifested himself to men very seldom, and very low, and they knew but very little of him, except in the outward creation; all this while men were exceeding sinful, and death had dominion over them, {Rom.5:13;} yet nevertheless, God did not impute every transgression unto them, {though he often plagued them for their gross and grievous sins,} for there was no written precept; and the Law of nature was by sin so blotted and blurred, that no man was able thereby to read, or know his duty, {Rom.7:9;} and now men were alive {at least in their own conceits} they thought themselves to be very happy, and their conditions to be very good, so long as they abstained from such grossness as very nature abhorred; because they did not know sin, many things that were very sinful went current for moral virtues, and many things that were duties, were not looked upon as anything at all; sin was as it were dead, men were so benumbed in it.

But now when the Commandment {or the Law} came, when God was pleased to appear in a most righteous Law, whereby every sin and transgression was brought to light, {it being, through the power of God, a discernor of the thoughts and purposes of the heart;} now sin revived, for now sin was discovered, whatsoever was contrary to the holy will of God,

was known to be a sin; and every duty was now known to be a duty; so that by the Law men were become sinful, {Rom.3:20;} that is, they were now made acquainted with their sinful dispositions, which before the Law came they did not know. But this was not all; for the Law did not only discover sin to be sin, but also did occasion sin to be more sinful; that corruption of nature, wherewith every man is tainted, {Rom.7:11,} and whereby every man is become prone to evil, that sinning sin, took occasion by the Law or Commandment, to work in natural men all manner of evil; for the Law was so holy, and so high, that no man was able to attain to the perfection of it in the least degree; and it was also the ministration of condemnation, threatening wrath, and curse, upon every disobedience. Now men perceiving, that they were neither able to attain to that purity which the Law required, nor yet to escape that wrath which the Law threatened; that natural corruption, that sinful disposition, {Rom.7:5,} that is in every man's heart by nature, was hereby quickened and stirred up, through the working of Satan, to hate God, and to oppose him in all his holy and righteous ways and appearances; and yet the Law is not sin, nor the cause of death unto any man, but holy, and just, and good, {Rom.7:12;} but sin, {or the vicious disposition of every man's heart,} being carried on by the Devil, did so rage and swell against the purity and righteousness of God revealed in the Law, {Rom.7:13,} that they sinned the more, {II Chron.28:22,} and acted all manner of wickedness with greater violence; even as a mighty stream being stopped, rages, and swells, and breaks down all damns, and stops whatsoever; and hence it is, that the Commandment, which was ordained to life, was to them an occasion of death, and thus sin by the Commandment became exceeding sinful.

"O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD; say unto him, take away all iniquity, and receive us graciously; so will we render the calves of our lips." {Hos.14:1-2} "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." {Rom.3:20-22}

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Question: Doth the Law occasion such an enmity or hatred in the Elect also?

Answer: The Elect, and they that are predestinated to be conformed unto the Image of Christ, come under a two-fold consideration. First, as they are in the state of nature; and secondly, as they are in a state of grace. As they are in the state of nature, so they are in the state of enmity, and there is no difference herein between them and all other men, {but only in the account of God;} they hate God as much as any, oppose him as much as any, and had a hand, and gave their voice in the crucifying of Christ as much as any men whatsoever; and in this condition the Law is to them the ministration of death, and their hearts rise against it, and they cannot endure to hear of the purity and equity thereof. But when they are once brought into the state of grace, when they once apprehend the love of God manifested to them in Jesus Christ, {Eph.2:13,} who is become their righteousness; then they are delivered from the Law, {Col.2:14,} as it did occasion hatred between God and them; for in this respect Christ took it away, and nailed it to his Cross, so that sin, which was the cause of enmity, {Eph.2:15,} and the Law, which by occasion did quicken and stir up this enmity, were both nailed to the Cross of Christ, and slain together in his flesh; and now the Elect or Believers are delivered from the Law, {Rom.7:6,} that they should no longer serve in the oldness of the letter, in fears and terrors, but in the newness of the Spirit, with comfort and delight.

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." {Eph.2:13-20}

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Question: The Law, or Commandment, being ordained of God unto life; how then did it become useless and void?

Answer: God did indeed ordain or appoint the Law unto life, but not that any man should attain unto life, by any performance or

remain in unregeneracy, they verily think, that they are bound to act according to the Law for life, or else they shall be damned; they being shut up all this while under the Law, {Gal.3:23,} as in prison, unto the faith, which is afterward to be revealed; yea, and many times also, when they are quickened, and made alive, and are set at liberty, or when they do believe in Jesus Christ in some measure; yet they are so held under a spirit of bondage, that they still serve in the oldness of the letter, {Rom.8:15,} in great fears and many doubts, and go heavily, and mourning, under the easy and light yoke of Christ, because they apprehend in themselves, and are persuaded by others also, that although they do believe in Jesus Christ for justification, yet it is their duty to walk in a strict conformity to the Law, or else they cannot be saved; and then finding in themselves, that they are not able to walk so exactly as the Law requireth, {Rom.8:3,} {it being weak, and yielding them no assistance in the work,} are many times so cast down, and filled with fear, that they refuse to be comforted; and the best they can attain unto in this condition is this; that when they apprehend their walking to be somewhat, or in any good measure answerable to the holiness which the Law requireth, especially if they find their hearts to be upright in the same {as they are able to judge} then they think that God will accept of them for their uprightness, although they cannot attain to that perfection which the Law requireth; but when they come to believe indeed, when they are enabled to rest confidently upon Jesus Christ for righteousness unto life and salvation, {Rom.10:4,} then they see and know, that they are delivered from the Law, {Rom.7:1-4,} and that the Law, as it is the Law, hath nothing to do with them, and that they are neither under the command of it, nor yet under the threats nor curses thereof, {Rom.7:6;} the Law, in this respect, being dead unto them, and they dead unto it; and that they are to serve now no longer in weakness and fear, but in power and with delight; for they are under the new Covenant, which is a Covenant of Grace, and being under Grace, are thereby enabled and accepted.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." {Rom.10:3-4} "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be

justified by faith." {Gal.3:21-24} "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." {Rom.8:14-17} "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." {Rom.7:4}

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Question: Was not the Covenant of Grace contained in the Law, and were not the believing Israelites under the Covenant of Grace? What then is this new Covenant? Or why is it called a {new} Covenant?

Answer: The Law did contain in it a Covenant of works and a Covenant of grace. The Covenant of works was outward, and respected only the outward man; and in this they acted for temporal things; but the Covenant of grace was inward, and in this they were not to act, but to believe to eternal life. The Covenant of works was very literal, and largely expressed, and they were all very well acquainted with it; but the Covenant of grace was spiritual, and very little of it expressed, but shadowed out under divers ordinances, and observations, and therefore very few of them did understand it, or had any knowledge of it; but imagined, that by their outward observations they had done all that was commanded. Now this Covenant, as it was thus outward, and respected only outward and temporal things; so it is an old Covenant, and is vanished away; and in this respect, the Covenant of grace is called, a better Covenant, {Heb.8:6,} because it consists of better promises, which are, life and glory in Christ Jesus; and a new Covenant, and not like the Covenant which God made with them, when he brought them out of the Land of Egypt, {Heb.8:9,} which Covenant they brake, that is, they understood not his meaning in the very outward Covenant, but served themselves, and their own lusts in the same, therefore he would utterly abolish, and take away that Covenant. Again, it is called a new Covenant, though it be the same with the former Covenant, which was made with Abraham, and with the Israelites at the giving of the Law; for even the Covenant of grace was very dark and mystical, made forth under types and significations, and therefore very imperfect and weak, and yielded very little or no strength, {Rom.8:3;} and therefore

was disannulled, because of the weakness and un-profitableness thereof, {Heb.7:18-19;} but the new Covenant {namely, Christ or that better hope in the Gospel-days} is strong in the Spirit, and brings in life and power into the hearts of them who are entered therein, whereby they are enabled to serve acceptably, with reverence and godly fear. Again, under the services of the Law, Christ, the sum and substance of the Covenant, was veiled and hidden, very few knew but little of him; but now under the new Covenant, the Saints all know him from the least to the greatest, {Heb.8:11,} they of weak faith, and they of strong, everyone in their measure; for they all with open face, as in a glass, behold him, and are thereby changed into his image, {II Cor.3:18,} from one degree of glory to another. Thus, and in other respects, the Covenant of grace, in the days of the Gospel, is called a new Covenant.

"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." {Heb.8:8-13}

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Question: But doth not God promise in the New Covenant, to write his Laws in their hearts, and in their minds? How then are the Saints freed from the Law?

Answer: The Law delivered on Mount Sinai, {Exod.34:1,} was indeed a revelation of the most perfect righteousness of God; but it was but outward, it was but figured in stones, and came not near the heart, and therefore yielded no strength to further them in their obedience; and Christ, who was the sum and substance of the Law, was revealed or made known but in a very small measure; the Spirit in those days running very low, the Lord being pleased to veil and cover his glory until an appointed time, {Jn.7:39;} but the Law which God promised to put into

their minds, is Christ, who indeed is the Law and the Covenant; for now Christ being glorified, and having received of God authority, and power, or the promise of the Spirit, is now returned in spirit and power into the hearts of the Saints, and is become to them, and in them, a Law of the Spirit, and a Law of life; that is, where Christ comes in the Spirit indeed, {Rom.8:3,} he brings in power, and life, eternal life, and transforms the soul, and makes it like himself, {II Cor.3:18,} and enables it to walk as he hath walked. Again, the Law was a ministration of condemnation, {II Cor.3:9,} and threatened wrath upon every disobedience, which caused terrors and fears even in the best of them. But Christ, who is the new Covenant, is a ministration of Righteousness; that is, in the Gospel Christ is made known to be the Righteousness of God, which the Law required, he having perfectly fulfilled the Law, {Rom.10:4,} in all the high demands thereof, by walking exactly in all the particular commands of the same; and not so alone, but also hath stopped the mouth of the accusing and condemning power of the Law, {Rom.8:1,} by yielding and submitting himself in the flesh to death and the curse; and thus Christ is the Saints righteousness to justification, fulfilling the righteousness of the Law for them. And Christ in the new Covenant is also a ministration of life, and peace in the Saints, fulfilling daily the righteousness of the Law in them; {Rom.8:4,} that is, the Saints being now united and made one with Christ, and one with God in Christ are thereby enabled to act righteousness and holiness, and do not look unto the Law for their pattern, but unto Christ the truth of that pattern; {"looking unto Jesus the Author and Finisher of our Faith." Heb.12:2;} for he is the way, the truth, and the life; and thus the Law, as it comes from Sinai, is silenced to believers, they being neither under commanding, nor yet the condemning power thereof; but as the Law comes from Mount Zion, {Is.2:2-3,} as Christ is both the Law and the Covenant, so the Saints are not without Law to God, but under the Law to Christ, {I Cor.9:21,} he being a Law of the Spirit, and a Law of life in their hearts, freeing them from the Law of sin and death, and quickening and raising their hearts to life and glory, by and in himself. In short, the Law, as it comes from Sinai, and is figured in stones, ceaseth to the Saints, and the duties and commands thereof, cease to be the duties of the Law, but are the duties and commands of the Gospel, even the commands of Christ, new commands, {Gal.6:2,} or the Law of Christ.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was

an husband unto them, saith the LORD; but this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.” {Jer.31:31-34} “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” {Isa.2:3} “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” {Heb.12:2}

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Question: What is the Gospel?

Answer: The Gospel is glad tidings of good things, good tidings of great joy, {Lk.2:10,} a message of Peace, a ministry of Reconciliation, the ministrations of the Spirit, {II Cor.3:8,} the Word of Salvation, {Acts 13:26,} the Word of Faith, the Word of Life, {I Jn.1:1,} the power of God to salvation, {Rom.1:16,} the immortal Seed, the sword of the Spirit, {Eph.6:17,} the Word of God, &c., in a word, the Gospel is Christ, and Christ is the Gospel, {I Cor.1:23,24,} Christ is he that answers all the types and significations of the Law, and in whom is fulfilled all the prophecies of the Prophets; it is Christ alone, in whom God is well pleased, {Mt.3:17,} and it is only Christ, who enables the Saints to walk in all well pleasing.

“Behold, I bring you good tidings of great joy, which shall be to all people.” {Lk.2:10} “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” {I Cor.1:23-24}

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Question: How comes it to pass, {seeing believers under the Law, were under the same Covenant for life and salvation, with believers under the Gospel, and they that were saved under the Law, were saved by faith in Christ as well as under the Gospel,} or what may be the reason, that the Saints, or true Believers,

act now more lively and cheerfully, and are quickened up to a more close and holy walking with God in these Gospel-days more than under the Law?

Answer: The Covenant of Grace was the same indeed under the Law, as it is under the Gospel; but it was very mystical and obscure, even to them that did believe; for it pleased God to cloud himself, so that they could not see him, or but very little of him. When they came out of Egypt, {Exod.13:21,} he went before them in a cloud, in a very dark and obscure manner. At the giving of the Law, he appeared in smoke and thick darkness. {Exod.20:21} When Solomon had built the Temple, which was a figure or type of Christ, as they were performing religious services therein, it is said, that the Lord discovered himself in a cloud, a cloud filled the house, {II Chron.5:13;} by all which it appears, that the appearances of God unto them in those days were very much clouded, they saw very little of him, even what he was pleased to let out in a few outward services, suspending of purpose the manifestation of his glory until the fulness of time. Now while the Lord was pleased thus darkly to reveal himself, then he was pleased to accept of weak faith, and mean services. Besides, the Israelites were under a mixed Covenant, partly inward, and partly outward; the inward part of the Covenant, which was Christ, was clouded, and very dark, as was said before, and very little notice taken of it by the greatest part of them. But the outward part of it was very plain and easy, and they all knew it very well, and acted generally according unto it, and minded earthly Canaan, long life, and outward prosperity therein, more than heavenly Canaan, or the sweet and comfortable enjoyment of God, in the lively apprehension of his love and favor.

But now Christ, who indeed is the new Covenant, {for he is the substance of all those former Covenants} being come, {Isa.59:21,} and having acted his part in the flesh, is now revealed in the Spirit; for he is that Spirit, {II Cor.3:17,} or power of God's infinite love, proceeding eternally from the Father upon the Son, and from the Son upon the Saints, and into their hearts; and now the Saints look not for Christ in outward observations, {Lk.17:20-21,} but in inward and spiritual demonstrations of infinite love, shed abroad in their hearts, whereby they are transformed, {Rom.5:5,} and conformed unto Christ their Head more and more, {II Cor.3:18;} neither do the Saints now look to any outward Covenant, for there is no promise made unto them of any outward or temporal things, {Mk.10:30,} but with persecution, and that they shall be contented with their conditions, {I Tim.6:6;} but the Saints look unto Jesus, who is the author and finisher of their faith, and count it all joy, {Acts 5:41,} when

they are accounted worthy to suffer rebuke for his name. And this is the true reason, why the Saints walk with God so cheerfully and joyfully, because they clearly see, that they are not justified by, or for, any work, or merit, or worth of their own, but merely by the Free Grace and Love of God, in and for the Righteousness of Christ Jesus, {Gal.2:16,} who is the Lord our Righteousness, both unto justification, and also unto sanctification.

"And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." {Exod.13:21-22} "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." {Jer.23:6} "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." {Gal.2:16}

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Question: What is justification; or how may sinful men be said to be justified, or made righteous before God?

Answer: Justification is an act of God's Free Grace and Love, whereby he {"through the redemption that is in Jesus Christ," Rom.3:24,} hath freely forgiven the sins of all his elect, and accepts of them {in Him} as perfectly just and righteous. But more plainly, justification is that whereby God himself is pleased to condescend, {Phil.2:7,8,} and to clothe himself with our flesh, and in our nature, and our flesh, to fulfill all the righteousness of the Law for us; and also to subject himself in the flesh to death and curse, hereby paying all our debts, and satisfying Divine Justice on our behalf, and so became our Righteousness for Justification; {II Cor.5:21;} all which he hath done freely, without any desert, or merit, on our part.

"How then can man be justified with God; or how can he be clean that is born of a woman?" {Job 25:4} "In the LORD shall all the seed of Israel be justified, and shall glory." {Isa.45:25} "Being justified freely by his grace through the redemption that is in Christ Jesus." {Rom.3:24} "Much more then, being now justified by his blood, we shall be saved from wrath through him." {Rom.5:9} "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name

*of the Lord Jesus, and by the Spirit of our God.” {I Cor.6:11}
"Knowing that a man is not justified by the works of the law, but
by the faith of Jesus Christ, even we have believed in Jesus
Christ, that we might be justified by the faith of Christ, and not
by the works of the law; for by the works of the law shall no
flesh be justified.” {Gal.2:16} "That being justified by his grace,
we should be made heirs according to the hope of eternal life.”
{Tit.3:7}*

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Question: But doth not the Scripture say, that we are justified by faith? What is faith? And how are we justified by the same?

Answer: There be in Scripture divers kinds of faith mentioned, by reason whereof, many think, that they believe to justification, and are deceived, {Mt.7:22;} for justification is free on God’s part, and without any condition at all on our part, for if faith were a condition of our justification, then it were not free, justification being an act of God in his eternal counsel and purpose, before the world began, {Rom.8:29;} if faith were a condition thereof, then are we justified for some foreseen grace in us, and not freely by his grace. Now faith is neither a means, nor yet any condition of justification, but rather an evidence, or demonstration thereof; {Rom.11:5,6;} for true faith is that, whereby we close with God in the promise of life and salvation, {Jn.6:44-47,} in and by Jesus Christ. Now this faith is not in us by nature, but is wrought in the heart, by the manifestation of God in the soul. When the Lord is pleased to reveal Christ in the soul, and to discover to the same, that he is well pleased with him in Christ, and that he hath freely forgiven all his sins, merely for the merit and righteousness of his Son, and that now he accepts of him as righteous, in his beloved Son; and that in Christ he hath adopted him to himself, to be his Son; now when the soul apprehends this, then it is thereby enabled to believe it, {Rom.4:21,} and rests upon it. And thus true faith doth not act in the works of justification, but only believes it when it is revealed in the soul; and then believing, hath peace with God, and can look upon him with comfort, and can joy in him in all tribulations. {Rom.5:1-2} Now no man can believe in Jesus Christ, until he be revealed unto him by the Father, {Matt.11:27;} and according to the measure or degrees whereby God is pleased to discover Himself to any man, so he can believe or confide in him more or less; so that it is plain, that faith is no means or condition of our justification; but by faith we believe it, and rest confidently assured of it when it is revealed, and so have joy and peace in believing.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." {Rom.8:29-30} "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." {Rom.11:5-6} "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life." {Jn.6:44-48} "Therefore being justified, by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." {Rom.5:1-2} "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." {Matt.11:27} "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." {Jn.17:3}

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Question: But doth not the Scripture say, that Abraham was justified by works? {James 2:21} What say you then of good works, as prayer, reading, and hearing the word, repentance, and all other duties of piety and charity; are not they required as good means of our justification.

Answer: The scope of that Scripture is not to declare that Abraham did act anything in the work of justification; for it is said, that Abraham believed God, and it was accounted to him for righteousness, {Rom.4:3;} and those good works, whereby Abraham is said to be justified, do rather declare him to believe, and his faith to be alive, than any way to act in the matter of justification, {James 2:22;} for faith, as is said before, doth not justify, but believes it, and applies it; true faith works by love, {Gal.5:6,} and shows what house it comes of, by actions of piety and mercy. There is a faith which is dead, it being nothing else, but a persuasion of a carnal heart, which is deceitful, and of this many men brag and boast, and cry religion, religion; but they do not walk in love, neither toward God nor men; and this

faith profited nothing, or is profitable to no man, and is no better than the faith of devils. But true faith where it is indeed, proceeds from a holy seed, being begotten by the manifestation or discovery of God in the soul, and hath for its ground a word of promise, {Rom.9:9,} not only without, but, especially within, and is real, and not in imagination; so also it acts like itself, and is profitable every way. First toward God, as it gives him the glory of all his wisdom, power, justice, mercy, and goodness, when men can say indeed, "in the Lord have I righteousness, and in the Lord Jehovah is everlasting strength," {Is.45:24, 26:4;} when a man can say, now I live, yet not I, but Christ lives in me, {Gal.2:20;} yea, I can do all things, be anything, suffer anything, through Christ that strengthens me. I can be abased, and I can abound; I can as well be content to be hungry, as to be full fed; to be poor as to be rich, to suffer as to reign, to die as to live, {Phil.4:12-13;} when a man can live in God, and unto God, above all this world, and esteem all things but dross and dung, {Phil.3:8,} in comparison of the excellency of the knowledge of Christ Jesus. True faith is also profitable to men, when it is exercised in godly conference, building up one another, comforting one another, and {if need require} reproving one another; when it works in feeding the hungry, clothing the naked, relieving the oppressed, and by doing to every man as we would be done unto. This is living faith and it is thus evidenced to be alive. Thus we are not justified by, nor for, our good works; for we are his workmanship, created anew in Christ Jesus unto good works, that we should walk in them. Justification, where it is indeed, will evidence itself by acts of sanctification.

"Surely, shall one say, in the LORD have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory." {Isa.45:24-25} "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." {Gal.2:20-21} "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." {Phil.3:8-9} "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them.” {Eph.2:8-10}

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Question: What is sanctification? And how is it wrought?

Answer: As Christ is made of God righteousness unto us for justification, so also for sanctification; as he is our justification, because he perfectly fulfilled the righteousness of the Law for us, and paid all our debts, yielding up himself to death for us; so also he is become our sanctification, by fulfilling all righteousness on our behalf. As we are justified by his death, {Rom.5:10,} so we are saved, or sanctified, by his life. Sanctification is an act of God’s infinite love, whereby he takes us out of Adam, or the old man, and puts us into Christ, or the new man, {II Cor.5:17;} and this is the new creation, or the new creature, when a man that before was unholy, profane, and to every good work void of judgment, is now become {through the power of Christ abiding in him} holy, unblameable, and ready to every good work; and this is wrought by the power of God revealing Christ in the soul; when Christ is revealed in the soul to be white and ruddy, {Song.5:10,} the most excellent, the most amiable, one, in whom God is well pleased, and in whom his soul delighted, yea, and by whom, and in whom, he is well pleased with poor sinners, and delights in them, {Isa.42:1;} then that soul is ravished with his beauty, which is his love, and with beholding or apprehending of it, {II Cor.3:18,} is transformed into the same image of love more and more. Christ is the Saints life, and this life is hid in God, {Col.3:3-4,} until it be revealed; and when Christ, who is our life, doth appear in the soul, then the soul lives in his life, and appears with him in glory. Now everyone in whom Christ lives indeed, he conforms them to himself. First, in death, if Christ be risen in the soul, then the old man is crucified, that the body of sin might be destroyed, {Rom.6:6;} and the soul is dead indeed unto sin, but alive unto God in holiness, through Jesus Christ, who lives in him. Secondly, where Christ is risen indeed, there is a conformity in life; Christ being {the life living} in the soul, the soul must needs live indeed, and live unto God, and not any longer to the flesh; for to be carnally minded is death, but to be spiritually minded is life and peace, {Rom.8:6;} and thus is Christ our sanctification, when he arises and appears as the one who hath sanctified us unto himself, whereby he transforms and changes us into his own Image, even his Image of glory more and more.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." {I Cor.1:2} "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." {I Cor.6:11} "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." {Heb.10:10} "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." {Jude 1} "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." {I Cor.1:30}

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Question: But doth not the Lord in Scripture call men to repentance, and promise them life upon condition of the same; yea, the Lord doth solemnly protest, that he delights not in the death of him that dieth, but rather that he should repent, and turn, and live; and again, why will ye die? Repent, and turn, and live ye. {Ezek.33:11} And our Saviour saith, "except ye repent, ye shall all perish;" and the Apostles exhort them in the Acts, to repent for the remission of sins; and that their sins might be blotted out. And again, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Doth it not from all these places appear very plain, that repentance is necessarily required, as a means, or at least a condition of life?

Answer: There is in Scripture a twofold repentance spoken of, a repentance of the Law, and a repentance of the Gospel. The repentance which is of the Law is suitable to that Covenant of Works, which the Israelites were under for temporal blessings; when they at any time acted contrary to the command, then the Lord plagued them, sometimes with famine, pestilence, war, captivity, &c., until they did repent; and when they repented, or ceased from their wicked ways and works, then the Lord would also repent, {repentance as attributed to God declares the outward acts of God, as they relate to our acting towards Him; or the manifesting the visibility of God, as it is in our view, and not to measure the immutability of God in the unchangeableness of his love towards His elect in Christ,} or remove the judgment; for temporal blessings were promised upon condition of outward obedience, and temporal punishments were diverted, or turned away, upon their legal repentance, and ceasing from their evil

ways. {I Kings 8:33-35,46-47} In the time of Ezekiel's prophesy, the Israelites were many of them in captivity already, and the rest of them were threatened; and when the Lord by the Prophet called for repentance, the people thought it was to small purpose to repent, seeing their fathers had eaten sour grapes, and their teeth were set on edge; and that it was but a light business to promise them any good, upon condition of repentance, seeing they did but pine away in their father's sins, {Ezek.18:2 & 33:10,} to which the Lord commands the Prophet to tell them, that it was no such matter, it was their own sin which was the cause of their misery; and that if they would return from their idolatries, and other abominations, he would cease from punishing them, and hereupon uses that solemn oath, "as I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" {Ez.33:11} Why will ye die; or why will ye be slain, or die by famine, or pestilence, &c.; and so our Saviour tells those, which spake to him of the cruelty of Pilate, that unless they did repent, they should likewise perish; {Lk.13:3;} meaning that some temporal judgment would overtake them; and thus legal repentance served only for the preventing or diverting of temporal punishments, {I Kings 21:27-29;} but repentance which is of the Gospel, is not any means or condition of life; for eternal life is the gift of God through Jesus Christ our Lord, {Rom.6:23;} and it is a free gift, and not purchased by repentance, nor yet promised, nor given upon condition of repentance; for it is not sin, nor Satan, nor death itself, that can make a separation between them that are elected, and the love of God in Christ Jesus, which is eternal life. {Rom.8:38-39} The Lord who hath promised, is not a man that he should lie, or the son of man, that he should repent in this respect. {Num.23:19, Tit.1:2} Now this repentance is called godly sorrow, {II Cor.7:10,} and it is wrought by the working power of God's love in the soul apprehended by faith, and is a fruit of faith. There is a worldly sorrow, which causeth or worketh death, being wrought by the apprehension of death or punishment, and this is in wicked and unregenerate men, a fear of death driving them to a kind of repentance; {Mt.27:3;} yea, and the saints sometimes having attained but a small measure of the apprehension of God's love in Jesus Christ, being under a spirit of bondage, {Rom.8:15,} and looking upon God as he manifested himself upon Sinai, are so filled with fear and terror, which causeth abundance of sorrow, even mourning and grieving exceedingly, because they can grieve no more; and that merely upon this ground, that if their sorrow were in any good measure answerable to their sin; then they hope that God will pardon them, apprehending in themselves; and being told

so by others, {legal taskmasters,} that if they do not soundly repent, mourn, and grieve for their sins, heartily and seriously confess them, with a resolution to leave and forsake them, that God would not, nay could not, pardon them; and all this from a misinterpretation of Scripture, as "he that hideth his sin shall not prosper, but he that confesseth and forsaketh them shall find mercy;" {Pv.28:13;} and "if we confess our sins, he is faithful and just to forgive, &c.," {I Jn.1:9,} concluding from the very letter of these Scriptures {not having the true meaning thereof explained unto them by the Holy Ghost} that unless they first grieve, and mourn, and confess, God will not pardon; and so go heavily under this burden for want of better light; but true repentance, which is repentance indeed, doth not proceed from a bare hope of pardon, but from sense of pardon already apprehended, for as no man can believe his justification, until God hath revealed it to him by Christ, so neither can any man repent truly and indeed, until he first understand and believe, that God, for Christ's sake, hath forgiven him all his trespasses; and this repentance is called, a repentance unto life, or a repentance flowing from life, or evidencing life; {Acts 11:18, II Cor.7:10;} and life {which is Christ} is very desirable unto all them who have but the least sense or taste thereof; and it is also active wheresoever it is, and puts men upon all enquiries, what must we do that we may have life, those Converts in the Acts, {Acts 16:30,} had but a little before been very forward in the crucifying of Christ, and denied him in the presence of Pilate, when he was determined to let him go; {Acts 2:23, 3:13;} yet now when they hear the Apostles preach remission of sins in his name, and that there is no other name given under heaven whereby they must be saved, but the name Jesus only, and that God hath advanced him on high, and given him all power to bring all those to life and salvation that desist from their evil ways, and believe in his name, {Acts 2:36;} now when they heard this they were pricked in their hearts; {vs.37;} now Christ, who is Life, began to stir or act a little in their hearts; and now what shall we do men and brethren, that we may have and enjoy more life? To whom the Apostle answered; "repent," {vs.38,} not that repentance doth purchase pardon, but if ye do indeed believe in Christ, and if he be come into your souls, then ye can repent indeed, and by your true and sound repentance ye may be assured, that your sins are forgiven, for ye shall receive the gift of the Holy Ghost, which shall seal the same unto you; and it is further said, that the same day there were added three thousand souls, {vs.41;} and for that which the Apostle John saith, "if we confess our sins, he is faithful and just to forgive, &c.," {I Jn.1:9;} the Apostle seems in this place to deal with two sorts of men. The one sort are very high in notion and opinion, and think themselves to be the men that are in

Christ, and have fellowship with the Father in the Son, and yet notwithstanding they walk contrary to him in their practice; nay, saith the Apostle, that cannot be, for "God is light, and with him is no darkness at all;" {vs.5;} God is a holy and righteous God, and will do, neither can he do anything, but what is most pure and just; and if any say that they have fellowship or communion with him, and yet are not conformable to him in holiness and righteousness, they lie, and do not the truth; {vs.6;} and if they say {as many do} that they have no sin, Christ hath finished transgression, and made an end of sin in them, so that let them do what they will, they cannot sin, they deceive themselves, saith he, their deceived heart hath turned them aside, {vs.8,} and there is no truth in them. The other sort are such, as in whom Christ is revealed, but yet in a low degree, and these are still in fears and doubts, and would gladly know how they may be assured, in some comfortable measure of the favor of God, and of the pardon of their sins. To these he answers, "if ye walk in the light, {vs.7,} as he is in the light, &c." God is a holy God, a most pure Spirit, with whom is no iniquity; and if he by appearing in your souls, hath wrought you to a love of purity and holiness, and also to a loathing of all sin and wickedness, then ye may be sure ye have fellowship with him, and the blood of Jesus Christ his Son cleanseth you from all sin. But if they further say, {as many a poor soul doth;} yea, but we find that sin is not dead in us, but lively; and corruptions strong, a law in the members leading us into captivity, the good that we would do we do not, the evil which we would not do, that we do, {Rom.7:19;} the Apostle answers, your condition is good, if God by his Spirit in you, hath brought you to see and confess this, {vs.9;} ye need not be discouraged, for God is a faithful God, he never begins a good work, but he will perfect it; he hath already pardoned your sins, and he will more and more assure your hearts thereof, by cleansing you by degrees {as to any personal perception thereof} from all your corruptions.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." {Zech.12:10} "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." {II Cor.7:10} "When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." {Acts 11:18} "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." {Acts 3:26} "Him hath God exalted with his right hand to be a

Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” {Acts 5:31} “I have surely heard Ephraim bemoaning himself thus; thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned; for thou art the LORD my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.” {Jer.31:18-19}

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Question: If justification and remission of sins be free, without any condition, desert, or desire on our part, why then doth our Saviour teach us to pray for it, saying, forgive our debts? And if men be justified, and their sins be forgiven before they repent; then what need have men to repent at all?

Answer: Although justification and remission of sins be free, and undeserved, yet it is not presently revealed to the soul, so soon as men believe, but it is brought home to the soul a little at once, by degrees, {Mk.4:26-28,} according as they are enabled to believe, neither doth the Lord discover himself in his love to all in a like measure, for it pleases him divers times, to suffer many of his dear ones to sit a great while in darkness, and to see but a very little light, {Psal.77:7-9,} and to have but a small measure of the comfortable assurance of his love. These he often holds in suspense, and therefore they cry, and pray, forgive us our sins, not being assured of the part on thereof. Yea, others also that have attained to a higher degree of assurance, and are able to conclude, and that safely, that their sins are forgiven, and that Christ is their righteousness unto justification; yet seeing their own weaknesses, and knowing that they are sanctified but in part, and having a law in their members, rebelling against the law of the mind; they have need, and do pray for a further discovery of God’s love to perfect their apprehension of God’s perfect grace in Christ, {Eph.3:18-19,} that they may thereby have a further evidence of their justification; and therefore it is said, forgive us our debts, as we forgive our debtors; that is, Lord work in us such a holy frame of spirit, that seeing thou hast freely forgiven us {through Christ} all our sins; we may also freely for thy sake, forgive our offending brother his trespasses; and that our readiness and willingness to pardon others, may evidence unto us, that thou hast forgiven us; so that we are not taught to pray for pardon of sin, as though the Lord would not forgive us until we pray for it, but rather that God would manifest himself so to us in acts of sanctification, as may testify unto us our justification. And

although repentance is not necessary as a means of remission, and so of life; yet it is a necessary consequence or effect of life, as the fruit is not a means, or a condition of life to the tree, but an effect or evidence of life in the tree; for it is impossible, that Christ should be in the soul, and not act like himself, according to that degree and measure, in which he manifests himself therein.

Now repentance is not only a sorrow for sin, for that may be in wicked men, {I Kings 21:27;} neither is it a bare confession joined with the former, for both these may be done for self-ends; but when a man doth indeed apprehend the love of God in Jesus, freely justifying and pardoning all sin and transgression whatsoever, without any desert, or desire; and not only so, but also sanctifying, and saving him from all sin for the future; then his soul is melted and dissolved into godly sorrow, {Psal.51:4-5,} mourning, and grieving {not for fear of death and hell, but,} because he hath walked so contrary to God, who hath so far condescended in love to him; and hereupon falls to confess all sin, and to rip up his heart, and to search out his most secret sins, as well as those that be more outward; and desires to appear before God the most vile and abominable sinner in the world in his own eyes, deserving nothing but wrath and condemnation, and admires at the infinite love and goodness of God in Jesus Christ, thus pardoning and sanctifying him; and prays earnestly unto God, that he will make further discoveries of his love unto him in Jesus, {Psal.51:12,} that he may be more vile in his own eyes, and that he may now hate and abhor all sin, which is so contrary to the holiness of God; that Christ may live more in him, {Eph.3:17,} and that he may henceforth be enabled through him, to walk in all well pleasing. And thus the Saints, though they be already justified and pardoned, yet cannot but repent; for if Christ, who is the root, be within, repentance, which is a fruit thereof, {Zech.12:10,} will appear in the branches; and thus the Saints can mourn after Christ, and blessed are they that so mourn, {Matt.5:4,} for they shall be comforted.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." {Eph.3:16-21} "Have mercy

upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.” {Psal.51:1-4}

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Question: Seeing that the Saints or Believers are sanctified but in part, and have flesh as well as spirit, and are compassed about, not only with many infirmities, but also with many enemies, which are strong and potent; whereby are they then quickened? Or what helps have they to grow in Grace and Sanctification?

Answer: The chief help or means, whereby the Saints are quickened up to holiness, is Christ himself, {Rom.8:11,} dwelling in them, and activating them by his spirit and power, to all well pleasing; but there are other subordinate means, which he hath appointed and sanctified to that end; as namely, his Word in the reading and preaching of it, as also godly conference with one another, {Heb.10:25,} and prayer.

“But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” {Psal.1:2-3} “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” {I Pet.3:18} “Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate 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 and supplication for all saints.” {Eph.6:13-18}

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Question: How can the Scriptures, being but the writings of men, be of any force to help us grow in grace?

Answer: Although the Scriptures were written by men, yet they were not the device of men's brains or wits, but they are the words of God, {II Pet.1:21,} inspired into men by the Holy Spirit, neither did men write them at their own pleasure, but how and when the Lord, who is that Spirit, pleased; and they are profitable to teach, instruct, to reprove, and correct, {II Tim.3:16;} yea, there is in the Scriptures whatsoever is necessary to be known to salvation, they being a revelation of the most righteous and perfect will of God in every dispensation; and they are also mighty through Christ, for indeed to the saints Christ is the Word, and the Word is Christ; and when he is pleased to come forth in it, read, or preached, then it casts down strong holds, {Heb.4:12,} then it divides asunder between soul and spirit, between men and their beloved lusts; then it subdues every high thought, and brings everything into subjection that exalts itself against Christ; and then when he is pleased to come forth thus in it by his Spirit, then it transforms the soul into the same nature, or image of itself, which is Christ; and here is the power of binding and loosing, {Matt.16:19,} or the power of the keys. There is in the word a double power or efficacy, when it comes in the evidence and demonstration of the Spirit, it is both for softening and for hardening of men's hearts, and it always doth the work to which it is sent, it is called, a sharp two-edged Sword, {Eph.6:17,} the Sword of the Spirit, &c. Now no man's word can work any effect upon men's hearts, they may bless, or they may curse; and all to no purpose; they may bind and loose at their own pleasure, but there is nothing done in the soul, but where this word comes indeed in the name, that is, in the Power and Authority of Christ, there it doth the work effectually, and there is no resistance, it either makes men fruitful and meet for salvation, or else hardens them, and binds them over to damnation.

"As he spake by the mouth of his holy prophets, which have been since the world began." {Lk.1:70} "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." {II Pet.1:19-21} "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." {II Tim.3:15-16}



Question: Yea indeed, Christ is the Word, and he came from the bosom of the Father, and he only doth reveal the Father's will; but doth he not do it by visions, and revelations of the Spirit, rather than by a written word, which is so full of contradictions; or so contrary to itself?

Answer: Christ hath always manifested himself, or the Father's will, by visions and revelations, but yet in a different way in every dispensation. When the Gospel was first preached, he was pleased to reveal himself unto the Apostles, for the most part, without any written word, {they having but a few dark prophecies and types which made mention of him,} and therefore they were enabled extraordinarily to declare, both in word and writing, the whole will and counsel of God, {Acts 2:11;} and the word so spoken and written, being a revelation of Christ through the Spirit, {II Cor.12:1,} was written and spoken for our instruction. Christ now reveals himself to us also by the same Spirit, and to the same ends and purposes, but not in the same manner, nor in the same degree. Christ by revelation enabled them to speak and write a mystery, {Eph.3:2-3;} and by revelation he enables us to know and understand that mystery, {Acts 10:44-45,} which was spoken and written by them. They were inspired by the Spirit immediately, {Gal.1:1,} to write and speak the mind of God perfectly. To us it is given, to understand and believe the will of God, in the mystery of Christ, {I Cor.2:12-16,} by attending upon reading, exhortation and doctrine, even by the same Spirit. The Apostles were sent to preach the Gospel, and faith comes by hearing, and hearing by the word preached, {Rom.10:17;} Paul was an Apostle, a teacher of the Gentiles; and unto him was this grace given, {Eph.3:8,} that he should preach among the Gentiles the unsearchable riches of Christ, &c. The Gospel must be preached; but all preaching is not the preaching of the Gospel; for some men preach neither Law nor Gospel, but their own fancies; others preach justification by the duties of the Law, knowing neither what they say, nor whereof they affirm, {I Tim.1:7;} and others jumble Law and Gospel together, saying, that men must believe in Jesus Christ, and yet they must walk in a strict performance of the duties of the Law, {Acts 15:1,} or else they cannot be saved. But the Gospel, where it is purely preached, is not with wisdom of words, to exercise or set forth men's human arts, and acquired abilities, but in the evidence and power of the Spirit, {I Cor.2:4-5,} to persuade men to believe. The preaching of the Gospel is not to chide or revile men for not believing, but to beseech men {II Cor.5:20,} to be reconciled to God. The preaching of the Gospel

is not to threaten wrath and vengeance against sin and sinners, but to proclaim peace, reconciliation and salvation, through Christ Jesus, to the worst of sinners.

Moreover, the Lord hath in much wisdom and goodness manifested his will in a written word, for he very well knew what was in man; as many Prophets of old did run before they were sent; but because they spake not, {Isa.8:20,} according to the Law and the Testimony {their written word} there was no light in them. There were also false Apostles in the Primitive Churches, but because they spake not according to the word of faith revealed in the true Apostles, {II Cor.11:13-15,} they were soon discovered to the Saints. The Mystery of iniquity in that man of sin, {II Thes.2:7-9,} came into the world after the working of Satan, with signs and lying wonders, and men were deluded by them, because they did not receive or believe the truth, as it was revealed in the written word; but Christ hath already in part, and is daily destroying more and more that mystery and kingdom of the devil, by his appearing, and the brightness of his coming, according to this written word. And there be many also that boast and brag of visions and revelations, and despise and deride the Scriptures; but because they resist or put away the truth, therefore they shall not be able to proceed much further, for their folly shall be made manifest to all men, {II Tim.3:8-9,} by the power of truth revealed in the Scriptures. Neither is the Scripture contrary to itself, or any the least contradiction in it, for as no part of it was written by the private motion of man's own spirit, {II Pet.1:20,} so neither is it of any private interpretation, nor to be drawn or stretched to any man's private purpose, for we are not to use the Scriptures for our own self ends, or so much of them as will serve our turns; but to weigh and consider the whole Scripture, and labour to reconcile seeming differences; for though there may appear some small seeming jars in the letter, yet being compared with other Scriptures, and weighed with a spirit of love and meekness, there will be found a sweet harmony in the sense and meaning; and where anything is hard, and difficult, and not easy to be understood, there we are not rashly to determine, but by prayer and supplication to wait upon God, who is a revealer of secrets, {Dan.2:18-22,} and to whom interpretations do belong, {Gen.40:8,} and in due time we shall reap, {Gal.6:9,} if we faint not.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for

they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” {I Co.2:12-16} “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” {Eph.3:8-9} “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” {I Cor.2:4-5}

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Question: What is Prayer?

Answer: Prayer is much spoken of, and much used among men, but it is not very well understood, for many people can, and do utter words and sentences, which the Saints in Scripture have used in prayer, and yet they do not pray. Prayer is not every lifting up of the voice to God, nor every lifting up of the heart to God, for the most wicked man may pray, {Num.23:10,} and that earnestly, and that for life and salvation, and yet not pray aright; yea, a believer, and one that is in Christ, may even be very fervent in prayer, and yet not being spiritually led forth and rightly instructed in the nature of true prayer, may not be accepted, but offend in praying. {Psal.80:4} Prayer is not a work of wit, or memory, or of any other common gift of the Spirit; but true and right prayer, as it goes up to God through Christ, so it comes down first from God by Christ, and is indeed the intercession of Christ in the soul, {Gal.4:6;} for no man knows how, or what to pray for as he ought; yea, the Saints themselves are compassed with many infirmities, and many of them lie under many outward crosses, &c., by reason whereof, they may, and do now and then use prayer in a carnal manner; now it is the Spirit which removes or helps against these infirmities; {Rom.8:26;} when the Spirit prevails {as He doth for the most part} in the Saints, then it assures them of the love of God, and overcomes all fears and doubts, and carries them up to God with free access, making them to know, that God is not delighted with eloquent words and speeches, or sentences finely framed, and artificially drawn into a method; but that he is well pleased with Christ, and delights in nothing but Christ, and if he be in the soul, though at present they cannot utter many words, or outward expressions; nay, if they can but groan

in spirit, he knows the meaning thereof, for he knows the heart, and understands the mind of the spirit. {Rom.8:27} If prayer proceed from a man's own spirit, then it is always for self ends; but if it be the intercession of Christ in the soul, then it is always agreeable to the will of God; for he {even Christ} maketh intercession for the Saints, according to the will of God.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." {Gal.4:6} "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered." {Rom.8:26} "LORD, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." {Psal.10:17} "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." {Zech.12:10} "For through him we both have access by one Spirit unto the Father." {Eph.2:18}

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Question: If prayer be the intercession of Christ in the soul, then how is it said, that he is at the right hand of God, and maketh intercession for us, and is gone into heaven, there to appear in the presence of God for us? And why then are we commanded to pray to the Father in the name of Christ?

Answer: Christ is indeed at the right hand of God; that is, the Lord hath advanced him into his own glory; {Acts 2:33-36;} and given him his own power and authority, even all power in heaven and earth, {Mt.28:18,} for God doth not manifest himself in any wise unto the saints, or bestow anything upon them, but in and by Jesus Christ; neither can, or do the saints enjoy God, or have any true fellowship with him, but in and through Christ; so that whatsoever is done in heaven, or in earth, Christ is the doer of it. Now Christ dwells in the saints by his Spirit, which is the power of his love, proceeding infinitely from the Father unto the Son, and from Christ into the Saints; and by this Spirit, or power of love, he quickens them up to prayer, and not only so, but also frames and edits their prayers in them, {Zech.12:10,} according to the will of the Father, and so they become acceptable to him; for whatsoever Christ doth, is well pleasing to God; {Jn.8:29;} for the Father loveth the Son, and the saints being united to Christ, and made one with God in him, {Jn.17:23,} are hereby brought into the love and favor of God through him; and thus he is in heaven, appearing in the presence of God for us. And for that we are to pray to the Father in the name of Christ, it is not meant, that we must often

use or repeat the name of Christ, or in word beg, or crave anything at the hand of God for Christ's sake, for so a wicked carnal wretch may do; but to pray to the Father in the name of Christ, {Eph.6:18,} is to pour forth the soul unto the Father, in the power and intercession of the Son, for God looks not at anything in all this world but Christ. Men may be high in gifts, and notions, and may make admirable prayers for words and sentences, and also for method and form, but if Christ be not there, and if the prayer go not forth in the spirit and power of Jesus Christ, then the Lord regards it not, but loathes it, and casts it away, {Prov.28:9,} as abominable. To pray then in the name of Christ is, when the soul goeth forth into the arms of God's love, by the spirit and power of the Lord Jesus Christ, who is the Son of his Love.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, the LORD said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." {Acts 2:33-36} "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." {Eph.6:18}

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Question: Seeing that men of themselves cannot pray aright, and that the Lord, to whom we are to pray, knows our wants before we pray; what need have we then to pray?

Answer: As men cannot pray of themselves, so neither can they live of themselves, for the life which the Saints now live in the flesh, is not by any power of their own, but by the power of Christ living in them; {Gal.2:20;} so that there is not only a necessity of life in them in whom Christ lives, who is the life, but an impossibility of not living. In like manner, though men cannot pray acceptably by their own power or worth, yet if Christ, who is the Mediator, and Intercessor, live in them, there is not only a necessity of praying, but it is altogether impossible that they should not pray, {Zech.12:10,} Christ being in their hearts the Spirit of supplication, and of adoption, {Rom.8:15,} causing them to cry, Abba Father. Yea, in him they have access with boldness unto the throne of grace, {Eph.3:12;} and though the Lord does know our wants, yet he hath commanded us to pray; {Ezek.36:37;} ask and ye shall receive, &c.; {Mt.7:7;} and ye

fight, and war, and have not, {James 4:2,} because ye ask not. The Lord would have his people to rejoice, but they must pray; ask and they shall receive, {Jn.16:24,} that their joy may be full. Now although the Lord commands us to pray, he doth not intend that we should make idols of our prayers, and think that we receive for our praying, but he doth it, that we may know and consider, on whom our joy, our happiness, yea, our very life depends, {Psal.16:11;} and also that He alone may have the honor and glory of all his goodness, {Psal.30:5,} when we in asking acknowledge him to be the giver of all, and that we receive all of grace, and not of debt, {James 1:17;} and then it occasions much thankfulness, when we return him the praise of all his love and bounty, {II Cor.9:11-12,} and live in the use of his mercies, to the praise of his glorious grace.

"Therefore take no thought, saying, what shall we eat or, what shall we drink, or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things." {Matt.6:31-32}
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." {Heb.4:14-16}

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Question: But is not the Lord said to be an unchangeable God, {Mal.3:6,} with whom is not the least shadow of turning, {James 1:17;} and if he hath determined to bestow any favor or mercy, he will do it without our prayers; and if he has not determined us any good, to what purpose should we pray seeing by the same we cannot alter nor change his mind?

Answer: Although the Lord be altogether unchangeable, and unalterable in his purposes and determinations, yet he would have his children make known to him their needs by their requests, {Phil.4:6;} neither is there the least shadow of change in Him, when he bestows mercies and blessings upon them, in answer to their prayers; for whatsoever good thing he purposed to his children, yet before he bestow it upon them, he usually stirs up their hearts to pray for the same, {Lk.11:1;} now the Lord whatever he gives to the saints, he gives it them in Christ; and what the saints pray for, they request and beg the same in the spirit and intercession of Christ, {Jn.16:26,} for he is the way, by which the Lord comes down to us in all good,

{Jn.14:6;} and he is the way also, by which we go up to God in prayer and thanksgiving. Now, as it is impossible, that God should alter his determinations, in bestowing of mercies, so also is it that the saints should not pray for blessings and favors, {Psal.32:6,} being quickened up thereto by the Spirit of Christ living in them, {Gal.4:6;} so then, God is not changed, but the change is in the saints, for many times when God intends a blessing, his children are not fit to receive the same; then he by that Spirit of adoption, quickens them up to pray, {I Thes.5:17,} and yet delays them; that by the continual use of this heavenly exercise and by the spirit of judgment, and burning, their corruptions may be consumed and subdued, {Is.4:4,} and their hearts brought into a more holy and humble frame, and they at length, by this means, made fit to receive the mercy.

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." {Phil.4:6-7} "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found." {Psal.32:5-6}

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Question: If men cannot pray until they are moved, or quickened thereunto by the Spirit, how then shall it be known when the Spirit moves; or which, or when, is the most convenient and fittest time for prayer?

Answer: That no man is able of himself, without the aid of the Spirit, to make any prayer acceptable to God, hath been already showed; prayer being a work of that Spirit of adoption, called the Spirit of the Son, {Gal.4:6,} and is nothing else, but an effect of that power in the Son, given unto him by the Father. Men may use words or forms of prayer, but none can pray indeed, but they who have received this spirit of adoption, and are thereby become {as to faith's comprehension and grasp of an assured and settled interest in Christ} the sons of God; {Jn.14:23;} and they, who are thus become sons, have not the Spirit by fits and starts, but the Spirit, or the Lord Jesus Christ, who is that Spirit, dwells in their hearts, {Rom.8:9,} and is continually exciting, and stirring up their hearts to prayer, and every good thing. But it is not always apprehended alike; for many times, by reason of temptation, want of watchfulness, and

other infirmities of the flesh, it is clouded, and acts not so clearly as at other times; yet notwithstanding, it will in due time break through all difficulties, and remove all impediments, {Rom.8:26,} and act like itself, and minister matter of prayer upon all occasions; so then, whomsoever the Lord presents occasion or opportunity of prayer, then he by the same calls for prayer, and then is the Spirit ready to quicken and help, if not quenched with carnal workings of the flesh, {I Thes.5:19,} as worldly cares, worldly sorrows, worldly joys, &c. Now if there be any time, wherein the Lord doth not minister occasion of prayer and praise, then that is no time for prayer and thanksgiving; but there is no time in the whole life of a Christian, in which the Lord doth not minister occasion of prayer and praise, {I Thes.5:17-18,} therefore the saints ought to pray continually, and in everything to give thanks. Furthermore, as the saints ought upon all occasions to lift up their hearts to God, so also they are to take the fittest opportunity; for prayer is not a light business, but of great weight and concernment; it is called, a pouring forth of the soul to God, {I Sam.1:15,} a wrestling with God, {Gen.32:24,} a crying, {Psal.142:1,} earnestly to God, &c. Now the fittest time for this serious business is when we can set about it with least distraction; when we can best isolate ourselves from all other occasions whatsoever, and attend upon that work with freedom of spirit. And as we must take the fittest time, so also we must watch unto it; {I Pet.4:7;} that is, so order our outward affairs, that there may be convenient time; and so watch over our own hearts in the strength of Christ, that they may be always well disposed to prayer, {Eph.6:18,} and not to faint, {Lk.18:1,} though we meet with many delays, and other discouragements, but to continue instant in the same, {Col.4:2,} watching when God will give an occasion of thanksgiving.

"Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." {I Thes.5:17-18}
"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." {Matt.26:41}
"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." {Eph.6:18}
"Continue in prayer, and watch in the same with thanksgiving." {Col.4:2}

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Question: But doth not God give us other helps also, to build us up in grace and holiness? What say you of the Sacraments? Is not Baptism of great use in these days of the Gospel?

Answer: The word Sacrament is nowhere to be found in all the Scripture, and for Baptism, the Scripture mentions divers baptisms, {Heb.6:2,} as the baptism of water, the baptism of the Holy Ghost, {Mk.1:8,} and of fire, and the baptism of sufferings, {Lk.12:50,} all which were beautiful in their seasons, and some of them are still of great concernment to the saints. The baptism of water was the baptism of John, who was sent of God, {Mal.3:1,} to prepare the way of Christ. Israel had dwelt long enough in that Mount of out-side observations, {Deut.1:6;} for although they had their legal washings and cleansings, which were, and might be called baptism, {Heb.9:10,} yet all these could not wash away one sin from the conscience, but served only to cleanse them from legal pollutions, {I Pet.3:21,} though they were not without their significations. But now the baptism of John, and his ministry was mighty, for he came in the spirit, and power of Elias, {Lk.1:17,} and was a sign of a great change of administrations, for he called them to repentance, even to repent of all that out-side, and formal religion, which they had so hotly pursued, {Mt.3:1-3;} for they were generally grown so corrupt, and so blockish, and blind withal, that they imagined, that by the bare out-side performance of those legal cleansings, they were sufficiently sanctified, though they continued in the practice of most gross and notorious sins, {Jer.7:8-11;} but John tells them plainly, that although God had long endured, and born with their hypocrisies and formalities, yet now he would bear no longer, for he had now laid the axe to the root of the trees, and if any tree were barren, or did not bring forth good fruit, it was to be hewed down, and cast into the fire, {Mt.3:10;} hereby giving them to understand, that unless they did desist from all their wicked and ungodly ways and courses, and amend their evil lives, there was no remission of sins to be expected, nor true sanctification to be attained, notwithstanding all their legal and strict performances, {Lk.3:7-14;} and hereupon calls them to his baptism, declaring plainly unto them, that though many of them thought he was the Christ, yet they were deceived, for he was but sent to prepare his way, {Lk.3:15-16;} and that his baptism was but with water, which could only wash away the filth of the body; but could go no further; but yet by the same they were to be instructed, that there is one among them already in the flesh, even Christ, who shall baptize them with the Holy Ghost, and with fire; that is, wash and cleanse their souls, from all the filth and guilt of sin that was upon them; and thus John's ministry was to prepare the way, or to manifest Christ already come; and his baptism did hold forth the baptism of Christ in the Spirit, {Jn.1:31-33,} which was to follow in its season.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; 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 Ghost. And I saw, and bare record that this is the Son of God." {Jn.1:29-34}

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Question: If John's ministry and baptism served only to prepare the way of Christ, or to manifest Christ in the flesh; and to instruct them, or type out unto them the baptism of Christ; why then was it needful, that Christ himself should be baptized of John?

Answer: Christ indeed was baptized of John, but not out of any need to show forth sorrow for sin, he being altogether without sin; nor yet was he baptized out of any necessity to be instructed in the mystery of the Spirit's baptism, but Christ submitted to John's baptism for our sakes only, the Head that had no sin, {II Cor.5:21,} for the body that was full of sin. Again, John's baptism was part of the Law, and it was the last and most lively ceremony of it, and Christ submitted unto the same, that he might fulfill all righteousness for us. Now that John's baptism was of the Law, and not of the Gospel, is evident from his preaching; for John preached saying, repent, for the Kingdom of heaven is at hand, {Mt.3:2;} now the Kingdom of Heaven is Christ, not in the flesh, but crucified, risen again, ascended, returned in the Spirit, the Comforter dwelling in the hearts of the saints; the kingdom of heaven is within you, {Lk.17:21;} and from our Saviour's words, where speaking of John saith, that among them that were born of women, there hath not risen a greater Prophet than John the Baptist, {Mt.11:11,} because other of the prophets had spoken of Christ afar off, but John pointed him out with the finger, saying, this is he, {Jn.1:36;} but mark what follows, "notwithstanding he that is least in the kingdom of heaven is greater than he," meaning, that he that is indeed a Preacher of the Gospel, though never so mean and contemptible in the eyes of men, should do greater works than John did.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."
{Matt.3:11-17}

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Question: But there are other baptisms spoken of in Scripture, as well as John's, for the Disciples of Christ did baptize, and Christ at his ascension sent them to baptize all Nations; is not water baptism then an Ordinance of the Gospel?

Answer: True indeed, Christ's Disciples did baptize while he was with them in the flesh; but it was with John's Baptism, and so the Scripture calls it, {Acts 18:25;} or indeed, the preaching of John, and his Baptism, was the same with the preaching and baptism of Christ's Disciples; for John preached saying, "the Kingdom of heaven is at hand," {Mt.3:2;} Christ's Disciples preached saying, "the Kingdom of heaven is at hand." {Mt.10:7} Both John and Christ's Disciples by their Baptism, which was in cold water, could but wash men's bodies, and call upon them to repent, and to expect remission of sins only in Christ Jesus, who was to wash away the filth of their souls, even with a Spiritual water, or Baptism of his Spirit. So that although the Disciples of Christ did baptize, yet their Baptism was the same with John's Baptism, and to continue but for a season; for so John confesseth, "I must decrease, but he {meaning Christ} must increase." {Jn.3:30} And for Christ's Commission to his Apostles, to baptize all Nations, that is not to be understood of Water Baptism, as appears by his own words, when being risen from the Dead, and now ready to ascend into his Glory, {Acts 1:5;} wherein he acquaints them with the work whereto he is now sending them, {Acts 1:4;} commands them not to depart from Jerusalem, until they had received the Promise of the Father, {that is the Spirit;} for saith he, "John truly Baptized with water," {vs.5,} as if he had said, it hath been the Father's

good pleasure to appear in types and significations, and to veil himself a while under dark administrations; but now the time is fully come, in which he will show himself clearly in his abundant love and goodness, for ye shall be Baptized with the Holy Ghost, which is the Spirit or Comforter, not many days hence; and then ye shall receive power, {vs.8,} to know what ye ought to do, and be witnesses unto me, both in Jerusalem, &c., and when ye are thus empowered, or baptized yourselves; then go and teach all Nations, baptizing them in the Name of the Father, &c., {Mt.28:18-19,} where by the Name of the Father, and of the Son, &c, he doth not mean, that they should wash them in water, using that form of words; but by Name, is to be understood the Power of the Father, &c., as Christ saith, "in my Name they shall cast out devils;" that is, by my Power, {Mk.16:17;} and so in this business; "all Power {saith Christ} in heaven and in earth is given to me. Go ye therefore and Teach and Baptize the Nations, in the Name of the Father, and of the Son, and of the Holy Ghost," {Mt.28:18,19;} as if he had said, "all Power is given to me of the Father," and by this power I will come into you, and into your ministry, and ye shall go forth in this power unto all nations, and by the same ye shall be enabled to make them know, and believe, that I am the Wisdom of God, and the Power of God to salvation, to the Gentile as well as to the Jew, {I Cor.1:24;} and that "whosoever believes in me indeed, {or is baptized with the Spirit, which is all one,} shall never perish, but have everlasting life." And this was done effectually, for in one day there were added three thousand souls, {Acts 2:41;} and in another place, all that were ordained to eternal life, {Acts 13:48,} believed.

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." {Acts 1:4-8} "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe

on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.” {Acts 19:2-5}

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Question: But if it was not the command of Christ, that they should baptize with Water, why then did they use it after his ascension, and if Water Baptism was to cease and have an end at that time, why then do not the Scriptures declare the same.

Answer: As for the Apostles baptizing with Water after Christ’s ascension, it was not from any command of Christ, as one of them doth testify. The Baptism of Water or John’s Baptism was very famous, and of great note in that time, {I Cor.1:17,} and therefore could not at present be very easily laid down, as likewise very many other Legal observations. And again, it is not to be questioned, but that the Apostles themselves were ignorant of many things, after they had received the Spirit abundantly; for Peter was ignorant, that he might eat with the Gentiles, or that God had a purpose, by Jesus Christ to bring in the Gentiles. {Acts 10:28-34} Paul must go to Jerusalem to be resolved about Circumcision, {Acts 15:2,} and there were thousands of Jews which did believe, and yet they were all zealous of legal rites. {Acts 21:20} God did not reveal himself all at once, but by degrees. Again, the Apostles used water baptism as they used Circumcision, to avoid contention among the Saints, {Acts 16:1-3;} and further, they used it sometimes when it was desired, {Acts 8:36;} and to stoop to the weakness of many young believers, they became all things to all men that they might not offend any, but save all if it were possible. {I Cor.9:20-22, 10:33} And for the Scriptures to declare against water baptism to be used in the days of the Gospel, there be many Scriptures that speak much to that purpose, as I Cor.1:17; Paul the Apostle of the Gentiles utterly disclaims it, for Christ, saith he, sent me not to baptize, but to preach. Again, one Lord, one Faith, one Baptism, {Eph.4:5,} now water baptism is not the same with the Baptism of the Spirit, for they are two distinct things, one is the baptism of John, and the other is Christ’s, {Lk.3:16,} and if they were both one, then they that have the one, must also have the other; and they that cannot have the one {of water} neither can they have the other. Again, it is not water baptism that can make us one with Christ, {Rom.8:14, Gal.4:6,} or give us a new name, {Rev.3:12,} or make us partake of the divine nature, &c., {Jn.3:6,} and therefore water baptism is not that One Baptism of the Spirit.

"Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect." {I Cor.1:13-17} "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." {Eph.4:4-6}

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Question: The baptism of water hath been used in all the Churches of Christ, from the very time of the Apostles, and that with warrant from Scripture; for Infants were circumcised under the Law, and Circumcision was a seal of the Covenant which God made with Abraham, and the Covenant is the same now as it was then, and Baptism is come in the room of Circumcision, and is a seal of the Gospel-Covenant, and therefore infants may be baptized; and the Apostle tells the Corinthians, that their fathers were all baptized in the Cloud, and in the Sea; and Peter saith, that Baptism doth now save us, how can it then be denied, that Baptism, even of water, doth not stand us in great stead, even in the days of the Gospel?

Answer: Whatsoever was practiced by the Apostles, and Primitive Christians is already declared; how they to prevent contention and strife did condescend to the weakness of many; knowing, that in time, the Baptism of the Spirit, which is a Baptism of Fire, would eat up the Baptism of Water, as the fire that came down upon Elijah's Sacrifice, did lick up all the water that was in the Trench. {I Kg.18:38} But whatsoever hath been done in Water Baptism since that time, it is hard to say, is, or was done with warrant from Scripture; but is to be feared was rather a part of that mystery of iniquity, which began to work even in the Apostles time. {II Thes.2:7} And that Baptism is come in the room of Circumcision, was never yet made good by Scripture, nor never will. It is true, God made a Covenant with Abraham, and gave him also Circumcision as a sign or seal thereof, {Gen.17:10-11,} but the Covenant which God made was twofold. Inward and Outward. The Inward part respected his soul, in the sweet enjoyment of God's love and favor by Christ Jesus, both in this life and in eternal glory. The Outward part of it, respected the outward man, the enjoyment of the land of Canaan, with long life and prosperity therein. Now so far as the Covenant was inward and respected his soul, so far

Circumcision could not be a seal thereof; for nothing could seal the true spiritual love and favor of God to his soul, but the Spirit, whereby all believers were, and still are, sealed to the day of redemption. {Eph.1:13, 4:30} But as the Covenant was more outward, that he should be the Father of many nations, that in Isaac should his seed be called, and that he would give the land of Canaan to his seed, for an everlasting Possession; so far Circumcision was a seal of the Covenant. But now in the days of the Gospel, the new Covenant is a single Covenant, that old, weak part of it being vanished away, {Heb.8:13;} and it is now established upon better promises, than earthly Canaan, {Heb.8:9;} or the Covenant which God makes with his people now is altogether inward, and Spiritual, which is Christ; and there is no seal of this Covenant, but that Spirit, or the Lord Jesus, called the Spirit of Promise. {Eph.1:13-14} And to make Water Baptism, or any carnal thing, to be a seal of a Spiritual Covenant, which is Christ in the soul, sealing up the love of God to the same to all eternity; argues much ignorance in the mystery of God, and carnal mindedness in the things of God, in a great measure.

And whereas the Apostle tells the Corinthians, their fathers were baptized in the Cloud and in the Sea; {I Cor.10:1-6,} that is no warrant for Baptism at all, but he speaks it rather to take them off from depending upon outward Ordinances, &c. For thus he seems to speak; "your Father's were high in outward Ordinances, but they were not very high in God's favor, for they were overthrown in the wilderness, and these things were written for your example, &c."

And for that of the Apostle Peter, where he is speaking of the Flood, and that in the Ark but a few, even eight souls were saved by water, {I Pet.3:20-21;} and that by a figure Baptism doth now save us. First, we must understand, that the Ark saved those eight souls from the water; and then that the figure here spoken of is not between the flood and water baptism, but between the Ark which saved them from those great waves, and Christ who saves us from the sea, even the red sea of God's fierce wrath; as they that did believe, and obeyed, and prepared an Ark, were put into it by God and so saved from death, {Heb.11:7;} so all that do believe are shut up in Christ, and made one with him, are so saved from wrath. {Jn.3:36} For so saith the Apostle, that Baptism doth now save us, but not the washing away of the filth of the flesh with water, but the answer of a good conscience to God by the resurrection of Christ from the dead. If Christ be not risen in the soul, and if he raise not the soul from death, that man is not baptized indeed, though he be washed in water a thousand times. And as for Infants that they should be baptized, there is not the least intimation in all the Scriptures that they, whilst they are such, ever were, or ever

should be baptized. If Water Baptism were anything, or had anything in it, yet infants are in no capacity at all to apprehend it, no not so much as in signification; yet they which make a prop of it to hold up their tottering Kingdom, can see good reason for it, and draw goodly consequences from Scripture to help forward the practice of it.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." {Eph.1:13-14} "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." {Gal.3:13-14} "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." {Heb.8:10-13}

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Question: Though there be nothing in it, as indeed there is not, it being an outward sign; may we not use it therefore in obedience to Christ's command, as a sign of our engrafting into him, and as an ordinance that gives us admission into Church Fellowship with the Saints?

Answer: The commands of Christ are not empty and barren commands, but full of power and efficacy. When Christ comes forth in a command, then there is a work wrought indeed. If Christ say to a dead man live, then is he quickened indeed. {Lk.7:14-15} If he commands a man to believe, then there is faith and confidence wrought indeed. If he commands the saints to love one another, then it is effected indeed. Christ's commands where they come and he himself come along in them, {else they are not his commands;} they never return in vain, but do certainly accomplish their work, {Isa.55:11,} not in imagination; but in reality and truth. {Heb.4:12} Now if Christ had commanded to baptize a man, or an infant, in water,

certainly some notable work would have been wrought thereby. But we see in experience, that to dip, or to sprinkle, in, or with a little cold water produces no effect in the inward man. Therefore to baptize with water, as a command of Christ, is to offer injury to Christ and to make the commands of Christ {which are full of power and life, Jn.6:63,} to be empty and fruitless commands, which is not safe to imagine. Moreover, Christ's Kingdom is a Spiritual Kingdom, {Lk.17:21,} and is altogether inward; and as it is not attained, so neither is it enjoyed with any outward observations. Indeed under the Law, they had their outward ordinances, and services, and all of them had their significations, showing forth something of Christ, of his death, and resurrection, &c., and this Kingdom was more carnal than spiritual; {Heb.9:10;} and they were led on in it by outward and carnal observations. But now Christ having finished all his work in the flesh, and being come again in the Spirit, he exerciseth all his Kingly power in the soul; and this Kingdom of Christ is the Kingdom of Heaven, {Rom.14:17,} and there is no signification in it at all, but all is real. For it is the glory of God begun in the soul, {II Cor.3:18,} not in imagination, but indeed and in truth, which is to be perfected by degrees in this life, though not fully until the life to come. Neither is there any outward ordinance or observation that can hold proportion or correspondence with this Spiritual Kingdom, it being exalted above all the Hills, {Is.2:2,} and infinitely above all significations. Now Water Baptism can no way show forth our union with Christ, for that is a Spiritual union, {I Cor.6:17,} and Water Baptism is a Carnal ordinance, and holds no proportion with the former. Again, we are not made one with Christ, as we are one flesh with him, but as we are one spirit with him. Christ by taking our flesh became Immanuel, or God one with us in the flesh, but now the Lord, who is that Spirit, {II Cor.3:17,} takes us into the same Spirit, and so we are made one spirit with him. To this very end the glorious God did abase himself, and clothed himself with our flesh, and took it into union with himself; that so by this means, he might also receive all them that do truly believe in him, into union with himself by the same Spirit. So that it is not the Baptism of Water that can engraft us into Christ, or make us one with him; but by the Baptism of the eternal Spirit, {Jn.3:6,} are all the Saints united to him. And further, water baptism can give us no true fellowship with the Saints, for where the Saints have true fellowship one with another, they have this fellowship together in Christ, {I Jn.1:7;} so that this fellowship consists not in being of the same opinion, or form one with another; but in partaking of the same Spirit, and being united into one body together in Christ. For by one Spirit are we all baptized into one Body, {I Cor.12:13,} whether we be Jews or Gentiles. So that it is not water baptism that can give any

true fellowship with the saints, but only a carnal admission into an outward fellowship with men of the same form, which may hold for a time, and afterward come to nothing. Ananias and Sapphira may have for a time an outward fellowship with the Apostles, {Acts 5:1-2;} as Simon Magus with Phillip, and the rest of the saints in Samaria. {Acts 8:18-23}

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." {Isa.55:11} "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." {Isa.46:10} "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." {Rom.14:17} "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." {I Cor.12:12-13}

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Question: What say you then of the Lord's Supper, is not that an Ordinance of Christ to be used now in the time of the Gospel?

Answer: That our Saviour Christ did give Bread and Wine unto his Disciples, in remembrance of his death, which he was now suddenly to accomplish, is not denied; but that he left it with them, as an ordinance to be performed by all believers in the days of the Gospel, is to be enquired into. Our blessed Lord, a little before his suffering, told his Disciples, that he had a great desire to eat one Passover more with them before his death, {Lk.22:15,} and being come into the house, as they were eating together, he tells them plain, that one of them should betray him into the hands of the chief Priests and Elders, &c., and that he was to undergo great sufferings, yea, and death also, {Matt.26:21-23,} and that all this was no more than what was written of him, though they were ignorant of it; and that they must now enjoy his company but a very little while; for as he came forth from the Father into the world, so he must now leave the world, {Jn.16:28,} and go to the Father. Upon this heavy, and sad, and indeed unexpected news, his poor weak Disciples {who looked for better things from their Master, at least in their own conceits} were so presently filled with sorrow, that they knew not what to say, {Jn.16:6,} much less what to do; whereupon our Saviour, seeing them take the matter so to

heart, {Matt.26:22,} and knowing that his death was of so great advantage unto them, takes occasion to instruct them in the knowledge and ends of the same; that as his departure from them was cause of great grief and sorrow unto them, so the remembrance of the great benefits which should redound unto them thereby, might a little stay and comfort their hearts, until he did appear to them more fully. To this end he took bread, and brake it, saying, this is my body which is given for you; {Matt.26:26-28,} as if he had said, as I break this bread, and give it unto you, so my body is given, and must be broken for you, even for your sins. And taking the cup, he saith, drink ye all of it, for it is the New Testament in my blood, {Lk.22:19-20,} or a signification of the blood of the New Covenant, which is my blood, that must be shed for you, and many others also, or else ye cannot have remission of sins. And for a help to their weak faith and comfort in their sad condition, he said also unto them, do this in remembrance of me; as if he had said, I know, that for the present you are almost overwhelmed with grief and sorrow, because I say such things to you; yet let this be a little comfort to you, make use of Bread and Wine, in remembrance that my death is of great advantage to you; and though I go away in the flesh, yet it shall not be long ere I see you again in the Spirit, {Jn.16:22,} for I will not leave you comfortless, but will come to you in the Comforter, which is the Spirit of truth, and then your hearts shall rejoice, and your joy shall no man be able to take from you; so that from hence it may appear, that this action of Christ, and likewise his command, was rather to comfort and stay the hearts of his poor, sorrowful, fainting {then} Disciples, than to be a standing Ordinance for all believers afterwards.

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, with desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood, which is shed for you." {Lk.22:14-20} "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not

drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives."
{Matt.26:26-30}

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Question: But is it not said in many places in the Acts of the Apostles, that this Ordinance was in use even among the Apostles themselves, {Acts 2:46,} and many other Saints, after the Ascension of Christ, {Acts 20:7,} and sending down of the Holy Ghost?

Answer: The Apostles indeed are said to break bread, and that from house to house, but every breaking of bread there spoken of, cannot be said to be the Lord's Supper; for it is said, that they did eat their meat with gladness, and singleness of heart; whereby it may appear, that by breaking of bread, in that place, is rather meant, the Saints mutual love, in receiving and entertaining one another into their houses, with feasting and rejoicing, than of eating the Lord's Supper; for it is said, that the multitude of them that believed were of one heart, and of one soul; neither said any man, that the things which he possessed were his own, {Acts 4:32-34,} but they had all things common. The preaching of the Apostles was of such power and efficacy, that it wrought great effects, there was none that lacked, they that were poor were provided for, out of the goods of them that were rich. But if by breaking of bread in this, or other places, be meant the eating the Lord's Supper, yet it was used as a thing indifferent, and of Christian liberty; rather than a binding Ordinance, for the Apostles were willing to use all means, and content to stoop to weak Faith, and mean capacities, so that they could win any to Christ.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." {Acts 2:41-47}

Question: But the Apostle Paul writing to the Corinthians, tells them, that he had received of the Lord that which he delivered unto them. For having blamed them for their abuse of that Ordinance, comes at length to certify them in the true and right use thereof, saying that the end of it was to shew forth the Lord's death till he come. And further shows the danger of unworthy receiving, and God's hand already upon them for the same. Doth it not hereby appear very plain, that the Lord's Supper is used from Christ's own command, and is dangerous either to omit, or else to receive the same unworthily?

Answer: True indeed the Apostle writes these very words to the Corinthians, but withal he shows the reason why he deals thus tenderly with them, because he could not speak unto them as Spiritual, {I Cor.3:1-4,} he could not speak unto them, how they should enjoy Christ, and be made one with him in the Spirit; for they were yet babes, and apprehended nothing of Christ, but what was held forth unto them in visible demonstrations, or outward and carnal ordinances. I have fed you, saith he, with milk, and not with meat; for ye are not yet able to bear it, for ye are in a great measure carnal, and walk not in the Spirit, but according to man, or as men. Where the Apostle shows that there be degrees of attainments among the Saints; there be Children, and there be Men, {I Cor.14:20,} there be Saints that be in a great measure carnal, and there are Saints that be spiritual. The Apostle John in his First Epistle, Chapter 2, verses 12-14, speaks of three degrees of attainments, little children, fathers, and young men. Little Children, are such as are weak in Faith, and under many fears, and doubts. Fathers are such as have attained to a higher degree of the knowledge of God in the mystery of Christ. Young Men, are they that know their Union with the Father in the Son, and who also live in this Union, and are carried forth in the strength of the same, to overcome Sin, and Satan, and the World, &c. Now these Corinthians were Children, and therefore the Apostle feeds them with Milk; Christ is very tender of his Lambs, he will carry them in his bosom, if they cannot go, he will lead them by the hand, {Isa.40:11,} if they cannot digest strong meat, he hath milk for them, he will not suffer one of them to perish, or to miscarry. But Children are not always Children, they grow in time to be Men, {I Cor.13:11,} and then they put away childish things; for while they are Children and use Milk, {Heb.5:13,} they are unskillful in the word of Righteousness or Mystery of Christ. But when they come to a full age, then they are able to use strong meat, or understand mysteries; their senses being exercised to discern both good

and evil. Now to these Children, the Apostle commends Christ's practice to his Disciples in their weak and sad estate, saying, that thereby they might be put in mind of Christ's death till he come. Intimating thereby, that though they were yet babes, and carnal, and so not able to apprehend their union with Christ in the Spirit; yet the time would come, {I Cor.1:7,} that Christ should appear in their hearts, {Jn.14:18,} in a more glorious manner; and then they should see him, and know him in the Spirit, with far more comfort, delight, and satisfaction; than in or by any outward or fleshly Ordinances whatsoever. And that this coming of Christ is so to be understood, is plain from his own words, when he tells his Disciples, {Matt.26:29,} that he will not drink any more of the fruit of the Vine, until the day that he drink it new with them in his Father's Kingdom. Where he declares very plain, that though now he condescended to their weakness, and gave them those visible elements, as signs and pledges that his love was very great towards them, in thus dying for them; yet when the Kingdom of God should come, {Lk.9:27,} or that he himself come into their hearts in the Spirit, or Comforter, {which was fulfilled in the day of Pentecost, Acts 2:1-2,} then they should be enabled to know, and apprehend the love of God in, and through him, more than by any outward observations. Yea, those heavenly joys, and spiritual consolations, arising from the love of God in Christ Jesus, shed abroad in the soul, should be abundantly more full of delight, and satisfaction unto them, than the drinking of Wine, {Cant.1:2,} or his Love is better than Wine. To dwell in the use of outward Ordinances, to put us in mind of Christ's death, is with Mary to stand weeping at the sepulcher, {Jn.20:12-14,} when Christ is risen and gone, and deserves justly that reproof which she met with in so doing, "why seek ye the living among the dead?" {Lk.24:5}

And for that the Apostle tells them the danger of unworthy receiving, he seems hereby to rebuke them for, or to warn them of two great faults herein; the which are also very common among them that rest in outward Ordinances; either they make Idols of them, and think to attain something by the use of them, {I Cor.11:27-30,} or else they use them carelessly, hand over head, not considering what they go about, but merely for custom, and so profane the same; for which, saith the Apostle, God is displeased. And indeed this Bread and Cup, was as well to teach them, their fellowship with Christ in suffering, {Matt.20:23,} as to put them in mind of his death. Ye shall indeed drink of my Cup. And if we suffer with him, {II Tim.2:12,} we shall reign with him.

"But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized

perish, but have everlasting life, {vs.40;} and again that "whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day," {vs.54,} for I am that bread of life, which whosoever eats of, shall not die, but live forever. {Jn.6:33-50}

The Jews being carnal, and understanding his words carnally, strove among themselves saying, "how can this man give us his flesh to eat?" {Jn.6:52} To which he solemnly answers, "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" and he that "eateth my flesh, and drinketh my blood, hath eternal life," {vs.53,54;} "for my flesh is meat indeed, and my blood is drink indeed." {vs.55} By all which passages it doth appear very plain, that by eating and drinking the flesh and blood of Christ, is not to be carnally understood, of eating bread and drinking wine, but rather spiritually of believing in him, and being united, and made one with him. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him," {vs.56;} that is, he that believeth in me indeed, he is made one with me in the Spirit, and so partaking of the same Spirit together, he "dwelleth in me, and I in him." Again, as the Father who sent me, is a fountain of life, and I live by being one with him; so he that eateth me, or so believeth in me as to be united to me, even he also shall live by being one with me. {vs.57} To eat the flesh of Christ and drink his blood, in an outward Ordinance of bread and wine, is but to know Christ after the flesh; but they in whom Christ lives, and they, thus living in him, and by him, are taken into union with him, by being one Spirit with him; they know him no longer after the flesh, nor have any confidence in fleshly Ordinances, {Phil.3:3;} but they believing in him, or dwelling in him, and he in them, from this Union in the Spirit doth flow up in them rivers of living waters, abundance of spiritual joy, peace, and heavenly consolations. {Jn.7:38-39} Alas, he that goes to the weak and empty elements of bread and wine, shall not be satisfied, but hunger again and thirst again, because there is no satisfaction in them, {Is.65:13;} but whoso partakes of Christ indeed, being made one with him indeed, he gives unto them such a water as shall abundantly satisfy their souls, that they shall never thirst; that is, they shall never be so destitute of true and heavenly comfort and joy, as to seek for them in a carnal and fleshly Ordinance, in an empty Cistern, where is nothing to be had. {Jn.6:35} But the water which Christ doth give is Himself, which shall be in the saints a fountain of all true and sound comfort, and joy, springing up to all eternity. {Jn.4:14} In the 22nd chapter of the Book of Revelation, there is mention made of a pure River of Water of Life, proceeding out of the throne of God, and of the Lamb, {22:1,2,} and in the midst of the street of it and of either side of it, was the tree of life, which bare twelve

manner of fruits, and yielded her fruit every month, &c. This pure River of Water of Life, is that rich Fountain of Grace, or Spirit and Power of Love, proceeding eternally from the Father, in, and by the Son, out of which infinite Love, Goodness and Mercy, grows this tree of Life, eternal Life, {which is Christ,} proceeding transcendently from the infinite Love of the Father, to all poor saints, in, and by his Son Christ Jesus. In the 46th Psalm it is said, "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." {vs.4} Now this City, and holy place of tabernacles, is nothing else but the saints in whom the Lord delights to dwell. And this River, whose streams make joyful this City, is that unspeakable and unconceivable Love of God in Jesus Christ, when the Lord is pleased to reveal, or manifest himself to poor Saints, so as to let them see and know their adoption by Christ, and to make them understand their union in the Spirit with him in Jesus. {Jn.17:23} And also that now the Father loves them as he loves Jesus Christ, they being taken into the same Spirit, or divine nature with him; from hence then grows up this tree of life. Then the poor saints apprehend life, life eternal, and they now begin to live indeed. Not any more a carnal, but a spiritual life, not only a natural, or temporal, but an eternal life.

Christ who is this tree of life, lives in them, and because he lives, they shall live also. {Jn.14:19} And this tree of life, or Christ living, and growing in them, it bears twelve manner of fruits, or abundance, and variety of heavenly graces, and comforts; love, joy, peace, gentleness, kindness, patience, prayers, praises, &c., {Gal.5:22,} yielding fruit every month, fresh springs of joy, and rejoicing, yea, fresh springing of joy unspeakable and full of glory. {Psal.87:7} For Christ who is eternal life shall so manifest himself to them, {I Pet.1:8,} that they shall see him, and by beholding of him, shall be transformed like unto him; and shall so live in the same, from one degree to another, until it be finalized in endless glory.

Now they in whom Christ {who is this tree of life} thus dwells, and manifests himself, need not dig for water, or run to broken Cisterns, fleshly and carnal ordinances, and thence return empty; men may like the Prodigal, live upon husks till they are almost pined; but if ever they come to themselves, if ever the Lord be pleased to clear up their eyes, so as to let them see, and apprehend their union with him in the Spirit through Christ Jesus, then they will say, "in my Father's house is bread enough," {Lk.15:17,} then they will see and know, that Christ is this bread of life, {Jn.6:48,} and this water of life, and that who eats and drinks thereof; that is, so to believe on him as to be united and made one with God in him, shall never hunger nor thirst after any barren or empty comforts, from outward and carnal Ordinances, {Jn.6:35,} but shall have in them fresh

springs of joy, and endless consolations, flowing unto all eternity. But they which believe not in him, and are not thus united and made one with him in the Spirit; though they eat his flesh, and drink his blood, namely, in the carnal and outward use of Bread and Wine; {Lk.13:26,27;} yet they have no life in them, neither shall they enjoy any true comfort in him, nor eternal life by him, but shall go into condemnation.

"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, how can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." {Jn.6:48-58}

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Question: Is it not said in the Scriptures, that Christ died for all men, and that as by the offence of one, judgment came upon all men to condemnation, {Rom.5:18,} so by the righteousness of one, the free gift came upon all men to justification of life? How say you then, that some go into condemnation?

Answer: Christ's death did in some respect reach forth itself unto all men. God had a glorious design in the making of man, and for this end, did bring forth this outward creation of all things, to be subservient to his glory, to help forward this design; yea, and the Lord was rich in mercy, and store, and abundantly provided aforehand to keep this design on foot; for Christ was that Lamb, prepared and slain before the foundation of the world. {I Pet.1:20, Rev.13:8} Now if Christ had not died in the purpose and account of God, before man had actually sinned, then there had been an utter subversion and dissolution, not only of mankind, but also of the whole Creation by man's sin; but now the death of Christ, coming between Divine Wrath, and the whole creation, did still give a being unto the same, that

it should be serviceable, in helping forward this glorious design. And upon this account merely it is, {namely, by the death of Christ,} that all men, even the most wicked, enjoy a temporal life, health, riches; yea, all outward things whatsoever, {Psal.36:6;} for in this sense he is said to save, or preserve man, and beast, for he doth good to all, and makes his sun to shine, and his rain to fall upon the just and unjust, {Mt.5:45;} namely, the sun and rain of his outward providence; and thus Christ died for all men, {in this sense alone,} and so he is the Saviour of all men. But there is a more especial Salvation, as the Apostle saith, for Christ is the Saviour of all men, but especially of them that believe, {I Tim.4:10;} and this salvation is not that outward or temporal salvation, but an inward and spiritual one, and is peculiar only to them that believe in him, and are one with him; and upon this ground it is, that the Apostle saith, "as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," {Rom.5:18;} as if he had said, that as Adam by sinning brought all men into a state of sin, and so of condemnation, so all that are justified unto life, are made just by the free gift and grace of God, in the Righteousness of Jesus Christ; so that the words do not extend, that as all men fell in Adam, so all, without exception, should be justified and saved by Christ, but only they, who by faith, {through grace,} lay hold on the Righteousness of Christ, the which the Apostle declares at large, in the 3, 4, 5, 6 & 7th chapters of Romans. In the third chapter he proves all men to be under sin, and that by the works of the Law no man can be justified; and that God hath set forth Christ to be a Propitiation, that whosoever believes should be justified freely by his grace, through the Redemption that is in his Blood. {vs. 3:9-11, 20-25} In the fourth chapter he tells them, that even Abraham was not justified by, or for any work which he wrought, but only {by faith} in Christ Jesus, and that faith {the work of Christ} was reckoned unto him for righteousness, and so it shall be to all that do believe. {vs. 13, 22 - 24} In the fifth chapter he tells them, that justification {as perceived to reside wholly in the Person & Work of Christ} by faith, brings peace and joy into the soul, which justification by the work of the Law could not do, because the work was ever doing, but never done, and they looked upon God in that estate, as ever angry; but now, says he, we have peace with him, and can joy in tribulations; for though in Adam we were under condemnation, yet now believing in Christ, and looking to Him for righteousness, we are justified unto life. {vs. 1, 3, 18} Thus the Apostle is far from intending a general redemption, but an special salvation in Jesus Christ, peculiar only to them, {the elect,} that believe.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." {I Pet.1:18-21} "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." {I Jn.4:9-10}

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Question: The Apostle writing to Timothy, exhorts, that prayer be made for all men, because he will have all men to be saved, and come to the knowledge of the truth; and further saith, that Christ is the Mediator between God and man, who gave himself a ransom for all; and the Apostle John saith, that Christ is the propitiation for the sins of the whole world. How say you then that salvation is peculiar only to them {the elect} who do believe?

Answer: For the clearing of this, the meaning of these Scriptures must be inquired into. The Apostle indeed exhorts, that prayers, intercessions, and giving of thanks be made for all men, for kings, and all in authority, and gives a twofold reason. {I Tim.2:1-2} First in respect of themselves, that so they might live in quietness, and godliness under them. The second reason respects God; as it is his will, being well pleased with our praying for them, {vs.3,} because he will bring some of all sorts {high and low} to the knowledge of the Truth, that so they may be saved. And if he say, what must we pray for the Gentiles, for our Governors are no Jews? Is it lawful to pray for them? Yea, saith the Apostle, God will have all to be saved, {vs.4,} Gentiles as well as the Jews, {that is, God's elect dispersed amongst Jews & Gentiles,} for there is but one God, and he is the God of the Gentiles as well as of the Jews, {vs.5,} and there is but one Mediator between God and man, even the Man Christ Jesus, who gave himself, to ransom the Gentiles as well as the Jews, {vs.6,} and this mystery was not known to former ages, but now in due time it is to be manifested; and for this very purpose, saith he, I am ordained a Preacher, and an Apostle, {vs.7,} to bring these good tidings to the Gentiles, and to assure their hearts, that their belief in Christ, is an evidence of their salvation

by Christ; and thereof you need not doubt, for as Christ, who is Truth, is in me, so that which I speak is truth. And hereto agrees that of the Apostle Peter, that God is no respecter of persons, but in every Nation {Gentiles as well as Jews} he that fears him and works righteousness; {that is, he who from such principles, as the fear of the Lord; love to, and faith in Christ, does works of righteousness;} are accepted by Him in Christ, {Acts 10:34-35;} showing plainly, that the purpose of God in bringing in the Gentiles, was a secret to that day, but now was revealed. And where the Apostle John saith, that Christ is the Propitiation for the sins of the whole world, {I Jn.2:2;} he doth not mean, every particular person in the world, but only they, who walk in the light, as God is in the light, even these the blood of Christ doth cleanse from all sin; for, saith he, "if we say that we have no sin, we deceive ourselves, and the truth is not in us;" but as we see our sins, {in the Gospel light of life,} and confess {under the unction of Spirit wrought repentance} that we are sinners, his promise is, to forgive, and to cleanse us from all unrighteousness, {I Jn.1:8,9;} and these things I write unto you, to warn you that ye sin not, yet nevertheless, if ye be overtaken {as who is not} be not discouraged, for we have an Advocate with the Father, even Jesus Christ, who is perfectly righteous, and he is the propitiation for our sins, and not for ours only, {who are Jews,} but for all them that thus have fellowship with Him, among the Gentiles also, in all Nations throughout the whole world. {I Jn.2:1-2} And that this Scripture is thus to be understood, the Apostle Paul shows plainly, "where {saith he} there is neither Greek, nor Jew, Circumcision, nor Uncircumcision, Barbarian, Scythian, Bond, nor Free, but Christ is all, and in all," {Col.3:10-11;} he doth not mean, that Jews, and Greeks, &c., are all one, and Christ is in them all, as to every particular person among all these, but only those among them, who, in the verses before, had put off {not as a condition of salvation; but as a result of God's effectual grace, working in them, "both to will and to do of his good pleasure"} the old man, and had put on the new; namely, such as had mortified their earthly members; fornication, uncleanness, inordinate affections, &c., in the 5th verse, and had put off anger, wrath, malice, blasphemy, filthy communication, &c., in the 8th verse, which were the deeds of the old man; and who also were renewed in knowledge, according to the image of God, which is Christ, the new man; in wisdom, righteousness, and true holiness, &c, {vs.10,} among these, saith he, there is no difference, though some of one nation, and some of another, some bond, and some free, for they are all one in Christ, and he is all to them, and all in them.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." {I Pet.1:1-3} "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." {I Pet.2:9-10}

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Question: But doth not the Prophet Isaiah say, that he {meaning Christ} was wounded for our transgressions, and by his stripes we are healed, {Is.53:5-6;} and {all} we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all, even all without exception; and that he made his grave with the wicked, and with the rich in his death; whereby it appears, that his death was an undertaking for all, good and bad, wicked rich men that saw no need of him, &c., where then is the difference; or how can God be said to be no respecter of persons?

Answer: The Prophet in the former chapter, had largely declared, what joyful and glorious days should be in the time of the Gospel, {Is.52:1-2,} and exhorted them to rejoice in the consideration of the same; yea, and to account the feet of them beautiful, that should bring them such good news, {vs.7;} and under the Type of the captivity of Babylon, whether they should be carried, and from whence they should certainly return, {vs.11,} he prophecies of their deliverance from the spiritual bondage and thralldom of sin by Jesus Christ, who should both deal prudently, and also prosper in his design; and though he should appear in a very despicable form as to men, {vs.13,} and his visage should be marred through sufferings, {vs.14;} yet he should be exalted, and be very high, and sprinkle many Nations {"blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance," Psal.32:12,} with his blood, &c. {vs.15} But who, saith the Prophet, will believe this report, or to whom shall this arm, or power of the Lord {even Christ} be revealed? {Is.53:1} Why, what was the reason? Because the people should be very high in expectation, and look for such a Christ as should, even like David, defend them from outward enemies, war, and captivity; but it was the pleasure of God, that Christ should grow up by degrees, as a tender plant, unregarded, and as a Root out of a dry ground, {vs.2,} which no man looks after; to have no

beauty or comeliness that we should desire him. A man of sorrows and grief, from whom all men should hide their faces, {vs.3;} yet surely, saith he, he hath borne our griefs, and carried our sorrows; {vs.4,} he was wounded for our transgressions, the chastisement of our peace was upon him, and with his stripes we are healed. {vs.5} We all, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all, &c., {vs.6;} but who are they that the Prophet is now speaking to? Or who doth he here speak of? Is he not speaking to Israel, a people whom God did own above all people in the world, and whom, by an outward choice, he had brought near to himself, above all Nations whatsoever? Yea, and moreover, was not Israel after the flesh a type of Israel in the spirit, for all were not Israel in the spirit, which were so in the flesh. Yea, and the Prophet often calls them Zion, and Jerusalem, which doth usually signify the saints and believers in the days of the Gospel; {Is.52:1-2;} and in speaking to these, he doth figuratively speak of all the Saints, who should believe in Christ. Now Christ hath for these born and endured sorrow and grief, for their transgressions was he wounded, and his chastisement was their peace, and they were healed by his stripes. {Is.53:5} These were his lost sheep of the house of Israel, {Mt.15:24,} which were gone astray, and turned after their own ways, {vs.6;} and that they might be reduced, and brought home again, the Lord laid all their iniquities upon him. With these he was content to make his grave, though they were wicked in themselves, that so he might be their Righteousness, and make them righteous in Himself, {Is.53:9;} yea, he emptied himself, and lay down in death, that they, who were rich and full in their own apprehensions, might empty themselves, lie down in shame, and receive of his fullness. For these did the Lord bruise him, and for these was his soul made an offering, {vs.10;} and to what end was all this? That he might see his seed, that he might thereby redeem a people from all iniquity, and conform them to himself in all holiness, and so present them to the Father in himself, spotless and blameless, for this was the good pleasure of the Lord, and it was prosperous in the hand of Christ, for he did it effectually. {Tit.2:14} Yea, Christ did prolong his days, {though he died as to the flesh,} and saw the travail of his soul, and the fruit of his sufferings, and was satisfied in the same, for his blood was not shed in vain; for by his righteousness many {not all} were justified, {Is.53:11,} because he bare or suffered for their iniquities; therefore God hath exalted him, and made him glorious, because he poured out his soul to death, and bear the sins of {not all; but} many. {vs.12} Thus this Scripture being duly weighed, all men may hence judge, whether the Lord, by the Prophet, intends a general redemption of all without exception; or of a peculiar people, even mystical Israel, whom

he hath adopted to himself in Jesus Christ, for sons and daughters, {II Cor.6:18;} for though the Lord be no respecter of persons, as to any outward appearance, he regards not any man, as he is a man, as he is a Jew, nor as he is a Gentile, as he is rich, or as he is poor, bond, or free; but as he is in Christ, and Christ in him. {Eph.1:6} In this sense the Lord doth accept persons, for he accepts of these in Christ, and as for others, who are not in Christ, he regards them not, be they Jew or Gentile, high or low, noble or base; he accepts of none, but in whom he appears, and manifests himself by Jesus Christ.

"Who hath believed our report, and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation; for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." {Isa.53:1-12}

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Question: But is not God in all men? Is not he one and the same, and doth not he infinitely comprehend all things in himself? All come from his fullness, and he dwells in all, and everyone in his fullness; for he cannot be divided, a piece in one, and a piece in another, but he is all, and in all, and to all, only there is not the same manifestations, in some he lies hid, and in others he shines forth, and we are said to be the offspring of God, and to live, move, and have our being in him. How then can it be, but that all must be saved, seeing God is in all, and all are in him?

Answer: That God doth infinitely comprehend all things in himself, and that all things, even the whole creation, proceeded from his fullness, is a truth yea, that God is in all men, in some sense, or respect, is also granted. Man being created in the image of God, was thereby able to act according to God, but having by sin defaced this image, he was now become more like Satan than God; and though he had lost all his wisdom, and strength to act according to the will of God, in things spiritual; yet there remained so much of the light of nature in him, namely his natural understanding, and reason which served him, and whereby he was enabled to act in moral, and civil things, and to leave him without excuse; for without understanding, and reason, he could not be able to glorify God, as God, in the outward creation. Now this natural understanding and reason, as it is purely natural, so God owns it as a spark of his image, but as it is corrupted, and defiled with sin, so he disowns it; and this is that which doth accuse, or excuse. When natural men led on by the light of nature, did act according to reason, or judgement, then their conscience did excuse them; but when they acted contrary to reason, even from corrupt, and carnal principles; then their natural conscience was against them, and accused them. And this natural principle hath many names, even in Scripture; sometimes it is called, a knowing of God, {Rom.1:19-21,28,} or, a knowledge of God; sometimes man's righteousness, {Rom.10:3,} and sometimes, man's wisdom, and the spirit of the world, &c., and by this spirit, or principle of nature, God is in all, and acts in all rational men, {I Cor.2:4,12,} yet in some in a higher, and in others in a lower degree. For it is by this spirit or principle, that all natural, and civil men, act lawfully, in all natural and civil things. {Isa.28:26} For there is not any action in the world that is naturally, and civilly good, but in this respect it is of God, {Acts 17:28,} neither can God lie hid in this respect in the most wicked or carnal men. For even they, many times, do act things in themselves, that are naturally, and civilly good; and thus all men may be said to be the offspring of God, not only because they all came from him, as their original, but also as they are acted by him, through a

spirit, or principle of nature, to walk honestly, and civilly in things of outward concernment.

But now there is a more special, and spiritual in-dwelling of God in the Saints, namely the eternal in-dwelling of his love in Jesus Christ; whereby he hath from all eternity chosen them, and made them one with himself in Christ; and in due time in their several generations hath manifested, and doth manifest, and reveal this love which is Christ in their hearts, which doth assure them of their adoption, {Gal.4:6,} and of their union with him; and whereby they are carried forth to live up to him, yea to live in him, being transformed more and more into his own glorious image, even by his Spirit dwelling in them.

Now that God is not thus in all men, {namely in his love in Jesus Christ,} is clear both from Scripture, and common experience. The Apostle in the eighth Chapter of the Romans and the first verse, lays this down as a firm conclusion, that there is no condemnation to them that are in Christ Jesus. But who are they? Such as walk not after the flesh, {verse 13,} but after the spirit. Now to walk after the spirit, is to be led forth by the same, to mortify the deeds of the body, that henceforth they might not serve sin. For Jesus Christ, who is in them a law of the Spirit, which is a law of Life, doth free them first from sin, and then from death, {Rom.8:2,} but there are some that walk after the flesh, and mind, or are led only by a natural principle, and this tends only to death, because this spirit, or carnal principle, is at enmity against God, and neither is, nor can be subject, or obedient to Christ, {who is the Law of life, or power of God to salvation in all that do believe,} but is full of self-righteousness, acting by legal and fleshly performances for life, and happiness. And being thus carnal in their minds, they cannot please God, because partaking not of Christ, or of that spirit wherewith he is anointed, they are not, nor cannot be any of his, but walk in the vanity of their own minds, having nothing but darkness in their understandings, and by reason of that ignorance, are estranged from the glorious light and life of God, even Jesus Christ, and being hardened by continual custom in sin, become at length insensible, and give themselves over unto lasciviousness, and wantonness, to act all manner of uncleanness, and that with greediness.

But the Saints have better learned Christ, for they being anointed with, and receiving of his Spirit, do therefore mind the things thereof, and are led forth thereby into all well pleasing actions. Christ who is their Life, {Col.1:10,} being risen in their hearts, the old man, or body of sin is destroyed, mortified, and put off, {Rom.6:6,} by little, and little, even as he is pleased to manifest himself. But the wicked, even the children of disobedience, or unbelief, they have no fellowship in Christ's Kingdom, {Eph.5:5,} which is Spiritual, nor no inheritance in

the Kingdom of God, which is in glory eternal, though they deceive themselves, for the wrath of God, {Jn.3:36,} cometh and abideth on them. And thus it is clear from Scripture, that God is not in all men, in his love in Jesus Christ, for he is where he comes in Christ, both light, and life, and where he is thus, he acts like himself. And it is also as plain in our daily experience, how that the saints, in whom Christ dwells, and who are united to him, and made one with God in him; that they are carried forth in the strength of his quickening spirit, to show forth the praises of him, who hath called them out of darkness, {I Pet.2:9,} into his marvelous Light.

But on the contrary, we see worldly wicked men, live many of them more like brute beasts, than reasonable creatures; pampering and feeding themselves without fear, {Jude 12,} swilling and wallowing themselves in their own vomit, like filthy swine, sporting, and delighting themselves in their own lusts, {II Pet.2:13,} and shallow fancies, and deceivings, belching out the rottenness of their own hearts, by cursed oaths, and blasphemies, making a continual trade of mocking, backbiting, slandering, fighting and quarrelling, ranting and roaring; in a word, living in all ungodliness, and dying without repentance. And thus it is plain in experience, that there be many, {yea too too many,} who are so far from living in God, and God living in them by Jesus Christ; that they are rather possessed of that spirit of anti-christ, who lives in them, and leads them captive at his own pleasure. {II Tim.2:26}

Thus both Scripture and Experience, do clearly witness that God is not in all men, in a way of life and salvation, which is by Christ Jesus; but in a common spirit, or common and outward providences, so he acts, rules, and orders all men. Neither can God be said to be in the saints in his fullness; for the fullness of the Godhead dwells only in Christ, and the saints only receive a small measure of that fullness which is in him, {Col.2:9;} for though they partake of the same spirit with him, yet it is still in that measure, or degree as he is pleased to let out, or to manifest himself by.

Christ is the Head, and the Saints are the body, or members, {Rom.12:4;} now all the members as they have several offices, so they have several capacities, for God hath set all the members in the body, {Col.2:10,} everyone in due place and office, that it might be completed in the Head, which is Christ. And from Christ, or the Head, the whole body being fitly jointed together, receiveth nourishment, to every part a measure, {Eph.4:16,} even to increase and edify itself in love. Neither is this to divide God, for as he cannot be divided, so neither can he be comprehended, for he fills all things, and so he fills the saints, {Jer.23:24,} yet while they walk in the flesh, they are not able to comprehend him in his fullness, but they

are all so filled, according to their several measures, to advance the good of the whole. And that God may be in men in his love in Jesus Christ, and ever lie hid, and not appear; is contrary to Scripture and right reason; for God is light, and with him is no darkness at all, {I Jn.1:5,} and where God comes in this Light, which is Christ, there he expels darkness. The Saints indeed, while they are in the state of nature, are in darkness, {Eph.2:12,} because they want the manifestation of God, or revelation of Jesus Christ. All this while they are in the love of God, but this Love is not yet shed abroad in their hearts, the seed was sown, but it was not yet quickened up to life; but when the appointed time is come, that Christ will say, come forth, and I say unto thee arise, {Jn.11:44, Lk.7:44, Mk.4:28,} then appears first the blade, then the ear, then the full corn in the ear. But this is not in all men without exception; but only in the Saints; who are elected in Christ Jesus in the purpose of God before the world began, that they should be thus conformed unto the image of his Son, and so be holy, and without blame before him in love.

"Am I a God at hand, saith the LORD, and not a God afar off? Can any hide himself in secret places that I shall not see him, saith the LORD. Do not I fill heaven and earth, saith the LORD." {Jer.23:23-24} "The eyes of the LORD are in every place, beholding the evil and the good." {Prov.15:3} "Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee; thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them; the Great, the Mighty God, the LORD of hosts, is his name, Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." {Jer.32:17-19}

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Question: But election doth not relate to persons, but to the things in the persons, for God's love and hatred is not toward the persons of men, but toward the good or evil in the persons; and this is typed out in Jacob and Esau, which as good and evil dwell in every man, as they were in the womb of one Rebecca; for the persons of men are but outward forms, in which good and evil is acted, and these outward bodies can act nothing, but are acted themselves either by a good or an evil spirit. How then can God be said to elect, or not to elect, to save or not to save the person of a man which is nothing, and shall be nothing when the spirit ceases to act in it?

Answer: That election doth not relate to men's persons, but to the good things acted in the persons is a mere fancy, and quite contrary to the mind of God revealed in the Scripture. First we must consider what the person of man is, and what makes him a man, or person; and then secondly prove, that election relates to the person. For the first in short, a man, and every man consists of two main parts, the body and the soul, without the soul or spirit, the body is but a dead carcass, {Gen.2:7,} and without the body, the soul hath no residence, or place to act in, and cannot act at all. Therefore it must be concluded, that if either be wanting, there is not a man, or a person. A man then is a person consisting of a reasonable soul and human body. Now that election doth relate to a person thus considered, and not to the good things acted in the person, is easily made good in Scripture. The Apostle in the Ephesians, tells the Saints, or rather blesses God on their behalf, for that he had chosen them in Christ before the foundation of the world, that they should be holy, and without blame before him in love; and that he had adopted them to be Children by Jesus Christ, merely of his free grace, even his own good pleasure; and that they were accepted in the beloved for no other end, but for the praise of his glorious grace; and not only so, but also through the riches of his grace, wherein he abounded towards them, and that they were redeemed from Sin and Satan, Hell, and Death, their sins being forgiven them through his blood. From whence it is plain, that persons and not things are here intended. For it is not said, that God had chosen holiness or unblamableness in them, but them to be holy and unblamable in Christ. Neither is it said that God had predestinated the good things in them to the adoption of Children, but them to the adoption of Children.

Again if election relate not to persons but to things; I wonder what redemption and remission of sins mean in this place, and many others; what can good things be redeemed from? And how can good things stand in need of remission of sins? And the Apostle Peter in his first Epistle tells the strangers that were scattered, that they were elect according to the fore-knowledge of God, and not the good things in them; and that this election is assured to them through sanctification of the Spirit, {I Pet.1:1-2,} that thereby they might believe, or be obedient, and be sprinkled with the blood of Jesus. Now what can be added to good things, or how can good things believe, or be sprinkled with the blood of Jesus, or have remission of sins?

Again, if God's anger be not against the persons of men, as well as against sin in the person, then why did he so severely avenge himself upon sin in the Person of Christ? Was it sin or Christ that cried out, "my God, my God, why hast thou forsaken

me?" {Matt.27:46} And for that Jacob and Esau, are brought in to be a type of this great mystery, {Gen.25:23,} being both in the womb of one Rebecca; it makes nothing to this purpose, that God should elect the good things in a man, and not the man. Jacob and Esau were men, and both of the seed of Abraham, and both of them the sons of Isaac, and both in Rebecca's womb at one and the same time; and yet one of them elected, and the other rejected, to show, that the purpose of God in election, was not out of any fleshly or carnal respects, but merely according to his own good pleasure. For all are not Israel that are of Israel, {Rom.9:11,} neither because they are the seed of Abraham, {Rom.9:6-7,} are they all Children. True it is, that there is flesh and spirit both in the Saints, yet that is no ground to conclude, that God will destroy the flesh and save the spirit, and not the person, but rather that God will save the saint or person, and destroy the flesh. And whereas it is said, that the persons of men are but outward forms, and act not, but are acted, and therefore salvation and damnation belongs not to them. I hope then, that if it be made to appear, that men's persons do act; then it will be also granted, that salvation and damnation belongs to them.

And for the word person, or man, it is all one; and that by person or man is meant the whole man, and so to be understood, is already showed. Now that sin is acted by the whole man, is very clear in Scripture. In the third of Genesis, it is there declared at large, how the Serpent beguiled the woman. First he is dealing with her understanding, and the thing must needs have passage through her ears, for the devil was yet without doors. Next she looked upon it with her eyes, for she saw the fruit that it was good. Then her affections were wrought upon, and she desired it. At length the will consented, and she took it with her hand and did eat; yea, and gave her husband and he did eat. Who doth not see here an act of the whole man? And it is just so in every actual sin; for though Satan be gotten within, yet he can force no man to sin; but is dealing with the understanding, to deceive that, and the understanding being deceived, cannot force the will, nor the will the outward man. For though the body cannot act in good or evil without the soul, yet those very actions of the soul, performed by the outward man, {I Cor.6:13,} are accounted actions of the body, both in good and evil things. And though men's persons be acted either by a good, or evil spirit; the good Spirit is God, and the evil spirit is the Devil; and neither of these do force the person of a man. For man being a reasonable creature, even that good Spirit or God, deals with him according to reason, and though it be said, that the love of God constrained us, yet it is not meant of using violence to any man's person, but such a constraining as Lydia used towards Paul, even a persuading, {Acts 16:15,} or

entreating, for so saith the Apostle, God doth beseech you by us, {II Cor.5:20;} and we pray you in Christ's stead, &c. Again every man is transformed into the same nature of that spirit which bears rule in him. They in whom Satan bears sway, they partake of his image, and nature, and it is as natural, yea, as delightful unto them, even the whole man, to obey Satan's commands in committing of sin, as to perform any natural actions, which are civilly good. And is it not then just with God, to render to every man according to his works?

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ." {Eph.1:3-12}
"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied." {I Pet.1:1-2}
"O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." {Matt.12:34-35}
"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." {Lk.6:43-45}



Question: But Christ is God's elect, and he in whom his soul delighteth, {Isa.42:1,} and it is said that he will gather together all things, {Eph.1:10,} in Christ. And that all things were made by him, and for him, {Col.1.16-17,} and by him all things consist, and in him dwells all fullness. Christ shall come forth as a refiner, and purifier of silver, and shall purify the sons of Levi, {Mal.3:2-3,} and purge them as gold, &c., and the light of Israel shall be for a fire, and his holy one for a flame, and shall burn up his briars and thorns in one day, &c., and if any man's work burn, he shall suffer loss, yet he himself shall be saved, {I Cor.3:15,} yet so as by fire. From all which Scriptures it is manifest, that Christ will come forth in all men, and destroy and consume all sin, and wickedness, and unbelief, and gather all the good, and the believing part, which is himself, unto himself. God is the fountain from whence all things proceed, and into the same fountain shall all things return; God will come forth in consuming fire, and separate between the precious and the vile, and gather the good unto himself, and destroy the evil. For Christ and the Saints make but one elect, and God by electing of Christ, elects all that is good, and by saving of Christ, saves all that is good; for he is the chief good, and sin is the chief evil, and he only is elected, and sin destroyed; thus election and salvation meet in one Christ, who is the only elect, and relate not to men's persons; for how can it be, that God should be so unjust, as to make man, and afterward damn him, first to love him, and afterward to hate him?

Answer: That Christ is the elect of God, and he in whom his soul delighteth cannot be denied. But how is Christ God's elect? As touching his Deity or Divine Nature, so he is the mighty God, the everlasting Father, {Isa.9:6,} who of his rich and infinite grace and love doth elect and choose to salvation; then surely as he did partake of our nature and our flesh, so he was God's elect, and as he was thus God's elect, so all the saints are elected in him, he being the first fruits of election, in him the whole lump {even all the saints} are sanctified to God, {Rom.15:11,} and so presented by him. Christ was elected of God, but not that one person, or man, in whom the Godhead did so wonderfully appear, and shine forth, should be saved; but that all the Saints, in all ages, and in all nations, in whom the divine nature, or Christ should appear and shine forth, according to their several measures, should be brought home to God, and saved. For so saith the Prophet, "I the Lord have called thee in righteousness, and will strengthen thine hand, and preserve thee, and give thee for a Covenant of the people, a light of the Gentiles." {Isa.42:6} To what purpose? To open blind eyes, to

bring the prisoners out of prison, and them that sit in darkness out of the prison-house.

Again, "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, &c." {Is.61:1-3} The Saints, though they were in the state of Election in the Purpose of God, yet for the present being fallen under sin, were in a condition of darkness and death, and were in slavery to sin and Satan; and being no way able to free or deliver themselves, therefore was Christ God's elect, or his Righteous Servant, that he by undertaking for them in the flesh, and by raising and quickening them in the spirit, {I Jn.3:8,} might bring them out of prison and captivity, make them free men, and present them to the Father in Himself, without rebuke. And so also means the Apostle, when he tells the Ephesians, that now it is God's design, in the dispensation of the fullness of times; to gather into one sweet agreement, or holy fellowship, all the saints that are elected in Christ, {Eph.1:10,} or which are in Christ in his purpose, which is all one, which are in heaven, and in earth, whether they be Jews, or Gentiles, circumcised or uncircumcised, bond or free, even in Him; as the saints are in Christ by virtue of God's election, so God will gather them together, and so raise them by Christ, that they shall now know, and believe their union with God in Christ, and their union one with another, even in Him. And to this end, all things were made by Him, and for his glory, and still consist, to help forward his great design; for in him dwells the fullness of the Godhead, and the Saints are complete in him. {Col.1:16-17, 2:9}

Yea, Christ sits in the Saints, as a refiner and purifier of silver, and by the spirit of judgement and burning {which is himself} doth purify the sons of Levi, {Mal.3:3,} even them which he hath brought near to himself, and burns up all their dross, the briars and the thorns, their sins and corruptions; that they may come forth a vessel for the refiner, and fit for the Master's use, {Mal.3:4,} that they may offer to the Lord in righteousness, or give up themselves wholly to him in Christ; and whosoever of the Saints rest or build upon any forms or ordinances below Christ, the fire of Christ's Spirit shall consume these works; yet they being built upon, or interested in Christ, {I Cor.3:15,} shall be saved by him, yet so as to be purified by fire. And thus God will come forth, and is already come in the Saints {not in all men} destroying and consuming all sin and unbelief, and doth daily gather them together into one body in Jesus, and will by Jesus bring them unto himself, their original and fountain, after he hath first separated between the precious and the vile, between the Saints and their beloved lusts.

Christ came not to save the good, or the believing part of men, for there was no good, nor believing part at all in man; for man was quite and clean lost and undone, and Christ came to save that which was lost, {Matt.18:11,} namely, poor men and women, and to save them from their sins. The good things, and believing part in the Saints, is Christ, and he was never lost, and the Saints partaking of him, are united to him, and so are saved in and by him. True indeed, Christ and the Saints make but one elect, for they make but one complete Christ; he is the Head, and they the members; and indeed, God in electing of Christ, did in him elect all his members, and in saving of Christ saves whole Christ, even all the body; and that the bodies of the Saints are the members of Christ, the Apostle shall inform us, where he seems to deal with some, that thought fornication to be no sin, because it was outward in the body; {I wish there be not many such in these days,} to whom he replies, that though it be in the belly, yet it ought not to be, because the body is not for fornication but for the Lord. {I Cor.6:15-18} Yea, saith he, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which {both} are God's." {I Cor.6:19-20} And that this may not seem strange, he tells us, that Christ is already by his Spirit quickening our mortal bodies more and more to holiness, {Rom.8:11,} and will in the end change them, {Phil.3:21,} and make them like his glorious body, even by his mighty power.

And that Election and Salvation relate to men's persons, let one Scripture more declare. Paul and Barnabas preaching at Antioch, the Jews contradict, and blaspheme, they turn themselves to the Gentiles, the Gentiles are glad, and they receive the Word with joy, and all that were ordained to eternal life believed. {Acts 13:48} Now whether faith, or any good things in these Gentiles, were ordained to eternal life, or the persons of these Gentiles who did believe, and to whom Christ appeared in the preaching of the Apostles, let all men well consider, and then judge.

But there is a sort of people that live after the flesh; unbelievers, sorcerers, whoremongers, murderers, idolaters, &c., who are without, {Rev.22:15,} to whom Christ will say, depart from me ye cursed, {Matt.25:41,} and these are not things; namely, sin, unbelief, murders, &c., but persons also, in and by whom these sins were committed, who loved cursing, or the cursed ways of sin, therefore it {namely the curse} shall come upon them; and who delighteth not in blessing, {Psal.109:17,} or the undefiled way of God {even Jesus Christ} and therefore the blessed enjoyment of God shall be far from them; for whom is reserved the blackness of darkness forever,

{II Pet.2:17,} and who shall be punished with everlasting destruction from the presence of the Lord, &c. {II Thes.1:9}

Neither is God unjust, but most righteous, in rewarding every man according to his works; for God is so infinitely holy and righteous, that he cannot do any unjust act. {Rom.9:14} Nay, he neither doth, nor will do anything, but wherein he will appear most perfectly just and righteous, {Ezek.18:25;} for God did not elect man, and afterward reject him, or damn him; love him, and afterward hate him; but the Lord, who is infinite in wisdom, did see and behold all things, before anything was created, for all things were in Him, although they were not brought forth or manifested; and in his fore-knowledge, and in himself, he beheld all men, when as yet there was none of them; yea, even then he beheld them in their several conditions, both in their creation, and in their fall. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." {Is.46:10} Now God thus beholding man's several conditions at one and the same instant {for there is neither first nor last with God} did purpose in his eternal counsel, to make man an upright creature; and did also at the same instant fore-know and fore-see, that men by sin would undo themselves; and was pleased also in the very same instant, and according to this foreknowledge, out of the abundant riches of his love in Jesus Christ, to choose out some poor miserable fallen wretches, and to make known to them the exceeding and super-abundant treasures of his grace and favor in Him, {I Pet.1:2,} in their several generations, and so to unite them to himself in Christ, {Eph.1:4-6;} that they should be to the praise of his glorious grace, {Rom.9:23;} and also to let others alone in their sins, by leaving them to their own hearts lust, unbelief, hardness, and impenitency; delighting themselves in sin, and all ungodliness, and becoming one with Satan, and willingly obeying his commands, he might then declare Himself infinitely glorious in justice, in rendering to every man according to his work. And in this respect it is said, "shall the thing formed say to him that formed it, why hast thou made me thus?" {Rom.9:20} "For he hath mercy {namely, in restoring men to grace and favor in Jesus Christ} on whom he will have mercy, and whom he will he hardeneth," {Rom.9:18,} or leaves them in their sins. Thus God did not elect, and afterward reject; neither doth he love and afterward hate, for whosoever God loves indeed, with an especial love, a love to eternal life, he loves them in Christ, {Eph.1:4-5;} and he loves none in Christ, but whom he hath elected and chosen in him, {Jn.13:1;} and those whom he thus elects he cannot hate, for he loves them in Christ, and as Christ. {Jn.17:23}

God indeed loves all his creatures, as they be his creatures, and in this respect hates none of them, for he hates nothing, but that which is contrary to his holiness, which is sin; but when the creature is corrupted by sin, and is become one with the devil in sin, then it is just with God, to hate the creature as he hates the devil and sin, and to punish them together. {Psal.11:5-7} Neither did God make man to damn him, but he made man, yea all men, for his own glory. {Prov.16:4} Now if men willfully disobey God, and willingly dishonor him, by living in actual rebellion against him all their days, and so bring upon themselves destruction and damnation, is God unrighteous that taketh vengeance? God forbid! {Rom.3:5-6} God will have his honor from all men; yea, the most wicked and ungodly wretches that live, in following greedily their own base lusts, do many times help forward God's designs, and justly perish in so doing. But the Saints, even those whom he hath elected and manifested himself unto in Jesus Christ, as they glorify him in their lives, for his glory shines forth in their conversations; so he doth glorify them here with great glory, and will eternally glorify them with himself, at the resurrection of the just. {Jn.17:24}

"Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein; I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD, that is my name, and my glory will I not give to another, neither my praise to graven images." Isa.42:5-8} "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in

heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." {Col.1:12-21} "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." {Acts 13:48} "The LORD trieth the righteous; but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright." {Psal.11:5-7} "The LORD hath made all things for himself; yea, even the wicked for the day of evil." {Prov.16:4}

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Question: What mean you by resurrection, if you mean a resurrection of the body? What resurrection can be of that which is nothing, and comes to nothing, earth it is, and to earth it must return; and there is no difference between them and beasts, as one dies, so dies the other, {Eccl.3:19-20,} all go to one place, and there is no more resurrection of the one than of the other, but the resurrection is Christ, and Christ is the resurrection, God hath given him all things, and he will raise up all the good things which are himself, into himself, to a more full and glorious discovery of itself in him, {Jn.11:25,} in one body, for every man is a grave to himself, wherein lies dead and buried all his comforts, life, and joys; but when Christ calls from above by his power, and rises from below, even in our hearts, then are we raised up with him, and in him, and so make up a glorious union in one person; so that the great and general resurrection and judgement is nothing else but the raising, and heightening of all things in man, to a perfect state of light and darkness, pleasure and pain. For what other resurrection or judgement can there be, but a bringing again of all good things in man, to a full discovery of glory, and the casting away of all evil things into a discovery of darkness, or a heightening of both good and evil, to a full end and period of life and death, salvation and damnation?

Answer: That there is a resurrection even of the body, is plain in Scripture, although Solomon in that place makes such a comparison between men and beasts; yet he intends it between beasts and men in a natural state. For what great advantage have mere natural and carnal men above a beast. The one eats, and drinks, and sports; so doth the other. The one dies and sees corruption; so doth the other. The one knows not what shall be after him, so neither doth the other. And what if carnal men be rulers, and so sit in the place of Judgement, where they ought

to do Righteousness, and then they turn oppressors, and do much wickedness? {Eccl.3:18-22} "I said in my heart," saith he, "oh that God would manifest himself to them, and make them see, that they be but beasts in the likeness of men, &c." Here is no great strength in all this against the resurrection of the body. For the bodies of wicked men shall be raised as well as their souls, to give an account for things done in them. {II Cor.5:10} And our Saviour saith, all that are in the graves, shall hear his voice, and shall come forth. They that "have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." {Jn.5:28-29} And that he intends here a resurrection of the body, is plain; for he had spoken of a spiritual resurrection in the 25th verse, where he saith, "the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." Meaning the dead in sin, whom he would quicken by his power to newness of life. For although the Saints die and depart out of this life, yet they do not perish as to their bodies, for they are but fallen asleep, {I Cor.15:18,} and they sleep in Christ, {I Thes.4:14,} and this is in respect of their bodies, {for their souls, or spirits cannot be said to sleep,} and Christ will raise them up at the last day. {Jn.6:40}

The Apostle met with some among the Corinthians, that denied the resurrection of the body, with whom he seems thus to reason. {I Cor.15:12-58} The resurrection of Christ hath been preached among you, and you cannot but believe it, because it was not only foretold by Scripture, but was witnessed also by many who had seen him after he was risen. Now if this be a truth, how then say some among you, that there is no resurrection of the dead? For if there be no resurrection of the dead, {or of men's bodies,} then certainly Christ is not risen. And if Christ be not risen, then we have preached in vain, and ye have believed in vain, and ye are yet in your sins. Yea, and if Christ be not risen, then the Saints that are fallen asleep in him, are perished, and God hath sent us to bear witness to a falsehood, if the dead rise not. For if Christ be not risen, then the dead shall not rise. But if Christ be risen {as indeed he is} then it is impossible that the dead should not rise. For Christ's resurrection is a pledge, a first fruits of the resurrection of the body. But if there be no resurrection, we and all the Saints, are the most miserable men in the world. And if the dead rise not, why do I put myself to pain? Why do I suffer reproaches, stripes, imprisonments, watchings, fastings &c., why am I always in jeopardy of my life? Nay, why do I die daily? What advantage is all this to me if there be no reward, no resurrection? And the Saints in the 11th chapter of the Hebrews, are said to be tortured, mocked, scourged, imprisoned, stoned, sawn asunder, tempted, slain with the sword, to wander about in sheep skins,

and goat skins, to be destitute, afflicted, tormented, and would not accept of deliverance. {Heb.11:32-40} Why so? Why did they not run with the world, into every excess of riot? Why did they not sail with every wind, turn with every tide? Yea, did they not swear and swagger, rant and roar, and say with Epicures, {an ancient Greek philosopher,} "let us eat and drink, for tomorrow, or shortly we shall die," {I Cor.15:32,} and then there will be an end of us? No saith the Text, for they looked for a better resurrection; a resurrection to life and glory, for they knew full well, that if they suffered with him, they should reign with him. {II Tim.2:12}

Neither was this resurrection, which they expected, that first and spiritual resurrection, namely arising out of sin, unbelief, ignorance, &c., to live in newness of life, for that the Apostles, and the other Saints, had attained to in their several measures, or else they had not been able to endure such sharp sufferings for Christ. But as their sufferings were outward in the body, so they waited for the perfecting of the adoption, even the redemption of their bodies. {Rom.8:23} So that the resurrection here spoken of, can be no other, but that great and general resurrection, when all men shall be raised, and both souls and bodies reunited to suffer, or to reign together. {I Thes.4:16-17} And for that general Judgement, which is said to be a disposing of all things, both good and evil, to a full end, and period, or perfect state of life, and death, pleasure, and pain, salvation, or damnation, let us a little consider what these good and evil things are, that so we may be able to judge of this doctrine. The good things in the saints are faith, hope, love, joy, peace, gentleness, kindness, meekness, &c., {Gal.5:22-23;} now these being the fruit of Christ in the Saints, who is their hope of glory, {Col.1:27,} are such tokens as evidence their union to Christ, {the Spirit of God constraining the children of God unto labors of love, because their entire hope and expectation is from and in Christ alone,} and such fruit which will all cultivate to the praise of the glory of his Grace. On the other side, the evil things in evil men are unbelief, wrath, hatred, malice, envy, thefts, murders, adulteries, idolatries, &c., {Gal.5:19-21,} and these being the devil in the creature, with whom the creature is made one in sin, what pain, or torment, or damnation can befall these; when the persons by whom, and in whom, they were acted, perish like brute beasts and have no resurrection? Therefore as God by taking his own unto himself, saves them souls and bodies together with, and in him, so the wicked and unbelievers, who are not in Christ, or Christ in them, but are one with the devil in sin, are therefore souls and bodies, condemned to be destroyed in, and with the devil, and sin. {I Jn.3:8} Indeed, this resurrection and judgment is already begun, for the saints are risen with Christ, and Christ is daily

raising of them in himself, but the perfection and full completion thereof is, and shall be when all the Saints are gathered into Christ, to make him complete in eternal glory. And so likewise this Judgement is begun already, the Judge sits every day, Christ is refining, and purifying the saints with fire, {the power of his Spirit, Mal.3:2-3,} destroying their lusts, and corruptions, subduing their vile bodies, and will at length change them, and make them like his glorious body. {Phil.3:21} And he is also daily judging the wicked. First in themselves, convincing them of sin, {Jn.16:8-9,} and yet hardening them therein. And then he is judging them by the Saints, for when they behold the godly, and undefiled conversation of the Saints, they are ashamed, and condemned in their consciences, though they hate them for the same. {I Cor.6:2, I Pet.3:16} Now though Christ be thus judging daily; yet the perfection of this judgment, is that which the Apostle calls a revelation of the righteous Judgement of God; when he shall render to every man according to his works. {Rom.2:5-7} To them who by patient continuing in well doing, seek for glory and immortality; namely to them who are in Christ and are acted, and carried forth by him, to set forth his praise, and glory to immortality; to them he will give eternal life, or glorify them with himself in his eternal glory in heaven. But to them who are contentious, {Rom.2:8,} and do not obey the truth, {which is Christ,} but obey unrighteousness, {which is the devil, and their own Christ despising hearts by nature,} indignation, and wrath, tribulation, and anguish; yea, everlasting destruction from the presence of the Lord; being cursed, and finally cast into everlasting hell fire, prepared for the devil and his angels. {Matt.25:41}

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." {Rom.8:18-23} "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead,

small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” {Rev.20:10-15} “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” {Phil.3:20-21}

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Question: Heaven and Hell are mysteries, and admit of divers acceptations, as God’s right hand, and his left, his love, and his wrath, pleasure, and pain, salvation, and damnation, but properly heaven, is where God is, and that is in every man; and hell is where Satan is, and that is in every man. For there is in every man light and darkness, good and evil, Michael, and the Dragon. Now as Michael casts out the Dragon; so darkness, unbelief, and all sin shall be cast out of man; Christ shall make a separation, for all things that are good, as love, joy, peace, delight, holiness, &c., and God shall be comprehended, and gathered into one body of unity, and concord in glory, which is in Heaven; and on the contrary, all evil, as hatred, sorrow, sin, error, death, and darkness, and devils, shall be gathered into one body of confusion, and torment which is hell. For although it be said, {Rev.21:8,} that the fearful, and unbelieving, and abominable, and murderers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone, which is the second death. Yet those words can have no relation to men’s persons, for if they have, what will then become of all men? For what man is there, which hath not one or other of these sins in him? But great is the mystery of godliness, God manifest in the flesh, the truth manifest in a form, so here is a mystery wrapped up in these words; for this evil is not threatened against the persons of any, no not of the most wicked, but against these, and all other particular sins, and offences, which break through the persons of men, which being put together, make up a perfection of wickedness; and which as a body of uncleanness dwells in men; and this the Apostle calls flesh, and sin, even in himself; and this is that which must be cast into the lake of fire and brimstone. The wrath of God shall never cease burning up these lusts, in this body of sin and

death, until it hath quite consumed them. For what other heaven can be intended, or expected; but a glorious uniting of all good things into God; or what other hell can be imagined, but a casting away of all evil things into torment, confusion, and darkness?

Answer: That heaven and hell are mysteries, and are also of various significations, is not denied, for the kingdom of heaven is sometimes taken for the outward profession of the Gospel, {Matt.25:1,} and sometimes for the inward life of the believer, {Lk.17:21,} and the power of the Gospel, &c., hell is also taken sometimes for the grave, and sometimes for Satan's kingdom in men's hearts; for he is called the prince of the power of the air, {Eph.2:2,} the spirit that rules in the hearts of the children of disobedience. And although heaven and hell be mysteries, yet they are not altogether mysteries. The Scriptures are mysteries, but yet they are mysteries revealed, Christ spoke sometimes plainly, and spoke no parable, heaven and hell are mysteries, yet mysteries that are revealed; for there are these three things in all mysteries. First, the historical or literal narration; secondly, the interpretation and meaning; and thirdly, the truth, or substance and reality. And the first, and the second of these, be mere nothings, without the third. True indeed where God is, there is heaven, for God dwells in glory, which is heaven, and by his glorious appearance in his Saints, he brings heaven into their hearts. Again, hell is where Satan is, and that is in wicked men; for he dwells and reigns in them, and hath his kingdom established in their hearts; sometimes he steals into the Saints, and troubles them, and disturbs their peace, and causes mutinies in the soul, but he dwells not there long, {II Cor.6:15,} for Christ and he cannot dwell long together, Christ casts him out, and suffers him no more to enter, {Mk.9:25,} that is not to reign. And that God is not in all men, in his love in Jesus Christ, which is heaven, hath been showed already; but he is only so in his Saints whom he doth not only act, and order, by outward and general providences; but also hath taken them into himself, through his Son by his Spirit, {I Cor.6:17,} and they are so united or made one with himself in that eternal Spirit, that they are thereby carried forth of themselves to live with him, {Rom.8:14,} and in him. Christ makes in them a separation indeed, for he casts out by degrees the old man, with all his deeds, which is that body of sin the Apostle speaks of, and which is not wholly subdued while the Saints abide in the flesh, {Rom.6:16-22,} and so he is efficaciously gathering all Saints unto himself, to an eternal inheritance; that is, a kingdom, {Matt.25:34,} prepared for them from the foundation of the world. But as for the wicked, Christ is not in them, nor they in him, {Jn.8:44,} nor of him, but of their father the devil. And

being incorporated, and made one with him in sin, {I Jn.3:8,} so they are carried on by him, to live in all ungodliness with him, and so must needs be in hell; for Satan hath his kingdom in their hearts; hence it is, that out of that bottomless pit proceed murders, adulteries, &c., {Mk.7:21-23,} and whatsoever is evil, and of the devil. And hence it is also, that wicked men are many times tormented with hellish fears and terrors, {Matt.27:3-5,} and thus wicked men are in hell, when they think themselves to be in heaven, even in this life.

But more especially, by hell torment, to which the wicked are reserved until the judgement of the great day, {II Pet.2:9,} to suffer the vengeance of eternal fire, {Jude 6,} when all sin, and all sinners, and devils, and wicked spirits shall be gathered into one body, {Matt.25:41,} and confounded, or cast into a condition of torment, or lake of fire, which shall be kindled with the wrath of God like a river of brimstone, which is the second death. And whereas it is said, that the evil or punishment threatened in Revelation 21:8, cannot relate to men's persons, because if it should, what would then become of all men, there being not a man that hath not one or other of these sins in him, and so conclude it to be a mystery wrapped up in a form of words. To which it is answered, that the Saints are in God's esteem without sin, {Num.23:21,} for he looks upon them in Christ, and as Christ, and so he cannot behold iniquity in them. Again, the Saints are born of God as to the heavenly nature in them, and all that is born of God sins not, neither can, {I Jn.3:9,} for the seed of God remains in him. Again, to say and affirm, that the Saints see an end of sin in them, and that Christ hath finished transgression for them, and that let them do what they will they cannot sin; and yet to conclude, that the punishments there spoken of cannot relate to men's persons, because the Saints must needs be guilty, as having sin in them; if this be not a mystery, or rather a contradiction, let all men judge. Indeed the Saints, even the best of them, are in hell before they be in heaven, for they all pass through a state of nature, a kingdom of sin, where while they remain unregenerate, they are in the kingdom of Satan, without Christ, and without God in the world; but when God reveals Christ in the soul, {Eph.2:2-3,12-13,} when they are regenerated and born anew, when Christ who is both light and life appears, then they are translated out of this kingdom of darkness, and entered into heaven, {Col.1:13,} then they are in the glory of God, for God dwells in glory, and when he hath taken any soul into himself in the least measure or degree, then that soul is in heaven. And this is many times but a low and clouded condition, and great mixtures of light and darkness, {Mk.8:23-24,} day and night, peace and trouble, because they cannot apprehend anything of God, but through a veil, or fleshly ordinances, and

forms of worship, and therefore see and enjoy him very imperfectly, {I Cor.13:9-10,} and yet they are in heaven in this low condition.

But when Christ comes forth in the spirit indeed, and transforms them into his image of glory, that is when they apprehend their union with God in Christ, and that they partake of the same spirit with Christ, {II Pet.1:4,} and that God loves them in Christ, and as Christ, they being one with him, and of him, {Jn.17:23,} then are they carried forth unto him above all external things, {II Cor.5:16;} then they cease to know any man, yea, even Christ himself after the flesh; then the veil is taken away, even the flesh of Christ, or fleshly and carnal ordinances; and here they see God clearly, and not in shadows and forms, and enjoy him purely in the spirit, without the help of any created thing. Then God is the Saints light, for they are entered into that City which needs not the light of the sun; where all tears are wiped away, where there is no death, neither sorrow, nor crying, nor pain; where they live in God, and enjoy him above all fears, cares, troubles, and distractions, because all former things, {Rev.21:4,} or low apprehensions of God, are passed away. And this is the kingdom of Christ in the spirit, which is heaven in a high degree; but yet not the highest degree, for that is in the Kingdom of God, which is distinct from the kingdom of Christ, for Christ must reign until he hath subdued all his enemies, {Eph.5:5;} and the last enemy which shall be destroyed is death, {I Cor.15:25-26;} now death cannot be destroyed until it be destroyed even in the Saints, which shall remain to the very last period of time; for although Christ by his death did overcome death, and plucked out the sting thereof, that it cannot hurt the Saints, yet death is not slain and quite destroyed, until Sin, Satan and the Flesh be also destroyed, and that in the Saints of the last generation; when Christ hath put down or subdued all that sinful rule, and authority, and power, that is contrary to him. Then shall the end come, and then shall he deliver up the kingdom to God even the Father, {I Cor.15:24;} then shall cease the kingdom of Christ, as also his Priesthood, and his Prophetical office likewise, and then shall the bodies of the Saints {which have been rotten and consumed to earth, for many years} be raised, though not the same bodies; for that which is sown is not quickened except it die, {I Cor.15:36, 42-43,} they were sown corruptible bodies, they shall be raised incorruptible; they were sown in dishonor, they shall be raised in glory; they were sown in weakness, they shall be raised in power; they were sown natural bodies, they shall be raised spiritual bodies; thou sowest not that body that shall be, {vs.37,} but God giveth it a body as it pleases him. {I Cor.15:38} Then shall all the Saints be gloriously united into their Head, and so make up one complete Christ; yea, then shall

the Son himself, even Christ completed, be subject unto God, {I Cor.15:28,} or taken into God, that God may be all in all. Then relations, and manifestations shall cease, for God will not be known or enjoyed by them, or in them; there shall be no more Father and Son, Christ and Christian, Head and Members, for God, Christ, and the Saints, shall be gloriously united, and made one, in that one entire, pure, glorious, and eternal Spirit, and so live and remain in oneness of glory, which is both unspeakable, unconceivable; and endures and abides to all eternity.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." {I Cor.15:54-57}

*To God only wise, be glory, through Christ
Jesus, by the holy, immortal, eternal Spirit,
forever. Amen.*

FINIS