

S O M E

Gospel-truths Opened

according to the Scriptures.

O R,

The Divine and Humane Nature of Christ Jesus, his coming into the World; his Righteousness, Death, Resurrection, Ascension, Intercession, and second coming to Judgment, plainly demonstrated and proved.

And also,

Answers to severall Questions, with profitable directions to stand fast in the Doctrine of Jesus the son of *Mary*, against those blustering storms of the Devils temptations, which do at this day, like so many Scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the vertue of Jesus by the revelation of the Spirit of God.

**Published for the good of Gods
chosen ones, by that unworthy
servant of Christ**

John Bunnyan, of Bedford,
By the grace of God, Preacher of the
Gospel of his dear Son.

*Jesus saith, I am the way, the truth, and the life: no
man commeth to the Father, but by me, Jo. 14. 6.
Neither is there salvation in any other, Act. 4. 12.*

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To the Reader,

READER: thou halt
in this small
Treatise, set
before thee, the
several pieces of that great
and glorious myserie, Je-
sus Christ, God manife-
sted in the flesh : and if
thou art enlightened by the
spirit of Christ, here thou
maiest see by that spirit,
how Jesus Christ the Son
of God, the Son of *Mary*,
is both true God and true
Man, both Natures ma-
king but one Christ one
Jesus, as *Phil.* 2. 5, 6, 7, 8, 9,
verses, where speaking
first of his being God, and
then of his taking upon
A 2 him

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him the nature of man; afterward in the 8 and 9 verses he saith, he (meaning this Jesus) humbled himself, &c. and God (meaning the Father) hath highly exalted him, &c. speaking of both natures God and Man as together making but one Christ; who is the Saviour, and is to be beleaved and trusted in for Salvation, not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin, and of salvation, *Act. 13. 38, 39.* through this man (speaking of Christ as crucified at *Jerusalem*) is preached unto you forgiveness of sins: and in the

1 Tim.

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1 Tim. 2. 5. saith he, there is one Mediatour between God and men, the man Christ Jesus; and this discovers the damnable errors of those commonly called *Socinians*; who on the one hand deny him that was born of the Virgin Mary to be true God as well as true man: and this is also quite contrary to those commonly called *Fanaticks, Ranters, Quakers* or others, who on the other hand either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his humane nature with the fulnesse of the Godhead in it, to be but a

A 3 type

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type of God to be manifest in the saints, and so according to their wicked imagination, his humane nature was to be laid aside after he had offered it up upon the crosse without the gate at *Jerusalem*, contrary to *Acts* the 1. 1, 2, 3, 9, 10, 11 verses, compared with the last chapter of *Luke* verses 34, 39, 40, 50, 51. where it is clearly held forth that the man Christ rose againe out of the grave with the same body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the same real body, and that he shal again descend from heaven in that same glorious body of flesh, as *Acts* 1. 9, 10, 11.

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10, 11. and this sure truth, of Christ being the Saviour & Mediatour, as man, and not only as God, will also shew serious believers what to thinke of some, who though they will not (it may be) deny that Christ is a real man without them in the heavens as well as God, yet doe own him to be the Saviour only as God, first dwelling in that flesh that was born of the Virgin, and then dwelling in Saints, and thus both beginning and perfecting their Salvation within them, and so indeed doe hold Christ as man, to be only (I say to be only) the saved or glorified one of God, together

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with the Saints his members, only something in another and more glorious manner and measure than the Saints; and these highflown people are in this very like to *Episcopalists* and *Quakers*, undervaluing the Lord Jesus Christ, God-man, and though they may speake much of Christ, yet they doe not rightly and savingly lay him for their foundation. Now as a helpe against all these dangerous things, thou hast here the maine things of Christ laid down before thee briefly, and fully proved by the Scriptures: first of his being true God out of flesh from eternity, and then of his taking flesh, or the nature of

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of man upon him in the wombe of the Virgin, and so his fulfilling the Law, his dying for sins at *Jerusalem*, his rising againe without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with an outside profession, here thou maiest find something (if the spirit of Christ meet thee in reading) to convince thee of the sad condition thou art in, and to shew thee the righteousness thou art to fly to by
A 5 faith,

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faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying without thee at *Jerusalem* for sinners: here also thou maiest see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith; so they may be of great use for thee to meditate upon, and to exercise thy faith in, particularly in meditation, and in this way to seek daily for a higher faith in these truths to be given into thy heart from heaven; and there is a great need of this, for though these truths

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truthes be commonly known amongst professors to the notion of them; yet very few know or believe them aright: nay it may well be said in this age, that, if the faith of the true saints was well sifted, and tradition notion and the apprehensions of their own reason and fancy was sifted out, most of them would be found to have very little knowledge of, and faith in, these common truths.

Secondly, these truths being put thus together and plainly proved by the Scriptures may be a great help (through the Spirit concurring) to strengthen thee against all those damnable heresies which are spread abroad, which de-

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ny the Lord Jesus Christ either plainly or more cunningly and mysteriously. And thirdly, the more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, & their interest in them, the more heavenly peace and joy, thou wilt have *1 Pet. 1. 7, 8.* & also thou wilt hereby attain the more true holiness & purity of heart and life, *Acts 15. 9.* purifying their hearts by faith: and then the more thou hast of the right faith of Christ and of his things in thy heart, the more strong and valiant wilt thou be in spirit to doe any worke private or publick for Jesus Christ, like *Stephen Acts*

6 vers.

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6 ver. 8. who being full of faith and of the holy spirit was also full of power. In this book thou hast also laid down from the Scriptures how Jesus Christ is without the Saints as man, and yet dwelleth within them, that is, something of his divine nature or his blessed spirit dwells within them, which spirit is sometime called the spirit of Christ, *Rom. 8. 9.* he that hath not the spirit of Christ, &c. and sometime called Christ, *Rom. 8. 10.* if Christ be in you, &c. and also how we may know whether it be Christ and the spirit of Christ within or a false spirit calling itself Christ, & that is thus, if it be indeed Christ within, that

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that is, the spirit of Christ God-man : why then it teaches that man or woman in whom it is, to apply, and trust in Christ without for Salvation, Christ as born of the Virgin *Mary*, as fulfilling the Law without them, as dying without the gate of *Jerusalem* as a sacrifice for sin, it teaches them to trust in the man Christ as rising againe out of the grave without them, as ascending into, and interceding in heaven without for them; and as to come from that heaven againe in his flesh to judge the world : Thus the man Christ himself saith *Job. 16. 13. When he (the spirit of truth) is come &c. he shall glorifie me, v. 14. he*

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he shall make you more to prize, admire and glorifie me, who am both God and man; And who shall be absent from you touching my body. Then followes, For he shall take of mine (of my glorious things) and shew them to you ; He shall take my divine and humane Nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension, and intercession, and of my second comming in the clouds with my mighty Angels to judgement, and shall shew them, or cleer them up to you ; He shall take of my salvation, which I have wrought for you in my own person without you :

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you ; And he shall take of my glorie and exaltation in the heavens, and shew to you : Now to minde this one thing, and to be set down in a right understanding of it, by the Spirit, from the Scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ hath done & suffered without them, resting in an historical, traditional and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Christ
the

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the Son of God without them, so as to have any share or interest in him, *Rom. 8. 9.* If any man have not the Spirit of Christ, he is none of his: Others have been depending too much upon something they call Christ and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the spirit which dwells in them ; and however these may talk much of Christ within them, yet it is manifest, that it is not the spirit of Christ, but the spirit of the Divil ; in
that

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that it doth not glorifie,
but sleight and reject the
man Christ and his righ-
teousnesse which was
wrought without them:
Reader, in this book thou
wilt not meet with high-
flown aerie notions, which
some delight in, counting
them high mysteries, but
the sound, plain, common
(and yet spiritual and
and mysterious) truths of
the Gospel, and if thou art
a believer thou must
needs reckon them so, and
the more, if thou hast not
only the faith of them in
thy heart, but art daily li-
ving in the spiritual sence
and feeling of them, and of
thy interest in them. Nei-
ther doth this Treatise of-
fer to the doubtful con-
troversial

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troversial things, or mat-
ters of opinion, as some
Books chiefly doe, which
when insisted upon more,
the weightier things of
the gospell, have alwayes
done more hurt then
good: but here thou hast
things certain, and neces-
sary to be believed, which
thou canst not too much
study. Therefore pray,
that thou maiest receive
this word which is accor-
ding to the Scriptures in
faith and love, not as the
word of man, but as the
word of God, without re-
spect of persons, and be
not offended because
Christ holds forth the glo-
rious treasure of the gos-
pel to thee in a poor ear-
then vessell, by one, who
hath

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hath neither the greatness nor the wisdom of this world to commend him to thee; for as the Scripture saith, Christ (who was low and contemptible in the world himself) ordinarily chuseth such for himself, and for the doing of his work, *1 Cor. 1. 26, 27, 28.* Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world, &c. this man is not chosen out of an earthly, but out of the heavenly University; the Church of Christ, which Church, as furnished with the spirit, gifts, and graces of Christ, was, in the beginning, and still is

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is, and will be to the end of the world, that, out of which the word of the Lord, and the true gospel Ministers, must proceed, whether learned or unlearned, as to humane learning, *1 Cor. 12. 22, 28.* And though this man hath not the learning or wisdom of man, yet, through grace, he hath received the teaching of God, and the learning of the spirit of Christ, which is the thing that makes a man both a Christian and a Minister of the Gospell, as *Isa. 50. 4.* The Lord God hath given me the tongue of the learned, &c. compared with *Luke 2. 18.* where Christ, as man, saith, the spirit of the Lord is upon

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upon me, because he hath
anointed me to preach
the gospel to the poor, &c.
*He hath, through grace, taken
these three heavenly degrees,
to wit, union with Christ,
the anointing of the spirit,
and experience of the tem-
ptations of Satan, which doe
more fit a man for that
weighty work of preaching
the Gospell, then all Univer-
sity Learning and degrees
that can be had.*

My end in writing these
few lines is not to set up
man, but having had ex-
perience with many other
saints of this mans sound-
nesse in the faith, of his
godly conversation, and
his ability to preach the
gospel not by humane art,
but by the spirit of Christ,
and

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and that with much suc-
cess in the conversion of
sinners when there are so
many carnal empty prea-
chers both learned and
unlearned; I say, having
had experience of this,
and judging this Booke
may be very profitable to
many others, as well as to
my selfe: I thought it my
duty upon this account
(though I be very unfit
for it) to beare witnesse
with my brother to the
plain and simple (and yet
glorious) truths of our
Lord Jesus Christ. And
now Reader the Lord give
thee and me a right
understanding in these
things, that we may live
and dye not with a tradi-
tional notional dead faith,
but

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but with a right spiritual lively faith of Christ, in our heart, wrought by the mighty power of God; such a faith as may make Jesus Christ more real and precious to us then any thing in the world, as may purifie our hearts, and make us new creatures, that so we may be sure to escape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jesus Christ, to whom be glory for ever and ever,

Amen.

*Farewel. Thine to serve
thee in the Lord Jesus,*

John Burton.



The Author to the Reader.

*Seeing the Lord
hath been pleased
to put it into mine
heart, to write a few
things to thee (Reader) tou-
ching those things which are
most surely believed by all
those that are, or shall be sa-
ved, Luke 1. 1. Acts 17. 38.
I think it meet also, to stir up
thy heart by way of remem-
brance touching those thing
that are the hinderances of
thy believing the things that
are necessary to th^e welfare
of thine immortal soul. And
indeed, this is the only thing
necessary; it is better to lose*

B

all

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all that ever thou hast, than to have thy soul and body for ever cast into hell: and therefore, I beseech thee to consider with me a few things touching the Stratagemis, or subtile temptations of the Devil, whereby he lyeth in wait, if by any meanes he may, to make thee fall short of eternal life, 1 Pet. 5. 8.

And first of all, he doth endeavour by all meanes to keep thee in love with thy sins and pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10. 2 Thes. 2. 12. Yea he knows that he is as sure of thee as if he had thee in hell already, Joh. 3. 19. And that he might accomplish his designe on thee in this particular

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lar, he laboureth by all meanes possible to keepe thy Conscience asleep in securitie and self conceitednesse, keeping thee from all things that might be a meanes to awaken and rowse up thine heart: As first, he will endeavour to keepe thee from hearing of the word, by suggesting unto thee this and the other worldly businesse which must be performed; so that thou wilt not want excuse to keep thee from the Ordinances of Christ, in hearing, reading, meditation, &c. or else, he seeks to disturb, and distract thy minde when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art

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a little more stirred, he labours to rooke thee asleepe again, by casting thee upon, and keeping thee in evill company, as among rioters, drunkards, jesters, and other of his instruments, which he imployeth on purpose to keep thee secure, and so ruine thy Soule and body for ever and ever.

If not thus, then peradventure he will seeke to perswade thee it is but a melancholly fit, and will put thee upon the works of thy calling or thy pleasures, or Physick; or some other trick he will invent such as best agreeth with thy nature: and thus thy heart is againe deaded, and thou art kept in carnal security, that thou mightest perish for ever: But if not-
with-

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withstanding these, and many cunning slights more which might be named, he cannot so blind, and benumb thy conscience, but that it doth see and feele sin to be a burden, intolerable and exceeding sinfull: Then in the 2^d place, his design is to drive thee to dispaire, by perswading thee that thy sins are too big to be pardoned, he will seek by all meanes possible to aggravate them by all the circumstances of time, place, person, manner, nature and continuance of thy sins, he will object in thy soul, thou hast out-sinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace; hadst thou closed in with them it had
B 3 been

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been well with thee, but now thou hast stood it out: so long that there is no hope for thee: thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withall, that he might carrie on his designe upon thee to purpose, he will be sure to present to thy conscience, the most sad sentences of the Scripture; yea, and set them home with such cunning arguments, that if it be possible, he will make thee despair, and make away thy self, as did Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thy own righteousness, telling thee, that if thou wilt needs be saved, thou must

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earn heaven with thy fingers ends; and it may be, he represents to thy soule such a Scripture; if thou doe well, shalt thou not be accepted? And thou having (but in the strength of nature) kept thy self from thy former grosser polutions, and it may be from some more secret sins, art ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good: & so goest on till thou meetest with a searching word, and Ministry, which tels thee, and discovers plainly unto thee, that thou doest all this while deceive thy self, by a vaine hope and confidence; for though thou seek after the Law of righte-

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ousness, thou hast not yet attained to the Law of righteousness, nor yet canst, because; thou seekest it not by faith, but as it were by the works of the Law, Rom. 9. 31, 32. Here again, thou art left in the mire, and now peradventure thou seest, that thou art not profited by the works of the Law; nor thy own righteousness: And this makes thee stirre a little, but in proceſſe of time, (through the subtil sleights of the devil and the wickednesse of thine own heart;) thou forgettest thy trouble of Conscience, and and slippest into a notion of the Gospell, and the grace thereof; and now thou thinkest thy self cock sure: Now thou art able to say, he that lives and dies in his sins shall be

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be damned for them: he that trusts in his owne righteousness shall not be saved: Now thou canst cry Grace, Grace, its freely by grace, its through the death of the man Christ Jesus, that sinners doe attain unto eternal life, Heb. 9. 14. This I say thou haſt in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the knowledge of the Scriptures, though thine heart be empty of sanctifying grace. And thus thou doſt rejoyce for a time: yet because thou haſt not the root of the matter within thee, in time of temptation thou fallest away, Luke 8. 13.

Now being in this condition, and thinking thy self

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to be wondrous well, because of that Notion of the Truth, and that notion thou hast in the things of God: I say being in this state, thou art lyable to these dangers. First, Thou art like to perish if thou die with this notion in thine head, except God out of his rich grace doe work a saving work of grace, and knowledge in thy heart; for know this, thou mayest understand glorious mysteries and yet be a Castaway, 1 Cor. 13. 1, 2, 3. Or else. Secondly, thou art lyable to the next damnable heresy that the Diuell sendeth into the world. See and consider, Luke 8. 3. 2 Tim. 2. 18. I say thou dost lie lyable to be carried away with it, and to be captivated by it, so that at last through the

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the delusions of the Divell, thou mayst have thy conscience seared as with an hot iron, so hard, that neither Law, nor Gospel, can make any entrance thereinto, to the doing of thee the least good. And indeed, who are the men that at this day are so deluded by the Quakers, and other pernicious Doctrines? but those who thought it enough to be talkers of the Gospel, and Grace of God, without seeking and giving all diligence to make it sure unto themselves? And for this cause God hath sent them strong delusions, that they should believe a lye: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness,

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ness, as it is written, 2 Thes.
2. 11, 12. And indeed if you
marke it, you shall see, that
they be such kinde of people;
who at this day are so car-
ried away with the Quakers
delusions; namely, a Com-
pany of loose Ranters, and
light Notionists, with here
and there a Legalist, which
w^ore shaking in their princi-
ples from time to time,
sometimes on this Religion;
sometimes on that: and thus
these Vnstable Souls are
deluded and beguiled at last,
2 Pet. 2. 14. So that these
who before (as one would
have thought) had something
of God in them; are now
turned such enemies to the
glorious truths of the Gospel,
that there is none so obsti-
nately erroneous as they. And
indeed

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indeed it is just with God, to
give then over to believe
a lye, 2 Thes. 2. 11. who be-
fore were so idle that they
would not receive the Truth
of God into their hearts, in
the love of it: And to be
bewitched by the Divell to
obey his temptations, and
be damned, who would not
obey the truth; Gal. 3. 1. that
they might be saved.

But you will say, what lyes
are those, that the Divell be-
guileth poor souls withall?
I shall briefly tell you some of
them, but having before said
that they especially are lyable
to the danger of them; who
slip into high Notions, and
rest there; taking that for
true faith which is not. I
shall desire thee seriously to
consider this one Character
of

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a Notionist. Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the Scriptures, but are ignorant and foolish in comparison of him: (thus knowledge puffeth up, 1 Cor. 8. 1.) whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the mysterie of Godlinesse, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.

And further, a Notionist, though he fall from his former strictness and seeming holiness,

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holiness, and appeare more loose, and vain in his practises; yet speaks as confidently of himself, as to assurance of Salvation, the love of God, and union with God, as ever. But now to return, and declare some of those lyes which the Divell perswades some of these men to believe. First, that salvation was not fully, and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously, Acts 13. 38, 39. by his death upon the cross, without the gates of Jerusalem, Heb. 13. 12. compared with Jo. 19. 20.

2. This is another of his lyes wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with

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with them, telling them, that light will lead them to the Kingdome; for (say they) it will convince of sinne, as swearing, lying, stealing, covetousness, and the rest of the sins against the Law, Rom. 3. 20. But the Law is not of faith, Gal. 3. 12. And then I am sure, that it, with all its motions and convictions, is never able to justify the soul of any poor sinner. 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 that are written in the Book of the law to doe them; Gal. 3. 10. but that no man is justified by the law is evident, for, The just shall live by faith,

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faith, ver. 11. Now because I am not altogether ignorant of the delusion of the Divell touching this grace of faith also, I shall therefore in short give thee (reader) a brieffe, yet true description from the Scripture 1. What true justifying faith is, and what it layes hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it. First therefore True faith is a fruit, work, or gift of the Spirit of God. (Gal. 5. 22. 1 Thes. 1. 11. and 1 Cor. 12. 9.) whereby a poor soul is enabled through the mighty operation of God (Col. 2. 12.) in a sence of its sins and wretched estate to lay hold on the righteousness, blood, death, resurrection,

on,

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on, ascension, intercession,
and comming againe of the
Son of God which was cruci-
fied without the gates of
Jerusalem, for eternal life;
Jo. 3. 16, 18. compared with
Mat. 3. 17. Gal. 1. 20. Rom.
5. 8, 9, 10. Ro. 3. 25. Act. 16.
31. Heb. 13. 12. according to
that saying in Heb. 11. 1. Now
faith is the substance of
things hoped for, and the
evidence of things not seen;
that is, the things that are
hoped for faith sees, layes
hold upon, and embraces
them, Heb. 11. 13. as if they
were present: yea, it seales up
the certainty of them to the
soule. Therefore saith the
Apostle it is the evidence, or
testimony, or witness, of those
things that are not seen as
yet with a bodily eye: which
are

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are obtained by the blood of
the man Christ Jesus, Heb.
9. 14. compared with Heb.
10. 12, 19, 20. by which the
soule sees as in a glass the
things that God hath laid up
for them that feare him,
1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would
know who this faith comes
from, read Ephes. 2. 8. For
by grace ye are saved
(saith the Scripture)
through faith, and that
not of your selves it is the
gift of God. Againe, in
Phil. 1. 29. it is thus writ-
ten. For unto you (that
is believers) it is given in
the behalf of Christ, not
only to believe on him,
but also to suffer for his
sake: And thus much doe
the Apostles hold forth to us
in

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in their prayer, or request to the Lord Jesus, when they say, Lord increase our faith, Luke 17. 6. and he is therefore called the Author and finisher of our faith, Heb. 12. 3. also we find in Jam. 1. 17. that, Every good and perfect gift is from above and cometh down from the Father of lights, &c. and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the Author God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us: even as a grain of gold, is as perfect gold, as a pound of gold, though not so much.

3. All men have not faith,

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faith, this the Apostle witnesseth in so many words, as we find, 2 Thes. 2. 2. and Deut. 32. 20. Also in Tit. 1. 15. To them that are defiled and unbelieving is nothing pure, &c. It appeareth also in this, that all doe not attain salvation, which they must needs doe if they had true justifying faith; compare Luke 13. 24. and 1 Jo. 5. 19. with Mar. 16. 16. And Heb. 4. 3. with ver. 6. and 11. they that believe shall be saved, they that be.

4. The fruits of it are, first, to purifie the heart, Acts 15. 9. and 1 Jo. 3. 3. and that, as I said before, by laying hold on what Jesus Christ hath done and suffered for sinners, Acts 13. 38, 39.

2. It fills the soule with peace

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peace and joy, in that it layes hold on the things that are obtained for it, Rom. 5, 1. 2 Tim. 1. 9. 10. 1 Pet. 1. 8.

3. It makes the Soule to wait patiently, for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead; which hath also delivered it from the wrath to come, as in Tit. 2. 13, 14. 1 Pet. 4. 13. and 5. v. 1, 4. 1 Thes. 1. 10.

But how (may some say) doth the Divell make his deuisions take place in the hearts of poore creatures? Ans. Why. 1. he labours to render the doctrine of the Lord Jesus, and Salvation by him alone, very odious and low:

to the Reader.

low: and also his ordinances, as hearing, reading, meditation, use of the Scriptures, &c. telling poore sinners that these things are but poore, low, carnal, beggerly, empty Notions; preached up by the Clergie-men, who are the Scribes and Pharisees of this Generation; who have the letter, but not the Spirit of God in them; which lead men into the forme, but not into the power of the Lord Jesus: And with this perswasion, he also represents the ungodly and base carriage, or behaviour of some, who have taken in hand to preach the doctrine of the Lord Jesus Christ, and thereby he doth render the Gospell of our Lord Jesus the more contemptible and base.

But

To the Reader.

But Woe, woe, woe, be to them by whom such offences come, Mat. 18. 7. Lu. 17. 1, 2.

2. He pretends to lead them up into some higher light, mysteries, and revelations of the Spirit, into which but a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuite after these his pretended truths: perswading them, that they shall be as God himself, able to discern between good and evill, Gen.

3. 5. And in this he is exceeding subtile and expert, as having practised it ever since the dayes of Adam. These things being thus considered, and in some measure hungred after, and the rather because they are good (as they

to the Reader.

they thinke) to make one wise, Gen. 3. 6. The poore Soule is all on the sudden possessed with a desperate Spirit of delusion, which carries it away headlong with some high, light, frothy Notions, and spiritual wickednesse (which drown it in perdition and destruction) that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of it selfe in the poore deluded soule: which when it hath attained to, it doth then begin to bring the soule into a clearer sight of those things, which it was loth it should know at the first: but having fitted the soule by degrees, for a further possession of it self, at last it begins to hold forth its new

C Gospel;

The Author

Gospell; shewing the same a new Christ, and new Scriptures. The new and false Christ, is a Christ crucified within, dead within, risen againe within, and ascended within in opposition to the Son of Mary, who was crucified without, dead without, risen againe without, and ascended in a cloud away from his Disciples into heaven (Acts 1. 9. 10, 11.) without them.

Now this new & fals Christ hath a new and false faith belonging to his Gospell, which faith is this, to apprehend this Christ crucified within, dead within, risen againe within, and ascended within. But aske them for a Scripture that doth positively prove their Doctrine,

To the Reader.

they also have a Scripture, but it is within, it doth bear witness within, & if they had not that, (though that be of the Divels making,) I am sure they would have none out of Gods holy Scriptures, for they will allow of no crucified Christ but he that was crucified without the gates of Jerusalem: a Dead and buried in the Sepulchre of Joseph of Arimathea: b ^{a Heb. 13. 12.} was raised againe out of that ^{Jo 16. 20} Sepulchre into which Joseph ^{b Jo 19. 38} had laid him. c ^{39, 40, 41.} Who went ^{c Jo 20. 1, 12.} before his Disciples into Galilee: d ^{d Mar. 16. 7.} And to Emaus: e ^{e Luke 24 16.} shewed them his hands and his feet, f where the nailes had gone through: did eat ^{f Luke 24 39, 40.} and drink with them after his resurrection: was seen of them on earth forty dayes

C a after

The Author

h Act. 1. 3. *after his resurrection: h* and
after that ascended away in
a cloud, out of the sight of his
i Act. 1. 9. *Disciples into Heaven: i*
 10, 11. *Which Christ ever lives to*
make intercession for us: k
Who will come againe also at
 24, 25. *the end of the world to judge.*
 Act. 10. 42 *ment. l* Who also is the same
 & 17. 31. *that hath obtained eternal*
 2 Pet. 3. *redemption for us: m* This
 10, 11. *I say, or rather the Scripture*
say, is Gods Christ, Mat. 16.
16. in whom hs is well
pleased, Mat. 3. 17. neither
doth God owne any other, or
a'low of any other: for there
is none other name under
heaven given among men,
whereby we must be sa-
ved, than the name of Jesu
of Nazareth, Acts. 4. 10.
compared with v. 11. 12. But
as I to'd you before, the way

to the Reader.

to be thus deluded, is first to
render Gods Christ odious
and low, with a pretence of
some further light and Reve-
lations: and thus professing
themselves to be wise,
they became fools, Rom. 1
22. But you will say, doth
not the Scripture make
mention of a Christ within?
Col. 1. 17. and 2 Cor. 13.
5. Rom. 8. 10. I answer, I
Gods Christ was, and is, true
God and true man; he was
born of the Virgin Mary, true
God and true Man, Mat. 1.
23. and They shall call his
name Emanuell, which
being interpreted, is God
with us, or God in our Na-
ture, according to 1 Tim. 3:
16. God was manifested in
the flesh; and 1 Joh. 1. 14.
The word was made flesh,

Though I
 shall goe
 seemingly
 about in
 answer to
 this que-
 stion, yet
 it will be
 very pro-
 fitable to
 them who
 shal weigh
 and con-
 sider the
 severall
 sentences
 hereof.

C 3 and

The Author

and dwelt among us, and we beheld his glory, as of the onely begotten of the Father full of grace and truth. And in Heb. 1. 14. Forasmuch then as the children are partakers of flesh and blood, he, that is, God, Heb. 1. 8. also himself likewise took part of the same, that through death he must destroy him that had the power of death, that is, the Divell. Now as he was thus true God and true man, so he became our redeemer, and Saviour. Compare the first and second chapters to the Heb. together, and you may cleerly see that this is a glorious truth, that he, who is the first and the last, Rev. 1. 17, 18. and 2. 8. humbled himselfe, and made

to the Reader.

made himselfe of no reputation, and took upon him the form of a Servant, and was made in the likeness of men: And was this all? No, he humbled himself unto death, even the death of the crosse, Phil. 2. 7, 8. compared with Revel. 1. 17, 18. and Rev. 2. 8. with Gal. 1. 4. Now after this Christ of God, true God, and true man, had wrought out eternal redemption for us poore miserable sinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus completely wrought out our Salvation, sends his Disciples abroad to preach the same to
C 4 poore

The Author

poore sinners, Acts 2. and
2 Cor. 5. 19, 20. 1 Cor. 1.
17. and so many as were or-
dained to eternal life, when
they heard the word, or the
Gospell preached by the Apo-
stles, which Gospell was this
Christ, 1 Cor. 1. 17. compa-
red with ver. 23. I say, so
many as were ordained to
eternal life, when they heard
the word, the Holy Ghost or
Spirit of Christ fell upon
them, Acts 10. 44. compared
with Acts 13. 48. which did
lead them into the Redemp-
tion and glorious things that
the Lord Jesus had laid up
and prepared for them, Joh.
16. 13. 14, 15. 1 Cor. 2. 9.
Which Spirit was the earnest
of their inheritance until the
redemption of the purchased
possession to the praise of his
glory,

to the Reader.

glory, Eph. 1. 13. 14. This
earnest of their inheritance
was a glorious encouragment
to them that had it, to hope
for the glory that was revea-
led at the appearing of Jesus
Christ, which is the meaning
of that place in Col. 1. 27. * The
And that will be seen clearly Spirit of
if we truly compare it with Christ is
Eph. 1. 13, 4. before cited. the ear-
Now this Spirit, which some- nest of
times is called the Spirit of that inhe-
Christ, 2 Cor. 13. 5. This spirit ritance
I say, being given to all those that
that were ordained to eternal Christ as
life, it must needs follow, he was
that those that had not this God and
Spirit, but did live and die man did
without it, were not ordained obtain.
to eternal life, and so were Col. 1. 27.
none of Christs: but were Ephes 1.
reprobates, Rom. 8. 9. for 13. 14.

The Author

*distinishing Character be-
twixt a believer and an un-
believer: he that hath it, and
is led by it, is a child of God,
Rom. 8. 14. but he that
hath it not is none of Christs.
So then, the * Answer that I
give to the question, is this.
The Spirit of Christ that is
given to believers, is the
Earnest, or hope of that In-
heritance that Christ hath
already purchased, and is
now preparing for so many
as he hath given, or shall give
this holy Spirit unto. And
for the prooffe hereof, Read
Eph. 1. 13, 14. In whom
(saith the Scripture) ye
also trusted after that ye
heard the word of truth,
the Gospel of your Salva-
tion. In whom also after
that ye believed, ye were
sealed.*

* The ob-
jection
answered.

to the Reader.

*sealed with the holy Spi-
rit of promise, which is
the earnest of our inheri-
tance: (which inheritance
is the eternal redemption
that was purchased by Christ
for poor sinners, Heb. 9. 14.)
untill the redemption of
the purchased possession,
unto the praise of his glo-
rie. Again; Gal. 5. 5. for
ye through the Spirit wait
for the hope of righteous-
ness by faith. And Col. 1.
27. the Apostle speaking of
this great mystery, saith, To
whom God would make
known what is the riches
of the glory of this My-
sterie among the Gentiles,
which is Christ in you the
hope of glory, which glory
was then revealed to the
Saints no otherwise then by
faith,*

The Author

faith, as the Apostle saith,
 We rejoyce in hope of the
 glory of God, Rom. 5. 2.
 Which hope is begotten by
 the Spirits shedding abroad
 the love of God in our hearts,
 ver. 5. which hope is not yet
 seen, that is, not yet actually
 enjoyed; for we are saved by
 hope; but hope that is seen
 is not hope; for what a
 man seeth, why doth he
 yet hope for? But if we
 hope for that we see not,
 then do we with patience
 wait for it, Rom. 8. 24, 25.
 And as I say, the cause of
 Believers hope is this, Christ,
 or the Spirit of Christ, in
 them, the hope of glory. And
 indeed he may well hope for
 glory to come, who hath al-
 ready an earnest thereof gi-
 ven him of God, and that
 earnest

to the Reader.

earnest no less than the Spirit
 of the Lord Jesus, Rom. 8.
 16, 17.

But now, this Spirit, which
 is the Cause of a believers
 hope, all men have not, Jude
 19. Eph. 2. 12. Rom. 8. 9.
 Jo. 14. 16, 17. Therefore
 what a sad doctrine is that
 which saith, follow the light
 that Christ hath enlightened
 every man withall which
 cometh into the world,
 which light is the Conscience
 * that convinceth of Sinnes
 against the Law; and that Joh. 8. 9.
 you may see cleerly, if you
 mind that Scripture, Jo. 8. 9.
 which saith, that the Pha-
 rises which had neither the
 love of God, nor yet his word
 abiding in them, Jo. 5. 38,
 43. when they had heard
 Christ speaking thus to them,
 He

The Author

It is the
spirit of
the diuel
that doth
render
the Scrip-
tures con-
temptible
and low.

He that is without sin a-
mong you, &c. being con-
victed by their own Con-
sciences, went out one by
one, beginning at the el-
dest, even to the least. But
the Diuell, that he might be
sure not to miss of his design,
labours by all meanes to
render the Scriptures also
odious and low, telling them
of the Scriptures within;
which Christ never taught,
nor yet his Disciples: But
they being giuen up of God
to a reprobate minde, haue
giuen themselves over, rather
to follow the suggestions of
the Diuel, then the holy Scri-
ptures which God hath com-
manded us to betake our-
selves to, Isa. 8. 20. com-
pared with Jo. 5. 39. which
Scripture is called the sword
of

to the Reader.

of the Spirit, Eph. 6. 17.
which weapon our Lord Je-
sus himselfe held up, to over-
come the Diuell withall,
Mat. 4. 4, 7, 10. Luke 4.
4. 8, 12. But this designe
(as I told you) the Diuell
carries on, by pretending to
shew them a more excellent
way which they may attaine
to, if they be but wise, and
follow what is made knowne
to them from the light with-
in them.

But (Reader) that thou
mayest be able to escape the
snare of this cunning hunter,
I shall lay thee downe some
few directions, which if the
Lord give thee grace to fol-
low, thou shalt escape these
wicked delusions.

And first of all, I adma-
nish thee to be very serious
touching

The Author

touching thine estate and condition; and examine thine own heart by the rule of the word of God, whether or no, thou hast as yet any beginnings of desiring after religion: and if thou findest that thou hast lived untill now in ignorance, and hast not set thy selfe to remember thy Creator as thou art commanded, Eccles. 1. 2. 1. then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world, Eph. 2. 1, 2. being thou in thy first parents didst transgress against thy Maker, Rom. 5. 18. Therefore as by the offence of one, that is, of Adam, ver. 14. judgement came upon all men unto condemnation.

Besides

to the Reader.

Besides the many sins thou hast committed ever since thou wast born: Sins against the Law of God, and sinnes against the Gospell of the grace of God: Sins against the long suffering and forbearance of God, and sins against his judgements: Sins of Omission and sins of Commission, in thoughts, words and actions: Consider I say thy condition; yea get a very great sense of thy sins that thou hast committed; and that thou mayest so doe, Beg of God to convince thee by his holy Spirit, not only of sins against the Law, but also of that damning sin, the sin of unbelieve.

2. If thou by grace art but brought into such an estate, as to see thy selfe in a
lost

The Author

lost Condition because of sin, without the Lord Jesus: then in the next place, have a care of resting on any dutie done, though it be never so precious; I say, have a care of making any stay anywhere on this side the Lord Jesus Christ: but above all strive to believe, that that very man that was borne of the Virgin Mary, did come into the World, on purpose to save thee, as well as other poor sinners: I say, thou must not be content till thou art enabled to say, He loved me, and gave himself for me. And that thou mayest be sure to attaine to this most precious faith, (for so it is) be much in applying the freest promises to thy own soule; yea those that have no conditions

to the Reader.

ditions annexed to them, as these, or other like, Jer. 3. 3. Jer. 3. Joh. 6. 37. also Jo. 14. 15. Hos. 14. 4. I say, labour to apply to thy owne soule in particular, the most glorious and freest promises in the book of God. And if at any time the divell besets thee by his temptations (for so is his wonted manner to doe, and so much the more as he sees thee labour to get out of his reach) I say, when he assails thee with his fierie darts, be sure to act faith on the most free promises, and have a care that thou doest not enter into any dispute with him; but rather resist him by those blessed promises that are laid down in the word of God: And withall, be sure to meditate upon

Gal. 2. 20.

Rev. 22. 17.

The Author

upon the blood of the Man
Christ Jesus, who also is the
true God, and read those
Scriptures that doe most ful-
ly and cleerly speak of it; as
1 Joh. 1. 7. Eph. 1. 7. Heb.
9. 14. Rom. 3. 25.

But if thou say (as it is of-
ten the speech of poore soules
lying under a sence of Sin, &
the apprehensions of wrath
due to it) I cannot apply the
promises to mine own soule;
and the reason is, because, my
sins are so great, and so
many: Consider, and know
it for a truth, that the more
and greater thou seest thy
sins to be, the more cause hast
thou to believe; yea, thou
must therefore believe be-
cause thy sinnes are great:
David made it an encour-
agement to himse!fe, or ra-
ther

to the Reader.

ther the Spirit of the Lord
made it his encouragement,
to crave, yea to hope for par-
don, because he had greatly
transgressed: Psal. 25. 11.
For thy Name sake, O
Lord (saith he) pardon
mine iniquitie, for it is
great. As if he had said, O
Lord, Thy name wil be more
glorified, the riches of thy
grace wil be more advanced,
thy Mercy and goodness will
more shine, and be magnified
in pardoning me who am
guiltie of great iniquitie,
than if thou pardonest many
others who have not com-
mitted such hainous offences.
And I dare say, the reason
why thou believest not, is not
because thy sins are great, but
because thou doest reason too
much with that wicked ene-
mic

The Author

mie of mans salvation, and givest way too much to the fleshly reasoning of thine own heart. For Christ hath said, he that commeth unto me I will in no wise cast out, Joh. 6. 37. And againe, Though thy sins be as red as scarlet, they shall be as white as snow, Isa. 1. 18. And Christ calleth those that labour, and are heavy laden, to come to him, with promise to give them rest, Mat. 11. 28. Wherefore thou must not say, my sins are too big; but thou must say, because I am a great sinner, yea, because I have sinned above many of my companions, and am nearer to Hell and eternal damnation than they, because of my sins, therefore will I cry unto the Lord, and say,

To the Reader.

say, O Lord, Pardon my sins, for they are great.

Now that thou mayest not be deceived in a matter of so great concernment, have a special care of these three things. First, have a care of putting off thy trouble of Spirit the wrong way, which thou mayest doe three wayes. First, when thy Conscience steth in thy face, and tells thee of thy sins, thou dost put off convictions the wrong way, if thou dost stop thy Conscience by promising to reform thy selfe, and lead a new life, and gettest off thy guilt by so doing: For though thou mayest by this meanes still and quiet thy conscience for a time, yet thou canst not hereby satisfie and appease the wrath of God; Tea, saith

The Author

saith God to such, though thou walk thee with Nitre, and take thee much sope, yet thine iniquitie is marked before me, Jer.

2. 22.

2. *If when thou art under the guilt of thy sins, thou puttest off convictions by thy performances or duties, and so satisfiest thy Conscience, then also thou doest put off thy Convictions the wrong way: For God will not be satisfied with any thing lesse then the blood, righteousness, resurrection, and intercession of his own Son, Acts. 4. 12. and thou shouldest not satisfie thy self with any less then God would have thee to satisfie thy selfe withall; and that is the water of life, Isa. 55. 1, 2. which water of life,*

thy

to the Reader.

thy duties and all thy righteousness is not, for it is but menstruous ragges, Isa. 64. 6.

3. *Have a care that when thou art under conviction, thou doest not satisfie thy self with a notion of the free grace of the Gospel; My meaning is, doe not content thy selfe with any measure of knowledge that thou canst attain unto, or bettome thy peace upon it, thinking thou art now well enough, because thou canst speak much of the grace of God, and his love in Christ to poore sinners. For this thou mayest have; and do; yet be but a companion for Demas, yea, for Judas and the rest of the damned multitude; As the Apostle saith, For all this thou*

D

mayest

The Author

mayest be, but as sounding brass, and as a tinckling Cymball; *that is, nothing but a sound,* 1 Cor. 13. 1. 2, 3.

But Secondly, if thou wouldst not be deceived, then have a care to avoid false Doctrines, which are according to the spirit of the devil, and not after Christ.

As first, If any Doctrin doth come unto thee, that tels thee, Except thou art circumcised after the manner of Moses, thou canst not be saved: That is, if any man come unto thee, and tels thee, thou must doe such and such works of the law, to the end thou mayest present thy selfe the better before God, doe not receiue him: For to him that worketh not, but believeth

Nothing
can make
us accep-
ted with
God, but
the merits
of Iesus
Christ.

The Author

lieth in him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5.

2. If any come unto thee, and bring such a Doctrine as this; That thou mayest be saved by grace, though thou walk in the imaginations of thy own wicked heart: his Doctrine also is diuellish, doe not receiue him, Deut. 29. 19, 20, 21, 22, 23.

The Ran-
ters doct-
rine is
false.

3. But if any come unto thee, and doth in truth aduance the bloud, righteousness, resurrection, intercession, and second comming of that very man in the clouds of heauen, that was borne of the Virgin Mary; and doth presse thee to believe on what he hath done, (shewing thee thy lost condition without him)

The Author

him) and to own it as done for thee in particular, and withall doth admonish thee, not to trust in a bare Notion of it, but to receive it into thy heart, so really, that thy very heart and soule may burne in love to the Lord Jesus Christ againe: And doth also teach thee, that the love of Christ should and must constrain thee, not to live to thy selfe; but to him that loved thee and gave himselfe for thee, 2 Cor. 5. 14, 15. Eph. 4. 20, 21, 22, 23. 1 Cor. 7. 23. ye are bought with a price, be not ye the servants of Men. If his conversation be also agreeable to his doctrine, a believing, honest, loving, self-denying courteous Conversation; (he also is a true Christian.)

to the Reader.

skian.) Receive that Doctrine * and receive it really, for it is the Doctrine of God, and of Christ, Gal. 4. 4. Gal. 1. 4. Eph. 1. 7. Rev. 1. 5 Acts 13. 38. Joh. 1. 19. Acts 4. 12. Acts 10. 40, 41, 42. and 1 Thes. 1. 10. Mar. 13. ult. 2 Pet. 1. 5, 6, 7, 8, 9, 10. Considering the end of their conversation Jesus Christ, yesterday, and to day, and the same for ever, Heb.

The doctrine is true, and of God, whatever the man be.

13. 7, 8. Again, if thou wouldst not be deceived, then, beware of slighting any known truth that thou findest revealed, or made known to thee in the Gospel; but honour, and obey it, in its place, be it (as thou thinkest) never so low, Joh. 14. 15.

2. Have a care that thou
D 3 doe

The Author

doe not undervalue, or entertain low thoughts of God, Christ the Son of Mary and the holy Scriptures; but search them, John 5. 39. And give attendance to the reading of them, 1 Tim. 4. 13 for, I will tell thee he that slight the Scriptures, doth also slight him of whom they testifie. And I will tell thee also, that for this cause, God hath given up many to strong delusions, that they might believe a lye: that they all might be damned who believed not the truth, but had pleasure in unrighteousnesse, 2 Thes. 2. 11, 12.

Therefore I say unto thee,
In the name of the Lord Jesus, the Son of Mary, the Son of God, the very Creator of
heaven

to the Reader.

heaven and earth, and all things that are therein: have a care of thy selfe, for the diuell doth watch for thee day and night, 1 Pet. 5. 8. thine own heart also doth labour to deceive thee, if by any means it may, Jer. 17. 10. Therefore doe not thou trust it, for if thou doe, thou wilt not doe wisely, Pro. 28. 26. I say therefore. have a care that thou labour in the strength of the Lord Jesus, to escape all these things, For if thou fall into any one of them, it will make way for a further income of sin and the diuell, through whose deceitfulnesse thy heart will be hardened, and thou wilt be more incapable of receiving instruction, or reaping advantage, by and from the Ordinances of
D 4. Jesus.

The Author

Jesus Christ : The rather therefore, Give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thy selfe, as for thee in particular; which thing if thou doest, thou shalt never fall.

And now Reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. Consider, That God doth hold out his grace, and mercy freely, and that to every one, Rev. 22. 17. Isa. 55. 1, 2, 3, 6, 7.

2. Consider, That there is no way to attaine to this free mercy and grace, but by him that was borne of the Virgin Mary,

to the Reader.

Mary, for he himselfe saith, I am the way, the truth, and the life; No man cometh to the Father but by me. Joh. 14. 6. compared with Mat. 1. 20, 21.

3. Consider, if thou strivest to go over any other way thou wilt be but a thief and a robber, Joh. 10. 1. compared with ver. 9. And know that none of these (so continuing) shall enter into the Kingdom of heaven, 1 Cor. 6. 9, 10.

4. Consider, that if the devil should be too hard for thee and deceive thee by perswading thee to embrace, or entertaine a new Gospell; which neither Christ, nor his Disciples did allow of, it would make thee gnash thy teeth when it is too late.

5. Consider, that though

to the Reader.

a 1 Tim.

1:13.

b Mat. 20.

6, 7.

c Rev. 3.

17, 18, 19.

d Exek. 18.

21, 22.

thou hast been deluded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked, a or an idle, b luke-warme hypocritical professor; c and hast stood it out to the last; d for all this there is hope, and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin, as the guilt of it, thou shalt be saved.

6. Consider, that the Lord will call thee to judgement for all thy sins past, present, and what else thou shalt practice hereafter; especially for thy rejecting, and trampling on the blood of his Son, the Man Christ Jesus: And if thou doest not agree with
thine

The Author

thine adversary, now, while thou art in the way, he will deliver thee to the Judge, and the judge will deliver thee to the officer, & if he cast thee into prison; I tell thee, thou shalt not come out thence till thou hast paid the very last mite, Luke 12. 58, 59.

And therefore I beseech thee to consider: Here is at this time, life and death; heaven and hell; everlasting joy, and everlasting torment set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what I have spoken, I hope it will be a meanes to stir me up to thank the Lord that ever he did use such a sinner as I am in the
works

The Author
*worke of his Gospell. And
here I shall close up what
have said, desiring thee (if
thou be a Christian) to pray
for him who desires to con-
tinue*

**Thy Servant in the
Lord Jesus Christ,
though less then the
least of all Saints.**

JOHN BUNYAN.

(1)



For as much as many have taken
in hand to set forth their sever-
al judgements concerning
the Son of the Virgin Mary,
the Lord Jesus Christ; and
some of those many having
most grossly erred from the sim-
plicity of his Gospel, it seem-
ed good to me, having had
some knowledge of these
things, to write a few words,
to the end, if the Lord will,
souls might not be so horribly
deluded by those several cor-
rupt principles that are gone
into the world concerning
him.

Now that there is
such a thing as a
Christ, I shall not
spend much time
in proving of; on-
ly I shall shew you, that he was
first

The Author
*worke of his Gospell. And
here I shall close up what
have said, desiring thee (if
thou be a Christian) to pray
for him who desires to con-
tinue*

**Thy Servant in the
Lord Jesus Christ,
though less then the
least of all Saints.**

JOHN BUNYAN.

(1)



For as much as many have taken
in hand to set forth their sever-
al judgements concerning
the Son of the Virgin Mary,
the Lord Jesus Christ; and
some of those many having
most grossly erred from the sim-
plicity of his Gospel, it seem-
ed good to me, having had
some knowledge of these
things, to write a few words,
to the end, if the Lord will,
souls might not be so horribly
deceived by those several cor-
rupt principles that are gone
into the world concerning
him.

Now that there is
such a thing as a
Christ, I shall not
spend much time
in proving of; on-
ly I shall shew you, that he was
first

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first promised to the Fathers, and afterward expected by their children. But before I doe that, I shall speak a few words, concerning Gods fore-ordaining and purposing, that a Christ the Saviour should be, and that before the world began. Now God in his own wisdom and counsel, knowing what would come to passe, as if it were already done, *Rom. 4. 17.* He knowing that man would break his commandments, and so throw himselfe under eternal destruction, did in his own purpose fore-ordain such a thing as the rise of him that should fall, and that by a Saviour, *Eph. 1. 4.* *According as he hath chosen us in him (meaning the Saviour) before the foundation of the world.* That is, God seeing that we would transgresse, and break his commandment, did before chuse some of those that would fall, and give them to him that should

(3)

should afterward purchase them actually, though in the account of God his blood was shed before the world was, *Rev. 13. 8.* I say, in the account of God his son was slain; that is, according to Gods purpose and conclusion, which he purposed in himself before the world was; as it is written, *2 Tim. 1. 9.* *Who hath saved us, and called us with an holy calling, according to his own purpose and grace which was given us in Christ before the world began.* As also in *1 Pet. 1. 20.* where the Apostle speaking of Christ, and the redemption purchased by him for sinners, saith of him, *Who verily was fore-ordained before the foundation of the world, but was manifest in these last dayes for you who by him doe believe in God that raised him from the dead.* God having thus purposed in himselfe that he would save some of them that by transgression had destroyed them-

(4)

themselves, did with the everlasting son of his love make an agreement, or bargain, that upon such and such terms, he would give him a company of such poor soules as had by transgression fallen from their own innocency and uprightnesse, into those wicked inventions that they themselves had sought out, *Eccles. 7. 29.* The agreement also how this should be, was made before the foundation of the world was laid, *Tit. 1. 2.* The Apostle, speaking of the promise, or covenant made between God and the Saviour (for that is his meaning) saith on this wise, *In hope of eternal life, which God that cannot lye, promised before the world began.* Now this promise, or covenant, was made with none but with the son of God, the Saviour: And it must needs be so, for there was none with God before the world began, but he by whom hee made the

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the world; as in *Prov. 8.* from *v. 22.* to *v. 31.* which was and is the Sonne of his love.

This Covenant, or Bargain, had these conditions in it.

First, that the Saviour should take upon him flesh and blood, the same nature that the sonnes of men were partakers of (sinne onely excepted) *Heb. 2. 14. Heb. 4. 15.* And this was the will or agreement that God had made with him: And therefore when he speaks of doing the will of God, *Heb. 10. 5.* he saith, *a body hast thou prepared me* (as according to thy promise, *Gen. 3. 15.* which I was to take of a woman) and in it I am come to do thy will O God, as it is written of me in the volume of thy Book, *v. 7.*

2. The Saviour was to bring everlasting righteousness to justifie sinners withal, *Dan. 9. 24, 25.* The Messiah, or Saviour that bring in everlasting righteousness,

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ousness and put an end to iniquity, as it is there written. To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. This, I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ before the world began, which God, that cannot lye, promised at that time, *Tit. 1.2.*

Tit. 1.2.

3. He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant or bargain; and therefore when God would shew his people what the agreement was that he and the Saviour had made, even before the Covenant was accomplished and sealed actually. See for this *Zach. 9.* (where he is speaking of him that should be the Saviour) *v. 11.* And as for thee also

When
these
words
were spoken,
the

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also (meaning the Saviour) by the blood of thy Covenant; or as some render it, whose Covenant is by blood (which is all to one purpose) I (meaning God) have sent forth the Prisoners out of the pit wherein there was no water. The meaning is this: As for thee also, seeing the covenant or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my Law, out of the pit wherein there is no water; seeing thou also hast compleatly fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to

Covenant
was not
actually
sealed; for
that was
done
when the
blood of
Christ
was let
out upon
the cross.

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to be understood in *John 17.*
I pray for them, I pray not
the world, but for those
thou hast given me (which I co
venanted with thee, for) this
they were, and thou gavest them
me (but on such and such con
ditions as are before men
ned, Zach. 9. And again, ac
cording as he hath chosen us
him (that is, in Christ) before
the foundation of the world, that

* To be
 holy and
 without
 blame, is
 that
 which
 God in-
 tended
 for us in
 that glo-
 rious Co-
 venant;
 and by it
 alone we
 are holy
 and with-
 out blame
 before
 him in
 love; for
 we are

*we should be holy and * with*
blame before him in love. Now
seeing this was thus concluded
upon by those that did well
well to the souls and bodies
of poore sinners; after the
world was made by them, and
after they had said, Let us
make man after our own image
after our likeness, Gen. 1. 26.
 And after man, whom God
 had made upright, had by
 transgression fallen from that
 state into which God at first
 placed him, and thrown
 himself into a miserable con-
 dition

(9)

dition by his transgression then *complete*
 God brings out of his love *in him a-*
 that which before he and his *lone with*
 Son had concluded upon and *whom the*
 begins now to make forth that *Covenant*
 to the world, which he had *was made,*
 purposed in himselfe before *Col. 2. 10.*
 the world began, *Tit. 1. 2.*
Eph. 1. 4. 9. Now the first dis-
 covery that was made to a lost
 creature of the love of God,
 was made to fallen *Adam, Gen.*
3. 15. where it is said, *I will put*
enmity between thee and the wo-
man, and between thy seed and
her seed, which is the Saviour,
Gal. 4. 4. it shall break thy
 head, and thou shalt bruise
 his heel. This was the first dis-
 covery of the love of God to
 lost man: This was the Gos-
 pel which was preached to *A-*
dam in his generation; in
 these words was held forth to
 them in that generation, that
 which should be further accom-
 plished in after generations.

2. Another discovery of the
 love

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love of God in the Gospel, was held forth to Noah, in that he would have him to prepare an Ark to save himself withal: which Ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. And God said to Noah, *the end of all flesh is before me. Make thee an Ark of Gopher wood*, Gen. 6. 13, 14. And Chap. 7. 1. The Lord said unto Noah, *come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation.*

3. God breaks out with a further discovery of himself in love to that generation in which Abraham lived, Gen. 12. 3. where he saith, *And in thee (that is, from thee shall Christ come thorow, in whom) shall all the families of the earth be blessed.* This was also a further manifestation of the good will of God to poor lost sinners; and

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and through this discovery of the Gospel, did Abraham see that which made him rejoyce, Joh. 8. 56.

4. When the time was come that Moses was to be a Prophet to the people of his Generation, then God did more gloriously yet break forth with one type after another; as the blood of Bulls, & Lambs, & Goats: Also Sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose & decree determined to be sent; for these things (the types) were a shadow of that which was to come, which was the substance, Heb. 9. 9, 10. Heb. 10. 1, 5, 6, 7. Now when these things were thus done, when God had thus signified to the world what he intended to doe in after times, presently all that had faith to believe that God would be as good as his word, began to look

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look for, and to expect that the Lord should accomplish and bring to passe what he had promised, what his hand and counsel had before determined to be done.

Now *Abraham* begins to look for what God had promised and signified; namely, that he would send a Saviour into the world in his appointed time; which thing being promised, *Abraham* embraces, being persuaded of the certainty of it, as in *Heb. 11. 13.* and this did fill his heart with joy and gladness, as I said before; for he saw it, and was glad, *John 8. 56.*

2. *Jacob* also, while he was blessing his Sons concerning things to come, breakes forth with these words, I have waited for thy salvation. He was also put in expectation of salvation to come by this Saviour.

3. *David* was in earnest expectation of this, which was held

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held forth by types and shadowes in the law; for as yet the Saviour was not come, which made him crie out with a longing after it, O that the salvation of Israel were come out of Sion, *Psal. 53. 6.* and again O that the salvation of Israel, were come out of Sion, *Psal. 147.* The thing that *David* waited for, was not in his time come, though before his time it was promised, which makes him crie out, O that it were come; that it were come out of Sion! Where by the way take notice, that the true Salvation and Saviour of Israel, was to come out of Sion, that is, out of the Church of God, touching the flesh, as it is written, A Prophet shall the Lord your God raise up unto you of your brethren like unto me, *Deut. 18. 15, 18.* And again, I have laid help upon one that is mighty, I have exalted one chosen out of the people, *Psal. 89. 19.* And *Rom. 9. 5.* Whose
E are

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are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Christ as concerning the flesh, did come of the fathers.

4. *Isaiah* did prophesie of this, that God would thus save his people, yea, he breaks forth with these words, *But Israel shall be saved with an ever lasting Salvation*, Isa. 45. 17. He also tells them how it shall be accomplished in that 53. Chap. Yea, he had such a glorious taste of the reality of it, that he speaks as though it had then been actually done.

5. In the dayes of *Jeremie* this that God had promised to the fathers, was not yet accomplished; in cap. 23. 5. he saith, *behold the dayes come saith the Lord, that I will* (mark, it was not yet done.) *but I will* (saith God) *raise unto David a righteous branch, and a King shall reign and prosper. In his dayes Judah shall be saved, and Israel shall dwell*

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dwell safely, And this is his name wherewith he shall be called, The Lord our righteousness.

6. He was also to come in *Zacharies* time, *Zach.* 3. 8. where he saith, *For behold I will bring forth my servant the Branch.*

7. He was not come in the time of *Malucky* neither, though he was indeed at that time neer his comming. For he saith himself, *Behold, I will send my Messenger* (meaning *John* the Baptist, *Esay* 40 v. 3. *Luke* 1. 76. *and he shall prepare the way before me; And the Lord whom ye seek shall suddenly come to his temple, even the messenger of the Covenant whom ye delight in. Behold he shall come saith the Lord of Hosts.*

8. *Old Simeon* did also waite for the consolation of *Israel* a longtime, *Luke* 2. 25. where it is said, *And behold there was a man in Jerusalem whose name was Simeon, the same was a just man and devout, waiting for the*

E 2 consola

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consolation of Israel, That is waiting for him that was to be the Saviour; as is cleer if you read with understanding a little farther. *And it was revealed to him by the Spirit, that he should not see death, before he had seen the Lords Christ, ver. 26.*

God hath a Christ own distinct from all other things whatsoever that is called Christ, whether they be Spirit or body, or both spirit and body, and this is signified, where he saith, the Lord Christ.

And thus have I in brief shewed you. 1. That there is such a thing as Christ. 2. That this Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The second thing that I will (through the strength of Christ) prove, is this, that he that was of the Virgin, is he that is the Saviour.

And first, I shall lay down this for a truth; That it is not any Spirit

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only by, and of it selfe, without it doe take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus; That that will be a Saviour of man, must in the nature of man satisfie and appease the justice and wrath of God, and the arguments that I doe bring to prove it by are these.

1. Because, it was man that had offended, and justice required that man must give the satisfaction: And therefore, when he that should be the Saviour, was come, he tooke upon him the forme of a servant, and was made in the likeness of men, Phil. 2.7. And in Heb. 2.14. Because the children were partakers of flesh and blood, he also himself likewise took part of the same: to what end? that through death he might destroy him that had the power of death that is the Devil. And is that all? No, but also that he might deliver them who through feare of death, were all their

life time subject to bondage.

The second argument is this, because, if a Spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man; without the nature of man; either there had been weaknesse in God when he made that promise to fallen Adam, *That the seed of the woman should break the serpents head*: (for there had been no need of, and so no room for that promise) or else God having made it would have appeared unfaithful in not fulfilling his promise by redeeming the world without it.

3. If a Spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been borne of a woman, *Gal. 4. 4.* but in that he must come into the world, and must be borne of a woman, it is cleer, that without this, he could not have been a Saviour:

Saviour: for he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; Implied, No subjection to this *Gal. 3. 13.* (viz. the taking of the nature * They of Man) no redemption from that are the curse of the law. But Christ redeemed mult have hath delivered from the curse of the law, (all that believe in redemption wrought his name) being in their Nature out for made a curse for them. them

And this is the reason, why the fallen Angels are not recovered from their damnable estate, because, he did not take except their * nature, *For he* that nature tooke not on him the nature of Angels, but he tooke on him the nature that sinned do seed of Abraham, *Heb. 2. 16.* bring in recovery from the

Now then, seeing this is the very truth of God, I shall next prove, that Jesus that was born of the virgin, to be the Saviour: is due to it for its And first, I shall prove it by nature sin, that comparing some places of the that sinned must old and new Testament together, and by some arguments suffer for its own drawn sin.

drawn from the Scriptures.

And first, see *Gen. 3. 15.* where he is called the seed of the woman, saying, *I will put enmity between thee and the woman, and between thy seed and her seed; and so was Jesus, Gal. 4. 4.* where it is said, God sent forth his son made of a woman, or borne of a woman.

2. This woman must be a virgin, *Isa. 7. 14.* where it is said, *a virgin shall conceive and beare a Sonne and shall call his name Emanuel.* And Jesus is he that was the fulfilling of this Scripture, *Matth. 1. 22, 23.* Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *Behold a virgin shall conceive, and bring forth a son, and they shall call his name Emanuel.*

3. The Saviour must be of the Tribe of Judah. And this Jacob prophesied of son his death-bed, saying, *Judah, thou art he whom thy brethren shall praise,*

or honour, thine hand shall be on the neck of thine enemies, thy fathers children shall bow down before thee. Gen. 49. 8

And again *Mic. 5. 2.* But thou *Bethlehem Ephrath,* though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be ruler in Israel. Jesus also came of the tribe of Judah, and that will cleerly appear, if you read *Mat. 1.* Matthew he begins first with *Abraham, v. 2.* and thence to *Judah, v. 3.* from *Judah* to *David, ver. 6.* From *David* to *Zerobabel, v. 13.* then to *Jacob* the father of *Joseph* the husband of *Mary* of whom was borne Jesus, *ver. 16.*

Now Mary was one of the same house also, and for this consider, Jesus came from the loynes of *David*; see *Mat. 1.* but that he could not doe, if *M.* had not been of the seed of *David*: For Christ came not from him, for *J.*

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Let not till shee had brought forth
her first born, Mat. 1. 25. Again,
the Angel told her that he was
the Son of David, saying, And
the Lord God will give unto him
the throne of his father David,
Luke 1. 32.

And againe, The Jews knew
this very well; or else they
would have been sure to have
laid it open before all the
world; for they sought by all
meanes to disown him. And
though they did through the
divellishnesse of their unbelieve
disown him, yet could they find
no such thing as to question the
right of his birth from Mary.
If it had been to be done, they
would no doubt haue done it;
they did not want malice to
whet them on; neither did
they want meanes so far as
might helpe forward their ma-
lice, without manifest and ap-
parent injury; For they had
exact Registers or records of
their genealogies, so that, if
they

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they had had any colour for it,
they would sure have denyed
him to have been the Son of Da-
vid. There was reasoning con-
cerning him when he was with
them, Job .7. and I do believe,
part of it was about the genera-
tion of which he came. And
this was so commonly knowne,
that the blind man that sat by
the way side could cry out, Jesus
thou Sonne of David, have mercy
on me; thou Sonne of David, have
mercy on me, Luke 18. 38, 39.
It was so common, that he came
from the loines of his Father
David according to the flesh,
that it was not so much as once
questioned. And when Herod
demanded (Mat. 2. 4, 5, 6.) of
the chiefe Priests and Scibes of
the people where Christ should
be borne, they said unto him in
Bethlehem of Judea: for thus it is
written by the Prophet, And thou
Bethlehem in the land of Judea,
art not the least among the Prin-
ces of Judah, for out of thee shall
come a Governour that shall rule
my

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my people *Israel*: (For out of thee) Mark that; if *Mary* had not been of *Judah*, *Christ* had not come out of *Judah*. But *Christ* came out of *Judah*, therefore *Mary* is also a daughter of *Judah*. and this is evident, as saith the Scripture, *for our Lord sprang out of Judah*, Heb. 7. 14.

Againe, when *Christ* the Saviour was to come into the world, at that time the Scepter was to depart from *Judah*, according to the prophesie of *Jacob*. *The Scepter shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come*, Gen. 49. 10.

Now the Scepter was then departed from those that were Jews by nature, and also the lawgiver, and *Herod* who was a stranger, and not of *Judea*, was King over them, as *Cesar* Deputy; and *Cesar Augustus* imposed lawes on them.

The stubborn Jews also confessed the Scepter to be departed

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red when before *Pontius Pilate* a Romane governour of *Judea*, they cryed out against *Christ*: *We have no King but Cesar*, Joh. 19. 15.

Nay further, the Jewes from that day to this have beene without a King of their owne nation to governe them; they never had the Scepter swayed since by any of themselves, but have been a scattered despised people, and have been as it were liable to all dangers, and for a long time driven out from their countrey, and scattered over all the Nations of the earth, as was prophesied concerning them, *Jer. 24. 9. Zek. 5. 14, 15*. And yet these poor souls are so horribly deluded by the devil, that though they see these things come to passe, yet they will not believe. And one reason among many, of their being thus deluded, is this, they say that the word *Scepter* in that 49. of *Gen.* is not meant of a Kingly

Kingly Government, but the meaning is (say they) a rod, or persecutions shall not depart from *Judah* till *Shiloh* come. Now they doe most grossly mistake that place; for though I am not skilled in the Hebrew tongue, yet through grace, I am enlightened into the Scriptures, whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a Governour or Scepter of the Kingdom shall not depart from *Judah* till *Shiloh* come. And that this is the meaning of the place, weigh but the very next words of the same verse, and you will find it to be the Scepter of a King that is meant: for he addeth *nor a Lawgiver from between his feet*. Marke it, The Scepter, nor a Lawgiver; the Legislative power depending on the Scepter of the Kingdom shall not depart from *Judah* untill *Shiloh* come. According to that Scripture, written in

Isa.

Isa. 7. 16. For before the Child shall know to refuse the evil and chase the good, the land which thou abhorrest shall be forsaken of both her Kings: which Scripture hath been fulfilled, from that same time.

Be a word to the Jews exposition of the Scepter to be a rod, or persecutions, saying, that persecutions shall not depart from *Judah* till *Shiloh* come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before *Shiloh* did come; at one time they had rest fourscore years, *Judges 3. 30.* againe; And the land had rest from warre, *Jos. 14. 15.* And againe; & the Lord gave them rest round about according to all that he swore unto their fathers; and there stood not up a man of all their enemies before them, *Jos. 21. 44. Jos. 22. 4. 23. 1.* And the land had rest forty years, *Jud. 3. 11.* There was rest many a time from persecution and from

from the rod, though it were but for a season, but the Scepter, or Kingdome, did not depart from *Judah*, and a law-giver from between his feet till *Shiloh* came.

Againe, to prove that *Jesus* is the Christ, it is cleer from the hand of God against the Jews for putting him to death: What was the reason why they did put him to death but this, he did say that he was the Christ the Sonne of God? *Luke 22. 70. Then said they all, An thou the Sonne of God? And he said, ye say that I am: that is, I am he as you say, I am the son of God, Yea, the only begotten Son of the Father, and I was with him before the world was.*

Now the Jews did put him to death for his thus owning his own, That is, for not denying of his Sonship, but making himself equal with God; therefore did they put him to death, *Joh. 10. 7.*

Now God did, and doth most

most miserably plague them to this very day for their crucifying of him; But I say, Had he not been the Christ of God, Gods Son, he would not have laid sin to their charge, for crucifying him; but rather have praised them for their zeale, and for taking him out of the way, who did rob God of his honour, in that he made himselfe equal with God, and was not. He would have praised them for doing the thing that was right, as he did *Phinehas* the son of *Eleazar*, for executing judgement in his time, on the adulterer and adulteresse, *Numb. 25. 8.*

But in that he said he was the Sonne of God, and accounted it no robbery so to call himself, *Phil. 2.* And seeing that they did put him to death, because he said he was the Son of God; And in that God doth so severely charge them with, and punish them for their sin in putting

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putting him to death, for saying that he was the son of God, it is evident that he was and is the sonne of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire, *Mat. 27. 25.*

Againe, Jesus himselfe doth in his day hold forth that he is the Christ, where he saith, the time is fulfilled and the Kingdome of heaven is at hand, *Mat. 1. 15.* What time is this that Jesus speaks of? Surely, that of *Daniel's* Seventy weekes, spoken of in *Chap. 9. 24.* where he saith Seventy weekes are determined upon thy people to finish transgression, and to make an end of sin; and to make reconciliation or satisfaction; for iniquity, and to bring in everlasting righteousness, and to appoint the most holy: this time, that here *Daniel* speaks of, is it that Christ saith hath an end
and

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and the argument that he brings to perswade them to believe the Gospel, is this, the Kingdome of God is at hand, (according as was prophesied of it by *Daniel*) repent, and believe the Gospel. Repent, and believe that this is the Gospel; And that this is the truth of God, Consider, that *Daniel* had a revelation of these daies from the Angel of God, and also the time in which it should be accomplished: Namely, Seventy weekes was the determined time of the Messias his coming, from the time when the Angel spake these words to *Daniel*: Seventy weekes, that is about 490 years; if you reckon every day in the said twenty weekes for a yeare, a day for a yeare: a day for a yeare; for so is the holy Spirits way sometime to reckon dayes, *Ezek. 4. 6.* and this the Jews were convinced of, when Christ saith to them, *ye Hypocrites, ye can discern*

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can you see the face of the skie; but can you not discern the Signes of the time? Mat. 16. 3. Do you not see that those things that are spoken of as forerunners of my coming, are accomplished? Do you not see that the Scepter is departed from Judah? Do you not see the time that Daniel spake of is accomplished also? *There shall no Signe be given you but the sign of the Prophet Jonah.* O ye hypocritical generation, ver. 4.

Another argument to prove that Jesus is the Christ is this, By his power, the blind see, the lame walke, the deaf hear, the dumbe speak, the dead are raised up, the devils are distressed. In *Exod. 5. v. 4.* it is thus prophesied of him. Behold, your God will come with a vengeance; even God with a recompence, he will come and save you. But how shall we know when he is come? Why, when the eyes of the blind shall be opened, and the

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the eares of the deaf shall be unstopped, then shall the lame man leape as an hart, and the tongue of the dumbe shall sing, for in the wilderness shall waters breake forth, and streames in the desert, v. r. 5. 6. Now when John would know whether he were the Christ or no, Jesus sends him this very answer, Go and tell John (saith he) what you hear and see, The blind receive their sight, and the lame walke, the Lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them, Mat. 11. 3. 4. 5.

Another Argument that doth prove this Jesus to be the Christ is this, namely, he to whom it was revealed that he should see him, though he waited long for him. So soone as ever he did but see that sweet Babe that was borne of the Virgin Mary, he cryed out, Lord, now lettest thou thy servant depart in peace according to thy word: for mine eyes

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eyes have seen thy Salvation, which thou hast prepared before all people, as it is in Luke 2. 26, 27, 28, 29, 30, 31. The Prophetesse Anna also so soone as shee had seen him, gave thanks to the Lord, and spake of him to all those that waited for redemption in Israel, ver. 36, 37, 38.

Another Argument is the signe of the Prophet Jonah. He, even Jonah, was three dayes and three nights in the whales belly, Jonah 1. 17. And Jesus makes this very thing an argument to the Jews that he was the true Messias, where he saith, *A wicked and adulterous generation seeketh after a signe, that is, they would have me to shew them a signe to prove, that I am the Saviour, & there shall no signe be given to them, but the sign of the prophet Jonah. For as Jonah was Three dayes and three nights in the whales belly, so shall the Son of Man be three dayes and three nights in the heart of the earth,*

Mat.

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Mat. 12. 39, 40. And this, the Apostle makes mention of to be accomplished, where he saith, *The Jews slew Jesus, and hanged him on a tree, Act. 10. 39. and laid him in a Sepulchre, Mat. 27. But God raised him up the third day, & shewed him openly, Acts 10. 40.*

Another Scripture argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken, which thing was foretold and typed out by the paschal Lambe, where he saith, *thou shalt not leave any of it until the morning, nor break a bone of him, Exod. 12. 46. Numb. 9. 12.* which thing was fulfilled in the Sonne of the Virgin, (though contrary to the customes of this Nation) as it is written, *Then came the Souldiers and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs, Joh. 19. 31, 32.*

That

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That the Scripture should be fulfilled, *a bone of him shall not be broken*; ver. 36.

Another Scripture demonstration is, in that they did fulfil the saying that was written, *They parted my rayment among them, and for my vesture they did cast lots*. Psal. 22. 18. But this was also fulfilled in Jesus, as it is written: *Then the Souldiers, when they had crucified Jesus, took his garments, and made four parts, to every Souldier a part, and also his coat. Now the coat was without seame; They said therefore among themselves, let us not rent it, but let us cast lots, whose it shall be; that the Scripture might be fulfilled*; which saith, *They parted my rayment among them, and for my vesture they did cast lots*, John 19. 23, 24.

Againe, the Scripture saith, they shall look on me whom they have pierced, Zach. 12. 10. But the Souldier thrust a spear into his side, *that it might be fulfilled*

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fulfilled which was written, *They shall look on him whom they have pierced*, Joh. 19. 34, 35, 36, 37.

Now then, seeing this is the truth of God that Jesus that was borne of the Virgin is the Christ of God; how horribly are those deceived who look on Jesus the son of Mary, to be but a shadow or type, of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himselfe was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law for righteousness, or justification to every one that believeth; *Christ is the end of the law for righteousness to every one that believeth*, as it is written, Rom. 10. 4. That is, he was the end of the ceremonial law, and of

A believer hath no law to fulfill for justification; only believe on what the man Christ Jesus hath done and be saved.

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that commonly called the moral law, the substance of which is laid down, *Exod. 20.* from the first to the 17 verse, though that law, as handed out by Christ, still remaines of great use to all believers, which they are bound to keepe for sanctification, as Christ saith, *Mat. 5. 19. verse,* to the end of the *Chapter.* But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh wherein he also suffered on the Cross without the gates, and doeth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the Virgin, *Gal. 4. 4.*

a That is, borne of the virgin. *a*, made under the law, that is, to obey it, and to bear the curse of it, being made a Curse for us, *Gal. 3. 13.* to redeem them that were under the law; That is to redeem such as were ordained to life eternal.

nal, from the curse of the law. And this he did by his birth, being made or borne of a woman; by his obedience, yea, by his perfect obedience he became the Author of eternal salvation to all them that obey him, *Heb. 5. 8, 9.* and by his doing and suffering, did compleatly satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

Secondly, seeing Jesus Christ, the son of the virgin Mary, was and is the Christ of God: and that Salvation came in alone by him, for there is salvation in no other, *Acts 4. 12.* then how are they deceived, that think to obtain salvation by following the Convictions of the Law, which they call Christ (though falsely) when alas, let them follow

See *Heb. 9. 22.* and Compare it with *Heb. 8. v. 3.* where he saith it is of necessity that this man hath somewhat also to offer, which man was Jesus, *chap. 7. 22.*

low those convictions that do come from the law, and conscience set on worke by it, I say, let them follow all the Convictions that may be hinted in upon their Spirits from that law, they shall never be able to obtaine salvation by their obedience to it, *for by the law is the knowledge of sin*, Rom 3. 20. And *It is not of workes least any man should boast*, as those fond Hypocrites called Quakers would do. And again, *If righteousness comes by the law, then Christ is dead in vaine*, Gal. 2. 21. But *that no man is justified by the workes of the law, it is evident, for the just shall live by faith*, Gal. 3. 10. Which living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second coming to me, as mine, being given to

Gal. 2. 10.
John. 10.
15.
Heb. 9. 12
Gal. 3. 10.

me; and for me, and thus much doth the Apostle signifie, saying; *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*, Gal 2. 20.

Againe, Seeing Gods Christ which was with him before the world was, John 17. ver. 5. took upon him flesh and blood from the Virgin Mary, (who was espoused to Joseph the Carpenter) and in that humane nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged, Col. 1. 22.) I say, seeing the son of God as he was in a body of flesh, did bring in salvation for sinners, and by this meanes, as I said before, we are saved, even by faith in his blood, righteousness, resurrection, &c. How are they then deceived who own Christ no otherwise then as he was before the world began, who was then

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without flesh and blood: (for he took that in time of the virgin, Gal. 4. 4. Heb. 2. 14.) I say, they are wickedly deluded who own him no otherwise but as he was before the world was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that Antichristian party which John speaks of, Joh. 4. 3. v. Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world. Now because the enemy doth most notably wrest this Scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, his meaning is, Every spirit that doth not con-

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fesse that that Christ that was with the father before the world was, did in the appointed time of the father come into the World, took on him a body from the virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness which he fulfilled in that body of his flesh, to the souls that shall believe, on what he hath done and is a doing in the same body. And that this is the mind of the Spirit of God, consider, First, he himself saith, handle me and see, for a Spirit hath not flesh and bones, as ye see me have, when his disciples had thought he had been but a spirit, Luke 24 39, 40. Now that in this flesh he died for sins, consider secondly that Scripture which saith, Who his men sell (that is, the Christ that

F. 4. was

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was born of the Virgin) did bear our sins in his own body on the tree. See Col. 1.22. in the body of his flesh, saith he, to present you holy and unblameable, & unreproueable in his sight. Now that he arose again from the dead with the body of flesh wherewith he was crucified, consider, that forenamed Scripture, Luke 24. 39, 40. spoken after his resurrection.

Now that he went away with the same body from them into heaven, consider that it is said, And he led them out as farre as Bethany, and he lift up his hands & blessed them: & it came to passe wh. like he blessed them, he was carried from them, & carried into heaven, Lu. 24. 50, 51. This is the meaning of these words therefore; Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were enthralled to the law, the diuel, and sin, to liberty; and that by his

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his obedience and death. For asmuch then as th. children were partakers of flesh and blood (saith the Scripture) he, Christ also himself took part of th. same. Wherefore? that though death being destroyed had the power of death, that is the devill, and deliver them who through feare of death, were all their time subiect to bondage, Heb. 2. 14, 15. For he was delivered for our offences, and was raised again for our justification, Ro. 4. 25. For he, even that man, through the prayer of the eternal Spirit, did offer up himself without spot to God; and thereby, or by that offering, obtained eternall redemption for us, Heb. 9. 12, 14. And therefore I say again and again, look to your selves, that you receive no Christ except Gods Christ: for he is like to be deceived that will believe every thing that calls it self a Christ. For many, saith he, shall

F 5. come

some in my name, and shall deceive many, Matth. 24. 5.

Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shal, according to the assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, Birth, Death, Resurrection, Ascension, and Intercession; together with, his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgment, Eccles. 12. 14.

AND first I shall shew you that he is very God, Co-eternal, and also Co-equal with his Father.

2. That by this Son of Mary (which is equal with his Father) the world was made.

3. That he in the fulnesse of time, was made of a woman, made

made under the Law, to redeeme them that were (or are) under the Law; that is, was borne of a woman: And in our nature (for he made himselfe of no reputation, and took on him the forme of a servant, and was made in the likenesse of men) and in our stead he did fulfill the Law in point of Justification, Rom. 10. 4. and was crucified for our transgressions, 1 Cor. 1. 23, 24, 25.

4. That very body of the sonne of Mary which was crucified, did rise again from the dead, after he had been buried in Josephs Sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends. 1. First to judge the quick and the dead. 2. To receive his Saints to himselfe. 3. To passe eternal condemnation on his enemies. These things in brief I shall touch upon,

upon, according to the wisdom given me: And therefore that Christ is very God, I shall first prove by plain texts of Scripture. 2. From the testimony of God, Angels, and men, witnessed by the Scriptures. 3. By several Arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures; though indeed the whole Book of Gods holy Scripture, testifie these things plainly to be most true; yet there be some places more pregnant and pertinent to the thing then others; and therefore I shall mention some of them: As first, minde that in *Prov. 8. v. 22, &c.* and there you shall finde him spoken of under the name of *Wisdom*, the same name that is given him in *1 Cor. 1. 24.* I say in that place of the *Prov.* above mentioned, you shall find these expres-

sions

tions from his own mouth. *The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning: or ever the earth was, when there was no depths, I was brought forth; while there was no fountaine abounding with water. Before the mountains were siled, before the hills, was I brought forth. While as yet he had not made the Earth, nor the fields, nor the highest places of the dust of the world. When he prepared the Heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above; when he strengthened the fountains of the deep: When he gave to the Sea his decree, that the waters should not pass his commandment. When he appointed the foundations of the Earth; then was I by him, as one brought up with him: And I was daily his delight, rejoicing in the habitation*

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bitable parts of the Earth, and my delight was with the Sonne of men. Also John 1. 1. 2. you have these words spoken of Christ, In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. As also in Heb. 1. 2. the Apostle being about to prove the Sonne of Mary to be very God, saith; He hath in these latter daies spoken to us by his Sonne; which Sonne is the sonne of Mary, as in Matth. 3. But (saith the Apostle) Heb. 1. 8. to the Sonne he saith, Thy Throne, O God, is for ever and ever, a Scepter of righteousness is the Scepter of thy Kingdome. Again, in John 17 5. you have the words of the sonne of Mary for it, saying, And now Father, glorifie thou me with thine own selfe, with the glory that I had with thee before the world was. Again, he himself saith, before Abraham was, I am: And

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And again, I and my Father are one. And in Phil. 2. 5. the Apostle saith, Let the same mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God, but made himselfe of no reputation, and took on him the forme of a servant, and was made in the likeness of men. Also Rev. 2. 8. Christ himselfe saith, I am the first and the last, which was dead, but am alive. And thus have I quoted some few Scriptures to prove that the Sonne of Mary is the true God.

2. I shall give you the testimony of God himselfe touching the truth of this, viz. That Christ, the Sonne of the Virgin, is the true God. And first see Zach. 13. 7. and there you shall finde these words, Awake O Sword against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts. In this place the Lord doth

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doth call that *Man* his fellow,
which he doth not doe to any
meer creature. Again, in *Mat.*
3. 17. he calls him his beloved
sonne, saying, *This is my be-
loved Sonne in whom I am well
pleased*. And in the foresaid
place of the *Hebrews*, *Cap. 1.*
the Apostle advancing the Lord
Jesus, brings in this question,
*To which of the Angels said he
at any time, thou art my Sonne?*
Ver. 5. But to the Sonne he saith,
*ver. 8. Thy Throne, O God, is
for ever and ever.* And thus
farre of the testimony that God
himselſe hath given of the Son
of *Mary*, *Jesus Christ*.

3. The Angels doe shew that
he is God; first, in that they
do obey him. 2. in that they
worship him.

1. That they obey him, is
clear, if we compare *Rev. 21.*
9. with *Rev. 22. 6.* In the
first of these places we finde,
that there came one of the
Angels of the seven vials, which
had

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had the seven last plagues, and
talked with *John*. He came
not of himselſe; for in that
22 Cap. ver. 6. he saith, *The
Lord sent his Angel, to shew un-
to his servants the things that
must be done.* Now, in the 16.
verse you may see who this
Lord God is: He saith there,
*I Jesus, have sent mine Angel,
to testifie these things in the
Churches.* * *I am the root* (as Compare
well as) *the Offspring of David,* *Rev. 1. 12*
and the bright and morning star.
I say this obedience of the An-
gels doth testifie that *Jesus*,
which is the Sonne of *Mary*,
is the true and very God; for
they do obey God only.

Secondly, The Angels doe
shew that the sonne of *Mary* is
the true God, in that they do
not onely obey him, but wor-
ship him also: yea, they are com-
manded so to doe, *Heb. 1. 6.*
where it is written, *When he
bringeth his first begotten into the
world, he (i.e.) God, saith, And
let*

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let all the Angels of God worship him, viz. the Sonne of Mary. Now the Angels themselves command that we worship none but God, Rev. 22. 8 9. When John fell down to worship the Angel, the Angel said, See thou doe it not, for I am thy fellow-servant; worship God. Now, if the Angels should command to worship God, and they themselves should worship him that by nature is no God, they should overthrow themselves, in commanding one thing, and doing another, and so lose their own habitations, and be shut up in chains of darkness, to be punished with everlasting destruction from God himselfe at the great day. And this much concerning the testimony of Angels touching Jesus, the Sonne of Mary, the Sonne of God, yea, very and true God. *Isa. 9. 6.*

Now followeth David his testimony among other of the Saints

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Saints, who witness Jesus the Sonne of Mary to be true God; and that you may finde in *Psa. 110. 1.* where he saith, *The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.* Also *Isaiah* in the 9. Chap. verse 6. saith, For unto us a Childe is borne, unto us a Sonne is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the Throne of David (which is not, nor never was the heart of any believer) and upon his Kingdome to order it, and to establish it with judgment and justice, from henceforth even for ever. The zeale of the Lord of Hosts will doe this. Again, see Peters testimony of this sonne of Mary; When Jesus asked his Disciples, Whom say ye that

that I am? *Peter*, as the mouth of the rest, said, Thou art Christ, the sonne of the living God, *Matth. 16. 16.* Also, when *Thomas*, one of Christs disciples, would not be perswaded by the others that they had seen the Lord, except he did also see in his hands the print of the Nails, and put his fingers into the print of the Nails, and thrust his hand into his side, he would not believe. Saith the sonne of *Mary*, Reach hither thy fingers, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse but believing; and then *Thomas* breaks out with a mighty faith, and a glorious testimony for his Master, and saith, *My Lord, and my God, John 20. 27, 28.* Again, see *Pauls* testimony of him, *Rom. 9.* where, speaking of the sonne of *Mary*, he saith, *That Christ came of the Fathers, who is over all, God*

ll. God

blissed for ever, amen. And the Apostle *John* doth also witness as much, *1 John 5. 20.* where speaking of Jesus Christ, he saith on this wise, *And we know that the Sonne of God is come, and hath given us an understanding, that we might know him that is true, and we are in him that is true (Who is that? why, saith John) even in his Sonne Jesus Christ. Who is he? Why, This is the true God, and eternal life.*

I could here also bring in the testimony of the very Devils themselves, as *Luke 4. 41. Luke 8. 28.* where he is by them acknowledged to be the Son of the living God: But it is needlesse so to doe, for we have plainly proved it already.

Now followeth the several Scripture-arguments, which will prove that Jesus the son of *Mary* is very God.

And First, There is none but he that is the true God, can satisf-

satisfie the justice of the true God for the breach of his holy Law: But if you compare *Isa. 53. 6*, with *Matth. 3. 17*, you shall finde, that Jesus the sonne of *Mary* did give God a full and compleat satisfaction for the breach of his holy Law; therefore Jesus the son of *Mary* must needs be the great and true God.

Secondly, He that hath power of his own to lay down his life, and hath power of his own to take it up again, must needs be the true God; but this did Jesus the sonne of *Mary* the Virgin; therefore he must needs be the true God, *Job. 10. 8. Rom, 1. 4.*

If all the Quakers and Ranters in the world, were but under the guilt of one sinful thought,

Thirdly, There was never any able to bear the sins of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God. But Jesus, the sonne of the Virgin *Mary*, did bear them all, in his own body on the tree.

1 Pet.

1 Pet. 2:24. *Isa. 53. 6.* Therefore Jesus the sonne of *Mary* must needs be true God as well as man. it would make them to cry out with *Cain* my punishment is greater then I can bear, *Gen. 4. 13.*

Fourthly, There was never any meer man able, by his own power, to overcome the Devil in all his temptations, but he that is also the true God (for *Adam* in his state of innocency was overcome by them, and fell under them :) But Jesus the sonne of the Virgin did overcome them all by his own power; there ore (see *Gen. 3. 15. Isa. 51. 9. Isa. 63. 5. Matth. 4. Luke 4.*) he is very God as well as very man.

Fifthly, There was never any that did call himselfe the true God (and was not) which did please God in so doing. But Jesus the sonne of *Mary* did call himselfe the true God, or account himselfe equal with God (which is all one) yet God was well pleased with him, *Phil. 2. 6, 7. John 8. 29.* Mat. 3. 17. And

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And therefore Jesus, the sonne of Mary must needs be true God as well as man.

Sixthly, There was never any that had all power in heaven and in earth, but the true God. Jesus the sonne of the Virgin Mary, who was espoused to Joseph, hath all power in Heaven and in Earth in his own hand. Therefore, *Matth. 28. 18.* he is the true and great God.

Seventhly, There was never any able to keep poor souls from falling from God, saying he that is that is the true God. Jesus the sonne of Mary did, and doth this, *John 10. 27, 28, 29, 30. John 17. 12.* Therefore, &c.

Eighthly, Never could any justly call himselfe the first and the last, except the true God, nor truly (as the Lord did say) *I am.* But these did Jesus the sonne of Mary, *Rev. 1. 1.* compared with *v. 17, 18. Rev. 2. 8.* and

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and *Joh. 8. 58.* Therefore Jesus must needs be true God as well as man.

9. Never was there any that could absolutely forgive sinnes but God, *Mar. 2. 7. Luk. 5. 21.* But Jesus the sonne of the Virgin Mary, can forgive sinnes, *Luk. 5. 10. Mar. 2. 5.* Therefore Jesus the son of Mary must needs be true God as well as man.

Tenthly, The Scriptures never call any the true and living God; but he that is the true God. The Scriptures call Jesus, the sonne of the Virgin, the true God, *Isa. 9. 6. John 5. 20.* Therefore he is the true and great God.

11. He that made all things, whether they be visible or invisible; whether they be Thrones or Dominions, or Principalities, or Powers, must needs be the true God. But Jesus the son of the Virgin Mary did make all these, *Col. 1. 14. to the 18. John 1. to 1. 16. Heb. 1, 2, 3.* And

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And therefore he is the true God as well as man.

12. The blood of a meer finite creature could never obtain eternal redemption for sinners. But the blood of Jesus, the sonne of the Virgin Mary, hath obtained eternal redemption for sinners, *Eph. 1. 7. Heb. 9. 12, 14. Heb. 10. 19, 20.* Therefore the blood of the sonne of the Virgin must needs be the blood of God. And so the Apostle calleth it, saying to the Pastours of the Churches, *Feed the Church of God, which he hath purchased with his own blood, Acts 20. 28. 1 John 3. 16.*

13. Never was there any that could overcome death in his own power, but the true God. *Hos. 13. 14.* Jesus the sonne of the Virgin Mary did overcome death by himselfe, *Heb. 2. 14.* Therefore, &c.

14. He that searcheth the hearts, and knoweth the thoughts of men, must needs be the

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the true God, *Jer. 17. 10.* But Jesus the sonne of the Virgin doth, *Luke 5. 22. Luke 9. 47. John 2. 24, 25.* Therefore, &c.
15. He that by his own power commandeth the raging Sea, must needs be the true God, *Job 38. 10, 11. Prov. 8. 29.* But this did Jesus the sonne of Mary, *Mark 4. 39, 41. Luke 8. 24.* Therefore, &c.

16. He that is the wisdom, power, and glory of God, must needs be the true God. But Jesus the sonne of the Virgin is all these, as *1 Cor. 1. 23, 24. Heb. 1. 1, 2, 3.* Therefore Jesus the son of the Virgin must needs be true God as well as man.

G 2 THE



The next thing that I am to prove is this; Namely, That by the Jesus Christ, the Sonne of the Virgin, the World was made. And here I shall be brief, having touched on it already. Only I shall lay down some of the Scriptures, that hold forth this to be a truth, and so pass to the next things that I intend to speak of.

AND therefore in the place, see Heb. 1. 1, 2. where the Apostle is speaking of the Sonne of God, which Sonne was borne of the Virgin Mary according to these Scriptures mentioned before, Matth. 18, to 23. Luke 2. Matth. 3. where God himself saith, This is my beloved Sonne, &c. The Sonne of God, saith the An-

gle, by whom God hath spoken to us, by him also he made the Worlds. And Col. 1. the Apostle speaking of the deliverance of the Saints, saith, Who hath delivered you from the power of darknesse, and translated you into the Kingdome of his dear Sonne, in whom we have Redemption through his blood, even the forgiveness of finnes. And is that all? No, but He is (also) the image of the invisible God, ver. 15. The first borne of every Creature. And in ver. 16, 17. 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. Also Heb. 1. 10. it is thus written of this Sonne of God, Christ Jesus the Sonne of Mary, and thou Lord in the beginning hast laid the foundations

ons of the Earth, and the Heavens are the work of thy hands. And again, *Job* 1. and the first nine verses, the Evangelist or Apostle, speaking of the Son, saith, *In the beginning was the Word, which Word was the Son, Rev. 19. 12, 13.* This Word or Son was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. *In him was life, and the life was the light of men; And the light shined in the darknesse, and the darknesse comprehended it not.* But in the ninth verse of this first Chapter of *Job*. it is written, *That was the true light, which lighteth every one that cometh into the world.* Now seeing the Lord hath brought me thus farre; and because the Quakers by wresting this Scripture, do not onely split themselves upon it, but endeavor also to split others, I shall therefore, before

before I proceed any further? speak a few words to it; and they are these that follow.

The Apostle in these nine first Verses, or most of them, is speaking of the Divinity, or Godhead of the Sonne of *Mary*, and shewing that he made the World: Now in this ninth verse he speaketh of Man as he is in his coming into the world, and not as he is a regenerate person. Now every man, as he comes into the world, receives a light from Christ as he is God, which light is the Conscience, that some call Christ, though falsely. This Light, or Conscience, will shew a man that there is a God, and that this God is Eternal, *Rom. 1. 20.* This light doth discover this Eternal God, by his works in the world; for saith the Scripture before named, *The invisible things of him (meaning God) from the Creation of the world are clearly seen,*

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being understood by the things that are made; even his eternal power and Godhead. This light also will reprove of sinne, or convince of, and make manifest sins against the Law of this Eternal God : So, that man, before he is regenerate, is able by that light to know that sins against the Law, are sins against God, as is manifested in the unconverted Pharisees, who, (as Christ told them) had neither the love of God, nor the word of God abiding in them, *John* 5. 38, 42. yet knew sins against the Law to be sins; for they were offended at a woman for committing adultery, which act was forbidden, *Mat.* 5. 27, 28. by the Law; and it is said also, they were convicted of sinne by their own consciences, *John* 8. 7, 8, 9, 10.

Again, the Apostle writing to the *Corinthians*, and admonishing them to walk orderly, *1 Cor.* 11. 14. turne
them

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them to nature it selfe, saying, *Doth not even Nature it self teach you &c.* This Light surely is that wherewith Christ as he is God, hath enlightned every man that cometh into the world, which doth convince of sins against the law of God. Therefore, as the Apostle saith, *Rom.* 1. 20. *They are left without excuse.* That is, they have their own conscience that doth shew them there is a God; and that this God is to be served and obeyed; and the neglect of this will be sure to damn them; though the obedience to the Law will not save them, because they are not able to make a full recompence to God for the sins that are past; neither are they able for the time to come, to yield a full, continual, and compleat obedience to the law of this Almighty, Infinite, and Eternal God. For as many as are of the
of the law

for it is written, *Cursed is every one that continueth not in all things that are written in the book of the Law to doe them.*

* But that no man is justified by the works of the law, it is evident: For the just shall live by faith, Gal. 3. 10, 11.

* If works would do it, what need is there of Faith? But it is evident that works will not save, because there must be faith in the blood of Jesus the Son of Mary.

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience (as they themselves confesse) yet it doth not therefore follow that this conscience is the spirit of Christ, or the work of grace, wrought in the heart of any man whatsoever; for every one hath conscience, yet every one hath not the spirit of Christ: For Jude speaks of a company of men in his days, who had not the spirit of Christ, Jude 19. *These be they who separate themselves, (saith he) sensual, having not the spirit.* Yea, Heathens, Turks, Jewes, Pagans, Atheists, have that

that also that doth convince of sinne, and yet are so farre from having the spirit of Christ in them, that it is their great delight to serve their lusts, this world, their sinnes; whereas the Apostle saith plainly, *If Christ be in you, the body is dead because of sinne, but the spirit is life for righteousness sake.* So that those who are alive to their sinnes, have not the spirit of Christ. Nay, let me tell you, the very Devils themselves, who were thrown from their first state for sinne, 2 Pet. 2. 4. have such a taste of their horrible sins, that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgement for their sinnes (to which they know they shall be brought) it made them cry out, *Art thou come to torment us before the time?* James doth also signifie thus much to us

Rom. 8. 10

Jude 6.

Mat. 8. 26.

us, where he saith, *The Devils also beleeve, and tremble*, James 2. 19. Which be-
 liefe of theirs is not a belie-
 ving in Christ to save them;
 for they know he did not take
 hold on their Nature, *Heb. 2.*
 but they do beleeve that Christ
 will come to their everlasting
 torment; and the belief of this
 doth make these proud Spirits
 to tremble.

Again, Man at his coming
 into the world hath this con-
 science given him, which
 doth convince of sinne, *John*
1. 9. John 8. 9. yet man as he
 cometh into the world, hath
 not the spirit of Christ in him;
 for that must be received after-
 ward, by the preaching of the
 word, which is preached by
 the Ministers and servants of
 Jesus Christ. This is Gods u-
 sual way to communicate
 of his spirit into the hearts
 of his Elect; and this is
 clear in to many words, where
 Peter

(Peter preaching to a certaine
 number, the Scripture saith,
While Peter yet spake these words,
the holy Ghost, or holy Spirit, fell
on all those that heard the Word,
 And again, in *Galat. 3. verse*
2. & 5. compared together, Re-
ceived ye the spirit by the works
of the Law (saith the Apostle)
or by the hearing of Faith? or
the Gospel, which is the word of
faith preached by us? Which
 Spirit, as Christ saith, the world
 cannot receive, because it seeth
 him not, neither knoweth him,
 though his children shall have
 fellowship with him, to the
 great comfort of their owne
 souls, *John 14. 16, 17.*

But now, this mercilesse but-
 cherer of men, the Devil, that
 he might be sure to make the
 soule fall short of glory, if pos-
 sible, endeavours to perswade
 the soule, that its state is good;
 that it hath the spirit of Christ
 in it; and for a prooffe of the
 same, saith he, turne thy mind
 inward,

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inward, and listen within, and see if there be not that within thee that doth convince of sin. Now the poor soule, finding this to be so, all on haile (if it be willing to professe) through ignorance of the Gospel, claps in with these motions of its own conscience, which doth command to abstain from this evil, and to practice that good; which if neglected, will accuse and torment for the same neglect of others, (*Rom. 2. 15*) both now and hereafter.

Now the soule seeing that there is something within that convinceth of sinne, doth all on a sudden close with that, supposing it is the spirit of Christ, and so through this mistake is carried away with the teachings and convictions of its owne Conscience (being misinformed by the Devil) unto the works of the law; under which, though it work all its days, and labour with might and

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and maine, yet it never will be able to appease the wrath of God, nor get from under the curse of the Law, nor get from under the guilt of one sinful thought the right way, which is to be done by believing what another man hath done by himselfe, *Heb. 1. 2, 3.* *Rom. 5. 15* without us on the crosse, without the gates of *Jerusalem*. See for this, *1 Pet. 2. 24.* *Heb. 13. 12.* The one saith he bare our sins in his own body on the tree; the other saith it was done without the gate.

And thus the poor soule is most horribly carried away headlong, and thrown down violently under the curse of the Law, under which it is held all its dayes, if God of his meer mercy prevent not; and at the end of its life doth fall into the very belly of Hell.

Again, that the Devil might be sure to carry on his design, he now begins to counterfeit the

the work of grace : Here he is very subtil, and doth transforme himselfe into an Angel of light; 2 Cor. 11. 14. Now he makes the soule beleve that he is its friend, and that he is a Gospel-Minister; and if the soule will but be led by what shall be made known unto it by the light (or conscience) within, it shall not need to fear, but it shall do well.

Now he counterfeits the new Firth, perswading them that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run through difficulties; and now like *Baals Priests*, they must lance themselves with knives, &c. Now they must wear no batbands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of Devils, which bids them abstaine from marriage, and commands them

them to abstain from meates, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1 Tim. 4. 1, 2, 3. Now they must not speak, except their spirit moves them, (I doe not say the spirit of Christ) though when it moves, they will speak such sad blasphemies, and vent such horrible Doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth, and swallow them up, or else suffer the Devil to fetch them away alive, to the astonishment of the whole world.

Object. But you will say, Doth not the Scripture say that it is the spirit of Christ that doth make manifest or convince of sin? John 16.8.

Ans. Yes, it doth so. But for the better understanding of this place, I shall lay downe this,

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this; namely, That there are two things spoken of in the Scriptures, which doe manifest sin, or convince of sin.

First, the Law, as saith the Apostle, *Rom. 3. 20. Therefore by the deeds of the Law shall no flesh be justified in his sight, viz. Gods sight : For by the Law is the knowledge of sin.*

2. The Spirit of Christ doth make manifest, or reprove of sinne, as it is written, *John 16. 8. 9. And when he (the Spirit) is come, he will reprove the world of sinne, of righteousness, and of judgement ; of sin, because they believe not on me, saith the Son of Mary, which is Christ.*

Now, the Law doth sometimes by its own power manifest sin without the spirit of Christ ; as in the case of *Judas*, who was convinced of the sin of murder, which made him cry out, *I have sinned*; yet at that time he was so farre from having the spirit of

Mat. 27. 3, 4. 5. He hanged himselfe immediately after.

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of Christ in him, that he was most violently possessed of the Devil, *Luke 22. 3, 4.*

Again, Sometimes the spirit of Christ takes the Law, and doth effectually convince of sin, of righteousness, and judgement to come.

Quer. But you will say, *How should I know whether I am convinced by the Law alone, or that the Law is set home effectually by the Spirit of the Lord Jesus upon my Conscience ?*

Ans^r. Unto this I answer. First, when the Law doth convince by its own power, without the help of the spirit of Christ, it doth only convince of sins against the Law ; as of swearing, lying, stealing, murdering, adultery, covetousness, and the like. I say it doth only make manifest sins against the Law, pronouncing an horrible curse * against thee, if thou * Gal. 3. 10 fulfill it not, and so leaves thee ; but it gives thee no strength to fulfill

fulfill it compleatly, and continually, (which thou must do, if thou wilt be saved thereby) Now thy own strength being insufficient for these things, having lost it in *Adam*, thou art a breaker of the Law. Here the Law finds thee in the Sins, and condemns thee for thy sins: but gives thee no power to come wholly out of them: neither doth it shew thee thy right Saviour, to save thee from them * (which is the son of the Virgin *Mary*, the *Man Christ Jesus*) but commands thee *up on pain of eternal damnation to continue in all things that are written in the book of the Law to do them, Gal. 3. 10.* And therefore if thou hast been convinced of no other Sins, but what are against the Law, for all thy convictions and horreur of Conscience, thou mayest be but a Natural man at the best, and so *under the curse, Gal. 3. 10.*

* For a proof here of the carriage of the Pharisees towards our Saviour, who while they trusted in *Moses*, crucified *Jesus*, Cor. 2. 8.

Objection

But, perhaps thou wilt say, I am not only convinced of my sins

sins against the law, but I have also some power against my sins so that I do in some considerable measure, abstain from those things that are forbidden in the Law.

This thou mayest have, and do, as thou thinkest perfectly, as those blinde Pharisees called *Quakers*, do think that they also do, and yet be but a natural man: And therefore I pray consider that place in *Rom. 2. 14.* the Apostle there speaks on this wise, concerning the Gentiles obedience to the law, *For which the Gentiles which have not the law, do by Nature the things contained in the law, these having not the law are a law unto themselves; which shew the work of the Law written in their hearts.* Which work of the law, Christ as he is God, hath enlightned every one withall, that cometh into the world, *Jeb. 1. 19.* which as the *Quakers* say, doth convince of Sin, yet of no other than

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than sins against the Law: and therefore must needs be all one light, or law; for *the law is light*, Prov. 6. 23. and gives the knowledge of Sin, Rom. 3. 20. And therefore as I said before, so say I now again, If thy convictions are no other then for the sins against the Law, though thy obedience be the strictest that ever was wrought by any man (except the Lord Jesus, the son of Mary) thou art at the best but under the Law, and so consequently under the Curse, and under the wrath of God, Gal. 3. 10. Job. 3. 36. whether thou believest it or not.

Ans. 2.

But now the second thing, how thou shouldest know, whether the Spirit of Christ doth effectually set home the law upon thy Conscience, or not; And therefore to speak directly to it; If the Spirit of the Lord Jesus, the Son of God, doth set home the Law effectually; then the same Spirit of Christ shewes thee

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thee more sin then the Sinnes against the Law. For first it shews thee, *That all thy righteousness is but as filthy rags*, Isa. 64. 6. Thou seest, all thy praying, meditation, hearing, reading, almes-deeds, fasting, reformation, and whatsoever else thou hast done, doest, or canst doe being an unbeliever, deserves at the hands of God his curse, and condemnation, and that for ever: And therefore thou art so far from trusting to it that in some measure thou even loathest it, and art ashamed of it, as being a thing abominable, both in Gods sight, and thine own. * Thou countest thy own performances, when at best, and thine own righteousness, a bed too short to stretch thy selfe upon; and a covering too narrow to wrap thy selfe in, Isa. 28. 20.

And these things thou seest not overly, or slightly, and as at a great distance, but really, and seriously,

seriously, and the sense of them
sticks close unto thee. Second-
ly, it shews thee that thou hast
no faith in the man Christ Jesus
by nature, and that though thou
hadst no other sins, yet thou art
in a perishing state because of
unbelief, according to that 16.
of *John v. 9. of Sin, because they*
believe not on me. If therefore
thou hast been convinced aright
by the Spirit, thou hast seen
that thou hadst no faith in
Christ the Sonne of Mary, the
Sonne of God, before conver-
sion. It shews thee also, that
thou canst not believe in thine
owne strength, though thou
wouldst never so willingly, yea,
though thou wouldst give all
the world (if thou hadst it) to
believe, thou couldst not. In
the next place It will shew thee,
that if thou doest not believe in
the Man Christ Jesus, And that
with the faith, of the *operation*
*of God,** thou wilt surely perish,
and that without remedy. Also

Because,
faith is
the gift of
God, *Eph.*
2. 8. *Phil.*
1. 29.

* *Col. 2. 12.*

it shews thee that if thou hast
not that righteousness, which
the Man Christ Jesus accom-
plished in his own person for
sinners, I say if thou be not
clothed with that, in stead of
thine owne, thou art gone for
ever and therefore saith Christ,
(speaking of the Spirit) *when*
he is come, he shall reprove the
world of sin, and of righteousness
too, That is, The Spirit shall
convince men and women of
the insufficiencie, of that righte-
ousness that Christ in his hu-
mane nature hath fulfilled: So
that they need not run to the
law for righteousness; for *Christ*
is the end of the law for righteous-
ness, to every one that believeth,
Rom. 10. 4. Again, if the Spi-
rit of Jesus set eth home the
Law upon thy conscience, thou
wilt freely confesse, that al-
though the law curseth, & con-
demneth thee for thy sins, and
gives thee no power either to
fulfill it, or to come out of thy
H sins:

sins: yet God is just in giving that law, And the Law is holy, and the Commandment holy, and just, and good, Rom. 7. 12. Lastly, it also convinceth of Judgement to come; He (*viz.* the Spirit) shall reprove the world of Sin, of Righteousnesse, yea, and of Judgement too. * Then doth the soul see, that that very Man, that was borne of the Virgin Mary, crucified upon the crosse without the gates of Jerusalem, shall so come againe; even that same Jesus, in like manner, as he was seen to go up from his Disciples. Yea, they that are thus convinced by the Spirit of Christ, know that God hath appointed a day, in which he will Judge the world in righteousness by that Man whom he hath ordained, which is the Man Christ Jesus: for it is he that is ordained of God to be the Judge of quicke and dead, Acts 10. 42.

And now, O man, or woman,

man, who ever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any thing below the blood of the sonne of God to purge thy conscience withall; even that blood that was shed without the gates, Heb. 13. 12. Also Heb. 9. 14. thou canst not be at quiet, till thou doest see by true faith, that the righteousness of the son of Mary is imputed unto thee, and put upon thee, Rom. 3. 21, 22, 23. Then also thou canst not be at quiet, till thou hast power over thy lusts and corruptions, till thou hast brought them into Subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough faith. No, thou wilt be often crying out, Lord, give me more precious faith; Lord, more faith in thy righteousness, John 16. 5, 7. more faith in thy blood and death, 1 Tim. 2. 5.

H 2 more

Heb. 7. 24, *more faith in thy resurrection;*
 25. *And Lord, more faith in this, that*
thou art now at the right hand of
thy Father in thy humane Nature,
making intercession for me a mi-
serable sinner. And then O
 poor Soul, if thou comest but
 higher, thou wilt never have an
 itching eare after another Gos-
 pel. Nay, thou wilt say, I am
 Presbyter, or Anabaptist, or In-
 dependent or Ranters, or Quakers,
 Gal. 1. 8. or Papist, or Pope, or an
Angel from heaven preach any
other Gospel, let him be accused,
again, and again. And thus
 Rom. 1. 20 have I briefly shewed you, First,
 how Christ, as he is God, doth
 enlighten every man that comes
 into the world. Secondly,
 what this light will doe, viz.
 shew them that there is a God
 by the things that are made:
 and that this God must be
 worshipped. Thirdly, I have
 shewed you the difference be-
 tween that light, and the Spirit
 of Christ the Saviour. Fourthly,

ly, I have also shewed you how
 you should know the one from
 the other, by their several effects.
 As first, the first light convinces
 of sins, but of none other then
 sins against the Law; neither
 doth it shew the soul a Saviour,
 or deliver (for that is the work
 of the Spirit) from the curse
 J. 6. 44. vvhherevwith it doth curse it: J. 16. 24.
 But I shewed you, that vvhhen
 the Spirit of Christ comes, and
 vvorkes effectually, it doth not
 only shew men their sinnes a-
 gainst the Law; but also shewvs
 them their lost condition, if
 they believe not in the righte-
 ousness, blood, death, resurrection,
 and intercession of Jesus Christ
 the Son of Mary, the Son of God.
 And thus much I thought ne-
 cessary to be spoken at this
 time, touching the nature of
 Conviction.

Mat. 3. 17.
 Heb. 1. 9.

Now in the third place.

Though I have spoken some-
 H 3 thing

thing to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall shew, that he was made, that is, born of a woman, and made under the Law, to redeem them that are under the Law. My meaning is *That God is our Saviour*.

And for this, see *Isa. 45. 18.* where you have these words; *Verily, thou art a God that bidest thy self, O God of Israel, the Saviour, and ver. 21. 22. you have these words. Who hath told it from ancient times? have not I the Lord? and there is no God besides me: a just God and a Saviour, and there is none beside me. Look unto me, and be ye saved all the ends of the earth: Why, who art thou? for I am God, and there is none else. Also in Isa. 54. 5. For thy maker is thine husband, the Lord of hosts is his name: and thy redeemer the holy one of Israel, the God of the whole*

whole earth shall be called. read also vers. 6, 7, 8. of that Chapter. I could abundantly multiply Scriptures to prove this to be a truth, but I shall only mind you of two or three, and so pass on. The first is in Jude, ver. 25. To the only wise God our Saviour be glory, and Acts 20 28. Job. 3. 1 John 5. 16. But you will say, How is God a Saviour of Sinners, seeing his eyes are so pure that he cannot behold iniquity, Habak. 1. 13. ?

For answer hereunto. First, when the fulnesse of time was come wherein the salvation of Sinners should be actually wrought out, God sent forth his Sonne, (which Son is equal with the Father) made of a woman, made under the Law, (that is, he was subject to the power and curse of the Law) to this end, to redeem them that are or were, under the Law, that is, to deliver us from the Curse of the Law being made a Curse for us. 13.

H 4 From

*Joh. 1. 1.
Joh. 17. 9
Joh. 10. 3*

Object.

Gal. 4. 4.

Gal. 3. 1

From whence take notice, that when the salvation of Sinners was to be actually wrought out, then God sent forth the everlasting son of his love into the world, cloathed with the humane nature, according to that in *Job. 1. 14. Heb. 2. 14.* And *1 Tim. 3. 16.* which saith, *God was manifested in the flesh,* that is, took flesh upon him.

2. This Sonne of God, which is equal with the Father, did in that Flesh, which he took upon him, compleatly fulfill the whole Law: So that the Apostle saith, Christ is the very end of the law for righteousness to every one that believes. This righteousness, which this Christ did accomplish, is called the *righteousness of God*, *Rom 3. 22.* This righteousness of God, is by the faith of Jesus Christ, unto all, and upon all them that believe: my meaning is, it is imputed to so many as shall by faith lay hold on it. This is

Rom. 10. 4

also

also part of the meaning of that speech of the Apostle: *As many as were baptized into Christ, have put on Christ.* That is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col 2. 9, 10.* where he saith, *For in him (that is, the sonne of Mary, chap. 1. 13. 14.) dwelleth all the fulness of the Godhead bodily. And ye are compleat in him.* That is, in his obedience, and righteousness. Which also the Apostle himselfe doth so hard preise after, *Phil. 3. 6, 7, 8.* saying, *Doubtlesse, I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, which Lord was crucified by the Jews, as it is 1 Cor. 2. 8. for whom, that is for Christ, I have suffered the losse of all things (as well the righteousness of the Law, in which I was blame-*

Rom. 3. 22
Gal. 3. 27.

H 5

less,

* Phil. 3. 6 *less, * as all other things) and doe count them but dung, that I may win Christ: And be found in him, not having on 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; * which is unto all, and upon all them that believe. That place also in the ninth of Daniel, v. 24, 25. holdeth forth as much, where prophecying of the Messiah, he saith, that it is he that came to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Now that the righteousness of the Sonne of Mary is it, mind the 26. verse; where he saith thus, And after Threecore and two weeks shall Messiah be cut off, That is, Christ shall be crucified. But not for himself, That is, not for any sin that he hath committed; for he committed none. Then surely,*

it

* Rom. 3.
22.

it must be for the sins of the people. Job. 11. 50. as the high Priest said, It is expedient that one man should die for the people, which man was the true Messiah, Dan 9. 24 Which also is the Son of Mary, Mat. 1. 18, 19, 20, 21, 22. And the sonne of God, Mat. 3. 17. And also the true God, 1 Job. 5. 20. And this Messiah, this son of the virgin, this sonne of God, this true God, did not die for himself, for he had not offended; Neither did he fulfill the Law or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned, 1 Pet. 2. 22. therefore it must of necessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe, Rom. 3. 22. 2 Cor. 5. 19, 20, 21.

But Secondly, his Messiah, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children

1 Joh. 3.

16.

Acts 20.

28.

Zac. 12. 10

dren had committed, according to that saying, Herein perceive we the love of God, in that he laid down his life for us. Also in Acts 20. the Apostle speaking to the Pastors of the Churches, saith, Feed the Church of God, which he hath purchased with his own blood.

1 Pet. 2. 24

Heb. 1. 3.

Col. 1. 19,

20, 21, 22.

Now, I would not be mistaken. I doe not think, or say, that he died in his Divine Nature, but as it is written, He in his owne body on the tree did bear our sins; which tree was the Crosse, Col. 2. 14. And as the Apostle saith again, Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high. And again, the Apostle speaking of this glorious God, saith on this wise, Col 1. (being before speaking of his Godhead) in the 19. ver. For it pleased the Father that in him should all fulnesse dwell; and (having made peace by the blood of his

his crosse) by him to reconcile all things to himselfe: By him, I say, whether they be things in earth, or things in heaven. And you who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled. But how? Why in ver. 22. he tells you, that it is in the body of his flesh, through death, to present you holy and unblameable, and irreprovable in his sight. That is, Christ, who is the true God, after that he had finished all actual obedience on earth, did in the power and strength of his Godhead * yield up himselfe to the wrath of his Father, which was due to poor sinners (and that willingly) according to that saying in 1 Pet. 3. 18. For Christ also hath once suffered for sinners, the just for the unjust: That is, the Son of God for poor sinners; that he might bring us to God, being put to death in the flesh, but quickened in the spirit.

John 19. 1

22, 30.

Isa. 63. 3.

* See Heb.

9. 14. and

read that

verse with

standing.

Spirit. Again, 1 Pet. 4. 7. For
 as much then as Christ hath suffered
 for us (not for himself) in
 the flesh, in his own body (which
 he took of the Virgin, 1 Pet. 2.
 24.) let us arm our selves with
 the same minde. That is, let
 us die to sin as he did, that we
 might live to God as he did,
 and doth. And thus have
 I briefly shewed you, 1.
 That the Son of Mary is very
 God. 2. That he made the
 world. 3. That he is our Sa-
 viour, and how. 4. That he
 died for sinners, and how.
 Namely, not in his divine na-
 ture, but in his humane, in his
 own body, and in his own flesh,
 redeeming his Church with his
 own blood, Acts 20. 28. and
 with his own life, 1 John 3. 16.
 John 15. 18.

We shall now passe on to
 some other things (the Lord
 willing) touching his Burial,
 Resurrection, Ascension, In-
 tercession, Second coming,
 Resur-

Resurrection of the body, and
 Eternal Judgement.

His Burial proved.

And first, I shall prove by
 several Scriptures that he was
 buried, and to passe on. First
 therefore see that place, *Matth.*
 27. v. 57. and so forward. Af-
 ter that Jesus the Son of God
 had been crucified a while, he
 gave up the Ghost; that is, he
 died: and after he had been a
 while dead, *Joseph of Arima-*
thea went in to *Pilate*, and beg-
 ged the body of Jesus, and *Pi-*
late gave consent thereto. And
Joseph took the body of Jesus,
 & wrapped it in clean linnen,
 and laid it (*v. 2.*) the body of
 Jesus in his own Tomb, and
 rolled a stone upon the mouth
 of the Sepulchre, and depart-
 ed, *Matth.* 27. 57, 58, 59, 60.
 Also in *Luke* 24. 51, 52, 53. The
 Apostle *Paul* also teacheth so
 much, 1 *Cor.* 15. 3, 4. where he
 saith

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saith, For I delivered unto you first of all that which I also received, how that Christ died for our finnes according to the Scriptures. And that he was buried. Again, in Acts 13. 29. the Apostle speaking there of Jesus Christ, saith, And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre. And so much touching the burial of Jesus Christ the son of God.

In the next place I am to prove, That that very man, whom the Jewes did crucifie between two theeves, called Jesus Christ, did rise againe. That very man, with that very body wherewith he was crucified upon the crosse, did rise againe out of the grave in which he was laid. And this I shall prove by Scriptures, by the testimony of Angels, by Christs own words after he was risen, and by the testimony

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ny of the Apostles in the Scriptures. First therefore consider, Psal. 16. v. 10. where the Prophet speaks on this wise of Christs Resurrection; For thou wilt not leave my soule in hell, neither wilt thou suffer thine holy one to see corruption. Which words the Apostle Peter cites in Acts 2. from v. 22. to 32. also Isa. 26. 19. in the person of Christ, saith, Thy dead men shall live, together with my dead body shall they rise. See also John 20. 15, 16. where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and she called him Master; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave; see ver. 6, 7, 8. Again, another Scripture is that in Luke 24. 1, 2, 3. The Disciples of Jesus comming to the Sepulchre, thinking to anoint the body of Jesus, found the stone

stone that was on the mouth of the Sepulchre rolled away ; and when they went in, they found not the body of the Lord Jesus ; and at this they were troubled and perplexed, *v. 4.* But as two of them went up to *Emmans*, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them, *v. 15.* Another Scripture is that in *Mark 16. v. 9.* which saith on this wise, Now when Jesus was risen early the first day of the week, he appeared first to *Mary Magdalen*, out of whom he had cast seven devils. Where take notice how the holy Ghost layes it down in these words, Out of whom he had cast seven Devils. To intimate to u. the certainty, that it was the same Jesus that was born of the Virgin *Mary*, who did many miracles, and cured many diseases. who did also cast seven Devils out of *Mary Magdalen*.

len, that did rise again. Yea, saith the holy Ghost, it was the same Jesus that did work such a wonderful miracle on *Mary*, he appeared to her first, out of whom he had cast seven Devils. And let these Scriptures suffice to prove the Resurrection of the son of God.

Secondly, you shall have the testimony of the holy Angels also by the Scriptures. And first look into *Mark 16. 3, 4, 5, 6,* and *7. verses*, the words are these, *And they (viz. the Disciples) said among themselves, Who shall roll away the stone?* They had a good mind to see their Lord, but they could not, as they thought, get away the stone which covered the mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they saw the stone rolled away, for it was great ; and entring into the Sepulchre, they saw a young man, that is, an Angel, sitting on

on the right side, clothed with a long white garment. And they, the disciples, were affrighted. And he said unto them, be not afraid (you have no cause for it) you seek Jesus of *Nazareth* which was crucified; He is not here, he is risen, behold the place where they laid him. What Scripture can be plainer spoken than this? Here is an Angel of the Lord ready to satisfy the Disciples of Jesus, that he was risen from the dead. And lest they should think it was not the right Jesus he spoke of, yes, saith he, it is the same Jesus that you mean; you seek Jesus of *Nazareth*, do you not? why, he is risen, he is not here. But do ye speak seriously, and in good earnest? Yea surely, if you will not believe me, behold the place where they laid him. This Scripture, or Testimony, is very clear to our purpose. But again,

gain, the next place is in *Mat.* 28. 3. 4, 5, 6, 7. In the third verse there is an Angel (as before) bearing witness of the resurrection of Jesus. His countenance was like lightning, and his raiment white as snow, and for fear of him the Keepers did shake, and became as dead men. And the Angel answered and said unto them (viz. to the women who came to seek Jesus) Fear you not: but let them that seek to keep the Lord in his grave fear * if they will; for you have * They are they no ground of fear, who seek Jesus who was crucified; He is not here, for he is risen; he cannot in be body here and risen too: If you will not believe me, come, see where the Lord lay, and go quickly and tell his Disciples that he is risen from the dead, and behold, he goeth before you into *Galilee*, there shall you see him. But shall we be sure of it? yea, saith

that had need to fear and tremble; for they deny faith of the son of God.

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saith the Angel, Loe, it is I that have told you. See how plainly this Scripture also doth testifie of Christ his Resurrection. Here, saith the Angel, you seek a Saviour, and none will content you but he, even the same that was crucified: Well, you shall have him, but he is not here. Why where is he then? He is risen from the dead. But are you sure it is the same that we look for? yea, it is the same that was crucified, v. 5. But where should we find him? why he goeth before you into Galilee, where he used to be in his life time. before he was crucified: And that you might be sure of it there to find him, know that he is an Angel of God that hath told you, ver. 7. And thus have you in brief the testimony of the Angels of God, to witness that Jesus the Son of the Virgin, the Son of God, is risen from the dead.

Object. But you will say, might they

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they not be deceived? Might not their eyes dazle, and they might think they did see such a thing, when indeed there was no such matter?

Answer. Well, because it is so difficult a matter, to be perswaded of the truth of this thing, that Christ is raised againe out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough (through grace) to satisfie, yet because of the unbelief of some, we shall turne to some more of those infallible proofs that are spoken of in *Acts* 1. 3. to prove the point yet more cleer. And therefore First of all, do but see how the Lord doth deale with an unbelieving Disciple, *John* 20, v. 23, 24, 25, 26, 27, 28. You shall see in the 23. ver. Christ after his resurrection, is talking with his Disciples, but *Thomas was not with them.* But when the Disciples saw him againe, they

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they said to him, *We have seen the Lord*, ver. 25. but *Thomas* would not believe them. Another time *Jesus* comes to his disciples again, and then *Thomas* was with them: then so soon as the Lord had said, *Peace be unto you*, he turned himselfe to *Thomas*, and said to him. *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing*, v. 27. As much as if the Lord should have said, * Come *Thomas*, thou hast doubted of the truth of my resurrection very much; Thou saiest that thou wilt not believe, except thou doe feel with thy fingers the print of the nailes, and doe thrust thy hand into my side. Come *Thomas*, reach hither thy finger, and behold my hands, and see if there were not the nayls driven through them; And reach hither thy hands and thrust them into my side, and

* O how doth the Lord condescend! to the end he might strengthen the faith of one that is weak.

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and seele if I have not the very hole in it still, that was made with the Speare that the Souldier did thrust into it, and be not so full of unbelief, but believe that my resurrection is a glorious truth.

Another in'allible prooffe, is that in *Luke* 24. from the 36. to the end of the 44. verse. In v. 36 it is said that the Lord, (even while they were talking) stood in the midst of them, and said, *Peace be unto you*: But they were so far from being at peace, that they were terrified, and supposed that they had seet a Spirit. And *Jesus* said to them, *Why are ye troubled, and why do thoughts arise in your hearts? what, doe you thinke that I am a spirit? Do you think your eyes dazle? behold my hands and my feet. Look well upon me, and see my hands, and the holes in them; and likewise my feet, and the holes in them, and know that it is I my self, and not a spirit,*
I as

as you suppose, Know, that it is I my self, and not an other. Doth your heart faile you? then take hold of me with your hands, yea, *handle me and see, for a spirit hath not flesh and bones, as ye see me have.* And when he had spoken these things, he shewed them his hands and his feet: As if he had said, Come my Disciples, take special notice of me; do not be daunted, nor affrighted, but consider that it is I my selfe. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering he did give them another infallible proof; And he said unto them, have you here any meat? v. 41. As if the Lord had said, Come my Disciples, I see that you are very full of unbelief, if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honey combe,

and

and he did eat before them. Again, v. 42. the Lord strives with another infallible prooffe against their doubting, saying, My Disciples, doe you not remember what discourse you and I had before I was crucified, how that I told you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets concerning me? Another infallible proof was, that appearance of his, at the Sea of Tiberias, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, Namely, the catching of 153. great fishes, and yet their net brake not. Which as it was a great miracle, so it did also shew his power and authority over his creatures. Besides his eating and drinking with his Disciples after his resurrection; And also his preaching to them,

I 2

A 75

4.

Mark 8.31

Mark 14.

24.

5.

John 21.
read that
whole
chapter.

A 8. 10. 4.

3.

Acts 1. 3. This is not the least, viz. that he was with his Disciples on earth 40 daies, which was almost six weeks, speaking to them the things concerning his kingdome : which was a mighty confirmation of their faith in his resurrection.

I shall now briefly touch two or three Scriptures which hold forth the Disciples testimony of his resurrection. And the first is in *Acts 10. 40, 41.* In which place, the Apostle speaking of the Lord Jesus, saith, *him God raised up the third day, and shewed him openly, yet not to all the people, but to witnesses chosen before of God, even to us (saith the Apostle:) who did eat and drink with him after he was risen from the dead.* Again, *Acts 4. 10.* And *Acts 13. 29, 30, 31.* The words run thus. (the Apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him*

in a Sepulchre. But God raised him from the dead, and he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And thus far touching his resurrection from the dead.

In the next place, I am to prove that this very man, Christ Jesus, the Son of the Virgin, in his very body, the same body that was crucified, is above the clouds, and the heavens. And though this is made light of by those men called Quakers, and other idolers of this generation : Yet I am sure that it will prove true to their cost who reject it as erroneous and vain. But to prove it, First I shall prove that he is ascended. Secondly, that he is ascended above the clouds, and the heaven. For the first, that he is ascended, see *Ephes. 4. 8, 9, 10.* Wherefore (saith the Apostle) *when he ascended up on high, he*

led captivitie captive, and gave
gifts unto men. Now that he as-
cended, what is it but that he
descended first into the lower
parts of the earth? he that descen-
ded is the same that also ascen-
ded (again) up, far above all
heavens.

Joh. 20.
17.

Again, read Joh. 20. 17.
where Christ after his resur-
rection from the dead, saith to
Mary Magdalene, Touch me not:
for I am not yet ascended to my
Father: That is, I have not yet
ascended with this my body
wherewith I was crucified on
the cross. But go to my brethren,
and tell them (meaning his Dis-
ciples) that I doe ascend to my
father and your father, to my God
and your God.

Object. But in that place (may
some say) Ephes. 4. 10. he that
descended, is said to be the same
that ascended: Now there was
no humane nature with God in
heaven before the world was;
Therefore if he be but the same
that

that was with the father from all
eternity, then the humanity of the
Son of Mary is not ascended into
heaven.

Answer. First, for answer, It is
clear from Joh. 1. 1. that the
word, or Son of God, as he was Tit. 1. 2.
a Spirit, was with the Father
before the world was. But
now, in the fulness of time, that
is, when that time that the Fa-
ther and he had concluded on,
was come, God sent forth his Gal. 4. 4.
sonne (which was with him
before the world was Joh. 7. 5.)
made of a woman, that is born
of a woman. And he took on
him the form of a servant, and
was made in the likeness of
men, Phil. 2. 6, 7 Now as he
was borne of a woman, as he
was in the likeness of men, so
he ascended to the right hand
of his Father, in our nature.
And for this, I pray turne to
Acts 1. and there you shall find,
that he is the same that was
born of the Virgin, that very
man

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man that was crucified; if you compare v. 3 with v. 9, 10, 11. you will find it so to be. Now in the v. 9. after he had spoken many things, while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in v. 11. and a cloud received him out of their sight. And while they looked up stedfastly towards heaven, as he went up (which heaven, was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them) behold two men stood by them, not in them, in white apparel, which also said (that is, the two men, or Angels which stood by them said) Ye men of Galilee, why stand ye gazing up into heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the son of Mary, who was carried away from them

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them in a cloud, v. 9. But why (say the Angels) do you stand gazing so much into heaven: your Master will come againe after a certain time. For, This same Jesus, Namely, which was crucified, which rose again and hath been with you these 40 dayes, which also you see go into heaven, shall so come, (namely in a cloud) as ye have seen him go into heaven. But shall he not lose his body before he come again? No say the Angels, he shall so come, that is, as ye have seen him go; in like manner, that is with the same body. Or else I am sure he cannot come in the same manner if he lose his body before he comes again; for he went thither with that body. But that same Jesus that was crucified, is he that went, or ascended up into heaven. If you compare Luke 24. v. 39, 40, 41, 42, 43. with the 50. and 51. verses of the same Chap. you may cleerly

See Mar.
25, 19.
Mar. 13 34
Acts 1. 3.

find it so to be. And therefore if he come againe in like manner, he must come againe with the same body wherewith he was crucified.

Object. But you will say, The Scripture saith, he that descended is the same that ascended, which to me (say you) implies, none but the spirits ascending.

Ans. For answer, We doe not say, (as I said before) that it is another that ascended, but the very same. That is, the very same Christ, that was with the father from everlasting, did come down from heaven. That same Christ also that came down from heaven did ascend up thither again: only, he descended without a body from heaven, and took flesh and blood upon him from the Virgin. And though he descended without a body, yet (he) the very same Christ, that descended without a body, the same did ascend again with a body, even that

that very body that he took of the virgin Mary, See Luke 24. *Act. 2. 30.* from 39 to the 51. verses. Now ^{31.} let me give you a Similitude, for it is warrantable; for both Christ and his Apostles did *Joh 15. 2.* sometimes use them, to the end, *1 Cor. 9.* soules might be the better informed. The similitude is this. Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house againe well clothed; yet the same man that came in without clothing, is the same man also that goes out of thy house, though very well clothed. Even so it is in this case. The Lord Jesus came into the wombe of the virgin, a Spirit, *Mat. 1. 18.* but he came out of the womb clothed with a body, and went up into heaven again clothed with a body. Compare *Luke 24. 39.* with *Act. 1. 11.* and *Act. 2. 30, 31.*

Now also I shal lay down some few things to be considered, for the

1. the better clearing of it, 1. Consider, that he did say to his Disciples, that he would go away from them: (*Job. 14. 3. Job. 16. 7.* yea, saith he, I go and prepare a place for you) and then I will (after a long time) come again and take you to my selfe, that where I am, that is, whither I am going, there ye may be also. Now I say, If Christ had not gone from his Disciples (for that was his meaning) touching his bodily presence; I say if he had not gone away from them, in respect of his bodily presence, he had said more then he had performed; which is horrible blasphemie once to assert; Which going of his, is his going into heaven. See, 1 *Pet. 3. 22.*

2. Secondly, consider, that there it was that he was to receive the promise of the father, *Luke 24. 49. 50, 51.* which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see

Act.

Act. 2. 33. Therefore being by the right hand of God (which is in heaven) 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 himselfe, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly (for tis very true) that God hath made that same Jesus whom you have crucified, both Lord and Christ.

Thirdly, Consider, that if he were on earth, he could not be a Priest, *Heb. 8. 4.* Now the man Christ Jesus is a glorious Priest, *Heb. 7. 24.* in the heavens, *Heb. 9. 24.* And therefore he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them. (*That man v. 25.*)

Fourthly, If he be not gone into heaven, both his own, and his

3.

4.

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his Apostles doctrine is false; yea, the witness of the Angels also, 1 Pet. 3. 22. Acts. 1. 9, 10, 11. which to think were damnable infidelitie in any man.

Eph. 6. 9.
1 Pet. 3.
22.
Heb. 9. 24.

Fifthly, Know that he is gone in heaven because the Scriptures say he is; which is the very truth of God, spoken by his holy Apostles and Prophets: yea, holy men of God, spake them as they were moved by the holy Ghost.

1 Pet. 3.
2.
Heb. 9. 24.
ev. 1. 17,
8.
ev. 2. 8.

Sixthly, Consider, If thou sayest that that man is not gone into heaven, then thou must also conclude, that he is still in the grave: and if so, then thou sayest, that the Prophets, Apostles, Angels, Christ, God, and all are lyars, who have testified these things in the Scriptures for glorious truths, Isa. 26. 19. Acts 10. v. 40, 41, 42. and 13. v. 30, 34, 36, 37, 38. Acts 1. 9, 10, 11. And as the Apostle saith of himselfe, and the rest of the Apostles and ministers of Jesus

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Jesus Christ, And we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first fruits of them that sleep. For as by man came death, by Man came also the resurrection from the dead, 1 Cor. 15. 15, 20, 21.

Secondly, now I am to prove that he is above the clouds and the heavens, my meaning is, he is above the lowest heavens: for there are 3 as appears in 2 Cor. 12. 1, 2, 3, 4. I knew a man in Christ (saith Paul there) caught up into the third heaven: now,

The Scripture speaking of highest implies a lower.

Heaven in Scripture, is taken sometimes metaphorically, and sometimes properly. First, metaphorically it is taken for the Church and people of God; as in Rev. 12. 12. Secondly, properly, it is taken for the material heaven, where the Sun, Moon, and Stars are placed; as in Genesis

Genesis 1. v 8, 14, 15, 16, compared together ; above which heaven, Jesus the Son of Mary is ascended.

John 14.

2,3.

Joh. 16.7.

Acts 1.9,

10,11.

Therefore I pray you consider with me a little : and first, that when he went into this heaven into which he is gone, he went AWAY from his Disciples, as it is written, If I go not away, the comforter will not come ; so that he did not go into a heaven within them in his person, and humane nature. If so, he must needs go into that heaven without above the clouds and the Stars, *Gen.* 1.8, 5, 16.

2. Consider, he was caught away in a cloud, yea and was caught upwards from them, as it is *Acts* 1.9, 10, 11. and carried away into heaven, yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds.

1. If you consider the posture of the

the Disciples, they looked upwards after the cloud that did take him away. 2. Consider the manner of his going, it was in a cloud. 3. He was received out of their sight. 4. And so received up into heaven ; which heaven must needs be above the clouds, where God is in *Job* 22.12, his special presence. But further, 13, 14.

3. Consider, that those believers that are alive at this day in the body, are absent from the Lord, 2 *Cor.* 5. 6. but now, if the man Christ were ascended into that heaven within them, he would neither be absent from them, nor they from him ; but in that he is absent from them touching his bodily presence, and they from him touching the same, it is evident that that heaven into which he is ascended, must needs be without above the clouds.

4 Consider, that that heaven

ven into which the man Christ is ascended, must contain him till the time of restitution of All things, as in *Acts* 3. 21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a Saint that doth live in this world half so long, before he fall asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds. But,

5. Consider, that he that ascended from his Disciples, was a man, with flesh and bones, not a spirit only; for *handle me, and see*, (saith he) *for a spirit hath not flesh and bones, as ye see me have*, *Luke* 24. 39, 50, 51. verses. Now let the Adversaries shew by the Scriptures that there is any place in them called heaven, that is able to contain a man of some four or five foot long, the space of

fifteen

fifteen or sixteen hundred years; besides that, therefore, it must needs be that heaven without which is above the clouds and Stars.

6. Consider, That heaven into which the Lord Jesus that man is ascended, must not contain him alwaies for, saith the Apostle, *1 Thes.* 4. 16. *The Lord himself shall descend from heaven with a shout, with the voice of an Archangel.* So that there is another descending from that heaven into which he is ascended; and his descending from that heaven is to this end, namely, to take his people to himself, as it is *v.* 17. so that it is clear, that it is not any heaven within thee, into which the Man Christ that was born of the Virgin Mary is ascended, but it must needs be that heaven without which is above the clouds. 1. If thou consider, that the place into which he is ascended, even the heaven

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Heb. 12.
22.

heaven into which he is entred,
is the same place where all the
the deceased Saints are in their
Spirits: Therefore saith Paul,
*I desire to depart, and to be
with Christ which is better.* Now
Paul did not in this place, *Phil.*
1. 23. mean the enjoying of
Christ only in the spirit; for
that he enjoyed in a great
measure when he spake these
words; but he speaks of a dying,
and a being with Christ after
this life is ended; as is clear
if you compare the *20, 31, 22,*
23, 24, 25, and *26,* verses toge-
ther; being absent from him
while he was here in the body,
2 Cor. 5. 6. for whilst at home in
the body, we are absent from the
Lord.

So that that heaven into
which the Man Christ is ascen-
ded, is not into his Church on
earth; but into heaven without
above the clouds and the Stars.
And this David doth prophesie
of, *Psul. 47. 5.* where he saith,
God

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God is gone up with a shout, the
Lord with the sound of a Trumpet.
Now Christ, as God meerly
could not go up, being no lesse
in one place then in another;
but as God man, or in his
humane nature he went up;
as will clearly appear, *Elef. 4. 8,*
9, 10. where he speaketh of his
triumph over all the enemies
of his people at his resurre-
ction and ascension into heaven
above the clouds.

8. When Christ doth descend
from that heaven into which
he is now ascended, his Saints
and he will meet one another,
just in the air, according to
the Scripture, *1 Thes. 4. 16, 17.*
for (saith he) the Lord shall de-
scend from heaven with a shout,
with the voice of the Archangel,
and with the trump of God, and
the dead in Christ shall rise first,
(that is, they shall come out of
their graves) and then we which
shall be saved alive (at that day)
and remain, shall be caught up
together

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together with them in the clouds
to meet the Lord in the air, and
so shall we ever be with the
Lord.

Pray mark here a little, and
see what heaven the man
Christ is ascended into, and
see if it be not the heaven
without, above the Sun, Moon,
and Stars.

When Christ and his Saints
do meet the second time toge-
ther, the one ascends and the
other descends; the one is
caught up in the clouds to-
wards heaven, the other de-
scends from heaven towards
the earth, and they must needs
meet one another just in the
air, that is, between the heaven
and the earth. So then, the
one coming from heaven, and
the other from the earth, and
their meeting being in the air,
which is between heaven and
earth, is an undeniable demon-
stration, that that heaven into
which the man Christ is ascen-
ded

Phil. 3.
20.
1 Thes. 1.
10.

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ded; must needs be that heaven
without above the Sun, Moon
and Stars. And thus much
touching the Son of Mary, his
ascending up into the heaven
without above the clouds, Acts
1. 9, 10, 11. Acts 3. 21, & 1 Pet.
3. 22

In the next place,

Now I shall prove the inter-
cession of the man Christ Jesus,
to be in the heaven that I have
been speaking of; though some
have mocked at it and others
have called it juggling, whose
names here I shall not mention;
only I shall admonish them that
they doe not blaspheme the
truth and Sonne of God in his
intercession

I shall quote some of the Scri-
ptures that hold out this truth,
and so passe on,

And first of all, see Psal. 16. 4.
where David prophesying of
the intercession of Christ, saith,
their sorrowes shall be multiplied,
that busten after another God,
(speaking

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(speaking of the wicked) *their drink offerings of blood will I not offer, nor take up their names into my lips.* Now, compare this with Heb. 8. 4. where he saith, *If he were on earth, he should not be a Priest.* And Heb. 9. 24. *For Christ is not entred into the holy places made with hands (meaning the temple which Solomon built) which are figures of the true: but into heaven it self, now to appear in the presence of God for us. Wherefore he is able to save to the uttermost, them that come to God by him: seeing he ever lives to make intercession for them.* Heb. 7. 25

But you will say, is there a man made mention of here? Yes; for the Scripture saith, *There is one God, and one Mediator between God and men, the Man Christ Jesus.* And in that 8. to the Heb. made mention of before; where the Apostle is speaking of Christs priestly office, as he is in the heavens, compared

1 Tim. 2.
5.

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compared with other Priests that are on earth; he saith v. 3. *for every high Priest is ordained to offer gifts and Sacrifices; wherefore (speaking of Christ) it is of necessity that this man have somewhat also to offer: For if he were on earth he should not be a Priest, seeing there are Priests that offer according to the Law, (which law was the law of Moses, Chap. 9. from 19. to 23. where also he is speaking of the Priesthood of the Priests under the law, and their offering of the blood of Bulls and Goats, (verse 12. compared with verse 19, 20, 21.) And of the Lord Jesus the high Priest of Saints, and of his blood (verse 14. compared with verse 24.)* Now as men under the Law did offer up the blood of Bulls and Goats, so the man Christ Jesus did offer up his own blood to his father; and this you may clearly see, if you compare Heb. 9. 14. where he

K saith

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Christ Jesus, he saith on this wise, But this man, because he continueth ever, hath an unchangeable Priesthood; wherefore he (this man) is able to save to the uttermost them that come to God by him, seeing he (this man) ever liveth to make intercession for them. And thus in brief have I proved through the assistance of the Lord, the intercession of the son of Mary, which is also the son of God. And this concerning Christs Priestly office, might serve also for a proof of his being in the heaven without above the Stars. But all men may see (unlesse they be blind) that these are the truths of our Lord Jesus Christ, and of God his father; and that those men that oppose them (as the Quakers do) are very violently possessed of the Devil, and beside themselves; and have neither the truth of God, nor his spirit in them, 2 Job. vers. 9, 10, Job. 5. 38. 42.

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And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, That this very man Christ, will come to judge the quick and the dead.

And first, I shall prove the truth it self, viz. that that man shall come again to judge the world, quick, and dead.

Secondly, I shall shew you that his coming will be very shortly.

Thirdly, What shall be done at his coming.

Fourthly, Who shall stand when he shall come, and who not. For the first,

That that man that was born of the Virgin Mary, shall come again to judge the quick and the dead, read 2 Tim. 4. 1. I (saith Paul) charge thee therefore before God (speaking to him, even to Timothy, and so to all believers) and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

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he rose from the dead. And he commanded us to preach unto the people, (that is, God commanded us) and to testifie (that is, to be bold in our preaching) that it is he (namely, Jesus of Nazareth, whom the Jews did thus crucifie) which was ordained of God to be judge of quick and dead. This is he also that is spoken of in Acts 17. 30, 31. The times of this ignorance God winked at (meaning mens being without the Gospel) but now commandeth all men every where to repent, because he hath appointed a day (which day, is the day of judgement, Mat. 12. 36.) in the which he will judge the world in righteousness, by that man (namely, Jesus of Nazareth) whom he hath ordained, (compare this with that in Acts 10. 38, 39, 40, 41, 42. whereof he hath given assurance to all men, (that is, hath given a sure sign unto all men) in that he hath raised him (that is, in that

that he hath raised Jesus of Nazareth) from the dead. This also is Christs own meaning, Mat. 24. where speaking of his second coming, he stileth himself the son of man, saying, And then shall appear the sign of the son of man, and so shall the coming of the son of man be, v. 27. So shall also the coming of the son of man be, v. 37. So shall also the coming of the son of man be, v. 39. Where by the way it is observable to see how the Lord of life and glory, doth in this Chapter, where he speaketh of his second coming, for the most part stile himself the son of man. Surely he doth it to this end, because he would not have his humanity and the doctrine thereof, to be raised out from under heaven; For he knew, that in the last daies, there would come mockers walking after their own lusts, and saying, where is the promise

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Mat. 24. *Mat.* 25. *Rev.* 22. 7, 12.
and the last, 2 *Cor.* 5. 10. *Rom.*
14. 10. *Act.* 24. 25. But,

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Rev. 17. 8.

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4. The Stars falling from heaven; (That is professors falling from the faith which once they professed) is another signe that the coming of the Lord is at hand: And how many professors doe you see now a dayes, fall from the doctrine of God, and his Son Jesus Christ,

as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.

5. Many poore souls will go on in their profession with lampes without oyle, just before his second comming. And the Lord knowes that most of the professors of this generation, are such kind of professors, yea, very foolish professors, which is another sure signe, that the comming of the Lord drawes nigh.

6. When the time of Christs second comming is at hand, there will be but a very little * faith in the world. And the Lord knowes, that there be many, who are now as high as *Lucifer*, that at that day for want of faith will be thrown down to the sides of the pit: even into the very belly of Hell.

7. Another signe of Christs second comming, is the carnall min-

mindednesse of the most of the world; and the very carriages of almost all men now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden destruction comes, and they shall not escape, *1 Thes. 5. 1, 2, 3, 4.*

8. Before Christs second coming, there shall come many false Christs, and false Prophets, and shall shew great signes, and wonders, to seduce if it were possible the Elect. And is not this more clearly fulfilled in our daies then ever it was, especially among those men called *Quakers*, who being as persons, whose consciences are seared with an hot iron, and they being sealed up unto destruction, do some of them call themselves Christ, and shew great signes, (as their *Quaking*) and such a legall holiness, as makes the simple admire them, and wonder after them, which shewes the

Mat. 24.

24.

Mar. 13.

22.

Mat. 25. 1, 2, 3, 4, 5, 6, 7.

These things I doe but hint in, though I could enlarge up- on them.

Luke 18. 8.

* lay I Jo.

3. 3. to thy heart, and compare thy condition with it, & thou wilt find this a glorious truth.

the comming of Christ to be
very nigh.

1 Pet. 3. 3.

9. Before Christs second
comming, there shall come scof-
fers into the world, walking
after their own lusts, and if ever
this Scripture was fulfilled; it
is fulfilled on these men called
Quakers: For they are the men,
that at this day make a mocke
at Christs second comming,
which shall be from heaven
without; and therefore saith
the holy Ghost, these Mockers
shall be such as shall say, where
is the promise of his comming?
for since the fathers fell a sleep,
all things continue as they were
See 2 Pet. 3. 3, 4, 5, 6, 7. and
there you shall see their moc-
king and the reason of it.
Read, and the Lord give thee
understanding. But because I
would not have thee think that
I speake at randome, in this
thing, Know for certain, that
I my self have heard them blas-
pheme; yea with a grinning
coun-

countenance, at the doctrine of
that mans second comming
from heaven above the stars,
who was borne of the Virgin
Mary. Yea they have told me
to my face, that I have used con-
juration, and witchcraft, be-
cause what I preached was
according to the Scriptures. I
was also told to my face, that
I preached up an Idoll, because
I said, that the Son of Mary was
in heaven, with the same body
that was crucified on the Cross;
And many other things have
they blasphemously vented a-
gainst the Lord of life and glo-
ry, and his precious Gospel. The
Lord reward them according
as their work shall be.

I could have hinted in many
other things which Christ and
his Apostles have shewed to be
signes of his comming. But I
shall commend the holy Scri-
ptures unto thee, which are able
to make the man of God perfect
in all things, through faith in
the Lord Jesus. Now

2 Tim. 3.
16, 17.

Now you have also the manner of his coming how it shall be, most notably laid down in the Scriptures. I shall hint in a few things touching it; as first, He will come when there is but very few looking for his coming. *When they shall say peace and safety, then sudden destruction cometh, 1 Thes. 5. 1, 2, 3, which sudden destruction will be at his second coming, for that is it which the Apostle spake of in those three verses.* Then will all the world be caught at such an unexpected time that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, *Luke 21. 35. For as a snare shall it come on all them that dwell on the face of the whole earth.* Which is all, on a sudden, before they are aware.

2. He cometh with all his Saints and Angels. Then will the Lord descend from that heaven

heaven into which he now ascended, as it is written in *1 Thes. 4. 16. Then will he come and all his saints with him, as Jude saith in his Epistle, v. 5. Then shall Abell, and Enoch, Noah and Abraham, David and Job, Peter and Paul: together with all the Saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in Mat. 19. 28. Before whom shall all the Nations of the world be gathered, as it is written, Joel 3. 12. Let the bea-then be wakened (or raised out of their graves, Dan. 12. 2) and come down to the valley of Jehoshaphat; for there will I sit to judge all the beathen round about.* Which never was yet accomplished, though it shall certainly be, in Gods time: to the astonishment, & everlasting damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He

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3. He shall come in flaming fire, (when he doth come again: he will come in such a manner, as will make all that shall be found in their sins rather seeke to creepe under a mountain; then to meet the Lord of Glory, Rev. 6. 15,) As Esay saith, For behold the Lord will come with fire, and with his Charets like a whirlwind : to render his anger with fury, and his rebukes with flames of fire, Esay 66. 15. To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 15. as I shall shew farther by and by.

And therfore in the next place, I shall shew you, what shall be done when he is come.

First, When Christ is come the second time, they that are in their graves shall arise, and come forth of their graves (as I said

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said before) in which they have laine according to that in Job. 5. 28. Where Christ saith, Marvell not at this, for the houre is comming in the which all that are in the graves shall heare his voice, and shall come forth : they that have done good unto the resurrection of life; and they that have done evill unto the resurrection of damnation. You will say, Are these graves spoken of here, the graves that are made in the earth? yea, that they are, and for a further proof of the same, look into Dan. 12. 2 Daniel there speaking of the same thing, saith, And many of them that sleep in the dust of the earth shall arise, or awake, some to everlasting life, and some to everlasting contempt, or damnation.

I shall not stand here to dispute any distinctions of the resurrections, only prove that the dead shall arise; and that is a clear truth from the Scriptures

tures, *Acts 10. 42. Rev. 20 11*
12, 13, 14. and 1 Thes. 4. 16.
1 Cor. 15. 52. the dead shall be
raised.

2. He shall call all men and women to an account for all their close sinful thoughts, words, and actions; then will the secrets of all hearts be made manifest. Then shall all thy adulterous, and theevish, and covetous, idolatrous, and blasphemous thoughts be laid open, according to that saying, *Their consciences also bearing them witness, and their thoughts the mean time, or while, accusing, or else excusing one another, Rom. 2. 15.* But when? why, in the day when God shall judge the secrets of men by Jesus Christ, *ver. 16.* see also *1 Cor. 4. 5.* Therefore judge nothing before the time; what time is that? why, when the Lord comes; what will he do? He will bring to light the hidden things of darkness, that is, all those cunning, close,

close, hidden wickednesses, that thou in thy life time hast committed; yea, he will make manifest the counsels of the heart; that is, the most hidden and secret things that are contrived and plotted by the sons of men; Then shall all the midnight whoremongers be laid open with all their sins; Then thou (it may be) who hast committed such sins as thou wouldst not have thy Neighbour, thy father, thy wife, thy husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the house tops, *Luke 12. 1, 2, 3.* Then thou that hatest Gods children, his waies, his word, his spirit; then thou that makest a mock at Jesus of Nazareth, his second coming, then thou that livest in open profaness or secret hypocrisie, then I say, will be such a time of reckoning for you, as never was since the world began, then you

you that shall die in your sins, will cry to the mountains, fall on us, and cover us from the face of him that sits on the Throne, and from the wrath of the Lamb (which Lamb is the man Christ Jesus, *Joh. 1. 19.*) And ah, my friends! if the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement, Mat. 12. 36.* and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. And know, saith the Scripture that for all these things * God will bring thee into judgement, *Eccles. 11. 9.* Then

Thou that art an unbeliever shalt be sure to fall under the judgement for all thy sins.

* Though sinners will be unwilling to come to judgement, yet this will be their misery, God will bring them.
Mal. 4. 1, 2.

first, thou must give account; Secondly, thou must fall in the judgement. Oh my friends, there are hot daies acoming for all those that are found out of the Lord Jesus: Behold, saith *Malachi*, the daies come that shall burn as an oven, and all the proud, yea, all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts; and it shall leave them neither root nor branch. The day of judgement will burn like an oven, and all that have not the righteousness of Christ upon them shall be as stubble. Ah friends put a red hot oven, and stubble together, and what work will there be? even the one will burn and destroy the other.

3. When Christ doth come the second time, another end of his coming will be to purge out all things that offend in his Kingdom, *Mat. 13. 41, 42.* Then shall the son of man send forth

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forth his Angels and they shall gather out of his Kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. There are many things that do offend in his Kingdom now: namely, the lukewarm professor, he doth offend first the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the Church of God no more. Secondly, the loose professors do also offend God, Christ and his Church. First, he scandals the Gospel by his loose walking, and naughty carriages. Secondly, he doth make the world blaspheme the name of God by the same. Thirdly, he grieves the hearts of Gods people, *Phil. 3. 18.* But know that thou also shalt be taken away from offending any more, God, Christ, and his Saints; and thou shalt have weeping and

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and gnashing of teeth for thy thus offending, *Mat. 18. 6.*

7.

4 Another end of Christs second coming is to cut off all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance: Alas saith one, I am a poor ignorant man, or woman, and therefore I hope that the Lord will have mercy from upon me: We cannot, say others, do as such and such, and will the Lord condemn us? And thus poor souls, as they are in the broad way to destruction, on least they should misse the way to hell; do swallow down by clusters, that which will poyson them body and soul for ever, and ever. Men seeking to get encouragement

But you will say, What, will not the Lord have mercy on ignorant soules? *Ans.* Not on those who live and die in their ignorance. He himselfe hath said,

saith, *Esay 27. 11.* Because it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. Again, *Paul* also in that *2 Thes. 1. 8.* saith, that when *Jesus Christ* shall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the Gospel of our Lord *Jesus Christ*.

But ye will say, who are those ignorant persons, that shall find no favour at that day? or how doth the ignorance discover it selfe?

I shall only mention three or four sorts of men, and leave thee to the Scriptures, which if thou read them diligently, will further lay them open before thee.

And first, the prophane scoffer, who makes a mocke at the truths of God, and so goes on in his sins, for this see in *2 Pet. 3.*

3. which

3. which the Apostle attributes to their ignorance *ver. 5.* And therefore he likens them to brut beasts, *Chap. 2. 10.* and *12. verses*, who walke after the flesh, in the lusts of uncleanness, & speak evil of the things they understand not, and shall utterly perish in their corruption; who because they understand not the Scriptures, nor the power of God in them, speake evil of the truths therein contained, and think the Lord like unto themselves, *Psal. 50.*

Secondly, the formal professor, who hath onely a notion of the Gospel, and some seeming holiness, but wants Gospel faith: Such are called foolish virgins, *Mat 25. 2, 3.* to whom *Christ* will say in that day, Verily, I know you not. Adde hereto, those that think it enough to confess *Christ* with their mouthes, and profess that they know God, but deny him in their works; such notwithstanding

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This 27 of *Isaiah* and the 11 verse is a notable confirmation of the ignorants hypocriticall hope, where he saith, He that made them will have no mercy on them, and he that formed them will shew them no favour.

standing all their profession, shall, if they so continue, perish eternally, being abominable, disobedient, and to every good work reprobate, or void of judgement, that is, ignorant, *Tit. 1. v. 16.*

3. The legal righteous man or woman, though they walke blameless as touching the righteousness that is in the law: For they being ignorant of Gods righteousness, go about to establish their own righteousness, as reading, hearing Sermons, prayers, publique or private, peaceableness with their Neighbours, Fasting, Almes, good works as they count them, just dealings, abstinence from the grosser pollutions of the world, stricter obedience to the commandments of the first and second table; all which with many other things may be comprehended in *their own righteousness*, and it is grounded on their ignorance, and goes on
in

in rebellion; and such ignorant persons shall in that day perish, *not submitting through ignorance to the righteousness of God, Rom. 10. 3.* compared with *Luke 19. 27.* where Christ saith that when he shall come the second time, he will command those his enemies, *who submitted not themselves to him, who is called the righteousness of God, Esay 46. 13.* or would not have him to reign over them, to be slaine before his face.

4. Those whose hearts are set upon the world, and follow the alluring perswasions of it; the Lord calls such fools, *Luke 12. 20* and *Pro. 7. 7.* who go after it (*v. 2.* the world, held forth by a similitude of a woman with the attire of an harlot) as an ox to the slaughter, or a Foole to the correction of the stocks, till a dart strike thorow his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: and knows not,
L 2 marke,

marke, it is through ignorance,
ver. 23.

A fift end of Christs coming, is, that his righteous ones might shine as the Sun in the glory, or Kingdom of their Father, *Mat. 13. 43.* there are many things that do hinder the People of God from shining forth as the Sun now. As first, they have a body of death which makes them fetch many a groane in their journey to *Ganaan, Rom. 7. 24. 2 Cor. 5. 2.* They meet with many a sad temptation, which also makes them in heaviness many a time, *1 Pet. 1. 6.* They have also many other things that doe hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of Gods people then: Their bodies that are now so vile, shall then be made like unto the glorious body of the son of God, who shall change our vile bodie, that

that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, *Phil. 3. ver.*

21.

6. Another end of Christs coming shall be to take an account of his children, how they have laid out their talents, that he hath committed to their trust, *Mat. 25. 19. Rom. 14 12.*

2 *Cor. 5. 10.*

7. Another end of his coming, is, to set up his Kingdom, which will be glorious indeed at his appearing, *2 Tim. 3. 1. Rom. 8. 19, 20, 21.* I do but touch these things, because I would hasten towards a conclusion; many other things might have been spoken to, but at this time I shall forbear.

"But you will say, Who shall stand when he appears? why, I told you before, that the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous,

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Psa. 1. 5. let him be close or prophane, as I told you even now, all shall be laid open; all shall be made manifest; all shall come into judgement.

Ah poor soul! it is not then thy brave words will save thee; it is not thine eloquent tongue that will then do thee any good; if thou be without the wedding garment, thou wilt be speechlesse, as in *Mat. 22. 12.* But thou that art a converted person shalt stand in the judgement; thou that art born again shalt enter into the Kingdom, and none else, *Job. 3. 5. Rev. 21. 27.*

But how shall I know that I am born again? *Ans.* Why, if thou art born again, then thou knowest that thou wast not born a Christian at first, *Eph. 2. 1, 2, 3.* you hath he quickened who were dead in trespasses and sins.

2. Thou knowest that once thou hadst no faith in the Lord Jesus;

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Jesus; and wert convinced of sin because thou didst not believe in the son of *Mary, Job. 6. 9.*

3. Thou seest all true joy through the blood and righteousness of the son of *Mary. 1 Cor. 15. 57. Rom. 7. 24 25.*

4. Art thou born again? then thou canst not be quiet till thou seest God smile, and lift up the light of his countenance upon thee, *Psa. 4. 6.* and that through the face of the son of *Mary, the son of God. 2 Cor. 4. 6.*

5. Thou knowest that God hath given thee thy faith, *Phil. 1. 29. Eph. 2. 8.*

6. Art thou born again? then thou knowest that the doctrine of the son of *Mary the Virgin,* is a right doctrine, *2 Job 9.*

7. Then also thou lookest for the personal appearing of the son of *Mary* from heaven in the clouds, *Rev. 1. 7.* the second time *Eph. 2. 8.*

These things, though plain,
L. 4 yet

yet if the Lord set them home upon thy conscience, may be profitable both to thee and me. Therefore let us examine the matter a little. And first,

Thou thinkest that thou art a Christian; thou shouldst be sorry else; well, but when did God shew thee that thou wert no Christian? when didst thou see that? and in the light of the spirit of Christ see that thou wert under the wrath of God because of original sin? Nay, dost thou know what original sin means? Is it not the least in thy thoughts? and dost thou not rejoyce in secret that thou art the same that thou
 7. 5. 12 ever wert? If so, then know for certain that the wrath of God to this very day abideth on thee, *Joh. 3. 36*. And if so, then thou art one of those that will fall in the judgement, except thou art born again, and made a new creature, *2 Cor. 5. 17*.

But

But secondly, thou thinkest that thou hast been born again, ('tis well if thou hast) but least thou shouldst deceive thy poor soul, I pray thee consider, when did the spirit of the Lord Jesus shew thee that thou hadst no faith in thee by nature? and when did the spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the Law, by the Law, and thy own conscience, as the Pharisees were, *Joh. 8. 9* and *Rom. 3. 20*. I, but when didst thou see thy self a lost creature for want of faith in the son of Mary? if not, thou hast not yet been savingly convinced by the spirit of Christ; for that when it convinceth effectually of sin, it convinceth of unbelief; though thou hast been never so much convinced of sins against the Law, if thou hast not seen thy self under the power and do-
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minion, guilt and punishment of sin because thou didst not believe in Christ; thou hast not yet been savingly convinced; for that's one work of the spirit to convince of sin, *because they believe not on me*; saith Jesus, the Son of Mary, who was espoused to Joseph the Carpenter; But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast alway believed with as good a faith as any one alive; If so, then know for certain that thou hast no faith of the operation of God in thee, according to Gods ordinary working; and if so, then know that if the Son of man should come to judge the world at this moment of time, that thou with all thy faith (thou thinkest thou hast) wouldst fall in the judgement, *2 Thes. 2. 12.*

3. Art thou born again? then thou seest that thy great sin was want of faith in the Son of

of Mary. Then thou seest that it is he that was sent of God to die for the sins of the world, *J. b. 1. 19 Jo. 3. 16, 17, 18, 19. 28 13 38, 39.* and that thou art compleat in him, without any works of the Law, *Rom. 4. 4.* then thou rejoicest in Christ Jesus and puttest no confidence in the flesh, *Phil. 3. 3.* yet thou rejoicest in the flesh and blood of the son of Mary, knowing that his flesh is meat indeed, and his blood is drink indeed, *Joh. 6. 55.* out of which thou wouldst very willingly make thy life all thy daies; out of his birth, obedience, death, resurrection, ascension, and glorious intercession. now at the right hand of his father, *Heb. 7. 24, 25.* but if thou art wavering in these things, know, that thou art but a babe at the best, and for ought thou knowest, God may cut thee off in thy unbelief and cast thee into utter darkness, where there shall be

be weeping and wailing and gnashing of teeth.

4. Art thou born again? then thou feelt all true peace and joy comes through the blood of the son of Mary, and his righteousness, as in *Rom. 7.24. & 1 Cor. 13. 57.* there are many poor souls that are taken with raptures of joy, and false conceited consolation, *Job. 16 20.* which doth come from the Diuel, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, *Luke 6. 24, 25.* but thou that art a Christian indeed, and not in word onely, rejoycest in Christ Jesus the son of Mary; yea, though now you see him not, yet believing, you rejoyce with joy unspeakable and full of glory, *1 Pet. 1.8.* And these two things are the fruits of thy faith, and of thy joy.

1. The Lord Jesus Christ is very precious unto thee, *1 Pet. 2. ver. 7.* 2. Thou dost purifie
thine

thine heart by this faith, and the power of the spirit of Christ, which thou hast received into thy soul, *Rom. 8. 13. Acts 15. 9.* and *1 Joh. 3. 3.* but if thy guilt of sin goes off, and convictions go off any other way then by the blood and righteousness of the man Christ Jesus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end, without faith and repentance; for it is his blood through which all true peace comes, *Col. 1. 20.* and there is no other name under heaven given among men, whereby we should be saved, but by the Lord Jesus of Nazareth, *Acts 4. ver. 10, 11, 12.* compared together.

5. Art thou borne againe? Then thou canst not be quiet, till thou doest see God lift up the light of his Countenance upon thee, yea, thou hast such a desire after the light of Gods counte-

countenance, that all the glory, riches, honour, pleasure, profits &c. of this world will not satisfie, till thou doest see God to be a reconciled father to thee in the Lord Jesus Christ: as it is *Psal. 4. 6. Job. 14. 8. Ps. 35. 3.* then thou wilt not be quiet till thou doest hear from the son of Mary, which is the Lord of glory, *1 Cor. 2. 8.* such a voice as this, *Son be of good cheer, thy sins are forgiven thee; and *My grace is sufficient for thee.* But if thou canst content thy selfe with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who wilt have thy portion among the slothfull ones, who will fall in the judgement of the son of Man, when he comes in flaming fire with his mighty Angels, *2 Thes. 1. 8.*

6. Art thou borne againe? Then thou knowest that God hath given thee thy faith that thou hast in his son: then thou art

* 2 Cor.
12 9.

art able to say through grace, there was a time in which I had no faith, there was a time in which I could not believe in the son of God for eternal life: *But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins and unbelief, (which is the greatest) hath quickned me together with Christ: by grace I am saved, Eph. 2. 4, 5. through faith v. 8.*

7. Art thou borne againe? Then thou knowest that the doctrine of the Son of God, the son of Mary is a right doctrine, which is this.

First, that the Son of God which was with his Father before the world was (*Job. 1. 1. John 17. 5.*) came into the world in the fulnesse of time, and was made in the likenesse of Men, *Phil. 2. 7.* being made of a woman or virgin, made under the Law, to redeem them that were under the Law, *Gal. 4. 4.* And that was done in this wife.

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wife. What the law could not do in that it was weak through the flesh, that is through our flesh, God sending his own Son in the likenesse of sinful flesh, and for sin, condemned him in the flesh that is condemned him in the flesh for the sins of poor sinners; For this, compare *Rom. 8. 3.* and *2 Cor. 5. 21.* with *Gal. 3. 13.* and it will appeare clearly to be the truth of God : Also, that this Son of God, which is the true God, as well as the Son of Mary, did bear our sins in his own body on the tree, *1 Pet. 2. 24.* and did spill his own blood, which is also the blood of God, *Acts 20. 28.* that he died, and was laid in *Josephs Sepulchre*, *Joh. 19. 38, 39, 40, 41.* and rose again the third day, *Acts 10. 40.* that very man, *Luke 24. v. 39, 40, 41, 42, 43, 44.* and ascended up into heaven in a cloud, *Acts 1. 9, 10.* and *11.* and there ever lives to make intercession for us, that very man
Heb.

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Heb. 7. 24, 25. Heb. 8. 3 Heb. 10. 12.

And in the last place, If thou art a Christian, then thou lookest for that very Jesus againe, whom the Jewes did crucifie, *John 19.* whom God raised again as it is, *1 Thes. 1. 10.* I say thou lookest, thou waitest, thou hastenest after the comming of this Lord Jesus, which doth deliver thee from the wrath to come, *2 Pet. 3. 10, 11, 12. Heb. 9. 26, 27, 28. 1 Thes. 1. 10.* Yea, thou knowest, that this very man shall so come, in like manner, as his disciples did see him go into heaven, which was a very man, *Luke 24. 39,* compared with *ver. 50, 51.* of the same chapter. Yea, in a cloud he went away from his disciples, and in the clouds he shall come again, *Rev. 1. 7.* to judge all that are in their graves, *Job. 5. 28, 29. Dan. 12. 2.* and shall receive all that looke for, and love his second comming, to himself,

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himself, Heb. 9. 27. 28. And they shall be for ever with him, 1 Thes. 4. 16. 17. But the wicked shall be cast into eternal damnation, Mat. 25. 46. These things I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purifie thy heart, 1 Job. 3. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of Gods elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea, all that thou canst doe, is but sin in the sight of the great God of heaven and earth. For all true sanctification comes through the Name of the Lord Jesus Christ, by the operation of the Spirit of God, 1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and by

Heb. 11. 6.
Rom. 14.
23.

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by the Spirit of our God: And in Cant. 1. 3. Thy Name is as an ointment poured forth, therefore doe the virgins love thee.

Well then, seeing this is a truth of so great concernment, I beseech you, seeke to be thoroughly rooted into it by faith. And that thou maiest so be, examine thy heart; yea, beg of God to help thee to examine it, and to throw out all that fancy that thou takest in stead of faith; Also throw away all thy owne wisdom, yea, thy owne righteousness also, and conier to God in the Name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his owne elect, which will shew thee clearly of these things; so that thou shalt not deceive thy selfe with a fancy of them, and the advantages will be many.

1. It will comfort thy heart against

against persecutions, temptations, and cross providences, as also *James* saith to his persecuted brethren; *Be patient my brethren, saith he, stablish your hearts, for the coming of the Lord drawes nigh.* James 5. 8.

2: It will through grace wean thy heart and affections abundantly from this world, and the things therein: *Who is he that overcomes the world (saith John) but he that believes that Jesus is the Son of God?* 1 Joh. 5. 5. who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatsoever; though they come never so nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine lyars, *Rev. 2. 2.* and 1 Cor.

1 Cor. 2. 15.

4. If thou beest thoroughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason I pray you, that there are so many giddy-headed professors in these daies that do stagger to and fro like a company of drunkards, but this, They were never se led in the doctrine of the Father, and the Son? They were never enabled to believe that that child that was born of the *virgin Mary*, was the mighty God, *Is. 9. 6.* No, saith Christ, he that is built upon this rock (meaning the faith of himselfe, which is to believe that the Son of *Mary* is the Christ of God, *Mat. 16. 16.*) the gates of hell shall not prevaile against him, *v. 18.*

5. The faith of this doctrine, will make thee labour in the work of God in the world.

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Oh, how it will liven thy heart in the work of the Lord; especially, if thou livest in the faith of thy interest in Christ, it will make thee labour to be found watching when thy Lord shall return from the wedding; that when he doth come, thou maist open to him immediately. *Luke 12. 35. 36.*

Now seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of people (under heaven) but this? first, to see whether they have oyl in their lamps or not; that is, to search, and see, whether the spirit of the man Christ Jesus be in them or no; for *he that hath not the spirit of Christ in him, is none of Christs, Rom 8 9*. Thou that hast not the spirit of Christ in thee. why, at that day (let thy profession be what it will) he will say to thee, depart, I know you not, *Mat. 25.* and if so, then thy latter end will

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will be worie then thy beginning, as in *2 Pet. 2. 20.*

2. Then what will become of all the prophane, ignorant, scoffers, self-righteous, proud, bastard-professors in the world? If the children of God *shall scarcely be saved, where shall the ungodly and the sinner appear?* *1 Pet. 4. 18.*

3. Then what will become of all those that creep into the society of God people without a wedding garment on? why, it will be said unto them, Friends, how came you hither? take them, and bind them hand and foot, and cast them into utter darkness; there shall be weeping and gnashing of teeth, *Mat. 22 11, 12, 13.*

4. Then what will become of all those that mock at the second coming of the *Man Christ*, as do the *Ranters, Quakers, Drunkards*, and the like? why read their doom in *Mat. 24. 50, 51.* The Lord of that,
or

or these servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder & appoint them their portion with hypocrites, and there shall be weeping and gnashing of teeth.

5. Then what doth this speak to the Lords own people? surely this, that they should be in a watchful posture, *Mark 13. 37.*

Watch therefore over your own hearts, *least they should be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the face of the earth, as it is in Luke 21. 34, 35, 36.*

2. Watch over the Devils temptations. Oh have a care in the first place, least by any means as the Serpent beguiled Eve, so your minds should be corrupted from the simplicity that

that is in Christ: And the rather, because at this day he is very busie with his doctrines, and his ministers; trying all waies, if by any means he might deceive you with fair speeches, and inticing carriages; with a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the son of Mary, the son of God: Watch I say over the Divil, touching doctrines, for he labours as much this way as any way; for he knows if he can but get you to lay a rotten foundation he is sure of you; live as godly in your conceit as you will; and therefore, it is worth your observation, in that 24 of *Mat.* when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his Disciples, to beware of false teachers, *ver. 4.* the very first words that he answers to a question that his Disciples put to him, is this,

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Take heed that no man deceive you. Again, ver. 11. And many false Prophets shall arise, and shall deceive many. And in ver. 24. he saith again, for there shall come, or arise, false Christs, and false Prophets, and shall shew signs and wonders, inasmuch that if it were possible they should deceive the very elect.

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you also have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be ashamed and blush before him at his coming, 1 Jo. 2 last ver. Therefore content not your selves with a profession of Christ, and no more, for the devil may deceive, yea doth deceive a professing people many

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many times. And if he will deceive a professing generation, he must come in this manner; first, under the name Christ; secondly, with a fair shew in the flesh of outward holinesse, Gal. 6. 12. Thirdly, he must come with good words and fair speeches, Rom. 16. 18. Now though he come to drunkards, swearers, whoremongers, thieves, liars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an Angel of light. And the reason why souls are deceived by him in these his appearances, is, because they are not able to distinguish betwixt the Law and the Gospel, the convictions of conscience by the Law only, and convictions by the spirit; but do (though they profess the Lord Jesus) give eare to every wind of doctrine, and being unstable, as Peter saith,

2 Cor. 11. 14.

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do fall into the temptations of the Devil, in wresting the Scripture to their own destruction, 2 Pet. 3. 16.

In a word, you that have not yet laid hold on the Lord Jesus Christ, for eternal life, lay hold upon him, upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to judge the world in righteousness, *Act. 17. 31.* And you that have laid hold, I say to you, lay faster hold on your Lord Jesus, *Who so hath ears to hear, let him hear, Matth. 13. 43.*

Now, that thou mayst the more clearly understand my faith in the doctrine of Gods dear son, I have thought good to hold forth again the doctrine in the former Treatise by way of Question and Answer, as followeth.

Qu. Seeing there are many false Christs gone out into the world,

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world, according as was prophesied of in former times (Mat. 24. 5, 23.) by the Lord himself; And seeing (if we be saved) we must be saved by a Christ; for he that misses of him (saith the Scriptures) cannot be saved, because there is no way to come to the father but by him, as it is written Joh. 14. 6. Acts 4. 12. How therefore, is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed to know Christ, (Gods Christ) is as the Scripture saith, the one thing necessary, *Luke 10. 42.* without which all other things will avail nothing; And therefore I shall according to the Scriptures, first, tell you what Gods Christ is, and secondly, how the knowledge of him is attained unto. And therefore, first, Gods Christ is true God, and true man. That he is true God, is manifest by that Scrip-

ture in *Isaiab 9 6* where it is said, to us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called *Wonderful Counsellour, the mighty God, the everlasting Father the Prince of peace*, also *1 Joh. 5. 20.* And we are in him, that is true, (saith the Apostle) even in his son *Jesus Christ*, this is true God, and eternal life, see *Heb. 1. 8. Job. 1. 12. Rom. 9. 5. Job. 20. 28.*

But Secondly, that he is true Man, see again *Isa. 9. 6.* where it is said, *Unto us a Child is born, unto us a Son is given*; and compare it with *Mat. 1. 21.* where it is said, *And she shall bring forth a Son, and thou shalt call his name Jesus*, for he shall save his people from their sins, see *John 1. 14.* And the word was made flesh. *1 Tim. 3. 16.* God was manifested in the flesh. The two Scriptures are expounded by *Heb. 2. 14.* where it is said,

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Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that is, of flesh and blood, see *Rom. 8. 3.* and compare it with *Luke 24. 39.* where Christ saith, Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And he doth often call himself by the name of the Son of Man (*Mat. 24. Mat. 16. 13.*) to signify that he is very man, as well as very God.

Q^u. But why was he true God and true man?

Ans^{wer}. He was true man, because man had offended, and Justice required that man should suffer and make satisfaction, and so it is written *1 Cor. 15. 21.* For since by man came death, by man came also the resurrection of the dead. And again, *All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all.* And

in 1 Pet. 2. 24. where this 53. of Esay is mentioned, he saith, *Who his own selfe bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes we are healed.* And againe, God did prepare this body, the humane nature of Christ, that it should be a sacrifice for sins, wherefore he saith, *Sacrifices and offerings (that is such as were offered by the Law of Moses) thou wouldest not have; but a body hast thou prepared me,* Heb. 10. 5. In this body which God had prepared for him, which he tooke of the virgin, Gal. 4. 4. in this he did beare all the sins of all his elect, 1 Pet. 2. 24.

And he must needs be true God; because, it was an infinite God that was transgressed against, and Justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or
 else

else justice could not be satisfied and so it written, where the Apostle is telling the Pastors of the Church of Ephesus, by what they were redeemed, he tells them, that God did purchase them *with his own blood,* Acts 20. 28 see 1 Job 3. 16. where he saith, *herein perceive we the love of God in that He laid down his life for us.* Not in his divine but in his humane nature; for as I said before Gods Christ was of both natures, Esay 9. 6. *R. m. 9. 5. 1 J. h. 5. 20. Job. 1. 1. 14.* True God and true man, and the divine nature did enable him to undergoe in his humane nature, all that sin, curse, and wrath that was laid upon him for us; and to overcome, and obtain eternal redemption for us, Heb. 9. 24.

3. Q^y. How did this Christ bring in redemption for man?

Ans. Why first, Man brake the law of God; but this man did fulfill it again, and became

the end of it for righteousness to every one that believeth, Rom. 10. 4.

2. Man was foiled and overcome by the devil; but this man Christ did overcome him again, Luke 4. Heb. 2. 14: 15. and that for us.

3. Man did lose the glory of God: but this Man hath obtained it again.

4. Man by sin lost eternal salvation: But this man by his own blood hath obtained it again for him, Heb. 9. 12.

5. Man by sin brought death into the world: But Jesus Christ that Man hath destroyed it again, Heb. 2. 14. compared with Hos. 13 24. and brought in life and immortality, 2 Tim. 1. 10. Rom. 5. 15.

Q. But how are we justified by this Mans obedience?

Ans. All our iniquities were laid upon him, Isa. 53. 6, 8, 11, 12. And his righteousness is bestowed on us, if we believe, as
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it is written, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe. And this is it which Paul so much sought after; when he saith, yea doubtless, and I count all things losse, 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 of God by faith, Phil. 3 v. 8, 9.

Q. How doe men come by this righteousness and everlasting life?

Ans. By faith men lay hold upon it, and apply it to their own souls in particular, Gal. 2. 20. For it is by faith they are justified, as also saith the Scripture, Rom. 5. 1. That is faith laies hold on and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

Q. What is this faith that doth

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b Eph. 2. 8
c Gal. 5.
22.
d 2 Thes.
1. 11.

doth thus justify the sinner?
Ans. It is a gift b, fruit c, or
work d of the Spirit of God,
whereby a soul is enabled, un-
der a sight of its sins, and wret-
ched estate, to lay hold on the
birth, righteousness, blood,
death, resurrection, ascension
and intercession of the Lord
Jesus Christ, and by the assis-
tance of the Spirit, whereby it
is wrought, to apply all the
vertue, life and merit, of what
hath been done and suffered, or
is a doing by the same Lord
Jesus Christ, to its own selfe in
particular, Gal. 2. 20. Rom. 7.
24. 25. as if it selfe had really
done all that the Lord Jesus
Christ hath done, : I doe not
say, hat the soul doth any thing
for justification, but it doth
know, that whatsoever Jesus
Christ hath done in point of
justification, is given to, and
bestowed upon it, Rom. 3. 22.
and God finding the soul in
him, that is in Christ, doth ju-
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stifie it from all things, from which
it could not be justified by the law
of Moses, Acts 13. 38, 39.

Q. Well, but is there no way to
come to the father of mercies but
by this man that was borne of the
virgin? is there no way to come to
God but by the faith of Him?

Ans. No, there is none other
name under heaven given among
men whereby we must be saved,
Acts 4. 12. And Jesus himselfe,
that was borne of the virgin
Mary said, I am the Way, the
truth, and the life: No man com-
meth to the father, but by me, Joh,
14. 6.

Q. And where is this man, that
was borne of the virgin, that we
may come to the father by him?

A. He ascended away from
his Disciples in a cloud, into
heaven, as we may read Act. 1. 9,
10, 11.

Q. What doth he there?

Ans. He ever lives to make
intercession for all that come unto
God by him, Heb. 7. 25. That
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is, they that shall come out of themselves to him, and venture their soules on what he did and suffered when he was on earth, & is doing now in heaven; shall certainly be saved: For he ever lives to save them, that doe thus come to the father by him. And it is, because, he spilt his blood for all that shall by the faith of Gods elect lay hold upon him: and thus it is written where he saith, *we are justified freely by his grace, through the redemption that is in Christ Jesus. Mark it, whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness; that is, to declare Gods 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 that believeth (or layeth hold) on Jesus, Rom. 3. 24, 25, 26.*

Q. But did this man rise again from

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from the dead, that very man, with that very body wherewith he was crucified? for you do seeme as I conceive to hold forth so much by these your expresse words.

A. Why do you doubt of it?

Q. Doe you believe it?

Ans. Yes, by the grace of the Lord Jesus Christ, for he hath enabled me so to doe.

Qu. And can you prove it by the Scriptures?

Ans. Yes.

Q. How?

Ans. First, from that Scripture in Luke 24. 37, 38, 39, 40. where Christ himselfe after he was crucified appeared to his Disciples, (who having seen him) supposed they had seen a Spirit. But he said, Why are ye troubled, and why doe thoughts arise in your hearts? behold my hand and my feet, that it is I my selfe, and doe not think you see a spirit; handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

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have. This he spake after he was crucified, *Luke 23. 33.* and buried, *v. 53.* and rose againe from the dead, *chap. 24. 6, 7.* Many other Scriptures could I give for the proof hereof, as *Acts 10. 39, 40, 41, 42.* And *Acts 13. 28, 29, 30, 31.* *1 Thess. 1. 10.* only read *Acts 2. 29, 30, 31.* where the Apostle proveth the same, bringing in the words of the Prophet *David* for a testimony thereof, saying, *He being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loynes according to the flesh he would raise up Christ to sit on his Throne (saith) he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.* Mark it, his flesh did see no corruption, *v. 31.* But if he had not risen againe; his flesh had seen corruption. But he rose again from the dead, that very man, that very body; for

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for his flesh did see no corruption.

Q. Why did he rise againe from the dead with that very body?

Answer. 1. Because it was not possible he should be holden of death. 2. Because in his humane nature he suffered for *Act. 2. 24.* sin; and if he had not recovered himselfe from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himselfe unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, *Thou art my sonne, this day have I begotten thee:* (As saith the Apostle) *And we declare unto you glad tidings, how that the promise made unto the Fathers,*

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thers, God had fulfilled the same unto us their children, in that he hath raised up Jesus again : as it is written in the second Psal. Thou art my Son, this day have I begotten thee, Acts 13. 30, 31, 32, 33, 34, 35. And it is this, namely the resurrection of that man from the dead, that doth give us ground of hope ; as in 1 Pet. 1. & 3. where he saith, He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.

3. Because God intends to redeem the bodies of his Saints out of their graves in which they have lien many a yeare, John 5. 28, 29. Rom. 8. 23. 1 Cor. 15. 52. and to possesse them with his own glory ; and when this comes to passe, then shall that Scripture be fulfilled, that saith, He shall change our vile body, that it may be fashioned like to his glorious body, according to the working (of his mighty power) whereby he is able

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ble to subdue all things to himself. Phil. 3. 21. And he hath given us assurance thereof, in that he hath raised up Jesus our Lord again from the dead ; Acts 17. 31.

Q. But doe you think that these our bodies that we doe carry about with us in this world, after that they are dead and buried, and rotten, shall rise again out of those graves into which they are laid ; when the Scripture saith, flesh and blood shall not inherite the Kingdome of God ?

Ans^r. Flesh in Scripture is taken more wayes then one ; 1 Cor. 15. as first, it is taken for the workes of the law ; where the Apostle saith, Received ye the spirit by the workes of the Law, or by the hearing of faith ? Are ye so foolish, having begun in the spirit, are ye made perfect by the flesh ? By flesh here, he meanes the Law ; as is clear, if you com-

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compare *Gal. 3. v. 2. & 3.* with *v. 10, 11. 12.* Again sometimes flesh is taken for sinnes, *Rom. 8. 1. 5.* And sometimes is taken for the bodies of the Saints, * as subject to distempers, to pain, sicknesse, corruptions, to death, by reason of sinne, * *2 Cor. 4. 11. 2 Cor. 7. 5.* Now the Apostle in that place, where he saith flesh and blood shall not inherit the Kingdome of Heaven, or of God, his meaning is, sinful flesh and blood, or the sin, with any imperfection that is in the bodies of the Saints, shall not inherit the Kingdome; and that you shall find to be the mind of the holy Ghost, if you read with understanding the latter end of the same ver'e, where he saith, *Neither doth corruption inherit incorruption.* That is, sin, or any imperfection of the body, shall not inherit eternal life; for saith he in *ver. 53.* *This corruptible must put on incorruption, and this mortal must*
put

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put on immortality. Mark here I pray you, though he saith flesh and blood shall not inherit the Kingdom of God, yet he saith this corruptible must put on incorruption: For the Trump shall blow, and the dead shall be raised (as Christ saith, they that are in the graves shall hear his voice, *John 5. 28.* and shall come forth of their graves incorruptible, *1 Cor. 15. 52.* and shall all appeare before the judgement-seat of Christ, *2 Cor. 5. 10. Rev. 12. 12. 13.* See also that Scripture *Phil. 3. 20. 21* where the Apostle saith, He waited for Christ the Saviour, from Heaven. And what shall he doe when he comes? Why, *He shall change our vile body.* Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same? Not the same in respect of sinne, or bodily infirmities, but the very same in respect of substance:
For

For, saith he, it is our vile body that must be changed, And it, the very same, it shall be fashioned like to his glorious body. And if you ask, how is it possible that this should be done? he answers, according to the working whereby he is able to subdue all things unto himself, Phil. 3. 21.

Q. But do you think this is certain? methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.

A. Truly the Scriptures do not only hold forth so much seemingly; but they do most really, and plainly hold out these things, to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. For no man knows the things of God, but the Spirit of God, 1 Cor. 2. 11. Now if thou wouldst know these things, thou must first receive the Spirit of

of the Son of God, without which, thou canst not know so much as one of the fundamental truths of the Gospel of our Lord Jesus Christ.

Q. But there are those in our days, who reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection, and intercession within; and they do not hold as you do, a Christ without, and a resurrection of Christ without, and intercession of Christ with us; I, and they have very much Scripture for that which they say too: And therefore what should such as we do, that stand tottering and shaking in these distracted and dangerous times? for our poor souls are in very much doubt what way to take.

Ans. Therefore, I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction

rection, how you should understand the truth. First, therefore, he that cries up a Christ within, in opposition to a Christ without, that man, instead of having the spirit of Christ in him, is possessed with a spirit of delusion; for where the spirit of Christ is in truth, that spirit causeth the soul to look to the Christ that was born of the Virgin, for all justification; as it is written, *Howbeit, when he, the spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come, mark the next verse he* (saith the son of the Virgin) *shall take of mine and shall shew unto you; Joh. 16. 13, 14. he shall take of mine; what is that? why surely it is, he shall take of my Godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection*

tion, my ascension, and intercession, my Kingly, Priestly, and prophetic offices, and shall shew you the life, merit, and value of them. And this was it which was revealed to Paul by the holy spirit, here spoken of, *1 Cor. 15. 12. to the 8. Moreover brethren, saith he, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unlesse ye have believed in vain. But what is this doctrine? why, I delivered to you first of all, that which I also receive. What was that? why, How that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures, (there is his death and resurrection preached) And that he was seen of Cephas, then of the twelve; after that he was seen of*
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above

above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles. And last of all he was seen of me (saith Paul) as of one burnt out of due time. This is it I say, that the spirit of truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, Luke 23. 32, 33. buried in Josephs sepulcher, v. 53. risen again the third day, Luke 24. 6. ascended away from his Disciples in a cloud into heaven, as in Acts 1. 9, 10, 11. And there ever liveth, that very man, with that very body, to make intercession for all that receive him, Heb. 7. 24, 25. This is I say the doctrine of the spirit of truth, whatsoever is the spirit of error.

Col. 1. 27.

Q. But do not the Scriptures make mention of a Christ within?
2 Cor. 13. 5.

A. Yes, And he that hath not the

the spirit of Christ is none of his, Rom. 8. 9. But he that hath it, is led out of himself by it; and as I said before, it shews the soul, what the blessed son of the Virgin Mary hath done and suffered, and is a doing for it. Therefore hereby know we the spirit of truth from the spirit of error. Every spirit that doth confesse that Jesus Christ is come in the flesh, is of God; That is, that spirit that doth confess that Jesus Christ took flesh upon him, and in that flesh did bear our sins, 1 Pet. 2. 24. Col. 1. 20, 21, 22. 1 Pet. 3. 18. 1 Pet. 4. 1. and after he was taken down from the cross, and laid in a sepulcher, rose again from the dead; that very man, with that very body, where-with he was crucified: That spirit that doth believe and confess this is of God, and is the blessed spirit of Christ, whereof he spake, when he was yet with his Disciples touching
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his bodily presence: for he (saith the Son of *Mary*) shall glorifie me, for he shall take of *Mine* and shew it to you, *Joh. 16. 13, 14.*

I have answered this already in my Epistle to the first treatise. Therefore believe not every spirit, but try the spirits whether they be of God, for many false spirits and prophets are gone out into the world, therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of Gods word as it is written, *To the law, and to the testimony, if it be not according to this word, it is because there is no light in them, Isa. 8. 20.*

Therefore try a little, Doe they slight Gods Christ which is the Son of the virgin, that spirit is of the Devil, *1 Cor. 12. 3.*

2. Doe they say that that blood of his which was shed without the gates of *Jerusalem* doth not wash away sin, yea all sin

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sin from him that believes? that is a spirit of Antichrist, *1 Joh. 1. 7.*

3. Doe they say, that that man that was crucified without the gates of *Jerusalem*, is not risen again (with that very body wherwith he was crucified out of the Sepulchre) *Luk. 24. 38, 39.* That is a Spirit of Antichrist.

4. Do they say that that very man that was crucified with that very body, is not now in the presence of his father, absent from his people touching his bodily presence, though present in spirit? I say who ever they be, that say he is not there, they are of the Divil: for the proof of this see *Acts 5. 20.* and *31.* and compare it with *Heb. 7. 24. 25.* *The God of our fathers* (saith the Apostle) *raised up Jesus.* But what Jesus? *Whom ye slew* (saith he to the Jews. Him, the very same whom ye slew) *hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Israel and forgiveness of sins.* N 3 And

And indeed, here is my life, namely the birth of this man, the righteousness of this man, the blood of this man, the death and resurrection of this man; the ascension intercession of this man for me, and the second coming of this man to judge the world in righteousness, *Acts 17. 31.* I say here is my life, if I see this by faith without me, through the operation of the spirit within me; I am safe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the father of Mercies, through the Son of the virgin Mary, *Mat. 1. 21.* who is the way to the father of Mercies, *Joh. 14. 6.* who is able to save to the uttermost, all that come to the father by him, *Heb. 7. 25.* Because he, that very man, with that very body wherewith he was crucified is ascended into heaven, *Acts 1. 9, 10. 11.* and there, ever lives.

lives to make intercession for them that come to God by him. This is the rock, sinner, upon which if thou be built, the gates of Hell, nor *Ranter*, *Quaker*, sin, law, death, no nor the Devil himself, shall ever be able to prevail against thee, *Mat. 16. 16, 17. 18.* And here I leave thee to the wisdom of the great God, who if he hath chosen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needst not fear the devil with his liftings, snares, wiles, and fiery darts, wherewith he doth destroy thousands; but mayest with the Apostle (if thou live in the power and life of the love of God towards thee) cry out, *I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate thee from the love of God which is in Christ Je-*
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Jes our Lord, Rom. 8. 38, 39. And now Reader, if thou be a true Christian I am sure, that these be the things that appeare to be the glorious substantial truths to thy soul, and thou dost not care for that comfort that doth not make this *Man*, the Son of the virgin precious to thy soul, 1 *Pet.* 2. 7. for thou knowest, that it is he, that hath deliver'd thee from the wrath to come, 1 *Th. s.* 1. 10. But as for you that are disobedient, except you mend your manners, you will stumble and fall backwards, and be broken, and snared and taken, *Isa.* 28. 13. and wonder and perish because

Act. 17. 21 you believe not. *

A few words more, and so I shall have done, and they are words of counsel to thee; Have a care thou receive not every Christ that is profered to thee, though it may appear very excellent to thy foolish heart: For under the name Christ, are men deceived, as it is written, many shall

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shall come in my name, saying, *I am Christ*, and shall deceive many. *Mat.* 24. 5. But have a care that thou receive that Christ, that was borne without thee, fulfilled the Law in his humane nature without thee; spilt his blood without thee, is risen againe and ascended without thee, and maketh intercession without thee: And that he, that very man that was borne of the Virgin, will come againe in the clouds without thee; And this truth must thou receive by that Spirit that he hath promised to send and give to them that aske him: And that shall dwell in thy heart, and shall tell thee what the Son of *Mary* the virgin the Son of Man, the Son of God; the true God hath in his body done for thy soule, *Joh.* 16. 13, 14. And if thou receive him in truth, then though thou doe not boast, nor brag of thy holiness, as these painted hypocrites called *Quakers* do: yet thou wilt do more worke for God in one hour, then they, even all of them, can do in all their life time.

Take my counsel, and the Lord *Jesus Christ* have mercy upon thy soul and body.

Farewel.

*Some Questions to the Quakers, Or
a few queries to those who are
possessed with a spirit of delu-
sion in this generation.*

*Be ready always to give an answer to
every man that asketh you a reason of
the hope that is in you, 1 Pet. 3. 15.
And I beseech you do it in sincerity.*

1. **I**F thou sayest that every one
hath a measure of the spirit of
Jesus Christ within him, why say the
Scriptures that some are sensual
having not the spirit, *Jude 19.* And
when Christ tells his Disciples of
sending them the spirit, he also saith,
The world cannot receive it, Joh. 14. 17.

2. What is the Church of God re-
deemed by, from the curse of the law?
Is it by something that is done with-
in them, or by something done with-
out them? If thou answer, it is re-
deemed from the curse of the law by
something that worketh in them.
Then I ask, why did the man Christ
Jesus hang upon the Cross on mount
Calvary without the gates of Jerusa-
lem, for the sins of his people? And
why do the Scriptures say, that
through this man, is preached to us
the forgiveness of sins. That is, through
his blood; *Eph. 1. 7.* which was shed
without

*Gal. 3. 3.
Act. 13. 38
1 Pet. 2. 24
Col. 1. 20.
Ec.*

without the gates of Jerusalem, *Heb.*
13. 12.

3. What Scripture have you to
prove, that Christ is, or was crucified
within you, dead within you, risen
within you, & ascended within you?

4. Is that very man that was cru-
cified on mount Calvary between two
thieves, whose name is Jesus, the son
of Mary, I say, is he the very Christ of
God, yea, or no?

5. Is that very man, with that very
body, within you, yea, or no?

6. Was that Jesus, that was born
of the Virgin Mary, a real man of flesh
and bones, after his resurrection from
the dead, out of Josephs Sepulcher,
yea, or no? for the Scripture saith he
was, as in *Luke 24. 39.* If so, then did
that man that said handle me and see
for a spirit hath not flesh and bones,
as ye see me have; I say, did that
man go away from his Disciples (and
not into them, in his body) as these
Scriptures declare, *Luke 24. 39, 40.*
compared with *v. 50. 51.* also *Acts 1.*
9, 10, 11. or did he with that body of
flesh go into his disciple, as some fond
dreamers think.

7. Hath that Christ that was with
God the father before the world
was, no other body but his Church?
If you say no, as it is your wonted
course. Then again I ask you, what
that was in which he did bear the
sins

sins of his children? If you answer, *It was in his own body on the tree*, for so saith the Scripture, *1 Pet. 2. 24.* Then I ask you further, whither that body in which he did bear our sins, (which is also called his own body) was, or is the Church of God, yea, or no? again, if you say he hath no body but the Church, the Saints, Then I ask, what that was that was taken down from the Cross, and laid into *Joseph's* Sepulcher, *Luke 23. 51. 52.*

Now I know, that as Christ is the head of his Church, so the Church is the body of the head, which is Christ. But as Christ is the Mediatour between God and men, I say, as he is Mediator, so he is a man, *1 Tim. 2. 5.* and absent from his Saints in the world, as is clear *2 Cor. 5. 6.* Therefore, as he is a Mediator, and a man, so he hath a body that is absent from his Church, which body is descended from his Disciples, above the clouds, into heaven. If you say no, Then I ask you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterward hanged upon the Cross, buried, rose again from the dead, with which body he did eat, drink, and likewise walk with his Disciples after his resurrection from the dead, and did bid his Disciple see, if he were not flesh and bones, yea, or no?

Finis.

J. Bunyan.

Luk. 24. 51
Act. 1. 9, 10
11.

Luk. 23. 26
Eccl. 33. 53.
Luke 24
v 3, Eccl. 6.
Eccl. 15. Eccl.
41, 42.
Eccl. 39 Eccl.
50.
Act. 10. 41