A SURVEY OF THE SPIRITUAL ANTICHRIST.

OPENING


In which is revealed the rise and spring of Antinomians, Familists, Libertines, Swenckfeldians, Enthusiasts, &c.

The minde of Luther a most professed opposer of Antinomians, is cleared, and diverse considerable points of the Law and the Gospel, of the Spirit and Letter, of the two Covenants, of the nature of free grace, exercise under temptations, mortification, justification, sanctification, are discovered.

In Two PARTS.

By Samuel Rutherford Professor of Divinity in the University of St. Andrews in Scotland.

Every spirit that confesseth not Jesus Christ is come in the flesh, is not of God, and this is the (Spirit) of the Antichrist, 1 Joh. 4.3.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch that (if it were possible) they should deceive the very Elect. Matth. 24.24.

LONDON,

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A brotherly and free Epistle to the patrons and friends of pretended Liberty of Conscience.

It is a question not easily determined whether the Church of Christ suffer more by brethren, her mothers sones Edom within, or by strangers, Babel without her walls: It is undeniable that thousands of godly people are carried away to Familisme, Antinomianisme and love to follow strangers because people are floods and seas, and teachers sit upon the waters as faire or stormy and rough winds; I have been long silent, but when I did see not long agoe privileges of state, if in a feather violated must be judged bloody and unexpiable by sacrifice, or any way else, and heresies, fundamentall blasphemies, foule inventions of men, are thought to be zealose errors, godly phancies, things of the minde not to be spoken against, except M. Tho. Edwards, or any other who out of zeale to God, cry against the New alter, would be charged to sinne against the Holy Ghost, therefore I dare not but give a Testimony for the truth. Silence may be a washing of the hands with Pilate, saying, I am innocent of the blood of lost souls, but it washeth away the guilt with waters of inke and blood. And except my heart deceive me, give me leave to borrow an expression of Job, If I lift up my hand, or a bloody pen against the truly godly, or have a pick at holinesse, Let mine arm fall from my shoulder blade, and mine arme be broken from the bone.

I am not to oyle any mans head who hath beene exorbitant in his superpluses or overlashings against personall infirmities of the true godly, as if godly and elect men, and
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elect Angels were termed reciprocal (I would the Antinomians had not byassed too many with such an opinion) for Judas the Traitor, for ought we read, was orthodox in point of doctrine, and Peter not so in playing Satan's part to diswade Christ from suffering, and in complying with the masters of out-dated ceremonies, nor should summin and mint divide us, though there may be a little pearl of truth in these, and I would not willingly side against lower and under-ground truths, that Christ will owne, though little and small. But sure it is not Christian, but Asses patience, to open the bosome and the heart to lodge Familiis, Antinomians, Arminians, Arrians, and what not under the notion of the godly party, and to send to hell others sometime judged the godly party, because of two innocent and harmeless relations of Scottish and Presbyteriall: As touching the former M. Henry Burton a is pleased to call the Scots the vilest of men, and if I mistake him not be partakers with murthers, with rebels, with Traitors, Incendiaries, underminders of Parliament and City, that they may reign, whose violent and fraudulent practise proclame them to be not friends, but such as in whom to put the least confidence, is to trust in the reed of Egypt, whereon if a man lean, it will pierce him through. And c speaking of the General Assembly of the Kirke of Scotland, he faith, Thus in reference to the spirittuall or the Church there seemes to be set up in their National Assembly the like Supremacie, which the Pope himselfe claimeth over Kings, States, Kingdomes, Common-weath, and M. Rutherfurd in his government of the Church of Scotland tells us that though none in this Grand Assembly have decisive voices, save only Commissioners, yet the acts of the Assembly oblige all the absents not present in all their members, and that because, what is by these Commissioners determined and concluded is matter necessary and agreeable to Gods word, as being no lesse infallible then those decisions of the Apostles, Act. 15. --And whosoever shall not conforme in all things to the constitutions of that General Kirke Assembly, when once the borne is blowne, then into facto imprisonment, confiscation of Goods, banishment, and what not? -- What? to set up in the Church an Oracle of infallibility and such a Supreamacie, as no true bred English Christian can interpret for other then Antichristian Tyrany --- and thereby shall our fundamental Laws, privileges, and power of Parliaments, liberties, and freedome of all true bred.
broad English subjects be brought under perpetual bondage -- worse
then that either of Egypt or Babylon. But that we may speak for
our selves. I answer to all these, in the following considera-
tions, without recrimination.

1. If any truths of Christ because holden by the Church of
Scotland leave off to be truth then shall we say, these that by
divine providence (which casts a measuring line of acres and
lands to every Nation) have obtained the warmer side of the
Sunne in South Britaine, and a fatter foile have the more ex-
cellent Christ, as if Gods grew in gardens, as they said they
did in Egypt. But as Religion should not weare the shape,
fashions & hew of men, so sure England and Scotland differ non
specie & natura sed accidentibus meris, a little vicinity to, or di-
stance from the Sunne is a poore difference, when we come
up to our fathers house the higher Jerusalem (which hee
who bringeth many children to glory, I pray, and hope
shall doe) I trust we shall not stand in a vicinity to, or a
distance from his face who sits on the throne and the Lamb,
as English and Scotish, and though Scotland be resembled to
Egypt, as M. Burton says, we have not pierced through our
brethren, but are the causes under God farre more now, why
M. Burton and our brethren breath in English aire, then
when we came first into this land, for M. Burton said him-
selife, to some of our number then, we was then the King-
dome of Judah, helping the Ten tribes their brethren against
the Taskmasters of Egypt, and spoylers of Babylon, and our Ge-
nerall Assembly in Scotland was then beautifull as Tirzah, comely as
Jerusalem, terrible as an army with banners. But now the tables
are so far turned, that our Generall Assembly is a Papall throne
above Kings and Keizers, and we our selves are worse then Egypt
or Babylon. Doth a fountaine send forth at the same place sweet water
and bitter? My brethren, these things ought not so to be. But what
although Scotland be Egypt and Assyria, Esaias faith, ch.19.18.
And in that day shall five Cities in the land of Egypt speake the lan-
guage of Canaan, and sweare by the Lord of hoasts. And though
we be Assyria (as M. Burton the title page faith) we like that
better of the same Prophet, v.24. In that day shall Israel bee the
third with Egypt, and with Assyria, even a blessing in the midt of the
land, whom the Lord of hoasts shall blesse, saying, blessed be Egypt

Juvenalis, O sanctas Gen-
ter, quibus hoc
nascitur in
boreis numina-

A 3
my people, and Assyria the worke of my hands. But I am afraid, that Familists, Antinomians, Arminians, Socinians, whom M. Burton calleth the Saints, shall not be found the onely true Israel of God.

2. Wee passe not to bee judged the vilest of men by M. Burton, or partakers with murtherers, with rebell, with Traitors, Incendiaries, underminers of the English Parliament, Antichristian and Papall Tyrantizers over the bodies, estates, consciences of the free borne English, under the notion of Presbyterians.

For 1. M. Burton is but a man, and speakeh thus from the flesh, and hath three times changed his minde or profession touching Church-government and other points of tolerating Arminians, Socinians, and the like against which he gave a testimony in his Apologie and other writings, hee that changeth thrice, may change four times and ten times.

But if we should stand or fall by the Testimony of men, I should rather name Apostolike Calvin, renowned Beza, godly and learned Cartwright, Propheticall Brightman, with other worthies, M. Dad, M. Hildersam, M. Dearing, M.Greenham, M.Perkins, M. Baynes, M.Pemble, D.Ammes, D.Sybs, D.Preston. I speake not of many eminent lights in Scotland, who now shine in another firmament, of M.Kney, M.Bruce, M.Welch, and many the like worthies, if these who are asleepe in the Lord, were now living, they would deny you, and your Independencie, and seperation, your Schismes, Atheisticall and Epicurean tenets of toleration of all Seets, Religions, false wayes, your Antinomians, Familists, Socinians, Arminians, Arrians, Antitrinitarians, Antiscripturians, Seekers, Anabapists; all which I cannot but judge to bee yours, because you are so farre from writing against them, or denying them, that in your booke, to write against them, is to persecte the Saints of the most high, few or not any of your way wrote ever one jot against them. But you spend all the blood and gall of your pen on Presbyterians, on the Scots, the City of London, the Assembly of Divines, on Sion Collidge, as against Egypt, Assyria, Babylon, Antichrist, tyrans over the conscience, persecturers of the Saints, such as would enslave England. You plead for a toleration to them all, they are the Saints, the godly party, the only Anointed ones. I deny not but many
of pretended Liberty of Conscience.

many carnall men may, and doe crowd in amongst Presbyterians, but are they owned by them? plead they for them? doe they booke them in their accounts as the godly party? But the Presbyterians spread a thousand lies of them: yea to say no more of them then what their Printed books speak, which were never disclaimed by them. They cannot be lyes when the Authors and Patrons who plead for toleration to them, are not only silent, but reply and duply in Press and Pulpit for the vindication of their innocency.

But if Antitolleration may goe pari passu equall foot and pace with Antinomisme, Arminianisme and Socinianisme, and such like heresies, and false ways as consistent with godliness and Saintship; why should Presbyterians be blotted out of the Kalender of Saints? and ought yee not also to restore them with the spirit of meekness? to oppress, imprison, fine and confine them, to decourt them out of places, judicatures, offices, societies, is no persecution, why should devouring pennes be sharped and inked with gall and venome of Aspes against them only as Antichristian, Popish, Tyrannicall, prophane, bloody persecuters, the sons of Pope and Prelate? you are more debters to them for your lives, free-holds, estates, victories, free sitting Parliaments, peace, plenty, freedome from grievous Taskmasters of Egipt, ceremonies, wil-worship and other toyes, which the godliest rather tolerated then approved, then to any sects in England. Your Antinomians, Familists, Socinians, Antiscripturists, the Gedeons, and Saviours of the land of whom the maids in their dance sing, they have slaine their thousands, and their tsume thousands, when both Kingdomes were in the post way to ward Babylon were as men buried, and in the congregation of the dead, and as still as salt, we heard nothing then, not one found, nor the least still whisper of the warres of the Lambe, of a two edged sword in the hands of the Saints. M. Del then to some purpose, as a man in the streets might have said of men of these times, what he most unjustly and calumnioufly faith of the Reverent Assembly of Divines, if they approve not his Familisme. They are the enemies of the truth of Christ, and (he hopes) the last prop of Antichrist in the Kingdome. This is the bloodiest tongue-persecution ever I read of, today such a charge.
charge on men godlier than himselfe, because they cannot, and dare not command their conscience to come up to the new light of H.Nicholas, and such blaspheiners: yea at that time there were faint and cold counsells and encouragements given to their brethren for the prosecuting the innocent and harmless defensive worres of the Lambe, Gideon's sword was then among all the sects of England no better then an oaten reed; not one sect then durst face the field against the Antichrist, they were like silly Doves and fainting Does, if I may have leave in humility to say it, desiring that Christ lose not, when Instruments gaine, motions owe much to the first mover. And posterity will know to the second coming of Christ, from whence came the first stirring of the wheeles of Christ's Chariot in Britaine, and who first founded the retreat to returne backe againe from Babylon. Partiall and lying stories cannot prevaile against a truth knowne to all the Christian world; Europe and the Sunne are witnesses of lyes, and partiall reports made on the contrary. The sects were innocent men of conveening of a free Parliament.

Now the worst representation yee can put on our judgement of Antitoleracion, is that we maintaine that opinion, not out of weaknesse and want of light as the Saints doe all their opinions, which you plead ought to be tolerated, but out of wickednesse, and that we would with high hand force upon the consciences of others our opinions, which is the most direfull persecution ever was heard of.

But brethren, why doe yee breake windowes in our consciences to charge us with wickednesse, in our opinion of Antitoleracion, and will have all your owne errors (if they be errors) to be vailed with meere weaknesse, measure out to us some scruples and graines of charity, if you would have, pounds and talents of meeknesse, and forbearance, weighed out to your selves. You will not buy and take in with a little weight, and sell and give out with a great measure? Double weights are abomination to the Lord. Give us but quarter measure, and charge us not with persecution, and slaukthering of the Saints, because we judge a toleration to all, even to such as will not come up to the unity of one faith, and confession thereof, that is, Socinians, Anabaptists,
of pretended Liberty of Conscience.

...Familiists & Antinomians, Arrians, Arminians, Antiscripturians, Enthusiasts, Seekers, and the like, to be right downe Atheisme, we conceive the godly Magistrate does not persecute the Saints, if he draw the sword against adulteries, murtherers, raps, robberies, even in Saints, and we hope you, at least some of you are of the same minde with us: now spirituall whoredome, perverting of the right wayes of the Lord, Socinianisme, professed and taught to others, even in Saints, to us is worse and more deserves the sword then adulteries: for false teachers are evill doers, and so to be punished with the sword, Rom.12.3,4. and called evill workers, Phil.3.2. such as rub the pest of their evill deeds upon others, and therefore not to be received into any Christian society, house, or Army, 2 Job.10, such as the Holy Ghost said, under the Kingdom of the Messiah when the Spirit was to bee powder on the family of David, and the fountaine opened, should bee thrust through, wounded and killed, because they prophese lies in the name of the Lord, Zach.13.1,2,3,4,5,6. c.12.10. all the godly thinke of Antitoleration as a truth of God, they are persuaded of in conscience must stand, when the hay and rubble of Liberty of conscience, Antinomianisme, and the like, shall be consumed with fire, so doe the godly in the Churches of N. England thinke with us: refute this opinion of ours, and of these whom you esteem to be Saint-murtherers, with reasonings, and not railing, nicknaming us Antichristians, Babylonish Lords over the conscience, to shame us out of this opinion which is the truth of Christ with the odious and bloody charge of persecuters of the Saints, sonnes of Babel, Tyrants over the consciences of the godly, this is the heaviest club-law on the conscience, and the faddest tongue-persecution we know, else the sharpe arrows of the mighty, and coals and firebrands of Juniper, with which M. Burtons writings are salted against his sometimes dear brethren the Presbyterians, the sometime Saviours and Redeemers of the oppressed and crushed Saints, are not persecution, contrary to Psal 52.1,2,3,4. Ps. 120.2,3,4. Jobs friends persecuted him, Job.19.20. sure they lifted neither sword, nor speare against him: whether our Brethren did countell in private and publicke to send an Army against their brethren of Scotland to destroy them, a who
who in the sincerity of their hearts did sacrifice their lives for their safety, peace, liberties, and Religion, or no, I leave to their owne consciences.

As for the forcing of our opinions upon the consciences of any; It is a calumny refuted by our praftife, and whole deportment since wee came hither. Our witnefe is in heaven, it was not in our thoughts or intentions to obtrude by the sword and force of Armes, any Church-government at all on our brethren in England, but wee conceive that Master Burton, and the renowned King-dome of England, are engaged by the oath of God to receive such a Government as is most agreeable to the word of God, and the example of the best reformed Churches, and are obliged sincerely, really, and constantly, through the grace of God to endeavour in their severall places and callings, the preservation of the Reformed Religion in the Church of Scotland, in doctrine, worship, discipline, and government against our common enemy. Now if M. Burton have sworne the covenant, he hath ingaged himfelfe in the first Article thereof of really, sincerely, and constantly, to endeavour in his calling the preservation of the like supremacy, which the Pope himfelfe claimeth over Kings, Princes, States, Kingdomes, commonwealths, the preservation of infallible Generall Assemblies on earth, of that spirit of Antichristian pride and tyranny, of Rebellion and Treason in lifting up a Papall throne above Kings and Kefars, above Kingdomes and Commonwealths, to the enslaving of the whole Nation (of England) in their soules, bodies, and estates, where by the fundamental Laws, privilidges, and power of Parliaments, liberties, and freedom of all true bred English subjects, are brought under perpetuall bondage, worse then that either of Egypt or Babylon. Now I desire Burton to awake, and all our brethren of the way of Liberty of conscience in England, who I suppose have sworn the Covenant sincerely and really, if a Preacher of the Gospel, and Saints who preach, cry, print, that the government of the Church of Scotland, and of all the Reformed Churches, is Antichristian, Tyrannical, rebellious, treasonable, destructive to the liberties, laws and freedom of the English subjects, worse then that of Egypt and Babylon, doe in their callings of preaching the Gospell professing the truth sincerely, really and constantly indeavour the preservation of the government and discipline of the Church.
of Scotland? O but they doe endeavour its preservation one-
ly in their callings against the common enemy. What is this, but
they sweare to defend Antichrist in the Presbyterial govern-
ment against Prelates, that is, against Antichrist in Prelacie,
and yet blacke it as Antichristian: and how? in your seve-
ral callings: now M. Burton and our brethrens calling is to
preach and write for the truth, then must their calling bear
them to preach and print to the Prelaticall party, and to
Cavaliers, that the government of the Church of Scotland is law-
full, Apostolick, and of Divine right, otherwise they can-
not in their several callings defend it against the common enemy,
(for it is not Pastors calling, nor I suppose, a lawfull call-
ing in our brethrens minde to defend it with the sword)
and must the preaching and printing to Antinomians, Socini-
ans, Arminians, to Saints hold forth an Antichristian, a worse then
Egyptian and Babylonish government, exclame against it as undee-
fendable, and yet defend it against the common enemy the
Prelates?

But whether our Brethren did sweare the Covenant with
a purpose to keep it or no; and whether they have not endeav-
oured not to preserve but to destroy and extirpate the Re-
formed Religion, doctrine, worship, discipline and govern-
ment in Scotland, and persecuted us because we aserit it, or
if more can be done then the proposals of the Army and
the Parliament hitherto have done (if they doe no more)
to promote all heresies and errors contrary to sound doctrine, we
must remit in silence to the only small determination of the
most High. They are stronger then we; but I am confident
the earth shall not cover the blood that is shed in Scotland,
but it shall stand before the Lord against such of the King-
dome of England (for many generations) who ingaged their
faithfull and well-minded brethren in a blinde cause to
establish abominable Liberty of conscience, Familisme, Anti-
omianisme, Socinianisme, Prelacy, Popery, &c. And the righte-
ous Judge of the world knowes wee never intended any
such thing; but we might have beleived the words of King
Charles, who told us they minded not Religion in that war.
But now when we are wafted, ruined, dispeopled, we are not
only forsaken by these (whose safety, peace, religion and
happinesse, we minded with losse of our owne lives (I with many others dare appeale to the Sovereigne Judge of all the earth, in the sincerity of our hearts) but almost utterly destroyed, yet divers of the Sectaries professe they had rather fight against the Scots as against Turkes. O Earth cover not our blood, arise O Judge of the world, and plead the cause of the oppresed, let all the Nations about, and the Reformed Churches, and all the generations not yet born, bear witness to this oppression and violence. For if such as did sweare the Covenant, which was the only thing that engaged us, had said ingenuously at that time, we sweare to endeavour the extirpation of Popery, Prelacie, Superstition, Heresie, Schisme, Prophanenes, and whatsoever shall be found to be contrary to sound doctrine—let we partake in other mens sinne. But in the mean time wee purpose to plead, print, write, preach, and in our places endeavour both in Parliament, and out of it; in the Assembly, and out of it; in our Ministry and Christian walking for toleration and brotherly forbearance of Popery, Prelacie, Superstition, Heresie, seperation and gathering of Churches out of true Churches; judging the Presbyterians of Scotland (whom by the oath of God they are to defend) the Schismatickes, and indulgence by Law and otherwise to be yeelded to Papists, Arminians, Socinians, Arrians, Familists, Antinomians, Seekers, Antiscripturists, Enthusiasts, &c. but none to Presbyterians at all: we should have blessed your right down ingenuity, yet have our Brethren really so sworne, and so practised.

But (saith Burton) the Scots are the vilest of men, p. 17. partakers with murderers, with rebels, with Traitors, Incendiaries, underminers of Parliament and City, &c. Words of butter and oil, soft and sweet, would sooner convinse us, and arguments of iron and brasse, that are strong, hard, invincible, should more edifie and perswade. The truth is fire, but not passion; Burton speakes fire, not always truth. These are not the words of such as warre under the banner and colours of love, and fight the battells of the Lambe. Passion is a paper-wall to a weake cause: your Brethren stood once in your booke for talents and pounds; but now for halfpennies, consider where the change is, we was at that time the same you call Presbyterians now, and professed the same to you.

Deare
Dear brethren, be humble and lowly to your old friends, be not perjured for ill will to us, we shall mourn to God for that wicked revenge, the Covenant will pursue you, and God in it; daily not with God, they shall all be broken and splitted upon the Covenant of God, who labour to destroy it. Now when you have the sword, the purse, the Army, the Parliament for you, insult not over your brethren.

Quem dies vidit veniens superbum
Hunc dies vidit fugiens jacentem

Stare diu.
He was but an Atheist and a mis-interpreter of providence who said,

Victrix causa dies placuit, sed victa Catoni.
Successe in an evill cause is not happinesse, believe it, Heresie when she is heire to her mistresse, is a burden that the earth trembles under: yee know Heresie goeth with broad Peacocke wings through the Land, and takes in Townes and Castles, but they had good helpe from Presbyterians, their Antichristian brethren, as they like to call them. Sects are courted, multitudes take hold of the skirt of a sectary now adayes. But the Court is paved with glasse, and to you, all the faithfull Ministers of Christ are but Antichrist Pries.

The white golden breathings of successe may blow you asleepe, but cannot secure you: your Brethren have beene low in Scotland for your cause; I shall be satisfied without re-crimination. The Scots are not the vilest of men, they are not partakers with murtherers: but I shall onely answer that I judge that in England the Lord hath many names, and a faire company that shall stand at the side of Christ as his conquesse in the day, when he shall render up the Kingdom to the Father, and that in that renowned Nation, there be men of all rankes, wise, valourous, generous, noble, heroick, faithfull, religious, gracious, learned. And I hope to reap more peace in naming England from the choifest part, then M. Burton can find comfort in his passion, in denominating the Scots or their Army from the worst and vilest part; not to deny but there be too much wickednesse, and prophanenesse in both the

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Nation and Army: yet shall I desire all the Sects whom M. Burton and his brethren would have tolerated, to look at their brethren as men compassed with infirmities, and let these of such, as thus accuse them that are without sin, cast the first stone at them, which were a good way to try, if Antinomians would not arise and stone to death so many as they were able to master, alluding God cannot see such violence and bloodshed to be sinne in them: also we profess, to be orthodox and a strong Presbyterian is but a poore old rotten Coach to carry men to heaven, there is more required of these who shall be heirs of salvation, but this cannot justly impeach the Presbyterian way of Antichristianisme.

And where in is the Generall Assembly of Scotland Papall, and set up above Kings and Kesars, and may bring Presbyterians under a presumne? Had M. Burton any arguments to make out this sad charge against his brethren, but the stolen and reprinted, not reasons, but railings of Prelates, and Oxford opposers of Reformation, and particularly out of a lying Treatise called Issachers burden, the father of which was the excommunicated Apostlestate Jo. Maxwell, sometimes pretended Bishop of Ross? for M. Burton hath nothing in this passionate Treatise of his own, but is an Echo in grammer and matter to Whitegift, Bancroft, to lying Spotswood, to the flattering time-serving Balaams, who to gratifie King James, and Bishop Laud, and these of the Prelaticall gang, objected the same with more nerves and blood against the Scottish-Geneva discipline, then M. Burton does. That booke of discipline was the Prelates eye-fore, and Mr. Burton must bring the weapons of his indignation out of the Armory of Babylon against Presbyterians.

I love not to compare men with men; only good Reader, pardon me to name that Apostolick, heavenly, and Propheticall man of God, Mr. John Welch, a Pastor of our Church, who for this same cause was first condemned to death, and then the mercy of King James changed the sentence to him and other six faithfull and heroicke witnesses of Christ, and Ministers of the Gospel, into banishment to death: this worthy servant of Christ preached everyday, & in France, in his Exile, converted many soules; the King of France
France gave the same command concerning him, when the Town he preached in, was sacked and taken (as the man of God foretold them publickly it should be razed,) that the King of Babylon gave touching Jeremiah, doe him no harme, see well to him, his person, wife, children and servants; from the godly witnesses of his life I have heard say, of every twenty four hours, he gave eight to prayer, except when the publicke necessities of his calling did call him to preach, visit, exhort in season and out of season; he spent many nights in prayer to God, interceding for the sufferers for Christ in Scotland, England, France; when he was in prison and condemned, he and his brethren as traitors, he hath these words as a full answer to the Prelaticall raylings against the meeting of a Generall Assembly at Aberdene, and all the Erastian party, and to M.H. Burtons present words, & his objecting of a poor prenunire by the Laws of England against Christ Jesus his free Kingdom: Who am I that he should have called me, and made me a Minister of the glad tidings of the Gospel of salvation, these sixteen years already, and now last of all to be a sufferer for his cause and Kingdom?

To witnesse that good confession, that Jesus Christ is the King of Saints, and that his Kirke is a most free Kingdom; yea as free as any Kingdom under heaven, not only to convocate, bold and keep her meetings, Conventions and Assemblies, but also to judge of all her affairs in all her meetings and conventions amongst her members and subjects. These two points; first that Christ is the head of his Kirke, secondly, that she is free in her government from all other jurisdiction except Christ's. These two points are the speciall cause of our imprisonments, being now condemned as traitors for the maintenance thereof; we being waiting with joyfulnesse to give the last testimony of our blood in confirmation thereof, if it would please our God to be so favourable as to honour us with that dignity; yea I doe affirme that these two points above written, and all other things that belong to Christ's Crowne, Scepter, and Kingdom, are not subject, nor cannot be, to any other Authority, but to his owne altogether, so that I would be most glad to be referred up upon the sacrifice of so glorious a truth. The guilt of our blood shall not only lie upon the Prince, but also upon our owne brethren, Bishops, Counsellers and Commissioners: It is they, even they, that have stirred up our Prince (King James of great Britaine)
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against us, we must therefore lay the blame and burden of our blood upon them, especially however the rest above written be also partakers with them of their sinnes. And as the rest of our brethren, who either by silence approve, or by crying peace, peace, strengthen the arme of the wicked, that they cannot returne, in the meanesse time make the hearts of the righteous sad, they shall all in like manner bee guilty of our blood, and of high Treason against the King of Kings, the Lord Jesus Christ his Crown and Kingdome.

Now I but propose to the reall conscience of M. Burton that speaketh in his dialogue: 1. If there bee not more of Christ in this one letter (if hee will read it all) then in all the virulent pieces hee hath written against his brethren, who when he suffered, did intercede for him, and lye in the ashes, and behaved themselves as one at his mothers grave.

2. Whether or not, he and his brethren who did plead against the Assembly of Divines in favours of an Erastian party, doe not stirre up both Prince and Parliament in both Kingdomes in this very cause, to bring on a Nationall guilt on the land to inflave the free Kingdome of Christ to the powers of the world, and whether in this doe they not build the sepulchres of the Prophets, and bring upon their owne heads the blood of the slaine witnesses of Christ?

3. Whether a distinction will helpe them at the barre of Gods justice, that they sied in hatred of the Presbyteriall government, and of their brethren of Scotland, with Erastians, in opposing truths of Christ in these and the major proposition, against the light of their owne conscience, in laying the headship of the Church of Christ on the shouder of King and Parliament, and then keep in their minde, a mentall reserve of the Presbyteriall Church only?

Now they knew that the question betweene Erastians and us, was, whether there be a power of government distinct from the power of the Civill Magistrate in the Church of Christ: but they strike in with Erastus against Christ to reach a blow to the Presbyterians; but since that time God hath brought downe the feet lower and lower in the hearts of the godly in this Kingdome, and I hope shall lay their honour in the dust; In the same manner M. Burton saith, the giving
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giving of this power to the Generall Assembly above the Parliament, incurs a preeminence against the Laws of England, so faith the Erastian. But M. Burton knowes that is not the question, and that his congregationall way makes no bones of a farre higher preeminence.

For 1. The Parliament hath nothing to doe at all in Church matters, more to judge of them, or to punish heretics then if they had no soules. For M. Burton faith, p.14. Confor. Deform. if it be true that Christ hath left such a power to any state then to a Popish state. But I deny your consequence. Christ hath given to no state a power to inact wicked Laws, or to ratifie wicked Popish constitutions, ergo, hee hath not given to a Christian state a power cumulative to bring their glory to the N. Jerusalem, and to be Christian nurse-fathers to see the bride of Christ sucke healthsome milke, it follows just as this doth. God hath not given Kings any power to butcher and destroy the sheep of Christ, ergo he hath not given to Kings power to rule and govern a Christian people in equity and justice.

2. Our Brethren put a stranger preeminence on us. For would they speake out the mysteries and bottome of Independencie, they acknowledge not this Parliament in any other sense then they would doe a Parliaments of Pagans or heathens, for there be no Christian Magistrates at all to them, but such as are members of their Congregationall Church, that is, such as they conceive to be regenerated; and had they a world at their owne will, then not the twentieth man of this present Parliament, nor Judge, nor Justice of peace could be chosen Magistrates, if the congregations of England, were all of the Independent stamp.

But you may say I slander them, they pray for the Parliament as a Parliament, and obey Justices of peace and the King as lawfull Magistrates.

I answer, its true, so would they pray for Nero, Dominitian, and heathen Justices of peace, sent by them as lawfull Magistrates, but not as Christian Magistrates, nor such as they would chuse to reigne over them, because in their apprehension of them, they are no lesse without the Church then heathens; then let the world be judge of their candor in contending for a power of Preaminences, and in voting that
heathen Justices of peace and unchristian Parliaments should be above a free General Assembly of England, but they could not endure either Magistrates or Parliaments, of the gang they are now in England, to be above one of their Congregations, though consisting of seven.

3. They are jealous of any supremacy of Generall Assemblies. But say the Congregations of England were all Independent, they would not baptize the children of the twentieth Parliament man, Judge and Justice of peace, nor of the King or most professors in England as they are now in England, nor admit them or their wives or children to the Ordinances, because they are no Church-members, and no better then Ethiopians or Indians to them; and if Parliament or Justices of peace should take on them to judge or punish them for this, I believe, M. Burton and our brethren, would tell them, these that are without the Church, as you are, have no power to judge the Church of Christ, are to judge of Church administrations, or to whom Ordinances should be dispensed, or not dispensed. Judge, if this be not a supremacy given to seven above the Parliament, and Judges of the Kingdom, which M. Burton so much condemned in a National Assembly of all the godly Ministers and Elders in England.

But it is a fault that the General Assembly hath power to make rules according to the word of God, appertaining to the good behaviour of all the members of the Kirke, and abrogate Statutes and Ordinances about Ecclesiastical matters that are found noyseome and unprofitable without the Magistrate: So did the Assembly at Jerusalem appoint such rules as should binde Cæsar, so he had been a good Constantine, and through they cannot abrogate Ordinances and Acts of Parliament by making or unmaking Acts of Parliament (our booke of discipline never meant that, as M. Burton, ignorant of the discipline of our Church, faith) yet as the Ministers of Christ, they may juridically declare, yea and preach authoritively that Acts of Parliament establishing the Maffe are unlawfull and godless laws, commanding Idolatry, and denounce a woe against unjust decrees and laws, as Esay 10.1. else when M. Burton preacheth against such lawes, he then must incurre a premunire, before God, and set himselfe in a Papall throne above the
the Parliament, and enslave the English Subjects; for he preaches that Statutes of Parliament that establisheth Masse, and the burning of hereticke, that is, Protestants, are to be abrogated, as well as the Generall Assembly of Scotland doth; and so M. Burton must set himselfe above Kings and Kefars.

And when a Synod or Church conveened in the name of Christ bindes on earth according to the word of God, Matth. 18, there is no lawfull appeal from them to any Civil judicature, not because they are not men, but because they are a Court acting in the name of Christ according to his word, and Christ with them bindes or loose in heaven, yea there is no reclamation to be made, nor any appeale from one faithfull Pastor speaking in the name and authority of Christ, according to that, He that beareth you, beareth me, be that despiseth you, despiseth mee, and there is no danger to be feared either of Papall tyranny, or Parliamentary breach, or preumine.

But M. Rutherfurd faith, The decisive voyces of a Generall Assembly bindes the absent as well as present.

Answ. So faith the Holy Ghost, the Churches of Antioch, Syria, and Silicia, were bound to receive and obey the decrees of the Synod so soon as they heare them, Acts. 15.22,23, 26,27,28. Acts. 16.4. Acts. 21.25. as they that despise the doctrine of faithfull Pastors dead and buried, despise Christ: so faith that learned and godly man M. Cotton, and all the Churches of N. England, who to M. Burton must set up a Papall throne, as well as the Church of Scotland, if this be Popery; for what need Churches absent (faith Cotton, Keyes of the Kingdom p. 26.) send to a Synod for light and direction in wayes of truth and peace, if they be resolved aforehand how farre they will goe? and if they be not obliged to submit thereunto in the Lord.

M. Burton faith further, p. 21. that M. Rutherfurd faith ch. 20.312. Gov.Chur.Scot. The acts of the Assembly oblige all the absent, not present in all their members, and that because whatsoever is by these Commissioners determined and concluded in matter necessary and agreeable to Gods word, as being no lesse infallible then those decisions of the Apostles, Acts. 15.

Answ. I dare appeale to the conscience of M. Burton well informed, and to all the godly, if they conceive any such thing to be my judgement to assert with Bellarmine & Papists,
the infallibility of any Councils, now on earth: yea if he had read, what I have said, ch. 14, p. 209, 212. I prove that the Apostles acted not in that Synod as Apostles, but as ordinary Elders: and Doct. Whittaker and M. Cotton say the same, though M. Tho. Goodwin and M. Nye, contradict both M. Cotton, and Whittaker, and Calvin, and all both Papists and Prot- estants, yea and Independents, who acknowledge Afr. 15. to be a patern for Synods to the end of the world. But the Independents now in England, and Anabaptists side with Bridgesius, Grotius, Socinians, and Arminians, the enemies of Synods; and say that Synod, Afr. 15. was an extraordinary Apostolicke meeting that obligeth not the Churches now. The Seekers say, there shall never be Synods till Apostles arise again, which they say without all word of Scripture.

2. I speake not one word pag. 312. of that purpose, but pag. 322. I speake, and M. Burton both detracteth from, and addeth to, and perverteth my words, which I impute not to malice, as others doe, but to his ignorance of the Discipline of the Church of Scotland; my words, ch. 20. pag. 322. are these: The acts of the Assembly oblige all the absents not present in all their members, as Afr. 23. 24. 28. Afr. 15. 16. 4. ch. 21. 25. not because of the authority of the Church, but because of the matter which is necessary and agreeable to Gods word. Befide that, M. Burton leaves out all the Scriptures I cite because he could not answer them, he leaves out these words, not because of the authority of the Church, which cleareth my sense, and directly excludeth all infallible authority of Church or Assembly. For I hold they oblige the consciences not for men, or the Authority of the Church, or because, so faith the Church, as Papists make the testimony of the Church the formall object of our faith, and the Church to bee as infallible as the Scripture, which I expressly deny, and lay the rationem credendi, all the weight, burden and warrant of the obligation of conscience, that the decrees or constitutions of an Assembly can lay on, not on the fallible and weake authority of the Church or men, but on the matter of the decrees, because or in so farre as it is the necessary matter of the word, or agreeable to the word of God.

Now may not the Reader consider this logike. The Gospel
of pretended Liberty of Conscience.

Gospel that M. Burton preacheth obligeth all his flocke ab-
fent or present (for their presence maketh it not to bee 
Gospel) and that not because of the authority of M. Burton, 
who is but a sinfull man, but because the Gospel he pre-
acheth is necessary truth and agreeable to the Scriptures, 
\textit{ergo}, whatsoever M. Burton preacheth is no lisse infallible then 
the decisions of the Apostles. The Antecedent is most true, 
and more I doe not say; but the consequence is most blaf-
phemous and false, yet are all the lawfull Pastors in Britaine 
to preach the sound word of God, after the example of the 
Prophets \& the Apostles. \textit{ergo}, whatever all the faithfull Pastors in 
Britaine preach, is as infallible as the decisions of the Apostles; 
the Antecedent I can owne as a truth of God, but the conse-
quence is M. Burtons.

2. He addes to my words, and faith, M. Rutherford tells us 
whatsoever is by these Commissioners determined and concluded, is 
matter necessary and agreeable to the word of God. This I say not, 
I never thought whatsoever they say, is matter necessary: I find these 
words under my hand, and I will crave M. Burton and all the 
Church of England pardon. But I know, General Assemblies 
can reele and erre, \textit{Every man is a lyar.} I never say, what-
soever is concluded by them is necessary. I say, what is de-
termined by them is \textit{de jure}, that is, ought to be agreeable to 
Gods word, for I shew that General Assemblies have their 
warrent from Acts 15; and my meaning and words are clear. 
These are M. Burtons words, not mine, \textit{What is determined by} 
them, \textit{binds not as}, or because its from men, but as agreeable to the 
word of God. M. Burton expones my (is) as hee pleaseth best, 
and hath need to crave God pardon for that hee rashly, and 
impartly (I say no more) fathers untruths on his inno-
cent brother, who writeth and speaketh honourably and re-
spectively of him; for let logicke of conscience be judge, if 
this be a good consequence: \textit{What a General Assembly de-} 
termines, bindeth no farther but as it is necessary, \textit{ergo}, and as it 
is agreeable to the word, \textit{ergo}, whatsoever a General Assembly 
determines is necessary, and is agreeable to the word of God, it followeth in no sort at all, yea the just contrary followeth, \textit{ergo}, if it be not necessary, and in so farre as it is not agreeable to the word, it obligeth neither

b 3
A free Epistle to the friends

these that are present nor absent, and is not infallible at all.

4. I may say without any just ground of offending either M. Burton or any of his way, that write against Synods, that had they rightly understood the state of the question between Protestants and Papists they would not have so inconsiderately clatled with the word of God, and all the Reformed Churches in Christendom; for we deny,

1. All absolute, unlimited, and infallible authority, to Synods. Papists preffe that Councils cannot erre, and in so doing they make them Lords and Masters of the conscience of the people of God; and Independents and others charging this upon us, cannot before the barre of the alone King and head of the Church, beare out their charge, and the like unlimited and boundless power of Civill and politick ratifying and passing in penall lawes, what the Church or Synods determine we deny to any Magistrate on earth. M. Burton 9, 10, 11, 12. will not, and cannot make good his bitter, virulent and unchristian challenge he layes on his innocent brethren, who may, and I hope doe in humility and confidence claime a Saintship and interest in the Lord Jesus as well as he; That they with Diotrephes, exalt mans power above all that is called God, are Antichrists, Apostates from the truth, doe carry on the mystery of iniquity, this he also must answer for, as a slander laid on all our Reformers, Calvin, Luther, Beza, yea on Reynold, Whittaker, Perkins, &c. all the Protestant Churches, all the hoast of Protestant Divines.

But, 2. All the power and authority of Synods we conceive to be ministeriall, not Lordly, limited, regulated by the onely word of God in the scripture, and in matters circumstantiall, of order, and decency, as time, place, persons (observe I say not in mysticall Religions, Ceremonies, called, but unjustly, indifferent, or the like) by the law of nature, rules of pietie, charity, and Christian prudence, for the edification of our brethren, and the glory of God, and a lawfull Synod, wee judge hath power ministeriall from Christ, to passe constitutions and decrees, Acts 16. 4. (Lawes I do not call them, because Christ is the onely Law-giver, King, and head of his Church, his Of-
of pretended Liberty of Conscience.

officers are onely servants, and Heralds to hold forth his Lawes) and these constitutions condemning Arminianisme, Socinianisme, Familisme, Antinomianisme, &c. as sometimes Mr. Burton being but one single Pastor by word and writ condemned them; and that in the name, and authority of Christ (as hee then said) and commanding in the Lord that they consent to the forme of sound doctrine, rebuking all that subvert soules, and trouble the Churches, Acts 15. 23, 24, are to be obeyed, and the conscience submitted to them, not absolutely, not for the sole will, and meere authority of the Heralds, as if they were infallible, not with blind obedience, not without reclamation, or appeale, if they be either contrary or beside the scriptures, but conditionally in so farre as they are agreeable to the Word of God, even as the single Independant Congregation is to be heard in things lawfull under paine of excommunication, as our brethren say from Math. 18. and yet, Math. 18. lets not up Antichrist, and varies not on the Mystery of iniquity. And wee teach that the Magistrate, as the Minister of God, after due examination according to the word, is obleiged to add his civill sanction to these constitutions, and to guard the Ministers with his Sword; and to punish Arminians, Socinians, Familists, &c. as Mr. Burton cryed against them of old, and appealed to the supreme Magistrate, the Kings Majesty against them: though wee judge the Magistrates sword in all this, keeps such a distance from the conscience, that this is so farre from being a State Government of the Church, that these constitutions have no power at all over the conscience from the sword, and are alike binding, and were, Acts 15. Though the Magistrate were not on earth, and though hee should oppose them, as hee did then. And wee thinke Arminians, Socinians, and Familists, who deny all power of Synods, leffe or more, except onely, Sir, if it please you this is Gods mind, if not, Sir, you are where you wish, be a Sceptick to Chrifts second coming, and change your faith every New Moone, we have nothing to say, but fare ye well, are the Antichrists in this, not we.

Nor dare wee concleale our feare of the lad judgements of God, and his highest displeasure for the breach of the Covenant of God in this Land.
And that, First, since so many victories, and great deliverances bring forth no other fruit, but persecution of the Godly and faithfull Ministers of Christ, and more virulent hating of, and railing against the Church and Kingdome of Scotland, these that are most zealous for Reformation, and most conscientious and sincere for the Covenant, and settling of Religion: Above, and beyond all that Prelates or those of their way ever attempted. Yea, and the crushing, and ruining of these that have wrought a greater salvation for the Kingdome than all the sectaries in England, when such are persecuted, impeached, imprisoned, cast out of the Parliament and Kingdome for no cause (if the bottom of the business were examined) but for their adhering to the Presbyteriall Government, Covenant of God, their brethren of Scotland, opposing (as the Covenant of God obligeeth them,) the Heresies and Blasphemies abounding in this Land, when vile and naughty men, because they side with sectaries, such as blaspheme God, deny the deity of the holy Ghost, not only goe free, but Familists, Antinomians, Libertines who joynie in these blasphemies, Arminians & Socinians, the old Courteours and darlings of the late Prelats and popish affected, Seekers, Anabaptists, Separatists, and Independents of another stamp then these of New England, Covenant breakers and the like, are not onely connived at against the Covenant, but sit in Parliament, are advanced to highest places in the State and Army, and such Familists as Mr. Del and Saltmara are allowed and authorized to be ordinary preachers to the Army. But know (I beseech you) that the Lord will discern between him that feareth an oath, and feareth not an oath.

2. God must reckon with the Land; because the Ambassadors of Jesus Christ are dispisied, hated, and persecuted.

3. The City that have borne the weight and burden of the charge of the War, is badly requited, to say no more.

4. When cursed Pamphlets, uncharitable railings against the Covenant, Reformation, Reformed Religion, the godliest in the Parliament, the Church and Kingdome of Scotland, the Assembly of Divines, the razing of the foundation stones and principles of the Gospel, pass Presse and Pulpit un-
of pretended Liberty of Conscience.

uncontrolled, whereas even Papists (as Calvin said against Libertines) have not dared, in terminis, to remove such milestones of Christ Jesus as doe determine Christian Religion from Judaism, Paganisme, Turisme, may not the Lord lay to England and to the Parliament, that which he laid to the people of old, Jerem. 2.9. Therefore will yet plead with you, saith the Lord, and with your childrens children will I plead: 10. For passe over the Isles of Chittim and see and send to Kedar, and consider diligently, and see if there be such a thing. 11. Hath a Nation changed their Gods, which are yet no Gods? But my people have changed their glory for that which doth not profit. 12. Bee astonished O ye heavens, at this, and be horribly afraid, he ye very desolate. And Esa. 29. 21. They make a man an offender for a word, and lay a snare for him that reprovetb in the gate, and turne aside the just for a thing of nought.

5. And what can we answer to all the Sister-Churches in Christendome, who have heard of so many Declarations, Letters, Ordinances, Remonstrances, promises before God, the world, and the elect Angells, that we came to this Reverend Assembly as willing to joyne with the professed desires and invitation of the honourable Houses of Parliament to remove not only government by Archbishops, but likewise to settle such a government as is most agreeable to the word of God, most apt to procure and preserve the peace of the Church at home, and a happy union with the Church of Scotland, and other Reformed Churches abroad, in doctrine, worship, government, and one forme of Catechisme, and to establish the same by Law. To oppose heresies, errors, schismes, injoyne the Nationall Covenant by Ordinance of Parliament to bee taken by all; when now indulgence and more is yielded to all heresies, blasphemies and sects, and an army pleading for Liberty of conscience to all Religions, Popery not excepted, is owned and authorised by the Houses, whereas other humble and modest petitioners for a government according to the word of God, against the Erazinian and unwarrantable government set up Scotland, an. 1642. Declarat. to the Parl. of Scotland, 1642. Declarat. given to the Commissioners. August. 1643. Ordinance. 1644. Oct. 20. Ordinance 1645, Mar. 14. Ordinance 1645, Nov. 9. Ordinance 1646. Feb. 4. Ordinance for Oxford. 1647. May 1. Treatise between the Kingdomes. Ordin. 1643, Sep. 18. Declarat. of the House of Com. in 1646. April 18. Letters of the Assembly to the Reformed Churches. an. 1644. Ordin. 1644, Jun. 3.

5. And what can wee answer to all the Sister-Churches in Christendome, who have heard of so many Declarations, Letters, Ordinances, Remonstrances, promises before God, the world, and the elect Angells, that we came to this Reverend Assembly as willing to joyne with the professed desires and invitation of the honourable Houses of Parliament to remove not only government by Archbishops, but likewise to settle such a government as is most agreeable to the word of God, most apt to procure and preserve the peace of the Church at home, and a happy union with the Church of Scotland, and other Reformed Churches abroad, in doctrine, worship, government, and one forme of Catechisme, and to establish the same by Law. To oppose heresies, errors, schismes, injoyne the Nationall Covenant by Ordinance of Parliament to bee taken by all; when now indulgence and more is yielded to all heresies, blasphemies and sects, and an army pleading for Liberty of conscience to all Religions, Popery not excepted, is owned and authorised by the Houses, whereas other humble and modest petitioners for a government according to the word of God, against the Erazinian and unwarrantable government set up Scotland, an. 1642. Declarat. to the Parl. of Scotland, 1642. Declarat. given to the Commissioners. August. 1643. Ordinance. 1644. Oct. 20. Ordinance 1645, Mar. 14. Ordinance 1645, Nov. 9. Ordinance 1646. Feb. 4. Ordinance for Oxford. 1647. May 1. Treatise between the Kingdomes. Ordin. 1643, Sep. 18. Declarat. of the House of Com. in 1646. April 18. Letters of the Assembly to the Reformed Churches. an. 1644. Ordin. 1644, Jun. 3.

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but in quarters and pieces, of which the Lord may say, Offer it now to your Governour, will he be pleased with it and accept your persons? have beene checked and dismissed without an answer till this day, yea and censured as guilty of breach of priviledge of Parliament, as it faired with the Reverend Assembly of Divines, for a submissive and humble supplication, for the Royall Prerogative of Jesus Christ in his own free Courts and Assemblies.

6. Shall not the Reformed Churches abroad who have hitherto prayed for the sad calamities of the Church of England, when they hear (as they must hear in languages knowne to them) that the Parliaments of both Kingdomes have made their humble addresse to the Kings Majesty, and the Ambassadors of Christ, and the godly have laine at the footstoole of the throne of Grace, soliciting the Lord, in whose hands is the heart of the King, that he would graciously incline his spirit to take the National Covenant, for the extirpation of Popery, Prelacy, superstition, heresie, scisme, prophane-ness, and whatsoever shall be found contrary to sound doctrine. Wonder and bee afitonished, when it is reported that the Parliament of England joyned in the same Covenant with us! have not only, not pressed the same on the Subjects, which they desire of their Prince, but suffer satyres, raylings, reproaches to be cast upon the Covenant of God in Press, and Pulpit, highly promote those that are greatest enemies thereof, and countenance an Army, who labour with all their power to render the heart of the Prince averse to the Covenant, and the sincere promoters thereof, and doe require the open toleration (not the extirpation) of all heresies, blasphemies, yea of the Kingdome and throne of Antichrist, against which we Covenanted, and to take off all Laws for pressing the Covenant, that so it may be buried in England, though many of the Army, and Independents, Antinomians, Socinians, and others, did solemnly with their hands lifted up to the most High, ingage themselves to the Lord, never to suffer themselves directly or indirectly to bee divided and withdrawne from that blessed union and conjunction: So that what the Kingdome and Church of Scotland, and the most faithfull adherers to the Covenant, labour to build in publicke,
licke, with this underhand dealing is destroyed and cast downe.

I do not say this of all, I am confident there be divers in the Honourable Houses, many in the Church and Kingdom, who abhorre from their soules the ways of heretie, superstition, schisme, Popery, prophaneness, treachery, wicked policie, which never did so much prevale in this land as since we did sweare to endeavour the extirpation of all these, and that though this Covenant were buried, it must rise from the dead againe, and that the Lord must make his Jerusalem in Britaine a cup of trembling, a burdensome stone, a heart of fire among the wood, a torch of fire in a sheafe, against all her enemies, both Babylon without, and Edom within, that no weapon formed against them shall prosper, that every tongue that riseth against them in judgement shall be condemned, and that the Lord shall cleare the judgements of his chosen ones that they shall not finally be seduced, and shall bring the blinde by a way that they know not, and returne to a people of a poore language that they may all call upon the name of the Lord, and serve him with one shoulder, and the Lord may be one, and his name one, and his going forth, in the three Kingdomees, may be as the morning. O that the Lord who hath founded Zion, and hath chosen Jerusalem would doe this in his time.

S. R.

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THE DISCENT OF ANTINOMIANS and FAMILISTS.

PART I. CHAP. I.

The Originall of Antinomians and of other unclean Sects who have taught the same things, not unlike to their blasphemies.

Though out of doubt, Antinomians have given signification of the first dawning of that Heresie, in Paul the Apostles time, "Shall wee continue in sin that grace may abound?" Rom.6.1. and, "Is the Law sin? God forbid." Rom.7.7. and James his arguing against the dead faith, void of good works, Jam.2. intimate that they were peeping up in his days, and John hinteth at some denying signes of Jntification.

Yet their Originall seems to be from the old Kasharois, called Puritans, who rose about the year 1115, 1118. who being justified, affirmed they were perfect and free of all sin, as the glorified in heaven, as Saltmarsh, Free Grace, p. 140. and Mr. Towne Affertion of Grace say, p. 69, 77, 78, 79. though Flacaus Illrycus, Carolo. testi. ver. 1. 15. fol. 1531. say the Papists ascribed this opinion to the Waldenses, but most unjustly, and Guaturius the Jesuite in his fabulous Chronicle, to the Lutherans, Tabula Chronographica, An. 1200. c. 10. or we may say they came from Antinomians in the Apostles time, have their descent from the old Kasharois, called Puritans.
from these called Actiani from Actini or Emmomini the Disciples of Actini, who taught that sin and perseverance in sin, could hurt the salvation of none, so they were partakers of his faith, that he taught, so Augustine de Heres.tom.6. Heres.54.

CHAP. II. Of Libertines.

The Libertines, who first gup, Ann. 1525. of kin to the Familists and Antinomians.

First Antinomians deny the Incarnation of the Sonne of God.

If we come a little lower, about the year, 1525. arose the Libertines, which are a kind of men that come near to the Antinomians, and Familists, and all of them favour strongly of the Manicheans, Valentinians, and Gordonies Calvin advers.lib.c.2. observeth that Libertines under pretence of Christian Liberty, trampled under foot all godliness, so doe Antinomians. Before them Cordo, the Disciple of Heraclen as Epiphanius in Anacrephhood for his two principles, one good, another evil, as Testum. also faith, dep. Heres. He found, that Christ suffered imaginarily, as Testum. related, so Familists and finer Antinomians deny the Incarnation, and say, Every beleeuer is Christ incarnate, and is God and Christed, with the holy anonomy; Cordo denied the Resurrection, so doe Antinomians and Familists. Marcion his Disciple taught the like with Manicheans, they are not farre from rejecting all the Old Testament, for Antinomians will have no actual Remission of sin in the Old Testament: for faith Denne, Doctrine Joh. Bapt. p. 51, 52. Del. form. p. 34. no inward conversion of sinners to God, no holy Spirit given, no Covenant of Grace then, as Rister and Mr. Delfay. The first man of the Libertines was an unlearned rude fellow, Coppius a Flanders man; after him arose one Quintus a Taylor in Piccardic, a drunken proud man, and to him was joyned one Bertrandus, who dyed soone, and one Claudinus persequitus: But a chief man among them was Antonius Poequius a Priest, who still said Maffe, though Papiists shamelessly call them Calvinists, these fellows spread their noely Heresies in Holland, Brabania, and other parts of Low Germany, and infected thousands, drew away many in France.

Antonius Poesquius, a dissembling hypocrite remained at Geneva for a space, desired of Calvin, a Testificate that he might pretend Calvin's name, but what he could not obtain from Calvin, who saw him a phanteastick fool, he found at Martin Bucer, who
who was more simple than Calvin, and that Quintinus said to Calvin, when he rebuked him, for his vaine and new expressions, that he understood not his words; so do Antinomians and Familists say, none but themselves know anything of the Spirit, and of the mystery of free grace.

2. Libertines revealed none of their secrets but to those of whom they exacted an oath to follow them: So doe Familists and Antinomians cautiously keep up their minds from any they know to be contrary to their way.

3. They spake in darke, obscure, mystick, and sublime words, not with the Scriptures; and so doe Antinomians, alleging they are Goddes and Christed. Moses is not in their conscience, they live in Heaven, they are neither male nor female, they walk by the rule of the new Creature.

4. Libertines professed they would speak so ambiguously, as their words might carry two senses, because Christ preached darke parables to the people: Antinomians have not to this day explained in their writings, whether the justifed can sin or no; if in practice they say they may, lye, whore, sweare, coulen; God seeth no such sinnnes in them.

5. Nothing was more frequent with Libertines, then the Spirit, the Spirits, Antinomians say, to preach duties, to rebuke sinne, is not a Spirituall straie of Gospel-preaching, it's legall, literal, Moses-like, not Christ-like.

The chief errors of Libertines, which I prove to be holden expressly, or by undeniable consequences by Antinomians and Familists are these.

1. The Scripture is a dead and killing letter, the Spirit that quick- neth is our (a) rule, so say Antinomians.

2. (b) The Scripture is to be expos'd in an allegorical and spiri tuall sense, so Antinomians.

3. (c) The Evangel is a Spirituall doctrine, because it comprehends Christ who quickneth us: the Antinom. Del. pag.19. to prove this, cite the same Text with Libertines, John 6. The Words that I speake are Life and Spirit.

4. (d) The Word is nothing but the Spirit, that Christ is the Spirit; we are made Spirits (Godded with him say Antinomians) with Christ, and our life should be the Spirit itselfe, so Familists and Antinomians teach.

5. (e) God is one Spirit, that acteth and worketh all, in all creatures,
Of Libertines the Fathers of Antinomians.

creatures; especially in Angels and men, good or ill, and works in all vital actions, of living, growing, willing, understanding, in place of our souls; so doe New England Antinomians teach.

6. Quintinus that boggs (faith Calvin) called Paul a broken vessel, John a fool a young man, Peter a denier of his Lord, and Matthew an U$umer. We know Antinomians say, (f) Peter leaned more to a Covenant of Works; Pauls doctrine was more for free grace then Peter, to Antinomians Moses, the Prophets, Christ, John-Baptist are legalists, preach carnally, litterally. The Old Testament is a dead letter, (faith Del. ferm. pag. 3, 4. under all the outward Religion) men (he excepteth neither Patriots nor Prophets, nor Godlieft then living) were inwardly as corrupt and wicked as very Heathen: for all their circumcission in the flesh, they were uncircumcised in hearts; for all their outward washing, they were inwardly unclean.

So that notwithstanding the outward worship of God, the people remained inwardly corrupt, filthie, and unclean, and without any true Reformation before God, till Christ who was God in the flesh came with the Ministration of the Spirit; and then indeed was the time of Reformation: then the Spirit was not given to Moses, David, Abraham, till Christ came in the flesh, more then to Pharaoh, Nebuchadnezzar, or other heathen.

7. They say, with Sadauces, that Angels good or ill, are nothing but imaginations, thoughts, and motions of the mind of man; as if imaginations were sent to deliver the Saints, bear them in their arms, pitch their tents about us, open prison doors, taught us Gods will, lye the face of God, tempted us to sinne, send diseases on us, lye, reached lies, spoke Scripture to Christ, as good and ill Angels do. They say, man was made of a body, and opinion in place of a soule; that the other enemy the World is nothing, and sin an naked opinion.

8. They said God was not only he, in whom we live, move, subsist, have a being, Act. 17. but there was neither reason nor will in us, more then in stones; God deth all the wickednesse, villanies, perjuries, incests in men.

9. No men are to be rebuked for sinnes; sin and all wickednesse is to be imposed to God: so the Antinomians (g) make the Holy Ghost the cause and author of all the good we doe, and say, reason, will, all the faculties of the soule are destroyed in the conversion of a sinner; who then after all sinnes and wickednesse in believers.
Of Libertines the Fathers of Antinomians.

believers? Family he teach the same expressly, see Bright star, and Theol. Germanica.

10. Men are so convert all their finnes so good, and so repulse them their gain and advantage.

11. They said Christ incarnate, was nothing but a godly man, or a believer made of a body, and of an opinion, that he could not sin, nor know good and ill; and when Christ died, he died in opinion. Antinomians say, Christ is God incarnate (b) in every believer; for reign. (c) God (faith (i) Theol. Germ.) is in man, and works his will alone, and doth doe, and leave undone any thing. Without any J, to mine and the like; where these things are and exist, there is true Christ, and no where else.

12. They said sinne was but a vaine opinion, because God is the author of it, (faith M. Archer, with Antinomians) and God can doe no ill:

13. Regeneration (they say) is to returne to the ignorance of good and ill, (as it was Adam's sinne to know good and ill) and mortification is to lay aside all conscience and knowledge of sinne; and as children to cast away sense and conscience, and therefore when any mourned, or were grievous in conscience, or repented for sinne, they said, to such a man: O Adam, livest thou yet? and keepest thou still the gust and taste of the apple that Adam eat; after the same manner Antinomians now, (k) say repentance, griefe, sorrow for, sense or conscience of sinne in a believer is legal, carnall, fleshly, from unbelief, and the old Adami and that its contrary to faith, and Gospel-light to confesse sinnes, and was (f) a stroke of the flees in David.

14. They said, a regenerate man is perfect as an Angel; and that he that is borne of God, cannot sinne. So say the Antinomians, Towne aferit pag. 77, 78. R. Becon Catechil pag. 137, 138. pag. 211, 212. Saltmarsh free grace, 140, 154. Rife reign, er. 70.

15. (m) They said, Christian liberty extended to all things, that in regard we are under no law nor rule of life, all things are lawsfull: so Antinomians, as all know teach the same.

16. They said a regenerate man, are regenerate, sinned not, but only the flesh or his affe: so Towne also aferit. pag. 35, Saltmarsh free grace, 142. Eaten honey-combe, e. 4. pag. 47.

17. That every man follow his calling, that is, his natural inclination, and the world, that is custom; and so put away his Rife.
when he su&h not with her, and marry another, is lawfull; so as men may live as their corrupt hearts, as the lust of the eye, and the lust of the flesh, and the pride of life carry eth them, which three are not from God, 1 Joh. 2.16. as if sense and naturall inclination were Gods calling, and not the Devils. I prove (m) at length that it is the Antinomian doctrine, to say the sinnes of believers are not truly and really and in Gods account sinnes, but only to our lying sense, reason, false feeling, and so the sin.

18. (n) It's (say they) the communion of Saints to have all things, common goods, wives, &c. Antinomians say, for an unbeliever to take another mans wife is sinne; because they are under the law; but it's no sinne to a believer freed from the law: for God can see no more sinne in him, than in Christ Jesus, honey-combe, ca. 3. c. 25, 26, 27.

19. They said the resurrection was passed, and that we have compleatly and in possessio life eternall in this life; so say (o) Antinomians expressly, as I prove.

CHAP. III.

Of Anabaptists, N. Stork, Th. Munster, J. Beccal, &c. and their Tenets.

Anno, 1522. Did arise in Saxony, Nicholas Stork, who boasted of dreams and visions and rejected the Scripture, as being a carnall and literall rule; Antinomians call it carnall, literall and legall. From him and others arose Thomas Munster, about Ann. 1524. who stiled himselfe in his letters; Thomas Munster, the servant of God, with the sword of Gideon against the ungodly. This man being hungry for glory, hunted for Iustus name to his new designs, but not obtaining it, said Luther lepped, but rested not on Antichrist: that Luther's carnall and literall Gospel was worse then the Pope, and therefore cryed downe booke, and the letter of Scripture, and said, the Spirit was leader and rule to believers. As Misteris Hutchison of N. England being demandd (p) a warrant for her private assemblies and teaching. Said so, walked by the rule of the new creature; which rule she said was the Spirit; but could not give Scripture for it; so the Antinomian Delin in her very Grammar, faith, (q) he knows no laws in Gods Kingdome the Church, but three. 1. The law of a new creature, 2. the law of the Spirit of life,
life that is in Christ. 3. The law of love, not one word of the Scripture here, but a dead Letter; Antinomians, Familists, Nicbalaitans, Enthusiasts, Sweikfeldians, Libertines, go no higher, that they may abuse the Scriptures. Luther wrote to the Senate of Mulhauzen a famous Towne in Thuringia, to beware of the wolfe Muncer. Henry Pfeiffer a Monk, did blow up Muncerus, he boasting of a vision from Heaven, gathered troops to the field. The Princes of Saxony, Heffer, and Brunswick, the Count of Mansfield, and the Princes in Sweden, Thuringia Alsatia, Franconia, Bavaria, Austria, and Stiria, subdued and killed the Boures, or Husbandmen and Rufficks, who were sick of love for Muncer's Liberty, or rather licence due to them, as the false Prophets said, under the New Testament; on a hill near Frankbaflen, Muncer drew up and cried, The Sword of the Lord, and of Gideon against New Testament taskmaiters, he meant Princes, and lawfull Magistrates, yet was Muncer taken in the Town Frankbaesen, and Pfeiffer also, near Isewick, and Muncer having fained himself sick, and despairing, he and his Prophet were hanged, An. 1525. By these and other the like bloody inspirations, were above a hundred thousand killed.

In Helvetia, Felix Montzy, Balibaser Hubmeir, and Conradus Grebelius of Zurick, spreading by word and writ Anabaptisme of this kinde, at Zurick, An. 1525. were confounded in a publicke dispute by Huldicus, Zwingius, Leo, Juda, and Casper Megander; Hubmeir, who professed and promised re- cantation, in the Pulpit, preached the contrary, Satan leading his tongue, as he said, Held that Adams feiz, not his spirit, contented to sin, and that he lost not true Liberty by his fall; against him and the Anabaptists pretending the Spirit for their rule, and rejecting the Scriptures, as Antinomians doe.

The Senate of Zurick, An. 1530. past an Act discharging them to Preach, An, 1525. 1527. 1529. they were confuted, An. 1528. Lodivicus, Helser, Joannes Trajer, John Seekler, and other Anabaptists, were in the matter of Oathes, Magistracy, Pedobaptisme, confuted by Hallerus, and by Kolvius at Bern, and forced to say, The Spirit taught them, otherwise than the Letter of the Scripture take.

And also at Zosing in Argovia, An 1532. Conradus, Grebelius with his labouring to seduce many, were confuted, and cast out of Sengall.

Henry Pfeiffer and Muncer their sedious spirits and miserable end.

Great tumults to the killing of above an hundred thousand through Germany and about by the Antinomian spirits infussion which wanteth the light of Scripture.
Thomas Schuker the Disciple of Melchior Rinkius, beheaded with a sword his brother Leonard, by the impulsion of the Spirit, at Sengal (but it was not the Holy Ghost, who leadeth us in Scripture truth) saying in that, The will of God was done, and it was finished, this made a Spirit without Scripture hateful to many, having made much ado with their Scriptures Spirit, at Streasbrough, Wormes, Ausburg, Ulmes, and being driven out of Helvetia, and High-Germany, they carried their plague to Moravia, and adjoined to themselves seditious men in Bohemia, Poland, Hungaria, Austria and Silesia.

Balthasar Hubmeier for tumults in Moravia, was burnt at Vienna.

Becold called John of Leiden his wife, bloody, attempts, spirit without Scripture, and magical end.

Becold appoints Bernard Knipperdolling, and Rippenburg Consulls, the Christian Magistrates are deposed.

Becold, according to the prophesie, of a Tailor is made a most Gorgeous King, and sent out twenty eight Apostles, to shew his Kingdom was above Christ, he would have this number twice twelve Apostles, and four Angels as Evangelists sent to the four corners of the earth to Preach Tailor, Becold, King of Kings.
Kings, all of them were killed (some say) one only returned to
give an account of spreading the spirit of Anabaptists Becolds
appointing a great Lords Supper, the King Tayler came in to see
the Guest s, and finds a man and reading on his face the want
Becolds bloody
of a wedding garment, others say he saw him to be a Idas, kil-
leth the innocent man presently.

After he had prophesied the Towne of Munster now besieged should be supplied, and killed one of his wives, who
said his prophecies came not to passe, he and Knipperdoling
were deliveredly, after Torturing, Killed, and hanged in an iron
cage in the Cathedrall pinacle.

The Tenents of Anabaptists, in which they side with Anti-
nomians are these, more of this see in the writers cited (a)
The Reformation of Luther and others, was Legall, Literall,
carnall, not Spirituall, So Del.
The Father, Son, and Spirit are not three distinct persons, and
in essence and nature one God, so Familists, deny Christ to be
God and make every Saint equall with Christ.
3 The Lord Iesus did not really and truly, but in imagination
take our nature, Antinomians say a beleever is God incarnate

4 The doctrine of Christ before his suffering is not so much to be
observed, as after his death, for Peter restifted ill. Saltm. faith
Shadowes flying away. pag. 7,8,9. Christ and John Baptifh pre-
ached legally and spake not fully of free grace.
5 Christ hath removed the Law and all its obeiging power, and
now the pure Gospell and Command of faith is our onely rule.
so Antinom.
6 Christ reformed the ten commandes and brought in a more
perfection rule, Antinomians say they have nothing to doe with Moses
and the Law: The Law is now in the Spirit faith Saltmarsh free

7 (b) In the old Testament oaths were permitted, perjury only for-
bidden, all oaths are forbidden in the new, the Sabbath was kept
then, not now, so our Antinomians and Familists of new E.

8 They deny that the soules of the Godly or wicked goe to heaven
or Hell, till the day of Judgement, and deny the resurrection of the
same body, that was buried, or that flesh and bloud (shall rise a-
Ezek. 37. 11. 12. Daniel 12. 2. 13. Phil. 3. 19, 20. 1 Cor. 15.
The Tenets of Anabaptists

53. Ioh. 20. 27. So say Antinomians (c) life eternall is in this life, the resurrection is past, that the soule is mortal.

9 The visible Church consists of those that are perfect, and only of those; (d) so Antinomians.

10 None can with a good conscience exercise, the office of a Magistrate under the New Testament. Familists say it's against Christian liberty.

11 Universitie, Schooles, humane arts ought not to be. (e) Saltmarsh, they are legal and literal.

12 That it's unlawful to goe to law, and that Warres are unlawful. See Del. term. 6, 7, 8.

13 These Anabaptists called Libertines deny all Scripture as a dead Letter, all preaching, Sacraments, church assemblies, singing of Psaumes, praying, all ordinances, and say the Spirit, the inward anyonting, and the intinnal word that proceeds immediately out of the mouth of God, as Gideons word is the only means of Gospell-reformation; so Antinomians reject all Ordinances as legal and say the Spirit is all, and some as Del. term. Beacon, Catechism, sit. say the joyfull knowledge of God and man (and all things else that relate to either) is alone in the Spirit by Jesus Christ, he counts all ordinances and externall duties and worship trivial and indifferent. O therefore (preface) if ditempered Christian Nations, (he excepteth not Papists, Arminians, Socinians &c.) were once Wise to forbear this clashing and daubing themselves in pieces, one against another, for matters externall, trivial, and circumstancial in religion, and would content themselves with that which is alone saving &c. To the Antinomian Beacon, Idolatry, Angell worship, preaching, praying, scriptures, duties of the Law, precepts of the Gospell, of nature, of grace, opinions &c. all controversies in Religion, these in which the ditempered nations, now contravert, yea Church-governement, sacraments, minifters are matters externall, trivial, and circumstantial in religion, not things in which salvation consisteth, not to be contended for on either side.

14 The second rancke of Anabaptists called concionatores, preachers, denied all the Old Testament as abrogate. How little Antinomians esteeme Moses and the Prophets wee all know.

15 The third rancke called Apostolici, said we must become young with children. Antinomians abandon sense, nature, reason, and
and say we must live by faith only. So honey-comb, Towne, Salt-
marsh, Den.

16 (h) The third ranke were Spiritualists, who abstained from
cloathing, meat, feasts, musick; to (i) Saltmarsh all externals
are legall and carnall.

17 The fourth ranke were the holy and sinleffe advocati
and would not pray the Lords prayer, forgive us our sinnes , and
contended for Saints in this lifewithout spot or wrinkle. Crepe and
other Antinomians say the believers are as cleane from sinne as
(k) Christ himselfe, and cite the same place Ephes. 5. 26, 29.
for it. So Del the spirituall Church is led and taught by the a-
noynting, the carnall Church by counsels letter of the word.

18 These denied originall sinne in infants, Antinomians de-
nie it in all the elect, who are justified from eternity, or from
Christ's Death , or from the time of their believing.

19 The fifth ranke were Silentiaries, tacentes ; they denied
necesity of preaching as Antinomians doe , because the anoy-
nting is sufficient, they thought it indifferent to deny their Reli-
gion.

20 The sixt ranke prayed only, which Antinomians doe ne-
ver; but praise onely.

21 The seaventh were arreptitiously and Enthysisatically in-
spired, and fell in trances and saw visions of flies, Antinomians
hold revelations and raptts of the Spirit, without the word for
their (l) rule.

22 The eight ranke were these in higher Germany , that are
called liberis fratres, free brethren, they were abominable impure,
and so uncleane that they were excommunicated by the rest,
said they were delivered by Christ from all lawes, covenants,
vowes, paying of tithes or debts ( as Saltmarsh faith, to doe any
thing from these grounds is law-bondage; free grace. pag. 180)
they owe no obedience unto Magistrates , they said marriage was
free; wish any of nearest blood, that men could not be saved except they
were Publicans, and Harlots, they held men might have many wifes
at once, that after rebaptization they cannot sinne, as Eaton the An-
tinomian faith, hony-comb c. 3. p. 25. that not they, but the flesh
sinned, as Towne faith. affer. pag. 35.

23 The ninth ranke were called also liberis fratres, they said,
baptizing of infants, Magistrates, oaths were things indifferent,
preaching, bearing, scriptures were necessity, because we shall be all

h Bullinger
i. Saltmarsh
177,178.
k. honey comb.
c. 3. p. 25.
l. Reigne pg. 39. 49.
Antinomians &
liberi fratres
like other in that
both reach fre-
dome from law,
covenants, from
paying of tithes,
freedom from
sin, &c.
taught of God, Sacraments are but common signs that believers need not, it was free and indifferent to confess Christ before men, if danger be, God delights not in our blood, nor requires he that we dye for his truth, we may dissemble our religion, deny Christ before men, so we keepe the truth in our hearts. I often prove Antinomians to run in this straine.

24 The tenth sort were called Huttites from John Hut, these took on them to cut off all the Cananites, that is, all the ungodly with the sword, and gave away their goods, because they said the day of judgement was neare at hand: Job. Hut and the like false Prophets in their own name could not learne wit from Cochebas the Jew the son of a sheare, who called himselfe the Starre of Iacob and Redeemer of Israel, but proved Benchozba the sonne of a lye; he and his were destroyed by Tydus Ruffus president of Palestina, he arose in time of Aelius Adriamus An. 118. or 120 Eusebius eccle. Hist. l. 4. c. 5. nor would learne wit from the folly of a Jew who rose Anno. 379 in the time of Theodosius the great, he called himselfe Moses, promised to lead the people to Canaan drye, through the sea, caused the Iews leap into the sea, who drowned themselves and beat out their brains in the rocke, and counterfeit Moses, it may be the Devil, disappeared, and was seen no more, Tripart. Hist. l. 12. c. 9. Nicep. l. 14. c. 4.

25 The eleventh ranke were called Augustinians from one Augustine a Bohemian Enthusiast, they were ruled by scriptureless dreams.

26 Anabaptists deny that scripture can prove any thing by consequence; but it must be in so many syllables; logick and consequences say (m) Antinomians are to be abandoned in divinity.

27 Melchior Hoffman a Skinner An. 1529 said Strasburg was new Jerusalem.

2 He was to be called an Apostle from heaven

3 Leaned to Enthusiastes.

28 Hoffman said he was Elias, and Cornel Poitersman Enoch.

29 Menno Simonz the sonne of a secular priest borne in Friesland, neere Harlingen about An. 1532 rejected Enthusiastes, and yet slighted the scriptures, rejected apostolick calling, maintained the grossest Pelagianisme, that the saints live free from all sinne. as Eaton the Antinomian. hone-combe

CHAP. III.
CHAP. III.  
Of David George.

David Georgius born in Delp. was the son of a Mountebank or Jugler say some, (n) by trade a painter, he vented his heresie an. 1540 he was a composed plaistered hypocrite, affecter than any bare footed Fryer or Capucian, did often falt three days together, was eloquent he taught that He himselfe 1 was the sonne of God, the true and spirituall David borne of the spirit, where as Jesus Christ was borne of the fleth.

2 He was sent to restore the house of Israel, not by death but by grace.

3 The doctrine of Moses, the Prophets, Christ and the Apostles, was unperfect, carnall, litterall, (Antinomians) reject all written law and Gospel (o) as a legall covenant of works and his was spirituall and perfect.

4 He said the law was abolifhed, (as doe also Antinomians) and he was the true and living law to his discipies. Antinomians say the Spirit of life in belivers is all their law Del. Ser. pag. 26. Saltmarth. free grace p. 146.

5 He transformed the scriptures, in allegories, said Angels were but motions in the minde of man, so do Familists and Antinomians. Randle the Familist preached that because Christ preached parables, therefore it is lawfull to expound the scriptures in allegories, and that all things in nature, and art, were sacraments of the supernatuall mysteries of the Gospel, therefore they expound God manifested in the fleth, to be a believer Godded and Christed with the being of God in Faith and love. The peice called Philosophy dissected, maketh all the workes of Creation Articles of faith.

6 He said to all adulteries and all villainies, without sense of sin, and shame as with a deadned conscience was the only spirituall mortification and new birth, his followers should labour for, and then and not while seen, were they borne of the Spirit, the same Libertines taught, and so doe Antinomians and Familists, (p) that to repent sorrow and mourne for sin, or to be touched with any sense thereof, or from this sense to confesse sin is from fleshly unbelieve, and the old Adam, then to sinne without sense is faith and mortification, and this is coulen German with the Libertines regeneration and nearer.

See Blestikas in vita Davids Georgij.
Florimundus Raimundus de origin. hrec. secundo l. 2. c. 15.
Gualterius re-saita in cabula chonogra. seculo 16. c. 8.  
The rif. and Tenent, of Da. George natre to thofe of Familists and Antinomians Rife reign.

Saltmarth free grace p. 142.  
Towne ass. p. 35. honey-com. cap. 7.

Den ser. man of (or pa. 9. to. 11. in the believers fleth and con- 
verfation there is fin, but his adulteries lies 
Boo. are no 
fin in or his 
7 All confiue ce.
David George and Antinomians comply.

7 All marriage of nearest of blood, though under Moses and Christ they were forbidden, ye are they now lawfull under this more spiritual David, Antinomians call much for freedome of all kinds.

8 Shame is no consequent of sin, faith banisheth away all shame from bodily nakedness. Antinomians abandon fear, trouble of mind and the like affections for evils either of sin, or punishment, (q) death or any thing else, they are much for abandoning sense and for the absolute reign (r) of faith.

9 Heaven and Hell and the last Judgement are no where, but within a man, in a spiritual manner, Heaven is in this life. Antinomians, as Towe(n)s and Saltmarsh(s) hold that in this life we have as much of Heaven in full and compleat possession, as the glorified in Heaven.

10 Confession of Christ and his truth is not necessary.

11 Under David George is the time of perfection, when all Ordinances shall be useless, so Ant. ut supra.

12 David George is Judge of quick and dead.

13 It is the sin against the Holy Ghost to refuse the Spirit in David George his ministry and to goe backe to the Prophets and Apostles. Antinomians extoll their Spirit above the Scriptures.

14 The resurrection of the dead, the blowing of the last Trumpet, the shout of the Arch-angell, the comming of Christ to judge all are to be taken in a spiritual sense, of the doctrine and discipline of David George, as Hymenæus and Philetus said, see hereafter the Paralell between Antinomians and Libertines, so said Libertines Calvin. advers.libert. c. 22. p. 458.

15 Marriage-covenant yeth the parties no longer together, then their temper and natural dispositions agree.

16 The Kingdom of God is the Spirit of Jesus which shall shortly be under David George.

17 David George shall rise from the dead, which he did in that his body for his impostures found after his death, was dragged out of his grave, and his booke burnt, though he promised to his disciples, to reveal wonders and to rise from the dead again shortly.

18 The body or flesh sinneth, but not the soule.

19 That Heaven was empty, but he was sent to adopt children to God.

20 All the prophecies of the old Testament were to be applied
Swenckfeldians and Antinomians comply.

Chap. V.

Of Casper Swenckfield his Tenets complying with Antinomians.

Casper Swenckfield was born about the year 1499; spread his errors in & about an. 1520 as he died in Sweden 1561. He was a Knight of Ossing in Silezia, he was so grave, civil, fervent in prayer, that it was said of him he wanted not a good heart, but a solid head and wit, he allured to his way Valentinus Kranz-mald, a simple religious man, and Ioan. Sigismundus Werner, pastors and professors of Lunenburg. Schlusserburgins catalo. hereticorum. l. 10. p. 27. faith that Luther and Melanthon gave him the name Swenckfieldius from the noysome smell of his doctrine; he was eloquent, unlearned, ignorant of the Latine tongue, wrote all in German, ignorant of arts, once a hater of Romish Idolatry, but seeing God honoured Luther, being a proud man, he sought a name, pretended that he stumbled much at the bad conversation of the Churches, turned from popery, pretended the Spirit, and Enthusiasticall dreams, as Antinomians and Familists do, he was a Sceptick and a Neutral between Papists and Lutherans, through occasion of Anabaptists risen then he cried downe a literall carnall church framed by Luther (as he said) and called for a new and perfect Church, as Antinomians doe, Riff, reigne. cr. 79, 80, 81. In Silezia he seduced many with his eloquence and new speculations, he calls for spiritual alness and the Spirit, and the internal word, that we must not depend on the externall word. Just as M. Del doth. But (yee may say) (m) Del. pag. 7. fer. calls for an outward change, such as flownes from an inward change in his Gospell Reformation. So did Swenckfeldius say the Scriptures must be read that the externall man may be instructed. &c to said Salmarsh. Scriptures were given by divine inspiration and profitable, but (if I mistake not Antinomians) neither law, nor any letter of the word is needfull to their regenerate persons, he adhered to somewhat of Anabaptists, somewhat of Calvins way, to somewhat of the papists, he was banished.

Schlusserburgins catal. hereticorum. l. 10. p. 32. Swenckfeldius ait peces faciendas, ut deus interiorem illuminationem largiat, nisi omnis legenda est Biblica scripta, quibus externus bomo erudiatur.
nished out of Silesia by the prince of Lignice Fredricke, wandering through Germanie, came to Luther and revealed his phantasies, was sharply rebuked by him, but to no purpose, pertinaciously cleaves to the plague of Herefie, hee went through Sweden, Norburg, Ulms, Tubinga, in private houses, accuses the Pastors, that no man was the better of their preaching, extolls the spirit that does all.

At Argentorat hee infects a little, Wolfangus Capito, at Ulms hee was confounded, at a dispute by Martinus Frechus before the Senate. At Augufla hee perverted many, men, and sillie women, hee wrote many epistles to Men, Women, Virgins; he writes an. 1556. that in 18, yeares hee had written above fiftie booke. He troubled Luther with his bookes which hee sent to him for an answer. Luther said to the Messenger, the Devil was the Author of them, and, the Lord, rebuke thee a Satan. Satan raised up Swenckfeldius to trouble the Church of Christ, after Servetus, was burnt at Geneva, Bucerus, Calvin, Pet. Martyr, Beza Musculus, Frechus, Simon Grynes, Dani. Tossanus admonished him, but without any fruit. In Saxonie, Luther, Melambchon, Ibyricus, Nich. Gallus refutes him. In Hafia, Corvinus and Kynema, in Silesia Hyronimus Wittich, Ioan Gigas, Laurentius Harenraff refute him. A Synod at Norimburg, an. 1554. condemned the errors of Swenckfeldius. The confession of the divines of Mansfeld in 1555. condemns him, and layeth hee hath now 30. yeares vexed the Church.

His Errors and Heresies are shortly these.

1. Christ as man is borne of the essence of God, and grew till he obtained the full essence of the Godhead by birthright, and was disposed to be our Saviour; for it is said wee grow to the stature of God and are partakers of the divine nature. Who is such a stranger in the writings of Familists and Antinomians, who readeth not these blasphemies, the Saints are Christed and Goded, a believer is Christ, a believer is partaker of the Godhead, being a justified man is God manifested in the flesh; now to be partaker of the divine Nature is to partake of graces and created goodnesse and anointing of the Spirit, otherwise the essence and nature of God in us should be subject to change, fadness, sorrow, teare, dispair, unbeliefe, sin, &c.

2. The flesh of Christ is not a creature, nor created of the Father, but conceived and borne by himselfe through the Holy Ghost and changed
Compliance with Antinomians.

changed in the essence of God, and glorified with the glory he had with the father before the world was.

3 Though there be two natures, in Christ, yet now is the first of Christ made equal in essence and glory with God.

4 Christ is not once only born, but often till he be made perfect and wholly of the essence of God: the father said, Thou art my son this day have I begotten thee, nor is it impossible that God can make his own son a God, though unrenewed men understand not this. Antinomians speake not so honourably of Christ for Rise Reig. 

5 Christ in both natures is the only begotten son of God and Lord of glory and King of the Church in both natures.

6 Christ now at the right hand of God having obtained fully at the power, honor, and kingdom, and essence of God worketh as much for our salvation as man, as he doth as God.

7 Whole Christ undivided according to both natures, perfects the justification and washing of a sinner by the spirit, and whole Christ according to both natures undivided obtained the state of the second person in the Trinity, as one and coequall God in power and honor with the Father. Familiists make God in his nature and essence to dwell and work in all creatures, especially in the regenerate. But these are but fancies. 1. Because after Christ was raised from the dead to the glory of the Father and so entered into his glory, there is evidence that his manhead was entered in no degrees of communion in the essence power and glory of God equally with God, because there remaineth a body with flesh and bones that may be touched and handled. Luk. 24. 36, 37, 38, 39, 40. with the print of the nails in his hands and sides Iob. 20. 27. now there is nothing of the nature, essential honor, and glory of God an infinite Spirit, that fills heaven and earth yea or of any spirit, in a body of bones, flesh hands and feet and having in it such material and sensible qualities as the impression of wounds. 2. Christ did eat with his disciples after his resurrection Iob. 21. 12, 13, 14. and so after he was entered in some degrees of glory and was scene of five hundred brethren at once 1 Cor. 15. 6. Of Cleophas, of the twelve Apostles, of Paul also, now what ever partaketh of the essence of a Spirit, cannot eat, nor be scene with bodily eyes, and the disciples with their bodily eyes, D law
saw him ascend to heaven even till the clouds took him out of their sight. Acts 1. (3) The eyes of all believers and reprobates, even his enemies that pierced him, in the generall judgement shall see him: in which state Swenckfeldim dreams that the manhood is fully changed in the essence of God. Rev. 1. 7. now that the bodily eyes of men, and of Reprobate men, shall see the essence of God, who is invisible. 1 Tim. 1. 17. is a dream, for He dwells in light which no man can approach unto, though we nothing doubt but the man Christ, as man, is elevated now in heaven, to our incomparable comfort, to such eminency of glory, above Men and Angels, as the capacity of a created thing can receive. 4. the Manhood of Christ is a creature, having beginning and a cause of being in time. Mat. 1. Luk. 2 in the fulnes of time. Gal. 4. 4 was borne of a woman. Now what is man borne of a woman that he should be equal in essence and nature with God? Who is like unto God? Angels and created powers, cannot answer the question. God is essentially eternal, and eternity differenceth him from all things beside himself; Ely. 9. 6. chap. 43. 10. Before me there was no God, neither shall there be after me. c. 40. 28. Psal. 99. 1. 2. Psal. 102. 26. 27. 1 Tim. 1. 17. it's then an everlasting contradiction, that a creature in time, can be a creator and a God before time, or pertake of the essence of the eternall God, for God must then create another God, different in number from himself: 5 our bodies shall be made conform to the glorious body of Christ. Phil. 3. 21. if the Manhood of Christ, and so his body, which is a part thereof, be changed into the essence of God, we must be like the very invisible and eternall essence of an infinite Spirit, and there is no glorifying of our bodies then, nor any resurrection, nor any raising up of our bodies to the aire to be ever with the Lord, but an utter extinction and an anihilation of our bodies and the body of Christ. Hence the flesh profited not, then the manhood does not spiritually quicken, give the Holy Ghost, justifie as Swenckfeld says, but Christ God doth these.

7 The cheife argument of Swenckfeld was because Christ as man obtained a name above all names; was adored as man: but if this stand sure, then in the state of humiliation aswell as glorification the manhood was changed in the nature of God which yet Swenckfeldim denies; for in the state of humiliation what is proper to the Godhead, is ascribed to the Manhood,
per Arianitam idiomav as God purchased a Church by his blood whereas God hath no blood: they crucified the Lord of glory and by this argument, we may well inferre that the God-head in the state of humiliation was changed into the manhood and flesh which is blaspemous, for so should God die as man dyed: and there was a booke given out in the name of Swenckesfeldians that denies the manhood of Christ after his resurrection to be a creature and calleth all of the contrary minde Creaturis. hence

8. These wilde assertions of Swenckesfeldians. The Gospell is the Essence of God, faith and joy in the heart is the essence of God.

9. He charged Luther with these: The preached word is the substantiall word of God, the flesh of Christ is not glorified, a renews man hath not free will. God dwells not in beleivers, God workes profit not to salvation, the preaching of the word and Sacraments are effectuall without God. As Famil. and Antinom. charge us with many of these, because we cannot say that a beleiver is so Christed that he is very Christ himselfe and God incarnate, and as free from sin as Christ.

10. The doctrine contained in the scriptures, is not properly the word of God, but improperly by a Metonymy, where the signe is put for the thing signified. Christ only is properly and essentially the word of God. Swenck. liber. de sacrat. libris pa. 27, 28. Antinomians say the Scripture and the Law is but a dead letter, not the word of God, so Del. in his whole sermon rejects, all that is externall in the Gospel-reformation, makes nothing in it, but the Spirit, and the incommunicable act of Redeeming which is only in Christ to worke our conversion to God.

Before I proceed Swenckesfeldians and Antinomians; erre for its said of the ten Commandements. Exod. 20.1. And God spake all these words. All the Prophets cry, Thus saith the Lord, Luk. 1.70. He hath spoken by the mouth of all his holy prophets. 2 Chro. 36.21. The word of the Lord by the mouth of Jeremiah. Esa. 1.20. The mouth of the Lord hath spoken it. Mich. 4.4. The mouth of the Lord of Hoasts hath spoken. Deut. 30.8. Obey the voyce of the Lord. How often is it said the Lord hath said. Esa. 29. Because they have not heard my words saith the Lord, which I spake to them by my servants the prophets rising and sending them &C. 1 Thel. 2.13. For this cause also thank we God, without ceasing, because when ye received the word of God, which yee heard of us, yee received it not The Scripture is the word of God against Swenckesfeldians and Antinomians.
as the word of men, but (as it is indeed) the word of God, which also worketh effectually in you that believe. Heb. 13. 7. Remember then which have the rule over you, and have spoken to you the word of God all which and many other places can carry no other sense, then the word externall written and preached which God rendreth effectuall by his Spirit is an instrument of conversion.

11 Err. Faith and conversion to Christ commeth not mediatly by the preaching of the Word, but immediately from the inspirations of the holy Spirit and from heaven. His arguments are not a whit different from the reasons of Mr. Del: in which Del proveth, laws, synods, miniftery, are all externall, carnall, & literall things to Del. ser. pag. 6, 7, 8, 9. &c. Gospel-reformation is internall, Spirituall, and the law written in the heart as Jer. 31. 33. the word vocal, externall, or written reformes by halves, not constantly, and intermits, and againe lyes still as dead as a stone, because men can doe it, But Gospel-reformation is as proper to God as to redeem the world, and to take away sin and bring in everlasting righteousness; if all the Angels in heaven should undertake the Work of reformation, they should sink under it, how much more the powers of the world Del. ser. 10, 11, 12, 13. If so argues Swenckfeld Epistola ad quondam Ecclesiasten, excussa Basilan. 1527 his 1 argu. which is Del. ser. pag. 6, 7 is this, justifying faith is of the nature of internall and spiritual things, for it is of God, yea faith is the gift of the Holy Ghost, then it hath not its original from things bodily, the word and hearing, but comes from the internall word, for the natural man perceaveth not the things of God.

2 Saith Swenckfeld, what ever is not of faith is sin, then outward hearing of the word, without faith, is sin.

3 All preaching is in vain, except the man have ears to hear Matt. 13. since the word cannot be receiv'd but by an enlightened minde, and the light of faith, and the grace of God, the soule being fore-disposed by Iesus Christ, though you should hear the word a thou-sand times in thy unbelieving eares, they shall receive no more but a sound, they shall receive no more but a carnall affression of a banzied and counterfeit faith, from free Will which shall not endure long, so read Del. ser. pag. 4, 5. and as if Swenckfeldians had spitted him out at his mouth, so he speaks.

4. The Minifters ( faith Swenckfeld ) should be some what.
5. Then Paul and Apollos should give increase.
6. Then the Word of God should be yed to Elements and Sounds, and all
and all that heare the word should beleue.

7 But faith hee, is that of God heares the word of God, then must Grace preparing prepare us before we can heare the externall word with fruit.

8 There is one Master Christ the chief corner stone, and he teach eth the externall man, not by externalls, but by his Spirit, when God teach s, as he doth. Ephe. 3. 5. he needeth no perishing and vanishing thing to helpe him, to save us, Confesse hic (inquit Swenckfeld, ep. 16.) verum docetem, veram doctrinarum, veritatem ipsam externam, quem nobis Caducus, vivus transitorius, in administracionem sui egent, ut nos salver. 9. If the vocal word did necessarily goe before Justifying faith, then Justification should be the work of our hands, or not without our helpe. But Abraham beleued God, not the word preached. 10. Then should man, not God, lay the first stone in our Justification and experience teacheth us, what a building it is, wee have an histori call faith, and a certaine apprehension and assent of (naturall) reason form the letter of the word, to Saltmarsh the Antinomian, 146 frg. the law is now in the Spirit and in the Gospel for a believer to walke by. Now the Spirit and the Gospel is all one, to the Antinomian, to the Euthusastic Libertins and Swenckfeldians to Saltmarsh sayeth. Nor is the holinesse and sanctification now such as is fashioned by the law of outward commandement (Swenckfeld calleth it verbum vocale) but by the preaching of faith, by which the Spirit is given, which renewes and sanctifies a believer and makes him the very law of commandement himselfe: what this Antinomian calleth the preaching of faith Swenckfeld calleth verbum substantiale. Christ himself, not any created thing, doo the Familists teach teach Rice, Regne. er. 9. The whole letter of the Scripture (say they) holdeth for a covenant of works to er. 7. er. 8.

Know that it is most false, that sanctification is not now fashioned by the Law of outward Commandement, that is, by the word externally preached, as by an instrument subordinate to the working of the Spirit, for his conscience knowes, we never describe more to the word, for more is contrary to the word Rom. 10. 17, Faith commeth by hearing, that is, the word of the Gospel externally preached. 1 Cor. 1. 24, We preach Christ to the Jews a stumbling block, but to the called, Christ the power of God and the wisdom of God, this preaching of Christ, is the preaching of faith, but not in the Antinomian sense, this is the effectuall working of the Spirit, for so Saltmarsh meaneth, as his exposition.
position evidenceth, for the effectuall working of the Spirit
can never be a stumbling to the Jews, then this preaching of
Christ and of faith must be outward and externall preaching
of the Gospell which instrumentally giveth the Spirit, For Gal.
3.2. Paul opposeth the hearing of faith, that is, the externall
hearing of the letter of the Gospell, that giveth the spirit instrumentally, to the works of the Law or the externall doctrine of
the Law, that can neither promise to give, nor give the Spirit
instrumentally, for if by the hearing of faith, he meaneth the inward hearing and effectuall working of the Spirit, then he faith
as much, as ye receaues the Spirit, by the effectuall receiving of the
Spirit, and also he must meaneth that all that heares externall the
doctrine of the Gospell, as the Galatians did, must receive the Spirit, whereas Paul clearly makes an opposition between
the externall preaching of the Gospell, and of the Law; other
wise, by the externall preaching of the law, accompanied by the
Spirit, we also receive the Spirit.

But let Saltmarsh answer, if either now, or under the Old
Testament, true holinesse and sanctification was fashioned by the law
of outward Commandements without the Spirit, in some measure
or degree. 2 If sanctification in the Gospell be fashioned without
the external preaching of the Gospell & an outward commandement; if no, why excludes he an outward commandement as con
trary to the preaching of faith? Swenckfeldius and Enthysiasms
make an opposition betweene the word preached, and the prea
ching of faith that is, the Spirit, we make a subordination, no
opposition. 3 Whether Saltmarsh or any Antinomian in conscience
can say that wee go on with Pelagians, Old Anabaptists and
Arminians, as to say Sanctification is framed now, or at any
time, by a law of outward commandements, the Antinomian Del.
who has printed indefence of Anabaptists, Arminians, and Antinomians teacheth so, not we. So Del joyneth with Swenckfeld
Ser, pag. 6, 7, 8. read the stile words, and doctrine of Enthysis
asts all along in the form.

11 Swenckfeld said that that is born of the Spirit is flesh, those that say
justifying faith is from externall hearing, they teach that the Spirit
comes from the carnall letter, the heaven is borne of the earth.
12 Blessedness comes not from externals, nor was Thomas blessed,
because he law and beleued, nor Simon Peter, because flesh
and blood, but because the father, revealed Christ to them.
12 Swenckesfeldius taught that the preachers of his time were not sent of God; because no man was the better or converted by their preaching. So Antinomians say all but themselves are but literal and carnal teachers.

13 Swenckesfeldius said that he himselfe preached the Spirit inwardly teaching, and that men must live by the rule of the Spirit; else they could not be saved. So speake Ant. of Gospel reformation of life. So Del. ser. p. 26, 27.

14 Neither Baptisme nor the Supper of the Lord should be administered till the true doctrine that he taught, be preached and be revealed immediately from the substantiall and eternall word Christ without preaching, or reading or hearing the word. So Del. uniformity examined the worship of the New Testament is onely inward.

15 In such dissentions of minds among Teachers the word should not be heard. Antinomians say all may be heard, sects and opinions are but names and things indifferent.

16 The word hath a twofold sense, one literal, which proficeth nothing, another the true and spiritual, which only the spiritual do understand.

17 We must try the word by the Spirit, and not the Spirit by the word. So say the Antinomians, Acts 61. All doctrines, revelations and spriirths are to be tried by Christ the Word, rather then by the Word of Christ, this is against Christ's way who, when it was a controversy, whether he was the Sonne of God, or no, was content that they shoulde Judge of him, and decide the matter by Scripture. Joh. 5. 39. So (2) are all controversies ended. Acts. 17. 11. Acts. 9. 11. Act: 24. 14, 15. 1 Cor. 15. 3, 4. Mat. 22. 29. 30. 31. 32. 33. Esay. 8. 20 which were not impossible, if the scripture have two senses, one literal that proves nothing, and another spiritual and allegorieck (as Emphasiasts & Antinomians say) that none can understand but the spiritual, now when Christ and Paul prove the resurrection of the dead, and that Christ is the Messiah by the scripture, and referres the deniers of these, Jews and Pharisees and Saducees to the scripture to be the Judge, he supposeth the scriptures hold forth a cleare literal sense, which these men, though not spiritual, might understand. 2 nor could Christ say, ye both know me and whence I am. Joh. 7. 27, 28. If they could not see any thing of Christ by light of scripture, 3 all the murthers, whoredomes, villanies
villanies practised by Muncer, T. Becold, David George, Svenckfeld they fathered on the Spirit leading them without the Scripture, or on such an allegorick sense, as their uncleane spirit expounded the word, so as men know not when they sin, when they serve God.

17 The preachers not being taught by the immediate teaching Spirit, are such as the Lord speaketh of. They ran, and 3 fens them not.

18 There is a middle reformation to come, betwene papists and Lutherans.

19 No doctrine of Word, Sacraments or any externall thing written in the Writings of Mozes the Prophets or apostles doe conduce to salvation, God is to be sought in his naked Majesty in dreams, inspirations and revelations of the Spirit.

20 Repentance, contrition, the knowledge of sin is not to be taught out of the Law, but by Christ onely. How neere Antinomians side with this I leave to the reader.

21 The Law is not unpossibl, but easie to be fullfilled by Grace. Antinomians teach that both the persons and Workes of beleivers are perfect free of sin, then must they be perfectly agreeable to the Law.

22 Our renovation is the very Holy Ghost, so Antinomians Rife Reign er.1,2.7,8.

23 Our Righteousnes and justification is not in the imputed obedience and righteousnes of Christ, but in a conformity with Christ in glory by the undwelling Spirit of Christ.

24 Faith and Workes justifie us.

25 All beleivers are the natural sons of God begotten of the essence and nature of God, so Familists and Antino.teach that we are Christed and Godded.

26 There was no remission of sins, no righteousness, no entrance into heaven before Christ dyed. So say Antinomians under the old Testament, there was no inward nor heart reformation, no covenant of grace, no peaceying of Gods wrath for sin &c. So Saltmarn free grace, pag. 166, 167, 168, Honey-combe,chap. 11. 334,335,336. Del. fer. pag.2.3.4.5.6.7.8.9. &c.
CHAP. VI.

How the Word converteth.

Touching the necessity of the word of God preached for the conversion of sinners against Swenckesfeldians, Enthusiasts and Anabaptists, these conclusions we hold, premising some considerations.

1. The vocal or preached word is the instrument and Organ of the Holy Spirit in our conversion, not the author, nor efficient thereof.

2. The word written or preached is a created thing, not the formal object of our faith, and assurance, nor the objectum quod but the objectum quo, or the intervening means or medium of our faith.

3. The word, as all instruments are, must be elevated above its nature to more then a literal impression of Christ believed in.

4. The writing, speaking, conveyance of Christ to the soul in the word preached may be humane and literal, but the thing signified by the word, Christ, faith, the Image of the second Adam is divine supernatural, and the way of conveyance of it to the soul, in regard of the higher operation of the Spirit above the actings and motion of the letter, is divine, heavenly, supernatural.

5. The action of the Holy Ghost, in begetting faith, may be said to be immediate two ways. 1. as if the word did only prepare and literally informe the external man, but the Spirit commeth after, and in another action distinct from the word, infuseth faith, this we cannot deny, but then the Spirit of regeneration is not said to work with the word, but a more common operation of God there is which begetteth literal knowledge, or some higher illumination. 2. the Spirit worketh with the word, so as in one and the same act, the Spirit opens the heart to hear and receive what is carried along in the letter of the word, and so the Spirit worketh mediatly, not immediately.

6. How in the infusion of the new heart, and of the habit of the grace of God, in which we are meeke patients and put forth no cooperation with God, more then the dead doth to quicken it selfe, Ephes. 2. 1, 2. and the withered ground to receive the raine,
raine, I see not. Esa. 44. 3, 4. in regard, that though the word goe before, and the word may be preached in the meane time yet the act of infusion of the new heart is no morall action of God, but as it were physical, and it is a reall action, receivd by us by no subordinate literal action or morall apprehension of the minde, or act of the will, and therefore in this formall act of infusion, what the word doth, but by way of disposition or preparing I must professe my ignorance, though it be most true that faith commeth by hearing, and in the very mean time Act. 10. 44 whilst Peter yet spake these words, the Holy Ghost fell on them which heard the word; Then if conversion be taken in congregato, vel concreto in the humbling selfe disparing of a sinner and all preparatory acts, going before the infused life of Christ, and in the first operations flowing from this infused life, the word is an instrument of conversion, but I cannot see how it is any active or morall instrument in the soules lying under the Lords act of infusion of the life of Christ, except ye call it a passive instrument, because it perswades not the soule to receive the new life: nor is the soule, being a meere patient, an apprehending, knowing, chooing, or confenting faculty under this action of omnipotency while the Lord powres in a new heart. It is true the word is thus farre the instrument, that the Spirit worketh in us the same habit of new life, and the same Spirit of grace and supplication that is promised in the word Esa. 44. 3, 4. Zach. 12. 10. Ezech. 36. 26, 27. and the same Spirit that the Scripture faith Christ by his merits purchased Joh. 1. 16, 17, 18. Ioh. 12. 32. Revel. 1. 5. Heb. 10. 19, 20, 21, 22.

1 Conclusion. The word preached is that meane that instrumentally concurreth with the Spirit for begetting of faith Rom. 10. 14, 17. faith commeth by hearing, and hearing by the word of God and that he speaketh, of the externall, and not of the substantiall increaseth and internall word, is cleare, ver. 14, 15, 16. he speaketh of such a word, as a sent preacher carrieth 2. such glad tidings as messengers on the mountains-bring, which is not the Spirit of faith, to all that the messengers are sent to. 3 It is such a word as he calleth ver. 16. a report. Now this is not an inward substantiall report or word, because all that heareth the father so they the Spirit makes an inward report, they come to Christ and beleeveth the report Ioh. 6. 4. But few or none beleeveth this report ver. 16. Who hath beleevd our report? 1 Cor. 1. 23, 25.
I. 23, 25. But we preach Christ crucified to the Jews a stumblimg blocke, to the Greekes foolishmessse, But unto them that are called both of Jewes and Greekes, Christ the power of God and the wisdome of God, then the word externally preached is instrumentally the powert of God: and that he speake of externall preaching, not of the substantiall word, or Spirit himselfe, is cleare. 1 Because the Spirit internally preached is received as the power of God. Efay 59. 19, 20. And a God-reaching Spirit, but this word of it selfe is not such a Spirit. 1 Because the Apostles preach it, Men such as the Apostles were, doe speake, or preach of Christ and of the Spirit, but they cannot preach or effectually in-preach (as speake so) Christ and the Spirit to the hearers, for then should they give the Holy Spirit to all those they preach to, which both is against scripture and experience, Act. 12. Act. 14. Act. 17. and is blasphemous, for God onely giveth the Holy Ghost. 2 Because the internall and substantiall word preached, to the cares internally is effectuall conversion, but this preached Christ must be externally preached onely, to some, to Jewes and Greekes, who stumble at Christ, and beleev not, 1 Pet. 2. And the same is proved by 2 Cor. 2. 15. Wee are unto God (preaching the Gospell v. 14.) a sweet savour of Christ in them that are savvd and in them that perishe, to the one wee are the savour of death unto death, & to the other the savour of life unto life. Now the internall substantiall word is to none a savour of death. 1 Thes. 2. 13. For this cause also thanke we God without ceasing, because when yee receivd the word of God, which yee heard of vs, yee receivd it noe as the word of men, but, as it is in truth, the word of God, which effectuall worketh also in you that believe. That is, 1 The externall word, which yee heard of vs; 2 It is the instrument of the Spirit. Yee receivd it not as the word of men, but (as it is indeed) the word of God. 3 Its not the internall word, for it was not receivd of all that heard it, for ver. 14, 15, 16. the Jewes that heard it, receivd it not.

2 Conclusion. The word preached of it selfe, is not a dead letter, as Swerickfeldians say with Antinomians, Paul calleth the Law a dead Letter, Because it teacheth what we shoule doe, but promiseth not the Spirit of Grace, to obey as the Gospell doth. And punis delinquences punisheth eternally delinquents, faith Chryfost, 2 Cor. 3, hom. 7; and Oecumenius. Οδηγων δικαίως.
August, de Chr. et lite. c. 4.

Quoniam legis, non esse peccantium, nisi spiritus, visibilium detestatur, occident per faeces pecunia, pori, quam saucia.

\[\text{Augustine faith the Law makes us know, not eschew sinne, and the Gospel is not a dead letter, of it selfe, even as the Letter of it is void of the Spirit, except by accident, in the same sense, that it is the savour of death unto death, and a stone of offence to those that stumble at the word. But is not (may some say) the law also by accident, and through our sinfull condition, a condemning letter, aswell as the Gospel, and so both, because they are externall, and literal, must be a dead letter? I answer, not so, because the Gospel in the letter and literal sense offereth a way or means of reconciliation to those that believe, but the Law as the Law in no sense, can either offer or give life, but in regard that all have sinned, the proper use of the Law to all under the Law, is to give out a sentence of condemnation in the very externall and literal sense of it. If the Law lead as a Pedagogue any to Christ that is now by a higher Spirit then that which speaketh in the letter of the Law, it's true, its the same infinite Spirit, The Lord that speaketh in all Scriptures, but in the Law he faith nothing but either perfectly, doe all or die eternally. But in the Law as handed by the Prophets, Christ and the Apostles the Lord condemneth and convinceth, that we may flee to the suretie of a better Covenant, Heb. 7:22. Now in this sense Law and Gospel called the Word of God, is not a dead letter in it selfe for Psa. 19.7. The Law of the Lord converteth the soule, &c. Rom. 1:16. The Gospel is the power of God to salvation to every one that believe, both to worke faith, Rom. 10. 17. and to give salvation. Rom. 15. 4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have hope, this must be the written scriptures dow. 2pev. 6:24. 1 Cor. 1. 21. For after in the wisedome of God, the world by wisdome (natural) knew not God, It pleased God by the foolishness of preaching to save them that believe, then is the word preached a mean to save the beleevers, Act. 13. 26. To you is this word of salvation sent. Yet the Jews, to whom it was sent, blasphemed, and judged themselves unworthy of eternall life, ver. 46 Act. 20. 32. I commend you to the word of his grace, which is able to build you up, 2 Cor. 10. 4. For the Weapons of our warfare are not carnall, but mighty through God, to the pulling downe of strong holds.}
an instrument of our conversion.

holds, casting downe imaginations and every height that exalteth it selfe against the knowledge of God. That which is the strong weapons, by which men fight, word and discipline, and is mighty through God, is not a dead letter, though these weapons be mighty through God: so is the word a hammer and a fire, and the people wood and the sword of the Spirit, and sharper then a two edged sword to discern the thoughts and intentions of the heart, Ier. 5. 14. Eph. 6. 17. Hebr. 4. 12. Re. 1. 16. Pf 45. 3. The Rod of Christ's lips, by which he limite the earth, Efra. 11. 4. The Sceptor of his Kingdom, all which evince that the word externally preached hath power in it selfe to destroy, and being accompanied by the Spirit, hath power to convert, and so is an instrument of the Spirit both ways.

3 Conclusion, The Lord hath made and sanctified a ministry, and ministers to be fathers of the second birth and instruments to save themselves and others, I Cor. 4. 17. I Tim. 4. 16. 2 Cor. 3. 2. Yee are our Epistle written in our hearts read of all men. 4 Forasmuch as yee are manifestly declared to be the Epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart. I Thes. 2. 19. For what is our hope, or joy or crown of rejoicing? are not even yee in the presence of our Lord Jesus Christ, at his coming? 20. For yee are our glory and crown. Swenckfeld denyeth that he destroyeth Scripture, or the ministry or preaching, but saith he Epist. An. 1529. In a Christian there be two things. 1 The new and internal man. 2 The old or external man, called the flesh. God dealeth with the Christian man internally by the word of Spirit and life (he meaneth the substantiall word) in which he revealeth himselfe through Christ, by the various riches of heavenly blessings, but externally he dealeth with the flesh of man by the word of the letter, and by preaching and by signs and seales. So Salam, as if brought up at his feet, faith, free grace, pag. 150. And this Gospel fiteth man, who is made up both of flesh and Spirit, and hath need of a law without and in the letter, as well as in the heart and Spirit. The law is spiritual, but we are carnall, Rom. 7. nor can such a state of flesh and Spirit be ordered by a law onely without; for the word of the law and Spirit merely is for a spiritual condition or state of glory, as Angels, who only live by a law spiritual, and word of revelation, then both agree in this, that the law is given to the outward man, the flesh the body: and the law of the

Swaenckfeld. intere nagenti deus sum Christiano, per verbum Spiritus et veritatem in quo se variis diversis closets invenit. G. e. e. C. in quo revelat, externa vero agit cum carnis hominis per verbum litera, seu predicacionem et per symbole.

Swaenckfeld et Antinomians grant a ministry and Scriptures in word, but deny it in very deed, both it is given to the outward man and the flesh not to the inward man.
Soul of life to the inner man the soul and Spirit, hence these soule consequences.

1. The law belongs not to a believer, but to civil courts, as 

2. The word of God can lay no tye no hand on the inner man to know God, believe in Christ, love God, intend his glory, long for heaven and Christ's second appearance; for the law is given to the flesh and the outward man, nor can the letter of the Gospell bind him to any Gospell or heart obedience, absurd

3. There can be no sinnes in spirit or soule or inner man, because no law, and so no obedience. most absurd

4. All Ministry & scripture is not to rayse an inward spiritual conformity between the Soule and the Gospel, nor to make us lowly and meek in spirit as Christ is, but to put on us an outside of externall conformity, between the flesh or outward man, and the law, how then is the law spiritual? I should rather think that the spiritual law and commandements of the Gospel were given first and principally and most kindly to our spirits, and thoughts, and intentions, and rather secondarily to the body and outward man, so farre as the acts of the outward man fall under the dominion and command of the will and faculties of the inwardman.

5. The spirit without the word is the law, and only rule that regulateth man in all his inward and most spiritual actions, and not the scripture, and so the more spiritual, the more lawlesse, loose, and carnall.

And Mr. Delgoeth further on with Swedenfeld, for he will have the accomplishing of Gospel reformation, that is the justification of a sinner and his conversion to Christ, to be done by the spirit only; without all power of man, and so it is not visible, nor ecclesiastick, see pag. 4.

It stands not in making lawes to consciences (add Mr. Del contrary to the word of God, act. 15. 22,23,28 &c.) by the sacred power or clergie (by the messengers of Christ and of the Churches) for externall conformity (only and meerly externall; its false, wee aime at more) in outward duties worship and government, and to have these confirmed by civil sanction. To have Artaxerxes and Kings to ratifie and command, under penalties, the building of the house of God, and to have Kings and Queens married mothers and fathers to the Church is lawfull, and should bee
be our aime and prayer to God 1 Tim. 2. 1, 2, 3. and that the 
Kings of the earth, bring their glory and honour to the New Je-
rusalem Revel. 21. 24. wee heartily desire, though the Lord can 
build Jerusalem, without the sword of sectaries, and the arme 
of the Magistrate.

And Del saith this Gospel reformation doth not much busie it selfe 
about outward formes, and externall conformitie, but only minds 
the reforming of the heart, and when the heart is right with God, 
the outward forme cannot be amisse; and therefore faith Christ, 
touching the worship of the New Testament, God is a Spirit, and they 
that worship him, must worship him in spirit and truth: but 
speaks not one word of any outward forme. So that God in the Gospel,
reformation aims at nothing but the heart, p. 6. Swenckfeld alcri- 
beth something more to the miniftrie of the word, God (say-
eth he) deals externally with the fleshe and outward man, by the letter 
of the word, or by preaching, or by signs, or seals. But Del is so 
much for this spirit that he will have the gospel to mind only 
the reforming of the heart, and to aime at nothing but the heart. 
So these foule conseqences must follow hence. 1 The Gospel cares no-
thing for outward duties, or outward worship, all externally 
must be left free and indifferent, to bow to Idols, or not to bow, 
to murther, or not to murther, which is the false charge that the 
Councell of Trent puts on us, the falsest calumnie the Devill can 
devise, that in the Gospel, except faith, all other things are indifferent 
and neither commanded nor forbidden.

2 Conseq. The Apostles and Elders Act. 15. in forbidding 
fornication and uncleannesse, minded no Gospel reformation, 
such as Del pleaded for.

3 Conseq. Dauids heart was right, and Peters also in the 
maine, when the one committed adultery and treacherous murther, 
and the other denied his Lord, then shall murther and de-
nyall of Christ before men, be things indifferent; for Gospel-re-
formation mindes onely the reforming of the heart, and when the 
heart is right with God, as was Dauids, whose heart was according 
to the heart of God, long ere he fell in these finnes, 1 Sam. 13. 14. 
and Peters heart Mat. 16, 17. the outward forme cannot be amisse:
then outward practises of adultery, and treacherous murther, 
and denying of Christ with oathes, were not amisse. Old Ana-
baptists, called Fraters liberii, and Nicodemites, come and learn at 
M. Del, to keeps the heart right, and violate all the ten Com-
mandements,
mandements, your false worshipps, your lying, whoring, couzening &c. cannot be amisse, your Gospell needs not bure it selfe with these formes. For faith he, What Christ speaks not one word of in the N. Testament worshipp Ioh. 4 that hath nothing to doe with Gospell-reformation: I Assume. But Christ speaks not one word of formes, of right externall worship, not adding Idoll worship: bowing to Baal, not one word of speaking or preaching as the Oracles of God as it is 1 Pet. 4. 11. nor of contenuing to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, that is according to Godlinessse, 1 Tim. 6. 3, nor speaketh Christ one Word 10.4. to hold fast the forme of sound words. 2 Tim. 1.13. Nor to obey from the heart that forme of sound doctrine once delivered, Rom. 6. 17. yea many say Christ speaks in that place Ioh. 4. not one word of faith, love, feare, hope, of preaching, hearing, praying, praying, or of any worship either externall or internall, but onely of the manner and sincerity of worship, then by Dels arguing there should be no externall worship under the Gospell: yea more, Reformation in worship, is but the halfe of reformation. Christ there speaks not one word of the other halfe of reformation of the duties of the second table; of love, mercy, righteousnessse, sobriety; not killing, not whoring, not couzening, and oppressing, the widow, the Orphan, as Antinomians doe, then Gospell-reformation, aiming onely as the heart, cares nothing for any of these.

4. The power, wisdom, and righteousnessse of men have no place in Gospell reformation, because faith M. Del, it is the hautinesse and lostinesse of men that must be layd in the dust, in the day of reformation, pag.12, 13. Now the power of preaching the Gospell, and the Keyes of the Kingdome, to shut and open, to proclaime ministerially the remitting and retining of finnes, are the onely means on mans part to reforme the Church, the word preached by full men, is the cheife means, now these are not pride and hautinesse, because Christ giveth these to men Mat. 16, 18, 19. Ioh. 20, 21. 2 Cor. 5. 18,19. 2 Cor. 10. 5. 2 Cor. 4.7. Ephes. 4. 11, 12. 1 Cor. 12. 28. But hee giveth not pride and hautinesse, nor infuseth he these into any, they are from that evil one Satan.

5. It is true: M. Del in words, faith it is the word that onely reformes, not the power of the world, nor the sword. But he knoweth in his conscience, we plead not for the sword to reforme. The sword
sword was never sanctified of God to turne a soule to Christ: but when an Elisas pvertts foules and the Gospel: we hold, the sword should be drawn against him, that he pervert no more: But this word, that workes Gospel-reformation, is yet the inter- null and substantiall word of Swenckfeld &c of all the Enthysists for his faith page. 17. 1. This word is not the Law, but the Gospel: to say all the Enthysists: now if Enthysists meane that onely the Law is made by us the meanes of conversion, excluding the Gospel, their conscience beare them witness, that that is a calaminie, the Law, it alone makes none perfect, and converts not any, nor speaks to one word of Christ; But if they meane that the Law is wholly excluded from the worke of conversion at all as they teach; Then is the Law ought not to be taught at all in the Church. But Christ and his Apostles taught the law and the Gospel both. But what use hath the teaching of that at all that hath no influence in the conversion of sinners? 2 That by which is the knowledge of sinne and our sicknesse, and is a pedagogus to lead us to Christ, is not wholly excluded from being a meanes of our comming to the Physitian, but such is the Law Rom. 3. 20. Gal. 3. 23. 24.

3 That which lets us see our condemnation, and that we have ground of selves despaire, and stoppeth our mouths as guilty before God: that which lets us see our debts, and that we are drowned and broken, for this end, that we may flee to Christ our rich surety, that which closeth us under sinne, that God may shew mercy, that is a meanes of our conversion, But Such is the Law, Rom. 3. 19. Rom. 8. 2. 3. Rom. 11. 32. Gal. 3. 23.

2 Del and his Aminimians meane no other thing by the word, but what Swenckfeld means: to wit, the internall and substantiall word: hear him then speake with the mouth and tongue of Swenckfeld, for pag. 18. So that the word whereby Christ reformes, is not the word without us, as the word of the law is, but the word within us, as it is written, the word is written in &c. if thou live under the word many years, if it come not to thy heart, it will never change thee nor reforme thee. 2 he addes pag. 19. that in the Gospel the word and the Spirit are always joined, and therefore Christ the words that I speake are spirit and life that is, they come from the spirit, and carry spirit with them. Then the Gospel preached externally to Del and to Aminimians.
mians, is not that word by which Christ converts souls, faith is not from outward hearing, as an instrument of our conversion, the contrary of which we have proved. Its from the inward word in the heart, now the word in the heart is very faith it selfe, the argument of both Swenckefel, and Del is nothing: for it is this, the word outwardly preached, except it come to the heart, can never convert the soul, because it is but a meere found, faith Swenckefuld, its but a very letter, say Antinomians, therefore the externall word is no instrument of our conversion but onely the internall word, I utterly deny the consequence; lay a pen well inked to paper a thousand times, it shall never write, except the hand of the writer draw the characters, ergo the pen is no instrument of writing, it follows not: So bread except by the blessing of God it be turned into blood and flesh, can never nourish, ergo the bread, that the Baker bakes, is no instrument, by which we are nourished. Its an unjust consequence and destroyes all ordinances natural and Spirituall: It onely followes, ergo the word without us, is no efficacious cause of conversion, and no principall cause, and can do nothing except the Spirit in act, and animate, and concurre with the word which we with both hands yeeld and beleive as a Gospel-truth.

The word of it selfe is not a common found, such as the odes of Horatius and Epistles of Seneca render, but it is in it selfe, a found filled with Majesty, power, heaven, so as every word seemes to be with-child of grace and life, yea and separate the word from the Spirit, and in the stile, conveyance, method, there is so much divinity, majesty, holiness, life, gravity, as the child bewrayes heaven in its forehead, and lookes like the Father and Author God, and therefore its more then a found, to a deafe soule altius seundo, it hath but a found, and whereas Antinomians say, its but a dead letter, they speake of the paper, inke and printed characters of the word, but vvee take it not so, but as the vwords do connotate and involve the things signified, the precious promises and as the Lord faith, Hose. 8. The great things of my law, and so they are not dead letters, but the instrument, chariot, meanes of conveyance of Christ and the Spirit to the heart, and though vvithout the Spirit the vword workes not, as no instrument, no toole, nor hammer, no axe can build a house, except the Mason and Carpenter act and move them: shall it follow, they are not for that instruments
instruments at all? 2 Del and Antinomians with Swenckesfeld will have the Gospel preached to none, but to those that have the internall word and Spirit in their hearts: then when Christ and the Apostles Mat. 15. Act. 28. Act. 13, preach Christ and the Gospel in the letter, as some other thing then the Law, it is not the word of God, nor the Gospel, why? it wants the Spirit to goe along with it, and cannot never change, nor reforme, faith Del pag. 18. and begetteeth but a literall and feigndd faith, faith Swenckesfeld, and the word and the Spirit are alwayses joined, faith Del pag. 19. now this is not the written read, nor externally preached Gospel, nor the Scripture, so they must but confen us for they meane the internall word, not verbum vocale; And the preaching of faith that Saltimbras speaketh of, free grace pag. 146 is not the Scripture nor preached word, which I demonstrate. Del speaketh of such a word, as bad the Spirit, alwayses joined with it pag. 19. But the scripture and the externall vocall word hath not alwayses the Spirit joyned with it, for when it is preached to Reprobates and to malicious obduret soules that stumble at Christ and the word being thereto appointed, 2 Pet. 2. 7. Mat. 13, 14, 15. Ich. 12. 37, 38, 39. Ich. 9. 39. It hath not the Spirit joyned with it. 2 They speake of such a word as hath the Spirit actually converting, and which is therein differenced from the Law, that is but a dead letter, and cannot minister the Spirit, so Del, et. pag. 18, 19. So Saltimbras, free grace, pag. 146, 147, so Swenckfeld ibid. therefore all that Antinomians and Swenckfeldians say that they take not away. Word, ministerie, ordinances, preaching are meer delusions, for by the word of God that begetts faith they meane the internall word, not scripture nor the written and preached word, and so they say nothing to take off this error justly layd upon them; to wit that under the Gospell, there is no need of Scripture, Preaching, Sacraments, hearing nor doing of any duties to men, nor abstinence from murshering killing, whoring, stealing &c. all externalls are indifferent.

3 You see how false it is that the Gospell is not to be preached to any but to those that are converted; because it cannot be received by faith, by any but by such, contrary to Christ's express commands to his Apostles Mat. 28. 19, 20. Go by all nations, so Paul preached to the obdurate Jews, Act. 13 to the scoffing Athenians Act. 17. Is it not therefore the Gospel that they preach?
The arguments of Swenckfeldians and Antinomians.

4. It is an undue arguing of Swenckfeldians and Antinomians: The word is a literal, carnal, sensible thing, &c. God worketh no faith, which is a spiritual grace, thereby: for it follows only, God worketh not faith by the vocal word alone, except he put to the pul of omnipotency of grace. 2 The assumption is false the preached word, though in its sound, it be carnal, literal, bodily, yet in its power, Majesty, and the thing signified, which is the birth in the wombe of the word, it is spiritual, lively, heavenly.

5 Nor doth it follow, that justification begins at man, if the vocal word be the instrument thereof, except they say that hearing and preaching did necessarily and effectually produce justification and conversion; they are no parts, no members, no efficacious causes of conversion or justification.

6. Justifying faith, and salvation both, are, in their nature, things spiritual, and yet have their original from the word preached as an instrument, yea from the foolishness of preaching. 1 Cor. 1. 21. Not is the word altogether bodily, because it incurreth in the sense of hearing, but taking the word preached, as it includes the great things of God, not as it is letters and sounds, it is not carnal but spiritual. 2 Cor. 10. 5. Sharper then a two edged sword, to save or kill on either edges, Heb. 4 12. yea even when it is rejected, the favour of death unto death. 2 Cor. 2. 16. 17. And the Everlasting Gospel, Rev. 14. 6.

7. Nor can it follow that justifying faith is a work of man, or that, because frail men, that are but earthen pitchers come out hearing this heavenly treasure, that we believe in the word as in God, as if the principal author were the instrument, or the Master and Lord, the servant. For it is the Word of God, that is the instrument of conversion, not the word God, for the substantial word God is author and the only finisher of our faith, nor doe we any otherwise trust, hope in, or believe the word, then as a mean or instrument sanctified of God, for to blessed an end. God is the only formal object of our faith and fiduciary recumbency; but God cloatheth himselfe in a way of condification with his owne word and ordinances for our capacity: neither doth it follow, because a sinfull man preacheth the word, that man layeth the first stone of the new creation; and that faith and conversion hath its first rise and spring from man, or from the free will of the preacher, as Swenckfeldians imagine
gine; because faith, as faith, hath no beginning, no part of it from the naked act of preaching, or from the letter or bare sound of words; no more then 

Lazarus had his soul fetched into his body, by the created and vocal sound of those words uttered by Christ-man. Lazarus come forth, because faith commeth from the word preached cali modo, so and so, as the winde and breathing of the Holy Ghost goeth along with the vocal and literall aire of words preached by a finfull man; for the soul of Lazarus entered his body by Christ's words, animated and quickned with the power of the God-head, who indeed raised the dead man: only this difference I conceive there is, that words and sound of words uttered by Christ were not so much as an active instrument of the raising of dead Lazarus, nor was the blowing of Ram's horns any active instrument of the falling of the walls of Jericho, but at the naked presence of both, the dead man was quickned, and the walls fell. But I should conceive the word preached, being in that which it signifieth, a divine signe, and indeed the word of God, as the scripture every where calls it, and a reall message from heaven, may, and (I nothing doubt) doth contribute an organickall, instrumentall, active influence to the begeting of faith, but ever as it is elevated as it were above it selfe, and above the nature and sphere of a meere vocall, and audible sound, and powered by the Spirit. Now I should thynke it but curiositie to inquire how the Spirit and word are united in the working of faith: for let thofe, that aske, shew the union betweene bread eaten and the nutritive power that turneth bread, and transsubstantiateth it into blood, and flesh, and worketh the last worke which Physicains call nutrition, or assimulation, the very substantiall turning of bread into a piece of the childs hand, foot, shoulder to caufe the parts and members increase and grow to the stature and reall bignesse of a perfect man. I shall not thynke that the Spirit entereth into the bodily sound of words, and commeth along inclosed in it, to the hearers soule, and makes him believe. I rather thynke with learned Pembly, that the Spirit quickned rather the dead man that heareth the word, then the dead letter of the word, for the Holy Ghost never so farre reproached the word of God as to call it a dead letter in the sense of Schanzkydians, Farnslyts and Antinomians, whose minde is that word and scales and all ordinances are
are, but the Alphabet to unconverted men, as so. Valdefo faith, and so say they of Images and Crucifixes that are as bookes to teach the ignorant and rude, but when men are once Justified, called, regenerated they have no more need of word, and ordinances of obliging Lawes to lead them, awe them, teach, direct, or oblige or command them, then a learned man hath need to goe backe to the Catechisme and learne the a b c and soe and read againe: Therefore the word doth but prepare and dispose the outward man, say they, and when men are perfect as they are, being once Justified, and as finelle and cleane as Christ: honeycomb,c. 3 pag. 25. Saltmarsh, free-grace, pag. 140 and their finnes are but seeming and imaginary not really and truly finnes, Saltmarsh free grace. 32. 142. 154. Towne after grace 39 40. honeycomb Chap. 5. 47. Den, man of sinne, pag. 9, 10, 11. after they need nothing that Man or Angell can doe to them, they need no lawes, faith Del ser. 26, but these three, 1 The law of a new creature, 2 The law of the spirit of life that is in Christ, 3 The law of Love; not any of these are the written scripture, or the preaching of the word. Saltmarsh, free grace page, 240 the believer is as free from hell; law and bondage on earth, as if he were in heaven, nor wants he anything to make him so, but to make him believe that he is so; sure in heaven he needeth not preaching, written scriptures, sacraments, praying for forgivenesse repentance, faith, nor to complains as Paul doth Rom. 7 of the indwelling of the body of sinne. The bright starre c. 11 p. 108, 109. tells us that all meanes, ordinance, light, understanding, willing, thinking are annihilated and nothinged; and that the believer c. 12 beholds God without meanes in this life and so we have no more to doe with the word or to grow in grace and knowledge.

Chap. VII.

Of Revelations and Inspirations.

As Swenckesfeld and his, so Familists and Antinomians now, as also the Nicolaitans, of which hereafter, were all for immediate inspirations, revelations, without scripture, or in-deavours or studying, or bookes or reading. It was observed in New England, when Familists grew, that, especially in the Towne of Boston and in other parts of New England, Familists
milifs devised such a difference betwixt the covenant of works, and of grace, especially after a sermon preached by M. Wheelwright a prime Familist, that he that will not renounce (faith the author of the story of the rife, reign, &c. pag. 24, 25) his sanctification, and wait for an immediate revelation of the Spirit, cannot be admitted, be he never so Godly, and is looked on as an enemy to Christ, and be that is already in the Church and will not acknowledge this new light, is undervalued.

Now as touching revelations and inspirations of the Spirit, I conceive with all submission to the Learned and Godly.

1 There is a twofold revelation, one of the letter of the word and Gospel, this is nothing but the Lord's active uttering of his will and Gospel which was hid before as Ephes. 3, 9, 10. Ezch. 20 11, 12. Hosea 8, 12. Rev. 1, 19. This is a revelation proper and immunicable to any, for God only did devise the Gospel; when neither Men nor Angel could dream of a way of redemption for lost man, and revealed to Adam that the seed of the woman, Jesus Christ, should break the head of the Serpent, and dissolve the works of Satan. This revelation of the letter of the Gospel is made to thousands, that never believe, and therefore though it be but literal and externall, yet none could thus reveal the minde of God to Prophets and Apostles, but God only, as none were inspired of God, but writers of Canonick scripture, and Scripture only is given by divine inspiration. Tim. 3, 16. 2 Pe. 1, 21. & as this revelation active is God's only, & from him as the author and fountaine, men doe as Herolds carry this message of revelation to others; so passively, it is common to beleevers and unbelievers, for the letter of the Gospel may be revealed to all within the visible Church, and yet the most part are destitute of an internall revelation. Therefore there is an internall revelation, of things that men beleev. And this I conceive to be four-fold.

1 Propheticall.
2 Speciall to the elect only.
3 Of some falls peculiar to Godly men.
4 False and Satanical.

Propheticall Revelation is that irradiation of the minde that the Holy Ghost makes on the minde and judgement of the pen. men of holy scripture, whether Prophets or Apostles and that by
Of Prophetic Revelations.

Of prophetic revelations.

Of Revelations.

an immediate in-breathing of the mind and will of God on them, whether in visions, dreams, or any other way, without men, or the ministry or teaching of men, as he did to Isaiah, Jeremiah, Eza. 1.1, 1.11; or to Paul Gal. 1.11. Paul an Apostle not of men, neither by men, 11, 12. But I certify you, brethren, that the Gospel which was preached by me, is not after man; for I neither received it of man neither was I taught it, but by the revelation of Jesus Christ 15, 16. But when it pleased God to reveal his sonne in me, immediately I conferred not with flesh and blood, neither went I up to Jerusalem, to them that were Apostles before me, but I went into Arabia, and returned againe unto Damascus. Ephes. 3. 2, 3. If you have heard of the dispensation of the grace of God, which is in me to you ward, how that by revelation he made known unto me the mystery &c. I dispute not of the way of the Lord's imprinting the speecches, images, and representations of his minde to Prophets and Apostles; I conceive it is the same way, that God revealed himselfe to Jeremiah c. i. 11, 13, &c. and to Paul Act. 16, 9, 10, and that as Ezekiel, c. 3. 14. to John the Apostle Re. 1. 10. Was in the Spirit, and saw, by an immediate brightnesse of light, perfectly & understandingly the will & minde of Christ, in what they prophesied and wrote. And this Revelation is so far from being beside the mind of God, that it is formally the express word sente and minde of God; if Famis have such Revelations, they see the Visions of God. 2. They speake as acted by the Spirit immediately, and so we are with the like certainty of faith to beleive, what H. Nicholas Wheelwright, Mrs. Hutchinson, A. Del, Saltmarsh, Beacon, Den, Crispe, Collier, &c. speake and write, as we are to beleive the writings and sayings of the Prophets and the Apostles, and both must be alike to us, the mouth of the Lord; and what they both write or preach must be the object of our faith, and their writings must be added to the booke of the revelation, which is forbidden. Rev. 22. 17, 18, 19. Deut. 12. 32. Deut. 30. 5, 6. This is the Anti-Christ himselfe. 3. Let them shew the signes of their Apostleship; by miracles and speaking with tongues and foretelling things contingent, that are to come; and wee shall beleive them; Famis produce your strong reasons.

2. There is a speciall internall revelation, made of things in scripture, applied in particular to the soules of elect beleevers, by which, having heard and learned of the Father Joh. 6. 4.
there is made knowne and revealed to them, by the Spirit of wise-
dome and revelation, what is the hope of their calling, and what is
the riches of the glory of the inheritance in the Saints. Ephes. 1.17,
18,19 and that revealed to them, which is bled and blood revealed
not, but the Father of Christ, Mat. 6,17. And that Watch the Fa-
thor revealeth unto babes, and hides from the wise and prudent, Mat
11.25,26. And this is common to all that believe, and not in-
grossed as peculiar to the Familists and Antinomians only, for
if it were, then my faith should be in vaine, and I have fallen
from my portion and share in Christ, and of the inheritance of
the Saints in light, for there should be no converts in the
world but Familists only.

Now this Revelation is a clear evidence in the conscience by
the Testimony of the Spirit, that I am a child of God Rom. 8,16
whether it be immediate or from speaking signs and marks of
sanctification 1 Joh. 1.3.1Joh 3.4,18, 9 20. 2 It is the know-
ledge of no new Article which is not contained in the word in
the Generall, and is not proper and incommunicable to none
but to Antinomians, but is the mystery of the Spirit revealing
these things, that are graciously given to us of God 1 Cor. 2,12.
Even to all believers. 3 Its true as touching me, by name its
not revealed nor written in scripture in express words, that I
am by name written in the Lambes booke of life, and a child
and sonne of God and an heire annexed with Christ, of life and
glory, nor are the individual and numerickall manifestations and
shininings, flowings, motions, inbreathings, outgoings of the
Spirit of life, and stirrings of the new birth, to John rather then
to Mary, to this believer rather, then to another in Spaine writ-
ten in the Scripture: yet the Spirit acts never ordinarily, but a
believer may know and heare the noife of his feet; now if all
these individual manifestations, ebbings and flowings of rydes
of free grace were written, then should also be written their
degrees lestle or more of Christ, the names of the believing
Saints, that can say 1 Paul, 1 John, 1 Anne &c. Live not, but
Christ lives in me; for these I presume adde a numerickall parti-
cular and individual being to every single act or motion of the
dispensation of grace, and if all were in number, weight, and
measure written in scripture, the world (as John faith of Christes
facts) should not containe the booke, that should be written.

The Holy Ghost speaking of a collective body the Church
and spouse of Christ in Solomon's song, in the book of the Psalms
and of the Lamentations of Jeremiah, shewes us of the outgoings,
comings of the beloved in the sole, of his cloudings and
outshinings of free love, of the acts of the hands of Christ, Can.
5. Touching the handles of the barre, and the smell of the myrthe of
Christ, that he leaves behind him when he is departed, of the
souls feelings of the impressions, or the withdrawals of Christ,
as if the whole Church Catholike of invisible beleevers (for
to the Church is taken especially, Psal. 45. and in the booke of
Solomons song) were but one particular beleever, which is a de-
monstration that the particular acts of the spirit of grace can-
not be written in the scriptures, yet are they not to be thought
unlawfull revelations, and destitute of the word, no more then
we can say, all the particular acts of Devills & of all wicked
men, since the creation, of whoring, swearing, Idol-worship,
lying, stealing, oppressing, mis-believing &c, are not contrary
to the express law of the Holy Ghost speaking in the word, be-
cause these sinnefull acts are not particularly all specified and
written in scripture, with the names of the actors.

There is a 3 revelation of some particular men, who have
forefold things to come even since the ceasing of the Canon of
the word, as John Husse, Wickelefe, Luther, have foretold things
to come, and they certainly fell out, and in our nation of Sco-
tland, M. George Wishart foretold that Cardinal Beaon should
not come out alive at the Gates of the Castle of St. Andrews,
but that he should dye a shamefull death, and he was hanged
over the window that he did look out at, when he saw the man
of God burnt, M. Knox prophecied of the hanging of the Lord
of Grarce, M. Iob, Davidson uttered prophecies, knowne to ma-
ny of the kingdome, diverse Holy and mortified preachers in
England have done the like: no Familists, or Antinomians, no
David George, nor H. Nicholas, no manever of that Gang,
Randel or Wheelwright, or Den, or any other, that ever I heard
of, being once engaged in the Familistical way, ever did utter
any but the fourth sort of lying and false inspirations: Mrs
Hutchison, said she should be delivered from the Court of Bo-
ston miraculously as Daniel from the Lyons, which proved false,
Betolz prophecied of the deliverance of the Towne of Munster
which was delivered to their enemies, and he and his Prophet
were tortured and hanged, David George prophecied of the rai-

Of Revelations.

Of revelations extraordinary of men in our ages not imme-
diately inspired and how they are charaftered from Satanicall
Revelations. Read a provhecy of M. Luther epist. ad Spalat-
rum an. 1520. et epist. ad Wen-
estraum lib. iun
an. 1521. he
prophecied of
of the warres of
the Bounces,
True and false

thing of himselfe from the dead, which was never fulfilled, now the differences between the third and fourth revelations, I place in these. 

1. These worthy reformers did tye no man to believe their prophecies as scriptures, we are to give faith, to the predictions of Prophets and Apostles, foretelling facts to come, as to the very word of God, they never gave themselves out as organs immediately inspired by the Holy Ghost, as the Prophets doe, and as Paul did Rom. xi. prophecying of the calling of the Jews, and Job. Revel. 1. 10, and through the whole booke; yet they never denounced Judgement against those that believe not their predictions, of these particular events and facts as they are such particular events & facts, as the Prophets and Apostles did, But Mrs. Hutchinson said Refe, Reigne, pag. 61 art. 27. That her particular revelations about future events, were as infallible as any scripture, and that she is bound as much to believe them as the Scripture, for the same Holy Ghost is author of both, Mr. Cornwell and Familists of old England say she and hets were the more spirituall and only Saints in New England, and the rest were but Anti-christian persecutors; Its knowne they held revelations without, and beside the word of God, Rife reignes er 40. and said the whole letter of the Scripture holds forth a covenant of Workes, er 9. And so the whole letter of the Scripture, Law, or Gospell is aboliished to beleevers, and doth no more oblige them, then the covenant of workes can curfe those that are under grace. For T Collier marrow of Christianty, pag. 25.26. sayth many spiritually enlightened of late, are brought to Gospell-inisynments, some other way which is spiritual, then by verbal preaching; but Familists take the word preached for the printed inke letter, or the aire, dead sound of the Gospell, we take it for letter and sound of preaching, as it includes the thing signified, to wit, Christ, and all his promises, in which sense the founding of the Gospel heard worketh many yeares after it is preached, and the word long agoe preached may be awaked up by a sad affliction, an inspiration from God, and produce the worke of conversion, and still it is the word of truth in the scripture that produceth faith as it is the same seed that lyeth many monethes under the clod and groweth and bringeth forth fruit after: And we know Antinomians reject the scriptures and build all upon inward relations, as their binding and obleying rule Dei fer. pag. 26 Saltmarsh, free grace, pag. 146.
2 The events revealed to Godly and sound witnesses of Christ are not contrary to the word: But Beold, John Machie, and Job. Schykerne (who killed his brother for no fault) and other Enthusiasts, of that murdering Spirit Satan, who killed innocent men, expressly against the sixth command. Thou shalt not kill, and taught the Bournes of Germany to rise and kill all lawfull Magistrates, because they were no Magistrates; upon the pretence of the Impulsions and Inspirations of the Holy Ghost, were acted by inspirations against the word of God; All that the Godly reformers foretold of the tragical ends of the proclaimed enemies of the Gospel, they were not actors themselves in murdering these enemies of God, nor would Whart command or approve that Norman and Job. Leys should kill the Cardinal Beaton, as they did.

2 They had a generall rule going along that Evil shall hurt the wicked man: onely a secret harmeless, but an extraordinary strong impulsion, of a Scripture-spirit leading them, carried them to apply a generall rule of divine justice, in their predictions, to particular Godlesse men, they themselves onely being forsetters not copartners of the act.

3 They were men found in the faith opposite to Popery, Presbytery, Socinianisme, Papisme, Lawfull Enthusiastisme, Animism, Arminianisme, Arrianisme; and what else is contrary to found doctrine, all these being wanting in such as hold this fourth sort of revelations we cannot judge them but Saratanicall having these characters. 1 They are not pure and harmeless; but thrust men upon bloody and wicked practices forbidden by God: though God had Abraham kill his only son for him, to try his obedience, yet God countermanded him, and would not have him act accordingly: these Spirits actually kill the innocent upon a pretended Spirits impulsion. 2 They have no rule of the word to countenance them, and if they lead men from the Law and the Testimony, it is because there is no light in them, Esa.8.20. 3 These revelations lodge in men of rotten and corrupt minds destitute of the truth, and they are opposite and destructive to sanctification. 4 They argue the scriptures to be imperfect, and to be a lamed and maneked directory, of faith and manners, contrary to Scripture, Psa. 19 7,8,9. 2 Tim. 3,15,16. Luk.16. 30,31. Ioh.20.30,31. Act.26,22. Psal. 119. 105, &c. 4 Then the Scripture shall not decide all contraverted truths, nor
nor be that, by which we shall finde the truth and the rule of trying of the Spirits, whether they be of God, or no, contrary to Io. c. 39. 1 Thes. 5. 21. And contrary to the laudable example of the noble Bereans who tryed Pauls doctrine by the Scriptures Act. 17. 11. 6 Christ's knock and stirrings on the heart, sounds and breathes the breathings of God in his word, the Devils knock is a dumbe and dead knock and is destitute of the word of truth. 7 Men doe and act all things from their owne Spirit, and walke in the light of their owne Sparkes and there is no end of erring and wandring from God, when they act by no certaine knowne rule of the word.

**Chap. VIII.**
Of Humane Industry, Arts, Sciences, Tongues, and if they be lawfull and necessary to the opening and supernatural knowledge of the Scripture.

Upon the same ground Familists teach, because the Spirit acts them immediately, that 1. All humane industry and endeavours of free will are vain. 2. That arts and sciences have nothing to doe with the right understanding of the Scriptures.

2. The word of God teacheth us that grace strengtheneth our Indeavours, but destroyes them not, Cant 1. 3. Draw mee, Wee will runne, Psal. 119. 12. I will runne the way of thy Commandements when thou shalt inlarge my heart. 10. 6. 45. All that have heard and learned of the Father com to mee. I shall not need to say that Paul extolleth grace highly, when he (loth, 1 Cor. 15.) bestowed more abundantly then they all, and that he travelled spreading the Gospel, from Jerusalem to Ilyriumn and that he and Barnabas, and the rest of the Apostles, devided the earth amongst them, as some thinke, or that they went through the most part of it, journeys and sayling to spread the Gospel in journeying often, through Cities, Wildernesse, Countries, Seas. 2 Cor. 11. 26, 27, 28. Watching night and day, fasting, caring for all the Churches. I shall crave no more, but that the Apostles stirre their limbes, did sweat, travell, and use free will, as other men, though the grace of God, and an extreame hunger to add glory declarative to the crowne greatness and Majestie of their highly exalted prince, did stirre and principle them, yet its enough to our purpose, if the Apostles peeces of fraile tyred out flesh, were not
not mere patients, stones and blocks carried sleeping in all their journeying, cares, paines, and endeavours in preaching and that in the Spirits Bosome, as in a soft bed, they neither knowing, hearing, feeling, willing, indavouring, longing, sweating, or acting, by any natural industric, more then Aristotles dull and formeles first matter: if they were so, as Antinomians suppose as dead men in their actings and the Spirit did all, only, adequately, irresistibly and immediately, and they themselves did nothing: then 1 Paul vainely did glory in his infirmities, he was not any thing but 2 Cor. xi. like a windie lying soffier numbering his wounds, when he never appeare in the field, nor received any one wound, nor faced an enemy for he was not so much as a patient, if no agent at all in these, for he compares himselfe; without pride, as not inferior to the greatest, in his sufferings, in his stripes, imprisonment, fasting, even with all the pretended Apostles his adversaries; now if he acted nothing to make him to be cryed up in comparison of them as being as choice and excellent an instrument of God as the best of them, but the Spirit acted all, then was there danger, that the Holy Ghost should be drowned, suffer shipwreck; be killed with stripes and fasting, and deathes, for in sufferings especially, he glories, this we cannot say; and so the former must be rejected.

2 When he sayes in fasting and watching often, he must meane in not eating, and not sleeping often, for if he acted nothing as a man, which is repugnant to all sense, all his actings are but a pure frothy enumeration. 3 What can be a stronger motive for us to disobey Christ, who commands striving to enter in at the narrow gate, Mat. 7. for sakeing of all, hating of all, for his names sake, Mat. 19. Labouring and that without fainting and wearying, Rev. 2. 3. Gal. 6.9. running, Phil. 3. 13,14. then to think such promises made to those that overcome are made to the Holy Ghost, and to persuade and beseech the Holy Ghost, not men, or that the promise of a crowne of glory, upon condition of faithfulness to the death is made to the Holy Ghost, not to beleevers, who may, and can finne? 4 you may easily smell the Antinomian licence of enmity against workes, labouiring, patience, working out our salvation in feare and trembling, Rev. 2. 3. Phil. 2. 12,13,14. for their aime is to lay a heavy weight upon the Antinomian faith, which (if I know any thing) is a dead, imaginary, Antinomian speculation, not saving faith.

Touch-
Touching sciences, arts, and knowledge of the tongues, An
tinomians are ignorant of the state of the question; for we grant
sciences abused to the perverting of the simplicity of the Gospel
2 sciences gloried in, 3 sciences as reputed saving knowledge
as if such masters of arts, and grand Rabbies, because learned,
were taught of God, and heard and learned of the father, as the
effect of God are. Joh. 16. 45. 4 sciences reputed sufficient to
Teach Christ are but vainly so called sciences.

Anitnomians grant sciences, and arts, and tongues, in their
proper place profitable and excellent for Statesmen, Lawyers,
Physitians, but bring them once as helps to understand the
minde of God in the holy Scriptures, and then if yee believe Sam.
How they are detestable filth, drosse and dung.

2 Sciences, arts, and tongues, are either considered in their
Substance and nature, or in the way of acquiring them, either by
Supernaturall infusion, as they were in the Prophets and Apostles,
or by education, industry, paine, studying, reading and teaching
of men. In the former consideration, the same knowledge of
the doctrine of Moses and the Prophets, and of speaking
with tongues in the substance and nature of the gift that is in
Paul and the Apostles by supernaturall and immediate revelation,
or infusion, is in men that acquire the same knowledge
and speaking with tongues, for Paul otherwise, who receaved
this knowledge not from, or by flesh and blood, but his owne
industry Gal. 1. 11, 12, 13, 15, 16, 17, 18. Ephes. 3. 2, 3. should
then counsell and exhort Timothy to labour for another know-
ledge of the Gospel and so another Gospel by reading, studying,
meditating and industry. 1 Tim. 4. 15, 16. 2 Tim. 3. 14, 15, 16,
17, then he himselfe had receaved by revelation, which is a ma-
ifest untruth, for he faith, But continue thou in the things which
thou hast learned, and hast been assured of, knowing of Whom thou
hast learned them, and that from a child thou hast known the Holy
Scriptures, which are able to make the wise to salvation. And 2 Tim.
2. 1. Thas therefore my son best strong in the grace that is in Christ.
Jesus, now leaft any should imagine, as Anitnomians doe, that
the grace that is in Jesus Christ, is contrary to, and inconsistent
with the industry of learning and studying and acquired know-
ledge, he addeth. ver. 2. and the things that thou hast heard of me,
amongst many witnesses, the same commit thou to faithful men,
then as the same rose may grow by nature, and by the industry
of the gardener, and by singular art, as by causing an Oven hot
to send warmenesse and heate to the root of the rose in the
winter, when otherwise the cold earth should produce no roses
at all; nor can these three sort of Roses be said to be different in
nature & spece, though produced 3 sundry ways, by nature in-
dustry, and art fomenting and supporting weake nature; so also
the same knowledge of the Scripture, doth come to Paul by re-
velation, to Timothy by industry and teaching, and the same
knowledge and faculty of speaking with tongues is Act. cha. 2
in some, by the coming downe of the Holy Ghost without ed-
ucation and teaching, and in some by education, and teaching
ver. 4 5 6. compared with ver. 8 when therefore it is said Act.
4 13. That the couneell perceiving Peter and John were unlearned men they were amazed; it cannot inferre as (a) Antino-
miams thinke that humane learning and knowledge of tongues
were not requisite in the Apostles, or that the Apostles were voyd
of such learning, but they onely marvelled that men unlearned,
in regard of education, at schooles and universities, being fisher-
men, and unlearned in a pharisicall sense, which onely went
for learning in their time, could so promptly and boldly speake
of the mysteries of the Gospel, and were so skilled in the
doctrine of Moses, and the Prophets, and they wondered at their
Master Chri$t's learning, seeing he was a Carpenters sonne and
never taught at schooles, and M. Beacon. Sam. How and other
Antinomians are of the Pharifees opinion, if they believe Chri$t
was destitute of learning, now what way hee had his learning,
whether by infusion from heauen, or the personall union, or by
education at schooles, (which is not apparent ) is a farre other
question, and they are no leffe deceived, who imagine that those
fisher-men now Catholick ambassadors of Jesus Christ, and on
whom the Holy Ghost descended in eleven tongues, with the rest,
Act. 2 1 2 3 4. were ignorant of the tongues, Hebrew, Greeke
and Latine, or that they who preached and wrote scripture,
and such divine epistles to the Churches, were unlearned men
voyd of the very litterall knowledge and skill of the very letter
of the scriptures, of the old and new Testament, which these
men call falsly prophane and heathenish, so Chri$t and his Apostles
had all the learning and tongues, that we now have, and what
we have by industry and pains, reading, studying under teach-
ers and in schooles and universities, that they had by immediate
infusion
infusion or some other way. Enthusiasts goe upon a false principle that learning, arts, tongues, are in their nature and kind, heathenish, whereas of themselves and in their kind and nature, they are neither heathenish nor Christian, but naturall and well polished habits and acquired qualities indifferent and extrinsic all to either the state of Ethnicisme or Christianity, and good or ill, as they are well used, or abused, in either states, they argue vainely then who thus reason: if Christ and his Apostles carried on a ministry without learning, arts, and tongues, then so may wee: but the former is true, therefore so is the latter, the major is false, because sectaries want the immediate inspiring Spirit that Christ and his Apostles had to supply defects of education and industry, and the assumption is pvpably false also: who ever therefore now will take on them, to be publicke ministers of the New Testament, and goe from weaving, fowling, Carpentarie, Shoemaker to the pulpit to the representing of God, and being his mouth to his people, being voyd of all learning, tongues, logick, arts, sciences, and the literal knowledge of the scripture, and yet cannot shew that either the Holy Ghost hath given to them the gift of tongues, and the knowledge of the mystery of the Gospel by revelation without the teaching of flesh or blood as he did to the Apostles, or without some more then ordinary competent measure of knowledge and supernatural dexterity to cut the word of truth aright: and yet allledge that other men never brought up at schooles and universities may be preachers of the Gospel, and why not Weavers, Taylors, Button-makers, Shoemaker, &c. they are but intruders, and runne, and the Lord sent them not, how then can, M. Beacon in his Chatechisme, pag. 153, 154 prove that the ministry of the Spirit can be carried on without that which wee commonly call Humane Learning from Act. 4. 13. Because Christ and his Apostles carried it on so? For Christ and his Apostles wanted not that which we commonly call humane learning, yea and most properly call so, they wanted learning acquired at schooles and universities, but that is not the question: whether men may be preachers though they never were educated and trained up in universities? Humane learning is not called so from the way and manner of acquiring of it, but from its own nature, And Christ and his Apostles made use of humane arts and tongues, for the understanding and opening of Scripture. H
That Christ & his Apostles had learning and made good use of sciences, arts and tongues, is proved.

1 Christ and his Apostles cite Scripture out of the Hebrew text in the old Testament, into the tongue knowne to the hearers, yea and the Apostles doe translate the scripture in Hebrew into the Greeke tongue, and expone it, and draw logical conclusions from the Old Testament, so Christ Mat. 22. God is the God of Abraham now dead, ergo, the dead shall rise againe. Antinomians say, Christ makes no use of Logick and of Logical conclusions, because they are Logical, for that which he saith there is Scripture, because Christ saith, not because there is such Logical arguing in the words.

Answ. The same way that we argue from an Antecedent to a consequent by naturall logick, so doth Christ: we deny not but Christ and the Holy Ghost in the Evangelist Matthew does put the stamp and impression of Scripture on naturall and finall arguing from an Antecedent to a consequent: but it follows well Christ made use of logick in Scripture-discourses, therefore humane learning is lawfull for, and necessary to the opening and understanding of the Scripture.

2 Whereas Antinomians say consequences are not Scripture, but taken the glory of the Gospel. Sal. 8. Saidowes fleeing away. p. 8. It is cleare Christ calleth this very logical consequent. God is the God of dead Abraham, ergo the dead shall rise, by the very name of scripture, which yet was but a consequence drawn from Exod. chap. 3. 6. ye erre, not knowing the Scriptures, and further he rebuketh the Saduces as ignorant, who did not make use of the like logical consequent to see the truth of the doctrine of the resurrection, ye erre, not knowing the scriptures. Mat. 22. 31. Have ye not read that which was spoken to you? &c. ergo it was their unbelief and dulness that they did not read and understand the logick of the Holy Ghost, and they ought to have read the article of the resurrection, Exod. 3. 6. in the consequence of it, as the Scripture it selfe. 2 Paul draws arguments by good logick, and so doth Christ and the Apostles, from the scripture. it is written, it is written, and what saith the Scripture? And Naiab faith, Hosea faith; then arguing by Logick from the old Testament to prove articles of faith in the new, which is a facultie of reasoning by art acquired by industry and learning, is lawfull and necessary for the understanding of the Scripture.

3 The Prophets and Apostles almost in every line, use logical reasoning
reasoning, from nature, from the cause, the effect, the consequent, and motives from good, to convince and rebuke, to exhort and stirre up to duties, from wrath, life, reward, threatenings, promises, &c.

4. Paul citeth Heathen Poets, as Aratus, Act. 17. 28. to convince the Athenians, and Menander, 1 Cor. 15. 33. to convince the Corinthians, and Epimenedes, Titus 1. 12. to silence the Creeds.

5. Our owne language, that we understand by education and teaching from the breasts from parents, and others we heare speake, hath an use of naturall necessity, that faith may come by hearing. Rom. 10. 14. were the Gospel to be preached by the English to the Indians, we must make use of arts and tongues.

6. In the Bookes of Moses, are secrets of Physick, true antiquity of tracts of rare historiCALL providences, Exodus a rule of justice and righteous lawes, Joshua a glasse of holy warre. Judges of Magistrates and Tyrants, Samuel, Kings, Proverbs, Ecclesiastes, sacred polititicks. In Job ule is made of Astronomy, &c. And Herodotus, Josephus, Quintus Curtius, Xenophon, and other heathen writers, conduce not a little to give light to the textuell knowledge of Chronicles, Nehemiah, Esther, Daniel, as all those that write of the Babylonish, Assyrian, and Persian Kingdomes and Empires, and the Roman history may, in regard of our dulness, add light to the. Prophets and Evangelists, Acts and Epistles of Paul in the New Testament, so that these Spirits like Mathie Becold and Swenckesfeld, who would have all books burnt, except the Bible, in regard that humane arts hinder the spiritual understanding of the Scripture, declare their madness, for upon the same ground God should, in the conversion of a sinner, root out the natural understanding, senses and faculties of soule and body, for except they be sanctified and Elevated above their natural sphere, in an actual illumination, they can doe nothing: yea and all Bibles translated out of the originals, in German, Latine, Italians, French, English, Slavonicke, Persian, and Arabick &c. tongues, must be burnt, for all these translations must be done by singular art and the knowledge of tongues. All that can be said on the contrary may be blown away easily, for the natural sinlese knowledge of sciences, arts, tongues, are a substratum, a foundation to, and for the Spiritual knowledge,
How the inward teaching excludes not the outward, but completest therewith.

However, this inward teaching excludes not the outward, but completest therewith.

Knowledge and faith of the mysteries of the Gospel. Christ and his disciples knew the art of sowing corn on divers grounds, of fishing, of buying a field where a Pearle is, and this knowledge did not hinder, but much contribute to the spiritual knowledge of the mysteries of the Gospel, nor is the literal sense of the Scripture, in the Saints, distinct from the Spiritual, but it is the same with two sundry lights and evidences, as with the same eyes, and seeing faculty I read the booke of God in the night with candle light, and in day-light with the sunlight, then none can say I have for that two divers or contrary Bibles, and so the capacity naturally that makes me see and know, Jesus to be the Saviour of the world, literally, is heightened indeed with a reall removal of spirituall blindness, and a reall addition of a new distinct, higher supernaturall visible facultie, the Spirit of revelation: but I see with this new faculty, the same Jesus the Saviour of Sinners, nor another, but with a light and a sun-shine and day-light raying of a farre higher nature, then I saw before. But this proposition, Maries sonne Jesus is the Saviour of the world, hath no new different sense and meaning, nor founds it another new objective Christ different from that Christ objected to before to the literal or naturall visible capacity or humane understanding, onely the proposition shines with the same very sense now, as before, but now it is seen with a higher day-light irradiation and splendor, and apprehended with the same naturall, literal understanding, the same humane vitall and created facultie, to which is added a new reall power, a new visible heavenly capacity to see the same Jesus in his beauty and glory, nor yet get I two naturall understandings, nor can the scripture have two senses.

Ob. 7. 1. 1 Loch. 226, 27. These things have I written to you concerning them that deceave you: but to fence them from this deceiving, be opposite the annoying so as they needed not that any man should teach them, for the annoying taught them. Now that annoying did never teach them such tongues and arts as were humane, therefore the Saints had no need of any such learning, and yet this annoying taught all truth and obedience in it also, Loch 16. Hee shall lead you in all truth, ergo no more truth is necessary.

Ans. 1. Had this man a head to frame a syllogisme, as he bringeth a confused argument, it should appeare how weak he is, thus, he that teacheth us all truth, so that we need not humane teaching
teaching, is a sufficient teacher without all humane teaching of arts and tongues. But the anointing or holy Spirit is such a teacher. ergo wee need no other teacher, so the old Anabaptists and Enthusiasts. I answer to the major, he that teacheth us all truth, as the only inward, principal and efficacious teacher of all truth immediately, and without all instruments and externall means: so that we need no other externall teacher. It is true, he is in his kinde a sufficient teacher, but the assumption, (to wit that the anointing and Spirit teacheth us so without all instruments and externall means) is most false, the Holy Ghost, by this reason, should immediately, and onely in his owne sole and singular person preach to us without so much as speaking in our owne knowne mother tongue, and without vocall preaching of pastor or gifted prophet. Now Christ who promiseth the Spirit did also, when he ascended on high, promise and actually Ephes. 4.12 Give some Apostles and some prophets and some Evangelists, and some pastors and teach vs.2 for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ. Now the place speaketh not exclusively, but comparatively, he that teacheth all truth mediatly, by the ministry of men, needeth not any teachers as oracles and instruments in the ordinary course he hath set, to gather saints, by a ministry, it is most false for this argument doth with equal strength conclude against all ministry, preaching and comming of faith by hearing, aswell as against arts and tongues, for neither doth the Spirit teach immediately and without schools, universities and humane teaching the way of preaching, more then he teacheth arts and tongues, yet this, the anointing did never teach them arts and tongues, is impertinently added, as an over-plus in the premisses which is not in the conclusion, for without the Spirit of revelation tongues and arts, may be, and are learned. And whereas John faith, yee need not that any man teach you, it is but that which Jer. said 31.34. And they shall no more teach every man his neighbour, and every man his brother, saying, know the Lord, in which words John and Jeremiah mean no other thing, then there shall be more then onely literal knowledge of man teaching man, because they shall be more, even inward teaching by the anointing, Esa. 54.19. Joh. 5.44.45. they shall all be taught of God, nor is it the intent of the Holy Ghost to reject the ministry of men which Ephes. 4.11, 12, 13. Must
indure till we meet all in the unity of faith in heaven, but onely the Holy Ghost speaketh comparatively, and denyeth, the teaching of men to be teaching, if it be compared with God's inward and effectual teaching. So Psal 50. 8. I will not reprove thee for thy sacrifices, v. 14. Offer to God thanksgiving, that is, I offend rather at thy unthankfulness, then that thou multiplyest not sacrifices to mee.

Objec. 2 God placeth our salvation in enmity to mans wisdom, 1 Cor. 1. 23, 24. We preach Christ crucified to the Jewes a stumbling blocke, and to the Grecians foolishness; the Jewes cried away with him, at Athens, the Gentiles mock Christ and Paul, and God will have no flesh to glory but in the Lord, now this learning is but flesh and carnall.

Ans. 1. God placeth our salvation in enmity to mans wisdom, simpfly, and in the simple natural and sinnelesse knowledge of arts and tongues, Its most false, in enmity to mans wisdom abus'd, gloried in, its true. and God brings to nothing the wisdom of this world, by which Jew and Gentile flighted Christ, and denied him, and willed a murtherer Barabas to be released before him. What is this to the Lords condemning of humane learning, arts and tongues of which the Apostle; 1 Cor. 1. speaketh not, but of their carnall abuse of these and glorying in them? and it is to begge the question, to say that this learning is carnall and fleshly, in it self, which is now the question. 2 Nor was it out of pride of humane learning, tongues, and arts that the Jewes stumbled at Christ and the wisdom of the Cross, but out of falfe glosses they put on the Scriptures of the Old Testament, seeking by the law salvation, Rom. 10, 1. and by this argument the Old Testament is condemned as well as arts and tongues, as an impediment to faith.

Objec. 3 We are compleat in Christ.

Ans. It is not worthy an anwer, for as touching spirituall furniture, righteousness, salvation, teaching by the Spirit, we are compleat in Christ, ergo the ministry and teaching of men is no instrument, no externall means of our compleatness in Christ, it followes not at all.

Objec. 4 Christ sent mee not to preach the Gosspell with the wisdom of words; least I should make the Cross of Christ of no effect.

Ans. By the wisdom of mans words, he meanes, not learning, Rhetoricke, eloquence simpfly, for Paul preached the Gosspell with
with more of that, and spake more tongues, then they all; but
the fonde, affectate, vaine soaring and confiding in these, as
if they could ad vertue to the Gospell to save soules.

Obiect. 5 The weapons of our warefare are not carnall.

Ans. None of us are so mad as to say that humane learning,
arts and tongues can convert soules, and lead high thoughts
captive, to the obedience of Christ: but that Rhethorick, Log-
gick, Tongues, learning sanctified, fully made use of, by the
Spirit being Spiritualized, as we see in the Prophets and Apostles
may conduce to the opening and due understanding of the
Scriptures. Other abused scriptures and bablings, I will not an-
swer nor trouble the reader with all.

CHAP. IX.

Of Henry Nicholas, and older Familists and Antinomians.

Henrj Nicholas was borne at Amsterdam as some thinke,
he spread his heresie a little after David George, about the
year 1556 he was an ignorant, foolish man, a craftie hypo-
crite, had a sort of deceiving violence in his smooth eloquence
of love, he calleth himselfe The first illuminate Elder of the Fa-
mily of Love, was at the beginning austerse, riged, and fasted,
waked divers nights, and prayed and prayed, spread his errors
through Holland, and Lower Germany pretended visions, and con-
ferences with the Angels from whom he had his way of expro-
ing scriptures by allegories, but turned afterward, loose and
vaine; he came over to England and spread his soule heresies,
and seduced a number of Artificers, and silly women, and
wrote an Epistle to two daughters of Warwicke, dissuading
them from regeneration by the word of God, read or preached,
and called that regeneration Ceremon all, cemented and false, and
laboured to perswade the maids to a spirituall new birth, by
the Spirit and interneall word, and did forbid suffering for the
truth, or confessing of Christ to the death, before men, and ex-
poned the laying downe of the life for Christ, of the mortifying
the body of sinne: he had his errors from the Antitrinitarians
and denied Christ to be God. This Epistle was answered and
refuted by H. Ainworth, he wrote a Booke of Documental sen-
tences, another called Evangelium regni. The Gospell and joyfull
message of the Kingsome, his doctrine and that of David Georgius
and;
was confuted by M. Martyn Microndus Minister of the Dutch-church at Londen, under Edward the Sixth of England, and by M. Nicholas Charinus. Minister also of the Dutch Church, who dyed, An. 1563. H. Nicholas his tenents, especially his joyfull message was refuted by M. John Knowsub preacher in Queen Elizabeths time, the book was printed at London, An. 1576. and Dedicated to Ambrose Earle of Warwick. H. N. wrote in dark and obscure terms, following much that wicked peace called Theologia Germanica, set out, by Randall, 1646. this forme of writing faith Knowsub is an evident note of a deceiving spirit.

This blaspheamous Impoflor, as if he were an Apostle, speake th of his calling like a fale Christ.

1 Chap. Evangelium regni. The joyfull message of the Kingdom.

H. Nicholas, through the grace and mercy of God, through the holy Spirit of the love of Jesus Christ.

Raised up by the highest God from the death, Ephes. 2. 1. according to the providence of God and his promises.

Anointed with the Holy Ghost, in the old age, of the holy understanding of Jesus Christ, Ephes. 4. 13. Godded with God in the Spirit of his love. Illuminated in the Spirit with the heavenly truth, The true light of perfect being.

Made Heire with Christ in the heavenly goods, of the riches of God.

Elected to be a Minister of the gracious word, which is now in the last times raised up by God, according to his promises in the most holy service of God, under the obedience of his love.

The Familists of New England, and Antinomians, professe all of them are Christed with Christ. The Apostles doe not to ex-toll themselves. Towne Affert, of Justifica p. 39. So saith the Law (faith he) and works here below on the earth, and as Enoch converse in Spirit and walk with God in the alone righteousness of Christ apprehended by faith. As if a holy conversation and a spiritual walking with God in faith and duties, were low, base, and for men of the earth onely.

The speciall errors and Heresies holden by H. NichoI. are such as are for the most part either abominably blaspheamous or much like to the errors of Anabaptifts, David-Georgians, Swenckfeldians, from whence they sprang, as have been, and shall be
be, God willing, cleared to be the same with Libertines and Antinomian errors.

1 H. Nicholas challengeth to himselfe that which is proper to Christ Ela, 61. Lu, 4. (a) that the Spirit of the Lord is on him to preach glad tidings to the poor. The Antonio, Beacon (b) saith that none can be true preachers, but they run unsent, that run without the Spirit of sanctification.

2 H.N. faith c. 1 Evan. not one man Adam sinned, and we in him, but man from the beginning to this day was disobedient: Hence Adam was no one man. 2 Wee have no more sinne from the first Adam, then by following the sinnes of all men. 3 The story of Adam of the tree and fruit, is but an allegory. Antinomians (c) turne all in allegories. Randall, term a sower went out to sow; here is a warrant from parables to expone scriptures by allegories: all things of nature are sacraments of Gospell mysteries, as doe this in remembrance of me.

3 H.N. faith c. 1. All that walked not in the forme of Abel, according to the manner and ordinance of Seth, were not of the right stocke of Seth. Then righteousnesse commeth by personall imitation of Seth, not by the imputed righteousnesse of Christ.

4. Christ to H.N. is head of Abrahams faith, not Abrahams flesh, which destroys his humanity, for H.N. applyeth these words, the power of the most high shall come on thee, and overshadow thee; by an allegory to all believers, which (d) had their descents out of the faith of Abrahams partakers of the Godly nature and being, and according to the will of God, are wholly minded with God to (e) Antinomians, as Christ was once made flesh, so is he now first made flesh in us, ere we be carried to perfection. Del. c. 17, 18, 19, 20. tells us of two meanes of Gospel-reformation.

1. The word dwelling in the flesh reformes the flesh, and it dwells in us through faith, this word is not the word without us, then it is not the scripture word, but the word within us; it sheweth us Christ and changeth us into his image. The 2 meanes is the Spirit, which God promised long before to powre upon all flesh, and so to reforme all flesh, the Spirit reformes 1. By taking away all evil out of the flesh, as pride, envy, and all errors and false doctines, for the Spirit burnes up all errors as hay and stubble. I fear Del give us no more for God manifested in the flesh but this, not one word of the Scripture or preached Gospel is once mentioned here, for feare Emthysists offend, 2 The Spirit reformes

(a) H. Nicholas
(b) Beacon caschil. 155, 156.
(c) Rife reg. er. 53, 54.
(d) H. N. evan. c.
(e) Rife reg. er. 11.
reforms by changing the flesh into its owne likeness, as fire changeth every thing into its selfe, so doth the Spirit in the flesh, make the flesh spiritual, heavenly, holy, meeke, good, loving, &c.

Here I desire M. Del, to separe from H. N, and give a reason of his faith to those that offend at his doctrine. 1 How is the Spirit powdered on all flesh, and so is all flesh reformed? p. 19. 1. 20. Is he for universall salvation of all? the Scripture speaketh not a word of the heart reformation of all, This Devill is going abroad in our times. Del speake like this wandering Spirit. 2 How is the inward word, which he carefully distinguishing from the outward word, p. 18. l. 3. 4. differenced from the Spirit? p. 19. for the inward word, is the word made effectually by the working of the Spirit, and he faith the word (not the letter without the Spirit which) is but the dead law, ( faith he) and Spirit are always joyned, that is the inward word, (that is) faith wrought by the Spirit as I take it, is ever joyned with the Spirit; who doubts but the Spirit is ever with the Spirit? (3) The Spirit takes all evill out of the flesh, what is that? out of the man, out of the soule and body, this is a rare expression. 4 How dwells the word in our flesh? pag. 18. l. 1. God the substantiall word the sonne of God dwells in our flesh, that is, personally in the nature of man, Joh. 1. 14. why does Del speake with hereticks and not expalne himselfe? 5 How does the inward word change us into the image of Christ? p. 18. he hath not told us of the Spirit all this while p. 19. which only changeth us into the image of Christ. 6. How doth the Spirit change the flesh into its owne likeness? by flesh, yee meane not corruption, so the scripture Rom. 7. Rom. 8. Gal. 5. 17. and in many places takes the word flesh. Now the Spirit maketh not corruption, and sinne spiritually, heavenly, holy, meeke, good, loving, &c. then by flesh yee meane the fabricke of the nature of man, soule and body. Why speake not Del with protestant divines and calleth it the mortification of the old man, and the vivification of the new, but he speakes with H. N. and puts us to request him for the truths fake, to expone what a God manifested in the flesh, and what a word dwelling in the flesh he acknowledgeth, for H. N. grammar rules his pen and tongue, not the Holy Ghosts.

5. To H. N. Every Godly man partaker of the being of God and Spirit of love is God incarnate, and Christ; and Christ is not any one man the son of Mary, but the condition of all men beleeving
The fleshly errors of Familists

leaving, and loving, and Christ is no where else faith, Theo. Ger. p. 22, but he is the same man.

6 f God's being is love it selfe. The damned apostate, should acknowledge his being to be some other thing then love only, f H. N. 1. exh as Moses doth Exod. 34. 6. The Lord strong, gracious, slow to anger, &c. g H. Nich. i

7 (g) There is no diet belonging to God but love, of which mar tall men doe pertake in this life, to H. N, The Lord hath Godded me with God in his Godly being with the Spirit of his love.

8 By our obedience of love we become sonses.

9 Love is faith, working and doing is faith. Whereas faith worketh love and obedience as the cause of love, faith the scripture. Isa. 2. Heb. I1.

10 Obedience of love and misliking of sinne, bringeth us unto the being of Christ, clear against the freedome of the grace of God, Tit. 3. 2. Tit. 1. 9. Ephel. 2. 1, 2, 3, 4, 5.

11 All that beleue not as H. N. are unbaptized, no christians more then heathens. So Del and the Antinomians esteeme all, not sect. 10. of their way, legall Pharisies.

12 (b) Christ not God, nor man, but the state of perfection b H. N. Evan. in beleevers, or anoynting, or the Sabbath; yea sect. 8, 9, 10. c. 13. Sec. 3. Oh how grolesly (faith he) have they cernaine wife of the world overreached themselves, which have without diversity, forsaken the law of the Elders Testament (Moses his law of Ceremonies) and of the priests office after the order of Aaron, and set backe the same as a thing unneedfull. But have all for the most part cried, Christ, Christ, and we are Christians, and attributed to themselves much freedome ere ever the time of the appearing of Christ, or the anointing of the Holy Ghost was come to passe: which doctrine M. Hutchison approves, and the Antinomial M. Cornewell in his preface to the conference of M. John Cotton approves her way and all her followers. pag. 7, 8. now she was (Riue reign, ruine, pag. 37, 38.) much perplexed to know the meaning of that 1 Joh 4. 3, Every Spirit that confesseth not Jesus Christ is come in the flesh is the Spirit of Antichrist, for neither Papists nor Protestants deny that Christ is come in the flesh: and are the Turks then the only Antichrist? At length the Lord revealed immediately to that Izabel from heaven that all opposite to her way of Familisme and Antinomians, who did not preach the N Covenants their way were Antichrists for these (said she) who deny the covenants or Testament, deny the death.
The fleshly errors of Familists.

dearth of the Testator, hence while Antinomians of England resolve me, I think the and herts beleue God incarnate is not the man Christ like us in all things in the dyes of his flesh except sinne, but the anointing of the Holy Ghost, by which Antinomians preach free grace and the new Covenant their way, so by H. N. Christ is that condition of state by which men leave the written word, and betake themselves to revelations.

13 The old Testament Ceremonies are in force after Christ, incarnation resurrection and ascension even till the Holy Spirits anointing come to make every beleever Christ: and this anointing is all the God manifested in the flesh, and the Christ that H. N. knoweth.

14 H. Nich, in his Epistle to the daughters of Warwicke sect 4 faith The beeing of Christ in love, is received through the power of the Holy Ghost, not by any ceremoniall Christ which one man speaketh to another, and sect. 5.7.10. He condemneth all scripture, as literall, spirituall, Elementis, ceremoniell, all preaching of the word, fæales, sacraments, ordinances, as literall and indifferent, and all regeneration that way as unlawfull, and extolleth a spirituall regeneration of the Family of Love, done by the Spirit, without the preaching of man, so doth the Antinomian Del pag. 6,7,8, &c. in his sermon extoll inward reformation, but withall cryes downe all externall reformation, that is done by lawes, synods, the power of men, yea or of Angells, as carnall, antichristian, hypocritically and false.

15 All Ordinances, hearing, preaching, Scrip
ture, scripture-
learning, Baptism, the Lords Supper, all confession of Christ before men, all externals in religion are things of no worth, indifferent, free, trivial, layd on us by no law of God, so H. Nich. sect. 5.7.10. Epistle to the daughters, to the Arabapists (as Ballinger faith) to Antinomians, to Schwabekfeld, as Schleusenbur, faith Cato heret. l.10.p. 30. and another reformation beside this of the heart, I know not, faith M. Del. But the Apostle James calls for the cleansing of the hands, as well as the purging of the heart, and Gospel-reformation (faith Del.) onely mindes the reformation of the heart then nothing is minded by the Gospell of walking worthy of the Lord in our conversation among men. So Beacon the Antinomian in his Catechisme in the Epistle to my Lady Say and Seal. Oh that they were once wise so forbear, this clashing and dashinge themselves in pieces for matters externall, trivial, and circumstance in religion.
religion. These be most like the words of Gallio, Act. 18. 15. But if it be a question of words, and names, and of your law, looke to it, for I will be no judge of such matters, 16. and he draw them from the Judgement seat. So saith he Catech. pag. 188, 189.

Q. Are you bound to this doctrine and practise of baptizing, by a law?

A. By the law of love.

Q. May you use it or not use it?

A. I have liberty so to doe. 1 Cor. 10. 29.

Q. How?

A. If I use it I am not the more accepted. 1 Cor. 8. 8, and if I use it not, I am not the lesse accepted.

Q. Is it then in that respect, of the same nature with circumcision?

A. Yes, and all other outward things, Gal. 6. 15.

Q. May we suspend the use of some outward things?

A. Yes, Gal. 2. 14.

Q. When?

A. When religion is placed in them, Gal. 2. 14.

Q. Doth not religion consist in them?

A. No.

Q. In what then?

A. In righteousness, peace, and joy in the Holy Spirit.

Q. They are not then heavenly things themselves?

A. They are Jews, that know not Christ, that so thinke.

Q. What then is the baptism of water?

A. A Shadow, 1 Pet. 2. 21.

Q. Why doe men strive about it?

A. It shewes our unacquaintance with the substance, Phil. 2.7. Mic. 6. 6. 7.

Q. Of what is it a shadow?

A. A shadow of Christ, Col. 2. 17.

Q. Is there a teaching by shadows in the New Testament?

A. Yes. 1 Pet. 3, 21, &c.

In all this good Reader obserue, this absurd doctrine from this Antinomian way of Mr. Beacon, for he raiseth the old heresie of a sectary whom Calvin in a treatise called Consutatio Hollandi, refuteth, who said it was lawful to bow to Idols, because Christ violated the Sabbath, and because Christ hath perfectly fulfilled the Law, and restored us to spiritual liberty.
be hath freed us from all externall observance of the law, either ceremonies, or any other thing, if we love God, and our neighbour, we are now in Christ made spiritual, and are to seeke the things that are above, and that Christ calles us from all externall, ceremonies even of the Lords Institution, baptism, the Lords Supper, hearing; reading, and he spake in the Grammar of M. Beacon, nos de umbra asini et de inani atque infantili vanitatem cultum divinum amplius esse atque eum neque legem neque normam habendum. So is Del against all externalls and outward reformation, and for the heart reformation only. And Calvin, in his treatize called excusatio ad Pseud., an Apologie to the false-disciples of Nicodemus, refutes them who thought they might goe to Moses, worship an Idol, so they keep their heart to God, and this they did to get into rich benefices, to be Bishops, Pryors, and the like, being taken with the wares of the whore of Rome, for Calvin besides the example of Paul Act. 17, whose Spirit was stirred at the Idolatrous Alter at Athens, brings the Testimony of 1 Matheron who faith, Nec tantum interior cultus necessarius est, sed etiam externa significatio, seu confession, seu professio, Mat. 10 qui negavirite me coram hominibus, negabo eum coram patre coelesti, &c. Mar. Bucerus, Peter Martyr, and Calvin condemn the same externall observance of popish superstition, Calvin excusatio ad Pseu. Nicod. pag. 521, 522.

It followeth then that from Beacoons way, I preaching of the Gospell, false opinions of Papists, controversies betwixt Protestants and Socinians, Antinomians, Arrians, Familists, Enthusiasts, Brownists, Independants, &c. must be but matters externall, triviall, and circumstantiall in religion. 2 the profession of truth, since it is an externall & outward thing, & a testimony of Christ's truth before men, and of Christ before the world then is triviall and so indifferent and free, which yet is commanded by Christ and hedged with the greatest reward and threatening in the word, Mat. 10.32.3 Yea, for outward things and all externalls, reading, hearing, scripture, preaching, scales, praying, baptism, the Lords Supper. There is no law, but the law of love, not a law of the soveraigne authority of God the commander, contrary to Mat. 28.19.20. and so men finne not in neglecting a command of God, in not observing all things whatsoever Christ hath commanded, Mat. 28.20, whereas we conceive the Lord commands not only in the Gospell by the law of love, but by his
his sovereign authority, as God in covenant with us, that we
do all whether inward or outward things that he commands.

4 So all externals under the New Testament of being bap-
tised, or not baptised, hearing or not hearing, a sent ministry,
confessing or not confessing Christ before men, are as free and
indifferent, though expressly commanded of God, so as we finne
if we dispeise prophecy, 1 Thel. 5. and reject the counsell of
God as did the Pharisees and Lawyers in not being baptised, Luk.
7. 29, 30. whereas the publicans in obeying these command-
ments justified God. They are (I say) as free, trivial, and ina-
different to Antinomians, as eating, or not eating meats meerely in-
different in the cafe, 1 Cor. 10. 1 Cor. 8. so if it were not a scan-
dal, we may refuse baptism, the Lords Supper, the scriptures,
hearing the word, confessing Christ before men, teaching and
admonithing our brother, yea all duties of keeping our body
cleane, of speaking the truth, of not lying, not killing, for all
these are commanded beleivers, by no law, but by the law of
love, for say the Antinomians we are under no morall Law
else.

5 Yea so also we may suspend the use of all outward things;
by Beacons Antinomian argument, we need not heare, pray,
prayle, receive Sacraments, teach the ignorant, comfort the
the feeble minded, relieue the poore, visit the sick, &c. Why?
al these are both outward things and are abused, most men place
all religion in them, as in Paul’s time, Gal. 2. they placed religion
in circumcision, & the Jews placed all holines in them, Ef. 2. Mi. 6.

6 Why then was Christ circumcised? for in his time many
said they were Abrahams circumcised sones, and that was e-
nough to save them, which was to place all religion in circum-
cision; but though we may suspend the use of things indifferent,
when religion is placed in them, yet may we not neglect com-
manded externall ordinances, because they thinke they are good
christians, if they be baptised and goe to Church, nor doth
Paul Gal. 2. thinke circumcision to be nothing but a thing in-
different, for that the false Apostles and bewitched Galatians
thought their justification stood in circumcision, but Paul faith,
Gal. 5. Not onely circumcision was not indifferent, but damnable
and who so ever was circumcised, had fallen from Christ.

6 Conseq. To Beacon, they are all Jews, who judge baptism,
the Lords Supper, the scriptures read and preached heavenly
things
things. It's true they are external, and without the Spirit they avail not; but there is a Majesty and divinity in the Scriptures, and in the power of God, in the foolishness of preaching and baptism also, and they are in themselves spiritual ordinances of God, and though baptism be a shadow, yet striving about the doctrine of baptism is in Moses and Paul no token of their unacquaintedness with Christ, the substance of all ordinances, as Mr. Bacon imagineth.

7. This is to turn all orthodox and sound opinions touching Christ, free grace, redemption, worship, scriptures, over into Scepticism, doubting and knowing nothing with certainty and full assurance of faith, but to halt between two, in all opinions touching God, Christ, the Spirit, Trinity, incarnation, free grace, scriptures, law, Gospel, resurrection, heaven, hell, as these opinions are professed before men and Angels, and this will turn to professed Atheism, to doubt and profess we doubt of all things. And to be ever learning, and never to come to the knowledge of the truth.

8. If they be Jews who think not all things external, all observances and our outward conversation with men (which is most external) most indifferent and free, then the letter of the written and preached old and New Testament must be free and indifferent, and it must be Indulgence to read, hear, or study the scriptures, for they are outward things in which carnal men ever have and ever will place all religion.

9. We are to contend earnestly for the faith, and for every truth of God, Jud. 3. Touching baptism and all the ordinances of God, and to consent to wholesome words, against all perverse disputing of men of corrupt minds, and disposed of the truth, 1 Tim. 6. 3, 4, 5. 2 Tim. 2. 14, 15, 16. nor,

10. Can any Antinomian say that Paul was unacquainted with Christ the substance of ceremonies and circumcision, when, with such Godly animosity, he withstood Peter to the face, Gal. 2. 11, 12, 13, and so sharply rebuked the Galatians c. 3. c. 4. for lesser truths then we now contend for. But in this Antinomians bewray of what Spirit they are, when they profess all religions, Popish, Protestant, Socinian, Arrian, Arminian, Antitrinitarian, Antinomian, Familisticall, to be free and indifferent, and if we have love and faith in the heart, we are perfect Christians, though we live in wickedness, disobedience and rebellion against God.
16 Our second birth is our saviour Christ and dominion over sin the very son of God, said H. Nicholas.

17 H. N. His Christ is neither man nor the consubstantial son of God, but a holy disposition or Godliness, whereas the Lord Jesus himself appeals to the senses, the eyes and fingers of his disciples even after his resurrection, when he was most spiritually and now in some measure entered into glory, that he was a speaking man, and had flesh and bones, and the print of the nails in his hands and sides, yea the scripture faith he was the sonne of Adam, Abraham, Isaac, Jacob, David, Mary, he was like us in all things, sinne excepted. Luk. 24. 39, 40. Joh. 20. 26, 27.

18 The second birth is the Godhead, and Gods true being, obtained the victory, beareth rule with God, and bringeth forth the name of Israel or Christ it selfe. sect. 12.

19 Christ is not true man, nor Abrahams seed after the flesh, but God only in so far as he followeth Abrahams faith.

20 H. Nicholas and all his illuminatsted Elders are Christ, all not of his way the Antichrist, to some Anabomians now at Oxford.

Say 1 That Jesus Christ is not God essentially, but in name, 2 That his nature was defiled with sin, as well as ours. 3 It is as possible for Christ to sin, as for any of us. 4 The Trinity of the Persons is a fiction. 5 The fulness of the Godhead doth dwell bodily in the Saints as in Christ, and that when this Godhead shall be manifested in them, they shall have divine honour, and have more power than Christ, and do greater works then hee. 6 The scripture is but a shadow and a fiction now the word faith. The father and Christ are one, and he thought it no robbery to be equal with the father phi.2 and maintained he was the consubstantiall sonne of God, Joh. 7. Joh 10. else the Jewes would never have said, he blasphemed, in calling himselfe the sonne of God by adoption, for they knew Godly men, to be so the sons of God. 2. By him the word, the heaven and earth were created, Joh. 1. 1. 23. Col. 1. 16, 17. now God only created the world. 1er. 10, 11, 12. Esay. 44. 24. Gen. 1. I. Psal. 33. 6, 7, 8. 3 Hee was anointed above his fellows with grace, Psal. 45. 2. 7. and we receive out of his fulness, and light our halfe-penny candles at this fulness of righteousness, Joh. 1. 14. 16. and he giveth the Holy Ghost, Joh. 16. 14. And hath received a name above all names, Phil. 2. 9. 10. and God said to none of the Angells, farre leffe to any man, save to the man Christ, fit thou at my right hand, Heb. 1.

K 22 The
21 The Familists are perfect in this life, and so are Antinomians Towne af. p. 77, 78. Saltm. free grace 140.

22 To say the three persons are one God is, a foolish making three Gods. Antinomians professe that Antitrinitarians, Arrians, Socinians are their brethren, so they beleive and love God as they doe.

23 There is but one Spirit in all creatures and that is essentially God, Epift, to the the two daughters of Warwicke.

24 Love and well doing and good workes, are the cause of our re- reconciliation, and the very savions that beares our sins: whereas Christ bare our sinnes in his body on the tree, Elyay. 53. 6, 7, 8. 1 Pet. 2. 23, 24.

25 Christ's dying on the Crosse, is nothing but H. N. and his illuminatied Elders, their obeying constantly the doctrine of H. N. so as no suffering could cause them to forsake it.

26 Then is Christ put to death, when any of the Family of Love is no longer led by the Scripture, but by the Spirit of revelation, that is as sure as the Scripture, so said Mrs. Hutchison Rise reigneth. p. 61. et. 27.

27 Mortification is to H. N' justification and removing of sinnes so doe Antinomians confound these two.

28 The resurrection of Christ was but a passing out of the flesh, or letter of the law so the spiritual being of illuminatied Elders.

29 Christ fitteth not in our flesh, at the right hand of God, but in the spirit.

30 The comming of the Holy Ghost in cloven tongues, was the comming of Christ againe from heaven in the Spirit.

31 Christ's ascension to heaven, was his comming to heavenly mindedness and fulness of knowledge.

32 The resurrection of the body is a rising in this life from sin and Wickedness.

33 In H. N. God this present day judgeth the world, the family of love are the many thousands of his saints, that judgeth with him, even now and reigneth on the earth. Evang. c. 1. sect. 9. 10.

34 The Marriages of all not enlightened are unlawfull.

35 Men shall marry and have wives at the resurrection.

36 The illuminatied Elders cannot sin nor pray for forgivenesse of sinnes, so Antinomians hony-combe c. 3. pag 25. c. 7 pag. 139, forgiven sin is not, or hath no being before God, Saltm. free grace, pag. 44.

37 Heaven
37 Heaven and Hell are in this world, Antinomians say we are
fully and compleatly, not in hope only, saved in this life.
38 The family of love is under no law.
39 All things are the act of God.
40 Angels and Devils and wicked men, are all ed immediately
by the Spirit of God.
41 The Scripture is a shadow.
42 Ordinances are for babes, in their family of love only.
43 The perfect are to live above all ordinances.
44 If temptations lay hold on us and force us to sin, and we cry to
God for helpe, and finde no helpe, we are as guilelesse as the maid for-
ced in the field, who cryed and had no helpe; and is not for that a whore
H.N. documentall sentences. sect. 13, sect. 8.

It is true the beleever shal not be charged to eternal condem-
nation, for sins of infirmities, that are his burthen and affliction, aswell as his sin: but sins of infirmities are essentially his
sins who acts them, and make him lyable to wrath: If
God should contend with David, for his adultery, and murdher
displeased the Lord, but God cannot charge the sinne of whore-
dome on a maid that is forced and doth cry out: if she doe cry
out, and have no helpe, it is no whoredome on the maids part.

45 All the scriptures are to be expounded by allegories. This
makes 1 The Scripture a masse of contradictions and lyes.
2 This turns our faith and knowledge into a phancie, for the
scripture it selfe cannot be a rule of exponing scripture, if the
gloffe destroy the text. 3 The scripture shall not Judge
all controversies, as Christ referres the gravest question that e-
er was, whether he be the sonne of God or no, to this tribunall:
Search the Scriptures for they tellisfe of me, Joh. 5. 4 All the
articles touching Christ his birth, life, death, burial, resurrection,
ascending to heaven, sitting at Gods right hand, his second com-
ning, &c. Creation, providence, histories shall teach nothing,
an Allegory shall cause scripture say the contrary. Antinomians
call all their allegories the spirituall sence of Scripture. Bread
may in an allegory signifie comfort, then the love of God dwells
in a brother, who seeth his poore brother famishing and gives
him neither cloathing nor bread, but only faith in good words,
Brother goe in peace, and be warmed, and cloathed, and feed, for he
gives the poore man allegorically bread, and cloathing contrary
to James 2, 14, 15, 16, 17. 1 Joh. 3, 17, 18. yet to all scripture

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shall be turned over in lyes, dreams, and pliancies all covenants violated, all faith private and publike among Christians may be broken, and yet truth kept in an allegoricall sense according to scripture. A man may murther his brother, and have life eternall. Contrary to 1Jo. 3,15 in regard that killing him, he saves him from sinning any more, and so does not murther him, though violently, he take away his life; for the scriptures calls the foule the man.

CHAP. X.

Of Ioannes Agricola Eislebiius the first father of the Antinomians. The first rise of Antinomians under that name to wit of Ioannes Agricola Eislebiius the Author of Antinomians.

The first man that appeared under the name of an Antinomian was Ioannes ISL-IBINS Agricola a Schoole-master or Reader of divinity in Eisleben (a) Luc.Osänder faith: he was a proud, vaine unconstant man, so faith (b) Conradus Schusselburgius.

This man in the Augustine Assembly defended with Melan. Ethan and Brentius, the Augustine confession an 1530, as (c) Osander faith, and adhered to the Saxon confission, so faith (d) Seldan. And after the battell of Smaldack, faith Osander; with Julius Pflugius Bischoop of Namburg, and Michael Sidnins he composèd that unhappy booke called the Interim. For Antinomians are much for indifferency of all Religions, especially in externals, see R. Beacons in is Catachis. pag. 194. 195. and in this they comply with the Anabaptists called frarres liberi, free brethren, who thinke all things under the Gospell are free, and neither forbidden nor commanded, which the counsell of Trent (as also Alphons. a castro) said, was the doctrine of Lutherans; but Osander with reason said, this was a Calumnic, and lays the charge justly upon Eislebiius and the Antinomians.

The lying Jesuite (c) Gualerius faith that Antinomians are the disciples of Luther: But Luther (faith Osander) Instituted six publicke disputes at Wittingberge against the Antinomians, and brought Eislebiius to a Recantation, and in an Epistle at length clears himselfe of the Antinomian way with a great deale of vehemence.
vehemence and indignation against them.

Eislebius an.1538. brought in this error in the Church; he was first admonished privately, by Luther, before he wrote. But that Luther’s innocency may appeare, I have from a Godly and Learned Divine caufed to be printed an Epiftle of D. Luther in which the Reader may fee how vainely Antinomians of our time boast that Luther is for them, in which both the Recantation of Eislebius and the judgment of Luther may appeare.

C H A P. XI.

A Treatife against Antinomians written in an Epiftolary way, by D. Martin Luther, tranflated out of the high Dutch original; containing the minds of Luther against Antinomians and a re-cantation of Ioannes Agricola Eislebius their firft father.

Doctor Martin Luther, Against Antinomians.

To the Reverend and moft Learned M. Gasper Guttill, Doctor and Pastor at Eisleben his singular good freind in Chrift.

Loving Mr. Doctor

I suppose you received long agoe the diſputations against those new spirits, the Antino, which have undertaken to thrust the law of God, or the ten commandements out of the Church, and to remit them to the secular court: which kind of proceeding in points of divinity, I never imagined, that it should have entred into any mans purpose, much leffe into his praftife. But God warines us by such passages, to take heed to our selves, and not to fancy the Devill so farre from us, as those secure daring spirits presume. Verily, God must incessantly be implored, with feare, humility, and earnest supplications, that we may have his assistance and protection; Otherwise truly it may soon come to paff, that the Devill will present before our eyes, such a Phantom, that we should sweare it were the true Holy Ghost in selfe, as not onely those ancient Hereticks, but in our time also examples (which have beene and still are great and dreadfull) do forewarne.

I could indeed have easilly forgotten all these things, which had so much greived mee, but that I rested in hope, that by means of those forementioned diſputations, I had performed my part, and defended my selfe. But Satan would not be content.
content with this, but still he brings me upon the stage, as if matters stood not so ill betwixt me and them. I am afraid that had I dyed at Smalkalden, I should have beene proclaimed for ever the Patron of those Spirits, because they appeale to my Bookes, although they have done it behind my back, without my knowledge and against my will. Nor did they afford me so much respect, as to shew me one word or syllable of it, or to conferre with me about it. I was therfore necessitated to convent more then once M. John Agricola, besides my former dealings with him in the disputacion it selfe, And in the presence of our Doctors and Divines (because he had beene the beginner and Master of this Game) I did let him know all my minde, that he might be throughly sensible, what a pleasure hee had done to my Spirit, which I repute also to be of good prooфе.

Wherupon he humbly submitted himselfe (as much as words and behaviour could evidence) promising to intermeddle no further, if hee had gone too farre, and to comply with us in the same judgement. This so overruled my beleife, that I was satisfied. But it being otherwise construed, yea vaunted of, in pamphlets sent hither, that Doctor Martin and M. Eisleben were in good tearmes; I further pressed him to publish in print, an open Recantation, there being no other remedy left, to expell this poyson from the towne of Eisleben and the country round about. To this likewise he willingly assented, & offered himself. fearing he should not hit it so well, as to gaine a due approbation by it; he most earnestly referred the matter to my selfe, inteating mee to doe it, as well as I could, professing for his part that he would be well contented with it. This induced me to undertake it, & now presently to performe it, especially least it should be given out, after my decease, either by M. Eisleben himselfe, or by any other, that I had neglected these things, and permitted them to passe without controule.

To come then to the matter; the said I. Eisleben, Mr. of Arts, willete me to make a recantation in his behalfe, of what he had preached, or written against the Morall Law, or Ten Commandments; and to profess that he is of the same judgement as we are here at Wintemberge, as likewise at Aupsburg, according to the tenour of our confession and Apology tendered to the Emperor: And if hereafter he shall hold or teach the contrary
trary, he willeth me to pronounce the same to be Null and con-
demned. I could finde in my heart to commend him for stoop-
ing so low, but it being so manifest, that he was one of my
best and nearest friends, I will spare my prayers for another,
least the cause should be prejudiced by it, as if I had not gone
in good earnest about it. If he continue in this lowliness of
minde, God can, and will exalt him, but if he transgresse, hee
may be sure that God can as well throw him downe.

Let me therefore intreat you, good M. Doctor, that you
would take this to be written not as to your selfe alone, but
that you would make it knowne to others, wherever you can,
especially to those that cannot read. For therefore also it is
printed, that every one, who will, or can read, may peruse it,
least it should be conceived that it was penned only for your
sake: Since I am not able to disappoint Satan by any other
means, who still labours by writings to traduce or misconstrue
both my person and opinions.

And truly, I wonder exceedingly, how it came to be imputed
to me, that I should reject the Law or ten Commandements,
there being extant so many of my owne expostitions (and those
of several sorts) upon the Commandements, which also are
daily expounded, and used in our Churches, to say nothing of
the Confession and Apology, and other booke of ours. Adde
hereunto the custome we have (a) to sing the Commandements
in two different tunes; besides the painting, printing, carving,
and rehearsing them by children, both morning, noone and
evening; So that I know no other way then what we have u-
ted, but that we doe not (alas!) as we ought, really express
and delineate them in our lives and conversations. And I my
selfe as old as I am, use to recite them dayly, as a Child, Word
for Word; so that if any should have mistaken, what I had
written, he might (seeing and feeling as it were, how vehe-
mently I use to urge these Catechisticall exercises) in reason
have beene perswaded to call upon me, and demand these
or the like questions. What? Good Doctor Luther, dost
thou press so eagerly the ten Commandements, and yet teacheft with-
call, that they must be rejected? Thus they ought to have dealt
with me, and not secretly undermine me behind my backe,
and then to wait for my death, that to they might afterwards
make of me, what themselfes pleased. Well, I forgive them,
if they leave these courses. Verily, I have taught, and still teach, that sinners must be moved to Repentance by the preaching & pondering of the sufferings of Christ, that they may see how great the wrath of God is against sinners; and that it cannot bee otherwise expiated; but by the death of the Sonne of God: Which is not mine, but St Bernard’s doctrine. But why doe I mention St Bernard? It is the doctrine of the whole Christian world, and which all the Prophets and Apostles have delivered. But how doth it hence follow, (b) that therefore the law must be taken away? I finde no such inference in my Logick, and I would gladly see or heare that Logician, that would demonstrate the truth of this conclusion. When Isaiah’s faith, chap. 35, I have written him for the sins of my people; I pray tell me, here Christ’s sufferings are preached, that he was smitten for our sinnes: Is the Law hereby rejected? what is the meaning of these words: For the sinnes of my people? Is not this the sense of them: Because my people have sinned against my law, and not kept the same? Or can it be imaginable, that there should be any sinne, where there is no law? Whoseover abrogates the law, must of necessity abrogate sinne also. (b) If hee must suffer sinne to bee; hee must much more suffer the being of the law. For the Apostle’s faith: Rom. 5: Where no law is, there is no sinne. If there be noe sinne, then Christ is nothing. For why died hee, if there were no law not sinne, for which hee ought to die? Hence you may see, that the Deuill intends by this Ghostly Gambold to take away, not so much the law, as Christ, the fulfiller of the law.

For hee knowes too well; that Christ may quickly & lightly bee forgotten: but the law being engraven in the bottome of the heart, it is impossible to raze it out, as you may oberserve in the complaints, which are uttered by the blessed Saints of God in the Psalmes, that are not able to undergoe the wrath of God: which can be nothing else but the lively preaching of the law in their conscienties. And the Devil also is not ignorant of this, that it is impossible the law should bee taken out of the hearts of men, as the Apostle proves in his second chap. to the Rom. v. 14, &c. For when the Gentiles, which have not the law (In the German Copie: which received not the law by Moses) do by nature the things contained in the Law they having not the Law, are a Law to themselves: which show the work of the Law written in their hearts &c. His maine plot therefore is, to make people secure, and to teach
teach them, to flight both law & sin, that when they are once
'dainely overtaken, either by death, or in an evil conscience, they
might without any remedy sink into hell; as having been accu-
tomed to all manner of sensuality, and taught nothing else in
Christ but a sweet security; so that when terrors of conscience
'seize on them, they take it for a certaine figure, that Christ (who
can be nothing but sweetnesse itselfe) had reprobated and for-
taken them. This the Divell seekes and would faine com-
passt.

But it appears to mee, that these fanaticke spirits are of opi-
on, that all those, which attend the preaching of the word, must
'needs be such Christians, as are altogether without sinne, whereas
'as indeed they are such, whose hearts are altogether sorrowfull
'and penive, such as feare God and feel their sins, and therefore
'they ought to have comfort administred unto them. For to such
'the love of Christ can never be made sweet enough, but they
'shall need more and more of it, as I have found in experience in
great many, to say nothing of my selfe. But these teachers are
'themselves farre short of such Christians, because they are so
'jocund and secure; Much lesse their Auditors, who likewise
'are as fearlesse and fool-hardy. There is a godly Virgin, an
'excellent singer, who speaks thus in a certaine Hymne, He hath
'did the hungry with good things, but the rich he bath sent empty a
'way. Hee hath put downe the Mighty from their seats, and exalted
'them of low degree. And his mercy is on them that fear him, from
generation to generation. God cannot but be angry (if there be
'any truth in the Magnificat) with such spirits, who are secure
'and dare nothing, and such of necessity must those bold Bay-
'ards be, which take away both law and sin.

Let mee therefore beseech you (God Mr. Doctor) to con-
tinue, as hitherto you have, in the pure doctrine, and to preach,
that sinners can, and must, be drawne to Repentance, not only
'by the sweetnesse of grace, that Christ suffered and died for us,
'but alsoe by the terrors of the Law. For when they pretend, that
'wee must follow but one kind of Method in teaching the Do-
ctrine of Repentance (to wit, that Christ suffered for us) lef
'all Christendome should deviate from the true and onely way;
'this is little to the purpose. For it is our duty to improve all
'manner of means (such as are divine Menaces, Promises, Punish-
'ments, Blessings, and what ever helps we can) to bring men

Justified per-
sons have sin-
dwelling in
them, yet is it
the current do-
ctrine of the
Antinomians
of our time, to
reach that a be-
liever is not to
sorrow for sin,
nor to fear ei-
er ill of sin or
punishment, but
to live for ever
in a merry pin,
ye, he wants
nothing but the
'glorified in hea-
ven have (faith
Saltmarsh) for
gr. p. 140.) but
belieue he is in
heaven, and is in
heaven.

The preaching
of the Law ne-
cessary both
before and after
conversion.
to Repentance: I mean, by all the Presidents in the word, to bring them to the acknowledgement of sin, and of the Law.

Thus do all the Prophets, Apostles, and Saint Paul, Rom. 2.

Knowest thou not that the goodness of God leads thee to Repentance?

But admit I had taught or said, that the Law should not bee preached in the Church (although the contrary be evident in all my writings, and in the constant practice of my Catechising from the beginning) why should men so stiffly adhere to me, and not rather oppose mee, who, having ever taught otherwise, were now revolted from myself (even as I dealt with the Popes' Doctrine?) For I will, and may boast of it in truth, that there is no Papist now adayes so conscientious, and in such good earnest, as once I was. For those that now profess Popery, doe it not for any feare of God, (as I a poore wretch was given over to doe) but they seek somthing else, as the world may see, and themselves know. I was faine to learn by experience, what Saint Peter writes: Crescite in cognitione Domini. Nor doe I finde, that any Dotor, Congell, or Fathers (though I should distill their books, and extract the quintessence out of them) have on a sudden, and in their first entrance perfected their Cres-cite, or that the word Crescite should be as much as perfection effic. For instance, Saint Peter himself did learn his Crescite from Saint Paul, Gal. 2, and Saint Paul from Christ himself, who told him by way of encouragment, Sufficienti sibi gratias agat, &c.

Good God! will not men endure it, when the holy Church acknowledgeth her sins, beleeves the remission of sins, asks in the Lords Prayer, the forgiveness of sins? But how come we to know what sin is, if there be no Law, nor conscience? And where shall we learn what Christ is, and what he hath done for us? if we could not know, what the Law is, which he hath fulfilled, or what sin is, for which he hath satisfied? And though we should not stand in need of the law for our part, but could pull it out of our hearts (which yet is impossible) notwithstanding there is a necessity of preaching it in respect of Christ (which also is done, and must be done) that the world may know, what he hath either done or suffered for us. For who could know, what, and wherefore Christ hath suffered for us, if no body could tell, what sin was, or the law?

I conclude therefore, that the Law, will wee, nill we, must be preached, if we mean to preach Christ, though we should not

Yet Town. after grace p. 76. 77. pleaseth for perfection both of persons and works, of beleevers & all Antinomians doe the same, as I prove. Antinomians will not yeeld it, lawfull to a beleever to pray for remission of sins. Towne faith David in the flesh, and out of weakeenes prayed for it, Psal. 51. after p. 393.
not use the word Law. For, doe what you can, the conscience will be terrified by the Law, when it is told, that Christ was to fulfill the Law for us, at so deare a rate. Why therefore should any goe about to abolish it, when it cannot be abolished? Yea, when by the abolition of it, it is the more firmly established, and deeper rooted? For the Law terrifies farre more dreadfully, when I am told, that Christ the Son of God must necessarily satisfie the same for mee, then if without Christ, and such great torments of the Son of God, it had been preached to mee, with bare threatenings. For in the Son of God, I really see the wrath of God, which the Law declares but verbally, and with farre lesse operation and efficacy.

Alas! that my own friends should thus molest me; I have enough to doe with Papists, I might say almost with Job, and Jeremiah: O that I never had been born! Yea, I might almost say: O that I had never appeared in Books! I did not care, but would be content, if all of them were already perisht, And that the works of such haughty spirits, might be sold in all Book-sellers shops, which is that indeed they would have, that so they might be satiated with their goodly vain-glory.

Again, I must not count my selfe better then our Lord Jesus Christ, the Master of the house, who complains once and againe: In vain I have laboured, and spent my strength in vain. But it is so, the devil is lord in the world, and I could never be brought to beleive, that the devil was the Master and God of this world, till I found by a pretty deale of experience, that Princeps Mundi, Deus hujus faculi, was also one of the Articles of Faith: Howbeit the children of men still remain in their unbeliue, and I my selfe but weakly beleive it. For every one is in love with his own way, and all perswade themselves, that the devil sure lives beyond Sea, and that they carry God in their pocket.

But for the godly, which desire salvation, wee must live, preach, write, doe, and suffer all things. Otherwise, if you regard the devil and false brethren, it were better to preach and to write nothing at all, but presently to dye and to be buryed. For, doe what you can, they will be still perverting and traducing all things, and raise meere Scandals and mischiefes, according as the devil doth ride or lead them. There is no remedy, but we must, and will fight and suffer. We must not think
'thynke to faire better, then the blessed Prophets and Apostles, which were used as we are.
'They have invented to themselves a new Method, which is that the doctrine of Grace should be preached, in the first place, & afterwards the revelation of wrath, that by no means forsooth the word [Law] might be heard or spoken of. This is a curious Crotchet * wherein they might please themselves imagining that they can turne; and winde, the whole Scripture, as they lift, that so they may be Lux mundi: But S. Paul must, and that be that light,Rom. 1. These men see not how the Apostle teacheth that which is directly opposite to their tenents, denouncing first the wrath of God from Heaven, and making all the world to be sinners and guilty before God; When he hath made them so, then he teacheth further how they may obtaine Grace, and be justified, and this the 3 first Chapters mightily and clearely evince. But it is not a singular blin lines & folly of theirs, to conceal that the manifestation of wrath must be something else, beside the law? which cannot possibly bee. For the manifestation of wrath is nothing else, but the Law, where it is acknowledged and felt, according to that of the Apostle, Lex iram operatur. And have they not now bravely hit it, when in abrogating the Law, they teach it again, by teaching the Revelation of wrath: But thus they preposterously put the Cart before the Horse, teaching the Law after the Gospel, and wrath after grace.
'But what foule errors the Devil drives at by thofe jugling Gypfies, I discerne (in part) well enough, but cannot now stand to diſcourage them. And because I hope they will proceed no further, it shall not need.
'It hath been a speciall peace of pride and presumption in thofe men, that they would bring something to light, that is new and singular, that the people might say, Here's a brave fellow indeed! Here's another Paul! Have they of Wittenberg ingrossed all knowledge? have not I also a good head? Yes truly, thou hast a head, but it is such a head, that seekes its owne glory, and beslummers it selfe in his owne wifedom. For you resolve to catherine the Law, and yet would preach wrath which onely the law must doe. Thus you do no more in effect, but throw away the poore letters L.A.W. but rather see the wrath of God which is pointed at, and signified by thofe letters.
letters gave that with all you wreath St. Paul’s neck behind him and put that, which is formost, hindermost. Is not this forfooth a high mystery, and a good reason, why all the world should stand amazed at it? But let this suffice at this time; For I hope, seeing that M. Eisleben is converted, and makes a recantation, that they likewise which have beene his followers, will curse : which God grant! Amen. From all these premises, if we would, we might learne to understand the histories from the beginning of the Church that evermore when the Church of God, did shine forth at any time, and if its little flocke began to be gathered, then the Devill, espying the Divine light, raised from all corners huge great stormes and hideous temples, to put it out: And though one or two pusses were stayed, and keepee, yet he never gave over to bluster through some other hole against the same light, without any end or ceasing. And so he will continue to doe, I warrant you till doomes-day.

I think, that I alone (to omit the Ancients) have undergone more then twenty severall stormes and tempests, by which the Devill hath put me in fear. The first was the Papacy: And I perswade my selfe, that almost all the world knowes, by how many tempestuous winds of Bulls and Bookes, the Devill by those his instruments hath raged against me, how direfully they have torne me in prices, devour’d and brought me to nothing. I confess that sometimes I have also bestowed some little breath upon them, but it did them no good ; but made them more angry and madde, raging and raving, without any intermission, till this day.

And when I was almost freed of the feare of these devilliish whirlwinds, another stormatical devill, breakes in upon me through another hole, by Munster, and those uproares, which had neere blowne out my candle. But when Christ had almost stopp’d that gap, Satan breakes some pieces of glass in my window by Carolæ wheirling and whizzing, that I thought he would have carried away both weike and candle; but here also God affered his poore Taper, preserving it that it was not blowne out.

After this came the Anabaptists, who to put out the light, thought to have throwne the house out at window.
Into hazard all they brought,
But their wills they have not wrought.

Some also have raged against the ancient Doctors, the Pope and Luther altogether, as St. Jerome, Capoccius; and the like.

As for those which have not openly in print fallen upon me, since their venomous, malignant, papers and speeches, touch only my person, I will not insist upon them. Only let me add thus much, that by my owne experience, (If I should not reflect on histories,) I have learned that the Church will never be at quiet for the good words sake; but must still expect more new tempters from Satan, as it hath beene from the beginning, as you may read in the Ecclesiasticke and Tripartite history, and in the books of the holy Fathers. But should I live yet a hundred yeares, and could I (by the grace of God,) appease not only, the former sects, and modern storms, but also those, which should arise hereafter; Yet I see well, that no rest can by such endeavours be procured to our posterity, so long as the Devil lives and domineers. This makes me also pray for a gracious houre, as desirous to be quiet of such matters.

O you of succeeding generations, pray likewise, and study diligently, the word of God! Preserve the poor Taper of God. Be warned and armed, as those that must looke every houre, where the Devil will attempt to extinguish the light, either by breaking the whole window, or a piece, or else by pulling off the door of the roofe. For he dyes not till the last day. I and thou must dye, and when wee are dead, yet hee remains the same, that he was ever. For the Fiend cannot leave his storming.

I see yonder a farre off, how vehemently he blowes his cheekes, till he grow red; intending to blister and storme. But as Christ our Lord from the beginning (even in his owne person) did sticke with his fists upon those pouche-mouthed cheekes of his, that they proved but meere blatts of the Devil (though they left but an ill favour behind them) so he will do still both now and forever. For he cannot dye when he faith, I am with you to the end of the world. And the gates of Hell shall not
not prevail against the Church. But let us doe our duty withall, as we are commanded, which is to watch and to preserve the light, as much as in us lyeth. It is written, Bewigilant, and the devill is called Leorugiens, a roaring Lyon, who goes about seeking whom to devour, not only in the Apostles time, when Saint Peter spoke those words, but to the worlds end. This we must look for: the Lord help us as he hath holpen our forefathers, and as he will help our posterity, to the honour and praise of his glorious name, to all Eternity.

For alas! What are we, that we should be conservators of the Church; our forefathers could not doe it, nor can they that come after us. He only it is, that hath been, that is, and that shall be : He that faith, I am with you to the end of the world; or as it is Heb. 13. Jesus Christ, here & hodie & in secula [Jesus Christ yesterday, and to day, and for ever. ] And in the Revelst. Hee that was, is, and shall be. This is the man, thus he is called, and there is none other besides him. For though I and I were nothing a thousand years agoe, when the Church of God was preserved without us; For He did it, who is called [Who was and yesterday ] Qui erat, & heri. Nor can we doe it now in these our dayes; For the Church is not preserved by us, because we cannot stave off Satan, who is in the Pope, Sectaries, and other Malignant people. And for ought we can doe, the Church might be ruined before our eyes, and we with the Church, (as we have daily experience) were there not another who doth visably prote& both Church, and us. This is so palpable a truth, that we may even touch and see it, had we no minde to beleive it; And therefore he only must doe it, who is stiled [who is ever and to day] qui est semper & hodie. Nor are we able to doe ought for the preservation of the Church, when we are dead. But he will doe it, who is called [Who is to come, and who is for ever ] Quia veniatur hos, & in secula. And what we now say of our selves in this point, the same also our Progenitors were forced to say, according as the Psalmes and other Scriptures testify: Yea, our posterity will even experiment the same, and must sing with us and the whole Church, the 124 Psalme. If God were not with us, now may Israel say, &c.

O! What a lamentable thing is it, that we should have so many dreadfull examples before us, of such men, who were
to highly conceited of themselves, as if they had been the only pillars to support the Church, and as if the Church had been founded upon them; and yet see to what a flamefull end they were brought at last. Yet these terrible judgements of God, cannot abate our pride and daring, nor make us lowly and humble? What is befalne Munter in our time (to lay nothing of Elder and former ages) who was perfwaded, that the Church could not subsist without him, but that hee might beare and rule her? And of late the Anabaptists have warned us (with a vengeance) to remember, how puiflant, and neerey advancing that specious Devil is, and how perilous it is to have such gallant thoughts of our selves. Let us be wise at last and learne when we enterprize any thing, first, to look (according to the counsell of Isaiah) into our hand, whether it be God or an Idol, whether it be gold or clay. But all this avails not; for we still remain secure, without feare or care. We can put the devill farte from us, and beleive not, that there is such a body of flesh in us, as Saint Paul complains, Rom. 7. That he could not doe that which he would, and that he was led captive. For we (forsooth) are those Heroick Champions that need not feare our fleshe and thoughts; but we are all Spirit, and have wholly captivated both fleshe and devill; so, that whatsoever we think, or is cast into our mindes, that must be a certain truth, and infallibly the Holy Ghoft. How can it be otherwise? Therefore, what other fine Catafrophe could be lookt for at last, but that both horse and rider must break their necks. But enough of these lamentations. The Lord Chrift be, and remain our Lord Chrift, blessed for ever, Amen.

I conceive, without failing against charity, I may say that Eisleben after the death of Luther, returned to his vomit, and recanted his recantation, upon these reasons:

First, because I think, we may credit Osiander his testimony, who faith, in his old age, he turned Epicure.

against Antinomians.

lived more like a voluptuous Epicure, than a Godly Divine. 2 The Divines of Eisleben in their large confession published an 1560 say that after Luther's death, he againe defended his error in his publicke writings, So Schlufterburg, Catalo. heretick, I.4, pag. 36 37. 3 he declined to publish in writing his owne re-
cantation, as Luther defired him, but shifted the businesse, and layd it upon Luther to do it, though he was a learned man and able to doe it himselfe: How ever Osiander is so farre from thinking that Luther favoured the Antinomian way, that he faith he believes that there was not any that held the opinion of Antinomians, and though Luther have hard phrases in his Comment on Galatians yet Osiander faith Cent, 16.1.2. c. 29. pag. 314. That a sinner broken in Spirit, should not heare the Law condemning sinnes, but should turne his Eyes to Christ, who healeth the broken in heart. Luther was a man much exercis'd in conscience, and writes much from his owne experience, especially in his Com-
mentary on the Epistle to the Galatians. Therefore I purpose God willing, further to vindicate Luther in all his writings from the Antinomian error, when I have further, from Schlufter-
burgius, St.

l. and Osiander, cleared the errors of Eisleben and his, that the Reader may see, that they are the very errors of present Antinomians and Familists.

1 The Law is not Worthy to be called the Word of God.

2 When thou art in the midst of sin, only believe, and thou art in the midst of salvation.

3 The Law of God belongeth to the Courts or Benches of Civil Judges (to men-ward) not to the pulpit or conscience (to God-ward.)

4 Men are not to be prepared for the Gospel or conversion by the preaching of the Law.

5 Who ever have to doe with Moses, goe straight to the Devill.

6 In the Gospel nothing now should be spoken of violating of a Law, But only of the offending of the some of God.

7 To heare the Word and thinke of it in the heart is the proper consequncces of the Gospel.

8 Peter understood not Christian liberty.

9 To make our Calling and Eleccion sure by good workes is needless.

10 If you think the Church should be so governed, as men must be sober
The Tenents of
sober, holy, good, chaste. now ye have erred from the Gospel.
11 The Law teacheth not good workes, nor is the Law to be
preached, that wee may doe good workes, but only the Gospel.
12 The Law and Moses cannot shew us the true God.
13 Christians are not to be rebuked by the Law.
14 Our faith and New Testament-religion was unknowne to
Moses.
15 Good workes profit nothing to salvation, Ill workes tend not
to damnation.
16 Christians with all their good workes belong to the Devill.
20 The Holy Ghost converseth by himselfe, not by the Law, nor
convinceth he the conscience of sin.
21 A beleever is above all law, and all obedience.
22 The Legall Preachings of the Prophets, belong nothing
to us.
23 We should not use these phrases, A Christian conversation,
a Christian obedience, good workes of christians.
24 The law, good workes, new obedience belong not to the
Kingdome of Christ, but to the world, as Moses and the Popes su-
premacy belongs thereunto. So Saltsmarsh. Christ is our new obe-
dience, and our mortification by imputation.
25 We should so live, as Iewes, Anabaptists and others should see
no good workes in us.
26 The law only, without the Gospel reveals not sin in its great-
nesse and deformity.
27 The Gospel only argueth the contempt of a mediator.
28 Paulus Crellius the Antinomian prop. 85 Negans nostra
ecclesia quippe vocabulum evangelii se generaliter in hac dispri-
stateone pro corpore doctrina accipere tam legem quam evangelium.
It is true the Law, in its rigour, condemning and curving and
denying righteousness or justification to a sinner, is no part of
the Gospel, as the Gospel is the pure doctrine of free justification
in Christ's alone imputed righteousness, nor can the law as it
curseth and condemneth, justify, or convert the soule, but sure
what ever Antinomians say on the contrary, The Law of the
Lord converseth the soule, Psal, 19. 7. that is, the law in the
hand of Christ and spiritualized with a Gospel-Spirit conver-
teth, which is not to be taken as M. Towne dreameth after. pag.
42. The Law is established in our sanctification, but that is in the
inward Spirit, not in the outward letter, for he and Antinomians
imagine
imagine that we fulfill and obey the law, because the Spirit immediately and irresistibly draws us, and acts on us as on blocks, and that we are not to obey God and abstain from sin out of conscience to the written Law [\textit{Thou shalt not kill}] but to all we doe, must be will-service wanting all warrant of one letter of the word, contrary to \textit{Rom. 14.23}. 

These \textit{Antinomians} \textit{(d)} descended to a more subtle and finer way of the Laws use; they said it was no question, but the just man or beleever having received the Holy Ghost, doth every thing of the Law and lawfully useth the Law, to discipline and repreffe those that were politically or in a Theological consideration unjust or unregenerate, or to terrifie and punish their owne flesh, or unrewound part (which \textit{Towne} \textit{(e)} with them fayes is under the Law, and is no better (said they) then the flesh of the unjust, for none on earth keeps the Law, but the beleever by the Spirit of Christ, for he, by faith, establisheth the Law.

In this, the old \textit{Antinomians} are not so gross as new \textit{Antinomians}, for I make it good in this Treatise, that whereas old \textit{Antinomians} said, \textit{carojus} \textit{torum non est melior carne injustorum}, the flesh and unrewound part of beleevers is no better then the flesh of unbelievers, and so the Adulteries and murthers of the one are sins as well as the murthers of the other. Our \textit{Antinomians}, as \textit{(f)} \textit{Saltmarsh}, say the Scripture calleth us ungodly and sinners, and children of wrath; not that we are so, but seem so; or not so in Gods account, but in the worlds. then by good Logick, the flesh, the sins, the murthers of the beleever are but seeming sins, and sins in the worlds false account, not in Gods just and true account. Yea, they are as clean (faith \textit{Eaton} \textit{(g)} from sin, as \textit{Jesus Christ}, and (b) (as \textit{Saltmarsh} faith) as the glorified in heaven, and they are sins faith \textit{(h)} \textit{Den, to men-ward and in the conversation, but not to Godward, or in the conscience, that is, right down, they are no sins at all.}

The question is (saiid the old \textit{Antinomians}) whether or no, there be a law given to the just man, or the new man, that is, whether or no doth the Law teach the new man, or the unrewound part to doe good works, and require them of him, or doth it teach him that he must doe good works, as a meere patient or doth he, without the Law urging, teaching, commanding, doe the Law, being created in \textit{Jesus Christ} to good works, or more shortly, whether is the Law a meere patient toward a just

\begin{itemize}
\item \textit{Schusselbur. car. hereticorum, 13. p.45,46,47.}
\item \textit{(e) Towne affer. P.35.}
\item \textit{(f) Saltmarsh free grace: 154.}
\item \textit{(g) Honey combe c.3 pag. 35.}
\item \textit{(h) Saltm. fr.gr.p. 140.}
\end{itemize}

The old \textit{Antinomians} are not so gross as \textit{Saltmarsh} and our new \textit{Antinomians}. \textit{Schusselbur.p.46, 47,48,49.}

The state of the question touching the Law, as the old \textit{Antinomians} feazoned it...
just man; or is it active in teaching, ruling, regulating of him
in doing of good works, for to teach, rule, exact, require, com-
mand, doe all import some activity, or is the law proposed as
a teacher and commander onely to the flesh, or to the unrenew-
ed part of a believer? this is the cardo hinge of the contro-
versie (say they k) Saltmarsh faith, We being once justifi'd, have no
need of one beam of light from the Law to teach us: no more then the
world has need of the first days light of the creation, or of a
candle, when the Sun is risen, and (l) Towne faith, the Law
in teaching, ruling, or commanding, is a meere patient, that is,
the Morall Law is as close abolished in teaching us, what we
shall doe, as the Ceremoniall Law; now if the Spirit should
Teach us to be circumcised and to keep the Ceremoniall Law,
that Spirit should be judged to be Enthypostaticall and not of God;
for the Apostle faith the contrary, Gal. 5. 1. and calleth it a
falling from Christ, if then the Spirit teach us to honour our
Parents, not to kill, whereas the Law teacheth us no more, that
we should doe such a duty, then the Law teacheth us to be cir-
cumcised, or then if a Candle-light should shew us what is
black, we are to beleive it is so, and the light of the sun, shew the
contrary, we were to beleive that black is not black; so if the
Spirit teach the Mother to kill her childe, and offer it in a sacri-
ifice to God, because it was baptized, as an Anabaptist mother
in Dover lately hath done; the mother is to beleive and follow
the light of that spirit, contrary to the express law, and the
Law is by this way a meere patient, and the believer freed from
the direction of the sixt Commandement (Thou shalt not mur-
der,) for the teaching, ruling, commanding thereof are activi-
ties, and yet is the Law a meere patient to the regenerate part,
so the womans regenerate part killed the child, and sinned not
in so doing, for the regenerate part (say they) is under no Law;
and the Animosians who did chide with the Minister, because
he convinced the Mother of sinning against the sixt Command,
in killing her own childe, said right. Why speak ye to the beleev-
ing Mother of the Law, the Law doth not rule nor teach the regen-
erate part, and she hath killed the childe according to the Spirits da-
light, and the regenerate part, not according to the Laws star-light,
and she shall, speak (say they) to her of free grace.

So Michael Neander, a grosse Antinomian wrote in an Epistle,
to a friend in his time, To the just man, there is no Law given in
any
and new Antinomians.

any use or office, as he is just and liveth in the Spirit, as he is one with Christ, and converseth in heaven, where there is no law, that acts in a just man, the just dialect of the English Antinomian Towne, pag. 129 after grace. Being justified by faith we are admitted to the favour and presence of God, there to live and abide for ever, here by sense and light in the kingdom of glory, &c. and (l) Saltmarsh speaketh in the same Grammar, as if the believer were at the right hand of God, and the old Antinomians said, in the words of (k) Towne, read his words, the justified man (as Schusselburgius (l) relateth their minds) is holy, just, neither male nor female, &c; but one with Christ, flesh of his flesh, and bone of his bone, and the same by grace, faith and imputation, that Christ is by nature, in whom Christ liveth, speaketh, worketh all things, for all the works of the just man, are the works of Christ, and he is the mere passive matter of these works. Therefore all the doctrine of love, good works, and new obedience, which Christ and the Apostles give after the doctrine of justification, is given only for the unjust man, or the flesh, and old man in every man. So say the English Antinomians, that the precepts of a Christian conversation doe only oblige the hypocrites under the law that are mixed with true believers, so doth (m) Towne, all the duties Mat. 5. Blessed are the meek &c. are performed by the believer in Christ, and Christ preseth not these anties as obligeing the believer, but that he may desire all vaine boasting and confidence in mans own righteousness of works, bred by the Scribes and Pharisees, which is an abominable doctrine, for then there was no believer on earth blessed through personal meekness, spiritual poverty, hungering for Christ: and the Apostles, and believers were not blessed, nor had any reward to looke for in heaven, in that they were perfecuted and killed for Christ's sake, the contrary is clear in Scripture (n) The putting on of the new man (said they o) and walking in a newness of life is nothing but externall discipline and habits nothing common with the Spirit. So Eaton, Crispe, Den, Saltmarsh, it's but to walk according to the outward conversation, honestly, as in the sight of men, not as in the sight of God, yea walking contrary to new obedience, and after the lusts of the old man, in believers is no sinne, which God (p) can see in believers, say Eaton (p) Towne (q) Saltmarsh (r) in Luthers time. Christophorus Petzelius wrote a 20.

bitter piece for Antinomianisme, against Ioannes Vigandus, Credulis in spongia contra. Io. m. Vigandum, and others as Petrus Paladins in casalo aliquot harceor relateth.

Antinomians now, as of old, pretended that Luther is of their mind, and alledge diverse testimonies out of Luther. But Luther instituted for publicke disputations, at Wittingburg against the Antinomians, but the style of Luther was according to his Spirit and zeal, hot, hyperbolick, vehement against justification by works, and therefore these distinctions are to bee observed to clear Luther's minde.

1. Luther speaketh one way of the Law, and the works of the Law, in the matter of justification, and a far other way of the Law and works simply as they oblige all.

2. To Luther the law teaching, suppressing, commanding is one thing, & the Law in strict terms commanding perfection, under highest eternal paine, & compelling terrifing, cursing, condemning, is another thing.

3. The Law compelling legally, and condemning that it may condemn, is one thing, and the Law compelling and condemning materially, not that it may destroy and condemn, but condemning to the end it may chase the sinner to Christ, and save intentionally, is a farre other thing.

4. The conscience simply is one thing, and the conscience terrifed, crushed, broken with despair, a far other thing, Luther constantly taught that the law obligeth the conscience of believers, as well as unbelievers, and yet that the law ought to exercise no dominion over the terrifed & affrighted conscience of a believer, to preffe him to despair.

5. The Law according to Luther hath three speciall uses.
   1. That it may reveale sinne and wrath, and by this be a pedagogue to lead the sinner to Christ.
   2. To be a rule of a holy life.
   3. To discipline and compesse, with the fury and feare of wrath, hypocrites and wicked men, that they may be disciplined externally, and not goe with loose raines after their lusts.

6. The Law in its rigour, as it soundeth out of the mouth of Moses and is violated, and presseth us to absolute obedience out of our owne strength, without a Mediator, or a Mediators free grace is to the believer a rough and bloody enemy, and preacheth bloody tragedies, and craveth and exacteth hard things, but the Law as pacified with the blood of a surety, and as it is the sweet breathing of the love of Christ, through the Spirit, and as it faith walke
to be most contrary to Antinomians.

walke in love through the strength of him that hath loved you
to death; it is a sweet, warme, kindly lovely freind, and leadeth
us being willing.

7 The law is eternall, the law condemning, forreting, cursing a
belieuer is not eternall; but ceaseth to the believer in that bloody of-
face through the satisfaction of Christ.

8 Luther highly magnifisht good works in themselves, but as the
agents reflesth on them with confidence, he abseth them.

9 The law without the Spírit is a poore, thin, lueles, hopeles, use-
les, dead letter; the law animated with the Spírit, and tempered with
some ounces of Gospel-breathings of free grace, concurreth instrumen-
tally to convert, quicken, revive us and to promote salvation.

10 The law as is teacheth, directeth, commandeth, obligeth, bin-
deth to duties for the authority of the law-giver, and is ever an active
rule to the believer; and never a passive thing: But as it condemneth
and ourseth, it is to a believer a mere passive, and a naked stander by,
and hath no activity, nor can it act in that power upon any in Christ,
as the law of Spaine is meerly passive in condemning a free borne man
dwelling in Scotland.

11 The binding authority in the law laying on the sinner an obli-
gation to doe and does, is different from the binding power of the law
to suffer punishment, for transgressing of the law. The former agree-
eth to the Law simpliciy, as it is a Law; the latter agreeeth to the
Law as it is violated and disobeyed. 2. The former is eternall &
urgeth the believer, unbeliever, before the fall, after the fall, in
the life to come, the latter is removed in Christ, to all those that
are in Christ, for the law fully satisfied, neither condemneth,
nor can it condemn to eternall suffering, for Christ's passive ob-
bedience removeth all possibility of our passive obedience for
sin in a satisfactory way.

12 The Law admonisheth, but helpeth not.

Hence these conclusions for the cleaung of the truth, and of
the minde of Luther more fully.

Conclusion, Luther expressly declared himselfe against Anti-
nomians, by that title and name.

(a) They are (faith Luther) pernicious teachers, who in our time
moved by ways I know not what, contend that the law should not be
preached in the Church; wouldest thou

Perniciosi Doctores sunt (a)Lutheri, qui bodic nescio quibus oc-
casionibus adduxit, conven-
dant leges in ecclesia non
pravicandam. Tu legem
non:
Luther against Antinomians.

non doceres. ubi versus legis populus est, sicut, avari, super-bi, adulteri, usurarii, Idololatra.

In Antinomorum dogmate erat hoc proposition, sicut esset adulter, tamen ut crederet se habitum Deum proptitium. Sed quisque Ecclesia, in quibus horribilis vox sonat? faciendo discrimineras & docendum, quod adulteris suos pecatares duplicis sunt, qui ad noscunt adulterium, suos pecataum sum, ali secundo indulgent.

Quomodo predicatio legis posiebat ex Ecclusi ejici; nonne simul, exclusis timore Dei & maximam partem operum Dei.

Luth. tom. 2. in Gen. Antinomi nova isti prophetae contendunt homines tractando suaviser, nec terrrendos in a divine exemplum, sed diversum Paulus dixit, 2 Tim. 2. 3. ubi dixit scripturam uilem ad objectionem, acafitandum.

Luther writes against the Antinomians by name.

Luther to 2 in Gen. c. 18 f. 119 Luther refused the Antinomians under the name of Antinomians, is enemies to the law of God.

(c) Luther to 2. in Gen. c. 18 f. 119.

Quomodo predicatio legis posset ac debet ex Ecclesiæ ejici; nonne simul, exclusis timorem Dei & maximam partem operum Dei.

Luth. tom. 2. in Gen. Antinomii novi isti prophetae contendunt homines tractando suaviser, nec terrrendos in a divine exemplum, sed diversum Paulus dixit, 2 Tim. 2. 3. ubi dixit scripturam uilem ad objectionem, acafitandum.

(c) How can the preaching of the Law be excluded out of the Church? doe ye not also exclude the fear of God, and a great part of the works of God.

(d) The Antinomians these new prophets contend that men should be sweetly handled, and ought not to be terrified with examples of Gods wrath, but Paul teacheth another thing, 2 Tim. 2. 3. when he faith The Scripture is profitable to rebuke, to correction. So Saltmarsh, Crispe, Den, Town, Rancl, Simson, who are so much against all preparations for Christ, and for sole believing, and cry out so much against strict walking with God, to consider this.

(e) Let's not fall to the madness of

thou not preach the Law, where there is truly a people for Law, to wit, men greedy, proud, unclean, usurers, Idolaters.

(b) In the Antinomian sect (faith Luther) this is a peculiar proposition, if any was an adulterer, a murtherer &c. let him only believe that God is gracious to him, and that's enough, but what a Church is this in which so horrible a voice doth found? But we must teach that there be two sort of sinners, some who acknowledge their sin, some who securely please themselves therein. I intreat Saltmarsh, Eaton, Crispe, Den, Towne, Del, Randle, Simson, who are so much against all preparations for Christ, and for sole believing, and cry out so much against strict walking with God, to consider this.
of Antinomians, who remove the law out of the Church, as if they were all holy that are in the Church the world loves such teachers and say, preach to us pleasant things.

(f) Antinomians teach that all sins are simple, taken away, and are not to be rebuked, and that because they are pardoned and damnation is removed and sin is nothing to Honey-combe. c. 3. p. 23. Salem. free grace, 140. Towne after. gr. 71.

72. Believers are as clean from all sins as Christ or the glorified Saints, pardoned sin is no sin, God cannot see adultery to be sins in them.

2 Conclusion, (g) Luther faith for justification, the law is impossible, but its given to show sin to worke wrath, and to make the conscience guilty. But (h) lay aside the matter of justification, (faith he) no man can too highly commend good works commanded of God and (i) Its necessary that Godly teachers proceed as diligently the doctrine of good works, as of faith. Satan is angry at both and resifieth with all his strength both.

(k) Faith only is not sufficient and yet only faith justifieth, for if it be true faith, it obtaineth the spirit of love. This Spirit fullfiileth the law, and obtaineth the kingdom of heaven.

(l) Except faith be without the lealt good workes, it justifieth not, yea it is not faith, it is impossible that faith can be without assiduous and great good workes.

N  (v) Faith
ne quis etiam minimis operibus non injustificat, impossibile est fidem esse sine affectu et magis operibus.

(n) Fides injustificat non tanquam opus nostrum, sed tanquam Dei opus: promissio enim non est nostrum opus, cum nos Deo facimus aut dammus aliquid, sed accipimus aliquid a Deo, idque adam per ipsius misericordiam.

(o) Thou holdest in thine hand seeds of divers kinde, but I aske not what seeds are conjoyned with these or these seeds, but what is the proper vertue of every seed, in this case, shew plainly, what faith it is alone doth in justification, but not with what other vertues it is conjoyned, faith it alone apprehendeth the promise, believeth God promising, and putteth to its hand, and receaveth something that God promiseth: this is the proper worke of faith only: Love, hope, patience, have objects about the which they worke, and other bonds within which they consiult, for they embrace not the promise, but fulfill the commandements:

So Luther in the matter of justification putteth reproach on good workes, just as Paul Phil. 3, maketh all his priviledges, and his very workes of righteousness that he doth by the grace of Christ dung andlost in the comparison of imputed righteousness.

(p) Workes (faith he) cannot be taught, except yee hurt faith, seeing faith and workes in the matter
Luther against Antinomians.

Luther speakest so of Good works, only in the matter of justification. But our Antinomians speake so of the whole course of sanctification in order to heaven, and as they are the way to the Kingdom, not the cause of the crown, as both they follow the person already justified and as they goe before him who is yet to be justified: for Grifpe faith vol 1 fer 4, pag. 89. But withall I must tell you, that all this sanctification of life is not a jot the way of that justified person to heaven.

I perswade my selfe Luther had an eye to Antinomians, when he said, he feared after his death that the doctrine of the true office of the law should be obscured, Luther to 3. fol. 102. admono pietatis amatores, precipue qui aliquando sunt futuri doctores ut diligentem ex Paulo discant intelligere verum et proprium usum legis qui (ut timeo) post tempora nostra interim obscurabitur, et prorsus obserueur. to 4. 106 timeo quod ista doctrina (de vero legis usum) nobis existentis obscurabitur.

3 Conclusion. Luther faith the New man needeth no law, its the flesh, the old man, the body of sin that is under the Law,

(q) The law in a Christian ought not to exceed his bounds, and ought only to have dominion over the flesh which is subject to it, and remaineth under it. but oh law! wilt thou invade the conscience and exercise dominion there, and accuse the conscience (of a justified beleever none terrified) of sin, and take away the joy of heart, thou doest this beyond thy office.

(r) When I behold Christ, I am all holy and pure knowing nothing of the Law (as it curleth and condemmeth the beleever) but if I behold my flesh

versante, sit as ut do-

How faith and

How faith and

workes are
counter to

Luther.
Luther against Antinomians

I grant (a) the Antinomians now, as Town (c) Saltmarsb (w) Den, and the old Antinomians (x) in Luthers time spoke after the same Grammer and stile, and so did the Libertines in Calcins time lay, _non ego peccio_, sed (y) _Asinus meus_. Its not I that transgress the law and am under the law, but my aff. But they have a farre other minde then Luther, for the Antinomians (as Schluf selburgias faith, cato heriti. 1.3. p. 53, 54.) taught that the flesh only and the unrenewed man was under the law, but the re-

newed and justified man was under no law, more then if it had beene never given to him, and the law was no rule of life and obedience to a beleever, Luther cryeth against this as moft falfe, and Luther (a) faith, those that beleive in Christ must be daily mortified by daily Law-rebukes, and (b) arguendus sunt pecattas proponeantur unde proprius inccedulos quicquid esset, ut eum etiam proprius credentes ne adhac fereni peccato et innata imbecillitati indul-
gent: lex manet (c) inquit, Sanctus evangelium et justificationem, in justificatione et poft justificationem.

(a) Luther, verum tunc amplius non facta opera legis, sed Christi in nobis per fidem operantis, et viventis per mania: ideo non pos-

sum.

(b) Good works (faith Luther) are not any more the workes of the law, compelling under the paine of damnation, (for he faith in the same place liber et gratis facienda sum) but workes
workes of Christ working in us by faith, and every way living in us: therefore they can no more be omitted, then faith it false, and are no lesse necessary then faith it selfe.

Observe this in reading Luther's works, that he taketh the law, as opposed to justifying grace, and as it may condemne or justify, and so as an instrument of the Covenant of works exacting perfect obedience in a legall fence, otherwise neither Luther nor any of our Divines will say good works absolutely perfect and in all things conforme to the Law are necessary to salvation, for it is false, all beleevers are saved by faith in Christ without any such good works or perfect legall obedience. Then we must hold this to be Luther's minde; that if good works be commanded to the renewed man, in the law, as well as faith, and be as necessary as faith, then the renewed part is under the law commanding good workes, as well as it is under the command of faith but Luther faith, the former Antinomis say nothing sins but the flesh, & nothing is under the law, but the flesh, & so nothing is under a command and an oblieging rule of law or Gollpe to doe good workes and beleev, but the flesh: a senfeleffe unt:uh, For it is the new man by the Spirit of Christ faith, Luther from the word of truth, that doth good workes and beleeveth. So Luther to A. fol. 499, in Psal. 130. (e) and excellently faith Luther to A fol. 436. Christiana libertas e f, ipse non mutata aegae, mutantur homines, ut lex eadem, que prima nobe arbitrio odio facit, iam desus aper spiritui, sancti, et caritatem cordibus nostris incundat. Hence Luther faith two things, that contradicts the Antinomians. 1. The Law is not changed when the Sinner is changed, but that which was hateful to free will before, is the same law, but now sweet and pleasant to the heart, then if the law be not so much as changed, it is not abolisht to the beleever, it's made of hateful pleasant. 2. That Law that is pleasant to the heart, and sweet, it is not given to the flesh and unrehewed part, but especially to the renewed part. 3. The renewed part in the beleever doth either do good workes by the grace of Christ and do kepe the law, though imperfectly, or not do good workes at all. If the latter be said, the renewed part is not renewed but dead and is the very old man.
man, which is a contradiction, but if the former be said, that it is, the new man or renewed part that doth good works in the believer, then the new man either doth these good works contrary to the law, which is non-sence, for to be mercifull, sober, just, true, chaste, are agreeable, not contrary to the law, or the new man doth good works without the law, and so without the word of either Law or Gospell, this is will-service to God and separatest the Spirit from the word, and is a high way to legitimate, murther, adulteries, paricides, under the veil of the Spirits working, and leading without the word, if the new man work according to the law, then is the law a rule, and what the new man doth according to a ruling law, he doth it ex debito out of obligation, then must the new man be under this law and obligation as a rule, nor can it be said that the flesh doth good works for Paul faith in his flesh there dwelleth no good nor can it be said the new man worketh not according to the law, but according to the Gospell because the Gospell as distinguised from the Law, sheweth us credenda non facienda, what we should beleve, not what we should doe (4) the new man worketh by love, the flesh worketh not by love, but love is the fulfilling of the law Ro. 13, 8, 9. Ga. 5, 14, 18, 19, 24. Ga. 6, 2. then must the new man be under the debt of love, and so under the law as an obleiged rule, and to this Luther teacheth witness.

(a) Sponte faciunt quod lex requirit, side enim Spiritum recerperunt, qui non finit eos esse oisiosos: is caro reffeit, Spiritum ambulant. Sic Christianusimplex lege, side: Christus e-nim perfecto legis est ad salutem omni credenti: fo-ris operibus, et remissione peccatorum inuis.

But our Antinomians meaned that there is no indwelling sinne in beleevers, they are (f) as cleane as Christ from all sinne, as (g) the glori-
feeth finne, adultery in David to be finne, denying of Christ in Peter to be sinne, and hateth it and is displeased with it, and (i) believers have carmem peccatricem a sinning sinne in them Luther Tom. 2.c. 18. fol. 119, pride, avarice, murmuring against God, and in so farre as they have these in them, Christ is not in them. To 4. fo. 114.

3 Luther in these words expresly faith the justified man is not perfect, nor are his workes perfect, because the sinne of them is pardoned quasem ista (avaricia, libido, superbia &c.) adjunct, Christus abstet, aut si adeo, infirma adeo, hoc opus est adhuc paedagogi qui fortem anim carnem exercet et vexet, in so farre as there is sinne in the believer, Christ is absent, or if he be present, he is weakly present, &c. and hath need of the pedagogue of the law.

3 But Antinomians, as Towne after, pag 77, 78. Salt. free grace, pag. 140 44, 45. Eason Hony-com. c. 11. 322. teach that all the natural, civill and religious workes of believers, as well as their persons, are made perfect and conforme to God's law, then Christ cannot bee absent in any measure, nor weakly present, as Luther faith nor have they need of the pedagogue of the law to make way to Christ.

3 Conclusion, Taking the Law simply as the Law and an instrument of the covenant of workes exacting by Law-compulsion perfect obedience without a Mediator and that under the strictest penalty of eternall wrath for the least breach, as it is opposed to the Gospel, which is a milder King, and taking the conscience not in its latitude, as it is in both the believer and the unbeliever, but as it is in the believer renewed, and withall troubled and terrified with the sense of sinne, so the Law as Luther faith, is abrogated, and hath no dominion over the renewed man or the renewed conscience to condemn it, but only over the old man and the sinning and lustyng flesh to chase the believer to a more strict closing with Christ, and arguing and

(h) Hony-com. ch. 5. 73, 74.
(i) Hony-com. c. 7, 172.
(k) Hony-com. c. 7, 134.
(l) Saltm. free grace. 143.
and convincing him of true real and true sinning, not of seeming and imaginary offending, against a Law, as Antinomians dream, so is Luther \( (m) \) to be taken.

The Law is not given to a just man, who so liveth that he hath no need (in his terrifed and quaking conscience of the Law as compelling and forcing with curses and as condemning of a Law which should admonish and compel him, but without any compulsion of the Law of his own accord, he doth what the Law requireth, therefore the Law cannot accuse and impeade believers as guilty, nor can it trouble their conscience, it terrifieth and accuseth, but Christ apprehended by faith, chaseth it away with the terrors and threatenings thereof: therefore the law to them is simply abrogated, nor hath it authority to accuse them, for they do willingly what the Law requireth.

We must then walk (faith \( n \) Luther) in the Kings way, that we may neither utterly reject the Law, nor ascribe more to it then is due.

Before Christ \( \) the Law \( \) as it rigidly commands and condemns, is holy, after Christ justifieth, it is death, Therefore when Christ commeth (being apprehended by faith) we should know (or acknowledge in the renewed conscience nothing of the compelling and condemning Law) nothing simply of the Law, but in so farre as it hath dominion over the flesh, which it oweth and preteth.
the ten Commandements without faith in Christ bringeth death, not that the Law is evill, but because it cannot justify, but hath the plaine contrary effect.

(q) *The proper officse of the Law* (as the Law without a Mediator) is to make us guilty, to humble, kill, bring to hell, take all from us; but for this end (as it is the hand of the Mediator) that we may be justified, and then it killeth not simply, but killeth to salvation.

Therefore (r) *Luther*, the Law hath dominion indeed over the body, and the old man; let this man be under the Law, let the Law prescribe what he ought to doe, what he ought to suffer, let it not pollute the chamber in which Christ only ought to rest and sleep, that is, let it not trouble the new man with its use and office.

(s) Wee grant (faith Luther) there is no Law given to the just, as they are just and live in the Spirit; but as they are in the flesh, and have in them a body of sin, and are under the Law, and doe the works of the Law, for that is not to be just, not to doe the workes.

But the Antinomians in Luthers (e) time, and in our dayes doe wickedly (w) inferre then, thefe, and the like commandements, *Walke in my Laws, put on the new man who is created according to God*, *Love one another in love*, doe not belong to the new grace.
How the Law is given to the new man, and how not.

new man, but only to the flesh, and to those that are under the law, for what need is there (said the old Antinomians) to bid a man put on his coat, when his coat is already on him? Therefore we say this to a man that hath not put on his coat, that is to a man under the Law, and to the old man in the believer, not to the new man: for it is true these precepts, as they are merely legal and to be obeyed without the grace of the Mediator, and as they exact perfect Law obedience in a compulsive way under the pain of death eternal, are not given to the new man, nor to the believer at all, that is most true. But that these commands, Evangelically considered, and as they urge obedience imperfect and by the grace of God, are not given to the new man, but to the old only, is a most palpable untruth, for Christ biddeth the believer and the new man put on his coat, though he have put it already on, but imperfectly, there is a sleeve or a shoulder of his new wedding coat not yet, it is not perfectly buttoned in this life; though the coat of imputed righteousness be perfect, and if sanctification be sincere, yet it is not every way so fewed and pinned on us, but the very new man hath need, in regard that his faith is in the growing hand, of that command. Put see on the Lord Jesus. The just, as just, should have no need of a compelling Law, if they were perfectly just both in person and works, as Antinomians say they are. And it is most false that the Law is given formally to the flesh, as if sinfull flesh were commanded to believe and put on Christ, or were capable of righteousness, as before is cleared.

4. Conclusion.

Luther faith, the conscience of a believer weake, and tender, terrified, challenged, accused, hath nothing to doe with the Law.

(x) A man (a believer) terrified in conscience, and under the despairing apprehensions of wrath doth never sin more horribly, then in that article of time, when he beginneth to seele and understand the Law (in its condemning power.)

(y) Its impossible that Christ and the Law can dwell together in one soule,
foole; for either must the Law or Christ yeild the one to the other.

(a) Luther. Let us learne to distinguish these two righteousnesses, that we may know how far we are to obey the Law, for we said that the Law ought not to exceed its limits, but only have dominion over the fleth of a Christian (to shew that he is a sinner, Saltmarsh faith
free gr. 145. he is but a seeming sinner)—lay thou to the law, stay within thy limits, and exercise dominion over the flesh, but come not neare my conscience (to condemn me, otherwise to oblige as a rule of obedience it doth) where there is no Law.

It is the great skill and widsom of Christians to be ignorant of the Law and workes, and of all active righteousnesses, especially when the conscience wresteth with the justice of God, as without the Church of God, it is the great widsom of God to know, consider, and preseth the law, works and active righteousnesses.

(c) To the Divell accusing; thou art a sinner, and therefore damned, we may answer; because thou callest me a sinner, therefore I shall be just and saved: yea thou shall be damned: no, for I flye to Christ, who gave himselfe for my sinnes.
(d) When the conscience is terrified with the Law, and wrestleth with the justice of God, consult neither with natural reason, nor with the Law; but lean only to free grace and the word of consolation, and there thou mayest behave thy self as if thou hadst never heard any thing of the Law of God: there thou mayest enter in darkness, where there shineth neither law nor reason, but only the mirror of faith, which may save thee without and beyond the Law— the Law is also to be heard in the own time and place.

(e) Luther, A Christian hath nothing at all to doe, especially under a temptation with the Law and sin, in so far as he is a Christian he is above the Law and sin, for he hath Christ the Lord of the Law inclosed in his heart as a ring hath a pearle indented in it; therefore when the Law accuseth him, and sin terrifieth him, he beholdest Christ, who when he is apprehended by faith, he hath with him the conquerour of the law, sin, death, and hell, who commandeth these that they hurt him not.

(f) Extenuations of the Law, are referred to the conflict of conscience.

(g) Nor can we vilely and hatefully enough speake of the Law in this argument; therefore the conscience

Luther against Antinomians

(d) Cum conscientia perieret, lege, nec rationem nec legem consulat: sed sola gratia ac consolationis verbo vitarius: ibi omnino sic te geras quasi nunc quam de lege. Dei quae quam audieras. Sed ascendas in tenebras, ut nunc lex nec ratio lucet, sed solum anigma fidei que certe statuit te salvare extra & ultra legem— est & lex audienda sed suo loco & tempore.

Luth. Christiano nihil prorsus negotii esse debet, praefere inteneracione legem & peccato, quatuam est Christianus, est supra legem & peccatum, habet enim in corde praescientia & inclusum, ut annulus gemmam, Christianum dominum legis, itaque cum lex cum accensat, peccatum perierre facit, intueri Christianum, qui frate apprornunto, habet legem & vitiorem, & peccati mortis & diaboli, qui illis omnibus imperat, ne nocere possint.

(f) Luther, Extenuationes legis referende sunt ad certamen conscientiae.
science in a true conflict, ought to think of, or know nothing but only Christ, and with all its might endeavour to remove the Law as far as can be, from the conflict.

b Setting aside the case of justification, we ought with Paul to think reverently of the Law, and extoll it with great praises, as holy, good, just, spiritual, divine, and when the Law is out of the conscience, we are to make a God of it, but in the conscience it is the Devil.

Now Antinomians not only in the case of Justification degrade the Law, but they cry it downe as a rule of life, they have nothing to doe with Moses and his Law, or strict walking.

And where as Antinomians tell us the sinnes of beleevers are but sinnes to our sense and feeling, or before men, or sinnes in our conversation, not really, not before God, not in our conscience, not to faith, they never learned this from Luther, who expoundeth sense and faith a far other way.

For so i Luther speaketh, in a conflict of conscience we know by experience, sense of sin, wrath, hell, death, hath dominion; then we must fly to the tempted. Brother, thou wouldst have a sensitive righteous sense; that is, thou desirtest to have such a sense of righteousness, as thou hast of sinne, that shall not be; but thy righteousness must goe beyond the sense of sinne, and beleev thou art righteous before God; that

Luther in certamine conscientia, experimentia isti scientia, fortiter dominat, et sui sentire, ut sed non sese, sed te in justitiam imputare, si non sese, sed te peccatum sene. Sed ut iis in ista sentire iustitiam, ut peccatum sene, hoc non fiet. Sed te in justitiam debeo transcender e sensum peccati.
Luther against Antinomians.

peccati & speraret coram
Deo justum esse, hoc est,
justiitiae tuae non est visibilis, non sensibilis, sed speratur suo tempore revelanda.

Luther never denied the sines of beleivers to be real sin, and that there was no more originall sinne dwelling in a beleever then in Christ, as our grosse libertines doe. But he forbiddeth the tempted to measure their owne condition, as forlorn and hopelesse, from sente; because they feel sinne, wrath, hell, death, terrours of conscience, but contrary to the sente of all this, the weake soule must beleive an invisible and spirittuall righteousness, and seek no sensitive righteousness, as most men doe in conflicts of conscience.

Luther hath divers comfortable grounds of beleewing when the Law in its condemning power breakes in upon the conscience.

As 1. k Luther, When I finde remorse of conscience for my sinne, I looke up to the brazen Serpent Christ on the crosse, and there I finde another sin against my sin, that other sinne in the flesh of Christ which taketh away the sinne of the world, is an omnipotent sinne and condemns and swallows up my sin.

And 1. I confesse I have sinned, but my sinne is condemned in Christ who is made a condemning sinne, and the condemning sin is stronger then the condemned.

2. m As its most safe to contemne and passe by a barking Dogge, so the only way of overcomming is to despise Satans casting in thoughts, and 

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In rude aliud peccatum inventio contram eum peccatum quod me accusat & devorat, peccatum sicut aliud in carne Christi qui solit peccatum mundi omnipotens est, damnat & devorat peccatum meum.

1 Fator me peccasse sed peccatum meum quod pecavi, damnatum est in Christo, qui est peccatum damnans, est antem peccatum illud damnans fortius damnato.

m Luther tom. 3 f. 376.
The ways of overcomming Law temptations.

k Luther tom. 4.

L. 54.

Christ on the crosse is to bee eyed to comfort the weake beleever against his own sin.
dispute no longer with him.

And when there is no escaping, close thy eyes and answer nothing, and commend the cause to God, he giveth a reason. Satan cannot endure to be a condemned enemy.

3. Luther, Tentations are the thronings or embraces of the bridegome to the bride from impatience of love.

4. Luther, The tempted is to say, I cannot endure this (O Law) a rigorous Tyrant, and a cruel exper, to reign in my conscience, for it is the seat and temple of Christ the Sonne of God.

5. Luther, Its true the tempted faith, how can I be holy, when I have and feel sin? that thou feelest and acknowledgest sin, its good, give thanks to God, despaire not; its a degree to health to feele sickness. But how shall I bee freed from sin? flye to the Phisitian, follow not reason, beleave, and sacrifise reason.

Antinomians comfort us thus, the sin of believers is seeming sin. Luther faith, its too real, and must be cured by Christ.

6. Luther, Christ dyed not for the painted and phancied, but for true sinners, and the chief sinners,
Luther comforts only those against the Law, who have this condition of Christ included in their heart, as a pearl set in a ring, Luther tom. 4. f. 46. Yea though Luther be against all preparations of merits, yet is he cleare for preparations of order against the Antinomians.

It is proper to the Law to make men guilty, to humble, kill, bring downe to hell, and take all from us, for this end, that we may be justified.

The Law maketh not men sons of God—but it prepareth us for the new birth.

The Law is a fire and a hammer breaking the rocks, to supresse that pertinacious beast presumption, that a man may be brought to nothing, and despair of his owne strength and righteousness, and being terrified, may thirst for mercy and pardon. More of this see may see in Luther to. 1. fol. 11.p. 246. 412.to 4.f. 5.f. 296.to. 1. 53.

Luther never ment that we are freed.
fied from the Law as a rule of good workes, Luther to. i. 472. by the faith of Christ, we are not freed from workes, but from the opinion of workes; that is, from a foolish presumption of justification by workes.

Luther. Finding thy terrours and threatenings, O Law, I dip my conscience in the wounds, death, blood, resurrection of Christ; beside these I will see nothing, heare nothing. For we think Christ will quarrell with us, and secke a reckoning of our ill led life, and will accuse and condemne us.

In tentations though sense say, that God is an enemy, I follow the Word that fayeth the contrary.

The divell is an admirable persuader to cause us thinke a little sin a hainous crime. But the word pointeth Christ sweet, meke.

The flesh murmureth, but the Spirit sighes to God, and had rather dye in the temptation, then depart to wickednesse.

This is a rule in all temptations; we fancie another
This consequence (thou art a sinner, therefore God hateth thee) is true in the Civil Law or Court, but in Christ's Tribunall; its true thou art a sinner, therefore believe.

When Satana vexeth the conscience with the Law, its fit to say to Satana, what is that to thee, yet I have not sinned against thee, but against my God, for I am not thy sinner; what Law then hast thou in me?--I have not sinned to thee, not to the Law, not to conscience, to no man, to no Angel, but only to God.

This wound of conscience cannot otherwise bee healed, but by the word of God.

If thou be a broken reed, dost not breake thy selfe any more, or give thy selfe to Satana to be broken, but give thy selfe to Christ, who is a man-lover, and loveth the broken and bruised in Spirit.

The despairing soule prays God, and beleev God not to bee God, but a phancie, a Ghost.
prays not, while the despair continues, -- but when the fever turns to a cool, the cry begins; he is much helped when he heareth a brother rightly handling the word of promise -- when faith in God is thus inculcated in a sad heart, then glimmereth up a parcel of faith, and a sigh of heart: O if I could then followeth sense of joy, God cannot despite these sighes.

17. i God withdraweth the paps and breasts of Grace from the justified, that we may learn to know what our owne righteousness useth to doe, even to presse us with despair.

18. k When Satan objecteth, behold thou art a sinner, thou dost not so believe, thou dost not so love as the word requireth: say thou againe, why vexest thou me with those visible things? I feel these well, there is no need that thou teach me, there is need I follow the word and turne to invisible things.

19. Luther. The greatest part of men are beguiled, that they know not that the thoughts of their utter casting out from God, is a tentation of Satan.

20. m Luther. In a conflict of
Luther against Antinomians.

4. Conclusion.

Luther and our Divines say, that we are patients in the business of justification, which tendeth not to favour the Antinomian dreame, that we are justified without faith, and before we believe, or that we are blocks and dead passive creatures in the act of believing, or in other supernatural acts. The Antinomians of old, as now to Towne, and others teach, that the Law hath no activity over the new man, by teaching, ruling, commanding, requiring, exacting or demanding obedience of him, because the Christian man is Lord of the Law and the Sabbath, and doth all without a Law teaching or commanding; for the new man, as new, doth good works by nature, as the fire casteth heat then not by law, or teaching or command. But Luther will have justification to be passive, and the Law in justification a patient in a farre other sense. 1. Because the broken debtor is free in Court for nothing he doth himselfe, but because the rich surety did all, and paid his debt. 2. Because the Law, and the fulfilling thereof in the person of the justified is utterly impossible, and he is justified freely in Christ's rich grace, without Law or works, and the Law makes him no helpe for justification at all, but is a meere patient. 3. Because Christ that justifieth the ungodly, and is the head of the justified, oweth nothing at all to the Law, and needed not to be reached what to doe by the Law, and did and over-did, and out-suffered more abun-
abundantly by grace, then the compelling, cursing and threat-
ning Law can teach or command, had wee suffered for the
breach of one Law, and done all the rest of the Law most per-
fectly and exactly, yet could we never have given such glory to
God, nor such exact payment and satisfaction to the Law, both
by doing and suffering, as Christ did, we should have payed to
the Lord and his Law, but copper and brasse. Christ payed our
Law-debts in fine and precious gold. And what our new obedi-
ence wants in quantity (for we cannot by Grace keep the Law
exactly, nor thereby be justified,) it hath in quality, being
wrought by Grace, and perfumed with the glorious merits of
Christ in these respects, faith,

o Luther. The whole nature of
justifying us, in regard of us, is
passive.

p Actively the Law is a weake
and poore element (the letter of
neither Law nor Gospell can give
strength to obey,) and its weake
passively, because of it selfe it hath
not strength to bring righteousnes,
and newtrally its infirmity, and
poverty it selfe.

q Luther. Our merit (by doing
the Law) is just nothing. What can
a cursed sinner, ignorant of God,
dead in sinnes, lyable to the judge-
ment and wrath of God deserve?
therefore that is the only way of
eschewing the curse to beleive in
God. Thou, O Christ, art my sin,
and my curse, or rather I am thy
sin, and thy curse, thy death, thy
wrath of God, thy hell; on the con-
trary, thou art righteousnesse, blest
ning, life, the grace of God, my hea-
ven; for the text faith clearly. Christ
was made a curse for us, then
wee are the cause why hee was

o Tota ratio justifi-
candi, quoad nos passiva f. 399.
est.

p Activo Lex est ele-
mentum infirmum & ege-
num quia reddit homines
infirmiores, & egentiores,
passive, quia ipsa \(se\) non
habet \(se\) \& \(op\)es justissie
donanda \& efferente neu-
traliter est insirmitas &
pauertas ipsa.

q. Exgo merium no-
strum plane nullum est.

95.

Quid enim m. rerer male-
dictus peccator, ignorans
Dei, mortuus in peccat-
tis, obnoxiantur \& judi-
cio Dei? Quare illa uni-
ca via est evadendi male-
dictionem, credere \& cer-
ta. \(se\) \(f\) ducia \(s\) doce. \(Tf\)
Christe, es peccatum &
malae dictum \(se\) \(m\)en, \(se\)
pes, \(g\) suum peccatum \(se-
tum, mala dictum \(se\) \(t\)um,\nmos tua, \(i\) ra Dei tua; in-

fernum.
Luther against Antinomians.

Our Antinomians point blank to this in all the way to heaven condemning them; so Crisp, Salmasius say, the only work of the Gospel is faith.

Therefore the law is passive only in the article of justification, in which article it condemneth, compeleth, curseth, and so is just nothing, and is passive in justifying, but in binding the New-man to obey, and in laying on him a rule of life, it is active.
Luther against Antinomians.

We can then easily expound Luther. The just man ought not to live well (in regard of any compulsion of a legall curse, that the law (from which in Christ hee is delivered) can inflict on him. Neither standeth hee in need of the Law to teach him, (in a compulsory legall way) to live well, for hee liveth not well, because the Law (forcing, and cursing, and not furnishing Grace, as the Gospel doth) requireth that he live well.

In this regard Luther doubteth not to say, that the Law is simply and absolutely abolished to a just man. 2. That the law is not the law, if it bee not a condemning law. But hee taketh the law strictly as a covenant of Workes, and as opposite to Grace, as Paul doth, Rom. 7. Tee are not under the Law, but under Grace.

s Then the law is absolutely abolished to a just man, it hath no power to accuse them, for they doe willingly, what the law requireth.

2 The law is not given for this end to justifie, but to discover sin, terrifie, accuse, and condemnne.

w This is the fruit of the law, when it is alone, without the Gospel, and the knowledge of grace, that it leadeth men to despaire, and finall impenitentce.

The law (without Christ and the Gospel) is omnipotent — Yea,
of its invincible omnipotency, the  
confidence compared to it, most  
weak and poor, for its a tender  
thing, so that except it bee stregthened, it is terrified, waxeth pale,  
and desireth for the least sin, therefore the law in its proper use, hath  
more strength and might then hea
ven and earth can comprehend, so  
that one titlle or iota of the law  
can destroy whole mankinde.

By the law we have no helpe,  
but the revealing and warning of  
our misery.

All this is true of the Law as a Covenant of works without  
Christ and the Gospel, as Lutfer faith, quando est sola sine evangeli,
Tom. 1. in Gen.c. 3. f. 57. Then Luther thinketh that the  
Law conjoyed with the Gospel, and as it is in the hand of  
Christ, hath the beeing of the law, and not such terrible effects,
2. Luther acknowledgeth that the law as it condemneth is to be  
preached to beleevers, that they may crucifie the flesh with the  
lusts thereof, to the wicked, that they may feel sin and be humili
bled. 3. Hee will have the law, as it condemnes to bee the only  
law that is opposed to grace, and so meaneth the Apostle,  
Rom.7.1,2,3,4,5,6,7,8, &c.

Luther, the law (condemning)  
is to be preached promiscuously to  
the wicked, that they may feel sin,  
and wrath, and be humbled; and  
to the godly, that they may crucifie  
the flesh and the lusts thereof.

Those that deny the condem
ning law should be preached. De

y Luther to. 1.  
4.9.

Luther, Lex docen-
da promiscue — impie. —  
us territ. agnost. pecca-
tumsum — humilientur.  
Pius ut adnemeantur car-
nersum crucifigere sum  
concupiscendis.

Luther, Qui legem  
damnamem negant Docen-

Luther, Lex. docen-
da promiscue — impie. —  
us territ. agnost. pecca-
tumsum — humilientur.  
Pius ut adnemeantur car-
nersum crucifigere sum  
concupiscendis.

Luther, Qui legem  
damnamem negant Docen-
It is clear both that the Law, as the Law, and as its opposed to the Gospel, and as it condemneth all the world, is abolished to the believer, as we teach with Paul, and all our Divines. 2. That Paul in this notion compareth Law and Gospel as opposite, and so we, with him, teach that believers are not under the Law, in its rigor, exaction and condemnation, but under grace. 3. Yet is the Law not made void, but established by grace, in that the sinner is justified by Christ's passive obedience to the Law, not in any sort by his own active and personal obedience. And so his justification is to him passive, for both the Law is a meere patient to justify the believer, for it condemneth him, but justifieth him not, and he is a meere patient in being justified by the Law, for he never doth, nor can by his owne holinesse active and personal be justified, for that holinesse is contrary to, and swerveth from the perfect and spiritual Law of God. 4. It is evident that Paul, that Luther, Calvin, and our Divines following Paul teach that believers are under the Law as a rule and a commanding and obliging Law laying on them a necessity of living according to the Law.

**Conclusion.**

In regard of the strict union between Christ and a believer, Luther hath many pithy and hyperbolick expressions, that made Antinomians, as they pervert Scripture to their own destruction, to pervert Luther's doctrine, to say a believer is Godded with God, and Christed with Christ, and that God is mankind, and humanized by a believer. It is necessary to set downe some of Luther's expressions.
pressions and the reasons, why he speaketh so, and both out of his own writings.

a Luther. Revera quicquid de Christo ipsa dictur, non de quolibet ejus membro vivo & proprio dictur.

b Luther. Vita Christiani non est ipsa, sed Christi in eo vivens.

c Christianus est filius Dei, huius regni, frater Christi, socius Angeli, dominus mundi, particeps divinae naturae.

d Luther. Christianus non vivit, non loquitur, non operatur, non patitur, sed Christus in eo, omnia opera ejus sunt opera Christi, nam inestimabilis est gratia fidei.

e Luther. Tunc sunt bona opera quando Deus ipsa solus ac totaliter ea facit in nobis, ut operis nulla pars ad nos pertinat.

f Christus ergo (inquis Paulus) sic iherens & concludens mihi, hanc vivam, quam ego, vivis in me; imo vita quae sic vivo, est Christus ipsae: itaque Christus & ego jam unam in hac parte sumus.

g Luther. Fide homo est Dei. 2. Pet. 1.

h Verum est hominem Dei gratia adinum prae...
excellent then a man, and therefore the grace of God maketh him of the forme of God, and as it were Goddeh him, so as the Scripture calleth him, the Lord, and Sonne of God.

Such hyperbolick and Rhetorickall passages in Luther, which he softened with a (quasi) and a (in its logitar) that I may so speak, as Catarcheticall and hard founding speeches, have driven blasphemous Familists to think and say, as the Bright Stars, Theologia Germanica, Hen. Nicholas, Dav. Georgius say, Christ incarnate, or God manifested in the flesh, is nothing but a beleever doing by grace greater worke then Christ, and that the Saints have by love and faith communicated to them the being, essence, and nature of God, that H. Nicholas that so was Goddeh with the being of God. That every Saint hath a more excellent Spirit of grace then Christ, as is maintaied of late in Oxford, by a Socinian Sectary, to the Familists of new England's say the holy Ghost is turned in the place and stead of the natural faculties of the soule, of understanding, conscience, will, memory. 2. That love is the Holy Ghost himself. 3. That l the new creature, or new man, is Christ himself. That no by love and the Armour of God is meant Christ. That Christ is made flesh in the Saints. That the living Christ worketh in a man in Christ, as in a dead passive creature, so speaketh a Familist, in a blasphemous pamphlet. That there is no inherent grace in the Saints, but Christ immediately worketh all in them, and grace is only in Christ, and therefore wee are not to pray, but when the Spirit calleth in us. That we are meere patients in all wee doe, and God the immediate agent, and that God (as say the Libertines) Wi is the author of sin and righteousness, no man is to be relincked for sin, nor to bee touched in conscience for sin, because God is the Author and worker thereof, and there is no letter of a command y of either Old or New Testament, that doth oblige a beleever, The Law is now (faith Saltmarsh) in the Spirit. There be no Laws (faith Del) now in Gods Kingdom, but Gods Laws, and they are these three.

Luther against Antinomians.
2. The Law of the Spirit of life, that is in Christ.
3. The Law of Love.

Farewell Scripture then. But Luther exponeth himself, in what sense he meaneth Christ and a believer is one, and a believer is God, and as it were Christed, to wit, in regard of the union of the grace of Faith, and the marriage between a believer and Christ, and the legal interest that the broken man hath in Christ his surety. and of the new birth, so faith Luther, a Fides est res omnipotens & virtus ejus inestimabilis, & infinita, Faith is an omnipotent thing, and the power thereof unvaluable and infinite. Now faith is not Christed, nor Godded with the infinite essence of God or Christ; no more is a believer.

b Luther, Faith is purely to be taught, because by it thou art so glewed to Christ, that of thee and Christ, there is as it were quas, made one person, which cannot be segregated, so that with confidence thou may say, I am Christ, that is, Christ's righteousness, victory, and life is mine, and again, Christ may say: I am that sinner, that is, his sin and death are mine, because he adhereth to me, and I to him. We are conjoined by faith, in one flesh and bone, Ephes. 5. so that this faith does more nearly couple Christ and mee, then the husband to the wife.

c Christ in his own person is innocent, then hee ought not to bee hanged on a tree, but because every robber ought to be hanged, Christ according to Moses Law, ought to be.
be hanged, because he did bear the person, not of one sinner and robber, but of all sinners and robbers. He behoved to be the robber—He beareth the sins of all, in his body,—not that he committed them.

What ever sins, I, or thou, or we all have done, or shall hereafter doe, are as proper Christ's sines, as if he himself had done them.

Not that they were Christ's intrinsically, in the fundamental guilt, and law-obligation to suffer for them, as Christ's faith, but legally the beleevers sins are Christ's, the client and the advocate are in Law one law-person, they have but one cause, the surety and the broken man are one, the debt owed by both is one, therefore Christ is the sinner legally.

h Luther, The beleever in doing nothing, (but beleeving in his surety) doth all things, and in doing all things (in Christ) doth nothing.

i One Christian tempted, can doe more (by faith in him who doth all things for him) quam centum non tentati, than a hundred not tempted can doe.

k A Christian by faith cometh a conquerour of sin, Law, and death, so as the Ports of hell cannot prevail against him.

l Luther, Omnipotency is conjoined with nothingnes and weakness, and causeth the weak to doe things unpossible and incredible.

m So incomparable is the grace
of faith, that it conjoineth the soule with Christ, as the Bride with the Bridegroome, by which mystery Christ and the Soule are made one flesh, and if they be one flesh, then are all things common, whether good or evil things, and what ever Christ hath, the believing soule may presume and glory in them, as its own, and what-ever things are the foules own, Christ may ascribe these to himself.

\textit{m} \textit{Luther.} Faith in Christ causeth him live in me, and move, and work as a saving ointment worketh on a diseased body, and is made with Christ one flesh, one body, by an intimate and unspeakable transmutation of our sin into his righteousness.

\textit{n} \textit{Faith bringeth to us Christ, that is, makes us one flesh with him, bone of our bone, and makes all things common with him.}

\textit{o} A man in faith may glory in Christ, and say, it is mine that Christ lived, did, said, suffered, died, no otherwise then if I had lived, done, spoken, suffered, dyed, as the Bridegroom hath all the Brides, and the Bride all the Bridegroomes, for all are
are common to both, they are one flesh, so Christ and his Church are one Spirit.

**Conclusion 6.**

Antinomians contend, as I prove, at length, from their writings, that there is no sin in the believer, more then sin in Christ, that Justification is a taking away of sin, root and branch, in its essence and nature, so that pardoned sin is no sin, and hath lost the nature of sin; the justified man is but a sinner seemingly, not in God's account, but in the world's account. So blasphemously they speak. But Luther and all Protestant Divines say they are licentious teachers, and gratifie the flesh, and belie the Holy Ghost that so teach.

r Luther who ever is justified, he is still a sinner, yet he is as it were fully and perfectly reputed righteous, the Lord pardoning and shewing mercy.

s Saltmarsh contradicting Luther faith the Scripture calleth us (being justified) ungodly and sinners and children of wrath, not that we are so, but seem so: or, not in God's account, but the world's, so Deo, Criffo, Town, Eaton.

t Luther, We are just, and declared to be the Sons of God: but sin originally remaineth in us, rebelling against us, we are not free from all pollutions.

w Its better that Peter and Paul falling in unbelief, be accursed, then that one iota of the Evangell passe away.
It is a proverb (faith of Luther) they must have strong bones, who can bear many fair days of prosperity. Oportet esse os a robusta, qui serant dies bonos. So say I, not sinning, and not being acquainted with our own weakness in falling in sin, hath broken many bones, and the falls of David and Peter hath cured their bones.

By way of relation, not formally, nor essentially, is sin taken away, the Law abolished, death destroyed.

Sin originally passeth away after baptism in the guilt, it remaineth actually.

God taketh away our sins, as touching the remission of the fault, and the power of sin, not according to the thing itself, and the matter of sin, this power of sin through

All the Saints have sin, and are sinners, and also none of them do sin, they are righteous according to that which grace hath wholled, and sinners in that in which they are to be wholled.

By God's mercy, the Saints when they are hardned, fall in manifest sin, -- and with so great care, God is forced to save them, that contrary to mercy, he leades them to mercy, and by sin freeth them from sin.

A Relative non formalius aut substantialiter est peccatum sUBLATUM, lex abollita, moris destructa.

Heare this, Antinomians, who teach that sin pardoned loseth the nature and being of sin, so that God can see no sin in a believer.

Luther, Deo peccata delect quod remissionem culpe & ipsam vim peccati, non quoad rem solum materiam peccati: Has vis
free mercy is removed, and yet the
true relics of this poison remain-
eth; then both is true, none in
Christ hath sinne, every one in
Christ hath sinne: there is a two-
fold sinne in Christians, a sinne par-
doned, and a sinne remaining; a sin
to be rooted out, a sin to be wafthen
out.

d Luther. A Christian is not
formally just: he is not just accor-
ding to the substance or quality—
but according to relation; to wit,
in regard of grace only, and of re-
mission of sinnes, which befalleth
freely to such as confesse their sins
and believe.

This is our very doctrine, point blanke contrary to Antinomians.
Crip faith, Sin is taken away, as money removed out of a place, it
was once in, it is no more in its being and nature there, then if it
had never been there. The beleever is as just and as clean from
sinne as Christ; God cannot see sinne in a beleever, because
pardoned sinne has lost the nature of sinne, and both his person
and his workes are perfect and sinlesse before God. The devill
cannot teach more fleshly doctrine; for we are only by justifi-
cation just by a relative righteonnesse as the prodigall banke-
r upt is just legally, and free from debt, for which his surety hath
satisfied. But the bankerupt personally, inherently, subjectively
and in himself, is an unjust wafter a thief and a robber, and hath
in him still a sinfull disposition to take one new debt, except
both inherent and subiting grace hinder him; there is not this
injustice in the surety, far lesse can any such thing be dreamed
to be in Christ, nor is sin taken away in its nature and being, as many removed out of a place, its only in its law, obligation, and rigid power of condemning removed, as if it never had been; and we, with Luther, say, that sin remaineth formally and essentially in the complete being and nature of sin, both in our person and best works after we are pardoned and justified, though God see it not as a judge therefore to condemn us; the sting and condemning guilt of sin, not the sin it self, in its nature and being, is removed, as a Serpent without a sting, hath still the being and nature of a Serpent. A Lion, chained that it cannot devour, is still a Lion: so is sin pardoned, still sin in the kinde and nature of transgression against a divine Law.

**Luther.**

_Hac est justitia infinita & omnia pecata in momento absolvens, quia impossibile est quod peccatum in Christo habeatur, & qui credit, hæret in Christo, estque non cum Christo, habens tandem justitiam cum ipso._

**e Luther tom. 1. 178.**

**f Luther.** _Impossibile est ut peceter filius Dei quicunque, tamen si verum est, quod peccat, sed quia ignoscitur ei, idque utrumque peccatum non peccat._

_NON VIDESTR DEUS DEDICATIONEM DE VOLUNTATE CJUS, DIFFIDIENTIAM & ALIA PECATA QUE ADHUC HABEO. DOMNE ENIIM VIVO IN CARNE, VEREC TUM PECCATEUM EST IN ME._

**g Luther tom. 4 s. 7.**

**h Luth.** _Pecata in nos hæc momentum, que Deus_
have the imputed righteousness of Christ.

We must not say that baptism takes not away our sins, for it truly takes them all away, not in their essence or nature, but in some respect in their nature, and wholly in their dominion, and it removes them daily in their being and nature, through the growth of sanctification, that sin at length may be fully exhausted and spent.

k Luther. A renewed man sins, and sins not: hee sins in the same worke, in regard of the will of the flesh, he sins not because of the contrary will of the spirit.

l Luther. (every renewed) man daily sins, and daily repents.

m All our life sin dwells in our flesh, and resists the spirit, as an adversary, therefore all our works after justification, are nothing but repentance, or a good purpose against sin.

m Luther. Every day there is by course spiritually in every Christian a time of the Law and of Grace.

There bee many houre in which I quarrell with God, and
Luther against Antinomians.

How we are under the Law and under Grace, in regard of the flesh and Spirit.

...impatiently fight against him, the wrath and judgment of God displeaseth me: and again, my impatience displeaseth him, this is the time of the Law, in which a Christian is under the flesh, for the flesh ever lusts against the Spirit, and the Spirit against the flesh, in some more, in some lefs. The time of grace is when the heart is erected, and faith, why art thou cast downe, O my soule, &c. Hee that knowes this art well, is deservedly a Divine. I and those like me, know scarce the first elements thereof.

p The more godly any is, the more he feeleth this battle.

When I was a Monk, I thought my heaven gone, so often as I felt the concupiscence of the flesh, I affay'd much, I confessed every day but in vaine, while I undidstooed Paul, saying, The flesh lusteth against the Spirit, then I was not so afflicted, I thought then as now. Martin, even thou, though godly, shalt not want sin, and this battle; despair not, but fight then, thou art not under the Law. Stanspicius said, I have vowed a thousand times to be godlier, but I keep not, Ile vow no more, &c.

Luther
q Luther. That which is truly 
sin against the Law, the Law can-
not accuse as sin in the godly.

r Luther. Sin that is pardoned, is 
broken, through confidence of mer-
cy, that it condemn not, or accuse
not, yet because of the flesh it 
springs up and warres in the flesh.

s Beware to think little or much of 
the reliques of sin, for so the purger,
the holy Spirit is lightly esteemed.

t The reliques of sin remaine in 
us, which need daily pardon.

w All (the beleevers) finnes 
are pardoned and covered, but not 
yet purged, so much pride, hatred,
lust, &c. yea, inward blots, unbelie-
fe, impatience, murmuring, rema-
aine in us.

x The reliques of sin remain in 
our flesh, even when wee are justi-
fied, lest we should be idle, that 
wee may have exercises of godli-
nesse.

y Sin, as Augustine speaks re-
maineth in us actually, and in guilt 
it passeth away, that is, the thing it 
selues is truly sin, is both par-
doned, and tollerated by God, and 
the remnant of it remains in the 
flesh, and is not close dead, except 
that by Christ the Serpente heads

q Luther. Hoc quod 
verè peccatum est contra q Luther tom 4 
legem, lex pro peccato non 
potest accusare in pias.

r Luther. Peccatum re-
misum est, quod siducia 
misericordiæ contritum est,
ne damnet, ne accuset, & 
tamen proper banc carnem, 
adhuc pulchulat & militat in 
carnce.

s Cavendum ne illas pecc-
cati reliquias exterememus— 
vitæcit enim purgator.

t Luther. Manent in 
nobis reliquiae peccatorum 
que quotidiana remissione 
opus habent.

w Luther. Remissa 
quidem & teæ sunt om-
nia peccata, sed nondum 
expurgata. herret in nobis 
tantum libidinis, superbiae, 
edi—sed occulte etiam ma-
cula, subitatio, impatienitia.

x Luther. In carne 
nostra etiam cum justificati 
sanctis reliquae peccati ma-
ten, ne scilicet sanus orieat, 
sed habeat exercitii pre-
tatis.

y Peccatum, sicut Au-
stinus loquitur, ac in 
manet, reductum tran-
sit, hoc est, restis quæ 
verè peccatum est, & re-
missa est, & à Deo tollera-
tur, eam manet in carne re-
liqua, nec dian place mor-
bruised, yet his tongue moveth, and his tail threatens a stroake.

What, you will say? ought not the ten Commandements to bee kept? or if they be kept, is not that our righteousness? I answer, wee will performe and keepe the ten Commandements but with a large, that is, with a truly Evangelick dispensation and distinction, because we receive only the first fruits of the Spirit, and the lights of the Spirit remaine in our heart, also our flesh with the lusts and concupiscence, that is, the whole tree (the whole body of sin in its nature and being, say Antinomians what they will), with the fruits thereof remains, this is the cause why the Law can never be perfectly kept.

Luther does most excellently deliver the differences of Law and Gospell, of which Antinomians are altogether ignorant, Luther calleth the Law a letter, a dead, a condemning letter, not as Antinomians say, because in the Gospell, as Del (a) faith, The word and the Spirit are always conjoynd, and therefore Christ faith, the words that I speake are spirit and life, that is, they come from the Spirit and carry Spirit with them, which the Law doth not: but Luther meaneth that the Law, as the Law and Covenant of works, hath nothing at all of the Spirit, but as a pedagogue to Christ it hath the Spirit conveying it in the hearts of the elect, and the Gospell, as the Gospel, promiseth and hath conjoynd with it, the Spirit, not always, not when preached to Capernain, as Del citeth ignorantly the text Job. 6. not when preached to Pharisées, but when preached to the elect, and not always, not when their hearts are hardned, Mark. 6.52.
Mark 8. 16, 17. but when God is pleased to open their hearts, and effectually to concur with the word of the Gospel: For Luther faith what ever revealeth sinne, wrath, and death, does the office of the Law, whether in the Old or New Testament, according to Luther, the Gospel may act the Laws part on a hard-ned hearer: and so it hath not the Spirit always accompanying it, and the Law, when it is made a Pedagoge to lead us to Christ, carryeth the Spirit with it; but Antinomians mean no other thing but that the Gospel is the very holy Spirit himself. A most absurd Doctrine, the Gospel is the word of grace, the Holy Spirit is God making the word of grace effectual.

c Luther. The Evangel is a word both of power and grace, while it beats on the ears, & within powres in the Spirit. But if it powre not in the Spirit, a hearing man differeth not from a deafe man. Then the Gospel is sometimes without the Spirit, as well as the Law.

d Except the doctrine of faith, by which the heart is purified and justified, be revealed, all teaching of all commands is literal, and the tradition of Fathers.

e The Law teacheth what is your debt, and what you want, Christ giveth what you should doe, and what you should have.

f Augustine faith, the Law of works faith, doe what I command: the law of faith faith to God, grant, Lord, what thou commandest: and again, what the Law of works commandeth by threatenning, that the Law of faith obtaines by beleeving, the people of the Law is hauty, the people of Faith, sighes for pardon.

g Every law, especially Gods
Luther against Antinomians

Law, is a word of wrath, the power of sin, the law of death: the Gospel is the word of grace, life, salvation, the word of righteousness and peace.

h It is a wonder, and unknown to the world, to teach Christians to be ignorant of the Law, and to live so before God, as if there were no Law. For except thou be ignorant of the law, and conclude in thy heart, there is no law, no wrath, but onely grace and mercy in Christ Jesus, thou cannot be saved, for by the law is the knowledge of sin, by the contrary, so the law and works must be preflėd on the unbelieving world, as if there were no Gospel promise, no grace.

i Luther, The Gospel is a preaching of Christ, that he pardons sin, gives grace, justifies and saves sinners. Whereas there are Commandments in the Gospel, they are not Gospel, but expositions of the law, and consequences of the Gospel.

Luther meaneth that as the Gospel is distinguished from the Law, and containeth the Doctrine of justification by free grace without works, so the precepts of good works, are not Gospel precepts, but otherwise taking the Gospel in its latitude, it confirmeth and establisheth the law, and commandeth the same works of sanctification, which the Law commandeth.
Luther against Antinomians.

7. Conclusion.

And whereas Luther calleth the Law a dead letter, as the Law a dead letter in a tare other sense, then Antinomians mean.

76. Lerm. Serin. 16

1. Salm. free grace p. 146.


4. 344. 544. 54. 4.

5. 162. 283. 286.

6. 376. 415. 424.

7. f. 457. n. 1. p. 126. & 654 in Hol. 10. to. 1. in Gen. c. 3. nol 45.

The literal sense of the Scriptures is the whole substance of Christian faith and divinity, which only carrieth a man out in tentation.

5. Luther. Literalis sensus scripturae solus tunc est significio & Theologia Christiana substantia qui in tentatione solus substitit.

6. Luth. rem. 3. 83.

7. in Gen. c. 3. to. 67.

8. Luther de detest allegories.


10. | Esa allegoria tanguam formosa moritrix qua ida blandisur hominisbus ut non possit non amari preservit ab hominisbus etiam, qui sunt sine tentatione.

11. | Luther. Historicus g. l. 10. 3. 30. 8. f. 117.


13. | Luther.

And Luther acknowledgeth a literal sense of the Law.

And whereas Luther calleth the Law a dead letter, he hath not the same meaning with Antinomians to exclude all outward commands, to cry downe the Scriptures and the written Law and Gospel, and turne the Gospel in the Spirit; and to remove all outward ordinances, word, Sacraments, praying, and make faith all our worke, and keep the Spirit of life, that is, in Christ all our Law, as (k) Del and (l) Saltmarsh and other Antinomians doe; and as (m) Theologia Germanica doth, and other Familiis teach; for Luther aimeth highly to extoll Scripture, as you may read in Luther rom. 1. 166. to 1. 252. 531. to 2. 222. 257. 3. to. 2. in Gen. c. 17. fol. 85. and to. 2. in Gen. c. 19. 143. I have my own booke, often I wish they may perish, for fear they take the readers, and draw them from reading of the Scripture, to 3. in Gen. f. 45. c. 24. It is a common proverb, Princes letters should be ebrice read, so are more Gods letters. Vel milliies legendar, should be a thousand times read; and whereas Antinomians and Familiis are all for allegories, Luther is not so.

Allegories are empty speculations, and the froath of Scripture.

p An allegory is a faire whore that cannot but be loved for the present by idle men, that are not tempted.

q Only the historicaall sense doth rightly and solidly instruct, fight, defend, conquer edifie.

And Luther acknowledgeth a literal sense of the Law.
Luther against Antinomians.

The Spiritual understanding of the Law, is that by which the law is known to require the Spirit, and to convince us that we are carnall, and that is the literal meaning of the Law, by which men think, yea, erroneously imagine, the law may be fulfilled by works, & our strength without the Spirit of grace.

Then to Luther, the literal knowledge of the Law or the old letter of the Law, is the false sense of the Law, that we can be justified by works; and Luther never condemned Law or Gospel, because written and in outward commandments, as Antinomians doe. And againe, the law without the Spirit, as also the Gospel, is literal, and legal to Luther.

It is true, Luther holdeth that all commandments of law and Gospel, are then sweet, and Christ's yoke easie, when the Spirit concurreth to make them sweet; but neither doth this cry down the Scriptures, nor make the Spirit, the only oblieving rule, as Del. Town, Saltmarsh, Crispe, doe.

Luther, There is a twofold law; one of the Spirit and faith, by which we live well to God, fin being subdued, and the law fulfilled: The other, the law of the Let- ter and of works, by which we live to sin, the law never being fulfilled but with a fained fulfilling. For
by the law (the mere letter of the law without faith or grace) is stirred up a hatred of the Law, but by faith is infused a love of the Law.

The Law of the letter and the law of the Spirit differ, as the signe and the thing signified: as the word and the thing, then when the thing is obtained, there is no need of the signe. So there is no law to the just man, but having only the signe, we are taught to seek the thing itself.

This expression of Luther, with another in the same Tome, to wit, The justified man ought not to live boldly, but be duttly and holyly: gave occasion to Antinomians to dream (but its but a dream) that Luther is theirs, as if Luther had been of their minde, that the justified is under no commanding power of the law, and that being once justified, and having obtained the Spirit, they are not obliged by any obligation of a command involving sin in case of disobedience, to either, read, heare, or meditate in the Scriptures, but are so freed from the signe, having obtained the thing, that they are not under the letter of law or Gospel written or preached, or under any outward command, or Ordinance, or Law, or Sacrament, or sin, or obligation at all, but are led by a free arbitrary Spirit, separated from all letter of the word. A vain dream. For Luther holdeth the letter of the Law, to be an erroneous, false, and wicked seeking of righteousness by the works of the Law, and a living to sin, and...
Luther against Antinomians.

How the beleeuer needeth not the Law in the letter, neither is under it, and from the oldnesse of the letter in this sense we are freed by the Spirit of faith; and Luther explaineth himselfe, when hee faith, *Obserua re jam signo non opus*, having obtained the Spirit, we need not the letter. He meaneth nothing lesse then when we have received the Spirit, we need not the written Scriptures or the Commandement or any outward Ordinances, nor any commanding. Sure Satan devised that sense, it came never in Luther, never in Pauls minde; but he meaneth having obtained the thing, that is, the Spirit, we need not the signe, that is the letter of the Law only, without the Spirit: now the letter of the Law only commandeth perfect and exactly absolute obedience under the paine of eternall damnation. But Luther explaineth himselfe in the very next words, *Ido obseruare (Spiritum) jam signo non opus*: Itaque neque justo lex of postis: What is that? Luther to.q. fol.178. *Lex justo non est postis, sic enim justus vivit ut nullà lege opus habeas &c.* He so liveth that hee hath not need of the Law to teach and command without Christ that he must perforne absolutely perfect obedience to the Law, otherwise he is eternally condemned; this is the letter of the Law, for the just man is in Christ. *Ido Lex (faith Luther there) non postrum accusare & reos agere credentes in Christum*; the Law cannot accuse and condeme beleevers in Christ: in the same sense, faith Luther, to.i.451. *Justus non debet bene vivere*; the justified man ought not to live holily, according to the letter of the absolute commanding Law enjoying obedience under paine of eternall condemnation; for faith looffeth him from this, *debet*, and from this Law debt yet, *vivit bene*, hee liveth holily, and he ought to live holily in an Evangelick sense; and that this is Luthers minde, is cleare; the just man is loosed from that Law, that the unjust and beleever is under; as Luther faith in the same place, *Injustus debet bene vivere*. Now the beleever being under the Law, he is a full debtor to pay active and passive obedience to the brim, he owes in a manner, as much as Christ paid to the Law. *2. Luther faith in the same place, Hoc totum urgete*, &c. God presseth all this that we seeke not a letter-righteousnesse, that is righteousnesse by the workes of the Law, for the Law in its letter requireth absolute obedience under the paine of death. But Christs intention & sense is not that the letter of the Law, *Cursed be he that obeyeth not in all that is Written*
written in the Law to doe it, shall stand against the beleever; but
that the spiritual sense shall stand, that the beleever shall be
cursed in his head Christ, suffering for him, and that he shall
fulfill the Law, not in the letter, that is perfectly and compleat-
ly, (for so the old letter is now out of date, and paffeth away to
the beleever) but in the Spirit, that is an Evangelick obedience
to the Law.

2. Conclusion.

Antinomians hold (a) that a justified man is perfect and free
from sin both in person and works, as if he were (b) in heaven, and
that the (c) natural, civil, and religious works of beleevers are
made perfect in the sight of God. Then must they perfectly keep
the Law, and Christ must make our good works exactly con-
forme to the Law, what can hinder us then to be justified by
works? Randal the Antinomian and Hamilt, said (d) These
are ever learning and never come to the knowledge of the truth, who
say, That perfection is not attainable in this life. So Bulsingr. 1. e. 8. tells
of the fourth sort of Anabaptists in his time, that said
they could not shine, and the Church was without spot and wrinkle,
they left out in the Lordsprayer, Forgive us our sinnes: and said
we are justified by works, and could keep the Law perfectly.
Sure Luther denies the beleevers to be perfect in this life.

e Say not, I am perfect, I cannot fall, but be humble and fear;
thou that standstoday, mayst fall
tomorrow.

f Luther. So is the life of a Chris-
tian, that he who hath begun, may
seem to have nothing; therefore
Paul faith, I believe not that I have
apprehended, Phil. 3. because no-
thing is more pernicious to a faith-
ful man, then that presumption as
if he had apprehended it, and there
were no need to seek; so many
make defection, and whether
through security and negligence. So
Bernard, to stand in the way of God is
to goe backe, then to him that is be-
Luther against Antinomians.

ignavia. Sic Bernardus: Stere in via Dei est retragredi, quare qui capie esse Christianum, hoc restat, ut cogiter, se nondum esse Christianum, sed quierere, ut fiat Christianus, ut cum Paulo possit gloriar: non sum, sed cupio esse Christianum, non est in sauto, sed in fieri: eigitur qui Christianus est, non Christianus est, hoc est, qui se putat Christianum faciendum Christianus: tendimus in caelum, non sumus in caelo. — In illi qui jam estus renovatus est, id est, qui putat se esse renovatum, illo absque dubio non capii renovari, nec unquam gustavit quid sit esse Christianum.


back, then to him that is begun to be a Christian, this remaineth, to esteem himself, not a Christian, but to seek to be a Christian. A Christian is not at his end, but in his way, that he may glory with Paul, I am not, but I desire to be, and as many of us as are perfect, let us remaine in this rule, then he that is a Christian, is no Christian, that is, he that believeth he is made a Christian, when he is to be made a Christian we endeavour toward heaven, we are not in heaven, so he is already in heaven who endeavours toward heaven, because God counts him to be in heaven. — woe to him that is wholly renewed, that is, who believeth he is renewed. Then woe to Towne, Saltmarsh, for these, that are as free from sin as Christ, must be perfect.

Luther, The minde of man, when it is in temptation and danger, with difficulty rests on this consolation, for thus it doth perpetually complain: What shall be done? when shall it be done? where shall it be done? I answer then, wait on, wait on, if it be longer deferred, and the mind ask againe, when shall it be? say thou, I have no other advice, but that thou endure and wait on longer, one, two, three years, he that cometh will come, and will not tarry.
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h Saltmarsh and T Town, teach contrary to this, a believer wanteth nothing (say they) of heaven in this life, but believe he is in heaven, and he is not saved by hope, but hath heaven already in this life.

k Luther, Grace doth not so change the godly, that it maketh them in all things new and perfect. Many things are purged, especially the very head of the Serpent, unbeliefe, ignorance of God is loved, but the scally body, and the relics of sin remain in us.

m Luther, Sin in the Saints not only hath being, life, will, operation, fighting, but also it robs and leads captive, yea, (which is a greater wonder) it rages like a madde man, more in the godly, then in the wicked.

n Luther, It is one thing to speak of God incarnate, or man made God, and another thing of God and man simply, so sin out of the element of grace is one thing, and sin in grace another, as you may imagine, grace, or the gift of God made finite, and sin graced, so long as we are here, so that because of grace sin shall not be sin.

If Antinomians would learn: Luther hath a necessary mystery in this, for he meaneth, that sin is exceeding sinfull in its owne
own element. in a wicked man, being not pardoned in Christ, in him sin is sin, but sin in a believer, though it keep still the nature of sin, (justification destroyed not, nor removed (as Antinomians: ignorantly dream) sin in its nature; but only in its guilt, or actual condemnation) yet in a believer, sin is made as it were sinless or no sin, in regard that sin in them is dulled and graced with pardon, and so leaveth off to be sin-condemning, and cursing, as it is in the wicked.

Luther, Libenter. (in credente) Spiritus vehet totus esse purum: sed caro conjuncta illi non permittit.

p Frustra expectans in hac vita perfectionem banc, ut toti justi situs, ut Deum perfecte diligamus, &c.

q Luther, David fateretur Spiritum sanctum se habere, sed nondum perfecte aut totum, sunt enim tantum primitie Spiritus.

r Luther, Hec propria scientia Christianorum est, scire se in peccatis natum esse, idque in carne hæbremusque ad mortem, nec posse nos ab eo perfecte liberari & mundari nisi per mortem, vermes & ignem extremum.

Luther taught that the Jews were justified by faith as we are, the Antinomians say the contrary.

s Luther, ipse Moses & qui sub eo fuerunt, non sunt justificati ex lege: Justi-
Luther against Antinomians.

They believed in Christ to come, we know he is come, and gone to the father to prepare dwelling places for us.

Luther, Abraham saw Christ's day in faith, and the spirit onely.

Luther, the same Christ, the same faith from Abel to the end of the world, and did reign in divers ages of the world.
Luther against Antinomians.

Antinomians, as Den. Crisp, Salmasius, Delprendy any heart-Reformation, true conversion to God, actual remission of sins, and of all sins, or free justification by free grace in a Gospel-way, to the Jews under Moses, as we are justified, and saved under the Messiah, and make the promises and covenant of grace, with Papists, and Sectarians, to differ in substance and nature from our Gospel-promises and free covenant, as if their law tutary, _G._ 1.4 had varied the way of justification and salvation to them, and to us. 

CHAP. XII.

Of Christian Liberty, and of Sense, true and false.

10 Conclusion.

Antinomians have not Luther for them in the Doctrine of Christian Liberty.

a. Let every Christian know, that by Christ he is made in his conscience (as he believeth in Christ) the Lord of law, sin, death, so that these have no power over him. On the contrary, let him know that this external servitude is laid on the outward man, that by love he is to serve his neighbour. Those who otherwise understand Christian liberty (as Antinomians, who think they owe no obedience to the Law) they enjoy the gaine of the Gospel to their owne destruction, and are worse Idolators under the name of Christians, then they were in Popery.

* All things are free to us by Faith, yet all things are under obligation of Law, in regard of charity, that is the servitude of liberty, and the liberty of servitude, might stand together.

b The liberty of the Gospel takes not away things, bodies, nor duties of men, but freeth the consciences.
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enches from spiritual bands of wicked opinions.

Th. Christian in his conscience should be a physician, but without in external conversation, an Asse, to bear the burden of Brethren. Luther meaneth in things indifferent, that are without the case of scandal, as he exponeth himself, Tom 1.472. 528. and clearly, To. 1.

In Christum credentibus omnia mundada, indifferentia licita sunt, quaeque vel praescipiente vel prohibente externis ceremoniis, &c. and Tom 2. 154.155.156 II. 8.

Through faith in Christ, we are not free from works, but from opinions of works, that is, from a foolish presumption of righteousness to come by works.

Now by opinion of good works, and the resting of the conscience on good works, as our righteousness, hence so often, faith Luther, the Law hath nothing to doe with the conscience, the Law hath no power over the conscience, the Law ought not to reign over the conscience. And so 2. he placeth our Christian liberty, not only in freedom from the Judicial Law. Tom. 4. on 1 Pet. 2. Rom. 13. and from the Ceremonies of the Law of Moses. Tom. 4. fol. 145. But also from the condemnation of the Morall Law. As is clear,

Luther, That Christian liberty which Christ hath purchased, is not to easily beleeved as spoken, if it could be apprehended by a sure and firm faith, no fury, nor terror of the world, of law, sin, death, and the devil, could be so great, which would not be swallowed up, as a little spark of fire by the great sea.

Luther, Christians in conscience debet esse me. c Luther to. 3. dicitur, in externis moribus debet esse asinus.

Per fidem Christi non sumus liberi ab operibus, sed ab opinionibus operum, id est, a falsa presumptione instituia per operarum esse.

How the Law hath nothing to doe with the conscience in Luthers meaning.

Luther meaneth conscience, and the resting of the conscience on good works, as our righteousness, hence so often, faith Luther, the Law hath nothing to doe with the conscience, the Law hath no power over the conscience. And so 2. he placeth our Christian liberty, not only in freedom from the Judicial Law. Tom. 4. on 1 Pet. 2. Rom. 13. and from the Ceremonies of the Law of Moses. Tom. 4. fol. 145. But also from the condemnation of the Morall Law. As is clear,

Libertas illa, quam nobis Christus peperit, non cum sin crederim, quam nominatur. Si certa ac ferae sese apprehendi posse nullus fuerit, aut terror mundi, legi, peccati, mor- tus es diaboli, eam magnum esse posse. qui non statim, cum similis a mari, abs orbis terrarum. Then
Then Luther evidently thinketh our Christian Liberty is not from duties commanded in the Law, but from the terrors, accusation, and condemning power of the Law, after we have sinned against the Law. 

f Luther, Verba illa, libertas ab ira Dei, lege, peccato, morte, &c. Dicitu facilia sunt, sed Magnitudinem hujus libertatis sentimentire & fraudam ejus, in certamine, in agone conscientiae, applicare, hoc plus quae dici potest, difficile est.

f These words, Liberty from the wrath of God, law, sin, death, &c. are soon said, but to finde the greatnesse of this liberty, and the fruite thereof, in a conflict and agony of conscience, and apply it practically, is more hard then can be spoken.

So he expressly, clearely, this Liberty, (g) in the flesh (that is, in sinning) there ought to be no Liberty: for we ought to be Subject to Parents, Magistrates, and finally the servants of all, but in the spirit and conscience we are most free from all servitude: for there we believe none, trust in none, feare none, but onely Christ, who reignes in the midst of afflictions, with joy and gladnesse, in the midst of sins with strength and courage.

It's clear, by the flesh, Luther cannot mean, as Antinomians, and Papists, with Libertines doe, the sensitive part, which they call the Afle, contradistinguished from the minde, will, and conscience, as if the renewed man in whole sinned not, with will, affection, reason, conscience, for the reason that Luther giveth, is contrary to that, for, faith he, Wee ought to be Subject to Parents, Magistrates, and the servants of all; Now not the flesh onely, but the whole man, and the conscience is Subject to the fifth Commandement, and to all the ten, to obey Parents and Magistrates, for otherwise the ten Commandments should no more oblige the conscience of believers to obey.
Therefore, Conscience and Spirit, Luther must mean the afflicted conscience, up to great conflicts, and in the midst of challenging and accusing sins; So the believers conscience is free, and feareth none, but feareth filially, and with a forly fear, Christ Jesus only, and is fully free from the fear of condemnation.

Antinomians reply, that the conscience of believers is freed from the ten Commandments; as they are a Law and injoyn obedience to the conscience by power or Authority of a Lawgiver, for so say they, no believer can sin against the Law as the Law, either commanding, promising, or cursing. But the believer may sin against the Law, as sin is ungratitude to Christ the Redeemer, not as it is a thing offending God, the commanding Law-giver, or failing against his Authority. So Missis Hutchison, and her followers said, Art 25. Since we are not bound to the Law, as a rule of life, it is not transgression against the Law to sin or break it, because our sins are inward, and spiritual, and so are exceeding sinfull, and are only against Christ.

Answ. There would be some colour in this Answer, if Antinomians did not teach that Believers are as free from sin, root, and branch, in the nature and being of it, as Christ himselfe then being once justified, they cannot so much as sin against Christ, nor against the Law, as in the hand of Christ: therefore I heare that Den maintained before a godly and learned Minister, That Christ satisfied for sins only against the first Covenant, and that wee our selves satisfy for sins against the Covenant of grace, which is to make us joynt-Saviours with Christ. 2. Sines committed by Believers once justified, are not sins, because they are against no Law, and involve the trespasser under no guilt, curse, or wrath, for hee is as free, as Christ, from all danger of wrath. 3. These sins against the Law in the hand of Christ, or against Christ, are pardoned and fully removed in their nature and being, ere they be committed, by Antinomians. 4. What Scripture shall warrant us to think that Christ who came not to dissolve the Law, in the least Commandement, Mat. 18, 19, 20. And who faith, To doe to all men, as wee would they should doe to vs, is the whole Law and the Prophets, and obligeth us, hath freed us from the commanding power of the Law, and subjected us to the same Law, as given by Christ.
Luther clearly contradicted the Antinomians, touching certainty from figures.

Good works shall please God for faith in Christ, to their own end because they are not done that we may be righteous, but that they may be a testimony that we are accepted and justified freely.

Luther, The Holy Ghost is never idle in the godly, but ever doing something that belongs to the Kingdom of God.

If Muncerus and the Sacramentarians, when they beare us to preach the Spirit, and that we reject works (in the matter of justification only, as I have cleared from his own words) can abuse this Doctrine, and neglecting word and seals, sound nothing but the Spirit, (as Familists and Antinomians did then, and now) and that while we live, and teach the contrary, and resist them, what shall be done, when we shall teach no more?

After my death (faith Luther) they shall alledge my writings, and therewith strengthen errors of all kinds, and their own dreams.

Also there are gone from us
Anabaptists, Sacramentarians, and other fantastick men, who have openly taught impious things of the Trinity, and Incarnation of Christ, but they were not of us.
It is true, Luther falsely chargeth those whom he calleth Sacramentarians, who rejected the dream of Consubstantiation, yet as Calvin observed of the Libertines, they had nothing more frequent in their mouths, then the Spirit, so Anabaptists, Familists, Antinomians, who all pretend that Luther is theirs, alledge nothing more then the Spirit, the immediate testimony of the Spirit without the word, or any signs or marks of sanctification, by which men know that they are in Christ, and I appeal to the Reader, if they observe any scope or drift in the Sermon preached by Del, before the House of Commons, but to cry down all Word, Scripture, Preaching, Sacraments, Laws, lawfull and necessary constitutions of Orthodox Synods, against Familists like himself, for all these, without the Spirit, can work but an outward Reformation, and he extollieth to the Spirits inward, omnipotent and only working of an inward, and heart reformation, as that men, minifterie, preaching can have no more influence in Gospel reformation, then in Christ's redeeming the world, and the taking away transgression, for faith hee, (c) he only that can doe the one, can doe the other, now in redemption Christ hath no fellows, no under Mediators, no instruments no with-workers, hee alone by himselfe, and none with him, Hebr. 1. Purged us from our sins, and so in all Reformation Familists contend: for God issole Reformer, as Jesus Christ is sole and onely Redeemer.

Antinomians deny any certainty of our being in grace, by signs, marks, and characters of holy walking, which Luther is utterly against in all places, especially where he extolls good works as the fruits of our justification.

It is true, Luther's faith often we must not judge of our spiritual good estate, by sense, but by faith, so say Antinomians, and Eaton most frequently. But the word sense is taken two wayes, I. for the endiment of the flesh, and unrenewed part opposed to faith, and so Luther and we with him, teach that in a conflict of conscience, when the Law challengeth a believer especially, we are never to look to sense, but to faith, and the promises, for the unrenewed part, never told us good news of our selves, our Spiritual estate, or of Christ except it speak truth, as the Devil speaketh to deceive, and to render us secure, sluggish, haughty, proud, vain, but Antinomians say
all the murders and adulteries of believers, are sins only in our sense, that is, in the apprehension of our unrenewed part, not to the light and judgment of faith, now so Antinomians follow sense. But,

1. I should as soon believe the Devil, saying that the adultery of a believer is no sin, as believe sense, that is, the inditement of flesh, and the unrenewed part, it is true the Devil can say truly, as the flesh also, the adultery of a believer is a sin, that actually condemns for ever to hell, and argueth the committer thereof to bee in nature, not in Christ, which is a lye, both in the matter, and specially in the end, to cause a believer despair.

2. The sense and apprehension of a believer, that faith adultery in him is no sin, because it was pardoned before it was committed, is as false as the Devil. Now the light of faith the contrary, the Word of God faith, adultery in justified David is sin, but the inference and logic of the flesh is not to be believed therefore David is not in Christ, and so farre, sense is not to be believe.

3. Antinomians know no sense, but the sense and inditement of the lying flesh, which they teach men to believe, when it faith falsely, that the adultery of a believer is no sin, now no whorish mother will call her own child a bastard, and it is no wonder that the flesh, especially in the fleshly Antinomian plead for the Devil and sin, but sense is taken in another meaning in the Scripture, for the spirituall knowledge and apprehension of the Spirit, as Heb.5.14. The strong in Christ have their senses exercised to discerne both good and ill, to the use of the spirituall sense is spoken of, Cant.2.3. I sat down under his shadow with great delight and his fruit was sweet in my mouth. Cant.1.3. Because of the savour of thy good oynments, thy name is as an oynment powdered out, therefore the Virgins love thee, Job.6.45. All that have heard and learned of the Father come to me. Here is the actual exercise and use of the spirituall and renewed sense which we are to believe no leas then faith, and what this sense indyteth, that the Holy Spirit in us indyteth, and teacheth, and that we are to believe. Luther never willeth us to close our cares, and to hearnothing that this sense faith to us.

Con.
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12 Conclusion.

Luther speaketh pathetically of the slavery and impotency of our free-will by nature, but no ways to favour Antinomians and Familists, who would have us blocks and stones in all wee doe, and not to pray but when the Spirit acts us immediately.

A Man cannot naturally desire God to be God, for he would have himselfe to be God, and God to be no God.

Luther, in regard that the efficacy and success of free-will, as of all second causes, is from God, depreceth the creature to heighten God; Tom. 3. 103. Deus laboris nostro utitur scu lar-
và quaedam sub quâ benedictiones & sua largitut ut fidei sit locus. God useth our labour as a shadow or cypher, under which there is place for faith.

Luther meaneth of imperated acts of the will flowing from the corruption of a natural man desiring to be above a Law, and without God, that he may sin without being awed of Justice or of a God, but there is a natural inclination going before acts of will and reason, by which a natural man desires the being of God, in so farre as he desires his own being, that he may subsist in God, if we suppose reason to bee in no shadow, we cannot think it naturally and simply would desire that the body on which it depends were just nothing, or that the rayes of the Sunne, would with the Sun to be turned into pure nothing, or the streames, that the fountaine were nothing.

b Luther, The will of every man would desire there were not a law, if it were possible, and that it selfe were altogether free; grace is necessary to friend the law, and the will, and the Gospel.

c Free-will since the fall by a subjective power can be carried
It is clear that Luther makes us not blocks, and stones in believing, praying, or other supernatural works, as if after our conversion, we were mere patients, and ought not to pray, but when the wind of the Spirit bloweth faire upon the flowers, and the Garden. Or, as if the person of the Holy Ghost and Christ's grace were the only formal efficient cause and principle in all supernatural works, and we trunks and stones, and not to be rebuked as slothful servants in sins of omission or commission.

Luther faith the contrary, To. 2. in Gen. c. 24. f. 232. Antinomians do sect simpliciter omnia peceda sublata, nec arguenda esse, nec homines terrendos lege. Antinomians say simply, all sins are taken away, and are not to be rebuked, nor are men (renewed) to be terryfied by the Law, for Luther 1. speaks comparately.

potentia subjectiva, in malum vero activa semper: nec enim in statu innocentiae potuit stare, activa sed subjectiva potentia, nemum in bonum proficere.

f Luther, Free-will is meerly passive in every act that is called willing, because the will is nothing except it be pulled, drawn, moved, which drawing having influence on the members, and strength either of soule or body is the wills activity, and no other, as the drawing of the Saw, cutting the wood is to the Saw meerly passive from the Sawyer, nor does it conferre any thing to the drawing, by way of co-operation, but only being drawn, it works on the tree, being more drawn then drawing, which Sawing is called the work of the Saw with the Sawyer, when yet it meerly suffers.
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ratively, and denies not all subordinate activity to renewed free-will, after conversion.

In every good work, the Sons of God are rather acted upon, then doe act.

Then Luther means that they act, but grace rather acts upon them, for To. 3. in Gen. in cap. 28. s.82. Luther faith, there is a twofold holiness in us, one imputed, by which we are sanctified by the Word, and is perfect, another, by which we are holy by our work and conversation, which is imperfect.

The other holiness is of works, it is charity that makes us acceptable to God, there not only God speaks to me, but I study to follow God speaking.

When I was a Monk, often I desired that happiness to see a godly man in life and conversation, in the mean time I dreamed of an Ermite, that abtained from meat and drink, and fed on rooutes and cold water --- but they are holy who are holy with a passive, not an active holiness --- if every man doe his duty, by rule, according to his calling, and obey not the flesh, and in the Spirit suppress the desires and lusts thereof.

And where ever Luther speaketh of inherent holiness, he calleth it imperfect and active, then renewed freewill must be an Agent in it.

2 The subjective power of doing good that Luther calleth a passive power, and which was in man before the fall, in the renewed man is not simply passive, for in regard of it,
Of the subjective and active power of free-will.

faith Luther, *Voluntas magis est impulsa quam impellens*, the will rather is drawn, then it doth draw and act, but inclination more to be drawn; but it is passive, because free will in pure natural, before the fall or after regeneration, is a subject receiving a holy sanctified rectitude of will: and before the fall, that rectitude was that concreted and natural image of God in the first Adam, in regeneration it is the supernatural image of the second Adam, which we call the new heart, and before the fall Adam did not love and serve God by free will simply, but by free will gifted with that natural accident of concreted sanctity and holiness added to the will as a connatural gift to make the will compleat in its operations. Now the will is a mere patient in receiving a supernatural active power to will according to Christ, and in this regard the will is patient and must be elevated in its natural activity, by receiving a new infused heart *Ezek*. 36. 26. *Zech*. 12. 10. *Deut*. 30. 6. And because free-will acts according to Christ in believing, hoping, loving out of faith, all by the strength of new supernatural habits therefore doth Luther call the renewed man a patient, and his supernatural works like the drawing of a Saw which yet hath its own activity of cutting the tree and hath teeth by art for that effect, yet is called a patient in sawing the tree, because it is moved in its motion by him that draweth the Saw.

3 In the receiving the active determination of actual afflicting grace, the will is a patient in the reception and subjective and passive lying under the actual motion of him who worketh in us to will and to do, for we can doe nothing more than clay, when God infusedeth a spirit in it, to move the predetermining wind of the spirit, to blow right on us, in regard of both these, though being acted by habitual grace, and by actual afflicting grace being drawn, *Cant*. 1. 2, 3, and *Psalm*. 129. 32. compared with *Ezek*. 36. 26, 27. we doe and have our own subordinate active influence in all the works we doe toward Heaven, and life eternall, yet Luther faith, we are patients.

Luther, *Heræos venem est quod tribuit liber arbitrio virtutem dispoſe ipſe ἐλεφαντον receive grace, as they.
they say from Zech. 1. Turne to me, and I will turne to you.

k Man is a meer patient, he doth nothing, but is acted, or done upon.

l God worketh on a privative, not a positive matter.

4. **Luther holds men to be meere patients because grace and grace only beginneth all supernaturall works.**

m Luther, How shall free-will remaine, and our doing what we can. When we are taught that we are wrought upon, and we work not but God works? wee are the work, not the workers, to all the Divinity of proud men utterly perishes.

n Faith is wrought in us, not thinking, not wisely understanding, not willing, but who-ever is gifted with faith, is prevented by the incomprehensible & hid work of the Spirit, by the onely hearing of the Word, without all work of us.

4. **Luther is much, as he cannot be enough, in depressing the glory of nature and free-will and exalting God.**

o We are not good by working, but by suffering, when we suffer the actings of God on us, and are quiet.

p Whatever shall give thy life
to thee and permit thee, hold that
in suspense, for it will cause thee
findest thy own will in falling, as
Esa. 58. Whatever shall take thy
self from thy self, follow that.

Therefore I adde these few considerations touching the
Antinomians way of free-will.

I Consideration.

Wee are not able to master a good thought, but when the
spirit works in us to will and to doe, yet are wee not freed
from the Gospell-command to doe, will, beleue, love, hope,
pray, feare, obey, even when the spirit acts us not.

2 Consideration

Nor is it peculiar to the covenant of workes that what
ever God commands, man hath absolute and independent
power to obey.

But its common to the dispensation both of the covenant
of works and the covenant of grace, and not peculiar to pure
law more than to the gospel, but common it is to all states,
that Angels or man can doe nothing but as predetermined
by God who did shew what frail nature is, for though Adams
had a sanctified and strong free-will to obey God, yet when
God was pleased to with-draw his predeterminating influ-
ence, by which Adams should actually have continued and
persevered in actual obedience and in a holy abstinence from
eating of the tree of knowledge, he & mine, it was no more in
Adams independent power to keepe that commandement,
ate not, then the sunne can move or the fire cast heat, when
God denyeth his actual influence to either. So the law had so
much of beggarliness, frailty and impotencie of the creature,
before its fall that the Image of God in its flower & Summer-
prime and beauty could not keepe Adams from falling on his
owne weight, yet was he obleiged not to fall by law and was
not able to stand without the predeterminating influence of
God, and so sinne, in falling when hee could not stand, and
this is the same in the covenant of grace, the Image of the se-
cond Adams keepes us not indeclinably from sin, and though
in the Gospel, God gives grace to do what he requires, yet can we do nothing even when we are gifted with a new heart, and with a new spirit, except the Lord work in us to will and to do, *hic et nunc.* Antinomians say, when God with-draweth his predetermining grace, without which we cannot worke, nor pray, nor beleev, no command obligeth us in that case to worke, pray, or beleev, because we are not under the law, & it is legall that we should bee obliged to fulfill a command which wee cannot fulfill so Del fer. p. 19. *In the Gospel the word and the spirit are always conjoin'd,* a manifest unhurt, for the spirit is free to deny his influence *hic et nunc,* when the Gospel is preached to beleevers. And it is no law-straine that wee bee obliged to obey a Gospel-command when the spirit worketh not.

3 Consideration.

What is our owne onely and nothing but pure, unmixed created free-will in any good worke is not to bee our darling, as if that were all. A higher principall must lead us then will, else wee are misled and stuck in the briars.

4 Consideration

Even to carry grace and to bee subjective and passive under grace, and to have a new heart, foures us with pride, therfore the spece and nature of mankinde, let alone our individuals, mult breake in Adam under habituell grace, far more when wee are active by grace; therefore all must bee ascribed to God, Ilaboured more abundantly than they all, to prevent boasting hee must adde, *Not I but the grace of God in me.* And leaft hee should bee proud of being the subject of grace, as if a poore Horse should boast of a golden Saddle. Hee faith, *by his grace I am that I am,* pride is so subtile, that it would creepe in under the golden crownne and enter in the heads of the foure and twentie Elders glorified in heaven, if there were not grace to cause them Rev. 4. 10. *Cast downe their Crownes before him that sitts on the throne:* Most refined grace, where it wants drosse, even in Heaven, in the element of grace, can swell us and pufhe us up, except another grace pull downe our top-faile.

5. Consideration.

It is safer that we be chosen, then that we chose, that we be.
be acted upon, then that we act, and that choyce and fine piece of us, free-will, be like a rare Jewell, kept in a case of gold, and in such a cabinet, as the grace of Christ.

6. Consideration.

Free-wills Sabbath and rest is to lye quietly and contentedly under the sweet actings of grace, and our non-resisting of Christ in his sweetest operation, is our onely happiness; would we be patient of the Holy Ghosts omnipotency of saving operation, and not with-draw our hearts from under the bedewing celestiall showers, and droppings of the heaven of heavens, we should improve to good purpose, free-will, and rest in the bosome of Christs love, and sleep and lye, and drink in Christ, and then we were undeniably happy.

7. Consideration.

True, free-will is a sparkle of God, so much of a loosed and unfettered will to doe good, so much of God, grace is golden wings, for nature to fle to heaven withall. Freedome to doe ill, and to move to hell, is the devils fetters of vengeance.

8. Consideration.

Created free-will and Law are enemies, as fire and water: what Law willeth, Will refuseth. The love of Christ foddereth them in one, and grace maketh Law honey and milk to the soule.

9. Consideration.

Man chooseth God, because hee is chosen. And marrieth Christ, because he was first married against his will, for without consent, the consent is conquered to Christ.

10 Consideration.

That wee cannot lose Christ and the Crowne is our best freedome.

11 Consideration.

Antinomians by fathering their heresie on Luther, harden the Papists in their lies: for Alphonfsus a Casco de heresibus, i.6. Verb. Evangelium, faith Luther, Melanthon, Brentius teach that the Gospel commandeth no duty at all, and removes all necessity of good works, which they doe onely in the matter of justification. But this was that which Antinomians taught in Luthers time, which Luther refuted. For Luther often speaketh of the Gospel, as opposed to the Law of Works, and as it teacheth
eth the way how the ungodly is justified. And faith with Paul, that we are justified by faith only, without works, which Papists cannot induce.

12 Consideration.

Broken free-will that first, and ever lost credit, is a field fit for free-grace to grow in. And the lesse that the free-will of Angels could doe to stand, when their fellow-Angels fell, the higher is the rate and worth of free-grace, in sustaining them, and except we would have elect Angels to divide the glory with God, of their standing when their fellows fell, we must say the lot of grace falling on these blessed Spirits, not nature, separated them from others, as good by nature, as they were.

13 Consideration.

Let nature at its flower be a broken gold chaine, that Christ may loder it. It was a depth that our wise Lord would create such timber or mettall, as free-will, that Christ might ingrave on it the artifice and elaborate skill of never-enough admired free-grace.

CHAP. XIV.

Of other Fountains and Springs of Familists, and Antinomians, and of the Treatise called, The Divinity of Germany, or, Theologia Germanica, and that called The Bright-starre.

The Gnosticks having their name from knowledge, had their rite not from Nicholas, one of the seven Deacons, as Philaster thinketh, but rather as Irenius faith, lib. I. heres. 24. from Carpocrates, they said the Soule was made of the substance of God, or, It was the very essence of God; I conceive the Monkish Familists had their rite from the Gnosticks, and Maniebeans, who sprang from the Gnosticks. The Libertines, David George, and H. Nicholas seeme to have their first spring from these two, to wit, Theologia Germanica, and The Bright-starre. For Philosophy and Divinity disfigured, is but a rude, foolish, and unlearned Pamphlet, of late penned, and changing as Familists and Antinomians doe, Scripture, and God, and Christ, into Metaphors and vaine Allegories.
The Author of Theologia Germanica is not named, one John Theophilus translated it out of High-Dutch into Latine, and it was Printed at Antwerpe, Anno 1558. The Author was a superstitious Priest, of the Order called Temontici or Dutch lands, in Frenche, the Knights of the Rhodes, it is like the Author was before Luther, and it is certaine Familisme is a branch that grew from the root of Popery, and was whelped in a Monastery, by men that would be perfect above all Law, Ordinances and Acts of a practicall life, and would live on spiritual Monkish contemplations, and they are much of blood to the Antichrist, though they will not acknowledge their father, and call all but themselves Antichristian.

John Valdezzo a Spaniard of noble birth, a Chevalier of the Emperor, who being a Bishop repented, wrote in the Spanish tongue, a Treatise of Practicall Divinity, called Divine Considerations, in which though there be sundry good and excellent Meditations, yet are there in it, many feocleries, and the grounds and poysonable principles of Familisme, Antinomianisme, Enthusiasme, for he rejecteth the Scriptures, magnifieth Inspirations, vilifieth good works, heighteneth the dead faith, extinguisheth sin, &c. The man leaving his Bishoprick, came to Naples, and dyed there, Anno 1540. Vergerius caused to be Printed the Treatise out of the Spanish language, at Basil, An. 1550. It is Englished, and Printed at Cambridge, An. 1646. The Antinomians, Familists, and others in England of that Stampe specially M. Beato, Catechisme, pag. 138. salute the book as happily arriv'd in the English coastes, farre above any piece that Calvin ever wrote; Such Lettuce such lips, But to return:

This Author of Theo. Germanica, and of the Bright Starre, say, There is nothing in the (a) Creature, but God the Creator, as there is nothing (b) in the heat and beame of the Sun, but the Sun it selfe, and fire. Just so (as Libertines teach) there is but one Spirit, one God, one internall forme in God, Angels, and Men, good and ill, and in all creatures. But

1. The Holy Ghost makes this the highest Treason in Tyrus, who being cloath'd with a bit of corruptible glory, faith, Ezek. 28. 2. I am God.

2. Creatures can erre and be tempted to sin, God cannot be tempted, Jam. 1. 3.

3. Crea-
3. Creatures are changeable bits of dependencies on God, Rom. II. 36. Prov. 16. 4. The Lord is without, and above change, or shadow of change, Mal. 3. 6. Jam. I. 17.

4. All Nations to God are nothing, Isa. 40. 17. God calleth himself to Moses, I am, and, I am that I am, as the fountain of being, and being by nature, and the alone infinite, only wise, happy being, as all Scriptures cleare, Creatures, even Angels are in their essence, but time-dependencies, created results of God, Lame-nothings, frothy yesterday start-ups, poor time-accidents; branches budding out of mere mother-nothing, by the alone will and goodness of God, there was fully found in those Sonnes of the morning, the head-peeces and matter-creatures, the Angels, Job 40. 18, 19.

2. God becometh all things in man, Man or the Creature should arrogate to himselfe nothing, not life, essence, power, knowledge, doing, or not doing, there is nothing that is not God, and belonging to God — for it is God only who liveth, understandeth, is able, loveth, doth, or leaveth undone all, So Theolo. Ger. c. 56. Nothing is but God and his will, and this will is God, and what-ever is in God is God, and nothing is but God alone, 1. Because God is infinite, and if there were being in us, then should infinite being be bounded, where our being begins. 2. If man bee being, bee is good, for being and good are convertible, but there is none good but God. 3. Philosophers and fathers say there is but one only truly being. 4. God faith, I am that I am. 5. The soune of God made himselfe of no reputation and disdained to bee a man and nothing, then man is nothing, so Bright-fare.

The old Adam and disobedience or sinne, is nothing, but when the creature ascribeth to it selfe Being, and life and essence and goodness, So sinne is nothing, but I, my selfe, Egoitie and such like, and the new Adam or Christ is nothing but obedience and an ascribing of all to God.

So ch. 2. Faith and Scripture faith, sinne is nothing else but that the creature doeth divert it selfe from the immutable God and adhereth to a mutable thing that is, doth turne it selfe from that which is perfect, and to that which is in part and imperfect, and especially to it selfe. Now this observe, when the creature doth chaleng any good thing to it selfe, as to bee, to live, to know, briefly to be able to doe anything that can be termed good, as being in self that good thing,
thing, or as though that good thing were appertaining to it, then it averteth it self, what other thing then did the Devil? This arrogancy to be I, to be myself, to be me, and to be mine, was the devil's aversion and fall.

I answer nothing is a being of it selfe, by heritage, essentially, and without dependence on another, as its father, cause, Author, Creator, but God; and nothing lives, worketh, doth good, independently, infinitely, immutably, from and of it self, but God onely. And all Creatures, Angels, and Men, are but borrowed beeings, beeings by adoption, gift, loan, and little shaddows, remaining shaddows, by the essence, goodnesse, and free pleasure of God. And as their being is dependent, so are they Gods dependent tooles, and instruments of working, they doe, and doe good, but dependently and so as both power and actual doing, and doing good is from God principally, by moving, exciting, and determining them to doe, and from, ego, egoitas, ipseitas, from themselves actively as instruments and tooles in Gods hand, if the creature seek a world of its own, in being and working without God, that egoitas, that I, that my self, is the great Lord of pride, but otherwise the creature is not in its essence God. There was a comparative self-deniall required in Adam, and is in the man Christ and the elect Angels, though no sinfull selfe was in any of these three, and it is that the sinlles creature should yeeld its being, lust, will and desires, rather to be trampled on, despised, or turned to nothing, before God be dishonoured; All the essentall attributes of goodnesse, holinesse, wisdome, grace, justice, power, sovereignty, &c. that are all infinite in God, proclaime that there is an infinite distance between the Creature and the Creator, but if we speak of a borrowed being, and a borrowed working, at the second hand, and by loane, then it is no sin, for creatures to say they are creatures, for the Holy Ghost faith it, and biddeth man say, that he is clay, and a living soule, nor is it sin to the Creature to ascribe doing of good to it self, as the Church faith, I have fought thee, O Lord, Isa. 26. and David, I love thee, O Lord; and Paul, I have laboured more abundantly then they all; though it was a labouring borrowed from grace, and sure the Creature acts sin and against a law, and not in subordination to God as Law-giver acting him against a Law.
4. Error, Obedience is to deny selfe; The creature is all good in the Creator, and to value and esteem all being, and all good, God himselfe, Theol. Ger. c 13.

5. All creatures, the body and soule of man were bid potentially in God, and shall returne to silence, and to nothing after.

This is cleare against the immortality of the soule, that Scripture faitheth God, injoyeth his face, goeth to Paradise, or torment after death.

6. Hell standeth in these, 1. when a man seeth himselfe worthy of all ill, 2. Perpetually damned and lost. 3. Neither wils nor conceives comfort from any creature. 4. Yet be waiteth for deliverance.

5. Beares nothing waywardly but sin. 6. And when he cannot think ever to be delivered, or comforted.

He is in heaven, when he regards nothing, desires nothing but the eternall good, so this becomes his, he may often, in one day, passe from heaven to hell, and from hell to heaven, and is safe in both.

This is a hell and a heaven unknown to Scripture, 1. They are within the bounds of this life, hell and heaven are after death and burial, Luk. 16. 2. There is a marcell way, between this heaven and this hell. But Luk. 16. there is a gulf, and no paffage between the right heaven and Scripture hell, Luk. 16.

3. These may end, the true hell and heaven are eternall, Mat. 25. last. Psal. 16. 11.

7. When God alone works in man, and leaves undone in him, without any I, to make, or mine, there is true Christ and no where else, Theol. Germ. c. 22. Christ crucified in Mount Calvary, is but an imagination, to suffer with Christ, is Christ crucified. Our sufferings and Christs are one by union of will and Spirits. Bright Star. c. 18 (89, 190, 191 &c. 200).

Then is Christ not true man. 2. nor dyed he really, but only Spiritually in us, when we suffer with the like meeknesse and patience, as he dyed and suffered; and yet he is but an Allegorical or phancied man to the Familist. The like Familists say of his Resurrection, Ascention, and judging the world. Its but to doe what is already done, to open these rotten graves any farther; These two pieces, so fleshy and abominable, agree well with the Tenents of H. Nicholas, and are now set out, An. 1646. by the Familist Randel, to the ininating of the soules of many thousands in London.

The heaven & hell of Familists included within the lifts of this life.
In the yeare 1575, the Familists of England published a confession before King James came to the Crowne of England but laxe and generall, I know not what, for H. Nicholas wrote booke of sundrie sorts. As his exhortation I. c. 6. § 5, 7, 8, 9. His instructions of the upright, and Christian baptism: his crying vowe: his first exhortation: and these (faith hee) may bee confessed among the adulterious and sinnfull generation and the false hearts of the scripture learned: for doe hee called all the godly in England, and all that are not of his way. But for his love-secrets, hee faith, bee shal not talke of your secrets (either ye witer your mysteries) openly or nakedly in the hearing of your young children or discipels, but spare them not in the cares of your Elders, which can understand the same, or are able to beare, or away With the found thereof. But they have their private Traditions and unwritten verities (faith H. Nichol. in his Elidad § 5.) By which they grew up in love according to the requiring of her service, where all things needfull to bee knowne, or declared, are always according to the capacity of their understanding brought and declared to them, to the § 17.) young or new borne children according to their youngnesse, to the weak according to their weaknesse, and to the elders according to their ariednesse, or old age, where (§ 18) neither some beare all, nor all beare some private mysteries; but the confession might have a found meaning. Though as they men, there is nothing found in it.

About the yeare 1604, the Familists of England presented with this fraudulent confession a supplication to King James which was printed at Cambridge anno 1606. And answere by one of the Universitie, in the supplication they hid their foul tenets and say,

Wee doe beseech your Princely Majesty to understand that the people of the Familie of love, or God, doe utterly disclaim all obfurd and selfe-conceited opinions, and disobedient and erroneous Sects of the Anabaptists, Browne, Penry, Puritans, and all other proud-minded Sects, and Herefies whatsoever, protestinge upon paine of our lives, that we are not of consent, nor agreeing with any such brain-sick Preachers, nor their rebellious, or disobedient Sects whatsoever, but have beene and ever will be truly obedient to your highnesse and your Laws, to the effusion of our blood, and in this part of their supplication the Reader may see the bloody persecuting minds of
of *Familists*, for they exhort King *James* to persecute all the truly godly that were non-conforme to Prelates, and went under the name of *Puritans*, and tacitly praiseth King *James* for executing the Laws against such as in conscience durst not bow to the then Prelatical Baa.: and the *Familists* principles carry them to esteem any Religion indifferent: yet half an eye may see how desirous they are the Sword should be drawn against the godly, whom they call *Puritans*, and therefore judge if *Antinomians* and *Familists* now in England, who cry out against the use of the Sword for matters of Religion, and plead for a Catholick licence and tolleration to all Religions, that themselves may be tollerated also, if they had the Sword and Power, if they would not be most bloody *Dragons*, in cutting the flesh and drinking the blood of those they call *Presbyterians* and *Puritans*; for thinke not their doctrine is different from that doctrine of their fathers.

So here they quit the Protestant Doctrine maintained by those that are called, but unjustly, *Puritans*, and promise to conforme to all Popish Ceremonies, to *Arminianisme*, *Popery* or whatelse is, or shall be by law established, without once promise of obedience in the Lord, and according to the rule of holy Scripture.

They well knew that *Puritans* were hatefull to King *James* and all such as were non-conform to Prelacy, and Ceremonies, in either Kingdoms, and therefore to ingrate themselves into the Kings favour, they raile in their fleshly manner against all the godly in *England*, for which cause the Prelates did overlook them, partly because they made work of controversies for the times, and diverted many from eye-ing and considering the corruptions of Prelates, partly because Prelates and they were common enemies to those that were truly godly, and unjustly called *Puritans*, and what shall we think of those that went for *Puritans* in *England*, not many years agoe, who now turn *Familists*, as many now adayes doe?

2. They defy all to object any thing against them, except diabolical *Puritans*, who maliced them these 25 years, and what marvell, for Hen. Nicbol. faith (prophet of the Spirit, c. 13, § 8.) He can no more erre in what he faith, than could the Prophets of God, or Apostiles of Christ. He faith § 9, Almost all of his way were.
an uncleane whorish covetous and fleshly company.

3. They acknowledge their obedience to Ceremonies, sacraments, and the Kings supremacy. Yet amongst them are neither Kings nor Masters. H. Nicho. Spirit c. 34. Sect. 8. But are equal in all degrees amongst themselves as they say.

4. They say, only right gracious Sovereigne, wee have read certaine books, brought forth by a German An Souer under the Characters of H. N. of which Service or Writings wee sought all dutifull obedience towards God and a Magistrate and to live a godly and honest life, and to love God above all things and our Neighbour as our selves agreeing therein with all the Holy Scriptures, as wee understand them.

But nothing of the blessed Trinity is here, nothing of the Gospel, of Christ, God man of the justification of the ungodly by faith and the rest of our Articles of faith, but only of a mere legall way to heaven, as if they were in the state of innocencie. So they extoll fleshly Henry Nicholas and his doctrine that disclaims all the protestant faith. 2. They will not have the scriptures a rule of faith, but as they understand them.

5. They complain that H. Nicho. is shamefully slandered, and his disciples traduced, persecuted and imprisoned.

6. That nothing could ever be proved against them. But that was because they hold it lawfull to deny Christ and their religion before men, what then could bee proved against them?

7. They intreat the King to read H. N. his books, and commit to learned men the examining of them, and promise they will bring over some disciples out of Germanie who knew H. Nicho. while hee lived, to resolve the K. of hard phrases in his writings.

8. That they maintaine no errors willfully.

9. They desire inlargement upon baile out of prison. Yet the Puritans maintaine error willfully.

But the truth was the Prelats, because the Familists bowed to their Baal of conformity and hated Puritans and counted any religion indifferent; fostered them, and would neither refute them, nor suffer any others to refute them. which is the cause of all the sects this day in England, they lay un-
Chap. XV.

Of the Familists and Antinomians of New England.

About the year 1630. The Christians of England, who could not bear the Antichristian yoke of prelacy, nor submit to the Popish Ceremonies and new inventions of infamous Laud, the late persecuting Antichrist of Canterbury who for his Tyranny to souls, and treason against the State, dyed by the hand of the Hang-man on the Tower-hill of London, were forced to remove from England and to plant themselves among the wild Americans, with no intention (as godly ministers informed me) to pitch on a Church-government, either that of Independencie, or of the stricter Separation, or any other different from the reformed Churches, but only to enjoy the ordinances of Christ in purity and power, and to be freed of Prelatical Monarchy, a plant never planted, in the Lords Viniard, by our heavenly Father, they were not well established in New England, when Antinomians sprang up among them for the Church cannot be long without enemies. These were Libertines, Familists, Antinomians, and Enthusiasts who had brought these wicked opinions out of Old England with them, where they grew under prelacie, I heard at London, that godly preachers were in danger of being persecuted by Laud for striving to reclame some Antinomians. They held these wicked tenets especially, that follow, as may be gathered out of the storie of the Rise, Reign, and Ruine of the Antinomians and libertines that infected the Churches of New England penned (as I am informed) by M. Winthrop Governour, a faithful witness, and approved by M.T. Weld in his preface to the book.

1 In the conversion of a sinner the faculties and workings of the soule on things pertaining to God, are destroyed, and instead of them the holy Ghost comes in and taketh place, just as the faculties of the humane Nature of Christ doth.

2 Love in the Saints is the very holy Ghost.
3. As Christ was God manifested in the flesh, so is he incarnate and made flesh in every Saint.

So faith Saltmarsh, Sparkles of glory opposing the Protestants p. 255. Others say (Familists, in opposition to Protestants, as he cleareth, p. 254.) Christ in us, is when we are made the anointed of God, which is the Christ, or the whole entire Christ, as one spiritual new man, I Cor. 12, 12. and that the Image of Christ in us, is Christ manifested in our flesh, as to sufferings, and death, whereby the flesh is crucified in the power of God and of the Spirit, and the outward man or the flesh is dying, now Christ in the flesh, 1 Cor. 12, 12. is the mystical body of Christ his Church, and this is to Saltmarsh and Familists, God manifested in the flesh.

4. The New Creature, or new man, Love, or, the armour of God, Ephes. 6, is not meant of grace, but of Christ himself.

5. The whole letter of the Scripture boldeth forth a Covenant of works. By which, believers under grace are not to hear, or read the Scriptures, nor to search them, so Saltmarsh, Sparkles of glory, p. 247, 268, 269.

6. The Faith that justifieth, hath not any actual being out of Christ, it is Christ believing in us.

7. The due search and knowledge of holy Scripture, is not a safe way of searching and finding Christ, So also Saltmarsh, Sparkles of glory: p. 244, 245.

8. The Law and preaching of it, is of no use to drive men to Christ, Saltmarsh, Sparkles of glory, p. 235, 236, 237, 238.

9. All Covenants to God expressed in words, are legal, Saltmarsh, Sparkles of glory, p. 244.

10. A Christian is not bound to the Law as a rule of his Christian walking, Saltmarsh, ibid.

11. Christ's example is no paterne to us, because 'tis external and void of the spirit.

12. The soul may have true union with the Father, Son and Spirit justification and sanctification, and the person remain a Hypocrite.

13. There is no difference between hypocrites and believers in their kinde.

14. All graces in the regenerating are fading.

15. In the Saints there is no inherent grace, but Christ is all. So also Saltmarsh, Sparkles of Glory, p. 254, 255, 256.

16. We are united to Christ, and justified without faith, yea from eternity.
Faith is not a receiving of Christ, but a discerning that the man hath received him already, Saltmarsh ibid.

A man is united to Christ by the work of the Spirit on him, without any work of his own, he being a mere patient first and last, ibid.

A man is never really and effectually Christ's, till he have such assurance as excludes all doubting.

The witness of the Spirit, is merely immediate, without respect to sanctification or acts thereof, as signs, or concurrence of the word, Saltmarsh Sparkles of glory, p. 274, 275, 276.

He that hath once assurance, never doubteth again, contrary to Ps. 77, P. 88, Ps. 32, 22, Jonah 2. 4.

To question assurance of a spiritual good estate upon the commission of murder or adultery, is a token of no true assurance.

Sanctification can be no evidence of a good estate, Saltmarsh Sparkles of glory, p. 275, 276, 277, 278.

I know I am Christ's, because I believe that Christ hath crucified my lusts for me, not because I crucifie them myself.

What tells ye me of graces and duties, tell me of Christ, as if Christ and duties of sanctification were contrary one to another; by this means, Christ and living to him, that on the tree bare our sins, Christ and walking worthy of Christ, Christ and willing and doing by the grace of Christ, must be contrary one to another, which is an inverting of the Gospel, indeed before the tribunall of Divine Justice, a wakened conscience hath peace by being justified by Christ, but not by duties or works even wrought by grace.

I am not better accepted of God, because I am holy, nor the worse, because unholy, sure he that hath elected me will save me.

To be justified by faith, is to be justified by works.

No comfort, no ground of assurance or peace can bee brought from a conditionall gospel, or gospel-promise: because all depends on our free-will, which might say something, if grace did not effi-

...
ciously work in us to will and to doe, and determine irresistibly the will to choose freely and invincibly that which is good.

29 None are to be exhort to believe but such as we know to be the Elect of God, and to have the spirit working in them effectually, Saltmarsh Sparkles p. 256, 257.

30 It is true poverty of spirit to know I have no grace at all.

31 A child of God is not to sorrow for sin; and trouble of conscience for sinne argues a man to bee under a covenant of works.

32 To act by vertue of, or in obedience to a command is a Law-works, Saltmarsh Sparkles of glory p. 242, 243, 244.

33 Wee are not to pray against all sin, because it cannot be avoided, but sin must dwell in us.

34 The efficacy of Christ's death is to kill all activity of graces in his Members, that Christ may bee all in all, Saltmarsh Sparkles of glory p. 254, 255.

35 All the activity of believers is to act sinne.

36 The spirit alls most in the Saints when they deadeavour least.

37 Sanctification rather darkens justification, the darker my sanctification is, the more evident is my justification.

38 A man cannot evidence his justification by his sanctification, but bee must needs build upon his sanctification and trust to it.

39 Frequency and length of holy duties argue the partie to bee under a covenant of works. So Saltmarsh, faith Spark glory. pag. 224, 225, of prayer as if to bring forth much fruit, which is to glorifie our heavenly father Joh.15. To goe about doing good Act. 10. To bee abundant in the works of the Lord 1 Cor. 15. To pray continually 1 Thes. 5. favored of the law and had nothing to doe with Gospel-grace.


41 All doctrines, revelations and spirits must bee tryed by Christ, rather then by the word.

42 It is no way of grace that a Christian support his faith in ill hours with the comforts of former experiences, contrary to Psa. 18 6, 7, 8, Psa. 34. 8. 1 Sam. 17. 34. Rom. 5. 1, 2, 3, 4. Job 35, 10.

43 The soule need not go out to Christ for fresh supply, but is aided by the inhabiting spirit, contrary to Christ's continued intercession
Antinomians in New England

Cession that we fall not, 1 Luk. 22. 32. Heb 7.25.1. Joh. 2. 1. to the prayers of the Saints, who are ready to dye if they be not quickened. Psa. 119.25. 32. 35. 56.

44 Christ works in the regenerate as in those that are dead and passive in all spiritual acts so that Christ loves, prays, believes, prays formally in them, and they are wholly Christed and Goded to Saltmarsh Sparkles of glory. 254, 255, 256.

45. A Christian is not bound to pray, nor to any spiritual acts, but when the spirit exciteeth and moveth him thereunto. As if the impulsion of the spirit were our binding and obliging rule, and not the scripture, nor any command of law and gospel; ye, Saltmarsh goeth to farre on with Swenck. H. Nic. Job. Waldeffe and Dey, in this that hee refuseth Scriptures as not necessary to the perfect ones as is clear to the reader in his late peace called Sparkles of glory p. 289, 290. &c. p. 315, 316. and clearely pa. 245. others say (Familists in opposition to Protestants:) that outward ordinances in the letter are not commanded of Christ 246, 247. That the new Covenant, or God revealed in his, and teaching of his, is not by any outward way or ministry or means (So the elect of God may burne all the Bibles and packe away Saltmarsh and all Ministers out of the land) but by the inward or inward, or another of auynting, ye are all taught of God, no man shall teach his neighbour or brother any more: saying know the Lord, and all conference and discoveries in letters and speech is but more witnessing to the Lord, and the discoveries of God of what we are taught, not any ministerie (as formerly) for teaching. Why then faith Christ, search the scriptures, and why doth John say, Blessed is hee that readeth Rev. 1. 3. and Paul charge that his Epistles be read to all the brethren, Col. 4. 16. why should the leaven Churches read or hear the leaven Epistles that Christ wrote to them? For all these are still shadowes that are done away, and the spirit without the word must only teach Seekers; Familists and Antinomian, then is Saltmarsh a legalist in writing and preaching, for sure hee can but write letters and speake words, hee cannot speake spirit, nor is hee the holy Ghost.

46 Hee that hath the scale of the spirit can insallibly judge of another, whether hee bee elected or not, Saltmarsh Sparkles of glory 256, 257.

47. A man may have grace and poverty of spirit; and want Christ...
48. It is legal to say wee act in the strength of Christ. As if it were legal to bee able to doe all things in the strength of Christ. Phi. 4.13, Eph. 6.10.2 Tim. 2.

49. No Minister can convey more to another than bee bath experience of in his owne soule.

50. Hee that bath true faith of dependency is not justified. Where as the Scripture faith frequently wee are justified by faith, and faith of leaning and dependency on God is true faith, Psa. 2.8. Hee rolled him selfe on the Lord Esa.10.20. The remnant shall leane upon the Lord. Psa. 18.18, The Lord was my stay. Esa.26.3. Thou wilt kepe him in perfect peace whose minde is stayed on thee. Psa. 112.7. His heart is fixed leaning on the Lord. And full assurance be wanting, where there is faith, and fainting conflicting together Jona 2.4. Psa.31.22. Mark 9.24.

51. All that preach and believe not as Familists and Antinomians doe, are under the Law, not under grace, and so under the everlafting curse.

52. Pauls Doctrine was more for free-grace than Peters.


CHAP. XVI

Of the first sowers of the tares of Antinomianisme and Familisme in New England.

The first Authors of these wicked opinions were N.Wheeleight some adherents to M.Wheeleight, and Misstris Hutchison. This woman is called the American Jesabel, she was the wife of M. William Hutchison of Boston, the daughter of M. Marbury, sometime preacher in London: She was hauty, bold, active in wit, eloquent, vaine, and selfe-conceited, would not stick to lye, and brought these opinions from old England and so was holden for a time out of Church communion, yet admitted, deceived many with extolling of Christ as working all in the soules of beleavers, as in dead and passiveOrgans and depressed sanctification and all qualifications of inherent graces as nothing held union with Christ and justification without faith, shee drew to her way many godly people and
and many loose and prophane by a weekly lecture she held in her house, under pretence of repeating sermons, took on her to sit in a chaire and to teach men. All these foresaid errors were condemned by a generall assembly of the Churches of New England, at New-toune August 30. 1637. They learned by sad experience of these seducers from that time, as I am informed to remove farther from M. Robinsons democratic and popular government, and come a little nearer to Presbyterial Government, and while they imbrace that Apostolical Government, they shall ever be infected with heresies, as now they are this day with new Bee-hives of Anabaptists, Seekers, Enthusiasts, Familists, and Antinomians: they come, blessed be the Lord, a little nearer to it then they did. M. Cotton in his Treatise of the keyes of the kingdom of heaven, set out by M. T. Goodwin and M. Philip Nye, is well found in our way, if he had given some more power to assemblies, as is clear Acts 15, and in some lesser points. Though Independents in England oppose that Godly and learned Divine, and as wee heare have suppressed his judgement touching constitution of visible Churches, and are not willing that Antinomians, Familists, Socinians, Anabaptists, or other abominable sectaries be brought to the tryall of a lawful Church assembly, but plead for a toleration to them, which the Churches of New England deservedly abhor as Atheistical and destructive to the truth, peace and unity of the Church of Christ.

Mistris Hutchison ought to have beene convened before this Church-assembly, and M. Wheelwright and others were convened before a civill court in Massachusetts. Oct. 2. 1637. For disturbance of the publick peace, where in the month of March, M. Wheelwright was convict of sedition: upon occasion whereof, a number of Familists gave in a Petition or Remonstrance complaining that their beloved M. Wheelwright was condemned for no fault, whereas his doctrine was no other then the very expression of the holy ghost himselfe, though he had said expressly, That Magistrates, Ministers, and most of the people were under a Covenant of workes, and therefore were enemies to Christ, such as Herod, Pilate, Scribes and Pharisees, and encouraged the people to rise up against them, as Philistims, and pronounced the curse of Meroz on them who would not joyne with them.
them against the churches of the Legallists. And made mention of Moses his killing the Egyptian. Much fall doctrine and disputes and disputes raised he in the Church there, which were not known before his coming to the Country, where upon he was sentenced to be disfranchized and banished out of their jurisdiction and committed to safe custody till he should find surety to depart before the end of March, upon this he appealed to the Kings Majesty.

Others of his Disciples saying he held forth nothing but the truth of Christ, were cenfured, some banished, some fined, and imprisoned. Mistis Hutchison boldly justified her self, that she might teach as Priscilla did, reproached the Ministers as Legallists, told by revelation and many misapplied Scriptures that she was forewarned by God, in Old England that she should separate from all Ministers because legall men: except M.Cotton and M.Wheelwright, that she should come to New England, suffer for the truth. She said she should be delivered as Daniel was from the Lyons. Such Prophets love to foretell things past and say they knew them before they came to passe.

She having received the sentence of banishment, though she had before dissembled and lyed, now stood to owne all these Articles layed against her.

1 The soules of men by generation, are mortall, as beasts. Eccl. 3.8. but made immortal in regard of Christs purchase who bought the soules of the wicked to eternall paine, and of the Elect to eternall peace.

2 The united to Christ have new bodies, and two bodies 1 Cor. 6.19. She knew not how Jesus could be united to our fleshly bodies.

3 Those who have union with Christ shall not rise with these fleshly bodies. 1 Cor. 15. 44.

4 The Resurrection 1 Cor. 15. and John 5. 28. is not of the body but of our union with Christ in this life. So said Hymeneus, Phyletus, the Libertines, the Georgians, Henry Nicholas, and bis.

5 There be no created graces in the Saints, Christ takes them out of their owne hands into bis.

6 There be no created graces in the human nature of Christ, he was only aied by the God-head.
The Image of God in Adam was not in holiness, but in being like to Christ's manhood.

No scripture warranteth Christ's manhood to be now in heaven, but the body of Christ is his Church; so Saltim. Sparkles of glory, as before observed.

We are united to Christ with the same union that Christ's humanity on earth was with his Godhead, Joh. 17. 31. that is right downe, Christ and every Saint is one person; then were the saints personally and really crucified, dyed, buryed, rose again, and ascended to Heaven with Christ.

No evidence of our good estate is either from absolute or conditional promises.

The Disciples were not converted before Christ's death, Matt.

The Law is no rule of life to a Christian.

There is no Kingdom of heaven but onely Christ.

There is a first ingraining in Christ by union, from which a man might fall.

The first thing God reveales, is to assure us of election.

Abraham's till be offered his son, and saw the firmeness and certainty of his election, was not in the state of grace.

Union to Christ is not by faith.

All commands even of faith, kill as the Law doeth, Rom. 3.

Contrary to the Gospel that gives life, and commands faith in Christ also.

There is no faith of dependance, but onely that of assurance.

A hypocrite may have Adam's righteousness, and perish, and is obliged to keep the Law.

There is no inherent righteousness in us.

We are dead to all spiritual acts, and only acted by Christ.

Not being bound to the Law, it is no transgression against the Law, to sin, for our sins are inward, spiritual, exceeding sinfull, and onely against Christ.

Her own revelations about future events, are as infallible as Scripture, the Holy Ghost is author of both, she is obliged with certainty of faith to believe the one as well as the other.

So farre as a man is in union with Christ, he can doe no duties perfectly, and without the communion of the unregenerate part with the regenerate.
26. Exhortations to work out our salvation, to make sure our calling and election by good works, are given only to those that are under a covenant of works.

M. Weldon sheweth, when preaching could not prevail to gain Familists, though thereby many were gained to the truth, many doubting ones confirmed, an assembly was appointed at Cambridge, then called New-Towne: M. Hooker, and M. Bulkley were chosen Moderators. The Magistrates sitting by as hearers, and speakers when they saw fit, Liberty being given to the people, to hear, that they especially might be satisfied in conscience, touching the truth then controverted by wicked wits, a place was appointed for all the Opinionists to come in and speak, due order being observed. Which if done by citation and the Ministeriall power of Jurisdiction, as may be gathered from 1681, 15, 16, 17, 18, 19, 20, 1 Tim. 5, 19. And they accused upon the Testimony of witnesses, and publickly rebuked, and not only the Heresies condemned, but the holders of such opinions, ministerially, and by authority and power given of Christ for edification, 2 Cor. 10, 8. declared publickly to be such as trouble the Churches, and pervert soules, Acts 15, 24. and that the people of God believe no such lying opinions, nor follow such wicked practices, Acts 21, 25. and if the Opinionists should refuse to hear the Church or Churches offended, they should be excommunicated and holden for Heathen and Publicans, as 1681, 15, 16, 17, 18. 1 Cor. 5, 1, 2, 3, 4, 5. that they leaven not the whole lump of many Churches, Gal. 5, 9, 10. compared with Gal. 1, v. 2. if, I say, so they had been dealt with, it had been right. But though this Synod did much work upon many, the chief leaders remained obstinate.

When foure Elders were sent to Mistress Hutchison, she with a fiery countenance, asking whence they came, received this answer,

We come in the name of the Lord Jesus Christ, from the Church of Boston, to labour to convince you. Answered, with disdain, from the Church of Boston? I know no such Church; call it the whore and strumpet of Boston, no Church of Christ.

As men turn to these abominable opinions, God gives them up to vile affections, for divers of them became unclean, M. Weldon faith, they had no prayer in their family, no Sabbath, in-
sufferable pride, hideous lying, some of them convicted of five, some of ten lies, one smitten of God, in the act of lying, fell in a deep swoone, and being recovered, said: Oh God, then might have struck me dead, as Ananias and Saphira, for I have maintained a ly.

Mistres Hutchison and others were excommunicated for lies, others for other foule scandals. Mistres Hutchison defended her twenty and nine errors in the Church of Boston openly, with lying, knowne to many that heard her, she brought forth deformed Monsters, to the number of thirty.

Omnipotency of Divine Justice further interpofeth a revenging hand from heaven, for at Boston, 1637. October 17. When God was beginning to take vengeance on persecuting Prelates and their adherents in Scotland, (for the Assembly of Glasgow was convened the end of the next year, Anno 1638.) in which the Prelates of Scotland were excommunicated, and the morning of Britains Reformation was dawning, at this time the Wife of William Dyer, a proper comely young woman, was delivered of a large woman child, (as the Story faith, Rise, Reign, p. 43, 44) it was still-born, about two moneths before the time, the child lived a few houres. The child was a fearfull and rarely prodigious Monster: It had no head, but a face which stood low on the breast, as the eares, most like an Apes eares, grew on the shoulders, the eyes and mouth stood farre out, the nose was hooking upward, the breast and back was full of sharpe prickles like a Thornback, with the distinction of the sex, were where the lower part of the back and hips should have been, and those back-parts were on the side the face stood, the arms and hands were as other children, but instead of toes, it had upon each foot three claws, with talons like a young foule, upon the back above the belly, it had two great holes like mouths, and in each of them stuck out a piece of flesh, it had no forehead, but in the place thereof above the eyes four hornes, whereof two were above an inch long, hard and sharpe, the other two shorter.

The Father and Mother were the grossest and most active Familists, malicious opposers of the godly, the father of the Monster, after a Moneths absence came to Boston, the Lords day the just time when it was borne, and the same day was converted before
before the Church, for making Christ, and the Saints a monster, he maintained that Christ and the Church together are the new creature, that there is no inherent righteousness in believers, that Adam was not made after God's Image, and other monstrous lies he held, which doe make the first and second Adam, in divinity, Monsters.

2. The Midwife, one Hawkins Wife of St. Ives, was notorious for familiarity with the Devil, and now an active Familist.

3. The Monster was concealed five months, yet in the day Mistress Hutchison was excommunicated, she revealed the Monster, the Magistrate caused to digge up the grave, and it was seen in the horns, claws, holes in the back, and some scales, and that by an hundred persons.

4. When the childe dyed, being two hours after the birth, the bed violently shook, that all in the house conceived it to be an earthquake.

5. The manner of concealing it was strange, all present with the travelling woman were taken with violent purging and vomiting, some fetched home to their children in a new convulsion, none left but the Midwife with two other, of which one fell asleep.

Mistress Hutchison, who defended her opinions with lies, and equivocations, and pretended she was still of Mr. Cotton's judgment, and that she was by revelation in England, that she durst heare none, but M. Wheelwright, and M. Cotton, all the rest being Sathans Ministers, still spake of the things of the Kingdom of God, and professed Repentance, and yet kept her wicked opinions. M. Cotton, and M. Davenport, convinced her of her errors all to the last, and she confessed in the Congregation, her errors, her contempt of the Magistrates, that she was deserted of God, deluded in her revelations, defied the Congregation to pray for her, afterward she was found to be a liar, gave no satisfaction in her answers, but lying circumlocutions, and denied she held any such opinions as were imputed to her, the contrary whereof was known to many godly persons: she was banished to the Ile called the Road-Island, from thence removed to the Dutch-plantation, near a place called in the Mappe Hell-gate, where the Indians, beside their custom, slew her and her daughter, and husbands daughter, some say the Indians burnt her house, and all she had.
Chap. XVII.

Of the late Familists banished out of New England in Massachusetts and now inhabitants of Shawomet, otherwise called Providence, and their tenets.

Here is a piece lately Printed and Licensed, Aug. 3. 1646, called Simplicities defence against seven-headed Policy, Or, Innocency Vindicated, being unjustly accused and sorely confurned, by that seven-headed Church-government united in New England. Its a piece stuffed with wicked principles and grofe & blasphemous deductions of Familisme, smelling rankly of the abominable Doctrine of Swenckesfield, Muncer, Becold, David Georgins, and of H. Nicholus the first Eldes of the Family of Love, of the piece called Theologia Germanica, and the Bright Starre. It is flourred with a Poem, inveighing against the godly in New England, who hate the deeds of the Nicholaitans, cannot indure these that call themselves Apostles, and are not, and oppose wicked Liberty of Conscience, and have banished Antinomians and Libertines out of their bounds, these Libertines say, that the same spirit of persecution works in Papists, Jews, Turks, and the Churches in New England. The Author of the Poem, who makes none Saints, and of the Kingdome of Christ, but Familists and Antinomians, and all the rest enemies, is reported to be R. Baco, who wrote a Carechisme, of stuffe not unlike this.

1 Sam. Goryn, and his late Disciples of Familisme, bold all the godly and sound, of the Churches of New England, that are not theirs, to be Antichrists, Idolaters, worshippers of the Starre of their God Remphan, figures that they made to themselves, Pharises, Scribes, Herodians, children of disobedience, in whom the God of this world Satan works, false teachers, &c. and what not, and themselves the onely Saints.

2 The calling of the Apostles and ministers, extraordinarily without the minitery of men, and the calling of them now ordinarily, by men, must argue a Change in the sonne of God and a nullitie. Then must the sealing of sacrifices and old Testament-Ceremonies, and Gods divers wayes of revealing himselfe to us say Christ is not the same yesterday and to day, and for ever, contrary to Heb. 13.7, 8,9,10.

The tenets of the latter Familists called Geertenians.
3 Libraries, books, and humane learning are to be condemned, Simpl. defence p. 15. as Antino. doc.

4 The rising of Anabaptists, Familists and sects, which the truly godly in New England feare and abhorre, is the Messenger of the Covenant, Christ comming to his people, ibid.

5 Herod, Act 12. Taking on him to be a Magistrate, to protect the people with wilde and Councell, to minister justice unto them, took on him an office that belongs once to God, (and so did Brother Winthrop, the Governour of New England) for which cause Herod was stricken with worrnes, Magistracy then in it selfe must be unlawfull, Simpl. Def. p. 17, 18.

6 The two Olive trees and candle sticks standing before the God of the earth, are the two witnesses whom the godly of New England doe kill, and these two witnesses are the life and death of our Lord Jesus Christ, the strength and the weakness of Christ: for he was crucified through weakness, but lived by the power of God, Simpl. Def. p. 19, 20. Thus these Wizzards change the true Christ, true man like us in all things, except sin, into a Metaphorick imaginary Christ; for Gorton in the Poftscript, expounding these words, Except ye eate the flesh, &c. Joh. 6. faith p. 104. And whereas he faith, I say unto you, or, as the word is, I say in you, it signifieth, that what ever the Saints utter in point of Religion, it is, and must be the voice of the Son of God, and not of themselves: so that as he suffereth death in them, else can he have no death at all, and then no Saviour, even so he speaketh in them, or else he hath no voice or language at all, and therefore without them, no revealer of the will of his Father, For where Christ is silent, there can be no revelation, therefore he is the word, or expression of his Father. Hence by the new way of new Familists, it is clear, Christ is not true man, dying in his manhood for man, but he dyeth in the Saints, and sufferer in them, else (faith Gorton) He cannot dye, nor suffer, because p. 105. He is that fountain of life, yea, life itself. Then all the dying and suffering of Christ-man, is the dying and the suffering of the Saints; But the Saints dying and suffering, offer not themselves a sacrifice to God for their own sins, and the sins of the world, nor are they our Redeemers, nor Saviours, to save the people of God from their sins, as Christ was, Matth. 1. 21.

The Son of God is made flesh, that is weak and frail, in regard of us, or our nature that he took. But he means that Christ took our

Gorton and the later Familists of New England deny the incarnation, or that Christ was true man and dyed for us.
nature, not in his owne person (that I cannot fasten upon their words) but the Son of God became flesh in us, that is, weak in the Saints, who beare his image; therefore Gorton expounding flesh and blood, Job 6. faith, p. 106, 107. By blood is here meant the life, Spirit, and power of the Son of God, as he descends from the Father, even as the life, spirit, power, virtue and vigour of the Son of man, runnes in the blood in creatures, and such is the life, descents, and power of the Son of man, as he is of the life, descents, and power of the Father from above, and so is God blessed for ever, Amen. So the Apostle, this is he that came by water and blood, that is, by weakness and strength, that is, by weakness in us, or in our nature, (then not in Christ personally) but by power in God, or in that nature divine, so is he said in the like sense to be crucified in the flesh, but quickned in the Spirit, then its but metaphorical flesh and blood that Christ took, not real and materiall, but in regard the Saints that bear his image are men. Christ is a man in them, and Christ weak in them, that is, Christ lives in them, according to the wisdom, skill, strength, study, and foresight, about the things of God, that a creature (merely as he is a creature) is able to procure and bring forth, now the best thing that is in man (faith he p. 106.) which is his wisdom, is enmity with God, for it is not subject to the Law of God, neither indeed can be, so we have from these Familists, an imaginary and a Metaphorical Saviour. And if we eat the flesh of Christ and drink his blood (faith he, p. 107, 108.) that is, if we eat and communicate with that weakness and frailty that is naturally in man, and which the Son of God assumed and took into unity, (he faith not unto the unity of the second person) with himself, without alike drinking in, and communication with that spirit and life, wherein he visits us, and comes into our nature from on high, (even out of the bosome of the Father) then doe we forfeit and suffocate the Spirit (so is flesh eaten to the body without drink) and dye in our selves and in our sins, and so also if we neglect that weakness that is in us, (as though no such thing were) and dreame of an high and spiritual estate, which doth not arise out of, and is the result (through the wisdom of God) of that weakness that is in us, then doe we either sink in our folly, and become sottish, the things of God being drunk up only with the things of this natural life, else are we puffed up, and become giddy in our selves, thinking that we know something, when indeed we know nothing as we ought.
In all these, Familists 1 Deny the Trinity, three persons in God. And if the reader consider it, Saline speakseth the same way with Gortyn and H. Nich. Sparkles of glory p. 288. Others say (he meaneth himselfe and Familists whom he divideth from Protestants) the mystery of salvation is no other then Immanuel or God with us, or God in flesh, Christ being no more but an anoynted one, and that anoynted one is our nature or weakness anoynted with the spirit, even God himselfe who is strength. There is not a word here of God and man in one person, and of true God consubstantiall with the Father, and man like us in all things except sinne, in the unity of one person, but Christ is our nature (in every Saint and believer) and weakness anoynted with the spirit. Then every Saint is Christ, and Christ hath no body and soule of his owne, but every believer, Goded, deified, and anoynted with the spirit, is Christ.

2 Christ is not one single man, who was crucified on Mount Calvery: But every weake believer made of fleshe, and a fraile bodie, and of a soule Goded and anoynted with the spirit, is God manifest in the fleshe, and another Messiah we have not but every Saint is his owne Saviour, Christ is nothing but mystical Christ by his spirit dwelling in the fleshe and weake nature of all Saints; is not this the Antichrist who denyeth that Christ is come in the fleshe?

Now Christ suffers in us, faith Gortyn p. 105. Because no other creature in the creation was made according to the Image of God but man alone, and so no other creature in regard of degeneration can bear the image of death and hell but man alone. Then the Father and Spirit suffers in us and our weakness, because of the unity of images that is in God, and in us. If this be all, here is no incarnation or suffering personall in the Sonne more then of the Father and the Spirit.

2 This is but the imaginary and Metaphorical Saviour of H. Nich, and unclean Familists; for if fleshe and blood be but Metaphors, that is, the weakness and nothingness of man, and blood be Metaphorically only the power of the divine nature, and if the blood and water that issued from Christes side was not materiall blood and water, and if Christes being crucified according to the fleshe, and his living according to the Spirit, be but faire Metaphors, as we say, the Medowsts Lugh, when they are but vigorous,
vigorou, greene and flourishing, and are not capable of material laughter, more then of a reasonable soule, then surely Christ was not true man borne of the virgine Mary, but a Metaphoricall man, that is, weake in us; who alone are his Image by creation.

3 Then dyed hee but in phantafie and Metaphorically, for his flesh that hee was crucified in, is not true flesh; nor the true manhood assumed in the unity of his person, but only it is Metaphorically the weaknesse that is in us. And John faith, Hee saw the water and the blood that came out of his side, and did beare record, and his record is true, yea, they heard Christ with their ears, they saw him with their bodily eyes, and looked on him, and their hands handled the Lord of life. John leaned on his bosome, they pierced his hands and his feet, they parted his garments among them, they tooke downe his body off the Cross, folded it in clean linen, layed him in a new Tombe, hee truely rose againe, eate with his Disciples, when they doubted if it was he, he called to them to make their senses and fingers witnesses, a spirit hath not flesh and bones as yee see I have, 1 Joh.1.1, 2, 3. Joh. 19. Mat. 26, 27, 28. Luk. 22.23. ch. 24. 39, 40, 41. And he was scene of all the Disciples, and was seen of more than five hundred brethren at once, I Cor. 15. 5, 6. And hee shewed himselfe to his Disciples after his suffering, by many infallible proofs, being scene of them fourety days, and shewe of the things concerning the Kingdom of God, yea, Paul faith, Acts 20. 28. God purchased a Church by his blood. Our Divines with good reason say, Here is concluded against the Socinian a real satisfaction, a true, real, not a morall or exemplary dying by way of imitation only to teach us the like patience, but that Christ God-man really offered to the Father blood as a perfect ransom to redeeme his Church. The deceiving Familists eluding the whole history of Scripture, and this Imposture Gortyn faith his blood is to bee exponed only of the power of his God-head, and his flesh of the weaknesse of our natures, or of us, who only in creation are made according to the Image of God; Yea, Gortyn faith, p. 104. Christ suffereth in them, that is, in the weake Saints, else can he have no death at all, and then no Saviour, then he suffered not in his owne Manhood, then hath hee not by himselfe purged our sinnes,
The Tenets of the later

fin, Heb. 1:3. Nor was it Christ himself who in his owne body on the tree bare our sins, 1 Pet. 2. 24. The body of Christ lay the Familys and Afinmonians, is his Church; Now the Church is his mysticall body, but Christ had and yet hath another true, real, naturall body besides his body the Church.

This seemeth to mee to bee the doctrine of M. Salmaronis, who in his latest pece (that I cannot now examine this work being printed, but it is the very picture of the spirit of Henry Nicholas) giveth hints that Christ is not true man, Sparkles of glory, p. 39. The baptisme of Jesus Christ is that whereby wee are baptized into his body. Now his body is a spiritual one, and fashioning like his glorios one, that place, Phil. 3. 20, 21, that speaks of Christs natural body, Salmaronis expoundeth of his mysticall body the Church, as if Christ had not another body then his Church his mysticall body; Now Christs mysticall body suffered not on the Cross for our sinnes. And pag. 43. When Jesus (faith he) went out of flesh into spirit, or ascended, he confirmed this ministration &c. Then Christs ascension to heaven in his manhood is not local and visible, though the scripture say Act. 1. His Disciples saw him locally and visibly ascend, and the Angels said these men of Galilie should see him after the same manner come to judgement, but his ascension is but his leaving of his flesh or mysticall body on earth, and being turned into a spirit, or his entering in a more spirituall and glorios being into heaven, and if this be true that his ascension is but his going out of flesh into spirit, then hath not Christ taken our nature and flesh and a mans heart to heaven with him that hee may be touched with our infirmities. Contrary to these Scriptures Eph. 2. ver. 6. Phi. 3. 20. 21. Heb. 4. 14. 15. Heb. 7. 24, 25, 26. Heb. 10. 20. 21.

Againe by blood in scripture is never meant the power or life of God. How shall we then make sense of that Heb. 2. 14. For as much as the children are partakers of flesh and blood, he also himselfe likewise took part of the same, that through death he might destroy him that had the power of death, that is, the Devil. And what is that but he was true man? v. 17. Wherefore in all things it behooved him to bee made like unto his brethren, that he might be a mercifull High-Priest.

Now the Children were not partak.ers of flesh and blood that
that is of weaknepfe and the power of God, or the God-head, for so Familists expone flesh and blood, except we say that every believer is both borne of the seed of David according to the flesh, and is God blessed for ever. A horrible blasphemy, for so Christ, Rom. 9. partakes of flesh and blood according to the Familists way.

And this way of changing all histories of the word in allegories, is the way to elude all truth. When it is said, God created the Heaven and the Earth, the Sea, Man, Beasts, Birds, Fishes, we must make the world an Imaginary and Metaphorick world, the Creation must be but an allegorie, men must be figures, allegories and metaphors, so must heaven, earth, sea, land, birds, fishes, be metaphors, for there is as true a real history of all that Jesus did and said until the day he was taken up to heaven, Act. 1. 1, 2. As of all other true histories in the word. Else Familists puts us to a stand in all the Articles of our faith. I confess the way that Del and the Familists take, when they cite these words for an internall word, and a spiritual and allegoricke sense, besides the litterall sense, The words that I speak are Spirit and life, Is an unavoidable way to elude all scripture, and M. Beacon in his Catechisme while he cleare himselfe, is a grosse Familist to mee, for he speaking of Christ crucified, turns all Christ in a Metaphoricall Imaginary Christ in these words pag. 137.

Q. how long did this suffering last?
A. Till he gave up the Ghost.
Q. Who was crucified hereby?
A. The old man.
Q. What was the old man?
A. The sinful man.
Q. Is the sinful man ceased?
A. Yes, in Christ.
Q. How so?
A. He was left nailed on the cross.

These words (who was crucified) in a Catechisme, aske in what natur Christ suffered, and whether or no Christ God & man in regard of communion of propertiey may be said to suffer. Who did suffer? Now he should answer the Lord of life in his humane nature, But passing the answer touching

M. Beacon turn-eth Christ o-ver in a meta-phorickall Sa-viour as all Fa-milists doe.

Del ter p. 19.
all personal and material sufferings of Christ, which is a special and fundamental article of our faith, and ought not to be omitted in a Catechism, he cometh to a morall suffering of the body of sin by influence of Christ's death on our souls, now first and primarily Christ himselfe was nailed to the Cross as a sacrifice, for our sinnes (this is omitted by Beacon) secondarily as a fruit of his death, the Old-man is crucified with him, Rom. 6. but not as Beacon means, that the Old-man is ceased, and we sin no more being once justified, as if the Old-man were perfectly crucified, as he answereth. And it is true, that Christ's dying teacheth us to die to sin, and so Christ's death is spiritually to be expounded, where the scripture exponeth it, as Rom. 6. 1, 2, 3, and 1 Pet. 1. 23, 24, and else where. But that is no ground for Papists, Antinomians and Familists to take away all the truth of histories touching Christ his incarnation, death, resurrection, ascension, sitting at the right hand of God, redeeming of the world, heaven, and hell, and to subvert our faith and change all in spiritual and allegoricall senses under pretence of a spiritual Gospel-preaching, we cannot then by the learning of these Jugglers expone the story of the drowning of the world by waters, but of allegoricall men, allegoricall drowning, not literally. For if we expone the stories of the Scripture literally, Familists say we are literall expositers and know nothing of the spirit and spiritual learning.

7. These Familists teach, that Christ reveals his will by no voice, but the voice of the Spirit in the Saints, p. 104. that is, the internal Spirit and word is our onely rule, and not the written word, futable to H. Nicholas his Spirit, and to the Enthysiasms of Swenckefield, and to John Waldeyo, (a piece that M. Beacon highly extolls, p. 138. Catechi. who faith, Consideration 3. p. 8.) That believors make use of some rules (of Scripture) to preserve the health of their soules, as they doe for the health of their body, rather to conforme themselves outwardly with the sons of Adam, then because they feel themselves to stand in need of such observations: forasmuch as they being governed by God alone, observe the will of God, and wholly depend on it. And the fame Popish Author, Conf. 32. p. 107, 108. make the crucifixes, Images, and the holy Scriptures Alphabets of Christian Piety for beginners (M. Beacon who com-
mends this superstitious Familiar call book, must always judge Images unlawfull. so as a Christian having first (faith Waldseil p.108.) served himself with holy Scriptures as with an Alphabet, be afterward leaves them to serve for the same effect to beginners, he attending to the inward inspirations, having for his proper Master the Spirit of God, and serving himself with holy Scriptures, as with an holy conversation, and which causeth refreshment unto him, altogether putting from himselfe all these writings which are written by an humane Spirit. So they judge Scripture to be written by an human spirit contrary to 2 Pet. 1.19,20,21. 2 Tim. 3.16.

8 It's folly to conclude of certainty of Scripture, and not of infallibility in the interpretation thereof, So M. Saltman, and M.Del, deny the Scripture to be an obliging rule to the Saints, but onely the word written in the heart. Hence, as the Holy Ghost dited the Scripture, so also dited be the exposition of Scripture to the Familists, and their exposition is as infallible as the Scripture, because the same Spirit speaks in both, for the same Spirit that dites the word must expone it.

Answ. Then must the writing of H Nicholas, and the unclean house of Love, and of Antinomians, be as infallible as the writings of the Prophets and Apostles, who were immediately inspired; Horrible blasphemy. Men, and holy men may erre in their Expositions, but the Word of God is infallible truth.

2. The Scripture is our rule, by which all other Truths, Doctrines, Spirits, Revelations must be tryed, and if they be not according to the Law, and the Testimony, there is no light in them, Esa.8.19,20. Luk.16.30,31. Psa. 119.139,105. Luk. 4.17, 18,19,20,21. Job. 5.39. 2 Tim.3.16. Act.26.22.

3 No marvell that Antinomians be Anti-scripturians, and deny Scripture to be the Word of God, affirming it to be a dead letter, a humane thing in Itke, and that what the Spirit speaks to the soule, is onely the word of God, and no other thing contained in the Old and New Testament.

9 Faith justifying is no fiducial recumbency on Christ, God and Man. Nor doe we eat his flesh and drink his blood spiritually by believing in Christ crucified, but by acts of humility, seeing our self to Seaven headed be flesh and nothing, and Christ to be in us blood, that is, the spirit, policy p. 112. life, and power of God, as if we were Godend with him.

10. God and man united in one ate the flesh of the Son of man, A a 3 and.
and drink his blood, or man as God's, and God as humanized.

11. The reasonings and dictates of our spirit, are translated into the arguments and dictates of the Spirit of God, and so the writing, reasoning, and arguments become Divine and eternal, not humane and temporary. Windmills, and phantasies must they be bigger withal, who leave the Scriptures, and imagine that God only acts, understands, wills, loves, fears, hopes, &c. and doth all in the Saints.

12. Swearing at all, though before a Judge, is unlawful, Simpl. Defenc. p. 22.

13. While you tell the people (say they to the godly in New-England,) that by sorrow, compassion, and anxiety of Spirit, and trouble of mind, they communicate in the sufferings of Christ, it is nothing else, but to conclude the Son of God to be Beliel.


15. As every Saint ought to bear the word, so ought he to preach it, Calling of Ministers is groundlesse, so p. 66, 67. to the Antinom. Beacon, Catech. p. 7, 8. and Saltmarsh Spark. p. 131.

16. They are Idoll Shepherds of Rome, who cannot preach to the people but in a way of so much study and ease, not labouring with their hands for their bread. p. 67.

17. If I preach the Gospel willingly (say they) I have a reward, 1 Cor. 9. 17. that is, if I doe it out of any ability, skill, or will of mine owne, gotten, or acquired by any paines, or industry, as men doe attain to Arts and Trades, wherein they are to be preferred before and above others, then I have a reward, that is, something to be attributed, and contributted to me for the same, then I see about to deprive my Lord of his right, shewing my selfe an unfaithfull Steward, &c. Simpl. Defen. p. 68. then was Gorton unfaithfull in writing this book, for pains of art he must have taken in writing, in consulting, by reading the Scripture, to set down Chapter and Verse, but all this is the Enchyastraicall gang of Divinity, in which Antinomians in praying, believing, loving, bereave us of the use of mind, will, reason, affections, and make the Holy Ghost and Christ in his person united to us to doe all.

18. To preach for stipend or contribution, is to give unto God, and unlawful, contrary to 1 Tim. 5. 17, 18, 19. which I grant, if sti-
pends be the preachers designe and end.

19. None is to forthink of what text or subject he is to preach on, but as God's Spirit for the time calleth in his minde, p. 75. that is, he is to speak phancies, without sense, method, or intention to edifie, which thing the Prophets, Christ, and Apostles, did not in their preachings. But of this before, and somewhat hereafter.

20 He denies the resurrection, exponing these words, My flesh shall rest in hope, that is, my weaknesse and tyred out condition bath rest and strength in another, though not in my self, for hope, that is seen is no hope. This place Psal. 16. is expos'd Act. 2. 26, 30, 31, 32. of the hope of the resurrection of Christ and of ours in him who is the first begotten of the dead, but Gorton, p. 106. wresteth it most foolishly to another sense, as if it were metaphoricall flesh and burial, and so an allegoricall and spirituall resurrection onely.

21 He most corruptly and un soundly turneth all the Scripture in childish Allegories, as is to be seen, p. 96, 97, 98.

In the following Treatise you have other Antinomian conceits holden by Ro. Towne, who coldly refuteth Doctor Taylor, and by M. Eaton in his Honey comb, and Saltmarsh of late falne off conformity to Antinomianisme, and Tob. Crispe a godly man (as is thought) But Melancholions, who having builded much on qualifications and signes, fell to the other extremity of no signes of sanctification at all, by H. Denne, an High Altar man, a bower at the sillables of the name Jesus, and conforme to all the abominable late Novations introduced by Canterbury, who also opposed the Remonstrance and Petition of the well affected, pleading for a riddance from Episcopacy, Ceremonies, and other corruptions, and is now a rigid Arminian, and an enemy to free Grace, an Anabaptist, an Antinomian, to these joyn Paul Hobson, who speakes more warily then the rest, and K. Beacon, his late Catechism, who holds sundry grosse points, and M. Del in his Sermon before the House of Commons, whose noble Ancestors could not have indured Familisme, Socinianisme, or the like to be preached in their ears.

CHAP.
Saltmarsh cleareth his minde touching personall mortification saintly, and boldeth many other points of Familism, as of Christ crucified, risen, ascended to heaven in a figure, or in the spirit, not really in his true Man-head.

Saltmarsh is now the chief Familist in England, hath written a Treatise called Sparkles of glory, which containes the spirits and extractions of the doctrine of Schwennfeld, David Georgius, Henry Nicholas, and all the Familists, Antinomians and older Libertines, in which he professeth himselfe A Seeker, and disclaimeth Presbyterian, Independency, Anabaptisme, and that there is neither Ministry, Church or Ordinances, nor any promise of continuance of them till Christ's second coming, contrary to Mat. 28. 19, 20, 21. Ephe. 4. 11, 12, 13. Mat. 26. 13. Mat. 24. 14. And pleads for liberty of conscience, and yeeldeth that he will write no more against that learned and Godly man M. Tho. Gittaker. Hee further labours to cleare himselfe, (Sparkles of glory pag. 323, 324, 325, 326.) That he said, that Christ hath beleued perfectly, repented perfectly, mortified sin perfectly for us; which hee thus explaineth to wash it from Antinomianisme and so calleth it a pretended Herefie.

1 (faith hee) that Christ hath done all for us is truth, hee hath fulfilled all righteousness for us, but that which is of the Law and that which is in the Gospel in graces &c. And upon this account is made unto us righteousness, &c.

2 Faith, Repentance, Mortification, were all in Christ originally, primarily, as in their nature, their fountain, their root, or seed, and therefore hee is said to give repentance to Israel, and he is the Author and finisher of our faith, and it is called the faith of the son of God, and of his fulnesse all wee have received, and grace for grace, for every grace in him, a grace in us.

A. 1 If Saltmarsh have no other sense, but that our faith, repentance, mortification, are in and from Christ as the meritorious cause, because Christ by the merit of his death procured grace to us to beleive, repent, mortifie sinne.

2 That
That these are from Christ efficienter, as the efficient cause or from the spirit of Christ infusing the life of God in us, and actuating the supernatural habit of grace in us and working in us to will and to do, this is that which Protestant Divines say, that Christ is our Savior merito and efficacia, by the merit of his death, against Papists, and the affectual; yea, and the irresistible applying of his death to save us, as we teach against Papists, Pelagians, Socinians, then surely I hope neither that learned man M. Gattaker, nor any of ours censured M. Saltmarsh for Antinomianisme or any heresie, in his point we agree, and then we say that M. Saltmarsh in these words, gives us a faire and ingenious Recantation. I am glad of this.

But Saltmarsh will be found to wash Antinomianisme off himself with Ink-water, and he hath no face, at least it is much ignorance to call Protestants Legalists, because they teach that our faith, repentance, and mortification are from Christ by way of merit and the effectual working of grace, nor did ever Protestant deny this.

1 Saltmarsh free grace p.61,62. excludeth personal not acting such and such a sinne and our personall sanctification from being part of Gospel pure, and spirituall mortification, p. 62, 63. And faith, our pure and Gospel mortification is to believe that Christ mortified sinne perfectly for us, and the like hee faith of sanctification, and repentance, p. 84,85. So Saltmarsh will eth us not to repent, nor believe, nor mortifie sinne in our owne person, but to believe Christ hath done these for us perfectly, and then we believe, repent, and mortifie sin perfectly

2 He citeth Scripture, But yee are sanctified, but yee are justified &c. This is out of all doubt personall sanctification flowing from Christs merits, and his spirit. And I can do all things through Christ, which strengtheneth mee. This is personall doing in Pauls person by the grace of Christ, and wee are his workemanship created in Christ Jesus unto good works. Those be good works that wee in our owne person doe, by the spirit of sanctification. But Saltmarsh exponeh all these to be not ours, but the very personall actings of Christ, for his words are these, pag. 84. free grace.

All these scriptures set forth Christ the sanctification and the fulnesse of his, the all in all, Christ hath believed perfectly for us, see Bb
hath repented perfectly, he hath sorrowed for sinne perfectly, he hath obeyed perfectly for us, and all is ours, and we are Christ's, and Christ is God. Now Salmarsh can have no such sense as here he would force on himselfe: For never man doubted, but personall acts of grace, or, don by the strength of grace, are ours; but how are they ours? as we are Christ's? only as Christ acteth them for us without us. No, are they not ours? the Spirit of Jesus worketh them in us, and causeth us personally to doe and act them, Ezek. 36.27. John 7.39? If Christ's perfect believing, perfect repenting, and his perfect mortifying of sinne be ours, because Christ did these acts for us in the days of his humiliation while he was in the flesh; then are they ours before we be born, and the holy Ghost must exhort us to doe all in the strength of Christ, and to be sanctified, and to believe perfectly to justification, and that we be his workmanship, to walk in good works, that we put on the new man, that we mortifie sin 1640 yeares before we be born: for so many yeares agoe Christ performed all these things for us: but we are this day exHORTed to put on the new man, and to walk in good works. Now the holy Ghost in scripture must either speak nonsensical or where he faith, walk in love evé this day, repent while it is to day, stand up from the dead to day, believe to day; he must mean, you need not stirre foot or hand, or any power of your soul to these acts: for Christ performed all these acts for you 1640 yeares agoe. For then he must mean Christ hath repented perfectly in me a believer, and wrought perfect repentance free of sinne in me a sinner, and Christ hath obeyed perfectly in me a sinner; that is, by his merit and Spirit, Christ hath wrought in me and in my sinful person, perfect obedience, and so hath made my personall sanctification, my personall new obedience by his grace perfect, and perfectly conforme to the Law, which is most false. And when Paul faith, I am able through Christ's strength to doe all things, his meaning must be, Christ worketh in me, in my infall soule, understanding, will, affections, and whole man, to doe all things through Christ's strength perfectly, as Christ doth all things perfectly. Now, suft, Christ doth all things perfectly, and without sinne: But did Paul by Christ's strength all things perfectly, and so as he was free of sinne? I think not. 3. Salmarsh taketh upon him to yeeld us some purer
purer and finer Gospel-mortification, then the Protestant Legals have done in former times, as he faith, pag. 61, 62. Now if his mortification be in Christ only, and not in the finner himselfe, nor any act of him, and a perfect mortification in Christ only, as the meritorious cause, and also as the only efficient, not in us, and as in Christ the only subject not in us: then I grant he gives us a finer mortification, because what Christ doth only and perfectly, and in himselfe, not in us, must be finer then any mortification or. As of sanctification we doe in our person, though we doe these by the Merit and Spirit of Christ working in us to will and to doe. But then Saltmarsh nil he, will he, must say, the Gospel-mortification is that whereby Christ hath perfectly mortified sin for us, and not that (which he sayth. Sparkles of glory, 3, 24, 325.) mortification which Christ first did in himself, and then in us through himself; and so he vindicates not himselfe. (4.) I never yet (faith he) denied graces and fruits of the Spirit of God, which appeare in faith, repentance, new obedience, mortification of sinne. I speak it in another conception and measure of light. The Christian as the English or French, can onely speak in his owne tongue or language, till the Lord be One, and his Name One amongst us. It is true, 1. Saltmarsh and Antinomians say, there are graces of Faith, Repentance, Mortification; or rather, (as Town faith) gifts of Faith &c. But t. they are not Gospel-mortification. Why? Gospel-mortification is perfect in Christ, faith Saltmarsh, Free Grace, pag. 84. these that are in us, are not perfect at all, nor conformable to Law and Gospel. 2. They are not commanded so, as the contrary omissions should be sinne, they are only free and arbitrary acts of the Spirit, and of a spirit separated from the word. 3. Saltmarsh denies not graces in faith, repentance, and mortification. But he denies the necessity of the things themselves, as acted personally by us; Yea, Saltmarsh faith, Confession, Repentance, are sinnes, at least infirmities or sinnes of weaknesse. For free Grace, pag. 87. he sayth, You say well: For David cryed out, in the bitterness of his soule, that his sin was ever before him, and then his sanctification was out of his sight, and that God had forgotten to be gracious; but I said, faith he, this is my infirmity. In which words, Davids confessing of his sinne, which is an act of grace, Psalme 51, is joyned with his quarrelling with God, as if he had been
a changed God, Psal. 77, and of both it is sayd, that David sayd, This is my infirmity, or my sinne. Now if hee spak not of both, the words can beare no sense; and if so, confession of sinne, (and by the same reason, repenting of sinne) must bee a infull infirmity. How then can Saltmarsh acknowledge grace or fruits of the Spirit, except he acknowledge grace in sinning, which were absurd.

4. Saltmarsh calleth his unsound speaking, a Christian speaking, till the Lord be one, and his Name One; as if the expressions of Antinomians and their Hereticall doctrine, were the language of a Christian, when it is the language of the Antichrist. And if Saltmarsh failed but in expression, he should have answered his own Arguments, and the Scriptures that Mr. Gattaker alledged on the contrary, and confessed Mr. Gattakers doctrine was found in that point, and his own Familisticall, in his way of expression of it, at least.

Yea Saltmarsh further enlargeth himselfe in other Articles of Familisme, more unsound then before, and worse, if worse can be; as

I. Man is sayd to be made after Gods own Image, which Image was Jesus Christ, called by Paul, the Image of the invisible God, the brightness of his glory, the express Image of his person.

Scripture sayth not, that man was made according to the Image of God Christ; for Christ is the Substantiall and eternall Image of the Father. Man was created in the created participation of God in righteousness and holiness, Eph. 4. 23, 24, and especially if Saltmarsh speak of Christ, as Mediator, as he doth, it is most false.

2. Man while he stood was the figure and Image of Jesus Christ in his new creation, or whole body, or Saints. p. 4. Sparkles of Glory.

An. P. 201. he setteth down this as the laft & highest discovery of God to man, above & beyond what Protestants say of salvation by faith in Christ crucified, died, buried, ascended, sitting at the right hand of God, &c. For all these Gospel-truths he rejects as literal and fleshly, They say, (sayth he, speaking of Familists) Adam was a way by which God preached first to man, and was not the first man in whom all stood and fell, but a way (figurative and allegorick, not literal and historical, as if Adam were a true
reall man) by which this mystery of God was made to appear. But what Scripture is there, that Adam in the state of Innocency was a figure of the Mystical body of Christ Mediator? We may not at our will fancy figures and types where the word goeth not before us.

3. This excellency and glory of the first man, as it left God, life and communion in him, was a figure or image of this creation departing from God, and living out of God.

Ans. What reason hath Saltmarsh to speak with H. Nicholas who faith man sinned from the beginning, but speaks not one word of the first Adam that sinned, as if the first sinner were not one single man, see Knewstub against H. Nicholas.

2. The Scripture faith, Rom. 5. All sinned in the first Adam, as the head, root, first nature and publick father of all mankind. By one man many were made sinners, inherently and intrinsically. Saltmarsh will have all men to sin in Adam, as in the first figure, type and Sampler by imitation, only as Pelagius said, or he will have the first Adam, a man figuratively only, not really and indeed, and wee know Familists change the whole story of Adams fall, and say the tree, the garden, eating were not material trees, gardens, &c. but meet figures.

4. Jesus Christ is the Revelation of God, even the Father, this is the glasse or Christall of God, in whom we with open face see God, p. 11.

Ans. In all the wilde expressions, he hath of Christ, as that he is God's Revelation, Gods Christall. He calleth him not the Son of God, by an eternall generation, as Divines from Scripture speak:

5. The veil of this first Temple or creation, was rent by him who crucified all flesh through the eternall spirit and cursed in his glory.

Ans. What Scripture faith Christ crucified all flesh through the eternall spirit; hath Christ nailed all his flesh to the Cross? or must he mean, as he elsewhere hinteth, that Christ had not a proper natural body of his owne, in which he dyed, but all his mystical body the Church is his body, in which he suffers afflictions and death in his Saints, as in his image, then must the sufferings of the Saints be that satisfaction and price of Redemption, payed to justice for our sins, and so as many afflicted, suffering Saints, as many Saviours.
6 Sparkles of glory, p. 15, 16, 17. He acknowledgeth no visible Church, but only the invisible baptized into one Spirit.

Ans. The word acknowledgeth a visible kingdom like a draw-net that gathers in good and bad, a barren floor in which is chaff and corn, a field, in which is wheat and tares, Matth. 13, a visible house of sons and servants.

7. The man of sin 2 Theol. 2. is the corrupt flesh in every man, not the Antichrist the Pope of Rome.

Ans. So said H. Nicholas judging all the externals of Popery indifferent.

8. Pag. 29, 30. The Baptisme of water, is John Baptists Ministry till Christ, Christ baptized none, nor his Disciples, but from Johns Ministry, so that Baptisme of water is done away, as other legal shadows, and all baptizing spoken of in the Epistles, is spiritual baptizing.

Ans. Christ gave a contrary mandate Mat. 28, 19, 20. and Peter faith, Act. 10, 47. Can any man forbid water? Act. 8. the Eunuch was baptized with water, Act. 16, 33. Col. 2, 11, 12. 1 Pet. 3, 20, 21. Antinomians judge baptisme, the Lords Supper indifferant; as they do all externall administrations; for to them they are but the killing Letter, the flesh.

9. Christ ascending to heaven, went out of flesh into spirit, p. 43. Sparkles.

Ans. He hath not then our nature and flesh in heaven, contrary to Ephe. 2, 6. He is not then our High Priest now touched in heaven, with a feeling of our infirmities, his flesh is now not the new and living way, contrary to Heb. 4, 15, 16. chap 7, 24, 25, 26. ch. 10, 20. Nor doth the Heaven containe him till the last day, as the Scripture faith, for his Spirit is every where.

Chap. XIX.

Saltmarsh with Familists phancyeth divers new administrations, of the Law, of John Baptist, of the Gospel, of all Spirits.

10. A Nitichrist, or the mystery of iniquity came in upon this manifestation by gifts and Ordinances, and the glory of the spirit, and power of gifts, went off from the visible Church, as the glory
ry of God from the Temple to the thresholds till it was wholly depa-
ted. — and all things in the absence of the Spirit, and of gifts were
Administered by Arts and Sciences, and Grammaticall knowledge of
tongues and languages, p.45. The ministry that shall destroy the An-
tichrist, is Jesus himselfe, the Prophet whom we must heare, and the
God of whom we shall be all taught, p. 49. Not that of Arts and
Sciences acquired by naturall power and indiety.
An. The falling away was not the ceasing of extraordinary
gifts of the Spirit in the Apostles. But the Antichrists bring-
ing in of another Gospel, Job. 2. ver. 10. and the Spirit that
confesseth not that Jesus Christ is come in the flesh ! Job. 4. 3.
is Antichrist as the Libertines H. Nicholas, John. Saltmarsh and
Familists who pag. 219. parteth with the common Protestant to
bebold a state of condemnation in sin and a way of salvation by Jesus
Christ and faith in him---to be but a knowledge of Christ after
the flesh and of Christ as a single person or figure of a man and the
first glimpse of the love of God, and but merely a discovery beyond
the Law and all but a fleshly spiritually. And why? because this
comes not by a Yard-length up to the Familiar of Love, and
teacheth salvation by Christ whom these men call a figure
of a man, because not true man. And the Antichrist came in
the Pope also, and denied Christ to come in the flesh, nullified
his manhood, with transubstantiation, a visible head of the
Church, Images, merits, traditions of men, &c. invocation
of Saints, prayer for the dead, works of supererogation
&c. but all these are indifferent to Mr. Saltmarsh and only An-
tichristian because literal and external, not because they are
not warented by scripture. and hee brought in the abuse of
Philosophy, Logick, Arts and tongues, which much darke-
ned Gospel-glory.
1 The Apostles with gifts and the Spirit made much use of
arts and tongues as inferior helps in their kinde to convert
soules, because sinners are not Angels, and faith came by hear-
ing of known languages and sent preachers, Rom. 10. 14.
2 Saltmarsh his Sparkles of Glory, must be an administration
by arts & tongues, and so not that Ministry that can destroy the
Antichrist, and Sparkles of flesh and Antichristianisme not of
glory, for he beprinckles the margine of his book in the be-
ginning, till his breath faile and he dry up, with the popish lace
of.

What is Antichrist to Familists, not the Pope but the
Protestants whom they falsely call legal
teachers

Sparkles of

of

of

of

of

of

of
of bits of Greek, as p. 1, 2, 3, &c. and citations of Scripture; and he hath had some Art, such as it is, in writing Treatises to the Schoole and Family of Love, the professed enemies of Puritans; yea, there is no writing, no speaking of English, no consequences (of which there be many monstrous ones that follow not from Scripture such as no confession of sinne, no working in the Gospel, but only believe, &c. in Saltmarsh his bookes) but from Tongues, Arts, Logick, and so Familists yet must be under the Law.

3. Observe that Saltmarsh in bringing in Antichrist, is deeply silent of Popery, and the Romish Religion. For H. Nicholas, and Familists deny the Pope to be Antichrist, and think the Mass and Romish Priesthood indifferent, as all Religions are to them, and there is no Antichrist but the Legall Protestant voyd of the Spirit, because he speaks Greek and Hebrew, and hath some skill in Logick, and would have the Scriptures in use, and the preaching of Gospel, which Saltmarsh in his Reformation would lay aside, as contrary to that, Te shall be all taught of God, he hath such a stomach against subordinate non pugnant; but whether he wil or no, teaching by the Word, and so by Tongues and Arts, and by Timothies attending to reading, shall doe together till Christs second comming, as is cleare Esay 59. 21. Esay 61. 1. where Christ is annointed with the Spirit to preach, and yet that Scripture was fulfilled when he spoke by Art & Tongues, Luke 4. 18, 19, 20, 21, 22, 23, &c. And that Sermon was but a dead letter to the hearers, v. 28, 29. nor was Christ for that under any absence of the Spirit, 1 Tim. 4. 14, 15. 16. and Revel. 1. 3. compared with Rev. 2. 7. whereas he sayth, The Ministry that is to destroy Antichrist, is more glorious then Arts and Tongues, and this is Jesus Christ himselfe.

1. Libertines said, the Gospel or Word was the Spirit himselfe; Saltmarsh here saith, the Ministry destroying Antichrist, is Christ, which is most false. The Ministry is but 1. an Instrument, 2. a created Ordinance, Christ is God, Man, and Mediator.

2. The Ministry that destroyeth him is the Word preached as an instrument, and Christ the principal cause: But the principal cause removes not the Instrument, as Familists imagine; but the Ministry of Familists shall never do it.
Whereas former Antinomians made two contrary administra-
tions, one under the Law in the old Testament, another under grace
or the Gospel in the new Testament; Only John Baptist was pinned
in as halfe a Legalist between both.

Saltmarsh p. 68. after he with the Familists hath made a great-
ter number of spheres and circles of Administrations, following
the spirit in his fulness and variety, he foldeth them up in three,
of Law, Gospel, and Spirit, or of Letter, Grace, and God, or
of the First, Second, and third Heavens. After the cut of Da-
vil George, who said the first Ministration was the law of death,
and the letter, the second was under Christ and the Apostles, but
not very spirituall, but fleshly, letterall, carnall; but the last un-
der David George the true Messiah was spirituall, purely spiritu-
all, beyond that of Christ and the Apostles, and so spirituall, that
to have conscience or sense of uncleanesse, or sinne, was a work of the
flesh. And Saltmarsh faith it is fleshly, and literall that a pardon-
ed man should confess sin, p. 69, 70, a Christian (faith he) passeth
through several ages, even as Christ was under the Law, circum-
cisior, Supper of the Lord, Baptisme, and then hee crucified all that
flesh he walked in under these dispensations, and entered unto glo-

Answer. Then he crucified Baptisme, the Lords supper, preaching
of the Gospel, the Ministry, the visible Church, and every outward
letter of conference, praying; for Saltmarsh now turned Seeker,
denies all these, and hee must have crucified all his preaching,
tongues, writing of books.

2. What tongue or Science of the Holy Ghost taught Salt-
marsh to call the Ordinances of the New Testament, flesh, or flesh-
ly Ordinances? for I doubt, he meaneth not that Christ true man,
dyed for our sins, for 185, 186. he saith; It is a discovery of the
highest attainment of Protestants generally, that we are born in sin,
and that the way of salvation was by Jesus Christ the Sonne of
God, born of a Virgin in the fulness of time, made under the Law,
hearing our sinnes, crucified, dead, buried, and risen, and ascen-
ded, and entered into glory, &c. but pag. 190, 191. he forsaking
this as legall doctrine, tells us of a further discovery, as to free grace
as if the Protestant Doctrine were merits of men, not the free
grace of God; And he setteth downe that of the Antinomians,
and not a word of Christ God-man, crucified and dead for our
}

\[\text{sins}\]
fins: And the confession of Faith, made in this Assembly at Westminster, yea, all the Reformation now, is only in some outward ordinances (faith he) not any purer or more glorious discoveries of God, or the Spirit, or Jesus Christ, or our union with the Spirit, or glory as to spiritual things, or Christ risen, but as to Christ in the flesh, or under the Law, of which thee Ordinances were a signe. And p. 198, 199, 200, 201. which he calleth the last, highest, and most glorious discoveries of God, by love and grace, for (to the Familists) there is no Article of the Protestant faith that favours of truth, for to them all our Doctrine is a dead Letter. Nor did Christ die for our sins, and rise for our righteousness, but only the dying of Christ is a mere figure, intimating that he dyed not in our nature as true man, but as Goreyn faith, the sufferings of every Saint who is the figure and image of Christ, is all the Christ crucified the Scripture knows. There is nothing in all the books or writings of Familists discovered touching the controversies between Protestants and their Adversaries, Papists, Arminians, Socinians, Arrians, Antitrinitarians, Sabellians, Libertines, Swenckesfeldians, Anabaptists, &c. Concerning Election, Reprobation, the power of free-will, the supremacy of the Pope, Idol-worship, the consubstantiality of the Son of God, Christ's manhood, his dying, satisfaction, merit, burial, resurrection, ascension, the last judgement, heaven, hell, the resurrection of the body, in all which they are unsound, and ought to give a confession of their faith, as Anabaptists have done.

12. The Jewish Church, (faith Saltmarsh p. 70.) or dispensation that was according to Moses, and the Letter, in which they were led out in carnall and more fleshly courses, as in proceeding against the Nations by warre and fighting, with all their other legall Rites and Rudiments, were a clear figure of the Christian under age, or under tutors and Governours, and worldly Rudiments.

Here lawfull Warres, and the use of the Sword, are made legall rites and figures. War (faith he) with all other legall Rites; then Warre is no more lawfull to us under the New Testament, then Circumcision, and all the Law of Ceremonies. Saltmarsh then would no more goe as a Priest to the Campe, to preach to the Generall, then he would be Circumcised, except with H. Nicholas, he thought all Moses Law indifferent, and that the spirit
spirit without scripture led him to be accessorie to unlawfull blood shed, and the spirit is his rule, not the word of God.

2 If the ceremonies of Moses be the figure of a Christian under Tutors, and worldly rudiments, such as hearing of the Gospel, baptism, prayer, confession, reading; then all these must be abolished in this life to the Christian; and if Christ have crucified all these as fleshly ordinances, to pray, hear, must be as unlawfull as to be circumcised, which Paul faith, Gal. 5. is to fall from Christ. See if these men mind God.

13 The Disciples of Christ (faith, p. 70, 71.) according to John's ministerie were a type and figure of such as are under Tutors, as Gal. 4.1. and as carnall and Babes in Christ, 1 Cor. 3.1, 2.

Answ. These under non-age, Gal. 4.1, are under the Law of Moses, and yet Heirs of the promise: The Disciples were under Christ's ministerie, and believed in Christ as come, and were blessed, in that the Father revealed Christ to them, not flesh and blood, Matth. 16.16, 17. The Baptists ministerie, and his Doctrine, and baptism, were all one with the ministerie and baptism of Christ and the Apostles, as our Divines prove against Papists, for both preached Christ the Saviour that taketh away the sins of the World, justification by free grace, faith, repentance to life, sanctification &c.

Corinthians are called carnall, not because they prayed, and heard, and believed, but because, though Babes and weak, yet they were contentious, and Shismatics, ver. 3, 4. For one faith I am of Paul, and another I am of Apollo. Sure Saltmarsh ordinarily expones Scripture by consequences which are fleshly and legal, and phantasies types by a spirit that contradicts the spirit speaking in the word.

14 And the great and excellent designe (faith be speaking of the marrow of the Family of love) or mind of God in all these things is only to lead out his people, Church, or Disciples, from age to age, from faith to faith, from glory to glory, from letter to letter, from ordinance to ordinance, from flesh to flesh, and so to spirit, and so to more spirit, and at length to all spirit, when the Sonne shall deliver up the Kingdom to the Father, which is not only when the fulness of time, or ages is come, but in translating and finishing in parts and Members of the body of Christ, and is not one single act, point, or effusion of glory, but a perfecting and fulfilling it, in several Familists.
members of Christ, till the fulness of the stature of Christ: for the
day dawns, 1 Pet. 2.19. 75. And for a Disciple to stay longer in
any ministration then the Lord, or the life and Spirit of Christ is in it,
is as if Lot should tarry in Sodome. For (faith he, p 72.) A Chri-
stinian must crucifie each condition he passeth through.

We must then learn from Familists, 1. That Christ was a le-
gull and literal Saviour, as David George said, for he passeth
through all these ministrations. And Saltmarsh must bee seeter
to all Spirit, then Christ and the Apostles.

2. Saltmarsh grows in transitions to new Orbs and Hea-
vens: For in his Treatise of Free Grace, we heard of nothing but
Law and Gospel; now he is upon the secrets of Familists, and
Enthusiasms, to crucifie Scripture, praying, hearing, writing, and
he is become all spirit. And this is a third state. I grant the
Scripture faith, that the Messiah shall, Dan. 9.27. cause, in the
midst of the week, the Sacrifice and the Oblation to cease; and that
shadows of good things to come shall be abolished, when the
body and life of ceremonies shall come. But I desire one letter
of Scripture that faith, when the Spirit commeth, even in this
life, he shall cause praying, believing, prophesying, scales, the
Scriptures, to cease, and we shall be above and beyond all Gos-
pel-Ordinances even in this life.

3. For Familists that are all Spirit, to hear, bee baptized
with water, read, is as unlawfull, and fleshly, as for Lot to stay
in Sodome, after the Lord had commanded him to depart.

4. Then the delivering up of the Kingdom spoken of, 1 Cor.
15. and the day of judgement is already begun, and is in doing,
these many centuries of years. So we heard before H. Nicholas
say, even now in this present day, doth the Lord sit in his Throne, and
judge the world. I rather believe Paul then Saltmarsh or H. Ni-
cholas; For Paul faith, 1 Cor. 15. speaking of the Resurrection
of our bodies, which I am sure the Familists have not yet seen,
1 Cor. 15. 24. then commeth the end, εἰσέρχεται ἁλός ὁ σιῶν, &c.
Then, when the resurrection of the body shall be, Then shall be
the end, when he shall render up the Kingdom to the Father. So the
rendering up of the Kingdom to the Father, which Saltmarsh
faith, pag. 72. is even now, when the day dawns, and the Day-
starre ariseth, shall not bee till the end, and till the general Re-
surrection of all bee: And therefore Saltmarsh misteth a step in

Familists by
the day of
judgement is
in this life.
his new devised order, except he say with Libertines, and Hen.
Nicholas, that the resurrection is to be expounded spiritually, as
Hymeneus and Philetus said, and there shall be no more resurrec-
tion, nor day of judgement, nor rendering of the Kingdome,
nor heaven nor hell, but such as we see in this life, (as it is most
like Salm. beleeve with all the Nation of the Familists) for the
administration of the spirit is in this life, as well as the ministration
of Law and Gospel were in this life. The Scripture speaks of
the day of judgement, as of a thing not yet come, 2 Thess. 2. 2.
Let no man trouble you, neither by spirit, nor by word, nor by letter,
as from us, as that the day of Christ is at hand. Then some by the spi-
rit of Scripture falsie revelation, as now Anabaptists and Familists,
have said, the day of judgement was nearer, or begun in this life;
yes, the Scripture faith, It is a day appointed of God, Acts 17. 31.
and sheweth us the fore-going tokens of that day, beyond
which there is no more time nor Gospel, as 1 Thess. 5. 1, 2,
Matth. 24, 22, 23, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47.
Matth. 25, 31, &c. 46. 2 Pet. 3, 1, 2, 3, &c. 10, 11, 12, 13, &c. 1 Cor.
15, 24, 25, 26. And what needed the Holy Ghost bid us watch
and be sober, and beware that that day come not on us unawares,
and tell us, if we have not oyle in our Lamps at that nick of time,
when the shout shall be given that the Bride-groome is entred
in his chamber, Matth. 25, there is no more place for repentance,
or buying oyle, or any possibilitie of salvation, when that day is
once come; because, if the day of judgement bee now, and
the rendring up the Kingdome to the Father, beeth in this life,
how is it that so many daily repent and escape out of the snare
of the Devil? And the market of buying oyle in this life, is
not passed: For Pet. 3, Acts 8. wilth Simon Magnus, while he li-
vet, to repent and sue for pardon. And so the time of the offer-
ed Gospel, and the day of judgement cannot be both together
Paul could never say, 1 Cor. 3, I could not write to you as to spiri-
tual, but as to carnall, except he meant that he wrote to some
spiritual man, nor could he say, the spiritual man discerneth all things
except the last ministration, which is the spiritual ministration,
were begun in the time that Paul wrote to the Corinthians, and
then began the ministration of the Spirit, and our seeing of the
Lord with open face, 2 Cor. 3, and so then was the rising of the
dead, &c. the rendring of the Kingdom to the Father. And where are

Cc 3 we
wee now, If the dead have beene a rising now these fifteenth hundreth yeares, and a dying all this time. For Saltmarsh assureth us that the rendering of the Kingdom is not in the end of the World, when the fulnesse of time or ages is come, but it is a transacting and finishing in paradise, till the fulnesse of the stature of Christ, that is Ephes. 4. 11, 12, 13. that we meete all in heaven, and the Lord Jesus his mystical body be filled up and perfected, and so long as Pastors, teachers, and a ministry shall bee on earth, and when this shall be, the scripture telleth when the end shall come, 1 Cor. 15. 24. and when all rule, power, and Authority shall bee put downe, and Christ's enemies subdued, and when all things shall be subdued. Now this is not in this life.

5 That Saltmarsh and his Spiritualists should stay under the ministration of Ordinances of preaching, praying, beleevings, hearing, reading, or that they should preach, is as unlawfull as for Lot to remaine in Sodome. But when is there a ministration that Peter, Paul, and beleevers in this life, should pray no more, when they are to pray continually, to hear and read no more, when John faith they are blessed who hear, and Christ that they are blessed who heare and doe; and they are to watch to the end, to grow in grace?

CHAP. XX.

Of the ceasing of Ordinances since the Apostles dyed as Saltmarsh teacheth.

Since Antichrist now reigneth, and Prophets, Apostles, Evangelists are no more, there is no warrant to labour a reformation like the Apostolicke times. God bath nowhere said hee will have them restored, but he aimes at a pure spiritual worship, more glorious than that of the Apostles, when there shall be no Temple nor Ordinances; and that place Ephes. 4 Till we all meet in the unity of Faith, is till hee fill all things.

1 For who can perfect the Saints but Christ? Apostles cannot doe it, and we have no Apostles now nor any of the pure gifts of the holy Ghost. Doth the scripture any where speake of Apostles, Evangelists, Prophets, only for the first age, and Pastors and teachers only for the ages after? And that of Matthew. 28. Lo I am with you to the end.
end of the world is (if more clearly translated) to the finishing of the age, or that age of manifestation, pag. 108, 109, 110, 111.

Ans. It cannot bee denied but Antichrist reigneth, but where? in false Doctrine in the Protestant Churches? It is most false. Wee have separated from Babylon. Nor is it true that Saltmarsh faith, local separation is Legall and Jewish, and hath begotten strife and abated love, p. 53. For separation out of Babylon cannot be Jewish, when the Lord hath expressly commanded the Christians, come out of her my people; and a Church-separation, where there is nothing found, as to come out from the unclean Family of Love, is Christian not Jewish, except we should communicate with the unfruitfull workes of darkenesse, and not care to defile our garments. And Familists separation from Protestant Churches upon their owne ground must be fleshly, legall, and Jewish, and hath begotten much strife and abated love. But any outward performance or duty done out of conscience of a command, even not to goe to Maffe, not to worship Idols, is legall to Familists, if wee doe it not upon the impulsion of the Spirit separated from the command; as for corruption in conversation, if that be the reigne of Antichrist (our separation (I confesse) is to scarce,) then must he reigne more in Familists the uncleanest of sects, then in the truely godly who hate the deeds of the Nicolaitans.

2 Familists and Seekers would have no Churches reformed according to the Apostlick patern; because they think the Apostles legall and Jewish men, and they judge all externals and outward Ordinances, as hearing, baptism, praying, to bee Jewish and legall, and hold that love is all. And another commandement there ought not to be. Upon this ground I judge Aminomians say, this is the only gospel-worke and way to beleive, and there is no sinne but unbelief; adultery, murther, sodomy, covenant-breach, perjury, treacherie of Armies, Servants to Masters, are sinnes before men onely, but not against God, and in these we are obliged by no Law, but to please one another in love, adultery is against no obligation of command, Saltmarsh free grace 193, 74. 142. 154. Town 39. 40. Honeycombe 95. 37. Den sermon of the man of sin. 9, 10.

3 Another more pure, and Spirituall, and more glorious Ministration where love & all spirit reignes, then is warranted by the doctrine
Doctrine of the Prophets and Apostles, wee know not. Yet Saltmarsh pag. 194, 195. condemneth the Assembly of Divines, the seven Churches of the Anabaptists, their confession and reformation, because they indeavour a Reformation only in some outward Ordinances, and not any purer or more glorious discoveries of God, or union with the Spirit or glory. Why? and what cause is there? For these new discoveries and new lights of a more pure and glorious spirit, are either warranted by the Word of God in the Old and New Testament, or they are not warranted: If the first be said, the Assembly and Reformed Churches, Calvin and Luther, whom Saltmarsh carreth at, as p. 107. darke, legal, and Jewish reformers, because they loved not the Spirit of the Family of Love, ought to have gone no further on to reform or measure the Temple then according to the golden Reed of the word of God.

But Saltmarsh cannot away with any reformation, but such as seteth up a firmament of new lights especially of Antinomian and Familisticall wild-fire to shine to men, and we confesse we indeavour no new discoveries of that kinde, for they are not known to the Apostles, such as that the justified cannot sinne, their Adultery is no Adultery, they are as free of any indwelling sin as Jesus Christ.

2 They are not to be touched in Conscience for sin.
3 Nor to crave pardon.
4 Nor to doe any duty because commanded in the Law.
5 Nor to beleive that Christ died for sinners, rose for their righteousness.
6 Or to pray continually.
7 To heare.
8 To be baptized with Water, &c.

Answ. 1. Paul faith, 1 Cor. 3. 1. He determined to know nothing but Jesus Christ and him crucified, then Paul knew no discovery or new light, nor any more spiritual way that is all spirit, and a dispensation beyond the Law and that of the Prophets, and beyond the Gospel, which is that of the Spirit, all spirit, and pure spirit. For Paul would have, no doubt, defired to know it, yea, all other things what-ever they bee, are dung and lost to him in comparifon of the super-excellent knowledge of Christ Jesus our Lord, Phil. 3. 2. John the Apostle who saw so many
many Divine revelations and discoveries of the spirit, if any man else, must be above Law and Gospel, and up at this highest and most spiritual discovery: But John even in his actual visions, and spiritual ravishments, Revel. 1. 10. was never beyond sinning, and a capacity of exhortations, consolations, and rebukes for Idolatry, as is clear, Revel. 1. 16, 17. Revel 19. 10. Revel. 22. 8, 9. Then there can be no such pure and spiritual dispensation to the Saints in this life as is beyond all ordinances of exhortation, consolation, rebukes; for the Holy Ghost telleth us that John, in the discoveries of God that are most spiritual, had need of these. Fear not, I am the first and the last, and see thou dost it not, I am thy fellow-servant, worship God.

3. It will be found that the anointing and the holy spirit that leads in truth, leadeth by no other means then by the word preached, Rom. 10. 14. Esai. 59. 19, 20, 21. But if these new discoveries be not warranted by the word, they must be the traditions of men, and argue the imperfection of the word of God; and if they be another Gospel, then though the Apostles or an Angel from heaven preach them, let alone Families, we are to pronounce them as accursed, knowing well, that the word of God is able to save our souls, John 20. 31. Luke 16. 29, 30, 31. To make us perfect to salvation, 2 Tim. 3. 15, 16, 17. To convert the soule, to make wife the simple, Psa. 19. 7. and that new spirit must involve us under a curse, and the breach of a commandment, if we add to the word of God, Revel. 12. 18, 19. Deut. 12. 32. chap. 4. 2. Prover. 30. 6. And the spirit of God biddeth us not follow a rule contrary to the word.

3 There is not any in this side of Heaven that need not a Temple, nor Ordinances, but such as need neither the light of the Sunne, or of the Moone, or of a Candel, Revel. 21. 22, 23. chap. 22. 5. and so are freed of their bodies, and glorified with the Lambe, and such as see God face to face, and are not in the dark moone-light of faith, 1 Cor. 12. 12. 2 Cor. 5. 7. We read not of any clothed with clay-bodies, all spirit, all perfect, or that can lay they sinne not, Prov. 20. 9. 1 Job. 1. 8, 9, 10. Eccles. 7. 20 nor of any beyond the reach of praying, believing, growing in grace.

4 Nor can there be any more in Heaven than the perfect...
on of Saints, and the meeting of us all in the unity of Faith, unto a
perfect man, and the measure of the stature of the fulness of Christ.
For the most perfect and most spiritual, that are all Spirit, shall
have mortal and corruptible bodies till the blowing of the last
Trumpet, which must be changed in a moment, in stead of dying, 1 Cor. 15. 51,52. and so cannot be perfect; they must be
watching, and girding up the loynes of their mind, and so rul-
led by ordinances.

5. It is true, Christ only perfected, as the principal cause; but
the Apostles and Ministers of Christ present men perfect in Christ,
2 Cor. 11.2. 1 Thes. 2.19,20. and they save themselves and others,
i Tim.4.16.

6. We have not Apostles now so eminent in gifts, tongues,
miracles; but a Ministry there is, and believers, till Christ's se-
cond comming, there shall be: And if so, their faith must come
by hearing, and hearing there cannot be without preaching, and
so ordinances of Preaching, Preachers, Sending, Rom. 10.14.
else the gates of hell must prevale against the Church builded
on the Rock, Matt. 16. and therefore the Scripture warranteth
us to think there were Apostles, for the first age, and Pastors and
Teachers till Christ's second comming.

7. Saltmarsh exposeth, or rather depraveth the place, Matt.
28.20, with the help of the Greek Tongue: then he must be a
Legalist, and in his Book gives us Sparkles of Law, Flesh, Ju-
dayisme, not of glory.

And sure his Interpretation comes not from all Spirit; nor
must we take his allegories, types, corrupt glosses, phanstif con-
sequences, to be Discoveries of pure glorious light, and all Spirit. For
away, the world, is not an age containing the life time of the A-
opostles only, but it is the world. For the sun that (Matt. 12.32.)
is said, not to be forgiven in this world, nor in the world to come, Mark
3.29, hath not forgiveness, sin, ita evai, it cannot be, that it hath
not forgiveness for that age, because it is punished with eternall
damnation. Matt. 21.19. Let no fruit grow on thee for ever, eti, e:
evai. Saltmarsh his new Discovery of all Spirit, must lay, the
fig tree for all this might bring forth fruit the next age. Luke
1.55. as he spake to Abraham and his seed for ever, John 6.51. If
any man eat of this bread, he shall live, e:pi evai, for ever; And
must he but live one Age, and die the next? John 4.14. He shall
not thirst for ever. So is the same word, John 8. 51, ch. 8. 52.

2. Saltmarsh by this new Discoverie, hath found a good way to make heaven and hell endure but for an age, and then have an end. For John 10. 28. Christ's sheep shall never eis τι αἰῶνα. perish. He that liveth (faith Christ, John 11. 26.) and believeth in me, shall, εἰς τι ἀἰῶνα, never die. But doe Seekers and Families think he shall die the next age, and live the next age? John 12. 34. We have heard that Christ abides for ever. John 14. 16. The Holy Ghost abides with you, εἰς τι ἀἰῶνα, for ever. Demis hath loved this present world, 2. Tim. 4. 10. 2 Cor. 4. 4. Satan is called, the God of this world, ὁ κόσμος, in opposition to the world to come, 2. Pet. 2. 17. 17. To whom the midst of darknesse is reserved εἰς τι ἀἰῶνα, for ever. The darknesse of hell endureth not for an age only.


4. The same expression that is here, noteth (the end of the world.) For it is that endurance beyond which there is nothing but heaven and hell, Matth. 13. 40. So shall it be in the end of the world, ἀπὸ τοῦ συντελέσθαι τὰ των σκοτών αἰῶνος. The same expression is, v. 49. v. 39. and the harvest is the end of the world. And Matth. 24. 3. What shall be the signe of thy comming, and of the end of the world? And here, Lo, I am with you, εἰς τὰς αἰώνας τῶν άιῶνων, even till the end of the world.

5. And if Christ promised to be with his Church for an age, so as Apostles doe cease in the next age, then must there be no Saints on earth now, but only in the first age after Christ's resurrection: For this promise of Christ's presence, is extended not to Apostles only (for Christ walketh with all true Churches, Rev. 10. 2.) but to all the faithful. Then certainly, Christ is the head of his body the Church, Col. 1. 8. but he hath no body; he is a husband, but hath no wife on earth; he is a King, and a King for ever, but hath neither people nor kingdom, nor Scepter of Word or Ordinances. He reignes in the midst of his enemies by
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his Word: slayeth the wicked with the rod of his mouth; hath an ever-
lasting kingdom, & hath dominion till all his enemies be subdued, Psal.
4. And if there be no Ordinances, no Church, no word of righ-
teounesse preached, which is the Scepter of his Kingdom, no Sword of the Spirit comming out of his Mouth, no word of the
Kingdome, no Embassadors, no Ministers of the Gospel, his
Kingdome had an end above fourteen hundred years age.

6. Now to all this we must say, Christ's order is strange. First,
he led his people through the Law, then to a purer and more
glorious Gospel-dispenfation, and (say Familists) to a pure spi-
ritual way of all Spirit. And yet after his ascension, and ceasing of
Apostles, he led them by a retrograde motion, and took away all
ordinances of the preached Word, all Seales, all Preachers and
witnesses, all Churches, and they have ben fo under a darker then
a Law-dispenfation these fourteen hundred yeares, and shall bee
till men of the Family stamp shall arise, even men that are all
pure spirit, such as H. Nicholas, and Mr. Dell, Randall and Saltmarsh,
who teach that beleevers cannot sinne, not confesse sinne, not
are to walke in any Commandement of God, nor after any Or-
dinance of Word, covenant of Grace, Seales, Faith, Prayer, &c.

16. In this most pure, most spiritual manifestation of God (faith
he pag. 36.) all shall be spiritual Disciples. This ministry is of the
whole body of the Saints, not of one Tribe, or sort of men, page 51,
52. and that immediatly in all gifts and operations, without studying
or industry.

Anfw. Here 1. all distinction of Church-Officers, which Paul
faith, shall endure till we all meet in the unity of Faith, Eph. 4. 11,
12. and is proven from the order Christ hath established, that
some (not all) shall be Apostles and Teachers, 1 Cor. 12. 28, 29.
and onely those that are sent, Rom. 10. 14. and onely such as
have such and such operations in Christ's body, 1 Corinthians. 12.
19. Rom. 12. 4. But it is apparent, Familists dreame of a dispen-
fation, when either Christ shall not be head, and have no body,
and the Familists to denude him of his headship; or if Christ
have a body, then all the members have the same Office, contrari
to Rom. 12. 4. and all the body is one member, and to
no body at all, 1 Cor. 12. 19. and when there shall be none
to obey in the Lord, and none to command, contrary to
1 Thess.
1 Thess. 5. 12, 13, Heb. 13. 7, 17. Tit. 1. 5, 7, 8, 9, 10.

2. There is a clear contradiction in this, 'That all shall be Teachers and Edifiers, and yet there shall be none to be taught and edified, No Temple, no Ordinances (they are fleshly and Jewish carnalities) none but all Spirit, and taught of God,' page 88, 89. page 72, 73. page 66, 67.

3. A time in this life there must bee, when Timothy shall give no attendance to reading, and yet be a Prophet, and all men and women shall preach the Gospel without studying. Now the Scripture speaketh of no such time, and we cannot take such a point upon tradition from Familists.

17. The Christian is and was (faith he 93, 94.) under Prelacy, Presbytery, Baptisme, Independency, &c.

Why not under Popery, Socinianisme, Arrianisme, Judaisme, and the profession of all these? For they are Christians, beleevers, and saved under all Religions, by H. Nicholas his grounds, who faith, we may deny Christ and Religion before men.

2. Saltmarsh faith, p. 100, 101. under all these Religions (he excludes not Gentilisme) if they wait to come up to higher revelations of the Spirit when discovered, they are true and spirituall Disciples of Jesus Christ. This is grace universal, given to every man to gain, and purchase by his industry and honest merit more and more of Christ, till he come to the highest measure of all spirit. It is known H. Nicholas established a righteousness by the Law and works.

Chap. XXI.

The Doctrine of Saltmarsh and Familists touching Magistracy, and Spirituall discerning of Saints amongst themselves.

Magistracie (faith he, p. 135.) is a power ordained of God, an Image of the power and judgement committed to Christ; Scripture and the gift of wisdome, justice and righteousness, are his union now. Page 138. They are set up more specially to minister peace and judgement to Gods people in the flesh.

Then Nero, the great Turk, the Indian Kings, being ordained of God, Rom. 13. 1. as the image of Christ, must be his submediators and under Deputies, little spirituall Kings, and Prophets,
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and Priests under Christ as Mediator. And who gave the Scriptures, the Law, written Gospel, and such an unction to the Indian Kings? for they are Magistrates. The man cannot speak of Christian Magistrates; for Rom. 13. which he citeth, speaketh of Nero, whose head was dry from all unction of the Gospel, or new Testament. If the Magistrate be an Image of Christ's power, and that power committed to him; they should under the Mediator Christ, ministerially judge of the doctrine preached by Ministers, if true or false. And if they be set up to minister justice more specially to Gods people in the flesh; then the people of God in the Spirit, and in all Spirit, as Saltmarsh faith. Most of them all are, shall be under no Magistrate; but this he faith of all, page 288, 293, 200, 201, 202, &c. And by this every Magistrate must be a Christian; if an image of the Mediators power; or then no Christian, or spiritual man can be a Magistrate.

2. They are set up to minister justice to the people of God in their flesh. But those that are spiritual, having no flesh, how are they under Magistrates? The flesh is to Saltmarsh that which is under Law, not under grace: then Saints are no more under Magistrates, then under the Law; to him; and when they are not under the sword of the Spirit, or any ordinances, are they under the flesh sword of the Magistrate? And what judgement minister they to Saints, in whom there is no more sinne, nor in Christ? And is a believer obliged to confess murder, paricide, adultery, to a Magistrate who is a man, and to crave him pardon, when Saltmarsh faith, he is not to confess any sinnes to God, page 192. He seems to grant Magistracies, and so do the Familists in their petition to King James, But it was their doctrine there should be no Magistrate, 141, 142.

19. Spiritual men may know each other in Spirit and in Truth, as men know men by the voce, features, figures of the outward man.

An. Tis true, there is a spiritual instinct that will try the spirits; but dull many, & cannot go in to election & reprobation, nor doe Seekers, and Familists any other thing then take their marks by the Moone, when they say, Presbyterians, Divines of the Assembly, to their spirits, are the Antichrist, the false Prophet.

2 Familists will have none judged Hereticks, because none
can see whether they be truly Godly and selfe-condemned that hold such Doctrines. Here they say they know one another, whether they be Saints or Hereticks to be avoyded, as one man by sense knoweth another.

3 Let us judge none before the day: tares grow and goe for wheat even to the most spirituall.

4 The Familists of New England take on them to judge who are elect and who are reprobate: and Saltmarsh wil have one Saint to know another, as well as we know one another by voyce, features, features of the outward man; then must the light of this new spirit be as certaine as our knowledge by sense, why then are we bidden, try the spirits, and beleeeve not every spirit?

Peter (Luyth he pag. 150, 151, 152.) walked in his fleshy appearance with his sword, not knowing God was to call him out of that dispensation of the fleshe to more glory, into the same glory he had with God before the world was. Eye for eye, and wars are from the Law and legal principles.

Ans. Peter was not called to the glory that Christ had with his father before the world was, in this life, so long as his fleshe needed the defence of a sword, except heaven and the resurrection be in this life, while we are clothed with flesh, as Familists teach.

2 Sinleffe, Galilese, selfe-defence and defensive warres, without malice, desire of revenge, are perpetuall morall duties under the Gospel oblieng the most spirituall man by the fixt Commandement (thou shalt not murther) to defend his owne and brothers life from unjust violence, Eph. 5. 28.


2 Eye for eye, was a judicial Law, fally exponed by the Pharifees to maintaine hatred of our enemie, and private revenge, which both Law and Gospel forbids.

3 If because we are clothed with flesh, we may not in an innocent way defend our selves, as the wormes and all beautes doe, but the Gospel must forbid this, the Gospel must forbid.
bid to eat, drink, sleepe, cloth our selves.

4 Salmarsh in this condemneth Christians and Familists to bear arms, or to be Magistrates, the contrary of which is their daily practice, (preserve thy selfe) and (deny thy selfe) are nor contrary as Salmarsh imagineth, pag. 160. nor did God ever command contraries in Law and Gospel.

CHAP. XXII.

The highest discovery Familists have of Christ, to wit, that he is a man only figuratively not true man.

O f the highest & last discovery of God to man saith Saltm. 201. They say (speakinge of Familists) Adam was a way by which God preached first to man, and was not the first man in whom all stood and fell, but a way by which this mystery of God was made to appeare first to the creation, and Adam held forth nature or a part of this creation in communion with God as to grace and love while hee stood, and another part of the creation or nature out of communioon with God, as to love and grace, (he should say as to no love, no grace) but in communion or union to God as to Law and Justice, & thus they interpret these scriptures of mans first glory, & fall, less in the very letter, and more in the mystery, and in this twofold state were all the rest, Cain and Abel &c. — They say the Gospel or fullness of time of the clearer discoverie of this mystery was the Lord Jesus himselfe, or God manifested in the flesh, or as in one man, a figure of the whole mystery, as to grace and love, or God in flesh, or in his ; or of God in that other part of his creation his Church or Saints—— And all that Christ did from his childhood to his crucifying, death, and crosse, was a discovery of God by this figure in the whole mystery, how God is in all his, & how he works, & hath his times of law and of graces, and gospel, of crucifying and offering up all to death through the eternall spirit which is the blood of the everlafting Covenant, or, Scale, whereby God witnesseth to his people, that he is their God, and they his people, by killing all the strength, and life, and power of the first creation, and carrying it up into a more excellent life, his own Spirit: And so all Chriſts birth, growing, submitting to ordinances, crucifying, death, burial, reſurrection, ascension, were so many discoveries as to us in the fleshe, of the whole mystery of God in the Saints,
Saints, made out in these parts and degrees, and severall ages and conditions, to shew how God weakens and brings to nothing the life of nature, or of this creation in which he will dwell, and make his Tabernacle, and carry it up into a higher and more excellent life, even himselfe and his own glory: So, as they say, all that is spoken of Christ, as in that person that was born of a virgin, who was crucified, dead and buried, risen and ascended, is spoken in figure, (in a mystery, an allegory, not in Christ as a true real man) of the whole nature into which God enters, or is born into the world, and so takes our nature along with him, through several administrations into glory.

Answ. In all this oblique a greater and higher mystery of Familists then in Antinomians, though they be birds of the same nest. Saltmarsh speaks of them in the third person, that he may deem not to own them, but they are his own Sparkles of vain glory, while as he would speake his Antinomianisme and Familisme, in so high, mysterious, sublime a strain, so farre above and beyond the Letter, and written Scripture, that Mr. Gattaker, and those whom he calleth Legalists, doe not understand him, page 320, 321. The same very thing faith Calvin of Libertines, They used strange and dark language, to prating of Spiritual things, that they could not be understood. In trist. advers. Libertinos, cap. 3. in Opuscul. p 435. Ceterum oscura & peregrino sermone utebantur, ut de rebus spiritualibus obgannientes minime intelligi possent Libertini. But left this high and last discovery of the Spirit, should not be known to all the Familists of England, he will reveale it them, and in print too, to all Legalists, whereas before we heard Familists reveale their secrets, but to some few of the perfectest of their own Tribe. So H. Nicholas tells us, Exhor. i. c. 6. Sect. 5. 7 8, 9. And in his Elidad, Sect. 5.

But i. there is nothing of the first Adams sinne imputed to us: that is plainly denied: They say Adam was a way, that is, a figure, mystery, or example, by which God preached first to man, Law, Justice, and Wrath, and was not the first man in whom all food and fell. What then? He was not a materiall man at all, it was no tree, no fruit, no eating materiall or bodily. For all that is according to the Familists way, to expresse the word in the letter and flesh, not in the Spirit. For faith he, thus they interpret all Scriptures of mans first glory and fall, lese in the very letter, and more in the mystery. So to expresse all the histories of the first Adam, and of
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Christ, not in the Historical, Literall, and Grammaticall sense, but in the Mysterious, Allegoricall, and Spirituall sense, is the way of Legalists; who (say they) follow the Letter, and know nothing of the Spirit; but the Letter killeth, and the Spirit quickneth. Read Philosophy dissected, and the pieces called Theologia Germanica, and the Bright Star, and H. Nicholas his Exhortations and Documentals, and you shall find strange Allegories. And Saltmarsh is as Monkish in Allegories as they.

2. Antinomians tell us often of imputed righteousness, which supposeth Christ was a true real Man, and God-Man in one person, and that we are saved by the merit and satisfaction of his obedience and death imputed to us. But Saltmarsh and Familists here tell us, Christ is a mere figure, sampler, document or example only, in which God discovers to us grace and love. And, all that is spoken of Christ as in that person, (not in that person really, but figuratively as in that person) that was borne of a virgin, who was circumcised, &c. is spoken in figure of the whole nature. What? Was not Christ real and very Man, our only surety, Mediator, High Priest, who offered a real satisfaction for us? Is he nothing but a figure? and if Adam was not the first man in whom all stood and fell, so that all have sinned in him, neither can Christ be the second Man, in whom all his sones are justifie, redeemed, and saved. But Familists deny that Adam was the first man in whom all stood and fell, as Saltmarsh told us before, and therefore Familists deny that doctrine of the first and second Adam, Rom. 5. and 1. Cor. 15.

3. It is a mystery, that all that Christ did from his childhood to his crucifying, death, and cross, was a discovery of God by this. Figure in the whole mystery, how God is in all his, and works and hath his times of Law-crucifying, &c. Was his crucifying but a discovery, or a document of God by this figure? The Scripture riseth higher: He was wounded for our transgression, he was bruised for our iniquity, the chastisement of our peace was upon him, with his stripes we are healed, Isai. 53. And him that knew no sinne, God made sinne for us, that we might be made the righteousness of God in him, as it is 2 Cor. 5. 21. And in his own selfe on the tree he bare our sinnes, 1 Pet. 2. 24. The Familists make Christ a discovery, and a teaching figure, not a true Man. The Socinians make him a Man, but a mere example of patient suffering, if we follow him.
him, his example will save us; but they denied he paid a real
satisfactory ransom to God's justice for us.

4. By Christ's death (say they) God witnesseth to his people that
he is their God and they his people, by killing all their strength and
life, and power of the first creation, and carrying it up to a more ex-
cellent and glorious life, his own Spirit. How killed Christ the
strength, life, and power of the first creation? Christ is but a figure,
and Christ but suffers (layth Gortine) and dies in us, when we
who bear his Image (For Man faith Saltmarsh, p. 3, 4. is created
according to the Image of God, which was Jesus Christ) doe suffer
and die, for God cannot die. And to this agreeth well what Salt-
marsh faith, p. 288. Others say (he himselfe and Familists, in op-
position to Protestants, who make Gospel-administration to stand
in repentance faith, sanctification; justification, 285, 286.) the
mystery of salvation is no other than Immanuel, or God with us, Christ
being no more but an anointed one, and that anointed one is our nature
or weakness, anointed with the Spirit, even God himselfe who is
strength. And this mystery of great and exceeding glory, is revealed in
pieces and parts, and after the manner of men, according to the in-
firmitiy of our flesh, within the Christian in graces, &c. and in the Scrip-
tures, or expressions and forms without the Christian: then is Christ
crucified nothing but a believer graced within with God's I-
image. And p. 283. he faith, O how doth the pure appearance of God
powre shawe upon all flesh, and fleshly glory.—— Either by letter or by
graces, the day of the Lord will be upon all our Cedars and Oks. Now
a Saint anointed, is God manifested in the flesh to Saltmarsh,
and will the Lord powre shawe on God manifested in the
flesh? or is the day of the Lord again: Christ revealed within the
Christian in graces, and in the Scriptures without the Christian?
Then is God's wrath kindled against grace within, and Scripture
without; brave Divinity. The Scripture faith not, that Christ on
the Cross killed the strength, life, and power of the first creation, that
is, Gospel-grace, believing, and God manifested in the Saints,
that is, the new creature in them; and the first creation, that is,
as they say, the natural faculties of knowing, willing, nothing;
so as the holy Ghost, and the Lord Jesus must come in place of
these faculties, and in us, love, feare, believe, rejoice; and we &
all our powers that we had in creation, must be dead passive or-
gans; Industry, arts, sciences, tongues, labouring, acting of

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Duties,
Duties, quite removed, as flesh and corruption, and we turned in all spirit. See Rise reign, Er. 1, 2. For Salam faith, Sparks of Glory, 230, 231: all other askings or seekings of God, which are not thus in Spirit, or in the will or mind of God, in some evidence or pure work of the Spirit, is but the askings of creatures, as creatures. All exhortations in Scripture to this duty, as Seek ye my face, Pray continually, are only then rightly, effectually, and properly applied and obeyed, when the Spirit of God doth it in the Christian, when the Spirit of God breathes in, and reveals the will of God, and acts in the duty, or expressions, and the Christian speaks in himself, or the presence of others, that mind of God, and so the Spirit of God clothes it selfe in flesh, or letter, or expressions, as to the outward man. If by a pure work of the Spirit, Salmas mean that the Spirit acts as the principal determining, moving, acting cause, carrying on the work so, as our Spirit and natural faculties of mind, will, affection, have their own subordinate, and inferior active influence in the work, the holy Ghost helping our infirmities, it is good; but this is no new light, nor Familiificall secret of all Spirit, but that which Protestants teach against Den, and other Arminians, old liers, and new light. But, I fear, a pure work of the Spirit, is as much as the Spirit acts, purely, wholly, only, in praying, and all supernatural acts, and the natural faculties, strength, power and life of the first creation are destroyed and annihilated, so as we are dead passive Organs, doing nothing, but the Spirit doth all, as Libertines say: Second causes work nothing, but God, as the soul of all, worketh all in all creatures. This is the secret, and so the praying, and all the supernatural duties of believers, are pure works of the Spirit, and works of all Spirit, and perfect according to the rigor of the Law: for the acts of the pure Spirit admitting of no retardment, pollution, or sine from our nature, must be as perfect as pure works of Angels. And if our natural faculties be not wholly dead, they are but acts of the creature, as the creature: then are all our supernatural personal duties, no lesse perfect and subject, then the imputed righteounesse and actings of Christ. 2. Then the holy Spirit onely is to be blamed, when either the Saints pray not, or pray not in the Spirit, or not with that fervor, faith, feeling, and pure spirituality that God requireth in his holy word: this, if any thing, is a pillow of security.
3. So all the exhortations to pray continually, to all and work out our salvation in fear, to love the brethren, must be given to the holy Ghost, not to us: the contrary whereof is evident, we the Saints (not God, not the Spirit of God) are exhorted to praying, and acts supernaturall, which cannot be if the Saints have no more active influence in all these, then stones & blocks have; for that is none at all: then are we meerly passive and dead in all these, then must a praying Christian be God, or his Spirit manifested in the flesh, as to this; and a Christian believing, praising, is the like.

CHAP. XXIII.

Praying is to Familiars a part of Legal bondage.

Praying a Law-bondage, the letter of the word no obliging Rule to those that are in the Spirit, by the way of Saltmarsh.

22. While Christians are in bondage, and not yet brought into the glorious liberty of the Sonnes of God, Rom. 8. they are under the misdirection of prayer, as children are, to a Father in bondage and pusilliance, Sparkes, p. 232.

A. His sense is, that the Saints may be in a state of not praying at all in this life, but taking bondage for a state of frailty, & absence from God, it is true, praying argueth some bondage, & want of full and compleat redemption, that we, as women travelling in birth, long after. But Saltmarsh meaneth of Legal bondage, and fear of the curse, and fleshly and carnall fear, and most blasphemously he makes Pauls thrice praying to remove the Messenger of Satan, & Christis thrice praying, O my Father, if it be possible, remove this cup, not be praying in the spirit, but in weakness, or the flesh, according to their own wills; which must make praying in faith to be in the same act, praying out of legal and fleshly unbelief, and make Christ under a fit of unbelief, and not to pray in the Spirit, when he said, Remove this cup, &c. Now Saltmarsh could not have brought a place more against himselfe, to prove that prayer is not a fit of Legal bondage, then Rom. 8. For it is said, v. 15. For ye have not received the Spirit of bondage again to fear, but the Spirit of Adoption, whereby we cry, Abba, Father.

23. The meere Commandements and letter of Scripture, is not a Law.
Saltmarsh held that neither written law nor Gospel is any obliging Rule to the creature.

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Law to a Christian, why he should walk in duties, but the law written in our hearts, Sparkles, page 243,245.

Ans. Then the written Gospel, and promises of the new Covenant, obligeth not a believer to pray, believe, give alms, or not to kill his father, or King; but when the H. Ghost breatheth in the soul to doe these duties, then if a believer whose, swear, kill, rob, blaspheme, misbelieve, &c. he sinneth not against any command in Law or Gospel, because the holy Spirit acteth him not to abstain, and God the holy Ghost is the only cause of all the sins of the Saints, because he concurs not with more than the letter, even with saving grace, to prevent these sins. Wee sinne not in not praying, not believing, when the grace of God joyns not; then a man being in Christ, may whore, rob, blaspheme, misbeleeve, &c. if God will be wanting to him with his flowings, and out shininings of free grace, let him see to it, blame himselfe, he fails against no Law, Commandement, or Obligation. Libertines taught the very same, to wit, That God is the only cause of sin, no creature, Man nor Angel is to be rebuked or punished for sin; God sinneth in them. Oh blasphemy! 2. We never said, that the meer Commandements and Letter of the Scripture, is our obliging rule, as the Letter is a thing of Ink, and a Paper, divided from the naturall and genuine sense, but as it includes the things signified, and as it expresseth to us what is the good, perfect, and acceptable will of God: which will obligeth Christians with an obligation different from any obligation that the Law written in the heart layes on us. But this is as much as when a Sectary being justified, robbeth and killeth the innocent, hee fails nothing against this written commandement, (Thou shalt not murder) and a Saint cannot sinne, yea if the Law written in the heart, excite him not to abstaine, he sinnes against no commandement of God; but the Law written in the heart, is the new creation as acting, which cannot be a Regula, or Rule, but a regulatun, a thing ruled, and this is to make the Spirit within us, not the spirit as speaking in the Word, the formal object of our faith, the Judge of controversies, and that is then lawful, that every unwarranted spirit biddeth us doe and beleive.

3. The Law written in our hearts, is either an obliging Law to the Christian, because it is onely written in the heart, or because it is written in the Scripture, or agreeable to that which
is written in the Scripture: If the former be said, then is the impulsion of the Spirit in the heart, without any relation to the Word, our warrant; this is nothing but Scripture-less revelation; if then a Spirit in the heart, command to doe acts of murder and Rebellion, as they did, they sinned in not obeying these impulsions, which yet are contrary to the revealed will of God. Now it is a contradiction in one and the same act, to obey the revealed will of God, and that lawfully, and not to obey it, and that also lawfully. If this heart-law be an obliging law, because it is also written in the Scripture, then is the mere Commandement and Letter of the Scripture, the last obliging law at least to a Christian. And then yet when the Spirit does not conjouyne his sweetest breathings to procure in us an holy abstinence from murder, harlotry, perjury; but the Christian falls in these sinnes, he sinneth not, because no man sinneth, when he doth what he is not obliged to forbear, or not to doe: For every one that sinneth, doth against an obliging Rule. But when there is no inspiration, nor actual moving or stirring law in the heart, there is no obliging Rule at all that the Christian can contravene: For if the law in the heart be the onely Rule that obligeth a Christian, it must oblige as it stirres and moveth us, then when it stirres or works not, it is no Rule; and if so, in all the sinnes committed by Christians, be they never so heinous, the Christian sinneth not; for he goes against no Law, nor any obliging Commandement.

**Chap. XXIV.**

Of the Indulgence of sinning, under Law and Gospel, granted by the Familists.

God had a time before Christ came in the Spirit, as he had before Christ came in the flesh, in which he suffered with patience their sinnnes; so—now under Episcopacie, Independency, Presbytery, he useth much forbearance; but he hath a time in which he will judge the world, and destroy Antichrist, and then shall all the Saints Indulgen- cies cease to all these things under which they are walking, some in conscience, some in liberty. Sparkles,251,252,253.

Answ. The Scripture speaketh of no Indulgence to sinning after
after the revealed Gospel; because after his ascension he came both in the flesh and Spirit, and men have no excuse for their sins. Acts 14. 16. Acts 17. 30. In times of ignorance God winked, but now, even in Paul's time, he commands all to repent. 2 Cor. 6. 2. Behold, now is the day of salvation. And Rom. 13. 12. Now the night is far spent, and the day is at hand. The Gospel day is dawn; a day of the Spirit beyond the Gospel day the Scripture knoweth not, except the incoming of the Jews, which is a Gospel day, in which the Moon-light shall be as the Sunne in his full strength.

2. Here is a new Familistical day of judgement begun in this life, and why not also the Libertine and Nicolaitan resurrection in this life?

3. Sinning in conscience and liberty excuseth no sinne, nor can Saints sinne at all in the Antinomian way, as is proven, and shall be hereafter, God willing. Now under Episcopacie mult God give dispensations to Prelaticall Saints, under that Antichristian ministration, to bow to Altars, and Crucifixes, to all their Popery that now they profess and practice, and they sin not in that case; yea, and such walk with God in all his removes, p. 316. and in all outward religious Administrations, page 314: and even following Popery.

Chap. XXV.

Familists will have us to be very Christ or Christed and Godded.

We are Christ, and made very Christ, & God manifested in the flesh by the Familists way.

25 Some say, Christ in us is no other then the habit of grace, and such a work of sanctification wrought by the graces of the Spirit, and this they say, is Christ formed in us. This the Protestant Generally. Others say, Christ in us is, when we are made the anointed of God, which is Christ, or the whole entire Christ, as one spiritual new man, 1 Cor. 12. 12. and that the Image of Christ in us, is Christ manifested in our flesh as to sufferings, and death, whereby the flesb is crucified in the power of God, and of the Spirit, the outward man or flesb dying daily, and it is no more we that live, but Christ manifested in us, as in resurrection, Sparkles, 256.

Answ. Saltmarsh here quotes the Protestant, but leaves him with
with a flander and blot, that Christ in a Christian is but a habit of mortification: but he speakes nothing of imputed righteousness, and Christ living by faith in the heart, which he knowes the Protestant teacheth to be Christ in the Saints, the hope of glory.

2. Hee takes him to H. Nicholas, and makes every Saint one intire whole Christ, and the whole mysticall body of the Catholick Church in every beleever, 1 Cor. 12. 12. that is, every man is Christ, and God manifested in the flesh, and Godded with God, and Christed with Christ in suffering: and this is all the incarnation of God, and crucifying of the Lord of glory, that Saltmarsh will allow us. But we beleevwe Christ died, and rose, and in our flesh is sitting at the right hand of God, and withall, that in a spirituall manner he dwells in us by faith, cloathing a sinner in his whites of glory, and breathing, living, acting in him as in a Tabernacle, a redeemed and graced palace, which he will cast down, and raise up at the last day, and plaster, and more then over-gold with finet pureit glory; This is Christ in us, the hope of Glory.

CHAP. XXVI.

The Familists fancye of our passing from one ministration to another of higher glory in this life, and the Lords Prayer, and Christian Sabbath.

27 There is a fiery triall of the Spirit, 1 Cor. 3. 13 15. 2 Pet. 3. Sparkles of 10. Rev 2. 9. in which a Christian passing from Law to Gospel, and from a Gospel state of graces, gifts and ordinances, to more glorious manifestations of God, and all Spirit, burneth and crucifieth all his former workes and ministrations, as vile and nothing. Answ. Law or Gospel erit, are daily to be burnt and trampled under foot, and not only when we passe from Law to Gospel, except men under the old Testament be saved by Law, righteousnesse.

2. When we passe from Law to Gospel, we leave shadowes, and approach nearer to the Sunne, and the night-torches of ceremonies are blown out, because the day dawneth. But that we are to admit new lights contradicent to the old, is an untruth; there was Familists fancy a day of judgement in this life, in which we cast off all our former ministrations, and enter into a new ministration of all Spirit and glory.
was ever the same truth from the beginning, 1 John 1. 1, Jer. 6.16. Gen.3.16. Heb. 13.8. neither Christ nor Truth weares out of fashion, the matter is not thus.

It was not of old, Confesse sinne, and now it is sinne to Saints to confesse sinne. Nor was it of old, that David was justified by worke; but now Paul is justified without worke by the imputed righteousness of Christ. Nor was it of old, a pardoned man can sin, and is forbidden to murther; but now a pardoned man can not sin, & no written law forbids a Saint to murther. Thus, we burn no, we crucifie no truths, no acts of righteousness, the grace of God commands them now, as then, Tit. 2.11.12. and never bad crucifie them. Thus we wash our hands of new lights, or rather new lies, contradictory to old truths; new and clearer manifestations of ancient Christ are our new lights.

2. 1 Cor. 3. There is no passing from Law to Gospel, the Law and Gospel-truths are never called Hay and Stubble, and opposed to silver and gold; truth is not opposed to truth.

2. God burns that trash, law-merits we are to burn.

3. That hay is laid upon a golden foundation, Christ; Law or Gospel-merits are not builded on Christ: the Spirit expones not this text so as Saltmarsh doth.

3. It is Saltmarsh his hap to misexpone all places for the last judgement, and the resurrection of the body. I dare say, the Spirit of truth never minded his passing from one ministration to another, 2 Pet. 3. the burning of the earth, and the works of it, is not mens burning of all their works. For 1. Scoffers mock the last day, and the promise of Christs comming, but not the joyful full day of their passing from their scoffing, merits, selfe-righteousness, to a new ministration of glory. 2. Peter minded a reall, not metaphorical destroying of the world in Noahs time, not with figurative, but most reall waters, and from that of burning the earth with fire really, not figuratively. 3. The whole frame of the creation here is put out of order, v.10.11. 4. It is the day that shall come as a Thiefe in the night; which is the day of judgement, Matth. 24.43,44. 1 Theff. 5.1.2. 5. It is the day before which God will gather in his own, willing them to be saved. 6. It is called, The day of the Lord, v. 4. 9, 10. I should not spend time to refute such new dreams.

Of the Lords Prayer. 28. Page 262.263. Saltmarsh censures the Lords Prayer, as a legal
gall peace, because it saith, Our Father which art in heaven; but as we are not to dreame of a locall God, so neither should our thoughts be creeping low, and clayie in prayer.

29. The Spirituall Chriftian knowes no Sabbath but the bose of the Father; 266.


30. The Scriptures, or writings, are the true Scriptures; not as they are meerly in their Grammaticall construction & sense, or common reading, which any that understand the Hebrew and Greek may perceive. And according to such and such interpretations, are not to be imposed as meer things of Faith and Fundamentals; but so farre as the Spirit of God reveales them to be the very mind of God, else they are receaved for the authority of Man. The Pharifees had the Scriptures in the Letter.

Answ. Scriptures are not the word of God: but in their Grammaticall sense and reading; otherwise Jewes and Pharifees have not the Scriptures in the letter, that is, in the true literall sense; for the Pharifees corrupted the Scriptures, and made them null: the literall sense is the most Spirituall sense, because Familisticall and Popish allegories, and new-light-senses, are wild-fire, not Gods word. Saltmarsh and H.N. doe as corruptly also expone Scripture as the Pharifees did of old. For example, 1 Tim. 3. God manifested in the flesh, and Zach. 13. 3, 4, 5. and 2 Pet. 3. 1, 2, 3, 4, &c. and Rom. 5. that notable place concerning the first and second Adam, and 2 Thess. 2. and the place, Rev. 11. 1, 2, where Saltmarsh faith, p. 17: the outer Court of the Temple, troden upon by the Gentiles, is the flesh and first creation, and all outward administrations, and many the like, so as they leave off to be the word of God, being abused by their phantasical allegories and senses, that are not the minde of the Spirit, nor his scope.

2. If ye receive not Fundamentals, but in so far, as the Spirit reveals.
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effectual.

3. We will no man to receive the Word believingly, because

men or Churches command so to doe. But of this before: the

fame is Swenckfields argument.

CHAP. XXVII.

How Ordinances and the letter of the Word are Instruments of

conveying of Christ and his grace to us, and neither

adored of us, nor useleffe to us.

31. No outward Ordinance or Ministration of the Creature, or

of Letter, can convey or conferre any spiritual thing, they are

but images or shadowes of spiritual things, the seeing of things darkly,

as in a glasse, 1 Cor. 13. Sparkles of glory, p 247.

Answ. This is that which Swenckfield and Mr. Dell, and all

Libertines teach, that the written, read, and preached Word,

is no instrument of savying soules; because it is not an effectual

instrument without the Spirit; but the word internally, or the

Spirit within teaching, must be all; then is every mans inward

word, Spirit, Conscience, his Bible, Rule and obliging Law: and

every man is obliged to follow his blind guide, his conscience, and then he is not infallible. Hence no compulsion in matters of Conscience: yea, nor in Polygamy, murther. For the

Word is no Rule, say Familists.

2. There is not one faith, but every man hath a faith and Reli
gion of his own, by which he is saved.

32. Saltmarsh now riseth higher, for whereas he said, Free

grace c. 49. p. 179, 180. To doe any thing merely at command

from the power of an outward commandement, brings but forth

legal and mixt service, or at best finer hypocrisie. Now hee

faith in his Sparkles of glory, now the outward Ordinance or mi

nistration of the creature or of the letter cannot convey spiritual

things to us, and epift. to the Reader p.6. The other opinion (of

Protestants) is that the setting up of such a form of worhip

ing God in ordinances, Scripture, letter of the word, praying,

faith, habits of graces, &c.) is an immediate way of fixing God

and
and his Spirit upon it; which is indeed, a finer kind of Idolatry, to conceive that God enters into outward things, and conveys his all-glorious and allmighty spirit by them, when as they are only signs, figures, and Images of more spiritual things enjoyed, or to be enjoyed, and that of God’s appearance, and conveyance of himself in outward things according to this opinion, is such as the Papists hold, as to Images, &c. Or things conferring grace in opere operato, and all Idolaters accordingly conceiving that God immediately informs and glorifies, and spiritualizeth those forms and images to the beholders; as the Israelites when the Calfe was made cried these are thy Gods O Israel.

I know Ordinances used in their true nature and as things that are the parables, figures, and types of spiritual things, are not to be rejected, but many Christians doe freely partake of them in this their estate of weakenesse or bondage, wherein God makes heavenly things appear by earthly, that men as Thomas may see and believe, though blessed are they that have not scene, and yet doe believe. There is something of the mystery of God in this, and something of a mystery of Sathan in it: That of God is this, that the Lord doth in much Wisdoms suffer the weakenesse of some spiritual men to come forth, and by this hee carieth spiritual things in more mystery, and manageth the glory of his spirit through ways and things which are an offence and scandal before the world, by which some stumble and fall and are broken, Christ was set up for the falling as well as rising of many in Israel. That of Sathan is this, of reproaching the pure spirit of God by reproaches, viz. Of praying by the spirit, and preaching by the spirit, and new revelations, and new lights, thus making the world blaspheme, and the weaker Saints afraid of the glory of the spirit, lest it prove delusions.

Now, Here is, good Reader, a more avowed reproaching of the wisdom of God in Ordinances, Famielists and Antinomians willingly mistake and pervert Scripture, while they conceive the letter that killeth (which is the Law of works, as opposed to the Gospel, and nothing else,) to be the whole Ordinances of God as in figures, that is, the written scriptures, praying, preaching, fides, hearing, conference, and that if we believe, God conveys his spirit in, or by these, we are Idolaters and worship God in forms, images and figures, the very Doctrine of H.Nicholls, but Rom.7.6. the oldness of the letter is the

The minute of Saltmarsh and his Famielists concerning ordinances such as scripture, praying, preaching, sacraments &c.
the law commanding intire and absolutely perfect obedience
under a curse, and having no promise of the spirit and grace, to
obey, and this oldness of the letter is the meere letter of the law,
as law holding us as the Sonnes of the old Adam under con-
demnation. And the newness of the spirit is the grace of the
Gospel enabling us to obey what the law commandeth, and
whereas we cannot obey perfectly, assuring us we are under
a new Husband and Surety who by his merits takes away the
guilt of our sinne, for the oldness of the letter is oppossed to the
newness of the spirit in the Text, as two contrary states, to
wit, the state of Law, and the state of Grace, which are as
two contrary Husbands, the one saving, the other condem-
ning.

But the oldness of the letter, or of the law is not contrary to
the ordinances, of scripture, Hearing, Praying, Sacraments;
for then the law should condemn and forbid all these, which
it doth not.

2. Because Paul had called the Law the oldness of the letter,
some might say, then the Law is essentially an ill thing, and sin.
He answereth, ver. 7. What shall we say then? is the Law sin?
God forbid. Then it is cleare, by the oldness of the letter, he
meant the law.

3. The oldness of the letter is oppossed in the Text to the
newness of the spirit, then the oldness of the letter cannot be or-
dinances, scripture, the letter of the Law and Gospel, the
written and preached word, for the written and preached word
is never oppossed to the grace of Christ, or the renewing spirit.
The word & spirit are diverse, never opposit or contrary. And
2 Cor. 3. the letter is not the written word, and seals, and or-
dinances, and Ministers preaching the Gospel.

1. Because Paul faith expressly, God hath made us able Ministers
of the new Testament. Now sere, in this sense, they were Mi-
nisters of the letter to the far largest part to whom they preach-
ed, yea the favour of death unto death, 2 Cor. 2. 16. and, their
Gospel bid, and so a mere letter to these that perish, yea, and
to the most part to a world, 2 Cor. 4. 3, 4. but they were Mini-
nisters of the spirit, not of the letter, not because they preached
not the letter, and externall word of the crosse to the eff. Anu-
ally called, for the contrary is said, 1 Cor. 1. 23. and if the let-
tes
ter be ordinances, the Apostles were Ministers of the letter to all saved, and not saved; for word, and seals, and Law, and Gospel, were written, spoken, preached, held forth by the Apostles, to both saved, and lost in the visible Church. But Paul expressly denies that they were Ministers of the letter, but of the spirit.

2 The letter is the ministration of death. The ministration of death, written on stones only; And not on fleshly tables of the heart, not the Law written in the inward parts. Jer.31. For this Law on stones, is the Law commanding, but promising no grace to obey, and commanding all, and perfect obedience under a curse and eternall wrath, and for that a killing letter, yea, for that, the ministration of death, the letter is not then new Testament ordinances, as the written and preached Gosspell and seals of the Covenant, for as these are written on paper, and not on the heart, they are also a killing letter, but not in the Apostles sense, and yet the Apostles were Ministers of the new Testament in these, to those that were lost and to those that were saved.

3 The ministration of death had a glory that Israel could not behold, and if a glory then a spiritualness, as it is v.7. and v.9. it is called glory, but letters graven on stones are dead of themselves, and have no glory at all, except in the thing signified, then the written Law, as it is here spoken of, is not a naked sign, figure, and shadow. But a spiritual ordinance including the thing signified, and so something of God, and therefore the Letter or ministration of death here, cannot be so large as all written or preached ordinances and seals, and that as they are mere forms, types, figures.

4 The letter spoken of here, v.11 is done away and opposed to that which remaineth, and is not done away, but the letter of the written Law, and the Ordinance of the Gospel, preaching of Christ, and the seals of the new Covenant, and expressly the Lords Supper, are not in this sense a letter, a mere sign, figure, and shadow, for they are not done away. The old and new Testament doe remaine, and must be preached till Christ's second comming. Yea, that the letter and outward ordinances are not done away, as Moses his veile, and his shaddows and types, is most evident in that John who wrote
after the ministration of the Spirit was come, and to these who have the anointing that teach them all things, 1 John 2.27. faith expressly, 1 John 1.3. we declare unto you (by writing) the word of life, 1 John 2.1. I write these ver.12. I write to you little Children, 13. I write to you Fathers, 14. I have written,26. These things have I written to you concerning them that seduce you, and Paul must be a Minister of the letter in all the Epistles he wrote to the Churches by this way.

5 The Gospel and new Testament Ordinances are delivered with much plainness of speech, v.12. and the old Testament is yet to be read, and far more the new Testament is to be read and preached, as is cleare v.14. Then the letter cannot comprehend all Ordinances, and old and new Testament in their formes, and preaching to be done away, as Familists dreame.

2 As touching the supposed Idolatry of serving God in Ordinances, written, read, and preached Scriptures of the old and new Testament.1. We do not include and imprison the infinite God who is incomprehensible in sounds, letters, written or spoken; in creatures, Sacraments, that are not God (we confesse) but holy and warrantable Ordinances of God, for we are here to do as God himself doth, for we teach no man to fix or pin the Almighty within his ordinances, the way of the Spirit with the word we dare not determine, but the Spirit goes along with the word, the Lord putteth his word and his Spirit in the holy seed in Covenant with him, Esa.59.21. The foolishnesse of preaching is a mean to save 1 Cor.1.23.18. And if it be Idolatry to serve God in his own Ordinances. Familists stumble the same way at preaching, calling it Idolatry, as these that were lost break their necks upon the preaching of the Gospel as foolishnesse, 1 Cor.1.18.23. And these that stumbled at the word, 1 Pet.1.2.8. stumbled not at the internal word and the law written in their hearts, the only word of Swinckesfeld and Familists, but at the externall word preached, for they never knew the internall word. 2. When (faith he) Protestants set up such a form of worshipping God in Ordinances, hearing, searching the Scriptures, reading, praying, sealings) it is an immediate way of fixing God and his Spirit upon it, and indeed a finer kinde of Idolatry to conceive that God en-
ters into outward things; he means the written and preached Scriptures, Sacraments, praying, hearing, &c. so the Antichristian Beast H.Nicholas speaketh, Evangely, or joyful message of the Kingdom, chap. 34. But the while now that the Figurative Services and ceremonies of the Christians flourished in their vigor, he hath raised up me H. N. H. Nicholas meaneth hearing, reading of Scriptures, and all outward Ordinances, which he calleth Figurative Services and Ceremonies; and Saltmarsh faith, worshipping God according to the Scriptures, is an immediate way of fixing God and his Spirit to this forme of Scriptures and Ordinances. Then he giveth us his good leave, except we would be finer Idolaters to follow the Spirit without and beside the Scripture. For the Scripture is but a Form, and a thing of Figures and Letters: And though the Lord and his Spirit be not tied or fixed to Scriptures, yet are we tied to the Law and Testimony; and if any spirit, any Apostle Paul, any H. N. or Saltmarsh, will lead us by a Spirit, with another Gospel, we pronounce him accursed, Esey 8.20. Gal. 1.8. 2 Joh. 10.

3. We confess, if to tremble at the Word, as Josiah did, 2 Kings 22.19. and these in whom God dwelleth, Esey 66.1,2. 57.15. be a making of an Idol of the Word, and a Legall service, then did God command and reward Idolatry in the old Testament, which is abominable; and then we profess that we, under the new Testament, worship God after the way which these men call Idolatry, but mourning and shedding of teares at the seeing of him in the Word preached, whom we have pierced, Zach. 12.10,11,12. is no Legall Idolatry, but a Prophefie to be fulfilled under the kingdome of the Messiah: and when the Saints are pricked in heart, and tremble at the Word preached, Acts 2.37,38. 9.5,6. 16.29,30. Luke 7.37,38. They adore not the Letters, nor sounds of the Word, but God that conveys himselfe to their soules by these means of his own appointing.

3. It is abominably false, that God conveys himselfe in outward things, as Papiasts say, he conveys himselfe to the soule by Images: For Images, or Portraits of God, are in themselves religious means of worship utterly unlawful and forbidden in the second Commandement; when as Ordinances are lawfull conveyances of God to sinners. 1 Cor. 1.18. For the preaching.
of the Cross, is to them that perish foolishness: but unto us who are saved, it is the power of God. 21. It pleased God by the foolishness of preaching, to save such as believe. 23. But we preach Christ crucified, to the Jewes a stumbling-block, to the Grecians foolishness, 24. But unto them that are called, both Jewes and Greeks, Christ the power of God, and the wisdom of God. Rom. i. 16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek, 1 Cor. 2.4,5. 2 Cor. 10.4,5. Rev. i.16, and this is never said of Images in old or new Testament.

4. We utterly deny that God immediately informs glorifies, and spiritualizeth these forms and figures, as the Israelites thought that God informed the Calfe. If any idolize the preached or written Word, it is not our doctrine, nor did Saltmarsh ever aim to prove any such thing to be our doctrine, or that the Word heard conferreth grace ex opere operato: If hearing be not mixed with faith, it profiteth nothing, the carnall moralist dreameth, that formes and Church-service will save him, but Protestants teach no such thing.

5. Ordinances are not mere figures and signes, but holy, divine, powerful signes, like a Hammer, a two edged Sword, weapons mighty through God, and the life, majesty, divinity, power, heaven that is in the Word, doe be-ly Familists: Therefore it is false that in their nature they are but Parables, Figures, and Types. For the words and letters are so, but in their fence, as they include the thing signified, they are another thing of a higher straine.

6. These Ordinances are the everlasting Gospel, the Covenant, the Lords Supper, in which we annuntiate the Lords death till he come again. 1 Cor. 11. 26, and therefore are not for the flae of bondage onely.

7. Nor are Ordinances earthly things, but lively, spiritually, heavenly treasures. 2 Cor. 4,7.

8. Who ever expos'd Scripture as Saltmarsh and Familists doe? For he calls the seeing, groping and feeling of the holes in Christ's side, and the print of the nailes in his hands and feet, the ordinances of the written and preached Word, and Scales, or Sacraments, by which he clearly intimates, that some never enjoy ordinances of Word, Scripture, and Scales, and yet believe in Christ,
Christ, as Christ faith, that some never saw, never groped the holes in his hands and side, as Thomas did, yet do believe, and so are more blessed than Thomas. But let Saltmarsh shew who are these who believe, and yet their faith came not by hearing, contrary to Rom. 10. 14.

9. It is true, Christ preached and conveyed to the soules of men by the foolishnesse of preaching, is a scandal to many. But not that only, but that Christ only so low & despicable, as a Saviour, shamed, crucified, cursed, rejected, should be the Saviour of the world, and the way to eternall happiness, is the great scandal, so it is not the Letter, or sound of words, or the foolishnesse of Figures and Signes, that occasioneth mens stumbling at Christ; but the thing signified in this letter and sound of words: For the Grecians and great wits of the world, did convey their happiness they promised to men, by Characters, Letters, and figures, namely, by the Divine writings of Plato, Aristotle, Cicero, Seneca, Socrates, and so did the wise Philosophers, who by words and grave sentences would make their Disciples and their Sectaries happy. Then Christ is not appointed for the ruin of men, and to be a snare, because he conveyeth himselfe, his Spirit and faith, salvation and grace, by words: but by words of so despicable and base a Redeemer as Maries Son, hanged on a tree.

10. We call no reproaches on the Spirit, but are as much for praying by the Spirit, preaching by the Spirit, as he; but not by the Spirit separated from the Word & Revelations. Such is the Word knoweth not: 2. Revelations contrary to the word, for the Scripture faith, the justified person can sin, must confess sin, because God is faithfull to forgive: But Antinomians say, the Spirit that expoundeth Scripture to them without arguing, discoursing, reasoning, or comparing Scripture with Scripture, but by an immediate revelation, teacheth that the justified cannot sin, are not to confess sin, and that they are no more to sorrow for sinne, then to goe backe again to Legall bondage after they are justified in Christ, which is contradictory to the word of Truth, and therefore such a spirit wee know not.

11. The weaker are much deluded by Saltmarsh and his, if they believe a Spirit separated from the Word.

**Gg 2**
Chap. XXVIII.

Of our assurance and comfort from Acts of free Grace

33. The pure, rational, and glorious assurance of salvation, comes from the pure manifestation of the Spirit bearing witness. This is the white stone, Rev. 2. 17. The union whereby we know all things, 1 John 2. 20. and the things freely given us of God, 1 Cor. 2. 12. There is assurance, 1. by reason, or the mere light of nature, and works of this creation, as in Job and Cornelius; but sure there is no salvation out of Christ. 2. By graces, gifts, or fruits of the Spirit, self-denial, faith, repentance, and by the letter, promises, or outward Ordinances or duties: this assurance is of no higher and clearer, and more glorious certainty then God through these doth afford, and that is darkly (as the Apostle faith) as in a glass.

Paul Hobson, who speakeh more congruously to Scripture then any of this way: I read (faith he, speaking of our joy) It is one thing to rejoice in an act, and another thing to draw our joy from an act. It is one thing to rejoice in our suitable walking up to a Rule, another thing to draw our joy and refreshing from the apprehension of a suitableness betwixt the Act and the Rule. Men may pray and mourn for sinne, or perform any other particular duty, and have much joy in that opportunity, and yet not draw their joy from it, but only their joy is distilled from a secret in-come of Christ, which carries them above it, while they are acted in it; but these poor foules, they only are joyfull when they see they act suitable to a Rule, and they draw their joy from that suitableness, which appears in this, that if their suitableness flagge, their joy is destroyed. I doe not say, but that every sinner ought to produce sorrow in us; but it is one thing to mourn for sinne, joying faith with peace; and another thing to mourn for sin to confirm faith, and to bget peace.

Answ. I deny not but there is a pure and immediate assurance that floweth from the witness of the Spirit, Rom. 8. 16. 2 Cor. 1. 21, 22. Eph. 1. 13, 14. So as the shining of the Sunne maketh evident that it is day, without a syllogisme, and discourse, and the seeing of the mother teacheth the Lamb, without any argumentative light, to follow the mother, and to follow no other. And the Sun-shine of glory on the soule, teacheth it is in a state of
of happiness with immediate light; but I utterly deny, that, in every moment of time, when the person believeth, he is assured he is in the state of salvation: for this reflect assurance is not essential to faith. Many believe and say, My God, and yet complain that God forgettest them, and shuttest up their prayers, and causeth off their soul, as is clear in prayers put up to God in faith, in which the Saints want assurance, Psalm 22.1, 2, Psalm 31.22. Jonah 2.4. Esay 49,14,15. Cant.5.4, 6.7, Cant.3.1,2, 3,4,5.

2. Many doubt, and these both godly and learned, of the immediate word and testimony of the Spirit, they say it is from signes and effects of saving grace, by which as by Arguments the Spirit testifies, that we are the children of God, as thus, He that believeth and loves the brethren, and hath a hope causing a man to purifie himself, is in the state of salvation. But I am such an one, therefore I am in the state of salvation. Both the Major, and Assumption may be witnessed by the Spirit of God, and our own sense.

And the places alluded by Saltmarsh, speak not of the way or the manner how the Spirit, the white stone, the union doth teach us, or bear witness; they onely say, they beare witness and teach, but say nothing of the manner; and if the Spirit teach us to know the things freely given to us of God, and the anointing teach us all things, then far more doth the Spirits anointing teach us that we are the Sonnes of God, because we love the Brethren, because we believe, and faith is our victory by which we overcome the world.

3. There is assurance by reason of the meer light of nature and works of this Creation, that there is a God, and that he rewardeth them that seek him, but that men have assurance of salvation, or that they are in a state of salvation, as Saltmarsh his title of the Chapter intimated, or that Job and Cornelius have assurance of salvation by reason, or the meer light of nature, and works of this Creation, is the new Divinity of Jesuits, but hath no warrant in the Scriptures, and that Job and Cornelius were void of all Gospell-revelation, is contrary to Job 19.25, 26, 27. Acts. 10.1,2,3,4,5,6, 34, 35.

4. Far leffe was it ever heard that Protestants teach that men may have assurance of salvation from the meer letter of scripture. Saltmarsh fathers many untruths on Protestants to make his own way.
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way of all spirit, take the better with the people.

5 I prove else where that the way of assurance, by divers places of Scripture, is rational and argumentative, and that most of all the Articles of our faith in the New Testament are proved argumentatively from the old; nor are the assurance of the spirit, and rational and argumentative discourses of the Spirit, contrary one to another; For the Holy spirit almost in every line of Scripture is an arguing spirit, and infers one conclusion from an antecedent, and from an other conclusion.

6 Nor did we ever teach men to build assurance on meer outward duties done without the grace of Christ.

7 Nor can the assurance, by the immediate testimony of the Spirit, be more cleare and glorious, then God doth afford light, more then certainty by figures and effects can be.

8 It is a wonder to me that Saltmarsh so undervalueth all assurances by effects and works of grace, so as they assure us darkly, & as in a glasse. Then the immediate Testimony of his all spirit must yeeld an higher evidence than darkely and in a glasse; this must be the light of the immediate vision of God in heaven: Hence Familists will but have the day light of morning or noone day glory shine on us in this life, whereas the Apostle makes all the light we have in this life to be darke and in a glasse, 1 Cor. 13. 12, 13. and opposeth it to seeing of God face to face, v. 12. 13. in the life to come: And Saltmarsh shal teach us new Divinity, if there be any evidences to found our assurance but two in Scripture; one, of walking by Faith; and another, by sight, 2 Cor. 5. 6. 7. The one, while we are absent in the body from the Lord in this life; the other, when we are at home in our country in the life to come, yea, the highest light, in which we see with open face, & are changed thereby from glory to glory, is in a glasse, σοφὴν εἰς ἄρπαν 2 Cor. 3. 18. is called a seeing, 1 Cor. 13. 12. κατωτέρας εἰς ἄρπαν: then must Saltmarsh make the certainty of faith to be as conjectural and low as the certainty by signes, which he faith is dim, formall, discoursive, and that is shadowed and clouded, which overthroweth the Antinomians Principles touching the assurance of faith, which they lay, excluseth all doubting.

As for the conceit of Paul Hobson, that we may rejoice in an act, and
and not draw our joy from the apprehension of the suitableness between
the Act and the Rule, he is much out: For 1. if we joy in the act,
and joy not in the suitableness between the Act and the Rule, our
joying and rejoicing is vain; for then doe we rejoice in sinne:
for an act not suitable to the Rule, and revealed will of God,
is sin, though it be not in a strict legall way suitable to the Rule.

2. We may have our joy distilled by a secret in-come of Christ,
but not from the Act (faith he,) but these two are not contrary,
but friendly agree: For this in-come of Christ that procures our
joy, is for the graciousness of the act rather then for the act it
selfe. And if by an in-come he mean an influence of the grace of
Christ causing us rejoice in the gracious act, because gracious;
we yeeld it willingly. But then wee gather neither joy, nor
peace, nor assurance, from the act simply, but from the act as
gracious, and as wrought in us by the in-come and supernatural
influence of Christ, who worketh in us both to will and to doe.

3. And we may well draw joy from the suitableness between
the Act and the Rule, in regard this suitableness is nothing else
but that gracious convenience between the Act and the Rule,
which standeth in this, That the substance of the act is agreeable
to the will of God revealed, and in the principle of faith, and
the end for Gods glory; which convenience and suitableness
of the act, is wrought by free grace, and so we yet joy, gather
assurance from the father of the act, to wit, the holy
Ghost the worker, rather then from the act; and though the
suitableness flagge, yet if it be sincere, the joy may bekiller,
not destroyed: but the reason presupposeth we can neither have
joy nor peace in the act, except it be perfectly suitable, and in
every degree agreeable to the law, which is a most false suppo-
sition: For we cannot come up in our acts to that perfection the
law requireth.

4. Upon the same ground we may mourn for sin, to stren-
then faith, in regard an act of believing doth arise from the act
of mourning, as occasioned thereby, or wrought in us by the
holy Ghost, who causeth us see him whom we have pierced, and
mourn therefore, as one doth for his only child, Zach. 12. 10, 11,
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CHAP. XXIX.

The scope of Saltmarsh his Book called Sparkles of Glory, and of his denying Christ to be any thing but a man figuratively and mystically.

I desire we may bear one another's burdens, and consider that God is in all his several dispensations, and measures, and Christians are not to hasten out of any till the Lord himself shall say, Come up higher, and the stronger are to bear the infirmities of the weak.

I am not against the law, nor repentance, nor duties, nor ordinances, as some would say: so all these flow from their right principles to their right end. I am not against the settling of Church-government prudentially, as now, so as all of another way be not persecuted, because I know God hath his people under several attainments and measures, and is to his people in all these in his meere grace and love, as formerly to Bishops, and thousands of weak Christians in Queen Elizabeths and Queen Maries dayes of martyrdom in their formes. I am onely against any form as it becomes an engine of persecution to all Christians differing from it.

I am not against a sitting of an Assembly of Divines at Westminster, that are so persuaded, because this is but to allow such liberty to others confinements as we desire our selves: And surely, if they would profound such things onely as they have received, or they are in conscience persuaded of to all the kingdom, and so leave it to the Spirit of God, and their Ministry, to persuade and convince, and not desire power from others to compell: this were but to minister as they had received.

Answ. If the scope of a Book be taken as it ought to be, from the
the subject matter contained in it, then the scope of this booke is a farre other thing, then the truth that is in Jesus and in Spirit: but to deny that Christ is come in the flesh, as I have evidence, which is the mystery of Antichrist, is the scope of his booke, 1 Job. 4. 3. For 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 he is come and even now already is in the world. But Saltmarsh confesseth not, but denyeth, that Christ is come in the flesh, or is true man, or hath any other body that he suffered in, but the mystical body, the Saints, Sparkles of glory, p. 13. The Sonne of God did not only fulfill this bringing home this first creation or man to God according to his first excellency and communion with God, but in this appearance of the flesh, he was a figure of God whose designt is to make his Saints his Temple, his tabernacle, his body, his new creation, his tabitation or house; and God thus manifested in the flesh was a figure of that mystery of godliness in us, or God becoming Immanuel, or God with us. He hath a large description of the second Adam, pag. 7, 8, 9, 10, 11, 12, 13, 14, 15. he never once faith, Christ the Sonne of God was made true and very man in all things like unto us, sinne excepted, or the second person of the Trinity assumed the nature of man in the unity of his person, or Christ was the true Sonne of David, borne of a woman, &c. as Scripture and Divines speak, but by the contrary only in this appearance of flesh he was a figure of God, whose designt is to make his Saints his temple, his tabernacle, his body — and God thus manifested in the flesh; that is, God by his Spirit giving us faith and a new birth to be the Sonnes of God, in whom he doth dwell by faith, is the Immanuel God with us; that is, all the God-man, or God incarnate, which this Spirit of the Antichrist will yeeld to us, is nothing but, every Saint anointed is Christ and Immanuel: now the Father and Spirit, both make the Saints the Temple of God, the new creation, the body of Christ thus; and so the Son is no more God incarnate then the Father: and God is thus manifested in the flesh, in making us his dwelling house, and Temple, and body by faith, as Saltmarsh is sure not to speak against, but with the heretickes who denied Christ to have a true body, or to be true man, but only to be a figure or appearance of a man,
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man, or a man in representation, in forme, in meere shape, not truly and really; so as the Disciples heard, saw with their eyes, and look'd on, and their hands handled the Lord of life, 1 Joh. 11.1. of them they said, He is not here, he is risen again except ye believe that I am he, yee shall dye in your sinnes. And in his crucifying (faith Saltmarsh p.13.14.) all his first glory in which he appeared, revealed that old designe of God, that mystery hid from ages, and now made manifest to the Saints, maying all the flesh of his Saints to the same crosse, and being lifted up drawes all men to him, which is the mystery of the Gospell, or Christ crucified. H. Nicholas document, c.3. fen.5. to be borne of the Virgin Mary out of the seed of David after the flesh is to be borne of the pure doctrine (of H.N.) out of the seed of love. How Christ nailed all the flesh of his Saints to the crosse except mystically and figuratively, and in a spirituall sense, I know not, but this is all Christ's dying on the crosse, except Familisists say that Christ dyed not really and truly, but only in a figure; or they say Christ, as an extraordinary holy man, was God manifested in the flesh, and that he was not the consubstantial Son of God; but being a man Godded with the holy being of love, dyed as an example of singular love and patience, and most submissive obedience, and so nailed to his crosse, all the flesh of his Saints exemplary, that we should follow him, as the Socinians teach, and so his death must be no real, no true satisfaction, nor any satisfactory ransome to justice for us, but that God forgave all mens sinnes without a price or ransome of blood; and Christ gave not himselfe as a real ransome, price or satisfaction for our sinnes, but dyed as a rule and patterne of holinesse, that we should imitate him and without his, but by our owne personal merits wee might be saved, as we were saved by following the godly lives of other holy men. The Scripture faith, he nailed his owne flesh to the crosse; for so it is, 1 Pet.2.24. Who his owne selfe bare our sinnes in his body on the tree. And Act.13.28. Though they found no cause of death in him, yet desired they Pilate that he should be slaine, 29. And when they had fulfilled all that was written of him, they tooke him downe from the tree and laid him in a sepulcher, but God raised him from the dead: Now the man Christ that was nailed to a tree, and buried in the grave of Joseph.
Joseph of Arimathea, that same man God raised from the dead, but Christ nailed not the Saints' flesh, and the bodies of believers, of Saltmarsh and others, really to the cross; nor were their bodies really laid in Joseph's new tombe, nor did God truly and really raise them from the dead, only in a spiritual meaning, we dyed, are buried with Christ, and partakers of his resurrection. But (faith Peter) Act. 5:30. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. But Saltmarsh faith, the Christ crucifying and nailing all the flesh of his Saints to the same cross, and being lifted up, draws all men to him, is the mystery of the Gospel, or Christ crucified. But Christ crucifying the flesh, and sinfull corruption of believers in the same cross, is Christ mystically and spiritually, and by the merit of his bloody death, mortifying sin in the Saints, and the sufferings of the Saints are not satisfactory to divine justice, as Christ's sufferings were, but capitulatory, to deaden them to the lufts of the flesh: and the Saints sufferings are not Christ crucified, nor Christ on the cross; drawing all men to him. For Christ died and was but once really and truly in his blessed flesh and humane nature crucified, Heb. 9:26, 27, 28. Matth. 27:34, 35. Marke 14:24. Luke 23:32. 33, 34. Joh. 19:23. on Mount Calvarie. But the Saints were not really crucified with him, for many of them were not borne, when he dyed. I have observed before, that Gortyn and H. Nicholas make the Saints who beare the image of God suffering and persecuted in the world to be Christ crucified, and nothing else, because faith Gortyn, Christ being the Lord of life, cannot dye, nor suffer in himselfe, and therefore hee suffers in his Saints, and to every suffering Saint is all the crucified Christ that these men grant. Yea H.N. never confesseth Christ to be true God and very man, but sometime the sabbath is Christ Evangel. c.2.f.15. or the service of love is Christ. Exhor. 14.f.1. or the godly being in men is Christ Evangel. 13.f.16. or the eldest Elder of the family of love is Christ, that is, H.N. or a godly life is Christ, so are we saved by our owne good works. And Saltmarsh faith, p. 14. Now all this of this new or second creation, as they are spiritual and heavenly, are only in, and through the same Spirit, and discerned in the same Spirit. Hence a Christ of flesh and blood, who is true
man and dyed for us, is but Christ in the letter, and the Protestant legall Christ that, as a killing letter, killeth and perfecteth nothing, and cannot give life, but the true Christ is a Spirit and spirittuall, and discerned in the Spirit, that is to say, only the family of love knoweth, by the Spirit abstracted from Scripture, and from all flesh and letter, the true God manifested in the flesh of every Saint, and crucified in believers, and disclaimeth the Protestant Christ that dyed, and was crucified on Mount Calvarie, and was buried in a new Tombe, and rose the third day, and ascended into heaven. And p. 17. This is the Temple (faith he, speaking of the invisible Church) which the Angel measures with a golden reed and the altar thereof, or the eternall Spirit, upon which all the first creation is offered in the Saints, as it was offered in Christ, who through the eternall Spirit offered himself, leaving out the outward court of the flesh and first creation, and all outward manifestations which are given to the Gentiles to tread downe. Anf. I feare that by nailing the creation to the crosse, and offering it up to God when Christ's flesh was offered up, is meant that which H. Nicholas said, Spirit. land. c. 56. sect. 7. if a man would enter into life, he must be taught in the service of love, and unlearn all that he hath taken and learned to himself; that is, as Libertines said, he must cast off the knowledge of good, and all sense and knowledge of sin, and as a childe, know and feel neither adultery, murderers, lying, stealings, nor acts of mercy, justice, chastity, but have a conscience past feeling of both good and ill, and this is the offering on the crosse, the creation of God, the crucifying of the naturall faculties of the soule, and to unlearn all you once learned of Christ, because it was literall, fleshly and carnall; and so to crucifie it, is one of the first lessons that Familists teach their new disciples when they enter into the service of love. H. Nicholas exhort. c. 13. f. 9. He hath a good head that can take these giddy fleshly notions of Saltmarsh, and can render the sense either of Gortyn's booke, or of this. But it is cleare, when Christ offered his life and body on the crosse to the Father for our sinnes, he offered no flesh, no true reall body to God through the eternall Spirit, for in that offering (faith he) he left out the outer court, and the flesh of the first creation, and outward administrations,
ministrations, then the crucifying of Christ in the flesh, as the Scripture calleth it, is but a dreame; Saltmarsh faith, That is the outward court the letter, the flesh, which all the Gentiles trample upon, and these Protestants that believe Christ suffered according to the flesh, are heathen and prophanne men. Christ in the flesh or under the Law, is to Saltmarsh p.195. the same with the literal Christ of David George, not the spirituall true Messias.

Henry Nicholas said every creature in the first state of creation was God, 34. cf. sent. 10. he hath now declared himselfe and his Christ together with all his Saints, unto us his elect, and also made a dwelling with us, and brought even so unto us out of his holy being, the most holy of his true tabernacle with the fulnesse of his garnishing and spirituall heavenly riches, to an everlasting resting standing Jerusalem, and house for Gods dwelling according to the Scripture. To be made partakers of the divine nature, according to Familists sense, is to be of the substance, nature and essense of God, and to live with the true being and very life of God. It is true, Familists say in words, they meane not that the creature is the Creator; nor that man is God, because man (faith Randal in a Sermon) is vanity and a lyce, but not man as created or renewed to the image of God, and let the Reader judge, if Saltmarsh in his Sparkles of glory, delivers not the same doctrine, speaking of two Creations, or two natures of flesh and spirit, p.3. While man was thus in the image of God, and stood and lived in communion with God, walking in that paradise, or that glory of his first creation in obedience to God, and participation of God, he was the image of all, or any created excellency, as it was, or is, or shall be in order to a more excellent life, to a life out of itselfe in him, who is the fountaine of life. Saltmarsh cannot meane that man was created in a participation of God in the sense that Protestants meane, in regard of the image of God, but with H.N. in regard of the godly being, where with man was godded and diesed at the beginning. And p.6. Saltmarsh phraseth with H. Nicholas, Now all this excellency and glory of the first man, did leave God being tempted of the woman, and the Serpent which were a figure of flebbly wisdome without God, and of the weaknesse of this creation in its owne nature, as it was drawn away from its life in God, and communion with God to live in its selfe, or owne life, or

to be its selfe what God should have been, wisdom and life, righteousness and power, and strength, and preservation, and all things. If Saltmarsh mean with Protestants, that Adam did leave his moral or spiritual being and living in, and with God, while he yet stood in the state of innocency, why doth he not speak with Protestants? for this is nothing, but Adam lost the image of God, but not his life & being as he came from the hands, or as it were, out of the shop of the Creator, in which he was moulded according to the image of God. But I fear Saltmarsh both speaketh and hath the same sense with H. Nicholas, that Adam lost his life, and lost the very created being and holy selfe which was the very substance and nature of God, and now having fallen into sinne, he falls into selfe, and lives in selfe, seperated, as touching the essentiall dependency of a creature from God, and lost his substantiall selfe and being, which is a peace and substantiall parcel of God. For Familists say that Adam, or an Angel should have ascried being, power, or any thing to it selfe, was sinne and nothing else but the devil, and denying selfe or substantiall being had beene in Adam, and was in him, his standing in innocencie, and to arrogate to selfe, being, and living, was a sinne and a leaving of God. So Theol. Germanica and Saltmarsh p. 14. Sparkles All the life or excellency of his first creation, is crucified in the Saints as in Christ, whereby they enter into their glory as he did into his and are in the same glory of God made one, as he and the Father are one, Job. 17. The life or being of the first creation, as it is a part of God or the sinless workmanship of God, is not crucified in the Saints as in Christ; for in the Saints, only sin is crucified, and that spiritually by the merit and efficacie of Christ's death, and his Spirit, the natural being and life of the Saints as they are living men consisting of foule and body, is not crucified; but no sinne, nor lusts nor dominion of sinne, were in Christ to be crucified, but hee laid downe his natural, real life and blood, as a ransom satisfactory to the justice of God for our sinnes: But this deceiver meaneth that Christ's anihilating on the crosse all the natural faculties, power and excellencies that the Creator gave to us, when we were created, and nailing these to the crosse, was Christ's crucifying of the flesh, and we are the same way
way, crucified with Christ, as so many joint Saviours with him, by suffering afflictions, and in place of this crucified flesh, all the Saints have the Spirit to act in them; and our conversion to God, or restoration in the second Adam, is, in that we are made againe in Christ, partakers of the divine nature, and of the substantiall being of God, or godded with the new heavenly being of God, in love, and Christed with Christ, and turned, when we are perfectly renewed, into all Spirit. Saltmarsh Sparkles of glory, pag. 71. And the naturall faculties of our soule, mind, will, affections are, in our conversion, removed, and in place of them comes the very Holy Ghost in person, and very Christ himselfe acts in us. Rise, Reigne, Ruine of Antino. art. 1. art. 2 pag. 1. and lives in us, not by faith and created grace, but substantially and personally, and for this they allledge, Gal. 2. 20. I live not, but Christ lives in me, and so neither our naturall power or any thing, nor is created grace any thing, but Christ is all in all.

CHAP. XXX.

Familists will have all externals indifferen:

2. **Alt. faith.** Christians should live in the unity of the Spirit. Under their severall forms and attainted. Now by forms and attainted he meanes Prelacie, Presbyterie, Independencie, yea Poperie, and all outward worship and ordinances of which he faith, there is no forme nor model in the letter of the Scriptures, and so he maketh the Scriptures as unperfect as the Papists doe, the one dreaming of a Spirit in the breast of the Pope and cursed Clergie to be the matter of our faith, the other an Anabaptisticall Spirit of unwritten revelations to be our leader, and they reproach the word of God, as forms, characters, figures, a faith Ceremoniall, and figurative services out of the knowledge of the Scripture, as H.N. faith, Evang. ch. 34. sent. 10. And by Christians he meanes Saints of divers and contrary sects, wayes, Religions, such as is the Chaos of a Church in the Sectaries Army, in which there are Armanists that say Christ was but a mere godly man, Antitrinitarians, Socinians, Arminians, Seekers, Anabaptists, most of them all.
being Arminians, Familists, Antinomians, Enthysiafts, and all those should agree in the unity of the Spirit; and as he faith after pag. 20. in these outward things, they ought to please one another to edification, Rom. 13.10. Rom. 8.2. Col. 2.20. the Law of love, and spirit, or life, being more royal and excellent then any worldly rudiments whatsoever. Now it is cleare that his meaning is they should keep the unity of the Spirit, and please one another in all outward things, as Rom. 15.1.2. (so I thynke he should cite the place) that is, doe as Anabaptists among Anabaptists, be a Presbyterian among Presbyterians, an Independent among Independents, Praelatical among Praelatical men, that we offend not one another, because the Law of loving our neighbour, is above being baptised or not baptised, and using of the signe of the croffe or not using it; and all the five Popish bastard Sacraments are lesse then loving our brother: upon this ground Familists make all externall is free and indifferent; and so doth Oliver Crumwell in his letter to the House of Commons 1645. which I set downe here, that many in both Kingdomes who looked on him as a godly man may be satisfied toward him, whether he favour Familisme or no, for it smelth rankly of that fleshly sect, it was printed before by Authority.

Presbyterians, Independents, all have here the same Spirit of faith and prayer, the same presence and answer; they agree here, know no names of difference; pity it is it should be otherwise any where: All that believe have the reallunity, which is most glorious because inward and spirituall, in the body and to the head; for being united in forms, commonly called uniformity, every Christian will for peace sake study, and doe as far as conscience will permit: and from Brethren in things of the minde, we looke for no constillation, but that of light and reason, in other things God hath put the sword in the Parliaments hands, for the terror of evil doers, and the praise of them that doe well, if any plead exemption from it, he knows not the Gospeil, if any would wring it out of your hands, or steal it from you, under what pretence soever, I hope they shall doe it without effect, that God will maintaine it in your hand, and direct you in the use thereof, is the prayer of.

Now because this Letter was publickly Printed, and contains doctrine unfound and scandulous to me and many other,
other, & every Christian is obliged to be ready to give an answer to every man that asketh a reason of the hope that is in him, with meekness and fear, 1 Pet. 3:15. especially when he giveth a publick scandal of unconfinedness in the faith, I thought my selfe tyed in conscience (and others are debters to me for the same freedome of conscience in the truth, which they crave to themselves in errors and heresies) to shew how scandalous and unfound this Letter is.

Presbyterians, Independents all have the same Spirit of faith and prayer, the same presence and answer.

Answ. This is no just enumeration to prove the inward and spiritual unity in the Army, which he intends; for there bee in the Army Socinians, Arminians, Anabaptists, and by name Jo. Saltmarsh, Mr. Del, and Seekers, who in Print disclaim both Presbyterians and Independents, and to my knowledge there is not this day in England any that is a mere Independent which maintaineth nothing but Independencie with most of these of N. England, and does not hold other unfound and corrupt tenets, especially that of Liberty of conscience, which bord. reth with Atheisme, Scepticisme, and with all faiths, and no faith.

2. I am not of the Authors minde that Presbyterians and Independents as now they are, can have the same Spirit of faith and prayer, except we say with H. Nicholas, the first Elder of the family of love, that all externalls in Religion, Presbyterians, Independents, Popes, Cardinals, Bishops, Priests, Deacons, Sextons, Services, Ceremonies, Yea and the Church of Rome, till contentions arose about these as H. N. Evangelie c. 32. c. 33. faith, are indifferent, and no ways unlawfull. H. N. faith, his followers are subject to no Gods, no Lawes, or Ceremonies, but only to the Lord their God, and to his most holy service of love, they are not likewise subject in bondage unto the creatures, neither yet to any created thing, but only to the Creator, &c., all their life, minde and delight only is in God, and God himselfe likewise with his mind, life or Spirit is in them, and they are even so of one conformity or substance with each other, namely God and his people, of peace, Spirit. I. and c. 55. 1. 7. No wonder then this Author cry downe outward formes, and cry up inward spiritual unity: For the same Spirit of faith they cannot have, that believe contradictorie articles.
of faith. But many that goe under the name of Independents and Presbyterians, beleevewith Familists that Jesus Christ dyed not as true man for sinners, and that he dyed as true man for sinners; that the justified can sin, that the justified cannot sinne; that the justified are perfect in this life, that the justified are not perfect in this life; that the justified ought to confesse and crave pardon for sinnes, that they ought not to confesse, and ought not to crave pardon for sinnes: For Saltmarsh telleth us, there are contradictions between the faith of Protestants touching Christ his birth, dying, crucifying, burial, ascension to heaven, &c. and of others (hee meanes Familists and Antinomians) who have attained the highest and most glorious discoveries of the Spirit, Sparkles of glory, p.185, 186, 187, 190, 191, 192, 198, 199, &c. then such Independents and Presbyterians, as the letter intendeth cannot have the same faith, except also we hold every mans conscience within to be his rule and faith, if he have love (as the Familists say) and that all faith or Religions without are indifferent, as Familists in their Petition to K. James, An. 1604. professe they will take or leave Familisme as the King and his Laws thineke fittting it may be for State interestes, their practise now is a little eccentrick to their faith.

2. Nor can they have the same Spirit of prayer, the same prayer or answer; for Presbyterians pray for the nearest uniformity in Religion, faith, worship, government. And for all the ends in the Covenant, extirpation of heresies, of Familisme, Antinomianisme, Scepticisme, abominable Liberty of conscience. I should be glad, if Independents, and the Author of this Letter would pray and indeavour the same; for William Del, and John Saltmarsh have preached and printed to the world the grosseff points of Familisme, and they are ordinary Preachers to the Generall, and the rest of the Commanders, when Arminians and Socinians, and men not halfe so absurd and monstrous in the faith as they, did preach before the King, the godly in both Kingdomes mourned for it to God, and prayed against these things; and I conceive the godly Presbyterians doe the same yet, and have not forsaken their principles, or the truth in a jot. If the Presbyterian pray, as they doe, that God would avert that Atheistical plague of Liberty of conscience, & extir-
pate Familisme, Socinianisme, &c. And Independents pray that God would grant them the grace of Liberty of conscience, & that Familists, Socinians, &c. may be tolerated and promoted to higher places: Can the Spirit be tow the same access and presence to the prayers of the one as to the other? Have contradictory prayers the same answer from God? Will God heare and satisfy both? But I observe here that Saltmarsh and Familists father all their new lights on the Spirit, and make the holy Spirit the author of Scepticisme, and contradictory truths, for Saltmarsh faith, if there be not a toleration of all Religions, all the glorious discoveries of God, above or beyond that systeme or form of doctrine &c. (established and concluded by the Assembly of Divines according to the word) shall be judged and sentenced as heresie and schisme, and so God shall be judged by men. Why? because God himselfe speakes Familisme, Arrianisme, Socinianisme, and all heresies in these that now goe for Independents, and God speakes the just contrary in Presbyterians, and if men judge either, because the same Spirit of faith is in both, then God must be judged by men.

3. Are not many Independents now turned Familists, and so beyond any necessity of Ordinances, praying, reading, Sacraments, Scriptures, and live upon only all Spirit, pure glorious revelations?

4. Wee know no names of difference: True, wee did all with one minde (as we beleaved in the simplicity of our hearts) with lifted up hands to the most high God swear, to endeavour according to our places, to defend the Reformed Religion in the Church of Scotland, to endeavour the extirpation of superstition, heresie, schisme, prophaneenesse; who hath left this oath of God? Know we not Presbyterians now by their names? Are they not now the most persecuted men in England? Can God suffer persecution and blood in Independents, because Independents?

All that beleeve have the reall unity which is most glorious, because inward and spirituall in the body and to the head, for being united in formes, commonly called uniformity, every Christian will for peace sake study, and doe as farre as conscience will permitt.

Answ. No union to this Author, is reall and most glorious and spirituall but the inward union: externall union is excluded from
from being a real union. Why? this union in hearing the same word of faith, receiving the same scales of the Covenant, bowing our knees to the Father of our Lord Jesus Christ in the Church of Corinth, 1 Cor. 11. 17, 18, 19, 20, 21, 22, 23. As at Troy, Act. 20. 6, 7, 8, 9, 10. Drink ye all of this, Fat yee, is an unity in the external, visibly acted, and performed worship of God, is it not both commanded and real? it is no notion of the braine, but external worship commanded. True, but not in the same forme, manner, way, time, place; but we disclaim an uniformity in the Physical circumstances of time, place, and never tye any but to the generall, natural, simple conveniencie of time, place, persons.

But the Author hath a higher ayme then to exclude this uniformity; for I finde Mr. Del and Saltmarsh, professed Familists, speake to the minde of this Author most grosse Familisme, for Mr. Del preached a Sermon before the Commons against outward Reformation, and outward formes; all his arguments conclude against the written word of God, against the preached word by men, Paul or Apollo, because Gospel-Reformation is a worke not of the creature, but of God, and as proper to God as to redeem or create the world. Now Preachers can have no hand in redeeming or creating the world: and when this Author faith, inward unity is the real unity. Observe, he calls it the unity, the real unity, then that we all speake the same thing, 1 Cor. 1. 10. is no unity, not any real unity; and that we all walke according to this rule of the new creature in our conversation and Christian practice before men, as Gal. 6. 16. and according to the same rule, as we are commanded Phil 3. 16. that we all walke in love, and as children of the light, abstaining from fornication, uncleanesse, covetousnesse, as Eph. 5. 2, 3, 4, 5, 6, 7, 8. And that we all walke in Christ as we have received him, Col. 2. 6, 7, &c. honestly as in the day, not in rioting and drunkennesse, not in chambering and wantonnesse, not in strife and envying, Rom. 13. 12, 13. 1 Thess. 5. 1, 2, 3, 4, 5. 1 Pet. 2. 11, 12, 13. is neither a part of the unity, nor real unity, but imaginary unity, because outward, and in visible formes before men, not inward, not spiritual, not most glorious; so are whoring, lying, chambering, lustes in the justified, only before men, and done by the flesh,
flesh, not sinnes before God, nor against any Law; all that preach duties, and against such sinnes, to our Families are literal, outside, carnall and legal preachers: to H. Nicholas Evang. c. 4. 14. uninhabited, unregenerated, unremedied, ungodly, unsent, & all because they are Scripture-learned; and to these men the Scripture is but as formes and outward things, and so no sin to neglect it, there is no unity of profiting, hearing, speaking the same truth, of walking as the Redeemed of the Lord, Love in the heart is all. H. Nich. 1 Exhor. c. 16. 1. calleth all Ordinances, and Christian walking in Christ, false exercises or usages which beare a godly shew.

1. The Author will have no reall unity, but inward and spiritual. What then is become of all outward Ordinances that have an outside by Christ's appointment answering to an inside, and these two united make but one and the same spiritual Ordinance? for the body followeth the soule, and both follow the Spirit of Jesus according to the written word, and the vocall praying, the preaching, the hearing, visibly actted by a beleever in the outward, is no lese spiritual (when inside and outside both joyne with the word and Spirit) then the inward acts of the minde, tranacted only within the soule. This Author following H. Nicholas and Mr. Del and Saltmarsh would exclude all unity in the body to the head that contain's in outward Ordinances, as if Christ were not the head of the body visible, and of the true visible Church, as well as of the invisible Church; and as if Christ, as the head of the Church, did not command and appoint there should bee a visible Ministry, an externall Church-government which is spiritual, and outward Ordinances of hearing, preaching, praying, Sacraments, written word of the old and new Testament, but had left all these, free to men: therefore H. Nicholas condemns all knowledge of the Scriptures, as Ceremoniall, false, literal and foolish wisdom. So his Exhortation to the two daughters of Warwick speaks, and Evangel. ch. 34, he rejects the figyrative services and Ceremonies that arise from the knowledge of the Scriptures, as contrary to the spiritual and inward service of the holy being of God in love, and godly wisdom. Therefore these Authors call the word of God and externall Ordinances nothing but
formes, the letter, characters, figures, flesh or external fleshly Ordinances, that perish with the using, and are no better then the Ceremonies of Moses Law that are gone and buried, and may not be used, Saltmarsh. Sparkles of glory. p. 293, 287, 288, 243, 244, 245, 246, 247. Del uniformity examined pag. 7, 8. wee know Familists, and especially Mr. Del's Sermon before the House of Commons p. 7, 8, 9, 10, 18, 19, &c. cryes downe all Reformation but that which is of the heart and inward and spiritual. So Saltmarsh Sparkles p. 217. And this Antichrist is one who denies Christ comming in the flesh, or God in his people, who is comming and comming, that is ever flowing out in flesh and glorious discoveries and manifestations of himselfe, forbidding all beyond them, as new lights and false revelations, and fixing God and his appearances in their conceptions, votes and resluts, and counsels, and consequents and Laws of worship. In which you see these are one and the same, denying Christ comming in the flesh, and denying his comming in flesh and glorious discoveries of himselfe: then must God incarnate and manifested in the flesh, and borne of a woman, and of the seed of David, be nothing but God by his Spirit opening a new light of Familisme, as H. N. taught, every spiritual man was Christ, and there was not another second Adam, and every sinning man the first Adam.

2. Christ in the flesh is but a forme, and flesh, and to bee under his heavenly and spiritual teaching, as he preacheth, Matth. 13. Joh. 13. Joh. 15, 16, 17. &c. is to bee under the Law, and the bondage thereof as under a more legall Christ, then that of all Spirit, and pure and glorious Spirit. It is most considerable that Familists and Antinomians, who make every Saint to be Godded and Christed with the godly being, make every believer to be God manifest in the flesh. And as Papists make as many hostes, as many Christs in their dreame of Transubstantiation, so only Familists and Papists multiply many Christs to us: and no doubt Christ had an eye to both, but specially to Familists, Matth. 24. 23. then if any man say unto you, Loewe here is Christ, or loe there is Christ, believe it not, 24. For there shall arise false Christs and false Prophets, &c.

3. The forbidding of new lights, and new discoveries of God beyond what is revealed in the Scripture, to which, under pain of a curse, we may not adde, Rev. 22. 17, 18. is unlawfull,
full, because the scripture to Saltmarsh is but a forme that peri-
pheth with the use; and to Familists a fixing of God Idolol-
trously within created formes. Union in formes commonly called Uniformity, every Christian for peace sake will study. Why should the Author speake of Uniformity, with such an e-
stranging and detestable expression, for with his hand lifted up
to the most high God, he sweares to endeavour to bring the Churches
of God in the three Kingdomes to the nearest Uniformity in Religion,
confession of faith, forme of Church government.

Now by uniformity we understand not figures, words, cha-
acters, which we trye no man too, so they speake not as Here-
ticks and Familists, who tell us of an incarnating of God in e-
very Saint, or a Godding, a Christing of a Creature, see H. Ni-
cholas Evangel. c. 34. Nor doe we meane union in time, places,
persons, as Mr. Del ignorantly phancies, in his Uniformity ex-
amined: he may examine his owne examination, for he speaks
he knowes not what, by Uniformity we meane union in the
things, and in the true Doctrine, and substantial practices of
faith, worship, government of the Church in the fundamen-
tals: But the Arguments of Del and other Familists prove that
the Saints are not to be taught by any ordinances, preaching,
reading, hearing, (I should be glad this Author were nei-
ther of the faith of Del nor Saltmarsh, but his letter smelletb
rankly of them.) Yea, by this way all England are licenced to
do what they list on the Lords day, and the Booke of sports,
licencing all Plays and pastrimes from morning till night on
the Lords day, must be called for a gaine, which grossest, the
Bishops were ashamed of: for Uniformity of all Christians and
Churches to keepe the Lords day is but a form, and no spiri-
tuall worship to Familists.

Del faith, the spiritual Church is taught by the anointing the car-
nall Church by counells. By this the Familists deny all Oathers,
and Covenants, and abjuration of false Doctrine under the
new Testament, in which they will have nothing but inward
spirituall worship, and say now it was unlawfull to take the
Covenant, and the deepest Familists say it was at that time
dangerous to refuse the Covenant, and they might lawfully
take it, and keepe their heart to God, for H. N. Epistle to
the Daughters of Warwick fo teacheth. Now counells, as
sermons

What Uniformity we mean
in that Covenant.
Discourses of Familism.

Sermons, and preaching, and the written word, are but forms to these men. A meeting is the work of the alone Holy Ghost. 1 John 2. 27. and no worke of men; and they are all carnall or such (as H. Nicholas speaketh) are wise with Worldly Antichrist, false and fleshly wisdom.

2 He tells us, the New Testament worship consisteth in faith, hope, love, and faith. John 4. 23. and Paul preached at Troas and administered the Lords Supper till break of day: all that beleeved were together and continued daily in the Temple, and did break bread from house to house, here was union, but not a word of externall Uniformity.

Answ. Here was all the Uniformity we crave, for that which Peter preached in one house, Matthew or another Apostle preached not the same very words, and in the same forme of Grammar, but all the twelve preached the same thing in Doctrine, & prayed for the same thing, & all administered received the Supper of the Lord according to the Institution of Christ: all did eat at table, all did take, break, and eat, all did drink after the elements were blessed, this Uniformity or unity, call it as you will, we seeke and an union in the externall acts and ordinances, but this unity is not among Presbyterians, Familists, Antinomians, Arrians, neither Doctrine, nor praying, nor believing of these same fundamentals are one, as the letter would say: for if all have love, and all give faith and believe to the dictates of their Conscience and a Spirit leading without scripture, this unity sufficeth not. Though Familists believe Christ is not God incarnate, yet we believe he is God incarnate, & though Antinomians believe a justified man cannot sin, needs not confess nor sorrow for sin, yet we believe the just contrary, here is neither unity (say we) nor uniformity; we have unity of faith hope & love, say Familists, but no uniformity, because there is an indifference in what ye beleve, if ye beleve what Conscience or an Enthysiafticall spirit speake to you, it is all one, you have true faith and true love. By the way of these men.

The Uniformity that Familists cry downe is the tying of the spirit and his various working to one form and way of working, for this were to rule, order, inlarge and straighten the spirit of God by the spirit of man, (faith Del.) But we judge Familists to be ignorne of thestate of the question. For the preaching and worshiping
worshipping of God in spirit and truth is not the thing in question, but how the outward Ordinances, whether the spirit concur with them, or concur not, ought to be ordered? we say, God hath not left men at freedome to follow the dictates of Conscience at will, which often is conceit, nor Conscience, the word regulateth us sufficiently, that we looke to the rules of edification, charity, prudence, order, decency, and especially the word of God.

But the mystery is this, all outward things are indifferent, and we are to please one another in them, and the spirit without the word is a rule to us, in the ordering of externals. We heare Saltmarsh and M. Beacon say, we must please one another in love in outward things, so H. Nicholas faith, paterne of the pref. Temp. The Services and Ceremonies (he means all the Idolatrous service of the Church of Rome) shall not save any one without the good nature of Jesus Christ, and of his service of love, nor yet condemne any one in that good nature of Jesus Christ, nor in the service of love.

I see not then how Bechold finned in taking fifteen wives at once, for to follow the word and figures of the Law, (thou shalt not commit Adultery is) as Del and Familists tell us, the spirit of man that inlargeth & straitens the spirit of God, which would have some colour, if preaching of the word, sacraments, hearing, were to be ordered by the wildome of mere men, and if Orthodox Doctrines of council in their matter were mens devises, and not Gods word, and if the spirit of God did not agree to goe along with his owne Ordinance.

In Uniformity every Christian will doe for peace sake, as far as Conscience will permit. But shall the Christian doe nothing for truths sake, and for the commanding law of God in Uniformity or in unity or onenessse in external worship? In external worship then we have no law, but please one another in love, and the law of peace, or if Conscience have any acting therein, it is Conscience acted by the Spirit without the word, so in all externals (if we keepe faith and love in the heart, we may live as we list,) A good loose world: there is an Uniformity in wars, in marrying, in whoring, in invading the rights of the Subjects, their power, liberty, goods, possessions, we have no law in these, but peace & pleasing one another in love.
And what may we not doe then? If we keepe Familiistical love in our heart, which is the Godly being, and the Godding of man with God, a permitting Conscience, no word of God is our rule, But the onely rule ( say they ) is Conscience, Led with peace, that is with a desire to plea se one another in love, in all externals, in cursing or no cursing, murthering or no murthering, whoring, no whoring, lying, blaspheming, railing, no lying, no blaspheming, no railing. For the written word and law of God, the Old and New Testament to Antinomians and Familists is a forme, a letter, and some certaine figures, which yet are not the Christian mans obliging rule Saltn. Prakes of glory p. 238, 239. for p. 216, 217. The whore is adorned ( faith he ) with gold and pearle, which are those excellencies of nature and formes of worship, and Scriptures with which shee deckes her selfe as a counterfit Spouse of Christ pag. 243, 245. So the Uniformity of having the same Old & New Testament, and the same Law and Gospell preached, is here covertly condemned, and the having the same outward Ordinances, is contrary, to inward and spirituall writ in the Godly being of love and faith, as if we had no word of God for to read Scripture, partake of Ordinances, but all externals were free. In things of the mind, wee looke for no com pulsion, but of light and reason.

The Author means in Religion and faith, which cannot be compelled, we looke for no compulsion; This was as much; As we looke not from the Parliament for any Laws or use of the Sword to punish us, then if one should deny there is a God, as many fools doe: if any should blaspheme and raile against the Godhead, wee looke the Parliament should not take notice of it.

2 all Religion here comes in under the name of things of the minde. Then Familists, who seeke no more but love in the heart, will be glad that all externals be cut off, now there is nothing then of Religion but Opinions, knowing, believing, hoping, fearing, loving, for bowing to Idols, perjury, adoring of the Devill, vocal covenanting with Satan these have nothing to doe with Religion, for they are not things of the mind, I obseved before that H. Nicholas epistle to the two Daughters of Warwick, said, Christ gives leave to any man to deny his Religion before men, if the heart be good Christ is not so cruel, nor taken with the blood of men.
men, as to will any to lose his life, his houses, children, brother, sister, lands, for him and the Gospel. Hee may deny God and Christ, and both Law and Gospel before earthly judges, if hee keep a good heart to God, he failes not against Religion, or any of the first foure commands; for Religion is fettered within the circle of the minde.

2. If all Religion be a thing of the minde: If any think and beleeve he may take fiftenee wives, and offer his childe a sacrifice to God as Abrabam did, and that hee may take his neighbours goods, because the Saints are the owners of the earth, and may marry his wives siller, his owne mother in law, he cannot act according to his faith, because he he may be compelled to unace and abstaine from such things of the minde by the power of the sword. Now this is great compulsion to things of the minde.

3. I know not any, that ever I read, or heard, or read the sword of men can compell the minde, or compell men in things of the minde; for let the persecuting Emperors, and all the Tyrants on earth, armed with the fury and power of the Prince of the bottomlesse pit, torture, torment, or kill, they cannot reach soule, minde, will, conscience, and affections, we never said that the sword is a means of converting soules to Christ, or that Religion is, or can be compelled: but wee hold that the sword is an externall, though not simply necessary means to hinder wolves and grievous foxes to destroy the soules of others, by bringing out of their corrupt mindes, in word, writing, teaching, professing another Gospel, such as fleshly and abominable familisme; now the not perverting of the soules of others, the only object of the Magistrates sword, is not the conversion, nor any signe that the faiife teacher thus hindered to hurt the flocke, is converted to the faith. The Magistrate then defendeth only, and guardeth the Law of God and Church from pestilent heresie, but neither he, nor his sword is hereby made a means, way, or cause of conversion of soules, or propagating the Gospel: who ever usurpe the sword to defend ravening wolves, that, with such doctrine destroys the flocke of Christ, they give their power to the beast, and their horses and strength to the faiife Prophet, and I writ it, God shall
deliver

The sword a means of defending soules from being perverted from the truth, but no means at all by our doctrine to or for the conversion of men, to the truth or propagating of the Gospel.
deliver souls out of their captivity; (for the elect cannot finally be seduced, Matth. 24:24) and shall make their carcases fall as dung upon the open field, and as the handful after the harvest man, and none shall gather them, and make them as a wheel and as stubble before the wind, and fill their faces with shame.

But if conscience ought to bee the ruling principle in all we doe in acts of the second, as well as the first Table of the Law; yea in eating and drinking, 1 Cor. 10:31. the sword hath no place at all over Christians; or any at least professing Christ: these that marry many wives at once, and sacrifice their children to devills, and thrust men out of their possessions, and take them to themselves, because they, being Saints, are the only just owners of the earth, and the meek shall inherit the earth, these that swear a Covenant when they are low, as Familifte do professe they may, and deny their Religion before men, as H. Nich. taught and divers Anabaptists and Nicodemits in Calvins time, and then unsweare and perjure and breake their Covenant with God and men, when they have the sword in their hand, will sweare and suffer for it, that they doe all these from meere conscience, and upon Religious grounds in the minde, and the Magistrate is as much obliged to beleive that conscience leads them in all these, as he is to beleive all Religions are to be suffered, and the justified man cannot sinne, cannot steal, murder, swear, whore, blaspheme, covet, and he ought not to compel with the sword, godly men in some things of the minde, and not in all things, except he be partiall in the Law.

In other things God hath put the sword in the Parliaments hands, for the terror of evill doers—if any plead exemption from it, he knows not the Gospel.

Answ. If for the terror of evill doers, then for the terror of false teachers, who are grievous wolves not sparing the flock, Act. 20:29. evill workers, Phil.3:2. and make thoes that receive them in their houses, and farre more in an Army of Saints, partakers of their evill deeds, 2 Joh.v.10. who subvert whole families, Tit.1.11. make their followers twofold more the children of hell then themselves, Matth. 23:15.

2. If by other things the Author meane all things but Religion, then Parliaments have no place to be Nurse-fathers to the
the Church, they have done surprizingly to swear to defend the Reformed Religion of the Church of Scotland, to coet- 
inate heresies, and what is contrary to sound doctrine; that is, to root 
out Familism, Antinomianism, Socinianism, Arianism, Antiscrip-
turism, Papists, Prelates, Seekers, Arminians.

3. If any plead exemption from the Parliaments sword, he knowes not the Gospel; that is a poor punishment, vale at totem, many, of the Authors way, subvert the doctrine of the Gospel, as all the families: But the Author faith not, hee shall feel the weight of his sword; but only, he knowes not the Gospel: then many Anabaptists who hold this thing of the minde: under the new Testament there ought to bee no Christian Magiftrate, nor Christian ought to beare the sword, cannot know the Gospel; there are of these that thinke they know the Gospel as well as this Author. And Saltmarsh the prime Chap-
laine of the Army professeth he knowes more of the Gospel then Wickles, Calvin, Luther, and all Protestants generally. Yet he sets the Magiftrates up for worldly societies; and more principally for the people of God in the flesh. Sparkl. glo. p. 138.

but the Saints in this life (faith he) attaine to all Spirit, pag. 71, 72, 198, 206, 207. and are above the flesh and Ordinances, and to returne to a dispensation of the flesh that needeth Magiftracie, is to come backe and remaine in Sodome, pag. 75. when the Lord hath bid you come out, pag. 121.

The Author and M. Saltmarsh must herein renounce H. Nicholas. (and they are so neare of kin that all the water in Thames cannot wash their bloud asunder; the one from the other) for H.N. faith Spirit. Laud. c. 34. c. 8. 9. The family of love have no heads, nor Kings which are borne of the flesh and bloud of fin. And c. 37. c. 7. It is well-pleasing of God, that one man of God lordeath not over the other, neither that the one be the others bond-servant, c. 38. c. 4. A King is the stem of ignorance. Then the Saints cannot returne to that carnall dispensations to bee under Magiftrates, but Familists by their principles, have leave to say one thing and beleve the contrary. So doth H.N. teach Epi. to the two daughters of Warwic.

M. Bowls for ungratitude a monster of men, if he be the Au-

thor of that lying Pamphlet, called Manifest truths, could have

Kk 3
witnessed more against the sense of this letter, but he, defending it, betrayeth the truth, the Covenant of God, as too many like him do now, for he calleth a covering over this letter, and passeth it in a word, and boldly asserteth for truths many gross eyes, and spake never one word in Print of the heresies and foul tenets which he heard as an eare-witness in the Army, though his charge was to be a preacher.

To conclude, I know none that would wring the sword out of the Parliament's hand, but these that force the Parliament by the terror of twenty thousand armed men, either to grant their unjust demands by Thursday at night next, or they will take some extraordinary course with them.

So Beacon in his Familistical Catechism, p. 189, would prove the truth of this, that all externals are indifferent, by Gal. 6:15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, and 1 Cor. 10:29. Now by outward things Familists must meane all outward worship or Idolatry, and why not acts of saving or destroying our brother, the taking or not taking of your neighbours wife to please her in love, for the Law of love, of Spirit and life is more Royal and excellent, then committing Idolatry or not committing Idolatry, then murther, adultery, perjury, &c. or not doing of these outward things, because the Law of love, is the cause and generall Commandement of the whole Law and above externalls; but if these be indifferent, so as we must, for love and the unity of the Spirit, do them, or not doe them; then Peter was not to be blamed by Paul, Gal. 2. for he pleased the Jews in that he did, but Paul's faith in Judaizing in a lesse matter, he was to be blamed, and looked away to the Gospel.

Nor can Familists say in externals in the first table we are to do, or not do, as the Law of love, in pleasing one another, shall permit, but in matters of the second Table before men, we are not to murther, or not murther, whore or not whore, because the Law of love cannot stand with murthering, whoring, fleating.

Ans. I see not but the indifferency upon the Familists ground is the same as touching both Tables of the Law.
1. Because if Christ free us from the Law as a rule of life, he freeth us from the Commandments of the second Table, as a rule of life, as from these of the first Table, because the Gospel-liberty is alike from all and every part of the Law, except we say Christ leaves us under condemnation as touching sinses against the second Table, but freeth us from condemnation as touching Idolatry, perjury, blasphemy, Atheisme, unbelief, which is absurd.

2. We are to please one another in love, Rom. 15, especially in acts of charity between man and man, in eating or not eating, Rom. 14. And why not in acts of adultery and murder? he that said (Thou shalt not worship false Gods) said (Thou shalt do no murder.)

3. The Law of loving God which is more worthy then the Law of loving our neighbour, makes the keeping of the first Table as strong a band to please God in loving him, and in keeping all his Commandments, as the Law of loving our neighbour, if it be true, that we must obey God rather then man.

4. But here is the mystery, there is no sinne, in relation to God, can be committed by a pardoned man, because pardon makes him he cannot sin; but for scandals sake he must not displease his brother.

2. If we must, in outward things, please all, in love and the unity of the Spirit, then doth the Law of love oblige us to contradictory observances at one and the same time, which is impossible: for to be circumcised, offended Paul, and believers of the Gentiles, and not to be circumcised, offended the Jewes, then doe what ye can, yee must fall against the Law of love and the unity of the Spirit: And then Saltmarsh and Bacon among Jewes must bee circumcised, and Paul faith, that is to fall from Christ; then may wee whorle or not whorle, murther or not murther, to please one another in love, and profess or deny Christ before men, to please one another.

3. The law of God and command of Christ, that must flow from the law of love, (for love is a fullfilling of the law) doth command the Apostles to teach and baptize, and command the people to heare, and be baptized, and to eate and drinke till the
the Lords second comming, in remembrance of Christ crucified, then except we sinne against the love of God, we cannot wholly omit these outward things.

4 Upon this ground, Saltmarsh and Beacon doe preach, write Books, pray, which are outward things, yet they cannot but displease their brethren the Seekers, and the most spirituall or rather most carnall of the Family of love, in so doing, for they breake the unity of the Spirit in these outward things, when they ought in love to please one another, and not write any thing, which they thinke and profeafe to bee a ly. The place Gal 6. hath this sense, neither circumcision of the Jews nor want of circumcision in the Gentiles of themselves and separated from a divine commanding Authority and inward renovation can save a man, but a new Creature by faith only.

Or rather, neither the Jews, called circumcision, nor the Gentiles, called uncircumcision, (as in Gal. 2. 7. ) is any thing, nor are men saved, because Jews, or because Gentiles, but as new Creatures in Christ, as Gal. 6. 28, 29 There is neither Jew nor Greeke in Christ, &c. as the ver. 16. cleareth, as many as walke according to this rule, &c. Then it maketh nothing, for the indifferency of circumcision, which to use at that time was to runne in vaine, and to fall from Christ, Gal. 5. and for Rom. 15. Paul speaketh of meats at that time indifferent, in the which we are to please one another in love, but not, but according to the rules of love and charity, yea, we are to displease one another rather, ere we displease God and murthre our brethren soule: Paul would not please Peter in Judaizing, Yea, if an Antinomian, or a Familist, a Socinian, an Arrian or any false teacher come to us, he not bringing this doctrine of the Gospel, we are not to please him in love, though preaching another doctrine be an outward thing, yea, we are not to receive him unto our house, nor to bid him God speed, for he that bids him God speed, is partaker of his evil deeds, and we are never bidden keep the unity of the spirit with false teachers.

5 It is true, love is more then outward things, and the greatest commandment next to the love of God. But loves excellency stands not in this, that we must breake any Commandment of God, to please our Brethren in love. Christ should have the preheminence in all things above our Brother.
6. Saltmarsh hath no warrant to call the Commandments of Christ in outward things such as to read, and search the Scriptures, to preach the Gospel, to hear the preaching of faith, to be baptised, worldly rudiments, which name, Gal. 4:9. and worse, yea the name of weake and beggarly rudiment; Paul giveth to Jewish Ceremonies, that were then in their use unlawfull. Christ speaketh more honournably of the Commandments of the New Testament, Mat. 28:20. teaching them to observe all whatsoever I have commanded you, Joh. 15:14. You are my friends, if you doe whatsoever I command you, Joh. 13:17. If yee know these things, happy are yee if yee do them, Mat. 12:50. whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother, Mat. 7:21. Not every one that saith, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven.

I well remember that H. Nicholas, Evang. c.31. f.1. 2. and f.23. Call the Church of Rome, the communion of all Christians; the Pope the chief anointed, the most holy father, the Cardinals most holy and famous, and next to the most ancient and holy father the Pope, in most holy Religion and understanding; no doubt because there is no sinne, no Idolatry in externall worship, if love be in the heart. The Familists repute all personall mortification and sanctification done in the strength of Grace, worldly rudiments and all outward things, killing or not killing, whoring or not whoring, pleasing our neighbour or sister in whoring or not whoring, hearing the word, or not hearing, praying or not praying; Prelacie, and Popery, or the contrary, as they please or displease men, indifferent, and nothing to one that is in Christ Jesus. This is a faire way for John of Leyden to take fifteen wives, and for plurality of wives, and promiscuous lusts, robberies, and the world of David George, to act all villainies externall; for the Familists and Saltmarsh say the outer man cannot sinne, and in all externalls we are to please one another in love, and not to count a rush or a straw of pleasing, or displeasing of the Lord our God, if there be familisticall love, or Antinomian faith in the heart, all is well.

3. I doe not (with Saltmarsh) undervalue other attainments or essay them; he means, Prelacy, Popery, Presbytery, Independency, though
though he bee in words against them all, being now turned Seeker, but if they bee unlawfull, as you judge them, yee should not only undervalue them, but hate them as spots of the flesh, have no communion with them, as being unfruitfull works of darkness, but rather reprove them, Ephes. 5. 11. as meere will worship, and lies spoken in hypocrisy, but all, that is contrary to true sanctification, is but trifles to Familists.

4. In several dispensations, Christians are not to hasten out of any, till the Lord himselfe say come up hither. This (come up hither) is a call of the Spirit, effectually moving and drawing men from Prelacy, Popery, the way of Legalists. (for these are the attaintments he speaketh of) up to higher attainments, to a Golpall way of Antinomianisme, to a higher way of all Spirit, and pure Spirit, which now Saltmarsh hath found out, though H. Nicholas, David George, Muncer and Becold of Leyden, have saved him a great deal of labour. For H. Nicholas proverb in, 3. 12. divided, sundry orbs or severall cut-breakings of light; 1 From Adam to Noah. 2 Then from Noah till Abraham. 3 Till Moses. 4 Till Samuel and David. 5 Till Zorobabel. 6 Till Christ. 7 Till cursed H. N. But if these lower attainments of Popery, Prelacy, &c. be sinfull and unlawfull wayes, and if the state of Law-bondage be a denying that Christ is come in the flesh, and the attainment of Presbytery, that teacheth the Magistrate should use the sword against wolves and false teachers, be to Saltmarsh, persecution; then must Christians not hasten out of that dispensation, of Popery and persecution of the Saints, but must sleep in Sodome, as being obliged by no letter of a commandement to hasten out till the Spirit inwardly call, Come up hither, as John was in a rapture and vision, called to come up hither, Rev. 4. 1.

So then 1. We must beare one anothers burthen of Popery and persecution; so doth Saltmarsh countenance a bloody War against the Presbyterians, & that for Liberty of conscience; this is to beare our corps in a wet and bloody winding sheet to the grave, in waiting for raptures of the Spirit.

2. Then are we not obliged to come out of any sinne, or way of Popery, Presbytery, or persecution, till, by a vision and rapture of the Spirit, God speaketh effectually to the heart, and saith, Come up hither.

3. Then,
3. Then we do nothing against a Law obligation, till the Spirit move us. So the Spirit not moving shall be the cause of all sinne, and not the sinner; for he doth nothing against an obliging rule, because the Spirit saying, Come up hither, is the only obliging rule of men, not the letter of any Commandement say they. Saltmarsh Sparkles p.243.

4. Saltmarsh but the last yeare said, Free grace pa.97.98. Wee cannot too hastily believe in Jesus Christ, and hasten from out of the inthralling law, now this yeare, he will have men staying under any dispensation, and not hasten out till God say, Come up hither.

5. All men must please themselves in the false religions and know its Gods will they hasten not out of Sodome, till a Rapture say, Come up hither, and if that never come, they are, contentedly and submissively unto Gods revealed will, to fit still, there in a sinfull and unlawfull worship, for this is Gods will so to doe.

4. I am not against the Law (faith he) nor repentance, nor duties, nor ordinances, so as all flow from the right principles.

Ans. But I never knew a controversy between Antinomians & How Salt-Protestants, whether repentance & duties flow from the principles of Free grace, and the in-dwelling Spirit of Jesus, if Duties, Antinomians move this question, their Arminians and Pelagians, (of which, divers are with them,) not we, are their adversaries.

2. For the right principle of ordinances, we know none, but the Spirit speaking in the word. Familists will have no ordinances, but the Law written in the heart, this wee disclaim. But

3. The question is touching our obligation to repentance and duties; they say to forrow for sinnes that Christ hath so blotted out, that they have neither name, being, nor nature of sinnes, is unlawfull, and we are obliged by no Commandement of God (say they) to duties, the Spirit maketh us willing, but the word and Spirit are not contrary (as we conceive) & the Spirit doth oblige as it goes along with the obliging word; for if ye commit murther, or lie, say they being justified, yee sinne not, but the flesh in you. 2.Wee are not guilty therein, because the Spirit acteth us not to for-
bear. 3. It was pardoned and remitted before it was committed, and so hath neither name nor nature of sinne; for the right end of duties, we know no other, but to glorifie God, to be land-marks, or a way to our country, and to testify we love our Redeemer, we make them not one penny of payment for heaven.

5. I am not against the settlement of Church-government prudently as now:

Ans. If Prudential-government be from Christ and his Testament, it is not enough, not to be against Christ, but ye must be with him; if it be not of Christ, the more shame to you, and all your way, not to be against, that which hath not Christ for its Father and Author.

2. The King of the Church, in all substantialls, hath set out a platforme in his world; Humane prudence is too bold to prescribe to Christ how he should rule his House. But this way, Saltmarsh is not against the Church-government of Rome, by Popes, Cardinals, Patryarchs, Metropolitans, Arch-Bishops, and the Government abjur'd in his Covenant, for these be prudential Church-governments.

3. It is a wide Familisticall conscience to teach, there is no Church, no ministry, no preaching, no censures now on earth, as you and all Seekers doe, and yet not to bee against a Church-government in a prudential way, in which the Magistrate fits as a Church-Officer to judge. But this is the delectable Neutrality of Antinomians in all Religions to be neither hot, nor cold, this, nor that.

6. Nor is this any caufe or reason why Saltmarsh should not be against the Prudential Government of mens devising, because God hath his people under several attaintments and measures, as in Queen Mary's Martyrdom, for then, because God hath saved some under Prelacies, some under Poperies, yea, before Christ's coming, some under Gentilisme, as Saltmarsh thinketh of Job, for then Saltmarsh and Familists should not be against the settlement of Prudential Government and of their Romish Ceremonies: not against Popish and Heathenish Prudential and Idolatrous Church-Government, I thinke then Saltmarsh will be any thing in externals, Paganish, Popish, or Prudential, no wonder then, that Familists in their Petition raile against the...
ritans for none-conformity, and profess in their Petition to
King James their obedience to all the Prelatical will-worship.

C H A P. XXXI.

Saltmarsh and Familists teach that there is salvation in all Re-
ligions.

Am only against a forme, as it becomes an Engine of persecuti-
on, &c. Ans. So Saltmarsh here opens a great mystery of
Familisme, which is Liberty of conscience, and salvation un-
der all Religions, for if any forme of Religion, never so
found be commanded even by a Law of God, and ratified
politically by a Law of man, and none left free to mens
owne Spirit as to the only binding rule, though it be a Spi-
rit of Sathan, it is no lawfull Religion to Saltmarsh. Now that
this is his minde is cleare from that he faith Spark. 171, 172.
In books of controversie, we can but set letter to letter, and Scripture
to Scripture, and argument to argument, and nothing can be judged
till the day or time of more revelation of truth, till the Holy Ghost and
fire sit upon each of us, trying every mans worke, and burning up that
in us which is hay and stubble, in which words besides that Saltm.
judgeth and condemneth himselfe in writing this same
booke of Controversie in favour of the Familists condemning,
in expresse words, the Protestants in all the articles of their
faith, he will have no man to see truth, or to judge any
otherwise, or know what he beleeves but by conjectures, till
the day of revelation come, that he turne Familist and become all
Spirit, and all glory; so all the Protestants that are not Fam-
ilists set but letter to letter, and are literall legalists, and have
no certainty what they beleev, and when this Spirit com-
meth, he teacheth not by the word, setting letter to letter, and
Scripture to Scripture, but by immediate inspiration ; above
and beyond the words.

2. This Spirit even having come upon Saltmarsh, as hee
plainly faith, p.68. And in his Epistle to the Parliament
p.23.does but dictate to him errors, hay and stubble that must
be consumed,for if he so do, when he hath taught these toyes
hee teacheth the contrary the next day, what a spirit is this?

1. L. 3. 3. If.
3. If the Scripture be not the judge of controversies, by setting letter to letter, Scripture to Scripture (understood according to the natural, and genuine grammatical sense, which the words yeeld without constraint) then is the Scripture, as Scripture, and in its native sense, a noose of wax, and hath no native sense, but we are to expect a higher, spiritual allegorical sense, then the letter can bear, & that from the Spirit. We have by this way seen no certain rule of faith: the unstable then may lawfully write the scripture to their own destruction. Paul proveth Jesus to be the true Messiah, and that convincingly, he confounded the Jews, \( \text{\LaTeX} \), confuting them, that they were confounded in their minds, and strongly proved, with violence and strength of Scripture light, that this is the Christ, \( \text{\LaTeX} \) Acts 9.22. and Christ remitteth the Jews to the Scriptures as the judging rule, Acts 5.39. If the Scriptures be too dark, uncertain, doubtsome to natural men, void of the Spirit, ye shall not convince Cain by the 6 Commandament that he is a murtherer; nor Achan by the 8 Commandament, that he is a thief; nor Ananias that he is a liyer. All may lay the Spirit hath the contrary sense, & that truly by this way.

And in the following words, he would not be against an Assembly or Synod at Westminster (though he deny there is any such Ordinance of God) now, as Synod, or Ministers or Church, if they would minister as they have received; that is, propound to all the Kingdom (he faith not, all the Churches) what are perswaded of in their conscience, and leave it without compulsion to the Spirit of God to perswade; for this were true liberty, where we see, to minister as we receive, 1 Pet. 4.10. to Saltmarsh, is to teach and propound to others, and walk themselves, and accordingly believe as they have received, that is according as they are perswaded in their conscience; then if the Assembly of Divines were perswaded in their consciences that to one man to have fifteen wives at once, as John of Leyden, and his beleeved, and that the Alcairen were the truth of God, he should thinkne they minister as they received, all the Familists and Antinomians in England, if they should sit down in a Synod, and all the Papists in another Synod, all the Socinians, in third Synod, all the Arrians in a fourth, all the Prelaticall Reconcilers in a fifth, all the Ana-baptists in a sixt, and propound such things only as they have received.
ceived or they are in conscience persuaded of, to all the Kingdom, they should then all minister as they had received, and should be good stewards of the manifold grace of God; for so Peter speaketh, 1 Pet. 4. 11. for sure Saltmarsh cannot say, the commandement of the Parliament must be required to make a Synod; if men speake their owne drunken persuasions, to M. Saltmarsh they fulfill the Apostle Peters rule, Let every one minister as he hath received. Now, by this, to minister as we receive, is not to minister, as we receive from the Lord, 1 Cor. 11. 23; nor according as Ministers, Heare the word at the mouth of God, Ezek. 2. 8. ch. 2. 10. or as the anointing teacheth us, 1 Joh. 2. 27. Joh. 6. 45, 46. because the Lord or his Spirit, or the anointing cannot teach men lyes, contrary to the word of truth; but the persuasions of men often are lyes, errors, mistakes, then shall every mans erroneous conscience, and his owne dreaming spirit be the rule of his owne faith, and his teaching of others.

And 2. This is cleare from his words in the former Epistle to the Parliament, if such as conforme not to doctrine and discipline of the Church, and preach without ordination, shall be proceeded against by fines, imprisonment, then all the glorious discoveries of God above, or beyond that systems, or forme of doctrine, shall be judged and sentenced as heresie and schisme, and so God himselfe shall be judged by man. Now this consequence is nothing, that God must be judged by man, except the persuasions of the consciences of Familists, Antinomians, Socinians, Arminians, Arians, and all the sects that say they are the godly party, be very God, believing, professing, teaching in them, then, if such can no more be judged then God, what ever their spirit persuadeth them, must be truth; for God cannot but persuade truth, then I confess the Sects must be infallible, because the Scriptures say no more of the Prophets and Apostles, then God spake in them; and the mouth of Prophets is called the very mouth of God, Luke 1.

3. Why? These judges, the Saints, now called Sectaries, are not infallible? but when Sectaries come twenty thousand armed men against the Presbyterians, who in conscience believe and have proved that the Sectaries speake lyes in hypocrisy, must not they be infallible in both, judging them to speak against their conscience, and in opposing Liberty of con-
conscience, and also in killing them, or then they kill men upon fallible conjectures: Then if Presbyterians be perswaded in their conscience, that liberty of conscience is Atheisme, not true liberty, then must Sectaries, who are but men, judge God, and punish us, because we minister to others what we have received, for we are perswaded of the truth we teach.

4. This way promiseth salvation in all Religions, so men in these be perswaded in their conscience of the truth thereof, against which the Assembly hath determined according to the word of God, ch. 20. Sect. 3. and ch. 16. Sect. 4.

Chap. XXXII.

What certainty of faith the Saints may attaine to beyond the Familists fluctuation of faith: of Heresie and Schisme.

5. Familists, and Antinomians, goe one with the Belgicke Arminians, and all our late English Independents, who are for Liberty of conscience, and a Catholike toleration and punishing in a coercive way no kinde of men never so blasphemous, for their conscience teach & print what they will, there being no infallibility now in any, since the Apostles expired: But this is a most false ground; for there is a twofold infallibility; one in teaching, flowing from immediate inspiration, proper to the Prophets and Apostles: and another infallibility and certainty of perswasion common to all believers. Now Libertines turne all our faith in a topicke and conjectural opinion, so most of them are turned Scepticks and affirme that we know nothing with any certainty; yea the more supernaturlall and sublime that fundamentalls of salvation are, the more indulgence and latitude of liberty is to bee yelded to the confciences of all men, because the higher the subject is, the ranker is our propension to erre, God having given a thinner and more scarce measure of knowledge in supernaturlall things, that doe so farre transcend the sphere and orbe of naturlall reason, then of knowledge in naturlall things, our mindes being in their owne element, and in a capacity to reach their comnaturlall and proper object where they are among natural things knowable by
by the light of nature, hence that opinion now so prevailing, that all and every Religion is to be Tolerated, and an indulgence yeelding to all in superstructures in fundamentals, though a man should deny that Christ is the Saviour of the world, therefore Saltmarsh takes on him, Sparkles of glory as p. 185, 186, 187, 188 to reckon out the articles of our faith, especially concerning the first Adams sin, sin original, of Christ borne of the Virgin Mary, made under the law, bearing our sins, dead, buried, ascended into Heaven, sitting at the right hand &c. 

Speaketh of the highest attainments of the Protestants generally in the mystery of salvation. But speaketh not one word of the general resurrection of our bodies, of Christ comming to judge all men, of a Heaven and Hell after this life, as if these were none of the highest attainments of the Protestants generally in the mystery of salvation.

And Saltmarsh, as I conceive with Hymenes and Phileus, and other Libertines in the Armie, doubt of, or deny these; therefore not owning these points of faith, not the doctrine of faith, repentance, love, new obedience, praying, preaching, sacraments, as if hee professed himselfe no Protestant in these points, faith, these are beleeved by Protestants, but doth not owne them as a part of his owne beleefe, but he goeth on p. 190. and teacheth us of a further discovery as to free grace, as if Protestants had never attained to a further discovery as to free grace, and here he faileth in on his owne secrets of Antinomianisme and contradiceth the Protestants, and debaeth the confession of the late Anabaptists the heaven Churches & of the assembly of Divins at Westminster: & speaks not one word in this new discovery of Christ God-man born of a woman, under the law, &c. or of the Articles of the faith of Protestants yea, pa. 198, 199, &c. he tells us of the last, and as some say, of the highest and most glorious discovery concerning the whole mystery of God to men, and his creation, in which hee againe faith nothing of the Protestant faith, not one word of Christ, God and Man, of the Resurrection, of the last Judgement, of the Life to come, which Yet the Apostle Heb. 6.1, 2. maketh fundamentals of salvation, though the Chapter tells us in the Title, of the last discovery, and highest concerning the whole mystery of God to men.

But in that Chapter, 1. He denieth the Trinity and maketh the three persons (as Mr. Beacon doth, in his Catechisme also p. 47.)
Saltmarsh with Familiists, denyeth the personall union of the two natures in Christ God-man.

47. 48. 49. 50. 51. ) but manifestations of God. Thus God being infinitely one, yet in a three-fold manifestation ( faith he ) to us of Father, Son and Spirit. &c. a person is not a manifestation, but hath need to be manifested to us, and denying the personall union of the second person with the Man Christ, he makes it but God present with men and Angels in the manifestation of grace and salvation, and with Devills and wicked men in the manifestation of Law and Justice. So God is no more united to our nature in the man Christ, then he is united, to Angels and Devills, and to elect men and the wicked and the reprobate: and Christ is no more God-man in one person, then he is God-Angel, or God-Devil, ( I tremble to speake it ) in one person, and Christ is just God-man the Sonne of Mary, born of a woman and of the seed of David, as he is God-Peter, God-Paul, God Cain, God-Judas Iscariot; for faith he, p. 199. God makes out himselfe in an image in this creation or nature, & therefore he takes to himselfe one part of it into union to himselfe, according to one way of manifestation called in the Scripture light, love, grace, salvation, Father, Bridegroom, glory, and that part which injoyes God in this manifestation is called the Angels, the Saints, the elect, the Sonne, the Tabernacle of God, the new Jerusalem, the Temple, the Spoufe, --- he taketh to himselfe the other part of the creation, and there he is present, but not in this way of grace and light, but of another manifestation called Law, justice, wrath, everlasting burning, and these are called devills, wicked men, flesh, which live in God and subsist in him as creatures in their being. Now the Scripture calleth this the great mystery of godliness, God manifested in the flesh. Saltmarsh maketh this a great a mystery, God manifested in the Devill to cast him into hell. And as the new Jerusalem, the Spoufe is Christ, or God in the flesh of the Saints and Angels by grace and salvation, and Christ liveth in Paul, and Paul is by grace, Godded and Christed, and the Angel Gabriel Godded and Christed, so Christ liveth in Cain, Judas, Beelzebub, by justice and condemnation, and the union of God is neither personall in the son of Mary, nor in Sathan, but only in the effects of grace and salvation in all the elect, and by Law and justice in all the damned Angels and men, and here is the mystery. God is all that part of the creation that commeth under the name of reasonable creatures, men and Angels, and all the Angels and men created of God were crucified with Christ.
Christ; and all are the Lord of glory by union, so that as Libertines made God the soule, forme, and life of all things, men and devills, and said that God wrought all good, all ill in the creatures, and no creature was to be praised for doing well, nor to be blamed or punished for ill doing, because God is the Author of righteousnesse and sinne; so the Familists say that Christ is the form and soul of men elect and reprobate, of Angels elect & reprobate, and that God works in them, & is united to them, and they are meer passive organs in all good or ill. So I beleive Saltm. and the Familists do subvert the whole faith, and hold nothing with us, but doubt of all.

But I returne to that I said, there is a twofold infallibility: now, though beleevers have not that infallibility proper to Prophets and Apostles, in prophesying and writing Scripture, yet must we not runne to the other extremity, and say as these that fight for Liberty of conscience, that there is not, since the Prophets and Apostles fell asleep, any infallible perswasion and certainty of faith; but all our knowledge is conjecturall, and a mere fluctuation and fleeting opinion, and a faith for a yeare, a month, or an houre, which wee may lay aside the next month, and that anointing even the Spirit of God infuseth in us opinions of God contrary among themselves, and false and true which is the present judgement of our minde, which we are to stand to and to suffer for, or to deny as we see the times goe.

For 1. The Scripture tells us of a sure perswasion of things beleeved, Luke 1. 1. ὁ δ' εἶχεν δέσποτας και βασιλείας αὐτοῦ and Luke holdeth forth to Theophilus a certainty of knowledge ἐν ὁλίγων προφητικῶν κατὰ οὐσίας ὑποδείξεις that thou mayest know the certainty of these things whereof thou hast been instructed, So the word imports a certainty, Act. 5. 23. Act. 21. 34. Act. 22. 30. Act. 25. 26. Act. 23. 36. Let all the house of Israel know αὐστράς assuredly. A full and certaine perswasion exclueth all doubting and deception or mistake, and this the Saints have and may have, Col. 2. 2. That their hearts might bee comforted—unto all riches of the full assurance of understanding, εἰς πνεύμα πληρεῖς ἀπερροφίας πιστοτέτεις 1 Thess. 1. 5. The Gospel came not to you in word only—but in much assurance, Rom. 4. 21. being fully perswaded. This was the perswasion of a faith, and such
such a faith as by which we are justified without workes, Rom. 14.5. Let every one be fully persuaded in his owne minde, 2 Tim. 4.17. That by me the preaching might bee fully knowne. Nor is that perswasion of Pauls Apostolike, or by revelation extraordinary, but common to all Christians, Rom. 8.38. For I am perswaded that neither death, nor life, nor Angels, shall be able to separate us from the love of God which is in Christ Jesus our Lord, 2 Tim. 1.12. I know in whom I have beleived, and I am perswaded that bee is able to keepe that which I have committed to him against that day. This certaine perswasion must bee certaine and infallible both to themselves, and grounded upon the promise and truth of God, who cannot lye, Tit. 1.2. Yea and our Divines with good warrant say the Catholicke in visible Church is thus farre infallible that in 1 fundamentalls, 2 necessary for salvation they cannot, 3 finally and totally, erre and fall from the faith.

But all our Divines and your owne confession of the Assembly at Westminster faith, ch.31. Art.4. All Councells, generall or particular, since the Apostles times, may erre, and many have erre.

To which I answer, No Councells, may nor the whole invisible Church is infallible in the sense that the Apostles are infallible, both in believying and teaching by immediate inspiration, and so their word is not a rule of faith.

2. A Generall Councell convened in Councell may erre in particular Synodicall acts, that is for a time and in some points as the Synod meaneth; but it followeth not, ergo, the invisible Church at all times, and finally may simply fall from the sound faith of fundamentalls necessary for salvation, more then this is a good consequence, this particular beleever may in one particular fundamentall point erre souly and grossely for a time; ergo, he is not infallible simpliciter, but may finally and totally fall away. And that of our Saviours, I have prayed for thee, that thy faith fail not, Luke 22.32. though it free not Beleevers from particular failings both in doctrine of faith, and conversation of life, and that grossely and souly, yet it secures them by Christ's intercessi- on in a state of infallibility in fundamentalls, and in a condition of indeclinability in conversion, so as beleevers are in-
infallible in point of faith touching fundamentalls necessary to salvation, except Familists hold the Apostacie of the Saints, or that all may goe to heaven finally doubting.

Pag. 174. 175. Sparkles Saltmarsh. tells what are the tradi- How Familists ons of man, and for Mark. 7.9. he citeth Matth. 9. or here- define heresies. 

Now a heresi. (faith he) is something against the doctrine of faith in the word or Scriptures not against any interpretations, doctirins, conclusions, glosses, comments, or preaching of men, who speak not Script- ture originally nor infallibly as the Apostles did, but so far as that is the very Scripture they speak, & so far as they speak the truth in Jesus, and in the Spirit of God, else they teach for doctrines the traditions of men.

Ans. Traditions of men, are not necessarily errors in fundamentalls, except only by a remote consequence as all errors are against the fundamentalls.

2. There are heresies that are by good consequence against fundamentalls; else the Saduces their denying of the resur- rection, Mat. 22. was no heresie; for Christ proveth by a good consequence that they denied the Scripture, I am the God of Abraham; when Abraham was then dead when God spake out of the bush to Moses, Exod. 3. yet they denied but conclusions deduced from Scripture.

3. There is another strange ingredient in heresie according to Familists; and that is, because God speakes not now immediatly his word to us as he did to the Apostles: no man is an hereticke that denyeth the whole faith, except he that denies the Scripture as the Scripture, and except he deny it in so farre as teachers speake the truth in Jesus, and in the Spirit of God, else (that is if they be not Familists, that teach and speake not in the Familisticall spirit) they teach for doctrines the traditions of men, that is heresies for Gods truth; then to speake heresie is to speake only against fundamentall truths, when a Familist in the Spirit of God speaketh them.

2. But then, when a hereticke readeth in the word this fundamentall, Christ came in the world to save sinners, 1 Tim. 1. 15. though he deny it, and spit at it, that is no heresie, because the paper and printed booke, speaketh not in the Spirit of Jesus.

3. The written word of God, is not the word of God, but only the word is spoken by a Familist in the Spirit of Christ.
4. When Preachers void of the Spirit speake that which is the very word of God and fundamentalls of faith, these truths are not the word of God, but the traditions of men, and heresies: so his Master H.N. taught the Scripture & preaching to be but figurative service, the word of God was never published to the world, till H.N. the least among the holy ones of God—was made alive through Christ, anointed with his godly being, manned himselse with H.N. and godded H.N. with himself, published the light of glory. H.Nicholas, Evangelie c.34.sent.9. 

Pag.175. Schisme is a dividing from Christians who are in an outward profession of truth. Now there may bee schisme in visible Churches or fellowships of Saints upon this account, but there can bee none in the true body of Christ, or the Spiritual Church:—for they that are joined to the Lord, are one spirit, and they are made perfect in one. 

Ans. There is no outward Schisme or renting but it begins at the heart. Schisme is a dividing of the hearts as well as a visible parting with the Church or a part thereof, else schisme were no sinne, which yet Paul reproveth as a sinne, 1 Cor.1. 1 Cor.3.1.

2. The Church of Corinth, and those that made a rent, were both the visible and the invisible Church, that they were the visible, Saltn. cannot deny, they were the invisible Church also, 1 Cor.1.13. Christ was crucified for them, and they were babes in Christ fed with milke, 1 Cor.3.1.2. and built upon one only foundation. v.10. Saltmarsh must say they were all unconverted that made the schisme.

3. Familists will have none the true body and spiritual Church of Christ, but the invisible Church: so that upon this account, they that believe, and visibly professe neither Christ nor his truth before men, yea who all their dayes deny Christ, and so shall be denied of Christ before the Father and his holy Angells, Math.10.32,33. may be and are the true body of Christ and the Spiritual Church. So H.Nicholas Epistle to the two daughters of Warwicke.

4. May not a schisme and seperation fall in these that are both the true body and spiritual Church, when of a Church of beleivers effectually called consisting of foure hundred, two hundred separete, from two hundred? I think they may as well as Barnabas, a good man and full of the Holy Ghost, seperated from Paul.
But in so farre as they are (faith he) in that one Spirit they cannot be divided.

Anf. True, but Saltmarsh speaks lies in hypocrisy, when he faith, the spiritual Church are made perfect in one Lord in this life, upon the same reason as they are one, and as united to the Lord they cannot lye, whore, steale, murder; but out of some remnant of corruption they can sinne. But Familists put them in a condition they can in this life sinne no more, or if they sinne, their transgression is not sinne; it is not they but their Affections that sinne, as Libertines said, but that is no violation of the Law of God.

CHAP. XXXIII.


ALL constant speakings to God in this (as they call) a conceived way or impromptu or extemporary way, is taken commonly amongst Christians for prayer in the Spirit, and for that Spiritual way which the Disciples of Christ used in the Gospel, who were growne up from the infancy and childishnesse of forms or words taught them, which is but a meer natural or outward thing, as they say, which any may perform by strength of natural parts, as wit, and memory, and affections.

Saltmarsh here first condemneth prayer morning and evening, under the words of constant speakings to God, because he will have no praying but when the Spirit acts immediately.

2. All extemporary prayers goe not for praying in the Spirit, among Christians commonly, he belyeth Protestants, and the truly anointed of God in this, words are but the outward skin of prayer, the Spirit must adde soule, heat and breath to words.

Some have a sort of eloquence in praying who have as little of the Spirit of adoption, as some that cannot pray without a booke, a growing up from booke praying, to extemporary praying is no growing in the Spirit, because if we distinguish (as we should) between a gift of praying and preaching, and the grace of adoption, or of praying and preaching in the Holy Ghost, many at their daies have a natural liberty
berty of praying, and say Lord, Lord without a Booke, that are
but workers of iniquity, as divers Antinomians and Familists are
for the most part, and their mere shining gifts and golden
words are bought and sold by the simple, for grace and the spi-
rit of adoption.

3 Nor is extemporary prayer always a mere outward thing,
because wit, memory, and affections act therein, these powers
are not mere blocks and stones in praying, and by this argu-
ment, all that Saltmarsh writes is but a mere natural and outward
thing, and not writing in the spirit, as he vainly boasteth in his
Books, because wit, memory, affections act in the producing of
such prayers, yea, they that are fleshly may write all the new
discoveries and sparkles of darkness, and flesh that Saltmarsh
writes, for the Spirit never taught such dreams, or rotten phan-
cies, nor such interpretations, as he doth offer to us, as dictates
of the pure spirit.

Chap. XXXIV.

Astra of the wild allegoricke interpretations of Scripture that are in
this piece of Saltmarsh, which be fathers upon the pure im-
mediate actings of the Spirit beyond law and Gospel.

Saltmarsh will have as many publick preach-
ers as are in co-
venant with God.

From this, Is God the God of the Jews only, and not of the Gene-
tiles also? Rom. 3. He inferreth that God hath not limited or-
dination to the Presbytery, so as none in a constituted Church
should preach but they, as if to be a God to his people in Cove-
nant were to make all in Covenant men & women sent preach-
ers of the gospel.

2 Psal. 50. Thou thoughtest I was such a one as thy selfe: Because
I punished thee not, but was silent at thy Adulteries and Slan-
ders, so the true sense is, but Saltmarsh faith, that is a God mere-
ly of one image, or figure: Therefore God is not in one forme of wor-
ship, ( faith he ) the law, the gospel, but in another beyond both, to
wit the spirit. What greater violence can be done to the scrip-
ture?

3 And the Heavens cannot containe him, therefore God is not in
one forme of worship, doctrine or confession. He may inferre, there-
fore he hath not sufficiently revealed himselfe to us in his word
and
and works contrary to Psa. 19.

Saltmarsh 284. The day of the Lord will be upon all our Cedars and Oaks, and pleasant Pictures and Idols of gold, and judgement shall be upon all the Merchandise of Babylon, the pearleffe and precious stones, the Cynamon and Odors, then must God pour shame upon all flesh, and fleshly glory, upon all the visions and dreams that man hath of God by reason, creature-imagerie, or outward administration, or notion by letter or by graces &c.

Answ. In such a noone-day light of the Gospel, can we believe that Antichrist should call Gospel-administration by the letter, that is, the preached Gospel, inward graces, and faith, laying hold on Christ's imputed righteousness, with the name of flesh, dreams, imagerie, idols, oaks of Bashan, Babylon's precious wares? Did the Holy Ghost Isai. 2, 12, 13, &c. Rev. 18, 12 intend any such thing?

4 Touch not mine anointed, ergo, give the anointed liberty of conscience to preach or teach of God, what they please. An. But that (doe my anointed no barme) will warrant that the Prophets should not sadden the hearts of the anointed in the way of righteousness. But it shall never follow, ergo Nathan may not rebuke David the anointed of God, for his adultery and murther: ergo if an anointed of God commit murther, the Magistrate should not punish him for it, nor ought the anointed to be rebuked or hurt with the tongue, though they deny, God, Christ, Scripture.

Not as Lords over Gods inheritance, or having Lordship over your faith, ergo liberty of all Religions is lawfull.

Answ. Saltmarsh shall never prove this consequence.

To the weak I became as weak, then are all outward things in worship indifferent.

We are to please one another to edification, Rom. 15. 2. ergo all outward things are indifferent see Sparkles p. 20.

Answ. The place Rom. 15. is to please one another in acts of the second Table, as not to offend our Brother in meats, then may we please him in drunkenness, gluttony, whoredome except the words be other wise expounded.

1 Thes. 1. Christ shall come to be glorified in his Saints, that is, the Lord Jesus his (second) comming in spirit and glory, in revelation in his Saints. Sparkles p. 22.
Saltmarsh

maketh Christ
comming in
genishment to
to be beene
these 1647
years as H. Ni-
cholas did be-
fore him, and
Hymeneus and
Philetus said
the resurrection
was past,
H. N. evangel.
ch. 34. and ch.
35 ser. 8.

Saltmarsh pro-
ves by persever-
ted Scriptures
that there is no
baptizing with
water.

Answ. Then Christ’s second coming is not in the end of
of the World, in a bodily manner, but in spirituall, as it is dai-
ly fulfilled, and the day of Judgement is even now and in this
life, as said Henry Nicholas and it hath beene these 1647 yeares.

Antichrist or the man of Sin, 2 Thess. 2. is the old man.

Answ. Saltmarsh will not have the Pope the Antichrist, be-
cause Popery and all Religions are indifferent.

The first Tabernacle stood in meats and drinks and diverse wash-
ings and carnal ordinances, then baptizing with water is Jewish,
Sparkles 29. 30. we are circumcised with him in baptism, ergo,
there is no baptizing with water, Spark. 31. 32.

Answ. The affirming in some respect of the operation of the
first cause, doth not annull all the acts of the second cause, nor
bring to nothing all ordinances.

Job 29. 2. The candle of God shineth upon their heads, and the
secret of the Almighty on their Tabernacle, that is, the Disciples had
the Summer Sun shining on them, while Christ was among them in the
feast, when that ministration came but to its point— it became a place
for Satyrs and Owls.

Answ. Job speaketh of his worldly prosperity, before his
troubles came on him, and Esai, c. 13. 19. 20. of the defolati-
on of Babylon, neither of which the Disciples saw: Saltmarsh
crieth the place of Job as if the Holy Ghost intended his monk-
ish fence, which was never in the heart of God.

Hee shall baptize you with the Holy Ghost and with fire, ergo,
ther’s no water-baptisme: 33.

Answ. It is no consequence,

Goe teach and baptize, that is, goe Disciple and baptize; now
Paul and Apollo were nothing and cannot make Disciples, then hee
must speak of the ministration of the Holy Ghost or gifts, which were
to continue for that age only.

Answ. But the Apostles ministerially as instruments, and Ser-
vants could make Disciples, and baptize outwardly: Christ
only inwardly and effectually as the principall cause.

Col. 2. Being circumcised with circumcision made without bands,
then as true circumcision is made without bands, so is baptism.

Answ. But it followeth not, circumcision with hands is for-
bidden Gal. 5. 3, 4. but baptizing is commanded, Math. 28.
19. 20. By this argument Saltmarsh should not preach.
write books, nor bow his knee, nor pray, nor read Scripture, because true preaching to the heart, is God teaching without a man's tongue, and true writing is God writing his Law in the inward parts, without inke or paper, and true praying in the Spirit is without knee, tongue, or lifting up eyes, or hands, &c. by such arguments H. Nicholas and Enthusiasts abolish all ordinances.

Jesus Christ is the Prophet whom we are to heare, and they shall all taught of God; ergo, no ministry by the letter can destroy the Antichrist, p. 49.

Ans. It followeth not, for when the Antichrist is revealed to men to be the Antichrist, he is destroyed, otherwise the Antichrist must be converted to the faith by this way.

Christ is perfected and entered into glory, Luke 24. that is, all Christ's body and Saints are made Ministers and preachers, Sparkles p. 51. and a pure Spirit without all ordinances.

Ans. Saltmarsh with H. Nicholas turne Christ, dying and entering into glory, over into a Christ spiritually, that is God living by grace in the Saints, then as many Saints as many Christ's crucified and rising again.

1 Cor. 8. We know that an Idol is nothing, nor an Idol Temple; then outward forms and orders are only a supplement to the absence of the Spirit of God; and to order the outward man amongst men to their fellow Saints or the world, while the Law of the Spirit of life is not in them shining and conforming them in Spirit and love to the image of Christ, then preaching and ordinances are but characters of bondage to the unregenerate, and while they see darkly, and in a glasse, and not face to face, 1 Cor. 13.

Ans. The meaning of that, an Idol is nothing, is, or is vanity, as the Prophets say. an Idol is of no force or power to hallow or pollute meats, that of themselves are indifferent, yet the things sacrificed to Idols should not be eaten before the weake, and if they be eaten in the Idol Temple, we partake of the devills Temple, and that is nothing, what ever Familiists imagine. Then we are to abtaine from Popish Idols, and to abtaine from murther, and to walke in love, according to the rule of the Gospel and Law commanding good, forbidding ill, only while we are un renewed men, Ordinances are as the horne-booke to children.
come to the family of love, that are old men in Christ, and need no Ordinances, an Idoll is nothing, but an indifferent thing to them, all the Scripture is but to order our walking before men and the world, not before God, nor to lay any obligation of conscience on a Saint or Familist, so as hee should sinne in kneeling to, or praying before an Idoll, or abstaine therefrom.

The story of Adam and his fall, but a figure to M.Saltmarsh

The Serpent, Gen. 3. was slyly wisdome, the espousalls of the woman, the weake具ss of creation. p. 57.

Anf. Then the story of Adam, Paradise, serpent, trees, earing, man, woman, marriage, are no reall histories, but meere allegories and metaphors, and mysticall things, which only can be expounded by the spirit of Familists and Antinomians, and this is the only spirituall preaching, praying and expounding of Scripture that Saltmarsh giveth us.

Saltmarsh Sparkes p. 64. 65. By meekness of the Saints only shall the Fieousse and enmity of their enemies be allayed, Rev. 14. here is the patience of the Saints.

Anf. There is not in the text one jot of overcomming the enemies with meekness, here is matter of ground for the patience of the Saints, as chap. 13. 10. and with as good ground he may say the keeping of the Commandements of God, and of the faith of Jesus, is that which allayeth the hatred of the world contrary to 1 Job. 3. 12. Job. 15. 19. 22. Matth. 5. 11. 12. for the enemies doe expound Christ's meekness and silence to be guiltinesse; they wonder that Christ answered nothing, the world hate and malice the meeknesse of the Saints, though an eminent grace, as they doe all other shinings of Christ in them, and yet by dying they strenthen the faith of others, Rev. 12. 13. Job. 3. 30. He must increase, I must decrease, that is, my ministration by word and water must be gone, and another more spirituall must succeed, and as the fire from heaven, licked up the foure barrells of water, so the baptism of the Spirit, as fire, was to lick up this of water, 1 King. 18. 34. to. 38. p. 60.

A. But John speaketh not so much of his Ministr检疫, which was in the same doctrine and Sacrament to continue to the end as of Johns vanishing in his person, and as the day star at the rising of the Sunne, for John was to be gone and to dye, and his time of actuall service to expire (though the doctrine
doctrine liveth till this day) and in his graces, the fulness whereof was in Christ, and that Eliahs sacrifice was a type of the Spirit, & Baals of John Baptists Ministry is a Monkes dream the Spirit of God never intended such a thing, for we are still built upon the doctrine of the Prophets and Apostles, Jesus Christ being the chief corner stone, Eph. 2.20. 21. 22. and so an habitation of God through the Spirit; and so the same doctrine of the Prophets and of the Baptist must continue; but this is to deprive us of all the old Testament as the Anabaptists doe.

Eye for eye, and tooth for tooth, was the Law, Matth. 5.39. And love your neighbour, but there is a higher ministration of the Spirit in the Apostles time, Love your enemies, avenge not.

Anf. The Spirit never meant, that under the old Testament, we might revenge our selves, and hate our enemies, the contrary is evident, Deut. 32. 35. Prov. 20. 22. Prov. 25. 21. 22. and this was long before Christ came in the flesh, this is Socinianisme and Popery, if Saltmarsh understand either of the two.

Blessed are the meek. Christ prophesied of a ministration in the Sparkles p. 64. Spirit by meekness and patience of the Saints, Revel. 14. 12. and 65. Heb. 4. there remaineth a rest to the people of God.

Anf. This meekness and patient suffering of injuries and heavenly Sabbaths was in the old, as well as in the New Testament, Ps. 37. 7. 8. v. 11. Ps. 34. 2. Heb. 11. 33. 34. 35. 36. 37. 38. 39. Revel 21. I saw no Temple there: then in this life the Saints shall be without Saltmarsh ordinances, and the Kingdom shall be delivered up to the Father, be that can receive it, let him receive it, p. 65. 66. This ministration is, not only done upon the whole body of Christ at last, but is fulfilled in its particular accomplishments, and mystery of Spirit here.

Answ. 1. There is no more ground for such a ministration in this life, then there is for no death, no crying, no sorrow; no paine in this life, Rev. 21. 4. no Sunne, nor Moone, v. 23. no uncleane thing, no sinne, v. 27. and no more warrant for delivering up the Kingdom, in this life, 1 Cor. 15. then for the resurrection of the dead, 23. 37. and the blowing of the last Trumpet, 52. and the swallowing up of death in victory, 55. 56. 57. as if all these should come to passe in this life agreeable to this, faith H. N. Evangel. ch. 35. fe 9. In which resurrection of the dead, God sheweth unto us that the time is now full.

Saltmarsh with Socinians and Papists will have the love of our enemies not commanded under the Old Testament dreams of a Church on earth that shall not need Ordinances.
Discoveries of Familisme

filled, that his dead, or the dead which are fallen asleep in the Lord, rise up in this day of his judgement and appeare unto us in Godly glory, which shall also henceforth live in us everlastingly with Christ, and reign upon the earth, wherein the Scripture commeth to be fulfilled in this present day. And Salm. willeth these that are as spirituall as himself and his Familists, to beleeve this and receive it, that is, except, we make shipwracke of faith, and say the resurrection is past in this life, as did Hymen us and Philem us, we are all legall literall men, and void of the Spirit.

2. Saltmarsh is unwilling to contradict the truth of God, 1 Cor. 15.24. too openly, to wit, that in the end the Kingdome shall be delivered up: Now whether this be meant of Christis reigning no more in his Church in this life by Ordinances, or as Chrysostome doth expound the place, it be the rendering up to the Father his conquised and purchased people, as it is most agreeable to Eph. 5.27. I dispute not now, but Saltmarsh faith faintly, This is not only done on the whole body of Christ at the last, but also here. He dares not say this rendering up is not onely at the last day, but also in this life; yet the Apostle is cleare, he thought of no rendering up of the Kingdome in this life, as Saltmarsh by this new spirit supposeth, for the text is cleare, v.22.23. every man shall rise againe from the dead, Christ first and then his members eιτα τεθανατος τους μετεξε αυτων. Then is the end when he shall deliver up the Kingdome to the Father. Then there is no rendring up till the dead in Christ be raised, v.23.24. but the dead in Christ in their bodies (of which undoubtedly the Apostle speakeketh, 1 Cor. 15.1, 2, 3, 4, &c. do not rise in this life. 2. This rendering up, is not till the end, then shall the end be. 3. It is when all rule and authority shall be put downe, v.27. This is not in this life. 4. It is when, the last enemy shall be subdued, 26. 5. When God shall be all in all, 28. These are not in this life, therefore Salm. dreames.

Saltmarsh Sparkles p.165. Jer. 3.8. 3. He that goeth forth to the Chaldeans shall live, but if ye stay in the City ye shall be consumed; this is a figure of abiding no longer under my dispensation, Law, Christ in the flesh, Gospel, Spirit, then God, and his presence appears upon it.

I Anf. We know not this Spirit that dreames of phantasi types,
types, and allegories without shadow of reason in the holy Scripture, wee have no ground to beleevce that the Holy Ghost intends any thing of this kinde, only Saltmarsh his Popish Spirit faith fo; the Scripture is silent.

Saltmarsh pag. 145. 147; 148. be faith Mal. 3. ver. 18. Ye shall discerne betweene the righteous and the wicked, proveth the Spirit of discerning, by which we shall know false teachers, Antichrists, as in the Apostilique Church, and who feares God truely, who not, as the sense knows its object.

Answ. By this Familists deny the spirites and hereticks are to be judged by the word, but that man is the Hereticke, the Legalist though never so heavenly, if he be a Puritan the spirit of Familists discerns him to be a Cain or a Judas.

2 The place of Malachie is this ver. 14, 15. Ye say it is in vaine to serve the Lord, and there is no reward for it. But serve ye God, and ye shall finde in your owne experience a reward and comfortable fruit in differencing betweene him that serveth God, and serveth him not; for ch. 4. 1. Christs trying day cometh.

Saltmarsh also sparkles p. 70, 71. abufeth these Scriptures Gal. 4. 1. and 1 Cor. 3. 1. 2. He applyeth the former to the Disciples of Christ under Johns ministry and Christs in the flesh, but these words, The Heire so long as he is a child differeth not from a servant, though he be Lord of all Touch not the times of John Baptist or of Christ in the daies of his flesh, though in these times the Ceremonies were still in vigor, but the Heir under Moses and Tutors, Gal. 4. is the Church of the Jews under the bondage of the Law and the Ceremonies thereof, and the Rudiments of the World: it was not the Holy Ghosts mind to speake of Christ in the flesh as a Mosaicall Lawgiver, or that his heavenly Sermons he preached Matth. 5. Matth. 23. John 10. John chapters 13, 14, 15, 16: his heavenly Prayer John 16. his death, and sufferings, and resurrection was a dispensation to be layd aside as the tutory of the law and beggerly Ceremonies, Sabbath, and shadows he speaketh of Gal. 4. for then the Apostles in vaine call us to mind of the words, and commandements of our Lord and Saviour Jesu Christ, as he commanded them to doe Matth. 28. 19, 20, 31. 1 John 1. 1, 2, 3, 4. 2 Pet. 1. 15, 16, 17, 18, 19. and though Christs promised at his ascending.
to send the Spirit, this was not to abolish the doctrine of John and that which Christ had taught them in the days of his flesh, for of that Spirit he promiseth to send, he faith, Joh. 14. 16 Yee know that Spirit, for he dwellth in you (for the present) and shall be in you, in a larger measure when I shall send him, Act. 2. But Familists and Antinomians must have no ministration of the Spirit till Christ ascended to heaven.

And for the other place, Paul 1 Cor. 3. 11. calleth the Corinthians carnall, and could not write to them as spiritually, not because they were under the doctrine of John Baptist and Christ as Saltmarsh dreameth: for that doctrine taught no carnall divisions, but he calleth them carnall on this ground, v. 3. 4. Whereas there is among you envying, strife, and divisions, are ye not carnall and waxke as men? For while one faith, I am of Paul, another I am of Apollo, are ye not carnall? if the Apostle call the Corinthians carnall, as Saltmarsh faith, because they were under the doctrine of John Baptist and Christ in the flesh, (of which there is not a syllable in that text or in all the Scripture) then must Christ and John Baptist have taught their hearers striving, envying, schisme, and one to say, I am of Paul, and another, I am of Apollo, which is blasphemous. Now it is against sense and reason that ever God ordained any ministration so carnall, as that these under it were carnall, because of their striving and envying.

Saltmarsh tells us as I obverse, every man should stay under the ministration be is in till the Spirit say, come up hither, then Paul calleth the Corinthians to abide in this carnality of envying, striving, and schisme, till the Lord say, come up hither, whereas he sharply rebuketh them for their envying and schisms. Now if for envying and schisme the Corinthians bee carnall (as no doubt they were carnall in so far) and if therefore under the ministration of Christ in the flesh, and not under all Spirit, upon some other considerations, they must have been spiritually, and so under the all-Spirit, or pure glorious spirit of M. Saltmarsh: for as they are called carnall, so also spiritual, 1 Cor. 1. 10, 11, 12, 13, 14. wasben, justified, sanctified, in the name of our Lord Jesus, and, by the Spirit of our God, temples of the Holy Ghost, 1 Cor. 6. 11, 15, 19. changed into the same spirit from glory to glory as by the Spirit of the Lord, 2 Cor. 3. 18. espoused to one
one husband Christ, 2 Cor. 11. 2. let Saltmarsh. answer if none of these were converts that are called carnall for their envying?
2. whether one part of this Church were under John's and Christ's Ministry, some under all-spirit?

1 Cor. 1. Christ sent me not to baptize but to preach. Then hee baptised according to his spiritual liberty, to the Jew he was a Jew.
p. 83.

Ans. Hee sent not Paul to baptize rather then to preach; for Paul baptised. 1 Cor. 14. 16. then he did it as sent, but it is a tricke of Fanatick to comply with all Religions, and deny the true Religion where there is hazard as H. Nicholas said, Epist. to the two daughters of Warwick, and call that compliance the liberty wherewith Christ hath made us free.

2. Then baptizing with water was a part of Paul's Ministry, which Saltmarsh denies.

The spirits of just men made perfect, or the true Christian in spirit, are these true spiritual Elders in the New Testament.

Ans. The spirits made perfect, are the glorified in heaven associated with the Angels, Heb. 12. 22. But Saltmarsh will have life eternall confined within this life only to the Elders of the New Testament, that is, as I conceive Elders of the family of love.

The true trial of the gifts, is when the spirits of Prophets are subject to the Prophets, that is, when the gift by which any one speaks of Jesus Christ is manifested in the hearts or spirits of the Saints, when they see the truths, they minister, as they are in Jesus, and in themselves, and in them that are spiritual and truly anointed, by the same Spirit, 91, 92.

Ans. Such a subjection to the Prophets hath no warrant in the Text, for it supposeth none to be Prophets, but those that are inwardly anointed, and manifest their spirit of Prophecy to the anointed only; as if the anointed may not take him, for an anointed Prophet who is only gifted and void of saving grace.

So H. Nicholas Exhor. 1. c. 16. No man can rightly, according to the truth of the holy Scripture, or according to the spiritual understanding of the godly wisdom, deale in, or use the true God's service, — nor should take in hand to bese his selfe therein, but only the illuminated Elders in the godly wisdom which walk in the house of love, &c.

We have free liberty to all external worship to take or leave, do or leave undone at will, as Saltmarsh faith.

Heb. 12.

How Saltmarsh would have the spirits tryed.

Christ's Disciples not under a tainted liturgie in the days of our Saviours converting with them on earth (as Saltmarsh layes) at which time they were the anointed of God as well as afterward.

O o 2. There
2. There is nothing in this triall of his aptnesse to teach, and his knowledge in the Scriptures.

Salm. p.272. They did all drinke the same spirituall drinke, that is, the Ordinances of the Old Testament were as much spirituall as these of the New, and signified Christ in the flesh: But he concludes, be not yee Idolaters, that is, idolize not outward forms, the rocke, baptism, 271. these both of Old and New Testament are alike outward letters, visible, and perish with the using.

Ans. The Ordinances of the Old Testament are called carnall in opposition to endless life, Heb.7.16. and because weake; and they could not, though bloody, take away sins, Heb.7.18,19. Heb.10.1,2. for the new Covenant promises, in Christ the true, better, eternall Mediator, doe all these, then it is against Scripture that the Ordinances of both were alike carnall, though without the Spirit, neither availed.

2. The Idolatry of outward Ordinances is condemned; as trusting in lying words. The temple of the Lord, sacrifices, new Moones,&c. Jer.7.8.9. Esa.1. But it was never in the minde of the Holy Ghost that Israel worshipped Manna, water, Passeover, or that the Corinthians did adore preaching, baptising: for their Idolatry, 1 Cor.10.7. is the worshipping not of the Passeover, Manna, water, but of the golden calfe, Exo.32.6. when they feasted and played. Salm. then devisest an Idolatry the Holy Ghost never intended. So here 1 Cor.10. hee disswades from Idoll feasts in Idoll temples. 18,19,20. And never did Paul intend, 1 Cor.10. to charge the Corinthians with that sinne of idolizing or worshiping baptism, written Scripture, figures, letters, or outward Ordinances, but of sitting at the Idolls table, which was to be partakers of the table & cup of devils: and the Holy Ghost would in the Old Testament have told us of some such adoring of Manna, water, Passeover: but Salm. his new Spirit devised it to reproach all Ordinances, Scripture, Sacraments, Prayer, Church,&c.

Lord teach us to pray, as John taught his Disciples: Then they were under a forme and rule of prayer, they saw little more of Christ then his fleshly presence and miracles, they loved him, and clave to him, but had very few discoveries of him in the Spirit, except some few at his transfiguration.

Ans. No Prelate, nor Priest, nor any I know say Christ's
Disciples during their conversing with him in the flesh, were under a forme and stinted liturgy, so that they prayed only the Lords prayer.

2 It is cleare, the revelation of Christ in the Spirit wee now have, the Disciples had the same: for Christ Mat.16, 17. Declareth Peter to be blessed, because that the Father, that is the Spirit of the Father, had revealed that to him, which flesh and blood had not revealed, and Mat. 11. Christ thanketh his Father 25. for revealing to Babes, his Disciples and others the Mysteries of the Kingdome, and to none other though Worldly wise and great, & Mat.13,11,12,13. The Mysteries of the Kingdome are revealed to them, not to others who are judicially blinded, and John 1,11,12. John faith they have the priviledge of Sonnes, and so the spirit of adoption Rom. 8,14; and so have the seale and witnesse within them 15, 16, 17, 26, 27,28. who beleive in him, which faith undoubtedly the Disciples had. And for the discovery of God at the transfiguration, it was rather an extraordinary rapture not bestowed on men in this life as beleivers: as Familists would live upon raptures of Spirit without the word, but an extraordinary revelation bestowed of special favour on three Disciples Peter, James and John, who were to be Apostles and Pen-men of Scripture, as the Prophets were, 2 Pet. 1, 16, 17, 18, 19, 20, 21. If Familists be all Organs and Pen-men of scripture immediatly inspired by the Holy Ghost, we say no more, they are seene to others as well as to us, to be Impollors and not infallible Prophets and Apostles.

2 Theff. 2. pag 110, 111. The Antichrist is not the Pope, but a ministry in the letter, and 107. Hulh, Luther, Wiccliffe, Calvin, Martyr and Bede bad but faint and small discoveries of the spirit, and letter, and pag.111. pag. 24,25. He, that did with bold and hinder the revealing and the dominion of the man of sin, was the spirit. He that sits in the seat of God is men in Synods, judging the spirit himselfe, and God in the Saints p. 147,148. H. Nicholas Evang. 31. Sect. 1,2. saith the Pope is the cheife anointed.

Answ. Except H. Nicholas and Saltmarsh, no Protestant Divine expounded the man of sin to be any other then the Pope, and the Hinderer that he should be revealed the Emperor, and only Saltmarsh and the Anabaptists of Munster put a note of shame & Antichristianisme on Luther & Calvin as litterall reformers, &

Saltmarsh e- strenes our Reformers Calvin Luther men that had little of the spirit, much of the letter and legal straine,
Discoveries of Familisme

Saltmarsh mocketh the Scripture in explaining Peter's sword, and the laying of it aside to be a type of glorifying his Disciples with the glory that Christ had with the Father, before the World was.

1. Such types or dreams have nothing, so much as in a shadow of ground in the word.
2. Christians under bondage to nature is a new phancy, while men are in mere nature they have nothing of Christ or Christianity, nor feel any Law bondage, yea, nor know it.
3. If Peter's Sword was a figure of ministration of the flesh, to be laid aside, who Christ now ascended to glory, how dare Christian Magistrates then bear the sword? for after the ascension of Christ, they are entered into glory with the Father, and such glory as Christ had before the World was, golden imaginations.

What mocking of the word of God is this? Because Christ prayed, John 17. Father, glorifie me with the glory that I had with thee, before the world was, therefore Christ mystical and the Saints his body were then to enter into the glory that Christ had with the Father before the world was, that is, eternal glory, when Peter was at Christ's command to lay aside his sword.

1. What warrant to make Peter's Sword, a figure of Christ's fleshly

no question, because Martyr refutes Anabaptists, Calvin the Libertines and Anabaptists, Bullinger the Anabaptists and Enthusiasts, Luther the Aminomians: Mr. Saltmarsh sets himself above them in the all-spirit and highest discovery of glory.

I am with you to the end of the world, that is, to the end of that ministration, till the Apostles dyed and no longer. A: of this before.

The Jews (sparkles of glory p. 151, 152.) were not only a type of the true Christian Church, but of the Christians in the lowest dispensation, and in their armed tribes and Generals (as Moises and Joshua) were a figure of Christians under pupillage and bondage to nature, and so they were led out against the nations, who were a figure of worldly tyranny and oppression, to recover their land of rest, or such worldly privilidges as they had in promise & donation from God's under the Gospel the Lord suffered the same figure in Peter, who walked about with Christ in his fleshly appearance, with his sword girt about him, till Christ had him put up his sword in his sheath, because he was going out of that dispensation of flesh into more glory, into the same glory he had with God before the world was.

Answ. Who ever mocked the word of God as these men do? Yet these frothy allegories must be discoveries of all-spirit, above Calvins and Luthers light.
fleshly dispensation, and his laying downe of his Sword a type that Christ and his Saints ought after this to fight no more, but to enter into a glorious dispensation, into which all the Saints were to enter, even the same glory that Christ had with the Father, before the world was.

2. Whether ought the Saints to dye, eat, drinke, marry, after Christ hath commanded Peter to lay aside his Sword? should they not enter into the same life of glory, farre above and beyond all these infirmities, and bee as Christ was dwelling in the glory he had with the Father from eternity? Then should not Families warre any more, but disband and breake their speares into plowhears.

3. Who made them capable of the glory Christ had before the world was?

4. What Spirit fancied this interpretation? Father glorifie me, and c. that is, Father, carry my Saints out of a dispensation of blood, wars, to a life of pure, and all-Spirit and glory even in this life. Saltmarsh despeifeth interpretations by consequences, and whence had he these more then monstrous consequences?

161. p. In that a Christian is bone of Christ is bone, he is more then a conquerour, Ro. 8. quencheth the violence of fire, Heb. i. 1.

Ans. Our having the same flesh and nature that Christ had makes us not victors, but our faith is that which overcomes the world.

I. Job. 5. 4. None can see mee and live, (pag. 282.) so as they that see God do not live, or that thing called themselves do not live, that which is called a mans selfe in his owne reason, his wisdom, his righteousness, his desires, or will, his lusts, &c. Now if these live, God was never yet seen.

Ans. This place Exod. 33. 20. is foolishly wrested by Salt. The place Exod. 33. is corrupted by M. Saltmarsh, for God speaketh not in that place of the seeing of God by faith in the light of his Spirit, as if these natural faculties were annihilated and pulleth out in regeneration, and God did actually see, know, believe, love in us, and our foules were turned over unto dead passive organs; nor doth God speake there to Moses of regeneration, but he reprefeth the spiritual and too much curiosity of Moses, who desired to see God face to face, and more then the Lord was pleased to reveale in this life to him or to any in the state of mortality, Moses
Moses desired to see more than the Lords backe parts, v.18. 

Moses said, I beheld thee shew me thy glory. God answeres, so much as is good and profitable for him hee should see, but his glory, as in the life to come, he could not see in this life.

Saltmarsh 307,308. exponeth the place, Zach.13, more spiritually. By the false Prophet is ment the Spirit of Antichrist, by the father and mother that begat him, they who made him a Prophet or cryed him up, and their thrusting of him through for lyes, is the spiritual smiting of the Antichristian working with the sword of the Spirit, through some new enlightnings from God.

Ans. Such lying wresting of Scripture from the literall and native sense of the Spirit is the way with Origen to turn all Scripture into allegories, and types; for read the words, and they are a Propheticall threatening of death to the false teacher by his nearest bloud-friends, alluding to Deut. 13, where father and mother were to cast stones at those, dearest to them, if they should prophesie lyes, and this is to be fulfilled under the Messias opened fountaine of his blood, v. 1, 2,3. I will cause the Prophet to cease, his father shall threaten him. Thou shalt not live, he shall be abhamed, and shall not dare to profess himselfe a false Prophet, but a herdman, and hee shall have visible wounds; these are the wounds I received in the house of my friends.

2. What sense is there here? these that begat him, that is, his cryers up that extolled his learning shall say, thou shalt not live, that is, thou shalt be a Prophet no more; in request, and they shall thrust him through by strength of reason and confound him. What is it to mocke the word, if this be to expone it? his cryers up are his Disciples and seduced followers? shall they refute him and they only? not the Pastors and teachers?

3. This thrusting through of the false Prophet shall cause the false Prophet to dissemble and deny his Religion for fear of his life and say, I am a herdman, not a Prophet. This is the great argument that Libertines have against the coercive power of the Magistrates sword against false teachers, and here it follows upon the strong convincing arguments used against them by Libertines, as the sole and only way of extirpating heretick, and are false Prophets so afraid of arguments that con-
convince them, that they deny their Religion for fear of them? this is prodigious; false teachers boast that they cannot be answered.

4. These false teachers shew the visible wounds they received in the house of their friends, and complain of the zeal of their friends against them in delivering them up to the Magi. rate to suffer bodily punishment, v.6. lest they be silenced by strength of truth, they shall be ashamed of no such thing.

CHAP. XXXV.

Of communion with God, and serving him in the Spirit.

Here is much talking by Enthusiasts and Familists, of the Spirit, teaching in the Spirit. I shall therefore speake to that: And,

1. Of the Propheticall Spirit.
2. Of the Spirituall life, and serving of God common to all Saints.

Hence these Conclusions of the former.

1. Conclu. All the Saints, as Saints are not Prophets, but some only called by God thereunto, 1 Cor.12.29. Are all Prophets? Eph.4.11. Christ gave some to be Prophets. Obey them that are over you in the Lord. 1 Thess.5.12.13.

2. The Spirit of prophesie is master of the man in whom he is, Rev.1.10. I was in the Spirit in the Lords day. Hee saith not, the Spirit was in me, but I was in the Spirit as in a capacious house. Glory went round about me, above me, below me, on every side of me. I was as a vessel casten into the sea, there is more of the sea without it, then within it. So these that are in a trance are said to fall, Numb.24.4. from themselves. Hence that question, whether these that Prophesie doe know perfectly what they prophesie?

To which I answer, there is a twofold knowledge, one naturall and conjoyned with organicall knowledge; another intellectual and abstract.

2. There is an evident intellectual knowledge, and a more imperfect and darker knowledge.
Then if we speake of an organical knowledge, the man under actual vision knowes not whether he be in the body, or out of it, as Paul 2 Cor.12.2. yea and Peter in a trance, not only could not see, heare or eat, Acts.10.10. but was wholly acted upon by God: but Acts.12. an Angel comes to him and looth his chaines and causeth him gird himselfe and bind his sandals, and he thought it had been a vision, and knew not that it was any thing but an interrational, visionall, representation, not a real deliverance, till he came to himselfe, v.11. yet something of a trance there was, for hee was not at himselfe, then we may see and act bodily with Angels, and walke and not know the necessity of what wee know, see or doe.

2. If we speake of a weaker Prophetical light, since the light of Prophecies can let us see in the opened speces things to come, and we may know that we know them, & that they are revealed: but when the Prophets preach of new what they have seen in a vision, and prophesie to Kings and to men, they are in a far other condition, then when under an actual vision, because under an actual vision, I conceive they are not under the dominion of free-will. Jeremiah cannot choose but see a seething pot toward the North, because the object naturally offers it self to the fancy, & God never threateneth a Prophet under pain of punishment, to see visions, for he cannot here wink and close the eyes of his mind. Balaam could not choose but see the visions of God, and the goodness of Jacob's tents, Num. 24. and if the Spirit thus should act the Saints to pray, praise, hear with faith, I thinke their acts should not be acts of free obedience, nor capable of a precept, nor the omission of these acts lye faire for a threatening, rebuke, or punishment.

But when the Prophets deliver these truths that they did see in raptures and visions, they doe not ever speake these truths to men, and preach them by a Prophetical rapture, but by the Spirit of grace sometimes, or by a common Prophetical gift, as in wicked Prophets, not that Prophets doe actually publish their visions and Prophecies, not as Prophets but as godly men, I have not that meaning, but that an immediately inspiring impulsion of an actual extasie doth not
not ever lead them to preach. So God never doth command and threaten men to see the visions of God, for here there is no place for free election, but God chargeth and commandeth Jeremiah to preach the truth, which he saw in a vision, Jer. 1:17. Thou therefore gird up thy loines, arise and speak unto them all that I command thee; and he threateneth him in case of disobedience, Be not dismayed at their faces, lest I confound thee before them; and he comforteth him in the following words, 18: Behold I have made thee this day a defenced City, and an iron wall. So the Lord speaketh to Jeremiah also, ch. 15,19,20. then we need not say necessarily that Jeremiah did actually prophesie or see the visions of God, when he saith, ch. 26,15. of a truth the Lord hath sent me to you: at least there is no warrant to say that when the Prophets doe speake and publish their visions to these to whom God hath sent them to Prophesie, that they are in the act of publishing and preaching to men, under the same actuall and immediate impulsion of the Holy Ghost that they are under while they are in a trance, and actually see the visions of God, as Jeremiah was ch. 1,11,12. when hee seeth these visions. Jeremiah only obeyeth Gods command, and relateth his visions that he had seene before, and did this by the Spirit of grace common to other believers by which he was inclined to bee faithfull in speaking, what he had heard and seene: and the like I say of Micah in preaching to Abaib, and of all the true Prophets, who did not ever from a Propheticall instinct, utter or preach to men the things they had seene in extaticall visions, but often from a principle of grace by which they were to bee faithfull to him who sent them, and dare not preach smooth things, nor conceale the visions of God. False Prophets as Balaam and Caiaphas doe out of a Propheticall impulsion both see and speake the visions of God, and are punished of God, for speaking Propheticall truths which they cannot chuse, but must speake, for they preach them not, because they are awed of God, and dare not heale the wound of the daughter of Gods people with faire words, but beside their intention as Balaam did, Num. 23, ch. 24.

And thus it is not necessary, when Prophets reveale visions that in that act of revelation, they see them to be true
revelations, with only a Prophetical light. And because
the Prophetical light is not perfect, but infused ad modum
recipientis as we are capable to receive, the speces of things
may be objected to the Prophets understanding, and they
see them as things, but not in the spirituall signification
they stand under; to John saw seven starrs, and seven golden
Candlesticks, but knew not that the one noted the seven An-
gels of the Church, and the other the seven Churches.

The way God offers the speces to the understanding is
not knowne to us, but it is futable and congruous to the
nature of Spirits. Yet doth not God let the Prophets see the
things themselves, but only the intellectual speces: for 1 King.
22. 17. 19. 20. compared with v. 28. cleareth that Israel was
not really scattered, nor Abah really killed at Ramoth-Gilead,
but only visionally, for Abah then should really both be dead
and alive, & Israel scattered, & not scattered, at the same time,
which involveth a contradiction, yet Micahah said he had
seene the one and the other; then he saw the visionall images
printed in the revealed decree of God, or some other way ofered to his imagination. Now this Prophetical Spirit
doeth not act the Saints in believing and praying, or the like,
as Antinomians would have all to be Prophets, but the Spirit
of grace and supplication, of which these considerations may
serve to clear all truth between us and Antinomians, who runne
the way of Enthusiaists.

Hence, 1. That we may more exactly know the nature
of worshipping God in Spirit and in the letter.

We are to consider 1. a spirit is opposed to that which is a
body and bodily and externall, as Luke 24. 39. Handle mee
and see, for a spirit bath not fleshe and bones, as you see I have; thus
they call Christ in the fleshe, not a spirituall Christ. David
George, and H. Nicholas call him a fleshy and a literal Christ, be-
cause such a Christ (say they) commeth under the senses, as
if Christ, because true man in the fleshe, who was filled with
the anointing above his fellowes, and because he was cloa-
thed with our fleshe, could not preach and pray more spirit-
tually then David George or H. Nicholas.

2. A spirit is opposed to that which is literall and exter-
nall, and is only a signe a forme a sound, and hath nothing of
life
of the Letter.

life and spirit in it, *John 6:63*. It is the Spirit that quickneth, the flesh profisteth nothing, the words that I speake unto you, they are spirit, they are life. The Spirit there is opposed to carnall, these of Capernaum dreamed of an orall, carnall, material, bodily and externall eating of Christ's flesh, and drinking his blood, Christ refisteth that, and sayeth it was the Spirit of Christ, not his bare flesh that quickneth dead sinners, and that his words spoken, v. 54, 55, 56. Of eating the substance of man's flesh, and drinking his blood, must be taken spiritually, not carnally and grossely, and so Antinomians falsely impute to us that we expone all tropes and allegories, that should be exponed spiritually, in a carnall and literal sense.

3. 2 Cor. 3. The Spirit and inward working is opposed to the letter and outward working; and so externall and outward worship only and in the only letter and sound of words, is opposed to the spiritual and internall worship in life and power.

But if ye speake, *in sensu composito*, only and meerly, externall and literal working is hypocritical, when there is no heart-work, and it is as if a painted man should speake, no heat, no warmnesse of breath commeth out of his mouth, this acting, is no Ordinance of God, but an act of hypocrisy, so we doe not plead for externall reformation *in concreto*, nor for the reading, hearing, meditating, and preaching on the Scriptures with this positive act of doing these hypocritically, if we speake againe *in sensu divino*, of the word in the letter, and Scriptures, in themselves not including the Spirit, or any influence thereof in, or with the word, we judge these two, the word and the Spirit to be subordinate, not contrary, and see not but we are to stand for, and defend all Ordinances in themselves, Scripture, reading, hearing, praying, Sacraments, as in, or of themselves Ordinances of God, and of divine institution, though as they are such the Spirit joyneth not with them, nor doth the word of God make any such opposition between them, as that some Christians should bee under these externall Ordinances as being more legall and lesse spiritual, and others beyond & above all Ordinances externall, and taught of God immediately, because they are (for sooth) under all spirit, and purely spiritual, and so taught of God, as

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How externall Ordinances are contrary to the Spirits acting, and how not.
they have no more need of Ordinances, then learned Doctors have to read the horne-booke, as Walde's faith. But how the word and Spirit are particularly united, happily, is more then the learned and godly can define.

I should thinke the word and Spirit are united, as the King and the Kings Law revealed to his Subjects are one, as we lay the King is in every Court, in regard the Kings Law is there, or the Master is with the servant in his masterly authority that the servant carrieth, when he speaketh in the name of his Master. So as when Jeremiah and Isaiah, yea, or any faithful Ambassador speaketh in Christ's name the word and will of God, God is said to speak by the mouth of those his holy Prophets and servants.

2. The word and the Spirit are united as the principall and instrumentall cause, as Christ is where his word is either converting or convincing, and because the way of Christ working by the word is much in a morall way, as by a signe conveying the thing signified by his Spirit.

Therefore the 3. way how Christ, or his Spirit is in the word, may be thus: Christ cloatherth himselfe with the word, or Scripture read, or founding in the care, as the thing signified is in the signe, as the King carries himselfe to the minde and affection of his Spouse in a farre Countrey by the portrait of the King, or by a friend, an Ambassador, or πεψετέω by whom she is married to him though she never saw the King himselfe in face and countenance.

And when Christ is in our hearts by faith, and we regenerated by the immortall seed of the word, 1 Pet. 1. 23. after this new birth, there remaineth something of the word, some other thing paffeth away, that which remaineth is the thing signified in the word, or produced by the word, which is Christ formed in the heart by faith, or the new creature. But the characters and letters we read, the sound of preaching wee heare, remain not, but are transient and paffing away things, they are not limbs nor members of a new creation, the speces or images of the word may remaine in the memory, but in the new creature there is nothing transient or corruptible such as figures, letters, signes, and sounds, as when a grain of wheat is callen into the earth, the husk paffeth away and rotten;
teeth, but the substance of the graine remaineth and is turned into the stalk, blade, and ear of growing wheat, and (though these expressions and similitudes come short of the thing itself) Christ is pleased thus to convey himselfe through words and sounds as a chariot, of his owne appointing, which we must not neglect except we would despise God, and so Christ lodgeth himselfe in the heart passing through the outer gates and senses, eyes, taste, and feeling in the Sacraments, and the eares in the word preached.

But what ever here I speake of the Spirits acting, not seperated from the word, let me not be mistaken as if I did thinke that every acting of the Holy Ghost should goe along in an exact Mathematicall length and breadth, with the letter and sound of the word, as if the word were the bellows, the Spirit the hand, that stirreth the bellows; for though all utterings and stirrings of the soule that flow from the Spirit be warranted by the word, yet I am assured some are, and have beene, even in our time, so changed from glory to glory, as by the Spirit of the Lord, that their faces have shined like the face of an Angel; they have been at singing and a desire to shout for joy, yea to leap and dance, and have been so filled with the fulness of God, that they could not speak, and have been like vesseles filled with new wine that wanted vent, that one said Lord, hold thy hand; thy servant is an old vessel and can hold no more of thy new wine; and another cried, Full full, pained with a fulness of God with marrow and fatnesse, Heb. 3, which I am sure is the joy unspeakable and glorious, spoken of 1 Pet. 1.8, and the beguine fulnesse of God, Eph. 3.19: and a bodily soule-ficknesse for Christ, a fit of the swoone that John fell into, Rev. 1.17. And when I saw him, I fell at his feet as dead. It is true that was a Prophetical exatice in John like that of Daniel, c.10.7,8,9.15. in which the operations of the bodily senses, or organicall actions were suspended; so as the Prophets in these cases could not eat nor drinke; so by proportion here I know some stricken with paleness, trembling, and deprived of the use of the body for a time which I judge to be a trembling at the word: one a dying said, I feel a strong ranke smell of perfume, and the sweetnesse I feele, but cannot
Of the Anointing Spirit,

speake. Another said, I injoy, I injoy. Another, I see heaven open and the high throne prepared. Another, could doe nothing but smile and looke like heaven: All these to me are the over-banke and high tydes of the Spirit by way of redundancie acting on the body, because of its neare union with the soule, and I know warranted by the word, produce no new doctrine, but how the word and Spirit in these acting are united and move together, I confesse I am ignorant.

2. We professe we hate with our soules that Christians should adore and fall downe before an inke-Divinity, and meere paper-godliness, as if the Spirit were frozen into inke, and dead figures, writings, letters, or as if naked languages of Hebrew, Greke and Latine, could save us. The Kingdome of God is not in letters, nor in externalls, but in life and power. The glasse of the Physitian works not the cure, but the oyle in it. The Doctors written directions in the fiche-mans pocket helps him not a whit; no man shall lay the only outside of ordinances lower in the dust then we. All the obliging power is from the letter of the word, all the strengthning physicall power, by which we are enabled to act, is from the Spirit that worketh with the word, and if we speake properly, a beleeuer is not under an obliging and morall commanding power, because the Spirit acts them in prayer or beleeving, for the naked Spirit, as the Spirit is not a morall rule to me to act by, nay it is not to me the Spirit of God; now when the Canon of Scripture is closed, but as the Law and the Testimony, goes along with it, for by the Law and testimony, I know now that it is no deluding Spirit, but the Spirit of God, but all the commanding and morally obliging power is from the word as it neath the sign and the will of God signified: for I must obey, because God intimates his will to me in the word, and I am strengthned to obey from the acting of the Spirit of the Lord.

But Saltmarsh Sparkles of glory, pag. 245. refuteth this, in the Protestants generally. Outward Ordinances are commands of Christ, and therefore to be done, because they are commanded, and that they are sanctified by God and by his Spirit, and that we are to wait on God in the use of means, his reason (which Swinkfield used also) is, that spiritual things are not by Ordinances conveyed into the soules of men.

Now
Now Antinomians deny outward Ordinances to be commands of Christ that oblige to obedience, for p. 243, the mere Commandments or letter of Scripture, is not a Law to a Christian why he should walk in duties, but the Law written in our hearts (he faith) and he citeth Rom. 6, 14. Rom. 7. 1, 2, 3, 4. because sin hath no dominion over us, and we are not under the Law, but under grace, and under a new husband Christ, being dead to the Law.

Ams. The outward Commandement sure is neither sinne nor the dominion of sinne, nor is the Law sinne, God forbid, the Law is holy, just and good, Rom. 7. 12. and the unconverted stand under an obligation to outward Commandments, though they want the Spirit, or then the unconverted cannot fin more then the justified, because these that fail against no commandement sinne not, and Christ hath laid upon justified David, Peter, and all believers outward Commandments that we sinne not, 1. Joh. 2. 1, 2, 6. that we keep our selves from Idols, though the Spirit act us not to abstaine from sinne, otherwise no man can sinne whether unconverted or justified.

2. Christ had his Apostles write, and yet hath not inclosed his Spirit in inke and paper, then the written Command must be an Ordinance sanctified of Christ, for blessed is he that readeth. But whereas Salmasrb will have the Commandments of the Gospel not to oblige the elect to obedience except the Spirit goe along with them, in that they conspire with Arminians and Pelagians, who will have the Covenant of grace an unjust bargaine, as obliging to things unpossoble, except God bestowe sufficient grace on all; and againe they must say none unconverted are condemned for not believing that Gospell, because it is unpossoble in the letter, as well as the Law to any, except the Spirit worke in us to will and to doe.

3. He denyeth, that we are to wait on outward Ordinances, or on God in the use of means, which hath a double sense:

1. As if we were to wait for conversion from only outward means, or as if the letter of the word, the sound of mens voice, the seales or Ordinances of themselves could worke faith, or of themselves convey spirituall things to
of the Anointing Spirit,

the soul, this we teach not. But we teach that faith comes by hearing, not internall hearing, for that is conversion it selfe; but by hearing of a sent Preacher, Rom. 10.14,15,16. But the way of Gods conveying spirittual things by the word preached we dare not determine: but sure we are to wait on Ordinances externall, as the man waited thirty eight years at the poole for his health, though not the pool, but the Angel troubling the water healed all that were healed; and while the Eunuch reads and heares Philip expone Esa.53. the Spirit acteth upon his soul; and while Lydia heares, the Lord opens her heart, while Peter preacheth the word, the Holy Ghost fell on all that heard the word, Act.10.44. Act.8.34,35,36. Act.16.14. while three thousand heare Peter, the Holy Ghost pricketh their heart and addeth them to the Church, Act.2. that they gladly receive the word, v. 37,38,39,40,41,42. the inward opening goeth along with Gods outward teaching. By Saltmans his way, we are not to heare the word, nor to wait on God in the use of any meanes, nor to use any meanes and commit the succeffe to God, but to waite on extraordinary raptures, and inward teaching (fay they) not on outward meanes, but our wating on the outward meanes piously used is all in order to the breathing of the Spirit of life and the inward word (fay we) as some faile and seeke the wind both at once; and doth this offend Familists, that we serve and wait on the Lord for the desired harvest? and that some wait on the tyde and then faile: so is Saltm. angry that we heare, preach, read, (though the unconverted doe not these spirittually) and in the Lords good houre, when the Angel commeth downe and troubleth the water, the Spirit lifteth up the fickle man and puts him into the water, and he is healed: Protestants generally are not ashamed to owne this as the way of God. 1. In hearing and outward meanes, no man is to limit the holy One of Israel to his time, the time of the Fathers teaching, the third or the twelfth houre is not knowne to us, but all our life it is our duty to lye and watch at the posts and gates of wisdome, Prov.8.34.

2. We are not to idolize meanes, and to take Scripture, or Ordinances for Christ, they are creatures, not Christ, and of themselves cannot save; then let us use the meanes, not give them
of the Letter.

them any higher place than means, neither think all is done if we use means: thus it's not Christ without us, but Christ within, that effectually saveth us.

3 Nor is the acting of the Holy Ghost so as if the word must first stirre the spirit of God, but by the contrary, as the Poole of Bethsaïda moved not the Angel, to bring him downe, but the Angel came downe and stirr'd the Poole; so the Spirit first stirres and blowes upon both our spirit and the word, and then the word, and we both are inlived; for any stirring upon the word, and blowing of the North and South-wind upon the flowers, and Garden, to wit, the soules of the elect, is first and principally from the spirit, for the spirit is the Author or creator and in the immediately inspired Organs, the Prophets and Apostles, the Pen-men, and the Spirit, devised and dictated the the words, letters and doctrine of the old and new Testament, 2 Tim. 3.16, 17. 2 Pet. 1. 19, 20, 21. Luke 1. 55, 57.

2 Its he that sends Messengers to speake in his name Esa. 48. 16. Esa. 6. 1, 2, 3, Jer. 26. 12.

3 When we doe not actually heare, or partake of Ordinances, the Holy Ghost bringeth the word to our remembrance, and wakens up the memory and faith of the word, by works of divine providence Job. 16. 13. Job. 14. 26. Job. 2. 21, 22.

4 The Spirit acts by rods, judgements, and afflictions, Deut. 30. 1, 2, 3, 4, 5. Hos. 5. 15. Luke 15. 15, 16, 17. Yet so as hee reviveth the memory of the word preached, read, and heard and worketh in, and by it.

5 In praying, promissing, threatening in the fervour and zeal of God, there cometh upon the soules of the servants of God some strong and mighty propheticall impression, and violent impulsion that they speake as prophacie what otherwise they would not, in cold blood speake, and God hath made good the words of his servants, which as it is not ordinary, so it must be tried.

Families have no ground to dreame that Jeremiah or John intended a contrary betwecne the outward teaching, as a killing letter, and the inward teaching, as the only quickening of the Spirit, excluding the letter, and all teaching of men, because the one said, Jer. 31. 34. And they shall teach no more every man his neighbour, and every man his brothers saying know the Lord; for they
shall all know mee, &c. and the other said, 1 John 2. 27. And ye need not that any man teach you; for the same anointing teacheth you of all things, and is truth.

1 The Author to the Hebrews. 8. applyeth the saying of Jeremiah to Christ, and his dispensation under the Gospel, and the former Covenant to the law and dispensation of the old Testament, so as if it prove any thing, it must be against all teaching of men, by men, by the Apostles, Evangelists, Pastors, and Doctors which are certainly brethren teaching brethren, and neighbours instructing neighbours, which close subverteth the end of Christ's ascending to give some to be Apostles, &c. for the perfecting of the Saints, for the worke of the ministery, for the edifying of the body of Christ and that to the end, till we all come in the unity of faith, &c.

2 It must be against the writing of the new Testament, and the teaching and doctrine of the Prophets and Apostles, upon which we are built: Jesus Christ being the chief corner stone. Eph. 2. 20.

3 The Author to the Hebrews applyeth this (they shall be all taught of God) to all new converts, under the New Testament, and the same doeth Christ. John 6. 45, 46. But Saltmarsh and his Familiasts say only the perfect ones, and these that are all Spirit are beyond, and above all Ordinances of man teaching man, Sparkles of glory p. 247. 87. Yea John should in writing this epistle contradict himselfe, for he was a man, not God who wrote, and his faith even to these, who had the anointing in them in the same place, ver. 26. These things, have I written to you concerning them that seduce you, 1 John 2. 1. these things write I unto you, that ye sin not, and ver. 12, 13, 14. He profeffeth, he writeth to little children in Christ, to young-men, to fathers, then either John wrote what was not needfull, to wit, that a man should write to anointed ones; or then John was more than a man, or then in writing that he might teach the anointed, he contravened what he wrote in all his exhortations and teaching in these three epistles, and the Evangel, and the Revelation.

Againe, it is a cleare Hebrewisme of which there be many in John's writings, for the Hebrews deny positively when they intend to deny only comparatively, or secundum quid, as when God and men are compared together, or the action of God with men, Ps. 127. 2. the sense is, so great shall be the abundance of
of the Spirit of grace (would Jeremiah say) under the New Testament, that rather God himself shall be the teacher, then one man shall teach another; there shall be such exuberantie and fear of knowledge under the Messiah's Kingdom, and the new Covenant, above the Covenant God made with his people, when he brought them out of Egypt: And yee need not (would John say) so much that men teach you, so full, so rich, so glorious is the Anointings teaching, it is like to this, Hos.6.6. I desired mercy and not sacrifice, yet sure he desired and commanded sacrifice, so he expounded it. I desired the knowledge of God, more then burnt offering, and Christ expounded it so, Matt.12.7. that mercy to the life of the hungering Disciples, who plucked eares of corn on the Sabbath, is more then externall observing of the Sabbath; yet doth not Christ deny positively the externall observing of the Sabbath. So 1 Sam.8.7. They have not rejected thee, but they have rejected me. Certaine it was they rejected Samuel, and would not have him, to judge them, but would have a King. But the words are to bee expoused in a comparative sense, though they be spoken positively, that is, rather, or with a more hainous measure of disgracement and reproach they have rejected me their Lord and God in Covenant, that I should not reigne over them, then my servant Samuel, 1 Cor.15.9,10. Not I, but the grace of God with me, that is, not I so much, who am but a weake man, but far rather the grace of God, was the cause why I outstripped all the Apostles in labour. And 1 Cor.3.7. So then, neither is he that planteth anything, neither be he that watereth; but God that giveth the increase, that is, be that planteth or be that watereth, is nothing, in comparison of God; yet the planter is something, he is the Minister of Christ, and Steward of the mysteries of God, 1 Cor.4.1 Paul faith, 1 Cor.1.17. Christ sent me not to baptize, but to preaching the Gospel, yet Mat.28.19. he sent all the Apostles to baptize also.

Nor can we believe that the word of God hath two senses, one internall, spiritual, more excellent, and perfect, that doth affect the heart, and is divers from the literall and genuine sense; and another written sense of the letter that is leffe excellent, and but preparatory for the more excellent, as Arminians falsely impute to us. Sim. Episco. par.1. Theff.17. diff.2. But as it is the opinion of Embruistaffs.
falsely imputed to us, because we teach that there is a neces-
sity of the supernaturall illumination of the Holy Ghost, to
cause us savingly know and beleive the one onely true
and literall sense of the Scripture, with an evidence of light
spirituall and supernaturall, which we knew before with a
common, naturall, and literall light and evidence, which is
not wanting in Devills, otherwise they could not beleive
and tremble, apprehending Christ as their tormenter, and
in many wicked men, or then they should not be inexcu-
sable.

2. The Scripture could not say they know God, Job.7.28.
Job.3.2. &c.

3. Nor could they mocke and scoffe at the wildome of
the crosse, if they were void of all knowledge of the doctrine
of the crosse as they doe, 1 Cor.1.18.23,24. 1 Cor.2.14. this
opinion we lay at the doore of the Antinomians, and judge to
be absurd.

For 1. The unregenerate man were obliged to beleve
and apprehend one sense of the word, and the inlightned
another different sense, whereas both may literally know
one and the same sense that Jesus is the Sonne of God, and
Saviour of the world, and the one beleevs and the other
scoffes, mocks and stumbles at the word, Matt.11.25. 1Cor.
1.18.25. 1 Tim.1.15. 1 Pet.2.6.7.8.

2. Then should these words, (Christ is God and man the Sa-
vior of beleevers) have one sense to beleevers, which they re-
ceiving by faith, saveth them, and another to others, that
Christ is not man, but onely God, as manifested in a Saint, is Christ
the Saviour of Saints, but not the man that on Mount Calve-
ry dyed, and bare the reall punishment due to us by divine
justice for our sinnes: for the spirituall sense is either all
one with the literall sense or diverse therefrom; if all one
we have our intent, if diverse, no man can have certainty of
faith.

For 1. How can we be assured by any supposed Spirit or
internall rapture of minde, that this is the true sense of the
Gospel? That Christ is but God, or the anointing of God
suffering, afluited, and dying in the Saints, when the words
in the letter doe beare the just contradictory, that he was a man
like us in all things except sin.
2. The Scripture should be no light to our eyes, no lanthorne to our feet, if it have two senses; for how should we with assurance of faith and an undoubtning conscience in all we believe in all we practise, doe all? for how shall poore people be resolved which of the two senses to follow, since contradictory senses were offered to them, for Protestants literal sense and Familists spiritual sense, are as contradicent one to another as yea and no, light and darkness.

3. Since Familists deny that they are infallible in exponing any Scripture, and yet the Spirit doth suggeft these spiritual senses, that Antinomians and Familists boait off, and that immediately acting on our soules as dead, passive organs without discoursing, reasoning and arguing, which to me is the very Propheticall immediately inspiring Spirit that carried the Prophets and Apostles in feeing the visions of God, this must be a Spirit that is fallible, and a Spirit that immediately suggefteth and teacheth untruths to some, and to others, such truths and senses as may admit of a further light, and of a retracation and a beleeving of the very contrary, and so a Spirit both fallible and infallible, like to the Spirit immediately inspiring the Prophets.

We take literal expojition sometimes as it is expos'd to figurative and typicall, and in this sense we condemne such as presse all borrowed metaphoricall and allegoricall speeches in Scripture according to the letter, whereas these by analogie of faith must have a spiritual sense, and yet the grammaticall and the spiritual sense are opposed, as Ps.72. 16. There shall be an handful of come in the earth upon the top of the mountaines, the fruit thereof shall shake like Lebanon, Jer.31. 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodnesse of the Lord, for wheat and for wine, and for oyle, and for the young of the flocke and the herd.

These words and the like, Calvin and our worthy Reformers, Musculus and Luther (of whom Salmarsh faith, they had but little discoveries of the Spirit, because Calvin wrote against his fathers the Libertines, Luther against Antinomians, Bullinger against the Anabaptists, and the Enthusiasts) in regard of himselfe and the Family of love, (as Barrow raileth more against Calvin then any Jesuit can doe.) These words (I say) our
worthy Reformers expone of the spirituall glory and fruits of the Spirit under the Kingdome of the Messiah, because the Scripture cannot beare another interpretation which faith, Rom.14.17. The Kingdome of God is not meat and drink, &c. So we detest their grosse and literall exposition, who expone Christ, as meaning that we must dismember our body, when he compared the renouncing of our vile affections to the plucking out of our eyes, and cutting off our hands and feet, because this literall and grosse exponing of Scripture is contrary to the first command, Thou shalt not murther, and wee say, here that figurative speeches have no literall sense, but that which they would have, if they were turned into modified and simple expressions, though none more then Enthusiasts and Familists reject all literall expositions, and so cast away Scripture, Ministry, reading, hearing, because the Scripture depreffeth all these and calleth them nothing in comparison of the operations of the Spirit that are above nature. But that the literall and spirituall sense are one and the same and the Letter and Spirit subordinate, not contrary, we affirm: for Scripture hath not two senses, but the grammatical and native sense that the words offer, without violence or straining of Scripture, is the true meaning of Scripture: indeed there be two evidences and lights that manifest one and the same sense, as the naturall man feeth the true sense of the same Scripture with the naturall, literall and star light of meere naturall reason, and the evidence of a naturall, literall, orthodox Spirit, and the renewed man feeth the same sense with the supernaturall, spirituall, and Sunne-light, and spirituall evidence of a Spirit of grace above nature.

Hence, how farre the spirit, and spirituall actings of the Holy Ghost are opposed to externall, literall, and naturall actings and the letter of the word, and externall ordinances, to what is said I adde these considerations.

1. To preach (the like I say of praying, hearing, and the using of all ordinances in their kinde) with the wisdome of words, 1 Cor.1.17, with excellency of speech with the loftines, high ridings, and roaring of words, or humane eloquence, and wisdom, contrary to human a predominant farre shining in false teachers, especially in Enthusiasts, Familists, and the like, who give out that they speake coals,
cosles, and fire-flaughts, when it is but wildfire 2 Pet. 2. 3. Rom. 16.18. much in request now) to preach (I say) so lofti-
ly, is contrary to preaching in the evidence or demonstion of
the spirit, so Saltmarshes Sparkles of glory, Gortynes dreames, H.
Nicholas his writings are farre from any spirituall or heavenly
forcing and convincing power, they have great swelling words
like globes or balls of capacious swelling bagges, or blathers
of wind, but every word is not a pound weight, but a wander-
ing cloud, a fleeting aire, (such as the spirit, pure spirit, discoveries
of the spirit, hightenings of pure, free grace, all God, all Christed,
fully, and purely spiritualized Saints, that live not on any of these crea-
tures below, no not on ordinances) are ordinary to them. But then,
1. They speake none-sence, that others more heavenly then
themselves not understanding them, may go for carnall, legal,
literall men as not having the spirit, and so not able to under-
stand or judg of the things of the spirit, whereas they are the only spi-
rituall men that judg all things, in the mean time they know not
what they say, & speake contrary to the Scripture, & to sense. 2.
They have a sort of high & lofty speaking, but far from the Scrip-
ture-stile, that as it is high, yet runneth with Christs feet and
pace in the simplicity of Jesus Christ, now their eloquence is a
combing, decking and busking of Christ, and the beauty and
glory of the Gospel, which is, as if you would cloth the noon-
day-fan with a gowne of cloath of gold, set with rubies and
precious stones, or as if one would make a purple coate of fine
pure silk, to a faire Rose, or Lilly; the Sun and the Lilly are twife
more beautyfull without these, then with them.

2 To speake in the spirit, is to speake with power, life, ma-
jecty, in a piercing way in the power of God, 1 Cor 2. 5. and
this is not a naturall power. Again to speake or preach in the
letter, is to speake dryly, coldly, deadly, or if it be with sense
and affection, it is naturall, like Cicera, Demosthenes, but with-
out the majesty and some what of heaven, and Christ in the
tongue, like a very Srib and Pharisee in the chaire, not as Christ
who speake with Authority, for when purlevants were sent to take
him with bodily violence, he tooke them with heavenly power
they could not lay hands on him, but returned with their apo-
ligie, never man speake as this man, suppose the same sermon
and these very words in matter and sense had come out of
the
the mouth of a Pharisee, they had lost the Majesty in his tongue. I confess every hearer cannot know this, and a spiritual Preacher can no more cause a natural care hearist, then ye can write sounds, or your eyes can discern the sweetness of honey where the taste is only judge, and a bastard Spirit may go on far to counterfeit the true Spirit, but in the manner of speaking, he comes short, but so nigh he can come, as if it were possible he would deceive the very elect, Matth. 24.24. and keeps many elect, and many precious Christians in England this day captives under the power of abominable heretie, but God shall (I hope) rescue them, and seek out his sheepe that are scattered in the dark and cloudy day.

3. That which excludes humane industry, and much of the acts and ratiocinations of man in the first moulding of heavenly truths, is most spiritual. So the Prophets were inspired, carried, rolled, moved, acted immediately by the Holy Ghost, for God used not reason, or humane discurving as an intervening organ or acting instrument to the deviling and inventing of spiritual or Gospel truths, 2 Pet. 1. 20, 21. but yet this immediately inspiring Spirit spake written Scripture, commanded the Ordinance of all prophesying, commanded the Prophets to write, and the people to hear and to read the words of the Prophesie, Antinomians and Familists conceive that now, when divine truths are framed and come forth to the immediately inspired Scripture, that the same immediately inspired Spirit must act the Saints as meere passive organs, to preach in the Spirit, immediately to pray, to heare, to write in the Spirit; but then Familists should be as infallible, as the Prophets, both in preaching, praying, interpreting Scripture, but the ordinary acts of the Spirit doth include and carry along the acts of reason, minde, will and affections, but elevated above themselves.

4. The Spirit is opposed to carnall and wilde logicke and ratiotinations, and so all carnall thoughts and sinfull
reckless discourses, are Sathanas fortifications and Souldier works against the knowledge of God, 2 Cor. 10.5.6. 1 Cor. 1.17. but the Spirit fiteth upon and acteth reason to make our whole service reasonable service
service, yea and all the Scripture is a maffe and booke of
discouratve refined reaon, unbelievers are absurd, un-
reasonable men, going against sense and sound reaon. And
the spiritt goeth on in a perswading way, 2 Cor.5.11. Gal.1.
10. Paul Act. 13.43. perswaded them to continue in the grace of
God, Act.18.4. he perswaded the Jewes and Greeks, Act.19.8. bee
perswaded the things concerning the Kingdom of God. So doth
the Spirit carry us along with exhorting, Act.2.40.
2 Cor.9.5. 2 Thess.3.12. 2 Tim.4.2. Heb. 3.13. 1 Pet.5.1.
Jude.v.3.

5. Amongst the characteres of a spirittuall state and condi-
tion. Some concerne the state, some the actions. For the
state, a renewed man is said to be in the Spirit.
Gal.5.25. If ye live in the Spirit, let us also walke in the Spirit.
So as the Spirit is the life of the man, in his spirittuall walk-
ing; so are we, as touching our state, said to receive the
Spirit, Gal.3.2. Rom.8.15. to be borne of the Spirit, as receiving
a new spirittuall nature, Job.3.6. Gal.4.29. and the Spirit said
to dwell in us, Jam.4.5. and the spirit is given to us, Rom.5.5.

For the actions; the Spirit determineth the action accor-
ding to the nature and specification, and rendereth the
action spirittuall, so as they are led in their conversation by
the Spirit, and so are knowne to themselves to be the Sons of
God, Rom.8.14. If ye mortifie, through the Spirit, the deeds of
the flesh ye shall live, Rom.8.13. Paul was pressed in Spirit, and testi-
ified to the Jewes, that Jesus was Christ, Act.18.5. Apollos fervent
in Spirit, spake and taught diligently, Rom.8.25. For wee through
the Spirit wait for the hope of righteousness by faith.

6. The exercise of spirittuall acts is managed most from
the Spirit, when there is more Spirit, and lette Law in our
acts of obedience. But that this may be rightly understood,
give me leave to distinguitsh in the Law.
1. Directive and obliging light revealing the binding
will of God.

2. The setting of it on with power and life upon the
minde, will and affections.

3. The compelling rigor of the Law in exacting highest
and superlative perfect obedience in thought, word and
deed, and the terrifying threatening.

Rr
Directive and obliging light being the commanding will of the Lawgiver revealed to us in the written word is not contrary to the Spirit, but written to us by a divinely and immediately inspiring Spirit, as all Scripture, and as the written letter of the Gospel, 2 Tim. 3. 16, 17. though to us naturally fallen in lime in the second respect, or in regard of the setting on of this directive obliging light upon the soule with power and life to produce actual obedience, the written and preached Law as Law, and as a Covenant of works is void of the Spirit, and hath no more power to cause us obey then dead and spiritless figures and characters, written on stone can worke men to bow their necke to obey the Law of God, 2 Cor. 3. 6, 7. yea but so the written and preached Gospel externally proposed without the Spirit is a dead letter also. I grant the Gospel in its letter both promiseth a new heart and a new spirit, which the Law as the Law doth not, and, when the Spirit joynes with the preached Gospel, and the Law also doth prepare the sinner for Christ, by the word of the Gospel the Spirit is given, and so the Apostles and Pastors, are Ministers of the New Testament, not of the letter, but of the Spirit.

But 2. The Law in compelling under the paine of eternall death to superlatively perfect obedience, hath the Spirit by accident and extrinsically conjoin'd with it, as it is the Spirit of the Mediator that makes use of it to cause the broken man see his unpayable, and to him impossible debts, and cause him heare the tinkling and noise of the fetters and chains of hell, that he may flee to the Gospel-surety, which the same Spirit reveales to him in the Gospel. Now this is an extrinsical use of the Law.

For 1. The Law should have its intire and perfect essence and full operation in rewarding or punishing, if we suppose there never had beene a surety for sinners, nor a Gospel.

2. It's a Gospel-spirit that makes this use of the Law above its nature, for that, which can but reveale to the broken man, debts unpayable by him, and incloseth him in an eternall payle, and gives no strength, nor way of redemption, cannot have of it felie any influence to lead the broken man.
to a surety. But this the Law doth of itself, hath not of itself one fourth part of an ounce of Gospel-courtesy, or grace, to bestow on the sinner.

But 2. The compelling rigor of the Law, as touching perfect and eternally active and passive obedience, must bee considered in its several branches, as it commands perfect active obedience, or as it obligeth to passive obedience, it respects two sorts of persons; the man Christ, in the days of his flesh, and the elect Angels; or 2. fallen sinners.

In the former consideration, the Law, in itself as the Law, eternally and immutably presseth perfect active obedience, but gives not strength to obey, but supposeth strength to these, to whom it is first given: but if so be that these to whom it is given, have abundance of the Spirit and strength to obey perfectly, as Christ in the days of his flesh and the elect Angells have, the Law, in its highest rigor of commanding perfect obedience, (it is not properly rigor, though we must use the word, but strictness) hath no compulsory power over them; for ye cannot say that a willing man, or a man delighting to obey God, is compelled to obey God.

But if we speake of man fallen in sinne, who is unable to performe perfect active obedience, the Law stands over him in a highest pitch of morall compulsion: for whether he be willing to obey or have the Spirit, or be unable and void of the Spirit, the Law standeth above him exacting a summe of ten thousand talents from him, that cannot pay the hundredth part of halfe a talent, or an halfpenny, as he ought.

And the man, out of Christ and under the Law, is still compelled in both active and passive obedience; the letter of the Law and this ministration of death without the Spirit hailes and draws him, as the literal prisoner fettered by a extremely exacting Law void of all Spirit, and conferring no saving strength on him to doe or suffer, the penalty of the Law.

And for the beleever in Christ, the rigor of the Law is abated, not that the Law, as the Law, requireth lesse of him then absolutely perfect obedience, but because in what hee comes short in performing of new obedience, from a new
How moral compulsion of the Law is exhausted by the freeness of a Gospel-Spirit of love.

Now in this new obedience, the Spirit so oyleth the wheel of free-will as obedience, in its kind, is as free, con-natural, delightfull, being sweetened with the love of God, as if there were not an awing Law, but a sweetly alluring and heart-drawing free love, so that the beleever obeyes with an Angell-like obedience; then the Spirit seemes to exhaust all the commanding awsomeness of the Law, and supplies the Lawes imperious power with the strength and power of love; if we suppose there had been no Law commanding Christ absolute obedience, yet if we suppose a meer directing light, without any compelling, to shew him what is good and agreeable to Gods commanding will, so did Christ obey perfectly from a principle of love, and so doth the justified beleever give obedience, though imperfect, yet sincere to what is Gods will? then it followeth:

1. The higher and larger measure of willingnessse, or the more superlatively the will be bended, the light of a divine Law shining on the minde and will, the more of the Spirit, (because the Spirit is essentially free, Ps. 51.12. 2 Cor. 3.17.) the more freeness: and the more freeness, the more renewed will in the obedience: and the more renewed will the leffe constraint, because freeness exhausteth constraint, and especially when constraint looketh toward eternall punishment, and the Law compelleth, under pain of eternall death, those that are under Law-obligation, to obey. Now fear of eternall wrath is wholly swallowed up, where a free spirit of love and strong delight to obey, intervenes between obedience and such feare, as is cleare in the man Christ in the dayes of his flesh, and the confirmed Angels: and though I doubt nothing, but feare of the second death was in its way, and so farre as was congruous and convenient for a state of sinleffe innocencie, to worke upon the will of the first Adam and Evah to deterre them from sinning; otherwise that threatning of God (In the day thou eatest thou shalt dye) had no intrinsecall end, nor was it rationall, which cannot be said: yet Law-threatenings had no influence on the will of
the confirmed Angells, much lesse on the perfect and holy will of the second Adam, which was so filled with God, so balafted with so many talent weights of sweet delight and free love, Ps. 40.7, 8. Job. 4.34. as Angels and Christ obeyed, without any eye-looke or glance of their thoughts to Law-threatening. And the justified believer now obeying as a Sonne, not as a bond-slave, yeeldeth willing obedience, from a free leading Spirit, the Spirit of adoption proper to sons, who obey their father, out of an instinct of love, not out of a principle of commanding awing and terrifying Law, as slaves under bondage doe obey their masters, Rom. 8.14, 15, 16, 17. And the Law of the Spirit of life commeth in into the place of the compelling and curing Law (not that the directing and obliging power thereof is removed) and after a believer to obey, as if there were no Law over him at all, and freeth him from the Law of sinne, from the dominion of the Law in binding him over to a curse, Rom. 8.2. Rom. 7.1, 2, 3. as if there were not a Law given to a justified man, 1 Tim. 1.9. And looke how wee say the willing free obedience of men consisteth well with the necessity of Gods absolute decree, so sweet delightfull freeneffe of a Gospel-Spirit led by God, does well consist with the necessity of an obliging and strongly commanding Law, though the King of the curing, and threatening be removed.

7. Now the fond conceit of Waldesfo, consideration 63. is utterly to be rejected, for (he faith) the Scripture shines as a light in a darke place untiill the day-star arise in the heart, 2 Pet. 1. and then the man hath no more need to seeke that of the holy Scripture, which departes of it selfe, as the light of a candle departes when the Sunne-beames enter, even as Moses departes at the presence of Chrift and the Law at the presence of the Gospel. But (as untill) noteth not a certaine time of the removing of the light of the word, since Peter there preferreth it to the revelation at Christs transfiguration. Matth. 1.25. Joseph knew her not untiill she brought forth her first borne, it followeth not, ergo he knew her after, so Matth. 11.13.15. the Law and Prophets are as untill John, then no more Law and Prophets after John, it followeth not, Matth. 12.20. he shall not breake a bruised reed, as till he bring forth judgement to victory, therefore
when he has brought forth judgement to victory, he must 
then break the bruised reed, and be no longer tender to weak 
one; Matth. 14. 22. be constrained his Disciples to goe to the other 
side till he send the multitude away: then he sent not the multi-
tude away, when the Disciples were come to the other side? 
it is absurd. So Matth. 16. 28. they shall not taste of death untill 
they see the Kingdom of God come, ergo, they shall live no longer 
then they see the Kingdom of God come? it followeth not: 
Matth. 22. 44. Sit thou at my right hand till I make thine enemies 
thy footstool, ergo after Chrifts enemies are subdued, he shall sit 
no longer at the right hand of the Father: Job. 5. 17. My Fa-
ther worketh untill now and I work, 6 & 17 ergo my father works 
no more after this in his providence, in governing the 
world; what more absurd? 1 Tim. 4. 13. Till I come, give 
attendance to reading, to exhortation, to doctrine; then must Timo-
thy read, exhort and preach no more after Paul is come? The 
place presseth us to wait on the Ordinances and hearing, un-
till the day-starre, the savoyng light of the Spirit (that goeth 
before the Sunne and day-light of the vision of glory) shine 
in the heart, to make the word effectuall: for though 
candle-light and Sunne-light cannot concurre to make one 
light, because the lesser light evanisheth and disappareareth at 
the comming of the greater light, and the moon-light or 
starre-light of faith cannot be mixt with the noonday-light 
of glory, 1 Cor. 13. 11, 12. no more then the knowledge of a 
young child, and of the same, come to be an aged man, can 
be in one and the same man; yet the light of the Scripture & 
the light of the Spirit may, and must necessarily be together, 
and are no more contrary, as Waldensio and Familists vainely 
suppose, then the light of the Sunne without, in the aire is 
contrary to the visible faculty of seeing within, in the eyes; 
the Spirit is by a metaphor called the day-starre, for the Spi-
rit is not formally light, but effectuall only; for it is that fa-
culty by which the eyes of the understanding are strength-
ened to perceive the things of God; and therefore called the 
spirit of Revelation, Eph. 1. 17. the eye-salve is not properly 
the light that makes colours visible, thought I may fay to a dim-
sighted man when I give him an excellent eye-salve, see I 
give you the light of your eyes. When I give him, but that by 

How the Spirit is called the day-star.
which his seeing faculty is strengthened to see perfectly: that Scripture is not to be layed aside upon pretended sufficient light of the Spirit, without the Scripture light, is cleare, Rom. 15.4.

2. Because the perfectest believers have patience and comfort in the Scripture, meditating in it day and night, Ps. 1. and are strengthened through reading againe and againe the premises, lest they faint Ps. 119.49.

3. Because the Scripture, to every new reading and hearing suggesteth some new thing of God, as a fountaine that can never goe dry, Ps. 119.96,92,93,72. 2 Pet. 1.13,14,15. Phil. 3.1.

8. That saying, The more of the letter, the lesse of the Spirit, hath truth, as touching the only and meere letter rested on and confided in: but is not simply true, that the more of the knowledge of the letter the lesse of the Spirit, but the more rather of the Spirit.

9. The nearer to glory, when we shall be all-spirit, and have nothing of a Temple and of Ordinances, and of the mirror or glasse of the word, the lesse literally we are, that is, we repose the lesse on the letter, and are the more spiritually, as the nearer to the morning, the lesse of starre-light, 2 Pet. 1.19. 1 Cor. 13.10,11,12,13. But it followeth not that the nearer believers are to an immediate vision of glory, the lesse knowledge they have of the letter of the Scripture, (though this knowledge of the letter shall fully be abolished at the dawning of that morning) for the nearer it bee to the full harvest, the more abundance of the first fruits, and yet when the full harvest commeth the first fruits cease and give place to the harvest, and the more of the morning twilight, the nearer day, though the morning twilight vanish when the perfect day commeth; yea the nearer that the dawning of the morning face of God shone in at the windows of our soule, when we are in the child-birth paine of eternity, the more of the knowledge of the will of God we have, in regard we are, 1 Pet. 3.14. to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and this knowledge doth include, not exclude the knowledge of the letter.
The Spirit is not a part of the rule of faith or of the word; the Spirit is not the word, the word is not the Spirit, but the Spirit is that which maketh lively and effectual application of the word to our souls; as the Mason is not the art of building, but he is regulated by the precepts of art and reason, and tyes himselfe to the following of art in all the workes of building; the word is that which tyeth us as our guide, rule, conduct, but the Spirit goeth along in a reall uniting of our hearts to Christ (as it were) enclosed in the word, and in applying the word to our heart, and so is called the anointing.

10. The spirituality of our souls is in a sort of dominion over the letter of the word, when our souls are transformed into the things contained in the Gospel, and we are changed into the spiritualnesse of the word, to Rom. 6.17. the Gospel is called a forme, a mould, a signet, for looke what letters and characters are in the signet of silver or brasse, these same characters, in length and breadth and just proportion, are instamped on the wax or the paper, the Gospel containes the Lord Jesus, his image the lineaments of Christ in a new minde, new will, renewed affections, knowledge, love, meeknesse, patience, lowlinesse, &c. it is a morall containing of Christ, as the signe containeth the thing that is signified by the signe, the Spirit instamps and forms (as it were) another Christ, that is, his living spirittuall image in our soul, Gal. 4.19. a new ingraving of the new worke and new creation of the second Adam, 2 Cor. 5.17. on our hearts, which is called the Law in the inward parts, when wee have the same stampe and image of Christ, and are changed over into the Gospel, not into the letters of the Gospel, or into the externall words, but are new-moulded into the Spirit, and new spirittuall nature of the second Adam, and are borne of the Spirit, Job. 3.5, 6. the word is called the seed, 1 Pet. 1.23. the tree is vertually in the seed; the new birth, and new Spirit we receive in regeneration is in the word vertually, as the thing signified in the signe; so are we said, 2 Cor. 3.18. to be changed into the same image from glory to glory, even as by the Spirit of the Lord. And the Spirit lookes to his copy or sampler, and looke what lineaments, legs, limbs, proportion of members
bers are in the second Adam, these fame the Spirit by the word preached, draws and frames in us, now the second Adam, the man Christ, in his spirituals, is the first borne of every creature Col. 1. 15. Christ is the matter peace, the flower and glory of the Acts of God, in creating new creatures after the second creation, and there is framed on him holiness, lowliness, meekness, humility, patience, heavenly mindedness, and the spirit according to this glorious mould draws the legs, arms, and all the several limbs and members of the new creature in the Saints, and he makes efficaciously good, that part of the word: Learne of me that I am meek and lowly, Mat. 11. 29. let him take up his cross and follow me, Matt. 16. 24. let this minde be in you that was also in Christ Jesus, Phil. 2. 5. so doth the Spirit change us unto all Spirit, and this is the right Christing of the Saints, when the Lord by the word Spiriteth, and of new, Natureth us over againe into new spiritual children like our brother the fairest among the Sones of men, holy, heavenly, spiritual, meeke, lowly like Christ, though because of indwelling sin in all, all the new Creatures come farre short of the first coppy. And when we are thus changed and made spiritual, the Gospel is acted on us, so are we spiritualized into Christ and made one with him by faith and planted into the similitude of Christ Rom. 6. now the letters and characters or sounds of the written and preached Gospel are transient things, but the Gospel and new Covenant in the glorious promises & spiritual priviledges contained therin stand as the everlasting rule according to which we are daily more and more conformed till we become one spirit with the Lord. And because the continuation of the life hid up with God in Christ, is a protracted thread of continuall dependence by renewed acts of faith, of patience and comforts through the Scriptures, of growing in faith, the word must give a daily new objective life to our faith, and the renewed acts thereof; for faith is our victory, 1 Job. 5. and we overcome by the word Rev. 12. 11. if Antinomians can give us a time when we shall be secured from the fiery-darts of Satan on this side of heaven, we yeald that the shield of the word is to be laid aside, but that we know not, see Ephe. 6. 15, 16, 17. 1 John 2. 14. 1 Pet. 5. 8, 9. Were we indeed made perfect, intire, without spot or wrinkle of indwelling sin in this life, and such as we can sin no more, as Antinomians vainly boast.
boast of themselves as Towne, Eaton, Salmarsb, Den and Criste will hereafter teach us, I could yeeld there were some more colour or hew of reason to say that we are, being justified, invested in a state of all and pure spirit, beyond the orbe and sphere of all necessitie of Ordinances, and Scripture, because pure spirits need no characters or letters of Scripture, seals, or other ordinances, no more then learned Doctors need the Horn-book, to use the vaine comparison of John Waldeyfo. But we must go in over the threshold of heaven, holding the booke of the Old and New Testament in our hand, growing in knowledge, till we be perfected with him who dwells in light inaccessible: and to there is not any thing signified, and holden forth to us in the scripture, nor promised or prophesied in the Covenant of grace Deu. 39. Ezech. 11. Jer. 31. Ezech. 36. Heb. 8. but the copy extract or the double thereof is written, ingraven and created in the souls of the elect in which sense the assumption of this syllogism.

Who soever believeth shall be saved.

But 1._John, Marie believe. ergo.

Is in Scripture and the same spirit of faith and the believing spoken of by Ezechiah, Jeremiah, Ezechiel, &c. The same circumcised and new heart that they prophesied of, is in John, Mary: and so the Spirit worketh the same new heart, and the worke or act of believing in length, breadth, figure, limbes, parts (to speake so) that the Scriptures of the Old and New Testament promise, as a Painter draweth the portrait, head, face, eyes, cheeks, mouth, whol body in colours, & al by looking on a living man, now how the man John or Mary, in a reflect knowledge, can prove the same to his owne comfortable assurance and peace, is another thing. But here is no new discovery of God or of the Spirit, which Saltmarsh calleth for, Sparkles of glory pa. 194, 195, for he conplaineth that there hath beene no reformation further (in this Assembly at Westminster) nor any higher attainment in these things (points of doctrine as to justification, sanctification, faith, &c. the ministry, word, Sacraments, which they call means of salvation) then the Bishops made and the Synods in England formerly. We grant all, we know no new cut, nor other new way of justification, then the way David and Paul were justified Rom. 4. 1, 2, 3, 4, 5, 6. Psa. 32. 1, and we glory that
that wee adde nothing to Articles of faith contained in the Scripture, we only explicate them, and vindicate these Articles from the false glosses of Popish Bishops, and the same that Salm. objecteth to us, might any object against the Canonickall Epistles of John the Apostle, and say, This fellow tells us only of some outward things, and outward Ordinances of Christ precepts of love to the brethren of doing righteousness; and all these but written with paper and inke too; we see no higher attainments then these that the Prophets Christ, and Paul, and James and Peter told us, he tells us nothing of any purer or more glorious discoveries of God or the Spirit, or Jesus Christ, or our union with the Spirit, or glory as to spiritual things and Christ risen, but as to Christ in the flesh or under the Law, of which these Ordinances were a signe; we grant wee can reveal nothing but old truths, and we cannot give to Saltmarsh any other new cut or fragment of truth, but what the Scriptures, held forth.

2. Wee can but hold forth outward things, that is, truths of ancient faith, spoken by sinfull men and printed in paper, and these of Christ both dead, risen and ascended to heaven; and wee confesse wee can but baptize with water, and can but build, plant, water, and are but underworkmen and instruments of words, formes, founds, printed books, and the Prophets and Apostles received these and no other thing from the Lord, but our Master can doe more, he can, and doth by our weake labours, and the foolishness of preaching, give the holy Spirit. If Saltmarsh can give purer or more glorious discoveries of God, of his Spirit, Christ Jesus, &c. let him take H Nicholas and Da. George to helpe him, let us heare them, produce your reasons, &c. for we ever urge this, these new discoveries of God or the Spirit, are either revealed in the word, or not revealed; if in the word, then are they but outward Ordinances, such as former Synods have discovered, and so according to Saltmarsh, to be rejected, if they be not revealed in the word, they must be additions to the word, and so unlawfull, Rev. 22.18. Deut. 12.32. Prov. 30.6.

2. The Spirit that comes with new positive doctrines without the word, must prove it selfe to bee from God, by signes and miracles, as Christ and his Apostles did.

3. Isaiah, Malachi, prophesied of John Baptist, though hee
did no miracles. Let us see the like warrant, for these new discoveries.

4. This Spirit must be tried by the word, as Christ was willing to make the Scripture judge, whether he was the Messiah or no, Job.5.39. Paul out of Moses and the Prophets proved that Mary's sonne must be the only Saviour, so did the rest of the Apostles.

5. We are commanded to judge them cursed impostors, and not to receive them in our house or bid them God speed, who bring any new discoveries of God or the Spirit, which is not the doctrine that Paul and John received from the Lord, Gal.1.8. 2. Pet.2.10. 1 Cor.11.23. But Familiists will have the Scriptures to bear witness to us of, and to reveal, the Father and the Son; but for the holy Spirit, he must be revealed without the testimony of Prophets and Apostles, though Christ our dying friend hath left us his will in his last testament confirmed by the death of the Testator, and forbids us to expect any farther revelation, Heb.1.1.9.16.17.27.28. Rev.22.12.18.19.

Is it not safer to believe the Prophets and Apostles, upon whose word and doctrine, we are builded as living stones and a habitation to God, Eph.2.20,21,22. then to rely upon the word of such seducers, as H. Nicholas, Del, Salmarsh, and the like, who come in their own name, and bring neither word nor works to witness of their doctrine, not so much as Simon Magus and the Antichrist, who bring wonders and living miracles to evidence that they are sent from God? Familiists have no escape but to say that their new discoveries are revealed to them by the Spirit to be contained in the spiritual and allegoricke sense of the Scripture. Now undeniably the Scripture hath a literall sense, and here it hath a mystical and spiritual sense, and so many senses, as the Papists teach. So Bellermine de verb. dei, l.3.c.3. Thomas p.1.art.10. So Cajetanus ibid. Alphonius a Castro, l.1.adver. ber. Lyra in 2 Reg.7 Bucanus in Theolog. Scolaslic part.2.c.3.q.5.

Now duties are spiritually taught in the Gospel.

11. The same Gospell-truths in the manner of preaching and delivering of them may be spiritually by some, and literally and dryly published by others; and nothing is thereby either added or taken away from the substance of truth. But duties
duties commanded in the Law are then pressed upon the consciences of the hearers in a legal way, when they are forced upon the consciences of the people upon legal motives, Law-obligations, threatnings of curses & sad judgements, but they are then spiritually preached when they are pressed upon the hearers in a terrible Law-way; but for that end discovered to them, that they may be chased into Jesus as to the Gospel-sanctuary, and City of refuge to such as runne themselves out of breath to be in the bosome of our Saviour.

2. They would be pressed so spiritually, as there may bee still a pointing at a pardoning ransom, and a healing and curing spirit, & so that all obedience must be new from new principles of the Mediators grace, and upon Gospell motives only, not from Hagar and the covenant tending to bondage.

Nor 3. upon the same necessity and account they were to be performed by vertue of a Covenant of workes.

What I before said toucheth the question whether the formall and last object of our faith be the word of God, or the anointing, strength saving, grace and eye-salve of the Spirit (as some Schoolmen, Granado and others affirm the latter) but the word is the formall object of faith, the saving grace or anointing the efficient, by which we are anointed, inabled and quickned to beleive the word: now the eyesalve or anointing is not that which we see and beleive, that which we see is the saving Gospel-truths we beleive.

Saltmarsh with Familists denying the Scripture to bee the word of God, will have the inward supernatural grace and anointing to be the only obliging rule of faith, otherwise (faith he) its in vaine to write bookes one against another, for we then but set letter to letter, argument to argument, reason to reason; but all in vaine without the Spirit. as if Christ in proving the resurrection against Saduces, Paul in proving justification by faith without works, against such as turn the grace of God into wantonnes, had not set letter to letter, argument to argument, and all in vaine, for they remained still blinde; yet Christ and Paul convinced and silenced these obstinate wranglers, by the word of God, without powring the Spirit on them, without whose power they remained unconverted and hardened against the truth, the formall object is that into which
which our faith is resolved when we give a reason of our faith, as thus, for what cause or formall motive doe you see with the eye of faith; and believe that **Marys son is the Messiah, & only Saviour ye do answer, because so faith the Lord in the Old and N. Testament, and that is the true object, but yee doe not give an account of your faith, when yee answer I beleeve it because I have eyes within inlightened, because that is not to answer what is the true object of your faith; if any aske you, upon what morall grounds goe you to Rome? yea give no reason; if yee answer, I goe to Rome because I have a will and a locomotive power in the nerves and muscles of my body to move; for now you answer by the effient cause when the qestion is made of the formall objective cause. If anyaske, why doe you see colours in day-light? yee doe not answer, because I have eyes and a seeing faculty; but to the former you say, I goe to Rome for such businesse, to the letter I see colours in day-light, because they are seeable, and colours cloathed with light before my eyes: so 1 John 5.10. He that beleeveth on the Sonne of God hath the wittes within him, that is the beleever hath objectively the the truth stamped in his heart, but the anointing by which he was enabled to receive the testimony and truth, is not for that the object or the thing beleived or received, but the saving helpe by which wee are strengthened to beleive and receive the testimony, the inward speaking of God to the heart, as Augustine faith, lib.11.confect.3. *sine spiritu skybarum*, without noise of words, is the saving apprehending of Christ and Gospell-truths; but it is not the thing or object savingly apprehended: the day-starre in the heart, is not the Gospell-truth that wee see and receive, but the light of Christ inabling, and the Spirit strengthening the soule to beleve and receive these Gospell-truths; for without the day-starre and Spirit, no man can see these truths.

**12** Upon the principles of Antinomians and Familiars, these and the like Gospell-promises, I will give you a new heart, and a new spirit: Behold I make all things new, a bruised reed shall bee not broken; Come to me all ye who are weary and heavy laden, and I will ease you; Him that commeth I will in no wise cast away, but will raise him up at the last day; *Like that have no mony come buy, and eat, &c.*
are as literal and legal being written and preached, and as carnall (for they value them to be but outward ordinances) as this, Cursed be every one that abides not in all that is written in the Law of God to do it; or as the very Law and Covenant of workes, which promiseth not any new heart, but presseth the Law in its condemning rigor in the old heart: for the Gospel is but a form to them, and these Gospel promises of pure free grace as opposite to the Law of works in their grammatical sense, are but carnall, legal, fleshly, outward visible forms; now to us, the promises of free grace in that which they signify and promise are no killing letter as the Law is, but the ministration of the Spirit and of life, except wee say, the promises of the Gospel are but faire lying words, and that God intends to keep nothing he promises to us, and no more to give a new heart in Gospel promises nor in the Law, which undoubtedly is false; when we consider the word of God, especially the Gospel, the spirituality thereof above and beyond all letters and characters, appeareth in that,

1. The Author can be none other but God an infinite and glorious Spirit.

2. The matter spiritually, so heavenly, as the imputed righteousness of a slaine Saviour uniting the ungodly, eternall life by a despised and crucified man bosomed in an union with God, a spirituall communion with God, mortification to every thing eminent to the creature, the hidden manna, the white stone, the new name, the flesh lying down in the dust with the seed of the hope of a glorious resurrection, the invisible embracements of Christ, love-fickness for him, joy in tribulation, &c. all smell beyond characters, paper, inke, or any thing visible.

3. The forme is spirituall, if we consider the Majesty, Divinity, the omnipotencie of God (as it were) instamped on it.

4. The end and intrinsicall effects are most spirituall, for it changeth men into spirituall and heavenly Citizens of another world, deadneth them to the created glory of the creature, peirceth between the marrow and bones, even the Law, part of it is sharper than a two-edged sword, peircing even to the

The word spirituall beyond figures and letters, in every consideration.
the dividing asunder of the soule and spirit and to the joynts and marrow, and is a diserner of the thoughts and intents of the heart, Heb. 4.12. carrieth along Christ to the soule, calleth in a lump of love in the heart, that contrary to nature and all the strong impressions of nature, it stampeth and sealeth eternity, heaven, apprehensions of glory beyond all the visible sensible borders of time, dayes, life, royalty, fathers, mothers, children, wives, lands, inheritances, and that on the tables of the soule. It is in upon the Spirit, downe in the reines, and yee know neither doore, window, nor passage, it came in at: then how doth the Spirit act with the word: so all the actings, motions, turnings, ebings, flowings, various ups, downes, high tydes, hell-downe-castings, heaven-vilits, raptures of love, signes of joy, actings of morning-dawnings of eternities glory, are more hardly discerned, then the growing of the bones in the wombe of the woman with childe.

The Spirit determineth the actions of the spiritual man according to the exercise of them.

14. For the exercise of spiritual acts, through the Spirit, we then see the spirituall being in Christ, when the straine of our conversation runneth most in a heavenly communion with God, and we have our City-dwelling and conversing in heaven, our love, our heart, our life, our Lord, being there and upon these grounds as risen with Christ, wee are there, Phil. 3.20,21. Col. 3.1,2,3. Matt. 6.20,21. Heb. 10.19, 20,21.

2. When we favour much of the Spirit, and the breath that comes out of the mouth, comes from the abundance of the Spirit in the heart, & the speech is much the language of Canaan, Isa. 19.18. & smelleth of a favoury heart, Col. 4.6. Eph. 4.29,30. And though humane wisdome & learning in the Scriptures that is meerly literal, be not of it selfe not idolized contrary to the Spirit, but is capable of being spiritualized & heightned above it selfe, and is actually gilded & skied with saving light comming from God in the face of Christ, yet when the Spirit reignes, all knowledge, learning, and arts are hunted for only in order to a saving communion with God, and when in the creature and gifts the spiritual man feeleth and tasteth nothing of Christ, but misleth Christ in all these, they are as tastelesse to him as the white of an egge, yea all dry, 

and of the Letter.

fableffe, dead, his Lord Jesus is not in that empty grave, and therefore his heart lodgeth not a moment there; Cant. 3.1, 2, 3, 4. Phil. 3.7, 8, 9. yea the spiritual man fathers no good upon the empty creature, 1 Cor. 3.8. the creature smels of flesh and vanity to him, Zach. 4.6.

2. Ordinances, inherent righteousness, saving grace created, because creatures are saluted by him as creatures, he gallops by them as a Post that seeth them not to be his home, but a far other poore, lean, and despised nothing in comparison of Christ, in point of confiding, or glorying: for the gold-bracelets are not the bridegroome, the Spirit aimes, pants, and breaths after a personal enjoyment of God himselfe in Christ. The joy and comforts of the Holy Ghost to him, are but accidents, created chips, and fragments that fall from Christ.

3. The Spirit carrieth the soule from the sight of all things as from visible objects, things created of God, up to the bosome of God, and there the spirituall soule loves, lives, breaths, dwells.

3 When the outward senses suck spirituall apprehensions out of earthly things, from the Well of Jacob Christ draws a consideration of the Well of life, John 4. 13. 14. Paul possibly from his Tent-making, drew eth thoughts of the falling of this Tabernacle of clay and our being closed with our house from above, 2 Cor. 5.1, 2. so the outside of the creature, the skin of it that lyes before our senses is turned into inward and spirituall thoughts of God. Because the beleevers sense of smelling is spirituall and draws all in to God. And mind, will, affections, thoughts, intentions, tongue, yea, and the naturall actions of eating, and drinking are spiritualized, and for God and his glory.

Nor could I thinke that as touching the order of marshelling and drawing up our spirituall thoughts and actions, as why we doe this spirituall action first, this second, this third, why we marshall this Petition first, this second, but this ranking is not to bound up by the rule of Scripture; but a spirituall soule in the order of his acting, secundum primus et posterioris, is carried on by the only free blowings of the spirit of grace. It's true, the acts must be regulated by the word, that what we petition for, The order of acting in supernatural actions, often from the spi-

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must be lawful, and must be warranted from the sound Doctrine of the Gospel according to the proportion of faith, but the ordering of them often cometh from the Spirit of utterance and so immediately as it's hard to say at least ordinarily & in a set constant rule, there is any consulting with Scripture, reason, memory, art, but the immediate breathing of the Spirit ordereth and ranketh all, and these fit words like apples of gold, not others, which meets, sic & nunc, at this time, with the heart of a sinner and catcheth Matthew, Peter, Saul, floweth from Spirit-worke.

2. This Major Proposition, whoever believe shall be saved, is certainly known by the light of Scripture, when the Spirit is pleased to open the eyes, to cause us to see and believe, savingly this truth

But this assumption.

But I believe.

Is proven not by the shining light of Scripture, but in the kind of reflect knowledge that is clear by the light of the Spirit, reflect knowledge, I take, is the immediate birth of the Spirit, in so farre as it is reflect, for when it is to bee proven by discourse and another syllogism, thus. He that loveth the brethren believeth. But I love the brethren, ergo, I believe. The assumption which is not ever clearer but often needeth an higher proofe, must either bee made good by another Scripture, and so in infinite, or ye must come to some immediate light, comming only from the Spirit, ye cannot go in infinite, for ye leave the soul in that case in perpetuall doubting, and therefore some immediate light there must be to discern such a thing as this, which is not known, by the light of nature, for the object is supernaturall, and the light of Scripture doth not serve the turne if we speake of a reflect knowledge on which the conscience doeth rest without any further proofe, because the scripture prooveth not to you, that either you, such a man, by name beleeveth, or that the characters of believing, to wit, that you John, Anna by name, love the brethren, that you know him, because youkeepe his commandments more than it doeth evidence the name to any other by name, and so except your name were in Scripture, nothing can be proven by light of Scripture, as touching the truth, and evident and clear reflect knowledge of the assumption. But I believe.
believe, except you say a major proposition can prove an assumption, and make this a good consequence all that believe are saved, ergo, John and Anna are saved, which is no good consequence, &c. can not settle the conscience, or that this is a strong consequence these that keep his commandments, those that love the Brethren, know Christ savingly, and are translated from life to death, ergo I John, Anna, we are by name such as know Christ savingly, and are translated from death to life; either must the assumption I, John, Anna, we are such as keep his commandments, and love the Brethren, be proven by Scripture, which is impossible, except your name were there, or then by sense and the immediate light of the Spirit. But the truth is, from the book of nature ye may prove, all that have life and perfect eyes see and disconne colours, but except it be in the booke of nature, that John, Anna, have life and perfect eyes, or except by your owne immediate light of sense and life, yea prove that John, Anna, have life and eyes, ye cannot make good that John, Anna, doe see and disconne colours, if they shall thereof doubt.

2. Our Divesines upon warrantable grounds of Scripture say as I know, be that believe the shall be saved, by light of Scripture, and I know that I believe by the testimony of an inlightned conscience; so I know that I see colours both from the shining of the Sun, and from my owne sense convincing me, even so I know by Scripture, and Cain kneweth, he that hateth and maliciously killeth his brother Abel, is condemned: But that Cain may know he hateth and maliciously killeth his brother Abel, he needeth not to have it proved to him by Scripture, his owne conscience can prove it.

7. If then the question be, whether or no the Saints doe to grow in knowledge, that they must ever leave place for new light from the Spirit?

I answer in the sense the Sectaries intend, it is most false: for John, Paul, and the Saints know and are perswaded that Christ, God man dyed for sinners, rose for our righteousness, justified the ungodly that believe, &c. & other manifest Scripturall truths, not fundamentall, as that there were eight persons saved from drowning in the arke; so as it is blasphemous to say they leave place to a new light of the Spirit to believe the contrary of these.
Of the Anointing Spirit.

these, to wit, that Christ God-man died not for sinners, as Families teach, and he rose not for our righteousness, that he justified not the ungodly that believe in him; and that there were not eight persons, but only two saved in the ark. For this were,

1. To lose the old true light, to get a new false light.

2. This were to subvert all certainty of faith, and to doubt of all we believe.

3. This were to make the Spirit of truth the doctor and teacher of lyes and untruth, for of two contradictory truths the one must be false: but God is light and truth, and there is no darkness in him, and so the Spirit cannot teach two contradictory ways.

If we make the question whether are we to know and learn so by the Spirit, that we must grow in knowledge and light of old truths to know them more distinctly and with a higher measure of farther knowledge which is new, not in nature, but in degrees; we acknowledge in this sense new light, because, there are new consequences and deductions of the Spirit from the old truths implicitly, and more darkly known which were not so distinctly known before, and so after ages hath more light then former ages, and that because,

1. The least of the Kingdom of God is greater, in regard of saving light, then John Baptist, the greatest of Prophets.

2. Under the N. Testament, its said, they shall not teach one another, but they shall be all taught of God; Jer.31.34. Esa.54.11. which was fulfilled in part in John's time, and when the Apostle wrote to the Hebrews, 1 Iob.2.27.Heb.8.10. and the Spirit is to be pow'rd on all flesh, as was prophesied, Joel 2.28,29. and fulfilled. Acts 2. when the Holy Ghost was sent downe, as Peter faith, but I judge, though the day began then, yet it was but the morning & dawning of the Christian Summer season, that is to endure to the end of the world, and therefore I crave leave to doubt, if these Prophecies bee fully and compleatly accomplished, Esa 2.12. as touching the peace that shall be under the Messiahs Kingdom, or that which is Esa 11.6,7,8. especially that v.9. For the earth shall be full of the knowledge of the Lord as the waters cover the sea, and that of Isaiah, ch.30.18,19,20,21,22,23,24,25. and that v.26. Moreover the light
light of the Moon shall be as the light of the Sunne and the light of the Sunne shall be seven-fold, as the light of seven dayses, in the day that the Lord bindeth up the breach of his people, and healeth the stroake of their wound: and that of Isaiah ch. 54. and ch. 60. c.61. c.62. and of divers other glorious Prophecies, which I humbly conceive, God shall fulfill at the incomming of the Jews to their Messiah at that resurrection from the dead, when Antichrist shall be fully destroyed, and the riches of the Gentiles added to the Jews, there shall be one shepheard and one sheep-fold and admirable unity and peace like a river among the Saints, and though Sectaries of old in Germany, & now in England, doe it by the Sword, we have no prophesie that that shall be the way of God, or that Christ shall have a personall, externall visible glorious reign on earth, and the Law of God is exceeding broad, and containeth the unsearchable riches of Christ, for who knoweth all the glorious deductions and consequences of knowledge contained in the word? and who can binde up the Spirit that he should not reveale more of Christ, and more yet till the knowledge of the Spirit cover the earth? But this new knowledge is of ancient truths, and the Spirits ancient truths made out in broader and larger consequences, and not such as destroys the former articles of Protestant Religion, in the faith of which, millions are arrived safe to heaven, and are now up before the throne.

Salmasbi in his late giddy treatises gathers these articles of Protestant Religion together, and as chalke stones casteth them away, and will lay a new foundation, and put in a figurative Saviour of H. Nicholas and make a new building of his owne.

15. Nor is the preaching of duties, yea even of such as are externall and obvious to the eyes of men contrary to spirittual teaching or worship in Spirit, for then should it have been our Saviours intent; Job.4. when hee will have us to worship him in spirit and truth, to remove in the New Testament vocall praying, bowing of the knees to the Father of our Lord Jesus, contrary to Act.20.36. Paul knelde downe and prayed with them all, Eph.3.14. and he should not charge us, Doe this in remembrance of me, and obey these that are over you;
if it were so; yea all the exhorting of the Apostles that children obey parents, servants their masters, brethren admonish one another, should be against the discoveries of the Spirit to the Apostles and Saints, upon which ground Antinomians will have all the government of the Church, inward and in the Spirit and invisible, as if one and the same worship might not both be external and spiritual.

And now the Army send Laws to the Parliament to remove the penall statutes against all heretics, whatever they be, Arrians, Libertines, Davi Georgians, Familists, Antiscripturists, such as deny there is a God, a Saviour that bought them, Antinomians, and what else can devise, that their impure conventicles and Churches may be tolerated throughout all England, except only Popish Recusants and found and proven to be such, because the Papists disturb the peace of the state, yet under the decke, this lies hid, that all Religions, being professions of the outward man, are indifferent and no sinne in any worshipping of the Devil, or any creature.

Yea there is nothing to be built in favour of Familists on the Apostles words, Rom.8.2. For the Law of the Spirit of life, is indeed the indwelling Spirit of sanctification, mortifying the lusts of the sinfull flesh, called a Law in opposition to the Tyranny of sinne, and this Law as it is in Christ, is the Law of faith and of the new Covenant, by which wee are freed from the dominion and overmastering power of sinne and life, and as the Law is in Christ, we are meritoriously freed, as in us, we are freed by begun sanctification, as a new Master freeth us from subjectation to the old.

9. We are then spiritual, when we observe the ways and various actings of the Spirit in externalls also, as how God suggesteth motions into some by the crowing of a cocke, as by it the Lord caused Peter to awake, and by the appearing of a Star, some come to Christ by the working of a miracle or a wonder or rare providence in Church and State others are converted.

2. When we observe the Spirits various dispensations in leading some through hell and deaths and desparts to heaven, Ps.88.15. and that from their youth, and in feeding others with the flower of wheat, with the hony combes of inward
inward and spiritual feasts of joy and consolation, filling them with marrow and fatness. When the Spirit ebbs and flows to the sense of a believer goeth and cometh, cañeth downe and benighteth the soule, and again shineth in glory and beauty.

3. When we obey the breathings of the wind, and yeeld with cheerfulnesse to the comforting, shining, witnessing, sealing, inlarging of the heart with boldnesse and access, to the overjoying, trenthening, quickning, directing, inlightning, confirming works and acts of the Spirit.

4. When we obey from freemess and the sweet attractions of grace, from a Spirit of love, not of fear and Law-bondage.

5. When we try the spirits: for the dumbe knockings of revelations without, or contrary to the word, are not from God, and when we can judge that fire, heat, eagerness of affection in praying for a way, a seat, a warre, when we hate the contrary seat, Presbyterian, as we imagine, is not spiritual boldnesse and freedome of heavenly access to God through Christ.

6. When we inclose not the Spirit or God in the letter or found of words, nor obey for the awe of dead characters or founys, but formally are led because the Spirit goes along with an obliging precept or promise, and we adore not dead characters and founds, but tremble at, or submit to the word, for the thing signified, and doe not seperate the signe and the thing signified: therefore Saltmarsh is farre out when Sparkles of he denies the distinction of Gospel-ordinances in opposition to legall glory, p. 271. ordinances, because (faith he, p. 270.) nothing is pure, spirittual divine-Gospel, but that which is light, life, glory, Spirit: for hee taketh the fruit of the Gospell and the spirittual efficacy of the Gospel for the Gospel. But as the Law is one thing, to wit, be that doth these things shall live thereby, is truly Law, and actual obedience to this Law is a farre other thing: the Gospel (be that beleeveth shall be saved) is truly Gospel and a Gospel way to salvation, but actually by the grace of Christ to beleive is a farre other thing.

Saltmarsh faith, the letter and outward forme is a thing, that perisheth with the life, which is spoken of meat and drinke, that

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waft away while we use them, and as Christ faith, Matth. 15. 17. enter into the belly, and are caft out with the draught, not of the written Gospell which perisheth not as meat and drink, but both in the letter, and the thing signified hath endured since Moses and the Prophets were, and shall doe to the end of the world, and in regard of the thing signified, Christ the yea and amen of all promises (which we doe not separate from the signe and letter) is an everlasting Gospell, Revel. 14. 6. and the word that endureth for ever, and perisheth not, as corruptible things doe, 1 Pet. 1. 23, 24, 25. such as are meat and drinke that are made for the belly, and shall be destroyed with the belly, so the Prophets dye, but their word doth not, Zech. 1. 5. 6. yet Saltmarsh telleth us the minde of the Familists as some of his Sparkles of glory, 247. that outward ordinances are perishing and evanishing shadowes, such as circumcision, sacrificies and old Testament Ceremonies, for as these past away, when the body Christ came, so shall they at the comming of the Spirit, and they being the beholding of God in a glasse, 1 Cor. 13. 12. there comes an administration of all-Spirit, in which these glassees must be broken then we must say, reading, hearing, preaching, Scripture, feales are as unlawfull now to Familists, as falling from Christ, and denying of the comming of the holy Spirit, for to use Moses Ceremonies now, were to fall from Christ, and to deny Christ to be come in the flesh.

2 Christ is with his Disciples to the end, in preaching and baptizing, Matth. 28. 19, 20. and Paul chargeth Timothy to keepe inviolably, and unrebukably this command of prophecying, preaching, sound doctrine, reading, meditating, 1 Tim. 4. 14, 15, 16. to teach and exhort, 1 Tim. 6. 12. and of governing the House of God, by Elders that labour in the word and doctrine and some that labour not in the word and doctrine, 1 Tim. 5 17, 18, 19, 20, 21, &c. even to the appearing of our Jesus Christ 1 Tim. 6. 14.

It is knowne that Swenckefeld denied the Scripture to bee the word of God, and made only the internall instinct of the mind the word of God, so faith Palladius de heresibus b suis Temporis, and his owne writings, and so doe Saltmarsh and Del.

When the Holy Ghost highly extolles the word of God, and recommends it to us; he cannot impute the internall word or
or the Law of the Spirit of life written in the heart, but the pre…
ished word, Acts 6.4. we will give our selves to the ministry of the
word, that is, to preach, and not serve tables, it cannot be
a ministry of the internall word, and law of the Spirit of life
in Christ Jesus, that internall ministry is not given to Paul or
Apollo, who are nothing, Job. 14.25: the word which you heare is not
mine, this was not the internall word, Acts 13.26. to you is the
word of salvation sent: 46. it was necessary the word of God should be
spoken to you: the internall word was not spoken to them, for
they blasphemed, 2 Thess. 3.14. if any man obey not our word not
such a one: none can disobey the internall word, Jan. 1.23.
if any man be an bearer of the word and doe it not: rebelling against
the Lord is rebelling against his word, Num. 20.24. because yee
rebelled against my word, yee shall not enter into the land, Isa. 30.
12,13. because yee despise this word---this iniquity shall be to you a
breach: not to humble our selves at the word is not to humble
our selves before the Lord, 2Chro. 36.12: Zedekiah did that which
was evil in the sight of the Lord his God, and humbled not himselfe
before Jeremia the Prophet (speaking) from the mouth of the Lord,
Mat. 10.32. he that denieth me (faith Christ) before men, I will deny
him, but Mark 8.v. last, be that shall be ashamed of me and my words,
&c. to be ashamed of the truth and word of the Gospel then,
is to be ashamed of Christ, and to deny him. What then
shall be said of that which Saltmarsh faith? all outward administra-
tions whether as to Religion, or to natural, civil and moral con-
siderations, are only the visible appearances of God as to the world, or
in this creation, or the eloquent of God, being such forms and dis-
positions as God puts on amongst men to appeare to them in: this is
the garment the Sonne of God was cloathed with downe to his feet, or
to his lowest appearance --- and to worship such an administration when
God is gone out of it, is to worshipp an Idol, an image, a forme without
God; or any manifestation of God in it, save to him (who as Paul
faith) knowes an Idol to be nothing, 1 Cor. 8.4.
Ans. Would Saltmarsh and Del give us Annotations on the
Bible, they should furnish us with many monsters in Divi-
nity: here he maketh the garment wherewith the Sonne of God
was cloathed, Rev. 1. all the fowres of worship wherewith
God manifested himselfe to the Jewes under the Law, to
Christians under the Gospel, yea to the heathen that had
V v but
Divers ways, and formes of worshipping of God, and of leaving these formes, and ascending higher and higher, from natural, to civil, and moral Religion, from hence to Law, then to John Baptist, then to Christ in the flesh, then to pure Gospel, then to poor and all-Spirit, or Familists phantacies, but natural and civil Revelations of God. Shall we ask a warrant for playing thus on visions, types, allegories? Familists tell us, the Spirit taught them so.

But 1. what Spirit made Christ the Son of God Mediator to appear to heathen in their Poets-Religion, their idolatrous images and false Gods, for they worship devils, not the Son of God, Lev. 17-7, Deut. 32-17, Ps. 106-37, 1 Cor. 10-20, 21. 2. Is not here a favoring of every man in his own Religion? and a favoring revelation of God in the works of creation? 3. What ground of so many circles and new formes of Religions, a natural, civil or moral Law, Job. Baptist's way, Christ's way in the flesh, the Spirit's way, which is (say they) after Christ's ascension to heaven, all glory, without ordinances, at all? the Scripture tells us of none but Law or Gospel, and the Sonne of God is in none of these, without Law or Gospel, that we read of.

4. That we worship God in all these formes acceptably, in the heathens way of adoring Jupiter and Bacchus, we know not.

5. We know not what this means to worship the Law, the heathens Religion, the Gospel, we know no worshipping of created things, of word, Sacraments, figures, Scriptures, reading, all these being means of tendering worship to God, not things worshipped, Christians worship none but God.

6. That must be Idolatry to a Familist to worship God in hearing, Sacraments, reading, praying, for God hath left all these to him, and he lives in a higher way upon the Spirit without Ordinances.

7. But to him that knowes an Idoll to be nothing, as Familists doe, an Idoll is nothing, because Idolatry and the finnes of the outward man, adultery, lying, swearing, forswearing, a tongue speaking vanity, a right hand of falsehood, are no finnes, because done by the outward man, and Saltmarsh and his fellow-libertines, have that much knowledge of the Spirit, as to know adultery is no adultery to a justified man, or an Elder of the family of love, and that which is Idolatry to an unrenewed man, to adore figures and formes, is no Idolatry to rene wed men who have knowledge that an Idoll is no-
and of the Letter.

nothing, not any externalls to Familih's, the wicked prankes hell can devife are no finnes, and finne is but an opinion, know then killing of your father, and bowing downe and adoring the devill to be no finnes, and lay by conscience of finne, as Dav. George, and Anton. poequius, and such swine teach us, and they are no sins. But these words, we know an Idol is nothing, hath another sense, as before I cleared.

16. Another speciall signe of a spirituall condition is mortification, which is not merely and onely in a totall abstinence from sin or hated of the world, Heathens void of the spirit of Jesus, upon morall principles, of their moralizing Philosopy of Plato, Socrates, Seneca can goe farre on this way: But when a believer feeth him selfe, and his life incorporated in Christ and his cross, Gal. 2. 20. I live not, but Christ lives in me; not because his deadness to the creature commeth without being procered (as Waldeffo consider. 92. 3 + 5 faith) or fought with human industry, for though human industry it's alone, yea, or helped with supernaturall Gospell-truths, or some common grace can nener produce any, but a bastard mortification. Yet acts of sanctified reason and Industry spiritualized with the infused life of Christ, and informed with the pure light of faith beholding Christ crucified, doe work mortification; But then our Spirit must be as dead to these acts, as acts, as if they were not in us in the point of reflect feeling and confiding in them, not I, but grace, not I, but Christ in me.

2. The powers of the body or outward man by the soule-rendoundance of actings, stand or lye dead to sin, Rom. 8. 9. But yea are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. i.e. And if Christ be in you the body is dead, because of sin, or for sin, but the Spirit is life because of Righteousnesse: The body is a part of the flesh, and in so farre as it is renewed with the soule, there is not that fire and fervour in bodily actings of sinne as in a man void of the spirit, because though flesh and body both act too strongly in sin, yet are these powers blunted and the senses doe not so welcome lusts as once they did, but the spirit is life or livery, as touching righteousnesse both to be acted and laid hold on by faith, so the renewed man is in a manner greived that he must satisfy his naturall life, yea so that he could rejoice, if he were deprived of his senses, or

How mortification is a signe of a spirituall condition.
or at least, were freed from extreme quickness of fervor in his senses apprehending their delighting objects: hence cometh in the mortified, a sort of holy challenging of his liberty, as a servant made free can tell his old Master, he now owes him no service, to the spiritual man faith, Rom. 8. 12. Therefore brethren, we are debtors not to the flesh, to live after the flesh, we hold now of a new Lord, and are vassals to the Spirit of Jesus.

3 If the soul be much spiritualized, and have much of Christ's life in it, the man is much satisfied with the active mortifying defrauding of his lusts and fleshly pleasures, and there is much will, and so much life of God, in subduing the body, in Covenanting with the eyes, in bearing downe, and subduing the flesh 1 Cor. 9. 27. But I keep under my body, but how? As those that run a race for a Crowne, there is much will in such a running & sweating for the garland, and much consent and eagerness of mind, that the flesh, body, muscles, and locomotive power pay for it, so doe spiritual runners for the incorruptible Garlands, this argues deadness to that flesh which loves to sleep & lye rather then to sweat, for a fools birds-nest that it sees not, and in so doing, he deadly suspects his own will of self-seeking, which is a singular note of deadness, for he trembles for fear that selfe came in with the spirit and cry half mine 1 Cor. 9. 25. every one that striveth for the mastery is temperate in all things Temperance of the mind is much afraid of vain-gloration.

4 There is much will also in joyning content with suffering. Gods will to rejoicing in suffering argues that Paul desired much that the power of Christ might rest on him, 2 Cor. 12. 10. therefore I take pleasure (here is much deadness of will to satisfy flesh and selfe, and much life of will to joyne actively with God in suffering) in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: but he suspects himself in this deadness, ver. 11. I am become a fool in glorying, he checks himselfe, that he may suffer for Christ's sake, not for his own will, and the more dead the will is, the more mortification and the more mortification, the more of the spirit, and the less of the flesh is in the man, Rom. 8. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.
Reader, thou hast here, though I intended it should have been printed with the rise of Henry Nicholas (but it came later to my hand) a Petition or Protestation of the Familists which was printed and spread in England, an. 1604. and is said to have been presented to King James.

To the Kings most Excellent Majesty James the first, by the grace of God, King of England, Scotland, France, and Ireland, defender of the faith, &c.

The Family of love. an. 1604.

Most Gracious Sovereigne a Lord, where there is published, in a book written by your Highness, as an instruction a to your most noble Sonne (whom Almighty God blesse with much honours, happiness and long life) of a people that are of a vile sect b among the Ana-baptists called the Family of love, who doe bold and maintain many proud, uncharitable, unchristian, and most absurd opinions, unto whom your Highness doth also give the name of Puritans, affirming in the said booke that divers of them (as d Browne, Penry, and others) doe accord with them in their soule errors, beady and phantastick opinions, which are there set downe at large by your Majesty, advising your royal Sonne (as is most meet) e to punish them, if they refuse

There is nothing in this Petition that smels of Christ's ointments, nothing that locks with my face, like the ambitioning that teacheth all things, nothing to heahten Christ, much to flatter King James, and to lift that abominable impostor H. Nicholas up above Christ, the style and words full of gall against Puritans, and the truly godly in England, the words base, earthly, low, devilish, heretical, temporizing, &c.

a Baillouin Doron written to Prince Henry.
b Their falsely and abominable doctrine, as especially that the Familists may swallow in adulturies, blood, rebellion, perjury, and if the Spirit help them not against these sinsne, they are as innocent, as the maid forced in the field, who did cry and there was none to help her, and so by no Law can be guilty. See their tenets, as H. Nicholas taught. b Their foule opinions may here be read in this Treatise, and in H. Nicholas writings. c King James was uninformed in that, for Familists and the godly unjustly called Puritans, are as contrary as light and darknesse. d The unjustly so called Puritans, did never owne Browne, nor Penry, who set on foot the old doctrine of the Anabas, its in England, and Enthusiasticall revelations beside the word of God. e It is not unlike that such faithfull teachers who crave Liberty of conscience to themselves, wil petition the Prince that the tyrannous laws of Prelates, be executed against the truly godly, and that liberty be denied to all, save to themselves only, a proper character of Hereticks and Schismaticks.
The Familists and Antinomians, because Puritans are esteemed the godly party, now call themselves, but most unjustly, the true successors of the Puritans, and all the godly opposite to their way, who strive to walk with God, they call Legalists, Pharisees, and others Doctors; but because they change all colours, with the court and wind oft times, they are enemies to old non-conformists called sometime Puritans, in that 1. against Puritans they make all external indifferent. 2. They reject Scripture and imbrace revelation. 3. They continue close walking with God as pharisaism and law-living.

But I noted before that Familists will have no Magistrates over them, and we may see it to be their practise this day.

The Familists subscription of their confessions to the spiritual Papish lawes of Prelates prove them to bee men of more wide confessions than Puritans, they need not feare to bee called Puritans.

Deceivers as Simon Magus and others take godly titles to themselves, for H.N. faith, fidelity, etc. beside God's service of love there is not another in heaven or in earth: here they call themselves the family of God. They knew well that Prelates imprecated the mind of K. James against Puritans his faithfrothest subjects. They say it to the praise of their Mr. Henry Nicholas that he names no mans name, but here they name both sects and names. The Protestants know Puritans to be godly, and found in the faith. Familists turn their backe then on the Protestants and the found. of them. Reader judge how the Familists and Antinomians now in England shall deal with Puritans and the truly godly, what a bloody heart they beeare toward them, since their fathers the old Familists do persecute them with so bloody a tongue before their Prince. Obedience to the Kings laws to the effusion of their blood, can have no other senfe, but they will raise bloody wars against Puritans if the K. (which I hope shall not be) command them, I pray God it be not fulfilled in their children this day in England: they promise they have been, and ever will be obedient to the Kings laws which respe&eth the time to come, so as if the King and Parliament should againe establish Popyr they say for all time to come they shall be ever truly obedient, and add no limitation, condition of obedience in the Lord. You may see the confidences of Familists that (as after ye shall hear) they prostitute themselves to avouch or deny, take or leave all Religions, as the times and mens lawes shall approve them or not.

A Petition of Familists

to obey the Law, and will not cease to stir up rebellion. Now most gracious Sovereigne, because it is meet that your Highnesse should understand by their supplication and declaration of the truth herein by themselves (of whom your Majesty hath been thus informed) prostrate at your Princely feet, as true faithfull, loyal and obedient Subiects to all your Laws and Ordinances, civil, politique, spiritual and temporal, they with humble hearts doe beseech your Princely Majestie to understand that the people of the family of love, or of God, doe utterly disclaim and detest all the said absurd and ilke conceived opinions and disobedient and erroneous sorts of the Anabaptists, Browne, Penry, k Puritans, and all other proud minded sects and heresies whatsoever, protesting upon paine of our lives, that wee are not conenting nor agreeing with any such braine-sick preachers, nor their rebellious and disobedient sects whatsoever, but have been and ever will be truly obedient to your Highnesse, and your Laws to the effusion of our blood and expences of our goods and lands in your Majesties service, highly lauding Almighty God, who hath so graciously and peaceably appointed unto us such a vertuous, wise, religious and noble King, and so carefull and impartial a Victor to governe over us, beseech...
And because your Majesty should have a perfect view or an assured persuasion of the truth, of the same our protestation, if therefore there be any indifferent man of the Kingdom that can justly touch us with any such disobedient and wicked handling of our selves, as seemeth by your Majesties booke, it hath been informed unto your Highnesse, unless they be such our mortal enemies the disobedient Puritans, and those of their heady humours, before named, who are much more zealous, religious and precise in the tything of mint, anise and cummin, p and in the preferring of such like pharisaicall and selfe chosen q outward traditions and grounds, or hypocritical righteousness, then in the performing of judgement, mercy and faith, and such like true and q inward righteousness, which God doth most chiefly require and regard (Matth. 15.15 &c.) and whose malice hath for twenty five years past and upwards, r & ever since, with very many untrue suggestions, and most foulie errors and odious crimes, the which we could shew, if need were, sought our utter overthrow and destruction, but that we have behaved our selves in all orderliness and peaceableness of life, where we dwell, and with whom we had to deal: s or if we do vary or swerve from the established Religion in this land either in service, ceremonies, Sermons, or Sacraments, or have publickly spoken or inveighed, either

n What Pharifees bee these? doth not Paul judge himself the chiefe of Sinners? is not Elias a man compassed with infirmities? No wonder it bee hard to prove any wicked doctrine or practice, for H. Nicholas in his Epistle to the two daughters of Warwickc would prove men may bely and difsemble, and deny their Religion and Christ before men, to the heart be good.

o Shall wee then believe that Familists now in England will not be deadly perfecuters of Puritans?

p Puritans are against all religious ceremonies of mens devisings, so that tything of mint, is unjustly ascribed to them.

q To Familists all outward worship and ordinances are traditions, they live only upon love within, and are swine, without, and yet sinne not.

r There is to Familists no judgement and mercy, but that which is inward; let men, as touching the outward man, be swine for filthinesse, Lions for blood and rapine, they may have inward righteouinesse, and that is all and enough. r Then Puritans only none or few of the prelatical way or other Sectaries refuted Familists. s Familists count all Religions, popery or any thing, as they come out to the view of men neither up nor downe. t But the Saints of love (by Familists) are above and beyond all laws and Rulers, Magistracie is but for fleshly men. u Familists by their principles may protest or deny any Religion, as the Market goes.
by word or writing against our late Sovereigne Princesse government in cafe spiritual or temporal, then let us be rejected for Seducers, and never receive the benefite of Subjects.

Only right gracious Sovereigne, we have read certaine bookses brought forth by a German Author under the characteres of H.N. who affirmeth therein that ooe is prepared, chosen and sent of God to minister and set forth the most holy service of the lave of God and Christ or of the Holy Ghost unto the children of X men upon the universall earth, out of which service or writings we bee taught all dutifull obedience towards God and Magistrates, and to live a godly and honeste life, and to love God above all things and our neighbours as our selves y agreeing therein with all the holy Scriptures, as wee understand them. Against which Author and his books we never yet heard nor knew any Law established in this Realme by our late gracious Sovereigne. But that wee might read them without offence, whole writings were supposed under your Highnesse correction your Majestie hath yet never seen a or perused, heard of by any indiffererent nor true information; for the said H.N. in all his doctrine and writings (being as we are credibly informed as much matter in volume, if they were all compiled together as the whole b Bible containeth) doth neither take part with, nor write against any particular party or company c whatsoever as naming them by their names, nor doth devotion; in all this petition, only saw in particular in his said writings (as faith be) nothing fulleth of Christ his Spirit, eternitie, nothing of Scripturall or spiritual communion with God in Christ Jesus.

This is no little exception in which they sweare from the Religion of England, in that they are Familists, and of a sect destructive to all Christian religion, to Christ, his person, office, righteousnesse imputed, faith, repentance, Scriptures, heaven, hell, judgement, resurrection, &c.

w He that doth evil hateth the light, H.N. was once thought to be homogues. But H. Nicholas was a fleshly abominable seduce and false prophet, a Mercer in Amsterdam.

x Neither Calvin nor Luther knew anything of God, but only H. Nicholas is the Catholick Apostle of the world, and cannotFORE.

y Nothing here of Christ by whose name only we are saved Act. 4. 11. 12. dutifull obedience to God and Magistrates, and to love our neighbour, are such Law-righteounesse, as pagans doe dese, as highest yet praise nor dispraise any of them by name; but doth devotion; in all this petition, only saw in particular in his said writings (as faith be) nothing fulleth of Christ his Spirit, eternitie, nothing of Scripturall or spiritual communion with God in Christ Jesus.

All hereticks make the Scripture their rule and only judge, but no. simply, but as they understand them, which is to make their owne understanding only empirie and judge in the matters of God. q They afterward tempt the King to forsake the Protestant Religion, and to name Familists. b Its a pure commendation that H. Nicholas wrote much, the more the worse, since he writeth against the Prophets and Apostles. c Christ and his Apostles name fulle seewers Sadocees, Hymenaeus, Philetus, Simon Magus, Elins, &c. but though he name neither Calvin nor Luther, yet their doctrine he calleteth offen, carnall, fleshly, false, ceremonial wilidomme, the lesser, the flesh, the devil, hypocrite.
the uns partial service of love, requireth what is good or evil for every one, wherein the man bath right or wrong in any point, d whether it be in the state of his soul towards God or in the state of his body toward the Magistrates of the world, and towards one another; to the end that all people (when they heare or read his writings, and doe thereby perceive their sinnes, and estranging from God and Christ) might endeavour them to bring forth) e the due fruits of repentance, which is reformation and newnesse of life, according as all the holy Scriptures doth likewise require the same of every one. And that if they might in that sort become saved through Jesus Christ, the only Saviour of all the world.

Notwithstanding, deare Sovereigne, yet hath the said Author and his doctrine a long time, and still is, most shamefully and falsely slandered by our foresaid adversaries both in this land and in divers others, as to bee replenished with all manner f of damnable errors and filthy liberty of the flesh.

And we his wel-willers and favourers in the upright drift of his doctrine (as aforesaid) have also beene of them complained on, and accused unto our late gracious Sovereigne. g And the Magistrates of this land, both long time past, and now lately again as to be a people so infected and stained with all manner of detestable wickednesse and errors, that are not worthy to live upon the earth, but yet would never present any of his books unto his Majesty h to peruse, nor yet set them forth h in any indifferent or true manner to the view of the world lest their malicious and slanderous reports and accusations of the meanest have <br>of these words. g Our Saviour faith yee shall know them by their works. h The foulest of the bookes of H. Nicholas containing the mystery of Familisme and fleshly loosenesse, are only to bee seen by the wise and experienced Elders who can digest them. i It is hard to prove any thing against them who profess it lawfull to deny their Religion before men. H. N. Epift to the daughters of Warwicke. l It is not like but Q. Elizabeth heard of these bookes and law them, since many of her and K. James his Court favoured them.
against the same and us, should thereby bee revealed
and disproved to their great i shame. Through which
their most odious and false complaints against us, the
Magistrates did then, and also have now lately caus'd
divers of us into prison to our great hindrance and dis-
credit, but yet have never proved against us by sufficient
and true testimony, any one of their many foule accusa-
tions, as the records in such cases and the 1 Magistrates
that have dealt therein can testify, but are so utterly void
of due and lawfull proffes thereof, that they have framed
divers subtle articles 1 for us, being plaine and unlearn-
eder men, to answer upon our oath, whereby to urge and
gather some things from our selves, so to approve their
false and unchristian accusations to be true, or else will
force us to renounce, recant, and condemn that which
we doe not in wilfully maintain nor justify, (much
like as it was practised in the Primitive Church against
the n Christians) yea they are not ashamed to lay their
owne and all other mens disrespectful and wicked acts (of
what profession soever they be) upon our backs, to the
end cunningly to purchase, favour and credit to them-
selves, and to make us seeme monstrous and detestable
before the Magistrates and the common people every
where, for that we and the doctrine of H.N. might with-
out any indifferent triall and lawfull or orderly proce-
ding, as heretofore hath beene used in the p Christian
Church in such cases, for confuting and condemning of
herefes, be utterly rooted out of the land: with divers
other most cruel practices proceeding out of their bitter
and envious hearts towards us, tending to the same un-
christian and merciless purpose, the which we will here
omit to speake of, because we have already beene over to-
drew to your highness, and most humbly craves your most
gracious
gracious pardon and patience therein, in respect that we speake to cleare our selves of such matters as may touch our lives and liberties (which are two of the chiefest jewels q that God hath given to mankind in this world) and also for that we have few friends or any other meanes then this to acquaint your highness with the truth and state of our cause, whereof we thinke your Majestie is altogether ignorant, but have very many enemies whom we do greatly suspect will not be slacke to prosecute their false and malitious purpose against us unto your highness, even like as they have accustomed to doe in times past unto our late sovereign Queen, through which prevailing in their flanderous defacing of us and our cause, divers of us for want of friends to make it rightly known unto her Majesty have sundry times been constrained to endure their injurious dealing toward us, to our great vexation and bindrance.

Wherefore, most gracious Sovereigne, this is now our humble suit unto your highness w that when your Kingly affairs of importance, which your Majesty hath now in hand shall be well overpast ( for the prosperous performance whereof we will (as duty bindeth us) daily pray unto Almighty God) that then your highness will be pleased (because we have always taken the same Author's worke aforesaid to proceed out of the great grace and love of God and Christ, extended toward all Kings, Princes, Rulers and people, upon the universal earth (as he in many of his works doth witness) to their salvation, unity, peace and concord, in the same godly love) to grant us that favour, at your Majesties fit and convenient time to peruse the booke your selfe with an unpartial eye, conferring them with the holy Scriptures, where in it seemeth by the books x that are set forth under your highnesses name, that you have had great travel, y and are therefore the better able to judge between truth and falsehood. And we will whensoever it shall please your

Faith and a good conscience then are not the two chiefest jewels that God hath given to men.

The Prelates and prophane courtiers, and the multitude were their friends, as they are to all licencious religions.

Divers of the court of Queen Elizabeth and of K. James, and some nobles were Familiars, I would these who now rule all, by violence and force, were not of that abominable way, for enemies they had few or none, except Puritans they lived under the shadow of Peculacracy and court, when many thousands of precious Christians for non-conformity were silenced, banished, punished, wasted.

If the way of H. Nicholas been th: only true way of salvation, as here they say fidelitas decl. c. 4 feft. I. the King should be petitioned without delay to take it to his consideration as a matter to be preferred to all his most important Kingly affairs, but they petition for a delaying triall, because every one that doth evil, hateth the light.

Then they allow a shade of the grace of Christ on all rulers, (for they except none) though heathens and persecutors, and on all mankind on the universal earth.

Grosse flattery. Then they can settle upon no Religion till K. James find pleasure to try and read the heretical and fleshly writings of H. Nicholas.
Highnesse to appoint the time, and to command and licence us thenceunto, doe our best endeavours a to procure so many of the bookes as we can out of Germany (where they be printed) to be delivered unto your Majesty, or such godly, learned and indifferent men, as it shall please, to compell all others to that way, for they take much of liberty of conscience to themselves, but we finde, when they have the sword, they straine and squeeze to the blood, the consciences of all contrary to their way. They conceive King James and all not of their way, that are but Scripture-learned with the fleshy wisdom (as they speak) of the letter, to be the very Antichrist, and all lies that the ungodded or unilluminated men out of the imagination or riches of their owne knowledge, and of the learnednesse of the Scriptures bring forth, Institute, preach or teach, Sec Evan. ch. 32. ch. 33. 34. and H. N. Exhor. c. 14. Sect. 9.

And we will also (under your Highnesse lawfull licence and commandment in that behalfe) doe our like endeavours to procure some of the learned men in that Country (if there be any yet c remaining alive that were well acquainted with the Author and his workes in his life time, and which likewise have exercised his workes ever since) to come over and attend upon your Majesty at your appointed time convenient to solve your Highnesse in any c unusual words, phrase or matter, that may happily seem darke and doubtfull to your Majesty that any of us in this your land are able to, and this same love service shall breake in among all Nations and let it selfe be heard over all lands, but here they doth if in one corner of Germany one man of this way can be had. c All heretickes, as Calvin noted of libertines, delight to speake in uncoth language, beside the Scripture, that they may be the only spiritual men, whom none can understand but Spiritualists of their owne way.

And so upon such your Highnesse advised consultation and conference thereupon (finding the same workes heretical or seditious and not agreeable to Gods holy word and testimonies of all the Scriptures) to leave them, to take them as your Majesties...
to King James.

They clearly profess they will not suffer for simpliciter, nor that which to them is the only true Religion, and make K. James the absolute and peremptory judge, that if he find them heretically, they shall submit, faith, conscience and salvation to the King, to leave or take the writings of Henry Nicholas as his Majesties Laws shall appoint them, this is a Religion for the times and the flesh. This well agreeeth with the Familistic of our time Del, Saltmarsh, Bacon, Randel, and others, to whom profession of truth and of Christ before men is an external and a forme in Religion, and which cry out against forms and uniformity, and teach that we should please one another in love in all these externals, we may doe or leave undone, Sabbath, preaching hearing, Sacraments, let them be inrol’d in the Kalendar of the late indifferent ceremonies, since they are Jewish, carnall, literall, fleshly, and perith with the usi ng, and let the Service-booke, bowing to altars, the name of Jesus, Episcopacy, Socinianisme, professed Arianisme be recalled, these belong nothing (say they) to Reformation or Religion. Reformation is only in the heart, Religion is a thing of the minde. The Kingdom of Christ is neither promov’d nor hindered by these Familisticall love in the heart is all, then surely, the Nicodemites in Calvin’s time, these that buy a religion with every new moon, erre not. Then the Scriptures and H. Nicholas bids us follow the Kings religion, whatever it be; and denying of obedience to the King and his Laws, if they forbid a Religion that is the holy service of the love of God (as they say) is subverting and undutiful disobedience to the Law, so must we obey men rather then God.

And our further humble suit unto your Highnesse is that of your gracious favour and clemency you will grant and give order unto your Majesties officers in that behalf that all of us your faithful loving subjects which are now in prison in any part of this your Realme, for the same cause, may be released upon such baile or bond. If they seek not the truth and cause of Christ to be cleared for the present, but only present ease to the flesh and enlargement under baile. They are willing to submit their case to the Clergy, that is to the godly Prelates who would be loath to condemn them, because they take the Puritans off from thinking upon their lordly domination and will-worship, and the more enemies and persecutors the Puritans have, the more ease and rest contradicting of the Prelaticall cause, as this day the Prelaticall party declare themselves willing to compound with Arrians, Socinians, Fan lifts, Antinomians, Anabaptists, Seekers, Separatists and all, so the Presbyterians that stand for the Covenant of God and reformation may fall.
whereby that we may not be utterly wasted, by the great h In all ages Heretike s and charge of imprisonmen t and persecution, and by the Sectaries have called punishing of seducers, or not receiving them in our house as being evildoers, 2. Ioh. 10. and so j u d g l y punishable, Rom. 13. &c. with the name of persecution. Yet they pestered twelve Counti es in England, and would God they were few in number this day.

O Sacred Prince, we humbly pray, that the Almighty will move your Princely heart with true judgement, to dis c erne between the right and wrong of our cause, ac c ording to that most certaine and Christian rule set down by our Saviour Christ unto his Disciples, Matth. 7. 12.

Yet may Familists live in all sort of fleshliness and Idolatry, mutthers, lying, whoring &c and if the Spirit help them nor, they are no more guilty then the maid forced in the field that did cry, and there Majesty to that purpose toward your subje cts, Rom. 13. was none to helpe, and so by Law she was innocent, Document. sent. 6. c. 10. they cannot bring forth any thing but all good and love, Document. sent. c. 2. sect. 1. in many places H. N. extolls his discipies as Gods habitation, the scale of Gods Majesty, the holy City of peace, the new Jerusalem, one with God, God one with them &c. And whereas John maketh the love of the brethren a marke of these that are translated from death to life, 1. Ioh. 3. 14. Yee may know Familists by their workes, they are malicious haters (as is evident in this petition) of the truly godly in England whom they call their enemies these twenty five yeares.

And gracious Sovereigne, we humbly beseech your Highnesse with Princely regard in equity and favour to ponder and grant the humble suit contained in this most lowly supplication of your loyall true-hearted faithfull subjects, and to remember that your Majesty in your booke of Princely, grave and fatherly advice, to the happy Prince, your royal son doth conclude 1. Principis est parcere subjectis & debellare superbos, and then is to subdue, all others the Antichristian sect, and the Familists only the house of God, of love, of the godly being, &c.
no doubt, God will bless your Highness with all your noble offspring with peace, long life, and all honours and happiness, long to continue over us; for which we will ever pray with incessant prayers to the Almighty.

not one word of life eternall and the blessings of the life to come; we know the doctrine of H.N. is that the resurrection, the last judgment, all the happiness of saints is closed with in this life, the day of judgement, of resurrection, is even now in this present day,

Most gracious Prince, here followeth the briefe re-

heare all and confession of the Christian beleefse and Reli-
gion of the company in that are named the Family of love,

which (for the causes therein specified) was by them set
out in Print about the time when they were first persecut-
ted and imprisoned in this Realm for the same profesi-
on by their aforesaid adversaries, and by means of their falsely accusations and complaints unto the Magistrates a-
gainst them; the which we have thought necessary to pre-

sent the re unto your Majestie: for that you may thereby the better understand of our innocent intent and profesi-
on whatsoever you shall heare reported to the contrary by our enemies or by any that be ignorant thereof. Humbly beseeking your Highness to vouchsafe to read the same, and with your impartial and godly wisdom to consider and judge of us and our cause in equity and favour accordingly, till your Majestie, shall have further true in-
telligence thereof.

Here followeth also the true copy of an Ab-

juryation tendered to the Familists an. 1580. obib. 10. of Elizabeth by ten Lords of the Privy Coun-
cell. Because there were divers Courteours and Nobles familists, the Prelates that respected ever the persons of men, would not publickly accuse them by name, because they were eminent men, as they are now, and because also they were friends to Bishops, and enemies to non-con-
formists then called Puritans.

The
The Abjuration.

Whoever teacheth that the dead which are fallen asleep in the Lord, rise up in this day of his judgement, and appear unto us in godly glory, which shall henceforth live in us eternally with Christ, and reign upon the earth is a detestable heretic. But H.N. teacheth so, Evangel. c. 37. sect. 9.

Whoever teacheth that he be born of the Virgin Mary out of the seed of David after the flesh is to be expos'd of the pure doctrine out of the seed of love is a detestable heretic. But H.N. teacheth so, Document. sent. c. 3. sect. 5.

Whoever teacheth that Jesus Christ is come againe unto us according to his promise to the end that they all which love God, and his righteousness and Christ and perfect being, might presently enter into the true rest, which God hath prepared from the beginning for his elect, and inherit the everlasting life is a detestable heretic. But H.N. Evan. c. 1. sect. 1. teacheth so, &c. Having examined these reasons with the books of H.N. we doe finde that in truth he boldeth these heresies, and we think in our hearts, and of our own knowledge affirm that H.N. is in these heresies a detestable heretic, promising faithfully before God and your honours never heretofor to have any dealing with his booke and doctrine, nor to go about to bring any to the love, liking, or reading of them, and that we now speake is the true meaning of our heart, as we look for mercy at his hands which searcheth the heart.

It shall never be well with England till the like abjuration of the doctrine of H.N. of Wil. Del, Joh. Saltmarsh, of Town, Eaton, Den, Crispe and the scandalous Antinomians be tendered to most of the Army of Sir Thomas Fairfax, and all the Sectaries in England; but the Arme of the Lord must still bee stretched out against the land in fury and indignation, till it be destroyed, and till he thoroughly avenge the quarrell of the Covenant; with so high a hand, and so presumptuously broken by the Kingdom of England.

Par. II.
A MODEST SURVEY
of the secrets of Antinomianism; 
with a briefe refutation of them 
from the word of truth.

CHAP. I.

Antinomians unjustly accuse us.

It cannot be judged, either a wounding of the 
weake, who side with Familists for a bastard love, with Antinomians for a dead and 
rotten faith, with Libertines, the enemies of holy walking with God, to answer those that 
ask a reason of our hope; especially when we 
are nick-named Legalists, Antisidians, Pharisees, Antichristian teachers, enemies to free Grace; because we 
stand for a rule of righteousness in the Law, repentance from 
dead works, strict and close walking with God; against all 
which, that is to me a wall of brasie, As deceivers, and yet 
true; as unknowne, and yet well knowne. Yet I give a briefe 
account of these saving and innocent Doctrines of the heart of 
Protestant Divines, if possibly truth may pierce through their 
eye-lids, who winke, because they will not see. Of old the 
Albigenses were called Hereticks; but (faith an indifferent man) 
genius heresios numquam nominant. So now neither the heresie 
nor the Protestant Divine can be named, that teach that the Law 
and Gospel are mixt in the matter of justification; or that 

1 Cor. 6:4. 2 Pet. 3:15.
A survey of Antinomianism.

Chap. II.

Antinomians are Pelagians.

We are farre from Pelagian grace, that an unconverted man a can leave sinne, because sinne, b hath an earnest desire of soule-saving comfort, c cannot speak nor doe, but in feare of sinne; that d an hypocrite under the Law can in good earnest, and down-rightnesse of heart, yeeld himselfe wholly to the law of God, as a wife to her husband, to bee instruicted and ordered in all things, inwardly, and outwardly, after the minde of God in the Law. So e Saltmarsh telleth us of a Legally-Gospel-way of conversion, in which Christ, in truth, is received. Much like to that of Familists of New f England, that a Legalist for truth may attaine, the same righteounnesse, that Adam had in innocency before the fall; and g a living faith, that hath living fruits, may grow from the living law.

We judge that an unconvert is so farre from a conformity to the Law, that his conscience is burnt with a hot iron, and he never law his keepers face, hee being under the law a captive in thick darkenesse; and therefore all his faire vertues are white finnes. (2.) Hee is an ill tree that cannot bring forth good fruit. (3.) True mortification is wrought h by the Gospel-spirit. (4.) The law cannot give life i. 5. An hypocrites faith who is under the Law, is dead k.

Chap. III.

We hold no morall preparations with Pelagians, Papists, and Arminians going before conversion.

v Eereach not that, which a Saltmarsh falsely chargeth us, that Thornes and undertakings never ascending to Christ,
Christ, sit us for conversion, nor doe we too much hurre, or heat the wine of Gospel-grace, with the Law-fire of workes and conditions. For we deny, against Antinomians and Arminians any such Gospel-promisse; he that doth this and this, and is so, and so fitted with such conditions, qualifications, as money and hire in hand, shall be converted, as a reward, of his works. The question touching preparations is not, whether an humbled soule, because humbled, hath a good warrant to believe and receive Christ. We conceive the botom of no man's faith is within himselfe, but the common ground and Royall charter, warranting all to believe is the free and moneylesse offer of a precious Saviour; who ever will have Christ, and pay not a penny of condition or law-worke for him, take him freely. But the question is, of Christ's order of bringing us to believe and cloe with Christ; and the question is, whether a dammed Pharesee on his high horse of merits and law-righteousnesse, an undaunted Heifer, a Simon Magus, a despitefull Atheist, Elymas a Witch never broken, nor convinced by the law, must in that distance to Christ and the Gospel, be charged to believe an everlasting love of election toward himselfe, and without more ado, beled into the King's chamber of wine, to the flowings of soule-redeeming blood; or must he first bee humbled, convinced of sinne, burdened with everlasting burning due to him, and soled to Christ. Antinomians say, Sinners as sinners belong to Christ, and have Christ offered to them as sinners, and none can believe too hastily in Christ: but sure, they can believe, or presume, too misorderly, and arrogate Christ to themselves (as you teach them) while they know no sinne-sickness for Christ. For some too hastily will bee Christ's Disciples, before they make their reckoning what it will cost them. The Lord's order is to cast downe, and then convert; first he draweth away some of the ill blood and rancke humours, and pricketh the heart, and then bringeth the sicke to the Physician, the trembling Publicane to his Saviour; as the 8 word faith, Christ converteth not sinners as sinners; so as their sinnefull condition should be the ratio formalis, the formal reason why they are converted; for then should never till you believe.
Christ convert all sinners, all Pharisees, all Americans, Indians, Tartarians; hee healeth none but sicke sinners, but neither as sinners, nor as sicke sinners; a gracious Physician who healeth the sicke without money, healeth none but such as are sicke, for that were a contradiction: Yet their sicknesse is not the formal reason, why he healeth them, for so he should heale all. So Christ cureth sicke sinners, and these onely; but not because they are sinners, nor because they are sicke, but because, and as they are freely chosen of God, John 17. 6. Thine they were, and thou gavest them me; here the cause and the reduplication, for which his faith, they have kept thy word. But this fitteth with Familists, who will have no new creature at all, no race inherent in a believer, as we shall heare; and so no reall change made, but onely a putative or relative change.

SINNERS are not healed by the Physician Christ, as sinners, nor as, or because repenting, or sick sinners, but as freely chosen of mee grace to that blessed translation from death to life.

**CHAP. IV.**

How we teach a desire of grace to be grace.

We never taught that a desire of the grace of conversion, in the unconverted, is conversion; or that a desire in them, to pray and beleev, is prayer or believe; as Antinomians charge us. But in the converted, a reall unsaigned supernatural desire of grace goeth for grace. 1. In that its virtually the seed, and of the very nature of grace; the same Spirit that worketh the will, worketh the deed. 2. Its grace in Gods acceptation. Abrahams aime to offer Isack, is in the Lords bookes an offering of him. Because thou hast done this thing, &c. 3. Where ever a desire of grace is, concomitantly there is grace. With my soule I have desired thee in the night; this desire is blessed of God, as saving grace; judge then of Familists, who say tis a vaine and delusive Doctrine, that God paseth by our daily infirmities, accepting our wills for our performances. But they contend for a perfection here in this life.


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CHAP. V.

How we are freed from the Law, how not.

Three things are to be considered in the Law. 1. The commanding. 2. The promising. 3. The threatening power of the Law. Now as for the mandatory power of the Law, we are to consider. 1. The motives, bands, and helps of obedience to this command of the Law. 2. The quantity of it.

The Law as steeled, and clothed with constraining love, and a lovely authority of thankfulness to God-Redeemer, and as due debt to the Lord-Ransomer Jesus Christ, (and this is a moral motive) and as it commeth from the grace of Christ, bindeth us to obedience, not only in regard of the matter, but also of the authority of the Law-giver, though Towne say, We are freed from the Law in its dominion, offices, and effects; and another, Towne of the sons of God are not subject to the Law, that is, they are not to be taught what they should doe, or leave undone, seeing the Spirit teacheth them:—they need looke for no Law, Command, or precept, but are above all ordinances, Reading, hearing, &c. as Christ was: and another, The Spirit of Christ setteth a beleever as free from hell, the law, and bondage here on earth, as if hee were in heaven, nor wants he any thing to make him so but to make him beleive he is so.

CHAP. VI.

How the command of the Law layeth an ob-leiging hand on us.

But 1. we say not that the morall Law bindeth under that reduplication, as given by Moses, for then all Ceremonials should bind us also who are Christians. But that God intended by these ten words delivered by Moses, to oblige all Christians, to the worlds end, to perpetuall obedience, is cleare. 1. Christ, Rom. 13. 8, and his Apostles, presse the morall Law upon the Gentiles. Paul commandeth the Romans the fulfilling of the Law in love; he Ephesians the first Commandement (given by Moses, Exodus. 20.) with promise, James his hearers the fulfilling of
of the royall Law, according to the Scripture, (no Scriptures but the writing of Moses and the Prophets) and that not for the matter only, for so a Sabbath day could not oblige the Gentiles, if the Law-giver did not command it; but from the authority of the Law-giver, for ver. 11. Hee that said (this is the authority of the Law-giver) Doe not commit adultery, said also, Doe not kill; and There is one Law-giver; so the Apostles add in their Epistles these very things that Moses commanded, to the doctrine of faith, shewing that they are Christ's ten Commandements, rather then Moses. 2. Notwithstanding that all Law (Thou shalt not kill, Thou shalt not steale,) should expire in regard of any binding they have from God, just as this, thou shalt be circumcised; when Christ dyed and rose againe: yet there is Scripture for removing of shadowes, Act. 15. Gal. 5. Col. 2. but none for removing the love of God and our neighbour, except in the case of justification, Rom. 3. Gal. 3. Act. 15. 3. Paul expressly resolveth the Antinomian question. c Doe wee then make void the Law, through faith? God forbid. Tea, we establish the law. And Rom. 6. 1. What shall we say then? Shall we continue in sinne (that is, in a breach of the Law) that grace may abound? that is, that the riches of pardoning grace in justification may flow largely, God forbid; and Rom. 7. 7. is the Law sinne? because it irritateth our corrupt nature, God forbid. For what ever is a sinne to the beleever, argueth subjection to the Law; as Adultery in a beleever, argueth that he is under a commanding Law; to say its a sinne against Christ the Redeemer, maketh all the ten but one: love Christ, and no sinne in the world but unthankfulness: but this should be no sinne to a Tartarian to murther; why? he never heard of Christ. Job. 15. 22. and so can be guilty of no unkindness to Christ; and for sinne against the morrall Law, if it be abrogated in Christ, as the ceremoni- all Law is, Murthering his brother is no more sinne, then if this Tartarian be not circumcised, it can be his sinne to be so.

- The law of Nature bindeth perpetually, and bindeth th
- Gentiles, then must also the Morall law bind; for the au
- thority of the Law-giver, for the law of Nature hath all its obli
- gation from God, who wrot it in the heart. When the Heathen
- were charged by their consciences for great sinnes, they natural
- ly feared vengeance from a Law-giver, who had written the

Deut. 12. 31. 4.
Levit. 18. 14. 25.
1 Cor. 5. 1.
Rom. 1. 19. 20
Rom. 2. 14.
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laws in their hearts; now the Morall law hath all its obliging power from the Law-giver also. 5. The Law, by the operation of the Spirit, is a mean of our conversion. Ps. 19. 7. as all the obliging power that the rest of the Word of God, even the Gospell is useful for doctrine, for reproof, for correction, for instruction in righteousness, to make us perfect to salvation; and the Gospell without the Spirit is a dead letter as well as the Law; and if so, then to sinne against any mean of conversion, must be against the law of God; and so this law which commandeth to heare and obey all that God commandeth us, must oblige us perpetually. 6. Christ faith expresslie k that he came not to loose any from obedience perfonall, though unperfect to the least jot of the law. The law as a covenant of works (for so the Scripture calleth it) is now so farre forth abrogated k as that we are freed from the necessity of justification, 1 by the Law, and the curse of it; and thus far goe the Antinomian Arguments, and no further.

Antinomians free us m from the Law, as its a beame of Christ in substance and matter, so we are not to seake the light of one beame; now when the Sonne of righteousness is risen himselfe; though Master Towne be not so strict.

Hence is it that they offend so much, that any glimmering of light should come to us from the letter of Commandements either of Law or Gospell; that to search Christ in the Scriptures is not safe; and all covenants in the written and preacher Word take men off Christ.

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CHAP. VII.

How the Law and the Gospel require the same obedience.

But seeing the Law cannot contradict the Gospel, and speaketh nothing of a Surety and Mediator, and so is negatively diverse from the Gospel, yet positively it is not contrary, nor denyeth that there ought to be a Mediator (for so should there be two contrary wils in God, and so it had bin injustice, and against a just law, that God should send his Sonne to die for sinners.) It is the same very obedience commanded in the Law, as a strict covenant of works, to be done by strength from our own nature, and for the authority of the Law-giver, and the love of God.
God, and now enjoyed in a mild covenant of grace, from the
strength of the grace of Christ, and now not onely acteth on
us by Legall motives, the love of God, the authority of the
Law-giver, (which the Gospel excludeth not) but upon the
love of a free Redeemer and Ransome-payer: as it may bee
the fame debt, which a man payeth of his owne proper goods,
and of the money borrowed from a rich friend.

1. Perfect obedience, which the Law requireth, and im-
perfect obedience which the Gospel accepteth (for it requireth
perfection as well as the Law doth) are but graduall differences;
as the fame summe of gold, though clipped, if accepted by the
the creditoras full payment, the rest which is wanting being
pardoned, may in grace and value, bee as good as the full pay-
ment. It is the Law that commandeth the love of God, under
paine of eternall death, for the leaft faile, and by way of a co-
venant of works. Now the tenure of a covenant of works is
an accident of the Law.

2. A new obligation of obedience varieth not the nature
of it; as it is the same morall obedience that God commanded
to the heathen, and the Jews, but that it was written and preach-
ed to Jews, addeth more guiltiness, when they a disobey, and
these same duties that Moses commanded of righteousness,
holinesse, and sobriety, Exod. 20, doth the grace of the Gospel
injoyne. Tit. 3. 11, and the Apostles command as acts of san-
tification; and though Moses should not command them by
the motives of the grace of Redemption (which yet is false,
except when he prefigh the Law as a covenant of works) yet
Gospel-motives vary not the nature of duties: as a Master may
command the same duties to his sonne and his servant, upon
different grounds.

3. The Gospel abateth nothing of the height of perfection,
in commanding what ever the law commandeth in the same per-
fection; for tis as holy, pure, and spiritual in commanding, we
be perfect as our heavenly Father, and holy, as b he is holy, as
the Law is. In acceptance of grace, the Gospel accepteth leffe
then the law, but commandeth no leffe, therefore the Gospel
granteth pardons, but no dispensations; the Law though it deny
not pardons, nor forbid them positively, yet it granteth nei-
ther.

CHAP.
CHAP. VII.

Of the promissorie part of the Law; the differences between the two covenants mistaken by Antinomians are opened.

For the promissory part of the Law. It promiseth life and reward to no obedience, but to perfect and absolute obedience, if there be the least defect in the least jot; the garland and crowne promised is forfeited; so as there is no regaining of it for ever by that bargaine. But the Gospel promiseth to the least sincere obedience, were it but a cup of cold water to a Disciple, a reward of glory. Therefore the difference standeth not as Antinomians dreame, betwene the covenants chiefly in doing, and not doing, as if the Gospel or covenant of grace did not also command doing, in relation to life eternall; yea, and with a promise, as well as the Law doth, but in a farre other way: for Godlinesse hath the promises of the life that now is, and that which is to come: and to the followers of Christ, (and though they halt in their walking) and such as forsake all for Christ's name, is promised sitting on thrones, and a hundredth fold in this life, and in the life to come, life eternall. But the difference is, 1. That no obedience is accepted in the Gospel without a Mediator, not so in the Law. 2. That the Law is given in its strictest bargain, to a holy, perfect nature, the Gospel to a lamed, wounded and dead sinner. 3. The Law giveth, by way of debt, not excluding boasting in some measure, not that Adam could merit an infinite crowne, by a pece finite-work, or could doe beyond obligation, more then we; but because, for holy works, by strict covenant, without the Mediators grace, without pardon, the worker might claime his wages humbly, yet glorying, hee had woon them by natures good deeds, and by works, and for works, not of grace. a When Paul saith, Rom. 4, 2. If Abraham hath whereof to glory, its not before God. He meaneth not, that justification by the works of the Law giveth ground of boasting, or glorying in our selves. For 1. a conditionall proposition can conclude nothing positively. 2. He speaketh of glorying, as chap. 3. 27. comparatively. Law-justification is more like glorying, then grace; for Angels cannot boast, Rom. C 11, 36.
the Gospel giveth of free grace. But 4. the Law could not accept another man's imputed righteousness, that is supernatural; and to believe this required grace, and strength of a higher strain than Adam had; it demandeth but a man's own person and perfect righteousness, and curseth the sinner for the least wrinell or crookedness in the first bud, or spring of the inclinations or motions. 5. The Gospel leaveth place to repentance (which the Law doth not) and openeth a door of hope, to a lost sinner; and the speciall condition is Faith, that a ransom paid by Christ shall buy me a title and right to heaven, of which the Law faith nothing. 6. The Law gives a reward as a due debt, though not merit; the Gospel giveth a reward against merit.

CHAP. IX.

Of the threatnings of the Law and Gospel.

Ouching the third part, as the Law is in strict terms divided from the Gospel. 1. The Law-threatnings are on the person for the actions, and for the least fail in thought, word, or deed; but the Gospel-threatnings are rather on the state, then the actions; or if they be on the actions, it is for the condition and state; therefore the learned Parens a faith, that the Gospel, as the Gospel, hath no threatnings at all. For indeed the state of the kingdom of the believer fenceth him from the curse; he is free from condemnation, because he is under another King; then the man that is under the Law. As the man in Scotland is free from Murther which he committed in Spain, not because his act of Murther deserveth not he should die; but because he is a member of the state of Scotland, and no penal law of Spain can reach him in that State. Parens thus farre faith true, that it is the Law properly that curseth, and that the Gospel, as the Gospel, curseth not, but is properly glad tidings. For 1. He that believeth not shall be damned; is already condemned; that is, before his unbelief, sentence is passed on him by the Law, and the Gospel doth but ratifie the sentence. For if we suppose there had never been a Gospel, nor a Mediator, the sinner should have been a cast-away and sentenced man; but now because he believeth not, he shall
not see life, but the wrath of God abideth on him; then it was on him before, if hee should beleevie in the Sonne of God, the sentence of the Law should be taken off; the Prince offereth a pardon of grace to a man that hath killed his Sonne, so he will accept of it, he refuseth to accept of a Pardon, and therefore dyeth rather for his bloudshed then for his not accepting pardon, it would seeme among men too low a cause of death, to put him to death, for refusall of a pardon; at least the sentence was given out for killing the Kings Sonne, onely he dyeth more deferedly, that both he killed the Son, and despi-sed his Princes grace; or rather his doome is aggravated, and the chaine of Capernaum, are made heavier, because they comparatively justifie Sodome, and so the Gospel-vengeance is an addition to the Law-vengeance, as he that dyeth of an extraeme distemper of body, and by a gracious Physitian may be cured, but refuseth the medicine, the distemper is the Physi-cal cause of his death, his contempt of the art of the Physitian is the morall cause, and a reason why he dyeth without the compassion of his friends, and with greater torment of mind to himselfe; Yea, Faith is not properly the cause that hath any effective influence on to noble effects, as are free pardon, and free salvation, farre lesse is it any meritorious cause. Christ hath no joint causes with him in this excellent worke of saving a sinner; unbelief is a morall cause, non removens prohibens.

2. The Gospel is an exception of grace against the Law; for the Law faith, He that sinneth shall dye; the Gospel addeth, except he beleevie; or, he shall certainly dye, except he beleevie in him who justifieth the ungodly; so that the Gospel faith A-men to the Lawes threatnings, and taketh them not off, nor contradicteth them in their owne nature,

3. What ever threatnings are executed against an unbeliever, they are the Law-threatnings; its a Law-death that the unbeliever dyeth; for all that eternally perish, doe perish under the law, and the covenant of works; never mans lost under Christ; if therefore the Gospel say, Whoremongers, Adulterers, Murtheterers, Drunkards, shall not inherit the kingdom of God, this threatning doth necessarily presuppose a Law-state, if they which doe such things, remaine under the Law, otherwise the Gospels intent is not that they perish, but that they beleevie and be saved,
How the fear of hell consis-
teth with Gospel freedome.

Chap. X.
Of Gospel feare.

It is consistent with Gospel-freedome to fear hell, so wee fear not hell and punishment more then sinne; for sinne is a greater ill then punishment. For 1. we are commanded to fear him, who can cast both soule and body into hell. 2. Its not a Law-spirit of bondage, that some tremble at the word of threatening, nor for Josiabs heart to melt at the reading of the Law. 3. Not to be afraid of judgement, is a part of a heart rockie and hardened. Though Felix his trembling at judgement did prove him to bee under the Law, because hee feared onely judgement, and judgement as a greater evill then sinne. Nor is it mercinary to love the reward, so it be not more in our intention, then a holy communion with God. For 1. Moses by Faith bad an eye to the recompence of reward. Paul set the garland before him as his end. 2. Wee are commanded so to runne, that we may obtaine to lay up a sure fundament, that we may lay hold on life eternal. Onely wee are not to make hapinesse, and our created bleflednesse, so much our formall end in running our race, as holyneffe and our objective hapinesse, which is God himselfe. If Antinomians would difference betweene love of a hire, and hireling love; then should not Towne condemn the just; nor can the Fathers under the Law, be said to have served the Lord with an upright heart, if they served him for hire, which Satan judged hypocritie in Job cap.1, ver. 9. 10. See Psalm.73. 25 Job 13.15.

Chap. XI.
Law-feare and Gospel-faith consistent.

Nor doth Master Towne and Antinomians inferre by good arguing, because beleevers may bee stricken off sinnes, upon the consideration of Law-threatnings, that their sinnes, deserve not wrath, as well as the sinnes of others, as Job faith, What then shall I doe, when God riseth up? and Destruction from God was a terror to me. But it followeth not, that therefore to obey God sub pana; for feare of the con-
demning
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denning Law, is not free, Gospel-obedience. For its most fallen, seeing this obedience for fear of the desert of sinne was in Paul, though he was persuaded, that eternall wrath should never be inflicted on him, as is cleare by his words. Knowing therefore the terror of the Lord, we persuaded men. And we know if our earthly house be dissolved —— we have an house not made with hands, but eternall in heaven. 2. Law-threatening (when Faith allureth the conscience, of freedome from the wrath to come) and love-perswading are most consistent. For most cleare it is, that Christ and his Apostles doe command, and strictly charge in the Gospel. So Antinomians erre, who teach that the Gospel perswadeth rather then commandeth —— and reasons and argues us to duties, rather then bindes and enforces; and that holinesse and sanctification now is not such, as is fashioned by the Law of outward command, but by the preaching of Faith, by which the Spirit is given, which renewes a beleever, and makes him the very Law himselfe, and his heart the two Tables of Moses. For, 1. perswasions and commands may well stand together, and all Law-inforcings are but meer reasonings, and morall and objective acts on the minde and will, and to the Law no more inforceth then the Gospel. 2. Holinesse and sanctification commeth by the Law, animated by the Spirit, as well as by the Gospel: for the Law converteth the soule; but it doth this (faith the Antinomians) not as the Law, but as the Gospel-revealing Christ. But I am sure, neither can the Gospel literally, onely revealing Christ, and being void of the Spirit, it cannot convert the soule; and the Law as animated by the Spirit, leadeth to Christ as a Pedagogue, I meane as mixed with the Gospel. For the Law without the Gospel can never sanctifie, nor lead to Christ; and neither of them without Christ's Spirit can doe any thing. And I find Saltmarsh Euthyfasticall pulse and straine of Familifme, when hee faith, that the Preaching of Faith is the Spirit given to a beleever, and it makes him the very Law itselfe. For 1. the Preaching of Faith, or the Gospel preached, even to hardened Pharifees, cannot give the Spirit renewing the Pharifees; for Faith was preached to them by Christ and his Apostles, but they stumbled at Christ, and never beleived, 2. The preaching of Faith and the Spirit differ as much, as the principall cause and the instru-
A survey of Antinomianisme.

Antinomianists remove all ordinances and substitute an Enthusiastical Spirit in place of them.

Antinomians deny actual pardon of sins to the Jews.

Antinomians deny that the knowledge of actual and eternal remission was an Article of the Jewish Creed, but a mystery not revealed till the Gospel. But then David, and the Fathers, Abraham, and others, were justified by the imputed righteousness of Faith, as we are also. David must Psal. 32. 1, 2. describe an happiness he knew not what. David faith, Thou forgavest the iniquity of my sinne, ver. 5. 2. We believe through the grace of the Lord Jesus, we shall be saved as well as they. 3. All the Fathers dyed in the faith, d all did eat the same spiritual meat, e and did all drink of the same spiritual Rock, and the Rock was Christ. 4. The Scripture foreseeing, that God would justify the heathen through Faith, preached before the Gospel to Abraham, Isaiah prophesied of Christ as an Evangelist. Daniel of the slaying of their country not all their sinnes away, but some sinnes were upon them for that time, which was the cause of their complaint. Ezech. 14. 6. 35.

* John Baptis.
* p. 51. 52. 53.
* Gal. 3. 8, 9.
* Heb. 11. 13
* 1 Cor. 10.
* 2. 3.
* a After 139.
the Messiah, and everlasting righteousness through him. The
Prophets \textsuperscript{h} testified before hand the sufferings of Christ, and \textsuperscript{h} I Pet. \textsuperscript{1}, \textsuperscript{1}, the glory that should follow; actual remission then was no
mystery to them. Abraham \textsuperscript{i} rejoiced to see Christ's day, and \textsuperscript{j} John 8, \textsuperscript{5}, \textsuperscript{6}, saw it.

\textbf{Chap. XIII.}

\textit{Of the nonage of the Jews, what it was.}

No was the tutorie, bondage or nonage of the Jews any
thing, but \textsuperscript{i}. A lesle measure of the Spirit then is now. The Jews
were not under the Law but under grace, though more seem, as
we are.

\textsuperscript{a} Gal. \textsuperscript{3}, \textsuperscript{1}, \textsuperscript{0}.

2. A harder pressing of the Law on them. 3. A keeping of
that infant Church, as a child under Pedagogues and Tutors, in
regard of the Elements of Ceremonies; partly, teaching them
rudely; and partly, warning them by bloody Sacrifices, and
diverse washings of the desert of sinne, and the filth of it: but
this is nothing to prove the Jews were under the Law. For
\textsuperscript{i}. then should they be \textsuperscript{a} under the curse; and so must eternally perish, contrary to the Word, \textsuperscript{b} nor was their pardon
of sinnes by halves and quarters. \textsuperscript{2}. Then must they be sa-
ved by works; Paul \textsuperscript{c} faith, They came short of righteou-
sness, because they sought to establish their owne righteousness,
and \textsuperscript{d} stumbled at the stone laid in Zion, and sought it not by
faith. And it was never lawful for them, more then us, to
seeke righteousness and justification \textsuperscript{e} by works of the Law;
so they were in this under no Law-Spirit more then we, but
justified, the same way, that we \textsuperscript{f} are. \textsuperscript{3}. Yea, many sweet
Evangelike promises are made to them, as to us, \textsuperscript{g} Ho, every
one that thirsts, come to the water, \\
\textsuperscript{h} Beboid I lay on Zion
a stone, \\nThe just shall live by faith. \textsuperscript{k} Who is a God like unto thee, that pardons iniquity. \textsuperscript{l} I, even I am he that blotthet
out thy transgressions, for mine owne sake; and divers \textsuperscript{m}
other Scriptures prove this. 4. The Prophets cryed \textsuperscript{n} against
legall and outward service, and pressured washing in Christ's
blood, and faith and repentance, as the Apostles doe. And to
\textsuperscript{o} Christ gave all the Prophets witnesse, that through his name,
whosoever believeth in him shall receive remission of sinnes.
\textsuperscript{p} There is much of the Spirit of adoption, \textsuperscript{q} of spiritual li-

pсал 
plal 8, 1, 2, Ps. 69, 1, 2, 3, Psal. 63, 1, 2, 3, 14, \textsuperscript{a} Gen. \textsuperscript{3}, \textsuperscript{2}, \textsuperscript{2}, 6, 27, 28, 29, Exod. \textsuperscript{3}, \textsuperscript{2}, \textsuperscript{10}, \textsuperscript{b} }
herty in praying, wrestling with God, giving no rest to
God, Heavenly boldness, and access to the throne of grace,
in tankoh, David, Moses, and Sweet Evangelike, and Gospel-
familiarity  between Christ and his Spouse, the Church in
the Song of Salomon, Feasting and banqueting together; only
the Lawes administration was wrath by accident, through
our corruption, lefse glorious, because of darke types, and a spar-
ter measure of the Spirit, 2 Cor. 3. Ephes. 3. 9, 10, and
Paul heightneth Gospel-glory, and lefseneth the Law in the
vaine sense that false Apostles, and legall Teachers, put on it
in over-exalting it, as if without Christ it could save, or with
Faith it could justifie. 6 All under the Gospel, Elect and
Reprobate, must be freed from the Law, if the Jewes were
under it, all to whom the Gospel is preached must bee freed
from it; and to Denne, and Moore, who are both Arminians
and Antinomians, all and every one of mankinde must bee
under grace, none under the Law of Commandements: for
the argument holdeth for all in opposition to the Legall Jew.

C H A P. XIV,

The old man, or the flesh to Antinomians is under the
Law, the new Man freed from all Law.

It is admirable, that Towne will have the Old man in be-
leevers, but up under the Law, and the New man above all
Law, or subject to none at all; as Familists and Libertines
when they sinned, laid, Non ego peccco, sed asinus meus; not I
but the flesh doth sinne; or senfe, reason, the Old man doth
sinne, because the Old man only is under the Law, not the
New man. 2. Guiltinesse and sinne, is a thing that falleth on
the person, not on a part of man. 3. The command is given
to the person, the person is the subject of punishment and con-
demnation, not his senfe only. 4. Thus Denne and Saltmarsh
fly, Faith, righteousness, light, joy, and peace is in conscience, in
the senfe, flesh, conversation is sinne; yet nothing that can
condemne, because the conscience is walhed in justification;
but sinne is in the conversation, faith Denne, and in the
senfe, reason, or flesh, faith Saltmarsh, so here originall sinne
shall be no sinne
A Survey of Antinomianism.

Chap. XV.

Antinomians hold the justified to sin before men, and as touching their conversation, not before God, and as touching their conscience.

So Antinomians a say, the justified have no sin in their conscience, nor can God see any sin in their conscience; yet there is sin in their conversation, and flesh. But 1. sin Originall, and the flesh lustling against the Spirit, dwelleth inherently in its essence, being a blot in the conscience, and whole man; though guilt and actual condemnation bee removed: so was Paul. b a wretched man, onely for sinne, in mind, will, conscience, affection, no ill, but the ill of sinne, could make him cry out of his wretched condition. 2. The justified must be as perfect as Angels, if no sinne dwell in them, and they need not pray for pardon, wanting all sin. 3. Sin in conversation, as murder in the hands, oppressing of men, blasphemy in the tongue, are against the Law of God, and must be sinnes in the conscience, else they are against no Law of God, which make the sinnes of the justified and their doing golden graces.

Chap. XVI.

Justification is close mistaken by Antinomians, when they judge it to be an extirpation of sinne, Root and branch, as Papists fancie, venials to remaine onely in the justified.

Justification to us is not as Antinomians dreame an utter extirpation of sinne in its essence, root and branch, for Papists conceive of justification, so as nothing that is sinne remaineth in the justified, but some gentle venials, which we can satisfie for our selves: but we judge justification to be a judiciall, and law-removall of the guilt or obligation to eternall punishment. 1. It is a judiciall and for insheeall Law-declaration that is opposed to condemnation; but this removeth Law-guiltinesse to die, not the intrinsicall inherent blot of sinne, as if the sinner had never sinned, and were now no sinner. 2. By it the sinner is not (as Antinomians say,) a as righteous as Christ: because Christ could say in truth, I have no sinne, but wee even being justi-
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Chap. XVII.

Christ not formally the sinner, as Antinomians dream.

Nor was Christ so made sinner, as the intrinsicall guilt of sin was laid on him, as a Crespe faith, Christ was onely the Adulterer, the Idolater, the sinner imputatively, not inherently, and formally; in that he did beare the satisfactionary punishment of wrath and hell due to our sinne. 1. Christ was so made sinner, not in the imagination, but really suffering in our person; yet so as sinne physically and inherently, in its blot, remains in us, and after wee are justified, we have sinne. c We are sold under sinne, and carnall; in many things wee offend all. Now its blasphemy to say that Christ was so sinfull as we are. 2. Nor is the surety the principall any way, save only legally, penally, imputatively, the debtor: there is no injustice in the surety, as in the principall in borrowing money, and profutely waisting it, and wronging his brother; nor can the surety bee called formally the unjust man, the waster; though he be legally the debtor, and holden in justice and really, not in imagination, to pay the summe; so was Christ never inherently and formally the sinner, as the snow is formally white; because Christ in himselfe, in his physical person and natures, was innocent, holy, harmelesse, undefiled, separated from sinners, even while he was a surety for sinners. 3. Scripture expoundeth Christ's bearing of our sinnes, not as if the essence, forme, and intrinsicall, fundamental, and essentiaall guilt of sinne had been on him, then he should have been a sinner as we are, and so not a sinnelesse sacrifice for sinne, but in bearing the punishment due to us in his owne body, c on the tree, in being wounded for our transgression: but its the Antinoman way to confound Satisfaction and Justification, and to make us as inherently and intrinsically, in our very persons, holy, sinnelesse, righteous, free of the indwelling of Originall
That all sinne, and the old man, and the flesh, as Christ himselfe: We are not as innocent and sincere as Christ.

And this is the Famili's principle; That Christ hath Goded and Christed a Saint, and Christ is incarnate and maned in the believer; so that the believer is God manifested in the flesh, and dwelling personally in us: all the sinnes that a believer commits, are no more sinnes then the actions of Christ: for all our sinnes were swallowed up and annihilated in Christ: He that is borne of God (say they) cannot sinne; and g M. ser. pag.32. Towne telleth us, that justification is regeneration; and h to faith there is no sinne.

CHAP. XVIII.

That we are not justified untill we beleive.

Wee hold against Antinomians that we are never justified till we beleive. They say a from eternity we were justified; or b from the time that the Messiah dyed, all sins were finished, and wee justified, or from our birth. But justification in Gods decree and purpose from eternity, is no more justification then Creation, sanctification, glorification, the crucifying of Christ, and all things that fall out in time; for all these were in the eternall purpose of God. 2. In justification, our sinnes are, in their guilt, fully done away, as a thick cloud, cast d in the bottome of the sea, e remembered no more, f sought for, and not found; if all this was done from eternity, believers were never sinners, never children of wrath, really, as Paul e faith; never dead in sinnes, never h enemies to God, or ungodly; they were onely such in a mental consideration. 3. It is true, God loved his chosen ones from eternitie to salvation: and i from that love, sent his Sonne k to die, to l wash, justifie, and sanctifie them; but this is not their justification, but a fruit of justification in time. When our time is the time of love, m and wee are dying in our owne bloud, he washeth us n. 4. Wee behoved to beleive from eternity, for wee are justified by o Faith. Rom 5,6. 5. All the justified have a reall union and interest in Christ, to live p by faith, and wait on God in all their troubles by faith; but though their be an union of love in Gods minde. 

Ezech. 16.1,2,3,4,5,6,7,8,9,10,11, &c. o Rom. 3. cap.4, cap.5. p Habak.2.4. Rom. 1.17.
from eternity, betwene the elect and God, yet a compleat union betwene us and Christ, without the Spirit, and without any faith, though it be boldly as asserted by Familists, is against the Scripture: for then might wee bee borne againe, and not receive Christ by faith, contrary to the Scripture; and be united to Christ, as branches to the Vine-tree, and not abide in Christ,  

and by faith, contrary to ✳ Paul; so might Christ live in us, and we eat and drinke him as the true Manna, have the Sonne, and yet want faith, contrary to ✳ the Scriptures. All which, or most of them, prove that wee were not justified, when Christ dyed on the Crosse. ✳ All that are justified, are unseparably sanctified and called, ✳ and the blessing of justification hath with it, the receiving of the promise of the Spirit, through ✳ faith, and ✳ peace with God, through the Lord Jesus Christ, access by faith into grace; whereby we stand, rejoicing in the hope of the glory of God, glorying in tribulation, patience, experience, hope; but many for whom Christ dyed have none of these, till they be justified by Faith; the distinction of justification in, or before God, or to our own sense by faith, will not help this; for the Scripture no where speaketh of justification, but by faith onely; the meritorious price of our justification is payed on the Cross, but that is not justification.

**Chap. XIX.**

There is a real change of our state in justification.

Nor can wee stand to that Antinomian ground: that in justification there is no change of our state and spiritual condition before God; and that God hath the same love to us, before and after conversion, and that it is a vaine distinction of God's love of good will, called amor, ευδοκία, vel benevolentia, and good liking, amor complacentiae ✳, because God loveth, because he loveth, and for no cause in the creature, not their most eminent works, done by the influence of Gospel-grace.

But if this distinction bee right taken, it hath an evident ground in Scripture. We teach that the love of benevolence and good will is the liking, free delight, and choise of the person to glory, ✳.
glory, and to all the means, even to share in Christ's Mediator-
love, and the fruits of his death: in this love he will, and
ordaineth, and layeth up good and happiness for us, expecting
no payment at our hand, the other love is solely denied by An-
tinomians, but without ground; for this love of complac-
cie is of things, not of persons; and when we say, God
loveth his Saints, for their inherent holiness, and delighteth
in them for it; we meane no other thing, then that God loves
the sparkles of his owne rarest worke, his saving grace, so farre
as to make it a means to fulfill the love and gracious decree
of good will, of free election; not that any new immanat act
of love, arises towards the person loved, that was not in God
toward that person from eternity: but the truth is, God first
createth a lovely, and love-worthy object, and then out of that
love that createth being, and the lovely object, hee goeth on
to continue the former act of loving and delighting in that
object, and rendreth it more lovely. Creatures cannot cre-
ate the object of their love, but find it created to their hand,
and expect to have some perfection added to them in an uni-
on of love, with that excellent thing they love, and they are
often deceived; and ever their love hath a cause, and hire, and
reward in the thing loved. Now, when it is said, that God
loveth all that he hath made, then he created his owne lo-
er, and his owne love. 2. When hee loveth the chaines
and braceers about the necke of his Spouse, Cant. 4. He there
createth, in his Christ, a new rare piece liker to himselfe, then
the works of pure and simple creation; this is not pure love,
but a continuation of his creating good will; nor doth the
creature engage God to love it; but as divine love gave be-
ing to these ornaments of grace, the inherent holiness in his
Bride; so that the same love continueth itselfe in delighting in
his owne worke. 3. So he is said to love his Bride; for, or
because of her excellency and beauty, that he b putteh on her;
and still he loveth his owne in Christ, for his owne rare work-
manship, not that the creature was cause or begetter of that
love; and he crowneh his owne gifts, nor our merits, faith Au-
guine, his owne worke, not our worke; for we are meere
vessel to containe grace as grace; and meere patients in this
love: and so he loveth Christ's imputed righteousness in us;
and this righteousness imputed is not simply eternall, but hath
Gods love of
good will to-
ward our per-
son, and of
good liking to-
ward our faith
and holy wal-
tking, a neces-
ary distinction
grounded on scripture.

God createth
a love-worthv
object to him-
selv, freely,
and loveth it
freely.
its rise in time. If then Antinomians say, we make our time-holiness a cause and condition of eternall love, they must remove this objection themselves; for imputed righteousness which they make the cause of eternall love will stand against them, more then against us. For wee say, both imputed and inherent righteousness are meere conditions, no causes of eternall love, and that not simply, but as they are protracted and continued, to carry us on to glory; yea imputed righteousness is no more a cause of eternall love, being onely a thing temporary, and not eternall, à parte ante, nor inherent righteousness; so must all these be expounded. *The Lord loveth the righteous.*  

*d The Lord loveth truth in the inward parts,*  
*c he taketh pleasure in them that feare him.*  
*e The Lord is ravished with one of his Spouses eyes, with one chaine of her necke; to him she is all faire, and not a spot in her.*  
*f All these include not onely inherent holynesse, but imputed righteousness, and both have their use in time, but can never prove that our time excellencie, whether imputed or inherent, is the cause, condition, reason, merit, or ground of the Lords eternall, immanent, and unchangeable love; but the fruits thereof and the condition of its continuance. And that our Lord loves us with the same love of complacency, that is, that he driveth on his chariot paved with love, in sweet fruits of free election, the same way, with the same delight; But that when the justified person, whores, swearers, kills the innocent, denieth the Lord Jesus, as did Peter, and David, God loveth us as much as when they beleev, pray, wakke in all holy conversation, and that God is not a whit displeased with the Saints, for these sinnes, because all his displeasure, or revenging justice, was drowned and swallowed up in Chrifts sufferings, is to us abominable.

**C H A P. XX.**

*There is a real change of our state in justification,*

*Ye,* clearly before God there is an excellent change in the state of the Saints, from ungodlineffe to justification, so as they were not from eternitie, nor before they beleeved, justified and godly, 1. because the Lord saith, 2 *In time past the Gen-"
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ple, and have obtained mercy. Jerusalem b was once pollu-
luted in her owne bloud, and the Lord looked on her so, and
he washed her, and adorned her. 2. The Apostle was once
to God c a blasphemer, a persecutor, and God saw him so, else
neither was the Apostle so, nor could he speake truth in saying
so, but he obtained mercy. So in other Scriptures d a most real
change is holden forth, and that in Gods eye.

CHAP. XXI.

We mixe not works and grace in the matter of
Justification.

V V

We utterly deny that Antinomians can make good
their charge, that we mixe works and the Law in mat-
er of justification, with faith, and the free grace of God.

1. Works done by grace smell of the mired fountaine they
spring from, they are polluted with sinne; now Paul Rom.
3. faith, All Jewses and Gentiles have sinned, none doth good.
Psal. 14. Psal. 53. Void of sinne, therefore by the Law can no
flesh be justified; and so the righteousness by which we stand
before God must be free of sinne, and free of a breach de
erving a curse, which must fall on us, if we continue not in all the
Law in the most gracious works we can doe, a yea, if not in
all that the Law requires to the least jot or tittle; we are not
justified now with such a Gospel-inherent righteousness as
no man hath.

2. Christ must be a Saviour by halves and quarters, if
we divide the righteousness of our Saviour betweene faith or
works, between Christ and our merits. Free grace is a jealous
thing, and admitteth of neither compartner, corrivall, or fellow
with Christ. Paul will have his owne righteousness in the plea,
but dung.

3. It quite brangleteth the peace of God that issueth from
justification, that it is a peace that free will createth to my selte
from my owne works, and not a peace dipt in satisfactory
bloud.

4. It taketh much glory from Christ, that we weare a garment
foreternitie of our spinning, better the wedding garment bee
begged, and all its threeds be of free grace, and that full
 glory be given to the Lambe b.

5. Law.

\(^{a}\text{Rom.} 3:24,25.\)
\(^{b}\text{Rom.} 4:17.\)
\(^{c}\text{Tit.} 3:3.\)
\(^{d}\text{Rom.} 6:17,18.\)
\(^{e}\text{2 Tim.} 1:9.\)
\(^{f}\text{Eph.} 2:1,2.\)
5. Law and Gospel, Grace and Law-payment must be confounded.

6. Christ must die in vain.

**Chap. XXII.**

Antinomians deny sinne to be in the justified.

Antinomians a will have no sinne remaining at all in a justified person, and nothing contrary to God's holy Law; And b Christ's faith, its close removed, as if it had never been. All which is true of the Law-guilt, and actual obligation to eternall wrath, but of the Essence, being, or blot of in-dwelling-sinne in us, its most false. 1. Pardoned sinne, that Christ paid for, is so sinne, that if wee c who are pardoned, John and the rest of believers, who have d an Advocate with the Father, Jesus Christ the righteous, say wee have no sinne, wee deceive our selves, and the truth is not in us. (2.) Who (even of the justified) can say e I have made my heart cleane, I am pure (inherently) from my sinne? there is not f a just man on earth, that doth good, and sinneth not. There is none g that doth good, (not David who is justified by faith) no not one.

3. The flesh, in the regenerate, sinnes and lusts against the Spirit, and the holy Law of God, and the body of sinne, though subdued, having lost the Kingly dominion, as a Tyrant, though not the nature; and being (as Augustine h faith) of sinne, i as an underling dwelleth in all the justified, but is imputed. 4. What we want of the perfection that God requireth to be in our sanctification, and mortification, which are but in growing, while we are in this life k, must be sinfull imperfection. 5. For we dayly aske of our Father which is in heaven, forgivenesse of sinnes; which we could not doe, except sinne remained in us: nor doe wee with Papists say, that Christ but covereth, but washeth not away our sinnes in his bloud, for the guilt oblieging to satisfactory punishment, is fully washen away not covered onely.

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a Eato. Honycomb, c. 3, ca. 30.31. 32. Towne offer, pag. 131. Solomon's free grace, 140.
b Christ's vol.
c 2. Ser. 5. pag. 154. 155. 156.
d 1. Joh. 1. 8.
e Prov. 20. 9.
f Eccl. 5. 7. 10.
g R. M. 3. 1.
h Ps. 14. 3.
i Augult.
j Neh. 10. 14.
k Rom. 7. 14.
l 15. 16.
m Gal. 5. 7. 18.

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a 1. Col. 3. 7.
b Eph. 4. 22.
c 1. Pet. 3. 4.
e Rom. 7. 22, 23.
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Chap. XXIII.

Antinomians say, to faith there is no sinne.

VVV judge that unsound, which Towne a faith, To a Towne aff
Faith there is no sinne, nor any uncleane heart; for p. 71.
then should Christ dwelling in the heart by faith, and finning,
be inconsistent, which is known to be contrary to Scripture;
to the experience, weaknesses, complaints of the Saints groaning
under a body of sinne, as b captives in bolts and yron
fetters. 2. And must argue, that who ever believe, are as
perfect as Angels in heaven. 3. That a justified person beleeveth not only pardon, but the perfection of Angels, and
that he sinneth not, and must be perfectly sanctified, if he believe
a lye, to wit, that he sinneth not, but is perfectly holy;
and this fanciethey build on Luther's words perverted, who
faith, I believe that there is a holy Church, which is indeed
nothing else, but I believe there is no sinne, no malediction, no
death in the Church. Whereas Luther speaketh not of sinne,
in its in-dwelling blot, but of sinne as in point of Law,
it doth actually curse, condemneth, and inflict the second
death; in which sense, in point of free justification, there
is no sinne in the invisible Church of the justified and effe-
ctually called Saints. Saltmarsh Free grace, pag. 154. Thus
the Scripture calleth us ungodly, and sinners, and children of
wrath: not that we are so, but seeme so: or not so in God's
account, but in the worlds.

Chap. XXIV.

The raigne of Faith not absolute, as Antinomians say.

Antinomians a will have the raigne of faith so absolute, b Towne af-
that in faith's kingdom of grace, there is no sinne, which f. r. of grace,
were more then a golden heaven on earth: for so 1. Faith pag. 75.
were perfectly strong, and in the highest pitch of fulnesse of
perfection in all the justified. 2. If, withall, the whole mo-
rall acts of a justified person, should flow from no other
spring, but this strong faith, ever acting us to good. But we
cannot yeeld to either Libertines, or Antinomians, that Faith
is so absolute a Prince, as that all sin, rout, and branch, not on-
ly in its fullest dominion, but also in its being, and simply in-
dwelling must be banished out of Faiths dominions, so as once
believing, we could no more, as sinnerfull men, but must act as
believers for ever; but wee thinke under faiths raigne, sinner
dwelleth as an underling, as of old the Gibeonites dwelt, un-
der conquering _Joshua_, and victorious _Israel_, as warrors of
wood, and drawers of water. Yet these Cananites were said
to be spued out of that good land. 1. _Pure bred_, by the Law of
conquest, and of victorious inheritors, as sometime they were.
2. They make the state of justification, a state of sinnerless
and abolute perfection, and of compleat sanctification, to
which nothing can be added, which is not possible in this life,
and then we should yeeld a scepter of highest royalty to faith.
3. If the Law of Faith did free us from the Law, as a rule of
righteousnesse, good works were not our convoy and friends
to accompany us to heaven.

**Chap. XXV.**

*The Antinomians ground, that God seeth no sinne in the
justified, refuted.*

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**Verse:**

> WVe judge it abominable to say, that God can see no
> _Adultery_, no lying, no blasphemy, no consiting, **a** in
> believers, though they doe fall in such enormities. It is true,
> he seeth no sins in believers, as a just Judge to condemne them,
> therefore; but will _Antinomians_, who deny that the _Jews_
> under the **b** Old testament, and first covenant had a compleat
> and full pardon of all their sinnes, say, the _Jaakob_ of God, with
> whom God was in covenant in _Balaams_ time, and therefore
> that false Prophet **c** could not be able to use enchantment a-
> gainst them, were capable of such a compleat remission, as that
> God could see no iniquity in them? God then must see some
> iniquity in _Jaakob_, and no iniquity in _Jaakob_. But sure, God
> must as God, that knoweth all things, and as a Father see all
> the sinnes that justified persons commit. But _Antinomians_ de-
> ny, that the sinnes of believers, committed after they are ju-
> stified, are sinnes at all, and so God cannot see them to be sinns,
> which are not sinnes; but so we cannot see sinne in our selves,
> except by the sight of unbelieve, which is a false sight. And that
> **d** is their meaning, which I prove. Because faith _Eaton_ **e** of that
> which
which is not, there is no temporall punishment, correction, or
paine; forgiven sinne is not, or hath no being before God, Job.
1. 29. Therefore of forgiven sinne, there is no punishment. I
assume. But Davids Adultery, Peters denial, all the sinnes that
the justified, yea, of all the elect, are (say Antinomians) c par-
doned and remitted, before they be committed, and taken away
on the Crosse, by Christ's bloud; then the sinnes committed by
justified persons, are no sinnes. 2. To faith there is no sin
(faith f Towne.) 3. There is no sinne under the raigne of faith.
4. Nothing remaineth in a justified person that is sinne.

But that God seeth sinne in the justified, though not as a
Judge to condemne them for sinne, is cleare. 1. He seeth the
thoughts afarre off, s and knoweth all things, h and so must
know evill and sinnefull thoughts. 2. He forbiddest Da-
vinds Adultery in the 7. Command, and Peters denial of his
Lord in the 3. Command, even after they are justified persons,
except David, because justified, have a dispensation to sinne un-
der the Gospel, contrary to the Word i. 3. The Lord rebuk-
eth sinnes in the justified, in David, k in Peter, l Get thee
behind me Sathan. 4. The Lord punisheth sinnes in the ju-
stitied. 5. He is displeased with them, n doe ye provoke
the Lord to jealouye. But the thing that David had done displea-
sed the Lord. Sure not so as to condemne David eternally,
then there must be in God another displeasure, for sinne, by
which he must see it as sinne, then his everlasting displeasure.
6. The Lord recordeth the sinnes of justified o persons in his
Word; as of Moses, David, Peter, John. 7. He hateth them.
8. Giveth his Saints grace to see and bewaile them. p 9. Di-
receth them as sinnes to his owne glory, q which hee could
not doe, if hee saw them not as sinnes committed by his el-
lect, r to manifest the glory and riches of his free grace.

Rev. 19410. cap. 22. 8 9. s Zach. 12. 10. t Acts 2. 37, 38. 41. 42. 47. 1 Tim. 1. 15.

C H A P. XXVI.

Confeffion required in the beleever.

To confesse sinne in the justified, cannot be a worke of a un-
believe. I have sinned, said David. 2. And forgivenesse

E 2 is
is promised to the finnes confessed by believers \(^b\) nor can it bee
said, that the justified may confess their finnes committed be-
fore their effectuall calling, as Paul \(^c\) doth, or that the Church
may confess their finnes, according to the unjustified and un-
regulated number that are mixed with the visible Church; be-
cause these truely, as they make one visible body with the justi-
fied, have sinned. To which I answer. 1. By the Antino-
mian grounds, Pauls finnes which he confessed, 1 Tim. 1. 13,
14, 15. were pardoned before they were committed, and so ta-
ken away, as if they were no finnes, before they can be named
blasphemy, or perfecution, and so Paul must lye in calling him-
selfe the chiefe of finners; for hee could never truly say to
God, he was a sinner; pardoned finnes to Antinomians are no
finnes. 2. Antinomians must say, there were not one elect
nor regenerated of that part of the Church, of which Moses
\(^d\) speaketh; and \(^e\) Esaiah, \(^f\) Daniel, \(^g\) Jeremiah, when the
Church faith, Thou hast set our finnes in the light of thy com-
tenance; and our transgressions are multiplied before thee, and
our finnes testifyse against us; which Antinomians can never
prove, and is a meere conjecture, and manifestly false, for that
to company confessed, Psalm. 90. Who had God their God from
everlasting to everlasting, Vers. 2. and that faith Esai.64. 8.
But now, \(^i\) Lord, thou art our Father; and who acknow-
ledgeth God to be their hope and Saviour, Jer. 14. 8. Nor is
it confession, that we have sinned, as \(^h\) Crispe faith, to acknow-
ledge that Christ hath satisfied for our finnes. 1. Because
confession is an acknowledging, what wee have done against
the law of God; that is, to acknowledge not what we have
done against the Law, or what we are, but what Christ hath suf-
fered, according to the Law and will of God. 2. Confession
is an act of sorrow expressed in words; But that is an act of
Faith flowing from joy and assurance, that Christ hath dyed
for our sinnes.

### Chapter XXVII

#### The Law is yet to be preached to believers.

\(^a\) Towneall, grace p. 31.  
\(^b\) Prov.28. 13  
\(^c\) Psal. 2. 5.  
\(^d\) 1. b. 1. 9.  
\(^e\) 1 Tim. 1.13  
\(^f\) Antinomian confession refused.  
\(^g\) Antinomians  
\(^h\) v. 16. 14  
\(^i\) 1 Joh. 1.8.  
\(^j\) Crispe vol. 3. serp. 160.  
\(^k\) The Law is yet to be preached, as tyeing us to personall obe-
dience, whatever Antinomians lay on the contrary; in the covenant of works, personall and perfect obedience was
Antinomians judge that by the Gospel, Christ hath done all for us, which is most true in the kinde of a meritorious and deserving causse, satisfying justice, but they doe loose us from all personall duties, or doing ourselves, or in our own persons, so as we should be obliged to doe, except we would finde. We thinke the same Law-obligation, but running in a Gospel-channel of Free-grace, shou’d act us now as if we were under a covenant of works, but not as if the one were Law-debt, and the other wages that we swear for, and commeth by Law-debt; Antinomians make all duties a matter of courtesie. Yet would we with

1. Preachers to extoll Christ, and study Christ as their dayly Text, and heighten free-grace.
2. Preach duties as taking their rise from Gospel-grace, and running as in a channell of free grace, and into Christ’s bosome.
3. Let people often know, doing is no merit.
4. That self-righteousnesse is the great Idol, the bosome and breath-God brought up with us from our youth, and warmed with us in Egypt with our first life-heare.
5. That imputed righteousness is a way too high for a fool, from the womb, while grace calls us in a new mould.
6. That litterall, and morall preaching of dead and letter-works, too Seneca-like, is farre from the Gospel-free-Spirit, and the subduing of corruption; that Morall Philosophie of vertues and vices cannot draw bloud of a wounded conscience.
7. That Antinomians vainly argue from the strength the Law giveth, to obey (which is as good as nothing of it selfe, for without the Spirit) to disanull all binding power of the Law.
8. Beware of licence to the flesh, under the coat of liberty of the Spirit; and let none thinke that Law-curses, looseth us from all Law-obedience; or that Christ hath cryed downe the tenne Commandements; and that Gospel-liberty is a dispensation for Law-loosenesse; or that free grace is a lawlesse Pope. Grace is active, dutifull in acting, thankfull, holy, solicitous in doing, as if there were not a Gospel; free, fearlesse, bold; as if there were not a cursing Law; tender of the honour of the Law-giver, and of Gospel-glory due to him who justifies the ungodly.
He quitting of our owne righteousness is scarce a toe, or an
inch of that large body of strict, precise, and accurate walk-
ing in all manner of godly conversation; so farre is the strait
and narrow way from being nothing, as a Antinomians say, but
onely beleeving and disclaiming our owne righteousness;
Not did the Spirit of God speake that b for want of the know-
ledge of love; we walked very uncomfortably spending our
time in fasting, weeping, mourning, praying, reading, and hear-
ing, and in performance of other duties, and all to get Christ.
Suppose that heat be naturally, holy fire, from a right principle.
Rom. 12.15. in a right object. Gal. 4.18. in a right manner,
and due end, Num. 25.15. yee cannot bee too holy, except
God be too holy. 1 Pet. 1.15, 16. if the path be hell-ward,
the fervor of the pace makes it worse. If it were to merit
Christ, and make purchase of him, I should say this weake man
faith right; and c Towne also who faith, away with your
strict injunctions; as if he would nick-name Gospel-grace to
be a lowre and uncomfortable Puritane. But 1. sure the
needless eye is a strict d way, 2. Travellers must sell all, and
buy the pearle; hate father and mother — yea, and their
owne & life: so runne that they may obtaine, strive for the
mastery, resist unto h blond. As strangers and Pilgrimes
abstaine from fleshly lusts, (this is more then lusting after self-
righteousnesse) that warre against the io soule; fight, endure
k hardnesse, 1 overcome, die in the cause, and warre your mothers
fonne on, m walke despac, accurately, Puritanically; n beware
of the least spot of the o flesh; and of the very wrongful use of
the r lip, or glimpse of the q eye. 3. Many seek to enter
in, and shall not 1 be able; and the righteous shall scarcey
be saved. Antinomians say, we are Pharisees in all this; and
that God ever intended to man a pleasant and a comforta-
ble life; he meaneth, looke from the foure life of a Preci-
sian. But Antinomians shall wish to die Puritans. Matth. 5
47. what over-band or singular thing doe you?
A survey of Antinomianisme

Chap. XXIX.
God is truly angry with the sinnes of elect, and beleevers.

Antinomians hold, that God cannot be angry at the sinnes of the justifie, because they are done away, and abolished in Christ. Anger is in God (faith a Saltmarch) onely by way of allusion and Allegory. God is not angry at the sinnes of the elect (faith b Towne, ) and c Eaton. Its true of anger flowing from justice, which Christ hath fully satisfied, and removed; but not true of Anger and displeasure against the sinnes of the justifie, both to hate, rebuke, and correct their sinnes, though God hate not their persons. i. Because then God should be angry at no sinnes committed by the elect, before their effectual conversion, as well as after; for both these sorts of sinnes are abolished in Christs blood, ere they bee committed. e

2. The Adultery and murther d committed by David, e when he is justifie by Christs imputed righteousness, the same way that wee are, displeased the Lord. f The Lord covered Zion with a cloud in his anger. g How long Lord, wilt thou be angry for ever? h How long wilt thou bee angry against the prayer of thy people; i all our daies are passed away in thy wrath. The Lord was angry k with mee (faith Moses) for your sake. The Lord l was very angry with Aaron. Though thou m wast angry with mee (faith the Spouse of CHRIST) thine anger is turned away, and thou comfortedst mee.

And in the New Testament Christ rebuketh Peter in Anger, n Get thee behind me, Satan, for thou art an offence to me. o Doe we provoke the Lord to jealousy? Are we strong-
er then be? p. The command laid upon beleevers, Thou shalt not Murther, cannot not be an Allegoricall command, nor was it a figurative sword that followed Davids house for his sinne; nor doth the Lord speake by figures, after the manner of men, when he faith to beleevers Ephesians, Honor thy Father and thy Morther. And the Lords hatred of, and displeasure at the sinnes of a sinne, may well stand with love to his person, except the Adultery of the justifie bee no Adultery.
A survey of Antinomianism.

CHAP. XXX.

The justified countable to God for sinne.

Antinomians hold that the justified are not countable to a God for sinne. Its true, they are not thus farre to bee countable for sinne, that they must suffer eternall wrath and answer the Law-suit and plea of sinne-revenging injustice, which Christ answered; but they are so countable for their sinnes, as if they receive five talents, they sinne, if they gaine not tenne. 2. They are to feare sinne, before it be committed, as being under the Law, and to looke for the rod of men, and temporary corrections after it. 3. Nor can Antinomians deny but temporall punishments, as well as eternall are threatned in the law.

CHAP. XXXI.

God punisheth sinne in believers.

So doth the Lord inflict temporary punishments, and spirituall, on unbelievers, though David for his Adultery, felt not the stroke of revenging justice; yet sare it was Evangelike justice; that he who tooke another mans wife secretely, that lay in his bosome, and killed the innocent husband with the sword of strangers, that another should take his wives openly, and lye with them before the Sunne, and that the sword in his owne house should perfue him; and the one brother kill the other; and it was just, that Peter who proudly trusted in his own strength, should fall on his own weight, and deny the Lord. And these that eat unworthily, should eat judgement; and for this cause many among the Corinthians were weak, many sickely, many dead. Zachary was stricken with dumbness because hee beleved not the Angels word, Luke 1. 2. The Covenant in which perseverance is promised, threatening the rod of men to believers that transgresse the Lords Law, b prove the same. 3. God was angry, and in a mercifull anger, punished c Moses, d Aaron, e Solomon, f Jeboshaphar.
Nor is it of weight, that God smote men to death in the Old Testament for light sins, but it's not so in the New; he is not so severe now. But is not our God (even in the New Testament) a consuming fire? Were there ever more Hell-like vengeance that fell on any then on Jerusalem; so as Christ said, barren wombs should be blessed, and they should cry, hills fall on us, and cover us. 2. Did believers in the Old Testament make satisfaction to revenging justice for their sins that Christ did bear? 3. Were there any halfe satisfactions made by men to infinite justice? 4. Were they their owne redeemers from Hell?

**Chap. XXXII.**

Beleevers are to mourne for sinne.

**VV**

Ee judge the Spirit of grace to be a mourning spirit; a They shall looke on me whom they have pierced, and mourne. b They that escape shall be on the mountaines, like the doves of the valley, all of them mourning, every one for his iniquity. 2. As this is promised, so is it practised; c Peter having denied his Lord, remembered the words of Jesus — went out, and wept bitterly; and d a woman that was a sinner stood at Jesus feet, behind him weeping, and began to wash his feet with tears. Wee roare e all like Beares, and mourne like doves, — for our transgressions are multiplied. 3. It is commanded f Be afflicted, and mourne, and wepe. g Let your laughter be turned into mourning. 4. Mourners are h blessed. Antinomians after Adultery, rapine, bid us believe, rejoice; for God i loveth not heavinesse, dulness, sorrowful cogitations: there is nothing to a believer k but joy, comfort, rejoicing; sorrow for, or sense of sinne, is sorrow for a shaddow, and sinfull unbelief, for pardoned sinne is no sinne. But (lay wee) pardoned sinne is sinne, and sorrow for offending him whom we have pierced, is the Gospel-groaning of the Turtle, and sorrow according to l God; and this is the Libertines mortification to sinne, without sorrow or sense; and to know and feele sinne after it is committed, said Da: Georgius, is an act of the flesh: and the taste of the apple that Eva did eat, say the Libertines.
To crave pardon for sinne, or to have any sense of sinne denied to believers by Antinomians.

Upon this ground, it's a work of fleshly unbelieve, (say they) that a justified David crave pardon of sinnes committed after he is justified, 1. But why more of sinnes committed after, then before justification? for both sorts of sinnes are removed by the bloud of Christ's Crosse, and cease to be sins, as Antinomians teach: and if we be justified ere we beleive, a believer having committed Adultery, must ly, when he faith, out of the sense of sinne, Lord, in this, I have sinned against thee. These that call God Father, Mat.6.12. pray for forgivenesse dayly.

Sense of sinne is an act of unbelieve to Antinomians, if believers judge sinne pardoned to be sinne, or any thing but a slip in our conversation before men, not a breach of a Law in the sight of God, and if they judge of adulteries, and murders committed after they beleive pardon in Christ, as of sins to be mourned, or humbled for, they judge amiss, not by the light of Faith, but by the carnall feeling, and mis-apprehension of sense, reason, the flesh. So to be deadned to all sense of sinne, to have a conscience burnt with a hot yron, is mortification.

Antinomians hold, wee are in the boylng of our lusts, without any foregoing humiliation, immediately to beleive on Christ.

Upon this ground, that we are justified by Christ's bearing our sinnes on the Crosse, and before that of unbelievers, by the grace of Christ, wee be made believers, without any reall change of our state and condition before God; or any humiliation of soule, or sickness for the want of Christ, we are immedi-
immediately to believe in Christ, though remaining Adulterers, Murthers, Paricides, &c. a Tea, nor is salvation tyed to be-
lieve, nor is Faith a condition, without which no man can bee
saved. And a man may be the greatest sinner b imaginable, and
Christ may be his Christ. So that Christ may bee the Saviour
of a beleever, and he truely united unto him; Christ may dwell
in his heart d by faith; and in that same state and time he be
kept captive in the e snare of the Devill at his will; and hee
walketh according f to the course of the world, according to the
prince of the power of the ayre, that now worketh in the chil-
dren of disobedience; which clearly flatteth, a communion be-
tween Christ and Belial, God and the Devill, the enemy of
God, in one and the same soule.

 Ephes. 3. 17. f 2 Tim. 2. 26. b Ephe. 2. 1.

CHAP. XXXV.

Of spirituall poverty and how its mistaken by
Antinomians.

The poverty of spirit doth not kill and destroy all sight of
grace in our selves, as Antinomians a lay, and when we b
have grace, to see we have no b grace. its grace (faith e Town.)
But it is true, to know that we are poore, wretched, blinde,
and of our selves miserable, d is spirituall povertie: and the
more we find our nothingness, money-less, and beggarly condi-
tion, the more e grace: because the poverty of humility is
riches; he is nereft to Christ, who findeth he cannot buy him.
2. Its true, that not to bee too quick-eyed in a reflect know-
ledge, to know our graces, and not to reflt on them; not
make bigge undertakings, as Peter did, that wee can doe all,
is also spirituall poverty. A beleever cannot lay a fowme and a
great wodifie on himeselfe: but grace doth not undervale grace,
and belie the Spirit in it selfe. 1. The Saints give judgement
of their owne graces; f Lord I beleeve I am black, but com-
ly as the tents of Kedar, g I slept but my heart waked; h for
I am i the leaff of the Apostles, and am not meet to bee called
an Apostle, — but by the grace of God I am that I am. In
which the Saints doe lay low themselves, yet not slander the

F 2
holv Spirit in themselves. If I may not slander another, then may I not slander Christ in my selfe. 2. The office of the Spirit is to know the things that are freely given us of God.
3. The Spirit of Christ doth not counter-worke himselfe, Now his light lets us see the worke of grace in us, for our own comfort, grounds of rejoicing, and that wee may see our debts, and wee may praise Christ, because wee cannot pay him.

Chap. XXXVI.
Repentance mistaken by Antinomians.

Repentance is not (as Denne a faith) a part of Faith, or a change of the mind, to looke no longer for righteousness, but from the Law, but from Christ; but a change of the endeavours to please God, whereas before, selfe was our God, and an endeavour to turne from dead works. 2. True repentance is sorrow according to God, and hath acts different from Faith, 3. To repent is, out of godly sorrow, to endeavour new obedience, and amendment of life. Faith is an apprehension of Divine truth, to which wee give credit; or an heart-dependance and recumbence on God through Christ.
4. Wee are justified by faith, never by repentance. Wee thinke not that tears wash away sinnes; Protestants speake not so.

2. Nor that they make peace with God by tears; they make way to sense of peace, or awake us to runne to a promise; the formall bottome of our peace, in regard that the Lord promised to revive the contrite Spirit, to accept broken bones, to comfort mourners in Zion; and wee thinke neither repentance, nor good works, proper and formall conditions of the covenant of grace, but rather conditions of the covenanted.

Chap. XXXVII.

How good works are necessary.

For good works, 1. We call not these good works that are extorted by the terrors of the Law: as a captive keepeth the high way, because his Keeper leadeth him in an iron chaine. Nor 2. these which flow from the sole autho-
tity of God as Lawgiver. Or 3. which issue from meere morall principles, without saving grace: but these we call good works in an Evangelicall sense, that not onely are done from the authority of the Law-giver, but also from a mediatory and Evangelike obligation, from the sweeter attractions and drawing coards of the secrets of Christs love. And 2. from Evangelike faith that purifeth the heart. 3. From Physicall principles, and supernaturall habits of grace, good works are this way necessarry.

1. That as grace and glory differ not in nature, but gradually as the morning dawning of twy-light, and the nooneday-light; so the good works done by the grace of Christ, and that perfect love of God, and our brethren in heaven, are of the same nature, different in degrees, and the one degrees and waies to the other; especially when from Gods free promis'e of the blessings of this life, and that which is to a come; the Lord hath made a passe betwene the one and the other; and the Lord hath tyed himselfe to himselfe, not to us, to carry on grace out of meere grace. Every branch b that bringeth forth fruit in me (faith Christ) my Father purgeth, that it may bring forth more fruit, unto every one that hath shall e be given, and he shall have abundance. He that soweth d to the spirit, shall of the Spirit receive life everlasting. There is a harvest promised to this sowing; e as to a speciall furtherance of our reckoning in the day of Christ; beo that soweth bounteously, shall reap bounteously; yea sent once and again unto my necessitie; not because I desire a gift; but I desire fruit that may abound to your account, f if ye, through the spirit, doe mortifie the deeds of the flesh, yee shall live. But being made free g from sinne, and become servants to God, yee have your fruit unto holiness, and the end everlastinge life. Blessed are they that h doe his commandements, that they may have right to the tree of life, and may enterin theo now the gates into the city. And lest we should think the commandes are all but one only precept of beleeving, hee addeth for without are Dogs and Sorcerers, and Whoremongers, and Murtherers, &c. i He that hath my commandements, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and manifest my selfe to him. All these evidence to us, that holy walking is a
way to heaven, as sowing is to harvest, and that Christ maketh a promise of life eternall to him that doth his Commandements: onely the question is, in what earmes the promise is made to the doer of Gods will, as a doer, or as a beleever, whose faith is fruitfull, and with childe of Evangelike doing.

But wee may say the formall promise of the covenant of grace is made to beleeving, as the Law-promise is made to doing Legally, and perfectly out of our own, without grace; and that the Gospel, as it is larger then the covenant of grace; and as it containeth the whole doctrine of grace, taught by the Prophets and Apostles, is a promise of life eternall, made to Evangelike and unperfect doing through the strength of grace. And that because 1. God commanded good works through the whole New Testament. 2. They are so necessary, as without them, our faith is a dead and vaine faith, and cannot 1 justify us. 3. They are the end, for which Christ redeemed us, that we should live to him, bee redeemed from our vaine conversation, from the present evil world, that we should bee a purified peculiar people to him, zealous of good works, and in this title also they are commanded. 4. They are conditions without which wee cannot bee saved. For John Baptist taught this with the Gospel. 7 Every tree that bringeth not forth good fruit, shall be hewn downe, and cast into the fire. What shall we doe to be saved, receiveth this answer, Repent, and be baptized every one of you; Except ye repent ye shall all likewise perish. 5. They are commanded as acts of the new creature; and partly, as contrary to sinne-full fiery, and mighty temptations of Satan, and the flesh, as mortification to fleshly lust, faith to unbelief. Partly as expressions of thankfulnesse for the free redemption in Christ, and commanded in the Law, in the great Commandement of the loving of God with all our heart, just as this Law of loving God did oblige Abraham to offer his Sonne Izaak for God, and Judah to be thankfull to God, for redeeming them out of the Babylonish Captivity; though the Law neither commanded any father to offer his Sonne, nor the people to returne from Captivity, yet the eternall Law of love commandeth both these, and us to doe, what ever God Redeemer commands us, as well as what ever God the Law-giver injoyneth; onely we can-
not say, Good works do merit salvation, or purchase right to life eternall, Christs bloud is onely fo a ransom of life. 2. Nor have they any proper condignity to such a high reward, being so imperfect. 3. Nor can they have any effective influence, or proper causality thereunto, nor are they causes or conditions of justificacion: but that which Crispe y faith is not of God;

But withall (faith he) I must tell you, that all this sanctification of life, is not a jot of the way of a justified person to heaven; it is true, they are not the meritorious, the efficient cause or way, nor the formall covenant-condition; but a way they are, as sowing is to harvest, running to the garland, wrestling to the victory.

**Chap. XXXVIII.**

The Gospel is conditionall.

*Antinomians* deny all conditions of the covenant of grace, of justificacion, or of salvation, or that the Gospel hath any conditions at all. *Yea though ye should not believe, yet God is faithfull, and cannot deny himselfe to be your Redeemer. So (faith Saltmarsh) its not the way of a covenant that the Gospel useth, but rather the promise or grace and salvation. It is true, if we take a condition. 1. For an antecedaneous qualification going before Redemption, the Gospel is no covenant of grace, so as God will neither redeem us in Christ, nor propose a covenant of grace, nor transfact covenant-waies to be our God, while we beleive. So faith is no condition. *Antinomians* ignorant of the doctrine of Protestants, fancied that of us; Nor doth it follow, as Crispe and Antinomians say, Faith, obedience, and repentance are not conditions, because pardon, and justificacion, and salvation goe before them; or because by them we purchase not Christ, it onely followeth, they are not such conditions as are antecedent, and purchase Christ, which we grant. 2. If a condition be taken in Law termes for a condition, qualification, or some thing that issueth from free will, without the determining grace of Christ, and such a condition as salvation and righteousness imputed dependeth on, in a proper way of condition; so faith is neither strictly a condition of justificacion, nor of righteousness, or salvation; because God of meere grace worketh, both the condition, faith, and the thing conditioned; for a condition is properly a qualification
A survey of Antinomianism.

If there be a condition on the party to be done by a party, by way of contract, league, and bargain, and done, of the parties own strength, as the one side, half, or quarter of a covenant, that obliegeth the other party, to belowe a favour or reward for the performed condition, as Armnians say, and neither in this sense, doe wee ascribe a condition to men. 1. Because Christ as surely undertaketh by promise to fulfill both our part, and his own, I will write my Law in their hearts. Christ subscribeth the covenant for me, and himselfe, and leadeth our trembling hand at the pen, and causeth us consent; in this notion, the Gospel is all promise, rather then a covenant, or a bargain; and there is neither limbe, nor lieth, nor joynt of the covenant, but its all pure grace, both worke and wages. Antinomians cannot say that we teach, We are redeemed, justified, Saved for faith, for worke. But if a condition be taken Evangelically for a qualification wrought in us, by the grace of Christ, and without which we are not justified, nor saved; then to deny the Gospel to be a conditionall covenant, is to deny the Gospel. For the whole Gospel faith, He that beleeveth hath life, is freely justified; see that beleeveth not, is dammed, and the wrath of God abideth on him. And that repentance and doing of Gods will, and new obedience, are conditions, is evident by Scripture. Nor is it a Popish way by worke, to say, we seeke glory, and honour, and immortality by well doing. Worke are not so much conditions of justication, as Faith is; yet are they conditions required in these that shall be saved. And because Christ worketh faith in us, it proveth it is not a condition of our owne working, but not that it is no Evangelike condition.

Of Mortification.

VV We judge Repentance, and Mortification of the old man, to be a perfonall turning from sinne, and taking away of the lusts of the old Adam, a decaying of the heart to the pleasures...
pleasures of sinne, a growing in a heavenly disposition, to rise with Christ, and seeke the things that are above; flowing from the death and resurrection of Christ, apprehended by faith.

Antinomians say, a To repent, and to mortifie sinne, is to believe that Christ repented, and mortified sinne for us, and free grace, obeyed the whole Law for us; It is not, the not acting of sin, nor is it b the mortifying, cleansing, and purifying our sinnes out of the sight of God, no not by the Spirit of sanctification, but it is to purifie out of our owne sight, and sense, before the world, and declaratively, these sinnes which the wedding garment hath purified out of the sight of God. What is Mortification (faith c Denne) but the apprehension of sinne slaine by the body of Christ? What is vivification but our new life? the just shall live by Faith. I must needs say, this is a shorter cut to heaven, and a more Hony-Gospel then Christ and his Apostles knew. For 1. They command us to mortifie our members which are on earth, fornication, uncleannesse, inordinate affection, &c. And to forbeare lying, Antinomians free us from all personall mortifying our selves, and put us on an imputative mortification, to believe that Christ hath satisfied justice for our fornication, and that Christ was chast in his owne person, and abstained from fornication, and lying, for us; this is to blow away all sanctification, and make justification all. 2. So, may we live in our lufts, and believe our lufts to be mortified in Christ, and they are so; and if we should live slaves of sinnes, and sonnes of the Devill, and under the dominion of our lufts, if we believe that Christ hath mortified our lufts, our naked act of believing, without any personall change in our selves, maketh us sonnes of God; which is nothing else, but to turne the grace of God into wantonness. Antinomians tell us, it is but an abusing of grace to wantonness, to sinne, because grace doth abound, and he that beleeveth cannot walk still and live according to the flesh, if he still lives in his lufts, his faith is no faith.

Answ. Its most true, if Faith be taken for the affiance and recumbency of a broken sinner on Christ; but the Antinomian faith is a perswasion of a fleshly Pharisee, standing on his tiptoes, proudly resisting Christ, burning in his lufts, and believing his boiling lufts are pardoned, and remitted before ever they were committed, and that they are no sinnes.
2. Wee grant it is not grace, but the abuse of grace, that teacheth David, Peter, to act adultery, and deny Christ: but if it be the grace of Faith, that is to beleive, contrary to sense, that Adultery, and denial of Christ, are not sinnes; because sinnes pardoned are no sinnes, then grace it selfe doth teach us to sinne.

5. We must be justified by mortification, if mortification be the faith or apprehension of our lusts crucified with Christ.

4. When the Holy Ghost biddeth us believe, repent, pray, mourne, rejoice in God, we have this Gospel-tense of these from Antinomians, we doe all this compleatly, when wee believe that Christ believed, repented, prayed, mourned, rejoied in God for us; and there is an end: for sure the doing of all these, came from a Spirit of Faith, drawing life and strength out of Christ's death and resurrection to doe all these; as we draw strength from Christ to mortifie the lusts of the flesh.

5. The word expoundeth mortification not to be in relative acts to beleive Christ mortified our, or his owne lusts for us, but in real and personall acts of obedience, to be deadned to the world, Gal. 6.14. To abstaine from fleshly lusts, that warre against the soule, from fornication, uncleanness, inordinate affection, evil concupiscence, and such finnes, for which the wrath of God commeth on the Children of disobedience, to wit, on the Gentiles that never heard the Gospel; now in reason, wrath cannot come on the heathen, who never heard of Christ, because they beleive not that he, of whom they never heard, hath crucifid those finnes for them on the crosse.

Chap. XL.

Antinomians, the perfectists of our time, say, wee and our works are compleatly perfect.

Antinomians a ascribe not onely an imputative perfection, in that Christ's perfect righteousness is made ours, but also an inherent perfection to the Saints. But wee judge our state and persons through Christ to be perfect, but our duties, and begunne sanctification are not perfect, but is so in growing as the Moone, as a vessell not full to the brime and banks of the soule, it receives quarts and gallons more. Its true justification
tion removeth the evil of works, as touching all guilt, or obligation to eternally revenging justice. But as Christ's grace addeth to our good works no dignity and perfection of meriting, as Papists say, so doth it not remove the inherent blot of sinne, that cleaveth to our good works, so as it should give to these works, inherent perfection, and remove their sinnefull defects; for as sinne dwelleth in our persons after wee are justified, though it bee not imputed: so doth sinne cleave to our most gracious acts, but is not accounted on our score, because the surety hath answered our bill, and removed the sinnefull imperfection from them, but hath not made them inherently perfect, so as there should remaine nothing in the works of the justified, that is contrary to the Law of God.

But the truth is, Antinomians, with no face of truth, can say, that Christ removeth the sinnefull imperfections that adhere to our good works done by the Grace of Christ, when we are in the state of justification, because if nothing wee doe in the state of justification be sinne; since pardoned sinnes to Antinomians are no sinnes, and have lost the nature and being of sinne, being remitted and pardoned before they be committed, these sinnes that cleave to our good works are no sinnes, and so the good works must be perfect, as the person is perfect.

1. Because Antinomians go upon this ground, that nothing inherent in the persons, not the in-dwelling corruption of nature, nor the adherent sins that cleave to our works, nor any thing a justified man can doe, is sinne, or contrary to the Law; but that person, or works, being pardoned, both are as perfect as the person and works of Christ. A most blasphemous ground; for what we want of perfect sanctification, (and wee want much in this life) so farre are we sinnefullily imperfect.

2. Paul acknowledgeth his sinnefull imperfection, 

\[ b \text{ Rom. 7:13 } \]

\[ 24 \text{ 25. } \]

\[ 26 \text{ Gal. 5. 17. } \]

\[ 27 \text{ Phil. 3:12. } \]

\[ 28 \text{ Im. } \]

\[ 29 \text{ Ec. lef. 7. 20. } \]

\[ 30 \text{ Prov. 10.9. } \]

\[ 31 \text{ Rom. 3. 12. } \]

Hence the man that is perfect, sinnes not; but there is none in the earth that sinneth not, and doth good. 4. Wee crave pardon of sinnes, as we seeke daily our daily bread; Its contrary to Christian humility, to lay wee are perfectly 

\[ d \text{ 1 Tbr. 1. 8,9 } \]

\[ 10. \]

Object. God can accept nothing that is unperfect and sinne-

full
full, because they are accursed, Gal. 3:10. For God is verie it
selfe, and will not suffer the losse of the least jot of the righteous-
ness the Law requireth. But all our best works are polluted
with sinne, c Towne.

Ans. This proveth with the Papists, that God cannot
judge us righteous by faith, because wee are sinners in our
selves. 2. God cannot accept sinnefull works, as no sinnefull
works at all, he cannot accept of sinnes, as no sinnes, and of
our good works as not polluted with sinne in themselves, his
judgement then should not be according to truth, true; but he
can well accept our works, though polluted with sinne, as par-
doned and washen, not from their sinnefull imperfections, in-
herent, or adherent to them, (for then they should be intrinse-
cally perfect, and God should judge amisse of them) but as
washed from their guilt, and obligation to eternall wrath; so
he can well judge them perfect in Christ. 3. Legally cleane,
so as they shall never actually condemn us; and 4. that of
meere grace.

C H A P. XLI.

Antinomians say, we are compleatly saved in this life as
in heaven.

So we thinke Antinomians faile wickedly with Libertines,
who say, a We are as actually saved, and as perfectly, as
the glorified in heaven; and not c in hope onely, or in reall
beginning, in regard of Christ's sitting in heaven, and there-
fore good workes can no more bee the way to heaven
(faire Towne) then my walking in the Citie, in which I am
already, can be my walking to the City. But so while we are ab-
sent from the Lord in the b body, even in this life wee should
be in heaven, whereas the disolution of our earthly c tabernacle,
the rayning of us up at the last f day, are betweene us and the
full redemption of our bodies. And this is that which Libe-
tines and Familists say, that all the resurrection of the body,
and life eternall, they know is our union with Christ in this
life, the Grammar of Hymencus and Philetus, who said, the
RESURRECTION was already past. 3. We know but in part, our
love is not perfected in this life, 1 Cor. 13, 11, 12, 13. And
weare not perfect men in Christ, till we meet all in the unity of
Faith,
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Faith, Ephes. 4.13. (3) The generall assembly of all the first borne, is not yet convened; we need a Temple, and Ordinances, and a Sunne, and a Moone; in the other life the Lambe shall be our Temple. 4. The other life is such, as in it wee can neither marry, nor dye, but are as the Angels, Luk. 22.36, 37. Phil. 3.20, 21. 1 Cor. 15. 40. 41. (5) Antinomians say, this dreaming that we are as cleane of finne as Christ, and so Christed and Goded with Christ, as the Libertine Pocquius said; Calvin in Opus. pag. 463. and Nicholas the Libertine, cap. 34. (6) Paul faith, Wee are saved by hope, and wee hope not for what wee have already. Our life is hid with Christ in God. 1. He that believeth hath life, not in the compleat and full fruition; yet really, in the certaintie of faith and hope. 2. In the right claime purchased by Christ. 3. In the beginning, first fruits, and the degrees of grace tending to glory.

Chap. XLII.

Our happinesse is in sanctification, as well as in justification.

Our happinesse is not meerely passive, as Towne faith, and in being justified as if that were all, for though our blessednesse be in justication, as the caufe and fountain, in that sinne is not imputed to us, yet it is in sanctification and acting of holy duties, as in the effect, in that there is no guile in the Spirit, that we are undefiled in our way, and are poor in Spirit, meeker, that wee mourn, hunger, and thirst for Christ, &c. 2. We should not oppose Antinomians, if they meane nothing, but that Christ is the seed, flour, and Mother-blessing, and that our chief blessedness is in being freely justified in his bloud. 2. If their sense be that all blessednesse in acts of Sanctification, doe so farre render us blessed, as they flow from the free grace of Christ, and as we bring forth fruits to God, being imped and ingrafted in Christ, as a branch of wild Olive, is blessed, not because it is such a crabbed and fruitless branch, but because it is ingrafted in the true Olive, and partaketh of the sweetnesse, life, and fappe thereof, and from thence bringeth forth fruit; but we know Antinomians doe reproach acts of Sanctification, as Pharisaical Poperie. 2. That they call
to walking, self-seeking of righteousness in our selves; which to us is a cursed, not a blessed condition: and 3. they cannot endure that holy walking should be any thing but a matter of course commanded by no Law, nor by any written Gospel-command, but a fruit of the immediate acting of the Spirit.

4. They censure us for ascribing blessedness to any acts of Sanctification, whereas we say with our Saviour, if we know these things; happy are we if we doe them, they that hear the word of God, and doe it, are more blessed then the womb that bare Christ, and they are blessed who doe his Commandments, that keep judgement, that keep his testimonies, that keep the ways of wisdom, that suffer for Christ; all which we judge inconsistent with that which our faith, that Sanctification is not a jot of the way to heaven.

**Chapter XXLIII.**

**Sanctification cruised by Antinomians.**

Antinomians while they cleare themselves further then we can fee in their writings, must be judged grand enemies to Sanctification. 1. They confound Sanctification and inherent holyneſſe, which undoubtedly is unperfect, and in this life growing more and more into the perfect day, with Justification which is perfect; for nothing can be added to Christ's righteousness, yea, they destroy, and utterly cry downe all Sanctification.

For, 1. a Towne faith, The new birth, Joh. 3. 3. is our justification, or the making of us of unjust, just—and every true Christian is a fulfiffer of the Law. Its true in regard of justification, but in regard of the inherent new life of grace, which is put in us in this life; we cannot fulfil the Law, except we be justified by regeneration, and our owne works done by the grace of Christ, which Antinomians will not say; therefore all our inherent holynesse to Antinomians must be nothing at all, but the imputed righteousness of Christ; so we have fulfilled the Law perfectly, as Christ hath done, and are regenerated, though there be no inherent holynesse in us, nor any walking with God at all.

b E. tol H. n.

come. cap. 13 2. They teach That justification healeth the children of God, of the imperfections of Sanctification from before God,
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and that justice alone giveth to our good works both beauty and acceptance; so as they are made perfect, and free from sinne adherent to, or inherent in them, and both our persons and works made so compleat, that there is no blot of sinne in them; nor any in-dwelling of original corruption, that hath the being or essence of sinne. Yea, M. Eaton fault on these words, But now yee are washed, &c. What can be more plain then that the time, state, and condition, wherein they were forse, and sinnes full was past and gone, but the time, state, and condition, wherein they were washed and made righteous to God; ward by justification, and also to man-ward by Sanctification, was onely present and biding for ever. But M. Eaton, H. Crisp, Saltmarsh, K. Denne, &c. Towne, and all Antinomians contend that there dwelleth no spot of sinne, nothing contrary to the holy Law of God, in the Saints once justified, no more then in Christ m himselfe, or the glorified in heaven; then must our Sanctification be one with our Justification, and as this is perfect, so is that; and what wonder the Adulteries of the justified, their perjuries, and lies committed after their justification, be no sinnes, nor they more capable of sinning in that case, then Jesus Christ; for pardoned sinne (faith Eaton, Honeycombe, cap. 7. pag. 139.) is not, or hath no being before God. Antinomians answer, Before they be pardoned they are sinnes, and their Adulteries are truely then contrary to Gods Law.

Answ. They were pardoned before they had being, or were committed, sixeene hundred yeares agoe, on the Croffe; then were all the elect justified; sure all these sixeene hundred yeares the elect could no more sinne before God, or doe any acts against a Law, then Christ, or the glorified Angels: not to say, that Adulteries of the justified had being before they were committed, and had no being when they are committed, and have being, they have then no being: this is to say, sinnes are not, when they are, and have being, when they have none at all. God must take away common sense and bereave them of reason, who determine the truth of God in unrighteousnesse. But if sin be against Sanctification, as Fornication is directly; yea, and a fashioning of our selves according to our former lusts, is as sinne in beleivers, no law on, or over them at all, pag. 146. K. Denne Decriuie of John Baptif, 51, 52 53, 54. L. Towne offer. of grace, pag. 71, 72. Saltmarsh Free grace, pag. 140. 1 Thes. 4, 3.
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contrary to Sanctification by Peter, arguing, and Paul, as light is to darkness, and day to night; then the Saints Sanctification must be imperfect, and far different from justification, and to walk in Sanctification, to repent, to obey God, must be another thing, then to believe Christ walked for me in Sanctification, Christ repented, and obeyed for me.

3. Sanctification to Antinomians is not our personal walking in holiness before God, because walking in the flesh, and sinning, Adulteries, lying, swearing, deceiving, in justified persons, which are opposite to sanctification, are not sinnes before God, but only sinnes to our sense, and to our reason and experience, or to our feeling, to our flesh, or men-ward, or they seem sinnes to the world, but are not to God, in his account, and in the apprehension of faith (which feeth things as they are) sinnes at all. Now things that seeme to be, and appear so to our unbelief, and misapprehending sense, are not so in themselves; so both our sinnes, we being once justified, and our acts of sanctification upon the same ground, must be mere fancies and delusions, and if we judge our lies, and murthers, after we are once justified to be sinnes, it is our false apprehension. They must then bee lying differences, that M. Eaton tendreth betweene justification and sanctification.

Yea, upon this ground, the Libertines say, if we see graces or sanctification in ourselves, we are not poore in spirit; and that it is no sinne in a believer not to see his grace. Which is all one, as not to know, try, and prove himselfe, whether he be in Christ or no. And so wee may contravene a command of God, and not sin; and to sin against one of the offices of the Spirit, which is to make us know the things that are freely given of God is no sinne. And in Calvin's time, Libertines say, to know good or ill, was the old Adam, to know, and want the feeling of grace, of holiness, or of sinne, was mortification; and a dead conscience, not to bee moved, nor touched with sorrow or feeling of sinne, nor to feare it in justified persons, is faith and true mortification; so the New England Libertines.

error, 46. "2 Cor. 13. 5. 1 Cor. 11. 28. "1 Cor. 2. 12. * Rife, raigne, 7. 64. A man muste take no notice of his sinne, or of his repentance for sinne.
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Chap. XLIV.

Antinomians say, all doubtings is inconsistent with Faith.

The justified (say the Antinomians) are to a doubt no more, freedome and libertie purchased in Christ, frees you from all b bondage, as if you were in heaven, and gives assurance c without all wavering, feare, or doubting. Wee are d not to feare our sinnes, nor any thing else. Which keepeth good harmony with e New Englands Libertines, who say, that doubting in any sort is inconsistent with true assurance; especially f after the revelation of the Spirit, which some call the broad Seale, and g to doubt upon the commision of some baynonsinne, whether God be my Father, argueth the party doubt-ing to bee under a covenant of works.

No question, doubting in justified persons is a sinne. Christ rebuketh it, & Why doubt ye? 2. Christ h requireth faith without doubting. 3. Hee forbiddeth i it. 4. Its contrary k to faith. 5. And l punished. But it is in the true-ly justified; Faith and fainting are almost woven thorow either in the same prayer in David, Psal. 31.22. I said in my heart, I am cut off from before thine eyes; this is great fainting; yet there is fire under ashes, faith bordering with fainting, nevertheless thou hast the voice of my supplication: So is it with m Jonah, n Ezechiah, o Job. Dregges in the bottom when the wine is jumbled, appeare in the Prophets complaint, an ague of madness starts up besdie reafon, and above faith, even after p &haph, and q Jeremiah, both had received the broad seale of the revealing Spirit; when Faith sickens, it dyeth nor; Will the Lord cast us off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promise faile for evermore? And wilt thou be altogether to me as a lyer, and as waters that faile?

2. This goeth on another false ground; that being freed from the curle of the Law, wee are freed from all hits of the old agues of the Spirit of bondage, and that all trouble of con-science r argue a Law-state of works; but that old gueft upon faile of sinne, and apprehenfion of wrath, can make a new plea betweene the soule and Christ, and there will arise new

H

stormes,
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2 Cor. 7. 1. Stormes of love-jealousies and complaints against the beloved, 1. furmis of unbelief, because sinne dwelleth in the justified.

Can. 3. 1. 3. 4.

3. David's bones were broken, for sinne, and for his sinnes the arrowes of God sticke in his flesh, and his moisture is turned into the drought of Sommer.

Antinomians, not Protestants, Merit-mongers.

Antinomians 2 say, that wee teach the same with Merit-mongers, who say the reward is given, ox patria, by covenant, as due debt, because of the fidelity of God, and not that our works in strictnesse of justice deserve such a reward, to which we answer.

1. None of us say, the crowne is given, either for faith, or for good works, as if they should determine the Lord to give a reward, or lay bands on him for the intrinsecall dignitie and meritorious vertue that Christ's merit hath put on our works; we utterly deny any such vertue, either in our good works, considered in their owne nature, or as they borrow some perfume of Christ's meriting vertue. Paul, Rom. 3. argueth, that none are justified by works, because (faith hee) all have sinned, ver. 9. both Jew and Gentile, every mouth, ver. 19. 20. stopped, and all the world is become guilty; if then our works were thus perfect, that they were void of sinne, they should have a power to justifie. But Towne after. 77. 78. Eaton Honeycomb, cap 16. 459. 460. 461. say, Christ giveth perfection to our works, and maketh them free of inherent sin; this is as much as Papists say, Christ's bloud conferreth a power of meriting on good works.

2. They say, we fulfill the Law in Christ, when he makes our works perfect and sinnelesse, then we also justifie our selves by our good works in Christ. But we know, that Antinomians give
give more than a meriting power to good works, while they make them perfect as Christ, and free from sinne as his actions are; Why? but then should they not justify us before God? if they be perfect and render us before God, perfect as M. Towne faith; and Eaton faith, justification is meritorious of all the favour and blessings of God: Sanctification of it selfe merits nothing at all. This is more horrid merit then ever a Papist taught. For justification if it merit all the favour and blessings of God, then must it merit the favour of eternall election to glory, of effectual calling, of Christs coming in the flesh, of free Redemption, of the sending of the Gospel of grace to this nation, rather then to this; whereas all these goe before justification, and flow from a more ancient and eternall free grace then justification; even from eternall election and everlasting love.

2. But Sanctification (faith he) of it selfe merits nothing; nor doe Merit-mongers say, their best works of themselves merit any thing, but as dipt in Christs blood, from whose grace they borrow a meriting power; and of justice, besides a free promise and pactio. God oweth a crowne of glory to these works, say Papists; and this meriting power (say they) though it be borrowed from Christ, yet our works have from the grace of Christ the formall principle of them, a meriting power besiede, before, and without all free pactio and promise of reward that God maketh to our works: and here we part waies with all Merit-mongers, and shall never (we hope) meet. But that God hath made a promise, of his free grace, to reward our works, and hath tyed himselfe to himselfe, not to us, is cleare: For God is not unrighteous to forget your worke (faith the Scripture) and labour of love; and it is a righteous thing with God, to recom pense tribulation to them that trouble you, and to you who are troubled, rest with us, &c. And Merit-mongers say, our good works are made condignely and morally meritorious from Christs merits, and so are made and dignified with a sort of infiniteness to buy heaven, as Antinomians say, they have sinnelesse perfection from Christs merits, and are made as white, faire, spotlesse, as God can see no sinne in them, but looking on them, seeth them as faire as the works of Christ, or the elect Angels. Wee judge that there is no worth to come neere in value or proportion...
to grace or glory, and that no reward is promised for them, none to them, but as to signs and fruits of grace.

**Chap. XLVI.**

*That there is grace inherent in the Saints, beside that free favour and good will that is in God.*

We accord not with Antinomians who say, that grace is only in Christ, none in us, they are but gifts and effects of grace in us, faith. Town. The new creature, the armour of God, and love is nothing but Christ. But wee say, Grace, or free favour, is in Christ, as the cause, root, spring; but this is the infinite God, freely of meere grace, imparting his goodnesse, mercy, redemption, calling us without hire or money; and this indeede is not in us, but in him; but there is a grace created the fruit of this free grace in God, that is in us subjectively, and inherently, and denominates us gracious, and new creatures; grace is in Christ, as the flour in the root, but in us, as the Jinell, that comes from the flour, and is communicated to us who have fenses. The Scripture faith, 1. If any man be in Christ, he is a new creature; a new creature cannot be Christ the Creator; the new man is created in righteousness, and true holynesse; and these be created graces in us: as the lufts of the flesh, contrary to these are not the first Adam; but the fruits of this sinne, so neither can these bee the second Adam. 2. The Armour of God, Ephes. 6. Faith, Hope, the Word of God, Prayer, the chiefe parts of that armour have Christ for their object, and subject, and we are to pray in Christ's name, then they cannot be Christ himselfe, faith may be weake, Christ cannot be weake; prayer leffe fervent, Christ not so. 3. The Scripture faith, God putteth in the Saints a heart of flesh, a new heart, a powerfull water, that is, his spirit on the thirsty ground, the Spirit of grace and supplication on the Family of David; writes his Law in our inward parts, gives, a circumcised heart. 4. There is an in-biding principle, in The seed of God remaining in the Saints, the annoy-
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Sonnes and heirs, \(\text{a}\) partakers of the Divine nature, \(\text{b}\) Kings and spiritual Priests; to God, \(\text{c}\) changed and renewed. 6. From this \(\text{d}\) Libertines say, there is no difference betwenee hypocrites and beleevers, whereas they are blessed, meece, shall see \(\text{e}\) God, shall be satisfied, have a great reward in heaven; which is falsely said of \(\text{f}\) hypocrites: and its neere of kinne to that foule errour. \(\text{g}\) The Spirit works in hypocrites, by gifts, and graces; in the Saints immediately, whereas the Saints doe many things from the seare of God, \(\text{h}\) from Faith, \(\text{i}\) from humility, and \(\text{j}\) meekenesse, which are graces in them, and it neighbours with that heresie, that Christ acteth immediately in the Saints, bee being incarnate in them, and they \(\text{k}\) Cristed and Godded with him; Christ dwelling in their flesh, which maketh every Saint, Christ, and the onely begotten Son of God; and it hides with that errour that the efficacie of Christ's death doth kill the activity of all graces, and that all the activity of a beleever is to act sinne, there being nothing in him but sinne; Christ without acting all in him.

Chap. XLVII.

That we are not meer patients in the acting of the Spirit of Sanctification.

So doe Antinomians hold that we are meer patients under the acting of the Spirit, \(\text{a}\) the Spirit acting in us immediately as on blocks and stocks. So there is, \(\text{b}\) say they, no obligation to pray, at set houres and times, but when the Spirit acteth and stirreth us immediately therunto. And Saltmarsh \(\text{c}\) faith, this is a bondage to times, and no spiritual serving of God. So hath Randel the Familist, prefixed in an Epitile to two Popish Tractats, furnishing to us excellent priviledges of Familisme, the one called Theologia Germanica, and the other the Bright Starre, which both advance perfect Saints above Law, Gospel, Scripture, Ordinances, Praying, hearing, to a Monastike contemplative life, in which their perfectists fee, enioy, live in God, without beholding him in formes, (or materiall images, the signe of the Cross, lawfull books, as they thinke, to young beginners,) without any acting in them, either of understanding, wil, desire, or any power, they, and their love, desire, joy, being all drowned, annihilated and swallowed up in God, immediately enjoyed, and

\(\text{2}\) Towne aff. pag. 49, 50. 55, 61, 68.

What can yee doe more toward the sanctifying, or changing of your selfe, then toward the justifying of your selfe.

\(\text{b}\) Rife, raigne, er. 49.

Saltmarsh Free grace, pa. 179.
the Spirit acting immediately, Euthysiaftically, in them as men dead, crucified, mortified, and if they have any acts of knowing, or willing, or loving, they be acts of the old man and the flesh. And upon the same ground, God not effectually and immediately concurring in morall actions, to act upon the creatures, men and Angels. The Libertines of old, some Familists, and Antinomians of late, have said, that God is the author of sinne, that his working, or not working on the creature, is the cause of good, and ill; righteousness and unrighteousness. 1. Because sinne is nothing but Gods not working. 2. It cannot hurt God, and why should he hate it? 3. It hathits first being in God. 4. It is his servant, and conduceth to heighten free grace, and rich mercy; I doe not impute this to all Antinomians, yet some have said it; and written it, the same principles common to Libertines and Antinomians, as you may reade in worthy d Calvin, incline to the same conclusions. It is true, Saltmarsh comes not up to truth in this. Mans sinnes was serviceable ( faith hee) to the glory of Redemption, and was but for the bringing forth of this, though not decreed of God, but occasioned by man, God foreknowing the changeableness of his creature, &c. In which words, not knowing what to make out of the Protestant doctrine, out of ignorance hee makes sinne the mother, and glorious Redemption the birth; that was warmed with life in the wombe of sinne, and was serviceable for the bringing forth of this. We know what M. Archer e said of late, (I scarce believe, that that godly man would have spoken so;) faire and glorious grace was warmed and enlived from eternitie, in the sweet bowels and heart of God; and never lay, never fetched heat of life from the soule wombe of sinne.

2. In the other extremity, Saltmarsh denieth simpliciter any decree of God, so much as permissive touching sinne, and gives him no more but a bare foreknowledge, without any decree, and makes man onely the occasion of sinne, who undeniably is such an occasion, as father and mother are of their owne births. Man were to bee pitied and excused, if hee were an occasion onely of sinne.

But 1. if the Spirit act immediately on us; so as wee are passive in beleewing, praying, and in all acts of Sanctification, as Towne faith, and we must be the same way passive,
as when God justifies us, which he doth ere we be born again, and as Crispe's faith, by forcing grace on us, as a Physitian violently stoppeth Phisick in the mouth, and downe the throat of a backward patient against his will: and if wee bee not obliged to pray, beleue, and upon the same ground, not to abstaine from Adultery, Murther, (for grace must act in both) but when the Spirit doth stirre and excite us, then we are no more guilty of sinne in omitting good, and committing evil, then a stone falling off a towre, is guilty of beating out a mans braines; for in these the man is a passive block, as the stone is in its motion: and if we abstaine from praying, not being obliged to pray, because the Spirit acts not on us, wee sinne not; judge then who is the father of sinnes of omission, by the good leave of Antinomians, and upon the same ground, it is as un-possible but we must fall into sinnes of commission, as swearing, lying, blasphemie, heresie, unbeliefe, adultery, murther, stealing, except either the rettraining grace, or the renewing sanctifying Spirit act upon us, as wee cannot chuse but sinfully omit duties of praying, beleeving, when the winde of the Spirit bloweth not faire on us for these duties; and so Antinomians must either be Pelagians, and say, there is no need of grace to eschew sinne, and so they must be un-friends to free grace; or then, men must be guiltie of all sinnes, by this opinion, and let them then choose upon whom they will father all sinne.

2. We are to pray continually, and watch thereunto with all perseverance, and keepe our selves in the love of God. Watch and pray. Waite for the comming of the Lord with girded up loynes, in waite for the day of our redemption. Then are wee obliged by the command of Christ, whether the holy Ghost breath on us, or the wind of the Spirit blow faire from Christ's heart, on our heart, or no, to the supernaturall acts of praying, beleeving, hoping, watching. Not is Christ's act of free grace in drawing, stirring, and actual living, our obliging rule, but the revealed will of God in the Law and Gospel; and if we be meere passive as stones, and onely obliged to supernaturall acts, when the tide of free love, and rich grace floweth on the shoare and banks of our withered Spirits, then wee must not onely say, we are freed from the Law, but from all Gospel-commands, all free invitations of rich grace, according...
to the letter, or then that the Spirit is obliged to attend and
joyne his bedewings and flowing of free love and grace, ever
when we heare or read the Gospel. But when Saltmarsh, 
Towne, and others of that Tribe say, the Gospel is not in
the letter, dutie, opinion, sense, reason, but in the Spirit, life,
grace, faith, they meane the same with New England Libertines; That the will of God in the word, or directions there-
of, are not the rule whereunto Christians are bound to conform
themselves, to live thereafter. So as old Anabaptists taught,
we shall all bee taught of God, and the annoting teacheth us all things, and therefore the written Scripture, Law, Gospel,
the Ordinances of Preaching, Reading, Praying, Sacraments,
belong not to us: to be under them, is to be under the Law,
and the old dead Letter, and the livelesse, passive, Inkie, and
poore Paper-ordinances of Men, and not under the Gospel, that
is, under the immediate actings of the Spirit; contrary to the
Word of God, which maketh an harmonious subordination,
not a contrariety betweene outward ordinances, and the inward
working of the Holy Ghost, to the a Law, and the Testimo-
ny, f the weapons of our warfare are not carnall, but spiritu-
all and mighty through God. Here are both Word and Spirit.
As for me, this is my covenant with them, saith the Lord,
my Spirit that is upon thee, and my words which I have put in
thy mouth, shall not depart out of thy mouth, nor out of the
mouth of thy Seed, &c. 2. It is a close rejecting of the
Word of God, written in the Old and New Testament, which
the Prophet, Christ, and the Apostles recommend to us,
as our onely rule: it is to subvert all Ministery, and Ordinan-
ces, contrary to Scripture, and to make the Gospel written,
the holy Ghost himselfe. 3. This is to loose us from the
Commandement, and Gospel-exhortations to holy walking,
delivered by the Prophets, Christ, and his Apostles.

3. And sure if we obey Gospel-commandements, as stones
and blocks without any action in us, or from us at all, and
must then obey onely, when the Holy Ghost acteth, and stir-
reth the fire. Commandements, and Gospel-promises, Reaso-

9 Est. 8. 20.
2 Cor. 10. 4.
1 Est. 50. 21.
1 Hof. 8. 1.
Num. 7. 8.
Jer. 9. 2, 20.
26. 28.
Deut. 3. 19.
1 Joh. 20. 32.
Matth. 4. 4.
Mark. 1. 2.
1 Joh. 3. 17.
16. 4, 5, 15.
Luk. 24. 25.
26. 7, 54.
Rom. 15. 15.
Hebr. 13. 2.
Gal. 5. 11. 1 Pet. 5. 2.
7 1 Joh. 2. 14. Rom. 1. 17, 2. 2. 14, 3. 4. 10. 7. 17. 1 Pet.
1. 10. 2 Tim. 3. 16. 7 Eph. 5. 11. Rom. 10. 14. 1 Tim. 4. 15. 16. 1 Cor. 12. 28. Re-
vel. 2. 1. Rev. 1. 20.
nings, Preaching, Ordinances, must be as vaine and unreasonable, to move men, as stones and dumbe wood; Upon this ground, Saltmarsh, with Antinomians would have all Logick abeted. But carnall ratiocinations and discourses, logiquo, That exalt themselves against the knowledge of God, wee are more willing should be abeted and exiled from Divinity then Antinomians: who set free grace on pinnes of love rather then Faith, as if wee were justified by love, as their brethren of the Family of love dreame. And 2. who be they who remaining Antinomians turne Arminians, and fight for free will, and univerfall attonement, and generall Redemption, of all and every one, upon the meere principles of carnall reason, and such a naturall pitie, and impotencie of love to all, and every one of mankind as God cannot make out, and which by natural principles tendeth to the univerfall salvation of all, and every one of mankinde; yea, of a world, including Devils also? And upon this ground a Cornwell faith, Such a faith as is wrought by a practicall Syllogisme, because it followeth from the strength of reasoning, or reason, not from the power of God, is but an humane faith. And b Saltmarsh. The interpreting (faith hee) of the Scripture thus in the letter, and in consequence, hath much darkened the glory of the Gospel.

And the Gospel (faith he) c is formed of exhortations, persuasions, — conditional promises, commandements, — to the end that divine and spiritual things might be more naturally conveyed, in a notional and natural way; as the key is made fit to the wards of the locke, — rather then for any supposed free will in man, as some imagine.

Which doth farther evidence the mind of Familists and Antinomians. 1. That they would have the Gospel a body and substance of non-senses, and foolish dreams, and all Logick banished, that the Gospel may be a fardell of phancies, under the vaile of spiritual and supernaturall knowledge for the perfect; like that piece called the Bright Starre, and Theologia Germanica, and the Power of Love, and the Tree of knowledge of good and evil. 2. All reasonings, and use of Logick, which the Prophets and Apofhles make a heavenly and spiritual use of, in the Scripture, to them are Legall, and smell too much of the dead Letter, the lowre and killing Law; yea the Letter of written Gospel, because written, and becaufe preached and opened

Antinomians will have all reaoning by consequences, all the letter of the Law, Gospel, Precept, Promise, threats, to be legal ordi

ances, that binne not as under the N. Testament.

a Cornwell conference of M.J. Cotton at Boston spa

b Shadowes fleeing away, pg. 8.

c Freec grace, pg. 163.
opened in spiritual discourses to Cornwell, and others, is a humane thing, and begets but a humane faith, so that (Faith commeth by hearing) is to Saltmarsh not vocal Preaching, but the very Spirit of grace working faith, as I observed before.

3. All expounding of Scripture, by consequence, is expounding of Scripture in the Letter, faith Saltmarsh; in the Letter to Towne, is in a Law-way; to Cornwell, is in a humane, not a Divine way. Then Christ, Matth. 22. must bee a Legall Preacher, and must argue after a Law-way, or a humane, not a Divine and Gospel-way, and must much darken the glory of the Gospel; for he provereth the resurrection of the dead, onely by a consequence, I am the God of Abraham, &c. Ergo, the dead shall rise, and he sharply rebuketh the Sadduces, as ignorant, both of the Scripture, and the power of God, because they did not thus argue, in the Letter, and in the consequence, to the darkening of the glory of the Gospel. Libertines said also, to reason against committing of Adultery, as Jofeph doth; Shall I doe this, and sinne against God? Is a worke of Old Adam, discerning good and evil, as we shall heare, if the Lord will. And Saltmarsh faith, Exhortations, persuasions, conditionall promises, and Gospel-commandements are natural, and so conveyances carnall, Legall, and of the Letter. Which to me is a foule aspersion laid on the Gospel, and a mixing of Law and Gospel, Works and Faith, according to the Antinomian way, and a rendering of the preaching of the Gospel, which is the power of God, and the wisdome of God, as odious, as the fewes and Greeks made it of old, that is to make it a meere natural and humane thing. But reasoning from Scripture, is as Divine, as to convince, silence, rebuke, convert, and open the heart, though the Spirit bee the principal agent in these.

4. If wee be meere patients, and act nothing, by any obligation, but as the Spirit acteth on us, and in us; then not onely the morall Law, but the very Law of nature, and the dictats of a naturall conscience, shall not of themselves oblige us, as to honour our Parents, to love our brethren, to doe to all, as we would that men should doe to us; except the Spirit act us to these duties, and then must either the Holy Ghost attend the suggestions and dictats of the law of nature to blow with, and concurre with them, and with the Word read and preached, which were a fettering of the Holy Ghost.
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Ghost, to attend the inclinations and motions of our heart, or then no man could sinne at all against either the Law of nature, or written Scripture, save only these heathen and others, who resifted the Spirit; not to say, that grace were not grace, nor every way free, if the will of the creature should be master, and exercise a dominion over grace, to command, at its nod, the spirations and breathings of the Holy Ghost, then should it be in the power of free will to dispose of desertions, absence, and the ebbings of the joyfull out-goings, and manifesterations of the Holy Ghost; to should wee command the North and South winde of the Spirit to blow upon the garden, that the Spices may flow out, and command the out-flowings of the river, and the tyde that gladneth the soule. Which, sure, we cannot admit, or then, our doubtings, complaints, love-jealousies, should be free of all unbelieve, and disquieting doubts, contrary to Scripture, and experience: yea, and all our sinnes, and darkness, and false apprehensions under sad desertions, should bee counted on the Holy Ghost's score, as his sin, who did not act us to the declining of these sinnes, and the performing the contrary duties, and not be imputable to us; for all sinne must bee contrary to some Law-obligation.

5. We hence clearly see, Antinomians must come fully up to New England Libertines, that in the saving conversion of a sinner, the faculties and workings of the soul in things pertaining to God, are destroyed, and made to cease; and the holy Ghost commeth in place of them, as the faculties of the humane nature of Christ; whereas grace purgeth away the oare, but destroyeth not the gold, and doth not remove, nor substantially change the soul and heart; but maketh it new, sanctifieth it, reneweth the Spirit, purgeth the conscience, bringeth all things to our memory. When Christ casteth the old heart in his furnace, or putteth it on a new frame, it loseth no substance, but receiveth a new mould.

6. It fomenteth the presumptation of the Libertine, who, faith, If Christ will let me sinne, let him looke to it, upon the Vfavourite perill of his honour bee it. Which may have this good sense, as to be a word of boldnesse of faith, holding forth as much as it highly concerneth the honor of Christ, his faithfulnesse and unchangeable grace, who is intrusted with all the flocke, young and old, to suffer none to fall in such sinnes, as may tend to,

I 2

Rise, reign

Rise, cr.2.

Rise, cr.1

Rom.12.2.

Heb.9.4.


Eze.3.6.26

1 Thes.5.

23.
to, or be a final falling from Christ, but that upon the peril of his glory, He will lose none, but raise them up at the last day; but as Libertines sense carryeth the matter, the justified cannot sin; Christ's Spirit is engaged to enact immediately, and to preserve the ransomed man from all sin, if the man fall; Christ's Spirit not in actuating him to stand, is the Author and cause of his fall, Whereas we are commanded to keepe our selves in the love of God; David kept himself from his iniquity.

Chap. XLVIII.

Antinomians hold that the believer cannot sin against God, but against men, in his conversation.

VV Ec believesth that the Law or Commandement of Christ respecteth our salvation with God, as well as our conversation with men; contrary to Antinomians, a who will have us as compleatly saved being once justified, as sinless, and perfectly holy, as the glorified in heaven; Yea, wee have not so much as the blot of Papists venials, or Protestants sinnes of infirmity, or originall sinne dwelling in us. So as I judge the man that said to a learned opposer of the Antinomians, spoke right b in the Antinomian way; Sinne is nothing, how then can Christ hate nothing? If from eternity it was to pardoned and remitted, before it was committed; I see not how to Antinomians it must not bee meer nothing, as concupiscence is to Papists, who make justification the expulsion of the habit of sinne, and the bringing in of habituall righteousness, which expelleth all sinne, except venials, which indeed are no sinnes; for sinne pardoned to Antinomians and Papists, who are harmonious in this point, are no sinnes.

2. Nothing, be it adultery, or parricide, or any worke of the flesh, committed after justification can bee sinne, for it is against no Law, by this way, and doth not so much as prejudice salvation by demerit; it only scandalizeth men, but cannot offend God. My soule entereth not into these mens secrets.

3. Sinnes against Christian conversation, such as the adulteries of the justified, are no sinnes before God, because all sinnes, as sinnes, stand in the way, as contrary to salvation; then ask Antinomians

[1] 1 John v. 17
Antinomians is a justified person obliged to eschew Adultery, they shall answer, Yea, hee is obliged, but how? There is a two fold obligation, one of Law, another of the free Spirit, the former is removed; the justified man by no Law, or Law-obligation, is to eschew Adultery, as a sinne against God. 1. Because hee is freed from the Law, and all directing and obliging power of the Law. 2. Because it involveth a contradiction, that his Adultery should be sin, when committed by him, and pardoned before it be committed; for so it should be sinne, and no sinne. How then is he obliged to forbear Adultery? Onely by an obligation Physicall, and of the Spirit, such as we call an obligation of naked courtesie, if he forbeare, it is an act of love and arbitrary freedome, but if hee commit it, it is not sinne, because it is in him against no Law-obligation, no more then an Englishe man committing felony against the Lawes in England, (it is the Antinomians owne comparison) or killing a Swan in Thames, which is forbidden by the Lawes of England, does faile against the Lawes of Spaine. So his sin is against love, not Law, as if the Law commanded not all love, and love with all the heart; and as if these two were contrary, and the Law and the Gospel did involve two contrary, and contradictory wills in God; and the Lord should be changeable and unconstant in Law and Gospel; and his Adultery should bee contrary to men and Christian conversation onely, not to God.

4. All acts and personall duties of sanctification, which we must persue and follow, (else wee cannot see God,) are but degrees and parts of the compleat Sanctification that wee hope for in heaven, and the path of the just, is as the shining light, that shineth more and more till the perfect day: therefore they must be commanded as the way to salvation, and not as arbitrary acts of good conversation before men; but I shall here answer M. Townes objections, tending to prove that good works are not so much as the way to salvation. 1. If good works bee such necessary conditions, that without them happinesse is not attainable; then 1. though the grace of God doe save as the alone cause; yet it doth not freely, for what God doth freely, it is without all condition, or consideration of mans workes or worthyness.

Answ. It is good that Towne granteth, though good works

I 3 be.
be commanded in the Gospel, yet grace may, for all that, be the onely cause of salvation; but contradicting himselfe, hee faith, If good works be commanded in the Gospel, then grace is not the onely cause of salvation, but grace and works, Law and Gospel, must be confounded. We say not, they are so necessary, necessitate medii, by necessity of meanes; but that any favingly beleevng at the nick of the extremity of his twelfth and last houre, God taking away all opportunity of good works, is undoubtedly faved; but in the worke of that faith, there is a seed and supernaturall disposition to good works. Now that this mother never bringeth forth the birth, hindereth not, but good works are necessary to salvation, necessitate preceptii, in regard of Gods commandement; but Antino-
mians deny good works to be necessary by any commandement of God. 1. Because to omit them, maketh the justified partie lyable to no guiltineffe, or sinne before God, say they, Be-
cause he is under no Law, and where there is no Law, there is no transgression, nor guilt, faith Saltmarsh. 2. Wee being justified are under no Commandement, so as wee can violate this Commandement, be it of Law, or of Gospel; for it is pardoned before it be committed. 3. What God doth freely, is without condition, as a meriting cause, or as a cause, or condition flowing from the strength of our nature without grace. Without a perfect condition, free of all finnesfull imperfection adhering to it, such as the Law required; it is true, but now the assumption of the objection is false. What hee doth freely is without all condition Evangelicke, wrought by the strength of grace, and mixed with finnesfull infirmities; so the major is most false; for Faith should not then be a condition of justification; good works are so conditions, as they be graces also. How often said Augustine, with Scripture God crowneth his owne free gifts in us, not our merits. 4. The same way I distinguish the consideration of good works, either Legall, or Evangelike. And 5. Towne doth convoye our worthinesse which is none at all, with our good works, which are somethings, for they are conditions of meere grace.

Objett. 2. So faith he, Yee make works the causes of sal-

Answ. It followeth not, that they are con-causes, or joynte-
causes with Christ, but onely conditions; just as a mans jour-
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journeying on foot or horse, to a City, or a Kingdom to inherit it, is the way, condition, of his entering the City; but it is not his Charter, or Law-title, or right to enjoy the Crowne, as his inheritance; any effective influence to the title of the Crowne of heaven, I dare not ascribe to any works in us, or to any but to Christ; but undeniably, good works are not so much as conditions of justification, they follow a man justified, but goe not before justification; no more then the Apple goeth before the tree, or the cisterne before the fountaine; nor are they the conditions of the Covenant of grace: they are the conditions of covenanted ones, not of the covenant.

Object. 3. If salvation depended on condition of our good works or dignity, it would be uncertaine and doubfull, Rom. 4. 16.

Answ. The Apostle, Rom. 4. 16. clearely is on the theame of justification by faith, and the condition of it, which is faith only. 2. Wee say not that salvation dependeth on works, as a condition, but on the grace of God, which worketh every good worke in us freely, without hire or money, neither works nor free will are our sure free hold of heaven.

Object. 4. Yee confound Law and Gospel, and runne on that common error, that the Gospel is conditionall; remission of sinnes dependeth not on works.

Answ. It is a new heresie of Antinomians to deny a conditionall Gospel, it is all one, as to bely the Holy Ghost, who faith, He that beleeveth shall be saved, hee that beleeveth not is condemned already. Or they may say, Whether men beleive or no, they are saved, as D. Crisp faith. 2. Remission is but one of the promised mercies of the Gospel; and because it dependeth not on works, as a condition, for the which life is given, as Antinomians charge us, but most unjustly; it followeth not that works are no conditions in any sense; this is vaine Logick; they are not such conditions of dependencie, and causality, therefore they are no conditions at all.

Object. 5. Yee strengthen natural knowledge, and the opinion of men, that God will justifie none that are unworthy and uncleane, freely; for every natural conscience doth require a worthyneffe in man, the Gospel teacheth the contrary.

Answ. Towne confoundeth ever justification and salvation, and perverteth the state of the question. 2. The natural conscience
science is a Merit-monger and dreameth of inherent satisfaction, and hand-paiment to God, for heaven without a Mediator, in to farre as it lookes on its owne naturall whitenesse, and hellish civility, but the naturall conscience doth also presume, and fancie an Anti-Gospel on the other hand, that God is mercifull, so as to carry dogges and swine, as meere blocks, sleeping in Christs bosome, to heaven; the Gospel goeth a middle way that we are justifi'd and saved, in, through, and for the righteousnesse of another, and these who are thus saved, must be new creatures, have their fruit in holinessse, else they cannot have life eternall; and the naturall conscience knoweth neither waies.

Object. 6. It must follow, that impured righteousnessse is not sufficient to make men capable of salvation; so that a godly life fitteth us for heaven, and the more holy our life is, the fitter it maketh us for heaven.

Answ. Sanctification fitteth us in the owne kind for heaven, though not in any fort as the meritorious cause; and when the positive is denied, the comparative degree cannot be affirmed; a Raven is not white at all, therefore it cannot be said to be whiter then snow. Sanctification conferreth no meritorious capacity and fitness for salvation, therefore it cannot adde any higher degree of fitness above that which sinners have from the merits of Christ. We grant all: but when Paul faith, Col. 1.12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light. The Antinomians are as farre out as carnall Gospellers can be; if, with Towne they say, all this fitness was in justification onely; for it was in that, in the which, and for the which, Paul giveth thanks to the Father, and prayeth for them. Now this object of his praying, and praising, was not for their justification onely, but vers. 10. Their walking worthy of the Lord unto all well-pleasing, being fruitful in every good worke. Vers. 11. Strengthened unto all patience. This was a part of their fitness, and that holy walking conferreth a fitness and disposition for salvation to me is cleare, because no uncleanse thing can enter with in the gates of that higher & City, and because that love which we have here in our way, being the same in nature, though not in degree, with that which in our countrey shall remaine, as a part of our garland, and crowne, the one must be
Chap. XLVI.

Antinomians free us from any obliga1on to Evangelike commandements, and exhortations to duties, and say faith is onely commanded now.

They refuse all Evangelicke holinesse, all Commandements, and Gospel-exhortations of holy walking, and make believing and faith the onely Evangelick Command. Unbelieue the only Evangelick sin; and acknowledge no righteousnesse of inherent sanctification, imputed righteousnesse must be all that the Gospel requireth, and to bring the Saints under a commandement of holy walking, so as they sinne, if they neglect so to walke in Christ, as they have learned him, is to them, to bring them back from under the sweet Sommer-Sunne-warmeness of the Gospel, to the coole and darke night shaddowes of the Law, and to re-enter them in, and shut them up under the old prin- son, as if they had come out from under the Law, upon baile and surety, to enter in the old Goale againe upon demand.

For, 1. Mr. Towne tells us, that D. Taylor, and all ours, are strangers in the Scriptures (as if he, and his, were the only domesticks, and children of the Prophets and Apostles) who grant not, that to Faith there is no sinne, and bee that beleuves cannot sinne; and Eaton, that Free justification doth make us so perfectly holy, and righteous, from all spot of sinne in combe, cap.8. God's sight, that he seeth no sinne in us; he meaneth, of perfection, both of persons, and works, both imputed and inherent mortification: and faith, that the inherent mortification of Protestants, c by the Spirit of sanctification, was the foundation of Eremits, Monks, Anchorits, Nunneries, who shut themselves up within walles, to mortifie their sinnes out of God's sight, by the Spirit; and call Sanctification the very heart of Popery, and

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and the essentiall forme of Anabaptisme.

2. So we have Antinomians affirming, that no Justified person sinneth before God, in Gods sight, really; or if they looke on things with the eyes of Faith, but onely they sinne imaginarily before men, in their conversation, and seemingly to the world, or in their owne carnall sense of unbeliefe, which is a blind e judge. For faith b Saltmarsh, The Scripture calleth us ungodly, and sinners; not that we are so, but seeme so, or not so in Gods account, but in the worlds. So as the justified mens Adulteries, Murthers, are but seeming and fancied Adulteries, and painted sins in the eyes of the deluded world, and the Judge ought not to punish imaginary and fancied felony, or paricides; so his acts of Sanctification, and holy walking, that followes from justification, are mere fancies, and and holynesse onely before men; for they are no conditions, no wars at all to heaven; Yea, nor commanded so as the justified sinne, if they disobey such Gospel-commandements. For if we say we have sinne, and doe any thing contrary to Gospel-precepts, which injoyne acts of Sanctification to the Justified, that sinne is no sinne, nor against the Law of God, or in the account of God, faith g Eaton, h Denne, and i Saltmarsh, but onely beforemen, in our conversation, or seemingly, in our sense (faith Towne) and in the worlds account, as Saltmarsh speaketh.

3. Mr. Towne faith, to believe is to doe all duties; and he citeth k Rollock on John, and Calvin; It is Townes aima, as it is the marrow of Antinomianisme; that there is no sinne condemned in the Gospel, but unbelief; so there is no command of holy walking, and sanctification in the Gospel, but only Faith; therefore Saltmarsh faith, All these Scriptures that set forth to us sanctification, and mortification, Christ is made to us sanctification, I live not, but Christ liveth in me. But yee are sanctified, but yee are justified; we are his workmanship, created unto good works; I can doe all things through Christ that strengtheneth me, &c. All these Scriptures set forth Christ, the sanctification and the fulness of his, the All in All. Christ hath beleev'd perfectly, bee hath repented perfectly, bee hath sorrowed for sinne perfectly, bee hath obeyed perfectly, bee hath mortified sinne perfectly: and all is ours, and we are Christs, and Christ is Gods. And
And so wee are to beleeve our repentance true in Christ, who hath repented for us, our Mortifying sinne true in him, through whom we are more then conquerours; our new obedience true in him, who hath obeyed for us, who is the end of the Law to every one that believeth; our change of the whole man true in him, who is righteousesse, and true holyneffe; and thus without faith, it is impossible to please God. And this is the divinity of in Denne, That mortification, and vivification, are but the living by, or through faith, and believ in him that justifieth the sinner. And that learned Divine Mr. Tho. Gataker in faith of one Heyden, a follower of Eaton, That in a Sermon on 1 Joh. 3. 7. He that doth righteousesse is righteous, he expounded that place of our doing righteousesse in Christ, who hath done righteousesse for us; so bee expounded the doing of our heavenly Fathers will, o the putting on of the New man, which is created in righteousesse and in holyneffe, abounding as in the worke of the Lord, to be the beleeving of Christ's imputed righteousesse, to bee ours. So doe Saltmarsh, and his fellowes teach us to expound all the Gospell-precepts, and exhortations, to holyneffe; to walke in Christ, to be abundant in the works of the Lord, to walke in love, to love one another, to honour our father and our mother, to obey Magistrats, and Masters, to deale justly with servants, to abstone from fleshy lusts, to mortifie our members, not to defraud one another, not to lye, &c. to be nothing but, believe Christ hath done all these for us. So as the grace of God, and the Gospell, layeth on us no new, or obligation in our persones, to deny our selves, to live holyly, justly, and soberly in this present world, to love one another, by vertue of a Commandement, for that is Legall, faith of Saltmarsh, and Je- wish; so as Christ Jesus is made the same very way, our imputed sanctification, as he is our imputed righteouinness: and so personal holieff should no more be added by any obligation of command to Christ our sanctification, then to Christ our righteouinness.
How we are freed from the Law in regard of Sanctification, as of Justification.

Nor doe wee deny, as a Antinomians would charge us, But we are from under the Law, in regard of Sanctification, as well as of Justification, thus farre; that the Apostle faith, As many as are Christs, b are led by the Spirit of Christ, and so not under the Law; and c if ye be led of the Spirit, yee are not under the Law. But this onely beareth so much, that our voluntary, free, sweet, and loving obedience, commeth not from the feare of curfings, Rom. 8. 15. or the Spirit of bondage; but yet from the binding and obliging authority of the Law-giver, nor is this obliging rule, and government of the Law, contrary to the sweet cords of Gospel-love, by which the Spirit kindly draweth, and gently leadeth the Saints in the way of Sanctification, these two are made friends in Christ, and jarre not as contraries; which is the cardinal and first principle of grosse mistaking in the Antinomian, while hee grossely conceiveth, there is no awe of love in the Law, which commandeth all gracious acts of feare, though not from Law-principles; for the Law is terrible, and cauteth Moses feare and d quake, but it is because it acteth and breatheth out curfes on Moses, as a sinner, and a broken man, to chafe him in to his surety, and the sweet sanctuary of a terrified conscience; but the Law demandeth the fame awe and feare of love, of sinne as sinne, and as done against a Father in a covenant of grace. It is true, when the man is once under sin, he cannot pay the debt of lovely awe, out of his owne unbroken and sinneless nature. Yet the Law still craveth as the Law, and it craveth the same debt, if the broken man pay it out of money borrowed from his suretie, that is, from the sanctifying Spirit of Christ; the Law is the same craver, the summe is the same debt now payed in gold, though clipped, and wanting many graines, because of the sinnefulnesse of flesh, out of the Kings treasure; the fulnesse of Christ, and his Spirit of grace; the sinner is the same debtor, that is obliged to the same creditor and Lawgiver, one ly the bond, and the tenor of it is changed; grace is in the bond, and
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and it is payed now not as Law-debt, this doe, and live, by Law-right, and a covenant of works, which pre-supposeth neither a bankrupt, nor a breach in the debtor, nor an offence to the creditor, nor a surety or Mediator to bee baile for the broken man, but its payed with the same obligation, and Law-power, and commanding authority, but also now from a new principall, the summe is better money, and in one respect is choieter; it is the coyne of a new King, and stamped with a new Image of Gospel-grace; in another respect it is worse, because taint-ed with sinne. Whereas obedience under the covenant of works, was to be perfect and sinnelesse, or not at all.

CHAP. LI.

Antinomians ignorant of Jewish Law-service, and of Gospel-obedience.

Antinomians speake evill of that they know not. Saltmarsh faith, All Gospel-ordinances are one ly wyes and meanes for God, to reveale his love and grace by the Spirit of adopti-on, not any wyes or meanes of ours, for getting some love from God, which Christ himselfe hath not gotten for us. So there is not now (faith he) Gospel-teaching and obeying, but men now ranne in a Legal straine, and would worke God downe into his old and former way of revealeing himselfe, as under the Law, when he seemed to be onely in the way to reconciliation and peace, rather then pacified, and thus in prayer and fasting, and other acts of obedience, they deale with God, as under the Old Testament, not considering the glorious love revealed in Christ crucified.

We cannot but complaine to God of these men, who flander our Doctrine, and cease not to pervert the right wyes of God. For if Saltmarsh meane, that we thinke by fasting, praying, and acts of Evangelick Sanctification, to buy the love of God to our selves, that is, the free favour and love of God, that is, onely grace objectively, in God, not in us; or yet grace inhe-rent; We proteste before the Lord, and his Angels, that that is an other Gospel, and though an Angel, and Paul teach it, let him be accursed. 2. Let him answer us, if any Protestant Divine, or if he himselfe beleeveth his owne penne, doth any other but lyce, when it scribes that the Law-straine
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and Divinity of the Jews under the Law, did worke God down
to such an old way, as for fasting, and praying, and other acts
of obedience, they got some love from God, which Christ him-
selue had not gotten for them? Fasting and praying was never
since God had a Church on earth, a hire, a bribe to free grace,
in other jew, nor Gentile could by doing; nay, not Adam be-
fore his fall, nor the Elect Angels, could ever buy, prize, or
morgage the free love of God. 3. Wee conceive the love
of God to bee the sole cause, fountain, well-head and ade-
quate reason, why the Lord chuseth some to glory, rather
then b others, why the Lord sent his Sonne Christ to die, e-
ven because c God extremely and freely loved the lost world;
and therefore fasting, and praying, was never the cause of Gods
chinging and electing love, either to jew or Gentile, either un-
der the Old or New Testament; except they say, there was
another way of election to glory in the Old Testament, and
another way in the New; and that the love of God was at
a dearer rate under the Old, nor New; it was then for hire,
and for works, but wee had not in Esaiabs daies, wine and
milk without money and price; the Market was dearer then,
it is at a lower rate now. But I perceive, Antinomians mi-
serably mistaken, in confounding the error of the Jews, and the
state of the Jewish Church. Paul Rom.4. faith right down, Abra-
ham and David payed not a farthing more for justification, and
freely imputed righteousness, then we doe; and it was the error
and sin of men, not the state of the Church in its non-age, under
Tutors, nor the dispensation of God, that d The Jews followed af-
after the law of righteousness, but obtained not the Law of righ-
teousness. Wherefore? Because they sought it not by faith, but
as it were by the works of the Law: for they stumbled at the
stumbling stone. Yea, being ignorant (then it was their pride
and error, not their state of non-age) of Gods righteousness,
and going about to establish their owne righteousness, have
not submitted themselves to the righteousness of God. It was
never lawfull for the Jews to dreamt they could get, or earne
Gods free love, and undeserved grace, by fasting and praying,
and other acts of obedience; no more then it was lawfull for
them to stumble at, and brake their necke upon Christ, the
stone laid on Sion, it was never lawfull for them to goe about
to establish their owne righteousness, and not to submit to the
righte-
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righteousnesse of God; this was their sinne. But sure it was not their sinne to bee under Tutors, and the Pedagogie of the Law, for that was Gods holy and innocent dispensation, as the Scripture faith. And it was not any Legall justification by works; But it was, (1) in that they were kept r. under shaddowes, elements of the world, Ceremonies representing forth Christ to come, and (2) God kept them under a greater terror, because of Law-transgressions; and (3) a sparier measure and dyer of grace, then wee have. But r. it was never lawfull for them or us to seeke justification by workes and by fasting and prayer. 2. The Lord cryed out against Merit, and placing all godliness in their new 8 Moones, and in saying, we have fasted, and thou seekest it not; So there was no Legall straine in getting the love of God by fasting, praying &c. To the lawes, more then to us. 3. It was never a Legall straine, nor a way approved of God under the Old Testament, that they should serve God for hire, which the Devil acknowledgeth to be i. hypocritifc; and that they should pray, or rather howle, like hungry dogs, for corre and wine, or follow Christ 1 for loaves. 4. Nor was the obeying of God, for feare of the curses of the Law, and plagues, rather then out of love to God, as a Father, a way of the Old Testament-worship, approved of God, as Towne imagineth, it being a sinne; for their duty it was, to feare him as a Father, no lesse then ours, to a. rejoice in trembling, to feare his goodnesse, b. his mercy; c. to esteeme God rather then his gifts, their reward, their portion, their foules & love; so were they to love and c. worship him as a Husband, to admire and praise him as God, and for his essentiall perfection, beauty, lovelinesse; and all mercenary love and service for feare of punishment, not out of love, and for hire and c. rewards, was damnable, then as now. Now what was God's active dispensation in severe punishing of them, for an irreverent looke into the u. Arke, and his hiring them x. with a good and fertile land, and many y. temporall blessings to serve him, was another thing, and can never prove it was lawfull for them to serve God for hire, and in a mercenary way, and that it is a Legall and Old Testa-
ment way of serving God, now under the New Testament to beleev a that godlinessse hath the promises of this life, and of that which is to come; and that now under the new Testament: yes, we may looke to the 2 reward of life eternall, as a motive to blow wind in our fayles, in our journey to heaven, though not as the formall object of our desires, in serving God; for b we are onely, and ever now and then, to serve God for himself, not for hire. 2. If wee speake comparatively, a created Crowne of incorruptible glory is to be laboured for, rather then trifles and feathers of corruptible clay, and that both to us, and to these under the Old Testament.

4. How Prayer revealeth the love of God, I know not, Saliamph, by the next may expound it. Christ faith, his Father giver the Holy Ghost to those that pray and seek him, and he avengeth the bloud of his Saints, and c he giveth whatsoever we ask the Father in his name. We pray, Lord increase our faith, is this nothing, but, Lord, reveale the Holy Ghost to us, which wee had before? And are these prayers, that God should give us no new thing, but reveale what we had before? So then we desire God would reveale the glory of his justice on the enemies of the Church, which he had wrought before, and reveale the gift of illumination, growth of Faith, victory against temptations, dayly bread, deitriuction of Satans kingdom, the propagating of the Gospel, deliverance from warre, the pestilence, insight in the mystery of the Gospel, the Spirit of revelation, &cc. All which things we had before, but prayer, hearing, preaching, Sacraments, reveale them onely. This is no Gospel-divinity.

5. Nor was God in a way of reconciliacion and peace with the Jewes under the Old Testament, rather then pacified; except Antinomians say, God saw sinne in Jaakob, under the old Testament, Numb. 23. 21. He blotted not out their sinnes as a thicke cloud, Esai. 43. 25. and cast not their iniquities in the depth of the Sea, Mich. 7. 19, 20. Nor blessed them with pardon, Psal. 32. 1, 2. but kept an after reckoning of wrath, as a non-pardoning, as an unpacificed God toward them, which belyeth the Holy Ghost, in the Old Testament, almost in every page.

6. Nor is it true that Christ getteth us the love of God, he purchaseth to us all the fruits of Gods free love, such as Redemption,
demption, pardon, imputed righteousness, effectual calling, justification, repentance, faith, perseverance, glory. But we all maintain against Papists, that Christ given as Mediator, Christ dying for us, is the fruit of God's free love, and of our election to grace and glory; but not the cause, or a meane getting to us God's love. Learned Twift, and protestant Divines, (to whom Saltmarsh, though he undertakes to write of free grace, is but a yesterday novice) prove against Papists, Dominicans, Jesuits, that Christ Mediator his blood is not the Meritorious cause, of the free and eternal love of God to man. 1. Because nothing in time is, or can be, the cause of that which is eternal; Christ is given in time, and dyeth in time, as our surety; he is an eternal Mediator dying in God's decree, but that cannot make him the cause begetting God's love to us. 2. God's free love and his grace is the cause, why he giveth his Sonne to dye for us, Job. 3.16. 1 Job. 4.9, then Christ dying cannot bee the cause of God's love. 3. The free love of God should not be free, if it had a meritorious cause.

CHAP. LII.

That we are not freed from outward Ordinances, nor is it Legall to be under them, as Antinomians say.

Antinomians pick a quarrell against the Law, and a would have us freed from it, because it sanctifieth not, and cannot give us grace so obey; but by this wee are not under the Gospell, because the Gospell of it selte, or any word of grace without the Spirit cannot worke faith, or give grace or sanctifie. But I know Antinomians thinke that the Spirit freeth us from all outward ordinances, from any obligations, that an outward command can lay on us, whether of Law, or Gospel. For Saltmarsh teacheth us, That the Spirit of Adoption worketh Legally, not freely; when wee doe things meerely as Free grace, commanded from the power of an outward Commandement, or precept in the word, that brings forth but a Legall, or at best, but a mixt obedience, and service of something, a finer hypocriye. But if hee meane, by a meer outward command, the letter only, pressing obedience, without the acting of the Spirit, or any influence of the life of Christ; this is a dead work, and cannot come at all meerely from the power of an outward command.
Antinomians will have us under the obligation of no outward ordinances, because they cannot effectually satisfy which is to make the Spirit our rule.

The very outward command of the Gospel holds forth to the understanding, in the very Letter (which is a signification of God's good and holy will) the authority of God, the love of Christ; as this, Peter, lovest thou me, feed my Lambs: and none can out of the conscience of the majesty, authority, and love of Christ, obey this command, without the influence of the Spirit of grace; so hee refuseth not us, for we teach no such thing. But Saltmarsh his meaning is, that the mere outward Letter of the sweetest Gospel-command or promise; such, as (He that believeth in the Sonne hath life, and shall never come to judgement,) (him that commeth, I will in no sorte cast away, but will raise him up at the last day, &c.) layeth no obligation of obedience on us at all; but the Spirit acting, and immediately moving us effectually to obey, layeth on all the obligation, and all alongs. M. Towne proveth, we are freed from the Law, with all its authority, offices, and effects, and are not under the Lawes rule to direct or teach; yea nor is it to give us, (faith Saltmarsh) so much as a beam of light; not to command, bind, or oblige us, because the Law (faith M. Towne) hath not any sanctifying virtue and power to subdue sinne, but we are under grace, that is, the grace of the Gospel, which effectually subdueth sinne and sanctifieth. And this is Townes Argument all alongs, that the Law of works is a mere passive thing; and we urge the Law never so earnestly with all its motives and means, yee can never make me keepe it, ergo, wee are freed from the Law, and clearly then are wee under the commanding power of no outward ordinances, because they cannot effectually satisfy and subdue sinne; not the preaching of the Gospel, nor the Law, nor praying, nor hearing, nor Sacraments; wee are under nothing but grace, and that only actual, such as is the effectual and irresistible blowing of the Holy Ghost; for sure habituall grace in us cannot effectually worke for the subduing of sin.

So say Libertines of New England, We are under no Gospel-exhortations to beleive; and none are so bee exhorted to beleive, but such whom we know to be the Elect of God, or so have his Spirit in them effectually. The reason is, outward exhortations oblige none, but the Elect; and not them all, whereas Christ commanded, to preach the Gospel to every creature, to all! Nations. So say they, We are not to pray against.
against all sinne, because the old man must be in us so long as we live; So said the Pelagians of old; and a man may not bee exhorted to any duty, because he hath no power to doe it. All tend to this, that to preach the Gospel to sinners, and for Saltmarsh to write a booke of free grace, is a Legal straine of teaching, and not becomming the glory of the New Testament, because grace goeth not ever along with teaching litterally.

2. We are not under the Gospel, or any Gospel-ordinances, because of our selves we have no power to obey them; this is to make us guilty of no sinne at all, because no sinne is to act against an obligation of a Law, and when grace acteth not on us, we faile against no obligation at all, because we can doe no otherwise.

3. This is deep Pelagianisme, to say, wee cannot sinne; if we have not power to elsewhe sinne, and obey God, and to make our owne strength, or the strength of another without us, the measure and binding rule of our obedience.

Chap. LIII.

Necessity of ordinances, and of written and preached Scripture to the most perfect.

From this it commeth, that Antinomians a judge, there is no need that a soule once in Christ goe out for new and fresher supply of actual grace, because it is acted by the Spirit inhabiting. And b Saltmarsh, The more any motion or obedience is caused from things without, the more forced and unnatural is all such obedience, and the leffer from a spiritual power within. The believer is (faith Towne) washed from all sinne, made perfectly, just, and holy, the friend and Sonne of God, the Spouse of Christ, the heire of all things, the conquerour of all his enemies, advanced to fit and remaine in the glory of heaven within. with Christ for ever and ever. — — he is out of the power, kingdom, and limits of the Law; he is one Spirit with Christ, hence is peace, securitie, consolation, joy, contentment, and happiness of a Christian.

Hee is a compleat man (if wee beleve Antinomians,) 1. The word preached, though it dwell within him, yet that it bee applied by a Preacher from without is necessary, and that Peter writ, Stirre up, and put in remembrance the Saints 2 Cor. 7.6; that
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that Paul be comforted by Titus, and that Christ from without, blow on, and act the soule to will, and to doe; and that Paul befeech Chrift thrice, and have a new answer, my grace is sufficient for thee, is most needfull. 2. There shall be no ground of new emergent complaints to God. And 3. of praises to Christ, for particular victories over our lusts, and the world. 4. Nor any ground of spiritual submission and patience, while the Lord be pleased to deliver; And 5. of trusting in God, and exercising faith in him, who delivereth us from so great a particular death as came on Paul in Asia; and from heavinesse, through manifold temptations, if need be, for the trial of our faith. Now if all were within us, and the obedience more violent and Legall, leffe free and connatural, because we must goe to helps without, faith needed not goe without doores, or without it selfe to Christ, and the in-dwelling Spirit should be one for all meanes and ordinances, and new showres and bedewings, and fresh drops from Christ the honey-combe of heaven, should be uselesse, our stock within should doe all, nor should we know what it is to walke or stand on our owne clay-legs. Its true, if externalls, and the Crosse, or the Letter of Law, or Gospel, onely move us to obedience, and there be no internall principle of grace within us, then the obedience is but finer hypocrifie, and leffe free, and more violent, and as it were, forced. But Antinomians imagine a beleever to bee so perfect, because pardoned, that the Spirit within him doth all, and needeth neither Ministers nor ordinances; because helps without are Legall, not Gospel-like.

CHAP. LIV.

What peace we may fetch from gracious performances.

The Spirit acteth Legally, say Antinomians, when we measure forgivenessee by their sinne and sanctification, and can beleeeve no more then they have peace for, and that peace dependeth on some of their owne performances; in so doing (faith Towne) Legalists had rather gather peace and security from repentance and reformation of life, then from justification, which is onely effectuall to make and cause true peace.

But our minde is this;

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After. 1. We are not to measure forgivenes: so, by sinne and sanctification, as the measure of pounds and talent-weights of pardon should arise from the like weight of pounds and talents of sinne and sanctification; because great sinfulness and drames, and halfe ounces of sanctification, and love to Christ, may argue to the beleever the pardon of tenne thousand talents. Christ argued, the woman loveth much, ergo, many sins are forgiven her; we read not, that this was the woman's owne Logicke. 2. We draw peace and pardon not from so many yards, or ells of obedience, as merchants measure cloth; the Spirits consequence is not from the quantity, but from the quality of sanctification; sparkles of gold may prove there is a gold mine in that ground, and that in abundance; nor draw we the consequence from sinnes simply, but from sinnes hated, subdued, refitid.

After. 2. Peace with God, or the peace of faith is not every way the same, with peace with our selves, and of our owne spirituall sense and apprehension. Peace fundamentall, and with God, is solidly grounded on pardon; Being justified by faith d we have peace with God; its often fo with the Saints, that they have faith for pardon, and yet no feeling for peace.

After. 3. We may have peace with God, when wee have not peace with our selves; as the covenant stands sure between God and us, when we have great disquietnesse of minde, either through some hainous transgression, or present unbelieve, and it is not fitte we should have peace with our selves, under some great sinne, it is but carnall security; if Peter after the denial of Christ, be quiet in Spirit, and have deepe peace: the disquietnesse of unbelieve, apprehending eternall wrath is finful; but in regard of anxiety of godly sorrow, its kindly; there be storms in winter, when there are causes of them, and faire Sommer-like weather is not so good for the season in Winter; because not so kindly and suitable to a right frame of nature.

After. 4. Peace with our selves may arise from the works of saving grace, but neither assurance, nor peace can flow from naked acts of love, and sanctification, not qualified and gilded with Christ, and his grace, as Towne falsely slandereth us; because such bastard works as are, but white and comely sinnes; and being in men out of Christ, can but produce sandy
and rotten peace, but such acts of holynesse, as essentially flow from heightned principles of soule-saving grace, and are flowered and crowned with Christ's merits, may bee grounds of solid peace, though not causes, and though some of our droffe still accompany our best performances, yet may we difference in them Christ's gold from our care; his wine, from our dregs; this peace is a heart not smiling, but smiling, and saying. **Our rejoicing is this,** "the testimony of our conscience, &c. and where there is joy, there is peace, & both are fruits growing in the same foile: so speaketh the Church, **with my soule I have desired thee in the night,** —— whence followeth, "**Lord, thou wilt ordaine peace for us.** Why, **For thou hast wrought all our workes in us.**

But wee had not rather draw our peace from walking with, nor from believing in God thorow Christ: nor did wee ever meane that faith, farre lefse holy walking shold bee the cause of that fundamentall peace, of peace betweene God and the sinner, as **Towne supposeth, works are not fellow-mediators with Christ, works had no bloud to interpole, as Christ the peace-maker had, (for he is our peace;) works, faith, nor any thing in us, were not actors, nor commissioners in the treaty of pacification: and the truth is, the peace we have in our conscience, and apprehension, even from faith is the result, the bloome that growth on the stalk, the flour, or rose of Jesu, rather then peace, and it hath the right hew and resplendence of peace, because there is so much of Christ in either our faith or holy performances: the rose, pleasant, and beautiful morning skie is not the Sunne, but the result and daughter of the Sunne, and the faire skie, together; and faith that acteth much uppon the promises, as upon the report of credentiall letters, doth, and must apprehend more pardon then peace can beare witness to; sinneth a bloody tongue, and cryeth fury and vengeance aloud, faith must lye on the atonement of the bloud of Jesus, which our sense cannot reach: Faith is a starre of a greater magnitude, and higher elevation then our poore low-creeping feeling. So wee thinke we had more of Christ, and the actings of the Spirit at our first conversion, then long after, because when our spirituall apprehension is young and tender, the acts of apprehension are more wanton, and fiery; but when experience and growth of grace commeth, the moti-

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**2 Cor. 1.12.**

**Rom. 14.17**

**Esa 16.9.**

**ver. 11.**
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Ons of sense are more stayed, and solid, and as spiritie and active and more, but to greene sense, little seemeth much. But that which Antinomians ayme at, is to blow away all peace that commeth from personall sanctification, because they are enemies to personall mortification, and make this to be our peace of repenting, and mortifying sinne, abstaining from fleshly lusts; that Christ repented, mortised sinne and lusts on the Cross for us; and we beleive this, and there is an end. Hence they condemn all experience of the acting of God in, and on the soule, to comfort the soule, or helpe faith in times of desertion. For Saltmarsh, who in his cures of all our Legall and carnall agues, is silent of experience, and thinketh outward ordinances, and the promises written for our learning and comfort, because outward, and written, and vocal; to be old Testament, and Legall waies, though Peter call them, sincere milke, exceeding great and precious promises; and Paul, Thinkes they were written for our learning, that we through patience, and comfort of the Scriptures, might have hope; and Christ speaking of his Commandements, which were written and spoken by him, and so outward, faith, that they were a badge visible to all the world, that they were his Disciples, If ye keep my Commandements, yee shall abide in my love, even as I have kept my Fathers Commandements, and abide in his love. And to Job, the words of the Lords mouth were more then his necessary food. And Christ giveth his judgement in a spirituall, not a Legall song of outward ordinances. Thy lips, O my Spouse, drop as the honey combe: honey and milke are under thy tongue. To David they were sweeter then the honey or honey combe, sweeter to his taint, yea, above gold, or fine gold, as all riches, better then thousands of gold and silver, his heritage for ever. To Saltmarsh the Word is a dead outward, legall thing; and all this to them must be spoken of the inward and spirituall word written in the heart, as Libertines taught; So Bulley, advers. Anabapti. It is true, it is for that soule-acting and Spirit-converting power so; but in the meane time, upon this ground, old Anabaptists rejected the Word, and the Minisinery, and tooke them to the Law written in the inward parts, and the anointing that teacheth all things, abusing Jer. 31. 33. and 1 Joh. 2. 27. So doe Antinomians upon this ground, reject all experiences, contrary to the Scripture.
tune, b experience worketh hope; then it should cheere us in sad houres: thus the Church comforteth herself. c I consid-
red the dayes of old, and called to remembrance my songs in the
night. So d David looketh back to this longing, to see (faith
he) thy power and thy glory, so as I have seene thee in the
Sanctuary. 2. Peter puts it on the Saints, e If so be ye have
tasted, that the Lord is gracious. 3. Its a sinnefull neglect
to look to no experience. f But none faith, where is God my ma-
ker, who giveth songs in the night? faith Elisha. 4. a Antin-
omians are angry at experiences; 1. Because they teach, there
is no difference & betweene the graces of hypocrits, and bele-
vers in the kinds; and so no experiences betweene the one and
the other can render any difference. 2. Experience is an out-
ward ordinance of gathering from such and such a dispensation
of God, such a tried conclusion. Now Saltmarsh thinketh all
outward ordinances, as outward h Legall things, and so it would
appeare Christ in the New Testament-worship which is spiritu-
all, and in nothing Legall, hath appointed neither preaching, nor
praying, nor hearing, nor Sacraments, nor Christian Assemblies,
nor conferences, nor admonishing, exhorting one another, nor
writing, for all these are outward things; and I grant, if Christ
joyne not his influence of grace, neither is Pauls i planting,
nor Appollos his watering, anything. Yet Apostles and Teach-
ers are not Legall ordinances. 3. Antinomians offend at all
inherent grace and created qualifications in us, as evidences, or
helps, to testify we are in Christ, k for they are all deceiving
differences, faith Christ, and may be in hypocrits; and (say I)
they can be no otherwise in hypocrites than deluding signes,
then the voice and testimonie of the Spirit, for there is a thing
like a voice in the Temporaries, and also a thing like faith, which
is no faith. Now experiences remaines as inherent and habituall
observations of the Spirits actings in the Soule.
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CHAP. LV.

How farre inherent qualifications, and actions of grace can prove we are in the state of grace.

Antinomians make a hideous out-cry against signs and marks of our justification, because indeed they are enemies to sanctification.

For establishing soules (faith a Saltmarsh) upon any works of their owne, as a way, meane, or ground of assurance, as that upon such a measure of repentance, or obedience, they may believe by; I dare not deale in any such way of our owne righteousness, because I find no infallible marke in any thing of our owne sanctification, save in a lower way of perswasion or motive. — I find none in the Old or New Testament, but have cause to suspect their owne righteousness, as David, Peter, Paul. So the Libertines of New England, b Though a man can prove a gracious worke in himselfe, and Christ to bee the author of it; yet this is but a sande foundation. And c it is a fundamentall and soule-damning error, to make sanctification an evidence of justification. And d it were to light a candle to the Sunne: Yea, e it darkeneth justification; the darker my sanctification is, the brighter is my justification. And f I may know, I am Christ's, not because I doe crucifie the lusts of the spirit, &c. flesh, but because I doe not crucifie them, but beleee in Christ that crucified them for me. So g D. Crife, h Cornwell, Towne, teach; that love to the brethren, sincerity, &c. are marks, by which others may know us, rather then we our selves; So k Saltmarsh followeth Crife.

We never said, that a naturall mans devotion, or his bashful prayers, or wild-fire of blind zeale, can argue the translation of the man from death to life, as Saltmarsh dreameth; or that wee labour to draw assurance of a good spiritu-fer. f grace, all estate from outward reformation; which faith Towne, pag. 15. Protestant Legalists labour for, when the heart is naught. Antinomians say, that all our evidences are dung. True, they are not evidences of Legall perfect righteousness, more they prove not.

shaddowes fleeing away, pag. 5. 6. m Towne affert. grace, pag. 137.

M Free grace, pag. 17. 18.
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After. 1. Love to the brethren, sincerity, and the like, that have not grace for their stocke, a right fountaine and principle, the Spirit for their Father, Christ for their Crowne, and garland, are no evidences at all that wee are in Christ; for they rather darken, then render justification-evident.

Could wee looke over our selfe, and abstract our thoughts from our selfe, as if we were nothing and dead, and behold the actings of grace, and Christ's love-raptures, and the glancing of love on his members, as on bits, pieces, and little images of a super-excellent transcendently glorious Christ, and see these in the Spirit, the worker; then were surer inference to be made thus, then when we eye our selves. As beholding the excellencie of a Godhead in Sunne and Moone, when we looke above the shadow-creature, and with senses abstrac't, and the elevation of the Spirit, wee see these created excellencies in the deep and boundlefs Sea, which hath no shores nor coasts, nor bottome, in a vaft and great God, we are farther from Idolatry, then when wee pere on, and pine away in the minds rettings in this side of an infinit Majelie; and so is it here.

If it be naturall Logick, and the light of our owne sparks that make the inference, I love the brethren, therefore I know I am translated from death to life; its but Moone-light of one halfe fleeping, that is suspected to bee day-light: but if naturall light, by the day-light of saving grace make the inference, it is sure arguing. As, n And hereby doe we know, that we know him, if we keepe his Commandements, and we know that we have passed from death to life, because we love the brethren. 2. All these are equivalent to the fame. But if we walke in the light, as hee is light, wee have fellowship one with another; and the blood of Jesus Christ his Sonne, enlargeth us from all sinnes. And He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. And if yee know that he is righteous, yee know that every one that doth righteousness, is borne of him. This is written for our owne personall security and knowledge of our owne state, as all the Epistle aymeth at this, and not so much, as wee may know one another; as is cleare, when John sheweth us the scope of his Epistle, is to give marks; and I nothing doubt, but the Holy Ghost aymeth at the discovery of a dead
dead faith, and to refute the Antinomans, as is clear, * These things have I written unto you that believe on the name of the Sonne of God, that yee may know that yee have eternall life, and that yee may believe on the name of the Sonne of God. So faith he, 3. Putting a difference between the children of the world, and the children of the devill; in this the children of God are manifest, and the children of the devill, whereby doth not righteousness is not of God, neither beethat loveth not his brother. Then certainly some hath said in John's days, It is enough to salvation, if a man believe in Christ, he is obliged by no Law, nor Commandement that is outward and written, to doe righteousness. John faith, such a one is not borne of God. And * My little children, let us not love in word, neither in tongue, but in deed and in truth; and hereby (by real loving of the brethren) we know that we are of the truth, and shall assure our hearts before him. And "Whatsoever we aske, we receive of him, because we keepe his Commandements, and doe the things that are pleasing in his sight.

Now, sure this cannot make the keeping of his Commandements, and our good works, fellow-Mediators with Christ. Then John must argue from the effect to the cause, and intimate, that its false, that some may bee borne of God, who keepe not his Commandements; as Antinomians say. When one that walloweth in fleshly lusts, is to believe without more ado in Christ, and he is a fayed man. So faith John, * Little children, let no man deceive you; be that doth righteousness, is righteous, as he is righteous; he that committeth sinne is of the Devill. Then some have deceived themselves and others, in saying, That doing of righteousness, was neither condition, nor way, nor meane to salvation, nor any infallible signe of a mans being in the state of grace; Now who faith all these this day, but the Antinomian?

Now if Antinomians, y as they doe, say that a discourse by way of a practicall Sylogisme, or natural Logick, can produce no Divine, but onely a humane Faith. And * that all Logick is to be abeted; the carnall and corrupt discoursings by Logick, that exalt themselves against the knowledge of God, are to be abeted, but that the use of natural reason not corrupt, should be disclaimed, is against the tenour of the Old and New Testament, in which there bee Lawes, Ordinances,
reasonings, practical Syllogismes to beget faith, to cause us flee sinne, follow holyneffe, which no man can say is a humane thing, except Antinomians following their old Matters, the Libertines, who said, to lay aside natural reason, discoursing, to know neither good nor ill, was true mortification, and natural reasoning and knowledge of sinne, or righteousnesse, sense of ill doing, or feare of sinne, or judgement, are but the tastings of the old Adams forbidden fruit, as wee shall heare afterward.

After. 2. Yea, we may know ourselves to bee in the state of grace, by holy walking, and acts of believing, and we may know our holy walking to be true, by other acts of holy walking and believing; so John faith by the loving of the brethren, we may know we are in Christ, and so that wee believe and love God; and again, reciprocally, b By this wee know that we love the children of God, when we love God, and keep his Commandments; for this is the love of God, that we keep his Commandments. Then the loving of God, that may argue, that wee beleev, may also evidence our Justification; and all dependeth on this, as the Spirit joyneth the light and evidence of grace, to cause us know our loving of God, and translation into Christ, by our loving the children of God; and again, our loving of the Children of God, by our loving of God, 1 John 3.14. 1 John 5.2.

After. 3. One and the same cloud that is the cause of our doubting, whether we beleev or no, is not the cause of our doubting, whether we love the brethren or no, and so they must furnish different evidences: from a misty twylight, or evening of desertion from some apprehension of the sinnes of youth: often our faith is clowded, that Job, David, Heman, jonah, say they are cast off of God, yet at the same season, Psalm.42. Davids heart was toward the Saints, with whom he went to the house of God. 2. Many we see dying, who doubted for a time, if ever they beleaved, or were in Christ, and yet were convinced that they loved the Saints; but because they loved the Saints, they could not make an actual inference, ergo, they were translated from death to life, because that actual inference requireth the actual blowing of the Holy Ghost; a Saint in natural Logick, may be forced to yield an antecedent, and the necessary consequent, because both must bee
be the cleere Word of God, as I John 3. 14. I yeeld, I love the Brethren; and ergo, I am translated from death to life. But because he seeth both the truth of the Antecedent and Consequence, by the sparks of a meere natural light, he may be farre enough from faith, and a supernatursal evidence of the Spirit, to make him to believe it for his owne inward peace, comfort, and quieting of his soule; and this deceiveth Antinomianism, that they thinke the knowing of their spirituall condition, by marks, being convincing and strong in a natural way, is presently the supernatursal evidence of the Spirit, which it is not: and 2. they inferre, that it is to trust in their owne righteousness, and stand on their owne legges, if men come by assurance of a spirituall interest in Christ, by their owne inherent righteousness, and then must they be justified (faith Cornwall) by works. Yea, 3. the New England Libertines say, A man cannot evidence his justification by his sanctification, but he must needs build upon his sanctification, and trust to it. And M. C Towne faith, The Saints are to forget, and never remember their own holy walking. So say they, That true poverty of Spirit, doth kill and take away the sight of grace. But all the three consequences are false; for a natural evidence of my being in Christ, cannot quiet my soule with the assurance of peace; and for the other two, wee are to forget our holy walking: yea, and as Towne faith, to judge it losse and dung, in the matter of our righteousness before God, and thus to forget it so, as we trust not in it, is poverty of Spirit; but simply to forget all our love to the Saints, so as wee doe not remember it for the strengthening of assurance; and our comfort is contrary to the whole Epistles of John, and a begging of the question. For sure it is damnable pride to trust in our own righteousness, in that regard Paul may say, I know nothing by my selfe, yet am I not thereby justified. And so also we are to cast all behind us, as losse and dung; but it is utterly unlawfull, and contrary to spirituall poverty, to make no use at all, wholly to forget, and not to strengthen our faith, and our assurance and comfort, in any holy walking at all. For, Ezekiel dying, comforteth himselfe in this. 5 Remember now, O Lord, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And psalm 18, David, 1 I have kept the waies of the Lord, and have not
wickedly departed from my God, all his judgements were before me. And Job, 1 My foot hath held his steps, his way have I kept, and not declined, neither have I gone back from the Commandments of his lips, I have esteemed the words of his mouth more than my necessary food. And Jeremiah, 1 Thy words were found, and I did eat them, &c. And the Church, 1 I am come-
y. In my bed by night I sought him whom my soul loved, &c. 1 My heart waked. 1 In the way of thy judg-
ments, Lord, we have waited for thee, the desire of our soules is to thy name, &c. Nor can a Legall Pedagogie be objected; for spirituall poverty was injoyed, confidence in our own righteousnesse condemned in the Old Testament, as well as in the new; and Paul hath the same in the New Testa-
ment.

Asfer. 4. What ever objections, Crisps, Saltmarsh, Towne, and others, have to prove, that all the marks of sincerity, love, universal obedience, agree to hypocrites; and so can be no certain evidences of our faith, and assured interest in Christ; are such as Papists bring to prove, None can have undoubted assurance they are in the state of grace. 1. The arguments that prove these marks may be counterfeit, because they may be such in hypocrites. We conclude also, that the Faith of the Saints, and their broad Scale, and immediate Testimony of the Spirit, may be in hypocrites? A white Devill, and a noone-
day Angel, may interpofe himselfe in a bastard voice, counterfeiting the tongue of the immediate speaking Spirits, and the faith of the Elect; and there can be nothing that Saints can rejoice in, no worke of grace in themselves, by the in-dwelling Spirit, and Christ may as well dwell in the heart of an hypo-
crite by faith, as of a Saint, contrary to Eph. 3. 17. Hypo-
crites may be filled with all the fulnesse of God, as the Saints, and have the seed of God remaining in them. The anointing abiding in them, which teacheth them all things, and need not any to teach them. 1. And the Holy Spirit in them, and abiding with them. The Father and the Sonne making their abode with them. A new heart in the midst of them, and the stony heart removed. A circumcised heart, the law in their inward parts. All these are as doubtfull and litigious eviden-
dences of interest in Christ, and the counterfeits of these in hyp-
ocrites; as universal obedience, sincerity, love to the brethren, and
and any inherent qualifications that are in believers; for faith, a Crispes, All these may be in hypocrites. But its true, there is a Crispes vol. not a living man, or beast, or bird in nature, but a painter can counterfeit the like by Art; nor a rose, or flower in the garden, counterfeits, or such as may be in hypocrites; nor doth it follow, as Papiests and Antinomians, argue, a mad man, or a sleeping man, knoweth not that he is mad or sleeping; (for madness and sleepe remove all reflect acts of knowledge) that therefore a sober man, and a waking man knoweth not that he is sober. Paul was not in a golden transe, nor in a pleasant night-dreame, when he said, For this is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisedome, but by the grace of God, we had our conversation in the world, and more abundantly to you-wards. Nor doe the Saints speake to God wild-fire, and windmills in the skies, when they say, Lord, the desire of our soule is toward thy name, Lord, our heart is not turned backe, neither have our steps declined from thy way, &c. They knew and were persuaded of a saving worke of grace inherent in them; and we doubt not, but the Prophets (to speake of a case of another nature) knew that God spake to them, when Jeremiah, upon life and death said, of a truth, the Lord hath sent me to speake all these words in your eares. And Amos The Lord hath spoken, who cannot but Prophesie! And Abraham did not upon conjectures, but upon Faith know, God had commanded him to sacrifice his Son. Now God speaketh to his Saints by his works of grace, no lesse then by his word of the Gospel. Augustine said, By a certaine heavenly taft, bee knew a difference betweene the Lord revealing himselfe to him, and his owne soule dreaming.

But say Antinomians, When we teach, that all our assurance commeth from faith, and the testimony of Christ, and his owne Spirit speaking to us, wee led men to borrow light from the Sunne, which can abundantly inlighten them, when yee send them to their own good works to borrow their assurance of faith, and their interest of Christ, yee desire them to fetch light from a candle.
a candle shining at noone day, and yee cause them rest on a fallible guide, which may deceive them, and at best, breed a probable and conjectural assurance onely, not an infallible and undeniable confidence, such as Christ rested on, by faith, breadth.

Answ. 1. But the question is as great a doubt to a weake one, if he receive Christ, and his immediate noone-day irradiation and light, for the weake beleevers act of knowing his full interest in Christ, from either the immediate light that commeth from Christ, or the immediate voice and testimony of the Spirit, especially seperated from the Word, as Antinomians fancie, is in him a created act, and an inherent qualification, and if inherent qualification furnish no infallible evidence to a ser-taine me of my interest in Christ, how shall I know, it is Christ I rest on, or his Sunne-shine light, and the immediate irradiation of the Spirit, speaking to my Spirit, more then I know it is Christs spiritualizing me, I am translated from death to life, because I love the brethren? Antinomians say, the Sun cannot deceive when it gives light, a candle beside the Sunne may deceive. But say I, a noone-day Devill may interpole, and speake, and irradiate as the Sunne, and it is but a counterfeit Sunne, and what know yee, that your act of knowing this to be the true Sunne, seeing it is but an inherent act of grace in you, is a perfect mettall, and a true Sunne? And that it is Christ that shineth and speaketh to Mary Magdalen, not the Gardener; more when hee immediatly speaketh and shineth on your soule, then when hee speaketh and shineth thorow such a medium, as the love of the brethren; for the same Spirit that inlighteneth you in the assurance of your translation into Christ, and your interest in him, upon this objective light, be-cause yee love the brethren, is he who shineth on you in his immediate noone-shine-irradiation; is not the Spirits teaching as sure by one beame of teaching the light of his utterings of grace in us, as in his other immediate connivance of light, when the Scripture faith, it is the same Spirit, that maketh us know the things that are freely or graciously given us of God; 1 Cor. 2. 12. and heareth immediate witness that we are sonnes, whatever be the meanes, as Abraham was to beleive hee was to kill his Sonne, if God should command him, by a Prophet immediatly inspired; suppose such a one as Moses, to have beene
beene sent with the Mandat, no leffe then when God spoke
immediately himselfe, and might not Abraham have beene de-
luded in thinking God, was not the true God, that immediately
said, Abraham, take now thy Sonne, thy onely Sonne, and offer
him to me, as hee might have doubted if a Moses (say hee
had then lived) sent with the same message, was a true and
and immediately inspired Prophet, and not a counterfeit, who
vamne and the Lord sent him not? When Antinomians loose
this knot, they answer themselves.

Affer. 5. First, the truth of what the Spirit speakeith, de-
pendeth not on the Word, but the credence and faith that I
owe to the Spirit, dependeth on the Word, because I know
the Spirit by the Word, as I know the substance of the
body of the Sunne by the light, but I know not the Word
by the Spirit, as I know not the light by the sub-
stance of the body of the Sunne; yea now, when God
hath put his last seale to the Canon of Scripture; the word
of Prophecy is surer to us then the Fathers voice from hea-
ven, 2 Pet. 1. and wee may know the Spirit that biddeth
John Be cold, kill so many innocent beleivers, and that faith
the man walking in darkenesse, and a Pharefee obstinately going
on in killing Christ, and his members, and regarding iniquity
in his heart, as he is such, is reconciled to God, and justified, and
Christ by faith lodgeth in the same heart, with loved and de-
lighted in iniquity, can be no true spirit. The Spirit of Christ
as he cannot bely his owne Word, so will hee not takeit ill.
to be tryed by his owne hand-writing, and seale, and his own
works.

Secondly, it is needleffe to make comparifons between assu-
rance resulting from inherent graces, and the immediate voice
and speaking of the Spirit; as if the former were our owne
spirits reasoning, the latter onely the testimony of the Spirit,
for we judge both to bee the testimony of the Holy Ghost;
as it is the fame love sealed to the Spouse from the Bride-
gromes owne word, and seale, and hand-writing, and con-
firmed to her by his Bracelets, Rings, Jewels, and love-tokens
that he sendeth to her, nor are there for that two loves, two
love-tokens, two Bridegromes. For say that the love-tokens
are true, not counterfeit, and that they carry with them the
warne and lovely characters, and undeniable expressions of

Note.

Assurance from eviden-
ces and assis-
rances from the
Testimony of
the Spirit, are
both divine
and superna-
tural evidences.
the true Bridegromes soule-love, and that they came not from a 
stranger, as Antinomians say, they may be baftard and fained 
love-tokens, and come from another lover then Christ; Yet 
the Lord Jefus manifesteth himfelfe, and gives evidences of his 
love by them, no lefl than by the Spirits immediate testi-
mony.

But we thinke, and can prove the Saints passing, even in 
their speaches, prayers, and confession to God, their judg-
ment of themselves, and of their owne sincere walking, as is 
cleare, Cant. 5. 1. Cant. 3. 1, 2, 3. Cant. 1. 5, 8. Isai. 26. 
8, 9. Job 23. 11, 12. chap. 31. 1, 2. 3, 4. &c. Psal. 18. 21, 22, 
23. (Jo Ezekiah holdeth forth his holy walking before God, 
Esai. 38. 3. and Jeremiah, cap. 15. 6. 17. and Paul, 2 Tim. 
4. 7, 8. 2 Cor. 1. 12.) doe certainly know the graces of God 
in themselves, to come from no other principle then the Holy 
Ghost; and that none can doe these works in them, but Christ, 
and the inference made from them, are the reasonings of the 
Holy Ghost, and the result is an infallibly assurance. Antino-
omians thinke both they may be counterfeit works, and the rea-
foning and inference from thence to be a worke of our owne 
Spirit onely. We lay of the Spirit of grace joyning with our 
Spirit, as is cleare, 1 Cor. 2. 12. (3.) The inference (lay they) 
breeds no certaine and infallible assurance, but probable onely, 
and conjecturall evidence. (4) If these works were not done 
in faith, and known by us to be so done; I should grant they 
could give but an uncertaine and controverted evidence; An-
tinomians say, wee separate them from faith and saving grace, 
and that thus separated, they beare testimony, that wee are in 
Christ, which is a calumny of theirs, not our Doctrine.

After. 6. The assurance of our spirituall acts resulthing from 
our Christian walking, is a mediate assurance collected by in-
fERENCE, not immediate, as when we fee the Sunne. 2. It is 
called knowledge and assurance in the Word, 1 Job. 2. 3. 
19. 14, verf. 18, 19. but it is not properly Faith, but 
finite; therefore we doe not build assurance of justifying faith 
on works of grace. Antinomians say, that we make our works 
the pillars and caufes of our Faith. But the promise, the suffi-
ciency of Christ, the free grace of God to us, are the onely 
pillars of our faith, and our works of grace are the ropes by 
which the ship and passengers are drawne to the rock that is 
higher.
higher then themselves, but they are not the rocke; they are not the formall objective Sunne-light, by which we passe our judgement and determination of Christ the Mediator, his sweetnesse and power to save, nor the causes of the soules re-
ling on the bloud of attonement; as Sunne-light is the form-
mal reason and medium without, of our judging of colours and their beauty. They are onely land-marks, by which we may the better judge of our state, and not the shoare; the land-marke onely sheweth how neeere wee are to shoare; by them we know, that we know and beleive in Christ. Finally, they are rather negatives against unbeliefe, then positive evidences of faith, and serve for encouragements that we cast not away our confidence. For if I doubt of my state, whether I be translated, and in Christ, or no, I cannot but doubt of my actions, if I doubt if the tree be a natural Olive, I cannot but thinke the fruit must be but wild Olives; and when we shall be unclothed with our darkenesse of body, we shall not need such crutches to walke by Faith, for figh shall leade us.

C H A P. L V I.

How duties and delight in them, take us not off Christ.

Hence Antinomians, when they say, we must not so much as see our a good works, for not to see them is b spiritual povery, and we cannot see them, but we must trust c in them, 66. and build on them. And therefore best remove such chalke d Rife, raigne, ftones, and rotten foundations, as holy walking, and live loofely, er.67. that wee fowing sinne, may reap pardoning grace; So they e Rife, raigne, say, I know I am Christs, because I doe not crucifie the lustes, but beleive that Christ hath crucifed them for mee. And our sanctification, e when darke and leffe maketh justifica-
tion brighter. And f frequencie and length of holy dutyes, are signes of one under a covenant of works, and so under the curfe of Law. And g to take delight in the holy ser-
vice of God, is to goe a whoring from God. And h the Spi-
rit acts most in the Saints, when they endeavour least. All these say, to be rich in works of sanctification is to be poore in grace. 2. To doe and act nothing, and fo sinnefully to omit the dutyes that the grace of God calleth for. Tit.2.11. is the way to
to have the Spirit acting graciously; then sinne that grace may abound, be sick, and exceeding sick, that Christ may beftow on you much Gospel-physick; To be abounding of the Lord, to delight in the Law of the Lord in the inner man, to labour more abundantly then they all, to bee rich in good works, are nothing else but to goe a whoring from God. So Saltmarih expoundeth these words, I can do all things through Christ which strengtheneth me. Such were yee, but yee are justified, but yee are sanctified, &c. That Christ beleewed, repenteth, sorroweth for sinne, morti'd sinne perfectly for me, and this (faith hee) is sanctification, and the fulnesse of his, the All in All. Then to doe nothing my selfe, but sinnefully to omit all duties, and let Christ doe all, is full sanctification; and the leffe yee doe, the more Christ doth for you.

Object. 1. Christ faith not, Peter be encouraged to beleev, because thou art an holy, obedient, loving Apostle. But I have prayed that thy faith faile not, Saltmarih, Free grace, pag. 32. 33.

Answ. In that place he doth not shew Peter how he should know by such and such signes, that hee beleewed; but for Peters comfort and faith, he sheweth him the true cause, why he should not fall away, to wit, because his Advocate interceeedeth for him.

Object. 2. Christ faith not to his Apostles, O my Disciples, though I be from you, yet yee have been thus and thus humble, penitent, obedient, and let this be your ground and assurance when I am gone, but hee lays in promises, yee believe in God, believe also in me, I will send the Comforter Saltmarih, pag. 33.

Answ. We make no qualifications, object, or ground, or cause of faith, but onely signes to know wee have faith, therefore might Christ have said, ye shall know yee love me, and beleeve, because you love those begotten of me.

1. But we thinke, though naturall sweating at duties, set-eth not the Spirit on edge to worke graciously; yet to worke by the grace of God, increaseth both talents and grace.

2. Nor the frequent actings of grace, nor the simply looking on them especially under sad hours, to wine to our feet againe are ill, but the abuses to bee avoided. As 1. the comparative poring, and the more frequent living on the com-
ferts of our owne gracious actings, more then on Christ himselfe
and his death, is as if I would live to much on a sight of a
new created birth in my selfe, and the Image of the second
Adam, when I have Christ himselfe to live on. 2. Excessive
out-running, and over-banke-flowings of wondring at what is
done in our selves, by the grace of Christ, cannot want a great
deale of mixture of our selfe; for we are not so found on act-
tings of grace in others, and that is a token there is a selfe-
reflection in the worke, and that I sit downe, and write of my
selfe a hundred in stead of fifty. 3. All comparative over-
loving of created comforts must take the heart, in so farre off
Christ. 4. We should wonder more at the depth and height of
free grace in the Creator, and in Christ the well-head, then in our
selves, for the beauty of grace, and gracious actings are in Christ,
pure, spirituall, cleane abstracted; In us, in whom there dwel-
leth a Law in the members, it is muddie, clayie, in dregs,
and concretion, abstraepta sunt puriora concretia. 5. What
we over-behold, that we over love; what we over-love, in that
wee over-confide; the affections both in their flowings, and
their over-banke-flowings are linked together: so we see not
that actings of grace are made secret substituted Mediators
with Christ; but these flow from the corruption of our na-
ture, not from the straine of our Doctrine in these points.

CHAP. LVII.
Of the liberty which Christ hath purchased to us
by his death.

Antinomians a generally contend for a Christian liberty
wherewith Christ hath made us free, and we contend for
the same, but the question is, wherein the liberty consisteth.
It concerneth us much, that we take not licence for liberty. We
thinke, 1. We are freed by Christ, from not only b the Ce-
remoniall Law, so as Christ profiteeth us nothing, if we come
under that c yoake againe, but also from all Commandements
of men; for all these Ceremonies being now not comman-
ded, but forbidden of God, become the Commandements
of men, from which both Jews and Gentiles were freed in
Christ. 2. We are freed and redeemed, c from the Morall
be not the servants of men. d Gal. 3, 10, 11, 12, 13.

N. 3
Law.
A survey of Antinomianism.

Rom. i. 2, 3. Law as curstng, and condemning, by the Son of God who makes us free indeed. 3. We are redeemed from the dominion of sin, by the Spirit of grace, for where this Spirit is, there is liberty; and Christ doth free us from this service of sin, in regard that the Law is a Lord by irritating our corruption more and more; though this be accidentall to the Spirituall Law, that bringeth forth in us sones and children to death; and overaweth, and compelleth us to keep the Law, as a manifestation of wrath; whereas the Spirit of the Lord is free, sweet, lovely-contrarynig-Spirit in the Gospel-working, in a farre other way, obedience to the Law, then the Law-Spirit of bondage doth. And upon these are we freed from a necessity of being justified by the Law, or the works thereof. 5. From all conquering power of all enemies. But we are not delivered and freed from the commanding, directing, obliging and binding power of the Law, as a binding rule of life; so as believers once being believers sinne not, because they are under no Law, farre lesse is it such a freedome, as is that which is from the yoke of the Ceremoniall Law, as Towne's faith. But if we be free from the Law, with this kind of freedome, which is licence, it is free to us to sinne, whereas the end of our Redemption is to change the yoke of a condemning and curstng Law, in a sweet easie yoke of Christ, to serve God in holyneffe and righteousness (the compend of the two Tables of the Law) to deny ungodliness and worldly lusts.

2. The Word of God calleth freedome from doing Gods will, a not using our liberty in Christ, as an occasion to the flesh; and commandeth doing and fulfilling of the Law, in loving our neighbour as our selfe. 3. The service of sinne is the greatest bondage that is, and the finnes is overcome by this Tyrant; now the Sonne of God hath freed us from this bondage. Whosoever committeth sin, is the servant of sin; if the Son make you free, then are ye free indeed. And to serve God is a free mans life, as David faith, I will walk at liberty, for I seek thy precepts; and Christ hath loved us, and washed us in his blood, and made us Kings and Priests unto God. Now Kings are, of all men, the freest on earth: but Kings and Priests to God, are Lords over their owne lufts, which is more then to take a walled City, and are to offer themselves, and their bodies, as a holy, living, and acceptable sacrifice, which is their reasonable
reasonable service. 4. And the whole Gospel urgeth the
same; for it subjecteth us to Gods externall'Commandement,
of honouring father and mother, of having our conversation ho-
nest amongst the Gentiles, in abstaining from fleshly lusts;
of walking in Christ, as we have received him, and it is the
Commandement that the Apostle gave by the Lord Jefus, which
is our santification, and that we should abstain from fornication;
the whole doctrine of the Aflples, that we be holy, as he is;
hol; nor doth the Law ceafe to be the Law to belee-
vers; as Tomne faith, Because it neither can, nor actually doth
condemne and curse these that are in Christ, and consequent-
ly it cannot oblige them as a commanding rule; for you can-
not separate the condemning power of the Law (faith he)
from the commanding power of it. If the Law cannot condemne
it lofeth the being of the Law, and Luther faith, it is no more
Law, Lex non damnans, non est Lex; not one jot or title of the
Law can perish. But the truth is, the Law as it is an in-
strument of the covenant of works, and justifieth or condem-
neth, ceafeth to be the Law to the beleeuer, as Luther faith;
it ceafeth to be the Law of life and righteousnesse, and the way
to heaven, according to the tenour of the firft covenant, which
is, That doth these things, abiding in all things written in
the Law, in thought, word, and deed, perfectly, without the
leaff breach, in one iota, by his own strength, he fhall live;
that is, he fhall be justified, and obtaine efternal life, by the
Law, without a Mediator, and fhall be faved, but not be in
Chrifts debt, nor obliued in one graine, to the grace of the
Gospel. But where liveth (I pray you) this good man? Nei-
ther in heaven, nor earth, except the man Jefus Christ. So the
Law is not fuch a Law as can fave, to any man now under fin: so
Luther faith right, but it was never Luthers mind, that the Law
simpliciter, ceafeth to be the Law commanding, and obliging to
holy walking. So it is a sophifame a x? \( \frac{\text{a}}{\tau} \) ad dictum, \( \text{\textit{ad\ ipsis}} \), the
Law \( \frac{\text{a}}{\tau} \) as it justifieth and faveth Legally, is no damning Law,
and lofeth its being, as it is a covenant of works to all beleevers.
True; ergo, it is in no f周五 t a Law to them, it followeth nor,
such a juft Judge and King condemneth not this guilty man, be-
cause his Sonne, the Prince and heire fuffered for him; ergo,
he is not a Law-judge, condemning the poore guilty man, true;
but ergo, he is not King and Judge to command this man to be
obedient;
obedient to all his good Lawes, and _ergo_, this pardoned man, is in all other things, and good Lawes, loofed from this oath of allegiance and the band of loyalty, and he is no more the <br>the Kings subject; so as if the man now break the Kings Lawes, and he doth not sin against the King, as Law-giver, or his Lawes: surely it cannot follow, that the Law bee urged in tenour of a <br>meere covenant of works; yea, or as hedged with ceremoniall and <br>bloudy sacrifices, that are Heraulds of our guiltinesse and hand-<br>writings of condemnation, is accidentall to the Law, not effen-<br>tiall, though the Law have its denomination from this sad <br>office, Rom. 7, Rom. 8. You are dead to the Law, yee are not un-<br>der the Law; so that under the Gospel the Law is substantially <br>and formally the same, faith Luther, as death is essentially the <br>fame, before the fall under, Moses, and under Christ, Luth. <br>tom. 1, fol. 56. Relative non formaliter aut substantialiter, <br>est peccatum sublatum, Lex abolita, moris distructa, then <br>the Law in its essence and obliging power is eternall, never <br>abolished. <br><br>But Antinomians will have the Gospel-grace to loose a man <br>from all commanding Lawes, because he is pardoned, and be-<br>cause he geteth a pardon for Adultery, and murther, and such <br>like, they conceive this pardon giveth a dispensation, that though <br>he commit Adultery and Murther, being once a pardoned David, <br>he sinneth now against no Law; hence beleev and be pardoned <br>(faith the Antinomial) and sinne if you can. The most ingenio-<br>us Antinomial I know, is M. Randall, who as M. Gataker <br>faith, Preached, that its as possible for Christ himselfe to sin, <br>as for a child of God to sinne. And M. Simson, That if a man <br>know himselfe, by the Spirit, to be in the state of grace, though <br>he be drunk, or commit murther, God seeth no sinne in him— <br>And when Abraham denied his wife, and lyed, even then, truly, <br>all his thoughts, words, and deeds, were perfectly holy, and righ-<br>teous from all spot of sinne in the sight of God. And Randall, <br>Its blasphemy for a child of God to crave pardon for sinne. <br>And it cannot bee avoided, the Adultery of a beleever is but <br>feeming Adultery, and he is an Adulterer and a sinner, to (faith <br>_Saltmarsh_) to the eyes of the world, and else-where to senfe <br>and feeling, not truely and before God, or in his account, for to <br>Faith (faith _Towne_) there is no sinne. And even that fame <br>Text, That not a tittle of the Law can perish, proveth the fame; for
for Matth. 5.19. Whosoever (believer, or unbeliever) shall break one of these least Commandments, and shall teach men so, (as Antinomians doe) shall be called the least in the kingdom of heaven; and whosoever shall doe, and teach the same, to destroy shall be called great in the kingdom of heaven. Now, 1. that the Law, &c. Christ speaketh of the Law there, as ordinarily, it was ta-ken for a binding and obliging rule is clearer, vers. 17, Think not I am come to destroy the Law and the Prophets; for hee speaks of that, which hee came to fulfill; but hee came to fulfill the Law by doing and suffering. 2. That which may be broken in a sinnefull way, is a binding and obliging rule; but the Law Christ speaketh of there, may be broken; for hee faith, Whosoever therefore shall break, &c. (2.) That he intendeneth that the Law stand as a rule binding to personall obedience, and not to imputative obedience, onely in the Mediator is cleare. For 1. hee faith, Whosoever shall break the least of these, it must bee understood of personall breaking not imputative; for hee that breaketh the Law in Christ, his breach being imputed to Christ, shall not be the least man, but a chiefe man in the kingdom of heaven, even a heire of heaven. 2. If the binding and obliging Law bee not understood, Christ came, in the Antinomian sense, to free believers both from the curving, and obliging, and commanding Law. Now sure Christ came to destroy the Law, as it curseth and condemneth believers, for hee exhausted the curse, and dyed the cursed death for us, but hee came not to take away the binding power, because he both threatneth the breaker, and the Antinomian teacher of breaches, with being the least of the kingdom of heaven, that is, with being excluded out of heaven, by a meiosis, for it is opposed, to be great in the Kingdom, and also he promiseth a reward to the doer, he shall be great in the kingdom. Now that Law which is hedged with threatening, and reward is a binding Law. 2. The believer can neither breake the Law in order to punishment, nor keepe and doe the Law in order to reward, by the Antinomian way, because they are freed from all binding and obliging Law (say the Antinomians) as well as from all curving and condemning Law: so Christ could doe no more, if he intended to come in the flesh, to destroy the Law, then if he should take away the whole, nature and being of the Law; for he removeth (say the Antinomians)
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nomians) all the binding and commanding, all the threatening and minatory power, and the rewarding and promissory power of the Law from believers. What then leaveth thee of the Law to any man who believeth? Just nothing. Antinomians say; Christ came to fulfill the Law by doing and suffering, and so came not to destroy it.

Anw. That cannot be his meaning here; for the Argument of our Saviour should so conclude nothing; and it is this, If whosoever breaketh the least Commandement of the Law, and teacheth others, to doe so, bee debarrowed out of heaven, and who so doth, and teacheth men to doe the Law, be great in heaven, then I the Saviour of man, came not to destroy, but so fulfill the Law. But the former is true. Ergo, so is the latter. The major proposition hath no truth; for by the Antinomian way, believers, according to the Antinomian Gospel, are neither excluded heaven in breaking the Law, nor admitted to heaven in doing the Law; but Christ doth all for them, and they are not excluded heaven, for breaking a Law; they are freed from all binding, commanding, and obliging power of the Law; and who can break a Law, who is under no Law? Where there is no Law, there is no transgression, faith Saltmarsh, applying it wickedly to this case, and to all trouble of conscience for sinne, when we are once justified.

5. The Antinomians place liberty from the Law, in the free, loose, and wide walking, without any feare of sinning against a Law, which to them is a shadow, a fancie, and nothing and in being compelled for feare of wrath and eternall vengeance, to love and serve God, as if the Law of God did command us to serve God, for feare of wrath, and hire or hope, of reward. But the holy Law of God biddeth us feare sinne before; and after it is committed. For a the Law commandeth the whole feare of God, and the offending of his Majesty by sinne. And if happy is the man that feareth alway; this fearing of sin is contrary to hardness of heart, he is happy who feareth an oath, left he be inflamed. Now fearing sinne as sinne is contrary to a law, is bondage, and floweth from the Spirit of bondage (say Antinomians) Yea it is unbelief, and a making God a lyar, because (say they) there is no spot of sinne in the believer.

Antinomians are ignorant of the Law, and of our freedome from it, as if the Law should command slaves and servaunt service.
ver; But the beleeuer is not, and shall not be, till his dying day, as free of sinne, and spotlesse in the sight of God, as Christ himselfe, and whosoever feareth sinne, and beleeueth not that God feeth no sinne in him, being once justified, robbeth God of his glory, and is undoubtedly damned, say they; for its unpossible, God can see sinne, where there is none at all, say they; nor is this our freedome to be freed from the Law, that is from the servile feare of eternall wrath, or mercenary hope of reward, as if the Law of God could command such slavish feare and hiteling hope, as Towne faith. For the Law never did, never could command sinne, but so to feare or serve God, as to seeke him earely, when his rod is on us, and when he slayeth us, when the heart is like a deceitfull bow, as Pharaoh did, is slavish feare, and to serve the Almighty, for hire or gaine is sinne; to feare the punishment; and love the reward, more then God, is slavish and mercenary: Gods holy Law can command no feare, no obedience, but what is free, liberal, ingenuous, servile, sonnely, filiall and holy, for the Law is spirituall; it is holy, just, and good.

6. Christian liberty is not in freedome from subjection and obedience to Magistrates, Masters, Kings, Parliaments; for this, Peter faith, is to use our liberty as a cloake of maliciouenesse, and that opened the mouthes of ignorant and foolish heathen, who objected this to some peeping-up Antinomians in these daies, who said, their Christian liberty freed them from that yoake of subjection to lawfull Authority, Kings, Governors, Masters; now beside that, Antinomians teach, that Saints should not serve, nor obey those that are not Saints, nor beleeuers, as if Dominion and Civill power were founded on grace, as Papists teach. They do not speake out, but when they teach that Murthers, Adulteries or any thing done against our brethren, or to the disturbance of the peace of humane Societies, committed by beleeuers, are no sinnes before God; and that there is no more sinne in the children of God, then in Christ himselfe: and upon this ground, God in justice cannot punish, yea, nor rebuke them for sinne. Then say I, these Adulteries, and Murthers committed by beleeuers, if they bee no sinnes against God nor his Law, they can bee no sinnes before man; if they would be plaine. 

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neither. For the Magistrate beareth the sword to take vengeance on evil doers; if these bee not sinnes against God, even because they are sinnes against our neighbour, then the Magistrate doth unjustly punish them. 1. The Magistrate is the Viceregent of God, not judging for man but for the Lord, and so should not punish, but for these ill deeds, for the which the Lord himselfe would punish. But the Lord judgeth them, neither sinnes against his Law, nor can, in justice, punish them, say Antinomians. Ergo, neither can the Lords Viceregent judge them sinnes; for they are against no Law of God, nor can he punish them upon the same reason. 2. The Law commandeth to Love our neighbour as our selves, no leffe then to love God; and he that loveth not his brother, loveth not God; and then, who ever sinneth not as an evil doer against God, cannot sinne against his brother, and the peace of humane Societies, and so the Magistrate ought not to draw his sword against him. I grant, Gods not punishing sinne, is not a ground, nor rule, to the Magistrate; not to punish sinne, but sure, Gods not punishing sinne, and his none-displeasure against any thing, as no sinne, as having loft the nature and being of sinne, as being against no Law; as all the Adulteries, Murtherings, Coulonings, Cheatings, Robbing, Stealing, false-Witnese-bearing of beleevers are supposed to bee, in regard they are no more sinnes against a Law of God, then any thing that Christ doth, must be a rule to the Civill Magistrate, who may no more strick the innocent, who faileth against no Law of God, nor he may kill, robbe, and oppresse. Antinomians make a found escape from this, they say, The Adulteries, Murthers, lyings of beleevers, are sinnes before men, not before God, or sinnes to their sense and feeling, not to their faith, and before God, or sinnes in conversation, not in conscience, or sinnes in the flesh, not in the Spirit; So Towne, Saltmarsh, Denne, Eaton. So the Magistrates doe punnish men for seeming Adulteries, and Murthers fancied to be murthers, but are not so indeed, nor before God; onely the unbeleeving weake conscience, and erring sense, or flesh taketh them to bee sinnes, but they are not any reall injuries to God, nor contrary to any Law of God. 2. The Magistrate in conscience cannot judge that to bee violence to the life of a brother, nor worthy of death, which no Law of
of God can condemne as a sinne; nor can hee, in justice, for imaginary Murther infect real death. 3. Adultery and Murther must be then true and real innocencies.

CHAP. LVIII.

Antinomians teach, beleevers must not walke in their conversation, as in the sight of God, but must live by faith with God.

Antinomians from their mis-understood justification (of which they be utterly ignorant) with Familists, inferre, That justified persons must not walke, and live blamelesly with men, and by sense, but must live, and have their dayly conversation in the sight and presence of God; and so they abandon all sinceritie of holy walking before men, and must live by faith, up with God without sinne. Dr. Tayler strongly proveth the Law to be in force to beleevers, because the same sins are forbidden, after faith, and before faith, and so the same holy and sincere doing of the Law, by personall strength of free grace, is given to us in Christ; and a Towne answereth him. Towne ase Keep the Law and works here below on earth, and as Enoch, for. 39. 10. converse in spirit, and walke with God, in the alone righteousness of Christ, and though justification be one individual action, and not by succession and degrees, as inherent holynesse, yet the vertue and efficacie of it is to cleare the coast of the conscience from all sinne, to keep the unbeliever in everlastings favour, peace, security, happiness, though the unbeliefe must be in the Land, and the prick in the flesh, incessantly forcing us to sinne more, or lesse, inwardly, or outwardly; yet Faith banisheth all the vapours that arise from our earthly members. The same b Saltmarsh hath. But this is a subtile way b Saltmarsh of flesh, living. 1. The word requireth sinceritie, as in the sight of God, in our walking and conversing, here on earth below with men. Servants (faith c Paul) obey in all things, your masters according to the flesh, not with eye-service, as men-pleasers, but in singlenesse of heart, fearing God. Then servants are to serve, as believings they are under the eye and sight of God; and childrens obeying their parents, is d well-pleasing to God; then doth God fee and judge our works; and Enoches walking with God, was not in onely believings that
that God walked with God, or the Son of Christ with the Father for him, as Antinomians say, making imputative sanctification all in all that is required in us, but also in Enoch's personall, holy, and sincere conversing with men. Hence that goeth as a description of the good Kings of Israel and Judah; He did right in the sight of the Lord. Which includeth their conversation on earth with men, as well as their faith in God

So to walk as the children of the day. As wise men, not as fools & in Christ, as we have received him, and to live no longer the rest of our time in the flesh, to the lusts of men, but to the will of God, to have our conversation in the world, by the grace of God, in simplicity and godly sincerity. All these, and many the like, hold forth necessarily a sincere walking before God, as in his sight, in our daily conversation with men;

and the Antinomian doctrine in this, is that, though beleevers walke as carnall men, serve their lusts, whore, lye, couzen, deceive, yet they are strongly to beleeve, that God seeth them not, nor any fleshly and sinnefull walking in them. God seeth not their whoring, lying, cheating, confening to bee sinne, and their beleevings that God seeth not their wickedness, is their living by faith, and walking in the Spirit with God up in heaven, as Enoch did.

2. Nothing of beleevings Antinomians sinneth, but their flesh, as the Libertine said in Calvines time, I sinneth not, but mine Asses, the flesh; the conscience the justified person that is in Christ sinneth not, because the flesh is under the Law, (as Towne faith) nor is this sinnning of the flesh, sinne; because sinne essentially is against a commanding Law, and cannot but in the sight of God be, accounted sinne, for God cannot (seeing all his judgements and wayes are according to righteousness) but account Adultery to be Adultery, Murther to bee Murther; but Antinomians say, nothing that a beleever doth, no Adulteries, nor Murthers are sinnes, nor can God see them as sinnes; For how can the Lord see sinne (faith Eaton,) where there is none? There is no more sinne in a beleever, then in Christ himselfe.

3. It is no matter (faith Eaton) that we seele sinne and death still in us, as if Christ had not taken them away, because God thus establisheth the Faith of his power: and therefore that there may be place for Faith, we seele the contrary;
for it is the nature of Faith to feel nothing; but letting goe reason, shutteth her eyes, and openeth her eares to that which is spoken by God, and cleaveth to the word spoken both living and dead. Its true, Faith beleeveth pardon, and freedome from the guilt and obligation to eternall wrath, which is a Gospel-truth, farre from tense, but faith cloeth not its eyes to believe a lye, that Adultery is no sinne before God, because a justified man committed it. The glory of God needeth not to begele helpe of a lye, that it may be manifested.

4. By this the justified man liveth and abideth (as Towne faith) for ever, by faith, in the sight of God. But what haste? The Resurrection is not past yet, except Antinomians with Familists follow Hymeneus and Phylesus, nor are the justified yet glorified, they abide not ever under Gods eye sinneless, and as cleane as Christ, (as P Eaton blasphemeth, to his everlasting shame) for the Jebusite (faith of Towne) remaineth in the Land, the Law of the members, and sinnefull corruption of the fleth, dwelleth in them. 2. They must fay dayly, For-give us our sinnes, if God be their Father, else they neede not pray dayly, Hallowed bee thy name, thy Kingdom come, &c. 3. The fleth of sinne dwelleth with the Spirit, Rom.7. while they live. 4. Death is not an imaginary lye and fancie, so as Faith must beliee the contradicent; that is, that beleevers breath goeth not out, they returne not to their dust, they are to beliee; sure, beleevers see corruption, Acts13.36. Act. 2. 27. 28,29. 1 Cor.15. 42, 43, 44. Then Antinomians cannot fay true, that there is no more sinne in beleevers, nor any thing having the nature and being of sinne, then is in Christ. 5. They are not yet enjoying God in a vision of glory, as Christ did, even in the dayes of his fleth, for he was both visator and comprehensor, a traveller to the Crowne, and an enjoyer of the crowne, and therefore though justified, they must walke here below, and cannot chuse but sinne, though they be not forced to sinne, (as Towne faith.)

CHAP.
How justification is one indivisible act, not successive, as
Sanctification, and yet God daily pardoneth sinnes.

We make no question but we are at once justified, and not by degrees and succession, as we are sanctified, because justification is a foreinfecall, and Law-change, or judici-
al sentence of God, absolving the person of the sinner from all punishment, or obligation to punishment due to him for sinnes, past, present, and to come, according to the rule of revenging, and Law-perfuing justice, and that for the alone righteouincesse of the surety Christ, freely imputed, and by faith received of him, and the blood of Jesus Christ shall purge you from all your sinnes: in whom we have redemption, the remission of our sinnes in his blood. Now the Scripture nowhere intimateth a favour of free grace in purging us from sinnes, by halves or quarters, as if some were halfe washed, halfe deli-
ered from the wrath to come; and halfe unwashed, and half under wrath. 2. There is no condemnation to a soule once in Christ, and justified, Rom. 8. 1. then there can be no re-ac-
ception, or second receiving of a soule into the state of a ju-
ified person, from the state of an ungodly man, as if he had fallen from the former state, and there can bee no second deli-
erance from eternall wrath, to be inflicted for a new com-
mitted sinne.

Yet doe I not see that one and the same justification nega-
gatively, because it is never retracted, is therefore a successive and graduall worke that groweth more and more, as sanctifi-
cation doth, for so predelitination to glory, which is negative-
ly, one and the same should bee a graduall growing worke; for as no shaddow of change can fall on God, so neither can Predeftination be retracted.

Yet is there no cause to deny that sinnes are daily pardo-
ned, and remitted as they are committed; for God is laid to re-
mit sinnes daily, when he reneweth the sense of the once pas-
sed act of attonement, and applyeth what he once did to the feeling and comfort of the beleever, for we never taught that Faith is a cause, or so much as an instrument or condition, without which Christ doth not on the Cross, by the power of his bloud
bloud take away finnes, now he that denyeth that God by his
Spirit reneweth the lively apprehension of this act of atton-
ement, must deny that a beleever can ofter then once lay the
weight of his soule, in a filiall recumbencie on God, and with
adherence to Christ crucified for pardon of finne; which were
to abolish the dayly exercise of our faith on Christ crucified.
2. God forgiveth finnes, when he removeth the temporall pu-
nishment, and fatherly red inflicted for finne. Hence to beare
our whoredomes, to beare finnes, to beare iniquitie, is to beare
the punishment of finnes. To beare the indignation of the
Lord, because the Church hath sinned, Micha 7. 8, 9. is to
beare the temporall punishment: for otherwise the Prophet
speaketh of a Church in favour with God, and freed from etern-
all wrath. The Lord shall be my light. Thou shalt bee dumb
because thou beleeveft not my word, faith Gabriel to Zacharie,
Luke 1. 20. then to remove the temporall word, must bee a
forgiving of, and a relaxing from the temporall punishment.
So Nathan faith to David, 1 The Lord also hath put away
thy sin. But how maketh he that good? Thou shalt not dye; Hee
meaneth, especially a temporall death, as the words following
cleaie, ver. 14. Howbeit, because by this deed, thou haft given
great occasion to the enemies of the Lord to blaspheome; the
child also that is borne to thee shall surely dye. Ergo, his finne
was not fully taken away, in regard of the temporall rod: for
the rod did never depart from his house for it, nor doe wee
thus adde fuell to purgatory; to say with Papists, that par-
doning of finne, is the taking away of the guilt of finne, when
the punishment remaineth: for the Papists have a wicked mea-
ning, that God doth so forgive sins, as he removeth guilt, and
remembret not the sin, but leaveth the finner also as good as
halfe drowned in it, to revenging justice, by sufferings for
these same finnes satisfactorie punishment both in this life, and in
purgatorie, or the life to come, which we think impious; for only
Christs blood is a satisfaction to revenging justice for finne.
3. The Lords taking away, and pardoning of Davids finne, is
not the Lords justifying of David, because justification is the re-
all or law-translation, in a forensicall way of a finner, an un-
godly man, an unwashed one from the state of finne, into the
state of grace and favour with God for the imputed righteous-
nes of Christ, as is cleare, and such were some of you, but yee

P

are

and

lev. 7. 8. The finne that
eateth shal be
beare his in-
quity. Lev. 20
15. Levit. 5.
13, 17. Levit.
10, 17. Levit.
21, 16. Ezec.
18, 19, 20.
Ezech. 4. 4.
Israel shal
bear their in-
quity. Eza.
53. 1 Christ
shal beare
their iniqui-
ties; that is,
he shall bee pun-
ished for
their iniqui-
ties, Levit 20
20. they shal
beare their
iniquity, they
shall dye, A-
ro: beareth
the iniquity of
the holy things
of the people.
2 S. M. 12.

Sinne is daily
remitted, we bee
in the temporall pu-
nishment, it

are
are washed, but ye are sanctified, but ye are justified, for God justifieth the sinner and ungodlie; then by justification the person is washed and translated from a state of ungodlines, of enmity, and received in a court of acceptance and grace, reconciliation and attonement, in a covenant-state with God for Christ's imputed righteousness, so as this justification is an act of incorporation and ingraining of a stranger and enemy to be a free Denison, and Burgess, and free Citizen of the new Jerusalem, intituled to all the privileges and liberties of the brough. Now David was not this way pardoned; for undeniably he, for his person was justified, and all his sins pardoned; that is, hee was freed from obligation, to eternall wrath and condemnation; therefore seeing God justifieth but once, as he maketh us heires and Citizens of heaven but once, and yet pardoneth sinnes dayly, justification, and some remitting of sinnes, must be of a wide difference.

Chap. LX.

How sinnes are remitted before they bee committed, how not, and the Antinomian error in this point.

But then it may bee said, doe Antinomians soundly affirme that sins are remitted before they be committed? To which I answer, taking remission in a good sense, not in theirs; it's true, a beleever when he is justified, is freed from condemnation for these sinnes that are not yet committed: that is, he is put in such a condition, as he shall never come to condemnation; yea, not for these sinnes hee shall hereafter commit: as when a forfeited Father is relaxed from treason, and his lands restored, the Pardon extendeth to the heire in the mothers womb, and not yet borne, yea, possibly not begotten; but this is neither a justifying of the unborne heire, nor a pardoning of the treason, nor relaxing of the punishment, in a strict and right downe sense; he that is not, and is not capable of guiltinesse and treason, such as is a child, neither begotten, nor borne, is not capable of pardon. But in the Antinomian sense, we judge it abominable, that sinnes are removed, before they bee committed. 1. Because Antinomian remission is the destruction of the being of sinne, and the extirpation of his nature, root, and branch: for so it cannot be sinne, nor can it be against the Law.
Law of God, nothing is capable of the grace of free pardon, neither the sinne, or the poore sinner; but by the Antinomian way, the Adulteries, and Murthers of the beleevers, when committed, are neither against Law, nor the Commandement of God, for they are freed from all commanding and obliging power, of either Law or Gospel; so as they cannot sinne or offend God, in contravening of either. 2. It is against common sense, that the being or nature of Adultery, can bee removed, and made nothing, and yet when it is committed, it should offend humane society, and raise an evill report on the name of God and the Gospel. For that which is meere nothing, and hath neither being, nor nature, can neither offend God nor man. But neither Law of God, nor Gospel, doth forbid the Murthers of a beleever, but onely of an unbeleever, by the Antinomian way. 3. Their remission of sinne, before the commission thereof, chargeth confession of committed sinnes with sinnefull lying, craving of pardon with unbelife, fearing of sinne with distrust; sorrow for, or feeling of sinne with a worke of Legall bondage, and of the old Adam, as Libertines did, because these committed sinnes are meere fancies against no Law of God.

CHAP. LXI.

How Faith justifieth, and the Antinomian error discovered in this point.

Saltmarsh. A faith, That neither Faith nor Repentance are Saltmarsh to be preached, the one without the other, neither without Freegrace.

Christ, and yet neither of them as bringing in Christ to the FOE. 18.

soule, but Christ bringing in them.

But if he charge us with Preaching faith and repentance one from another, or both without Christ, hee should have proved his charge. 2. He badly joyneth them both together. For 1. Faith is a condition of justification; wee are justified by faith, not by repentance. 2. We receive Christ by faith. 3. He dwelleth in our hearts by Faith; we live by faith; none of these can be said of Repentance. 3. Saltmarsh faith, this is to debase faith; yea, but it is to make swine wallowing in their lufts one with Christ, though they beleive not: heare his reasons.

P 2

Object.
Object. 1. Christ is not ours, by any act of our owne, but by an infinite act of Gods impiuine his righteousnesse. Ergo, Christ is not ours by faith.

Answ. Christ is not ours, by any act of our owne, as by a ranfome, a meritorious and principall caufe. True, Ergo, not by faith, as a condition knowing, apprehending, feeling, applying, receiving, opening the everlafting doores, that the King of glory may enter in. Its fale. So bread is ours onely, by an omnipotent act of him that causeth the earth to bring forth, as by the first principall and effectuall caufe : Ergo, Bread is not ours in a civill way, by plowing, fowing, earing, and in a spiritual way, by laying hold by Faith on the Covenant, in which the world, the things of this life are made ours, 1 Cor. 3.21, this is a laxe and vaine consequence.

Object. 2. If Faith should give us an interest in Christ, then as our Faith increaseth, our interest increaseth, and wee should be more and more justified and forgiven.

Answ. Nor doth this follow, but onely wee should bee the more afflured, the stronger our faith is. And the reason whyt followeth not, is this ; Faith justifieth not as great or small, or as strong in life, or as weake, but as living and true. And so it followeth not, because this begger hath a stronger arme then a paralitick begger, that therefore hee receiveth more money then the paralitick doth.

Object. 3. If Christ be ours by faith, then when faith ceaseth, we should ceafe to be justified.

Answ. Nor doth that follow more, then because a begger is not ever in the act of stretching out his hand, and receiving, that therefore he receiveth nothing ; and because a hungry man doth not eat when he should sleepe, night and day, therefore hee is not fed ; as if Christ should reach pardon and righteousness to us, when we actually beleive, and when ever out of infirmity, or any other way, we doubt, and our feet slip, hee should pull in his pardon, and strip us naked of our wedding garment, a Novation way of despairing.

Object. 4. Can a Sinner bee too foule for a Saviour, too wounded for a Physician to heale ? and too filthy for a Fountain opened to wash?

Answ. Nothing is concluded against justification by faith; but it presumeth a beleever the humblest nothing; that is, to be fo proud that
that he cannot looke out to Christ for salvation, physick, and
to be wafht, he is so filthy, sicke, wounded, and polluted: a
beleeuer thinketh not himfelfe too good, and too holy a finner
to be wafted and made faire; like fome, in whom pride and
want contel; begge they muft for extreame necessitie, and
begge they cannot, for extreame hautinesse, because they beg
not in Silks and Purple.

Object. 5. He that offers Christ, offers all conditions in
him, both of Faith and repentance, for Christ is exalted to give
repentance.

Answ. The Argument presuppo feth a faith of the finners
owne creating, which is a baftard, and cannot owne, nor re-
ceive Christ, and a condition of the fame nature. In justifying
the ungodly, Christ both works the condition, and that
which is called the hire (though indeed no money, no price, is
Faiths money and price) and giveth both; as in effectuall
calling, Christ is both without doores knocking, Rev. 3. 20,
and within doores opening, Act. 16. 19. yet he never com-
eth in, but upon condition we open, and the condition is his
owne work; he commeth in to no foule in a miracle, when
the doores are shut, for by his grace he removeth the handles
of the barre; so in justification, he both offereth imputed
righteousnesse, to the finner beleev, and he works beliefe, and
bringeth of his owne, when he comes to fip with us; for
repentance we give it not the roome of Faith, as Antinomi-
ans doe.

Object. 6 It is no more to offer Jesus Christ, then any Saltmarth
grace of Christ to a finner; for a finner is as unprepared and
unfit for the one, as the other, equally in finne and pollution
to both.

Answ. All proceeds on a false ground, and concludes as much
against Paul, Rom. 3. & 4. Gal. 2. & 3. as against us, to wit, that
we hold faith to be a meritorious preparation of our owne to
conquiffe justification; and freely imputed righteousness, and
we are alike unprepared for Christ, as for Faith, and for Faith as
for Christ, except Christ give both freely. But it followeth not
therefore, Christ justifiyth no ungodly man, but a beleever one-
ly; no more then it followeth, faith is no meritorious qualifi-
cation for life; then must it follow, he that beleeveth not, is

P. 3 not
not damned, and he that believeth is not saved, which is down right against the Gospel.

Object. 7. This spiritual work is a new creation, Ergo, it needeth no preparation.

Answ. It is a creation or a work of omnipotency onely, that Christ reveale to me that he dyed to justifie sinners, and to justifie me; then it needeth no faith to my sense and feeling, to apprehend and know that Christ justifieth me. This consequent Antinomians will deny; then we may deny their consequent. For conditions are preparations of grace, such as faith is, cannot be contrary to rewards and favours that omnipotency onely can worke.

Object. 8. Should sinners refuse to receive blood freely, and of grace holden forth, because their vessels are not cleane enough for it, when it is such a blood as makes the vessels clean for it selfe?

Answ. Grants all; then must it follow, we are not justified, except by a faith as strong and great, that it is free of sinne, and condignely meritorious, worthy of Christ's bloud, as a cleane vessell is fit to receive so precious bloud; we grant, we receive not first imputed righteousness, and Christ's bloud in a cleane vessell, with a faith perfect, or in a soule void of sin; yet its as true, that no unbeliever remaining an unbeliever, can receive Christ; and it is as true, Christ afore hand fitteth the vessell, and giveth faith first, and then his owne bloud, and imputed righteousness, and both without price and hire. But hence is never concluded, Ergo, Christ's righteousness is not made ours by Faith, apprehending Christ's righteousness, as a condition or instrument, but the contrary must be a true consequent.

Object. 9. If God justifie no man but a believer, then be doth not, as the Scripture faith, justifie the sinner and the ungodly: for a believer is godly, holy, and cleane from sinne.

Answ. We grant, the Lord doth not justifie an ungodly man, as an ungodly man, and as voyd of faith, for by order of nature, he is first a believer, and in Christ, and then he is justified, though there be no ordinary time between his ungodliness and his justification, the Lord justifieth the ungodly, in sensu divisivo, not in sensu composito, as the Scripture faith, The lame man shall leap, the tongue of the dumb shall sing, and the blind see.
see, the deaf beare; but no man dreamed that the lame as lame remaining lame, does leap, and that the dumb remaining dumb can sing, and that the blind, as blind, and wanting eyes and organes doe see. I confesse, if Christ had caus'd the blind, as blind, to see; and the dead, as dead, and lying in their graves, to live; the miracle should put all Divines to Schoole againe, to trie their contradicitions, if one, and the same man, at the same time, in the same sense, τῷ ἐνμένον τῷ ἐνθετέον ἔν τῷ ἐνθετέον χρόνῳ, as Aristotle taught us, be both lame and whole in the legges, blinde and seeing, deaf and hearing, dead and living; it may be Antinomianes who will have the beleevers Adultery no A-
dulterie, have a way of Logiche of their owne, to goe with Libertines, who said, knowing sinne to be sinne, holyneffe to be holyneffe, was a worke of the flesh, and of old Adam, who through eating the forbidden fruit, knoweth good and evill. But so you will say, If God justifie the ungodly, beleevings, which is an act of sanctification, must doe before justification, then are wee sanctified, and can doe that which is pleasing to God, before we be justified, and be in Christ, then must we please God, as beleevers, ere we be in Christ, and so exercise acts of the life of grace, before we be in the Vine tree, and before we be branches ingraffed in Christ; for sure, to be-
leeve is an act of the life of Christ in us.

Answ. If believe or faith be an instrument, and so a caufe in its kind, or a condition (call it as you will) without which Paul in the Epistle to the Romans, and Galathians, and He-
brewes, &c. faith, we cannot be justifie, I see not any in-
convenience of this order.

1. The sinner dead in sinne, a sonne of wrath.
2. A walker after the course of the prince Sathan, who ruleth in the children of disobedience.
3. The Gospel of free grace is Preached to the dead, to the Elect, heires of wrath, but freely for Christs sake, and with an intent on the Lords part of the same circumstance and sheare, with the decree of the election to glory, though they know not.
4. The Law and curfes of it preached to them (with the Gospel, left they despaire) to humble them.
5. The sinner Legally humbled, slaine in the dead throw, Rom. 7, 11. with a halfe-hope of mercy, prepared!
prepared for Christ, though the preparation have no, 1. promise of conversion. 2. No ground, nature, or shadow of merit. 3. No necessary connexion with conversion, save only that God may intend the same preparation, in an elect, for conversion; which he intendeth for no conversion in a reprobate.


7. In the same moment, the soul believeth in him that justifieth the ungodly.

8. In the same moment, God, for Christ's sake, of meere grace justifieth the believing sinner.

And every one of these necessarily presuppooleth the former. Nor can Antinomians free themselves, or any with them, of the pretended inconvenience, they would put on us, to wit, that we must believe, before we be actually joined to Christ, in justification; for they will have us justified, and to please God, and actually enjoy the fruit of election, which is justification, Rom. 8. 29. before we believe, that is, before we feel, and to our own sense know, that we are justified. Now this feeling and knowledge, is an intellectual act of the life of God, and the habit of an infused new heart, of regeneration, as well as our justifying Faith, and so we yet exercise an act of the life of Christ, which must be an act of saving grace, actus secundus, or a life-operation flowing from the infused habit of sanctification, before we be justified, in the sense, that Scripture speaketh of justification, which faith all alongs, We are justified by faith. God justifieth the man that believeth in him that justifieth the ungodly. Now sure the Lord giveth to us faith to believe justification, before he justifieth, in the sense, that Paul speaketh of justification. For the Lord giveth the Spirit of sanctification, of grace, of adoption, of faith, &c. for all these are vital and supernatural acts of the same Spirit, to these that have not the Spirit at first, to the uncircumcised in heart, Deut. 30. 6. to the wilderness and dry ground, Ezai. 44. ver. 3. to these who pollute his name among the heathen, and have stony and rockie hearts, Ezek. 36. 21, 26. to these that
that are a dying, polluted in their owne bloud, *Ezech. 16. 6, 8.
to those that are dead in sinnes and trespasses, *Ephes. 2. 1, 2,
3, 4, 5. and this the Lord doth, for Jesus Christes sake freely,
*Gal. 4. 4, 5. then before we be actually in Christ, by justific-
cation, and branches in him, by order of nature; first, wee
so farre find favour in the Lords eyes, or please him, or ra-
ther he is of free grace pleased with us, that he giveth his holy
Spirit to us, and upon the same ground may we, being yetnot ju-
stified; and so, in that sense, not in Christ, by order of nature,
first believe, before we be justified; nor is it justification that
formally united us in this actuall union, as branches to the
Vine tree, but union is a fruit of life, as is the joyning of soule
and body together, and so a fruit of the infused life of God,
or of the habit of sanctification, and thus it followeth not, that
we beleve before we be united to Christ, as branches to the
Vine tree, but onely that we beleve, by order of nature, be-
fore we be justified, which the Scripture faith.

But to returne, weare not obliged to *M. Saltmarsh, who
argueth against justification by faith, flandering Protestants most
ignorantly, and the doctrine of *Paul, as it to bee justified by
faith, were to bee justified by a faith of our owne framing,
without the grace of Christ, or by faith as a merit and hire,
that hireth and purchaseth Christ to be ours.

It is a curious, and an unedifying question, to search out (as
*Cornwell doth) Whether faith be active or passive in recei-
ving Christs imputed righteousness: though if hee speake of
actualle beleuing, to calle it passive, is an unproper speach, i. we
hold that to credere, to beleve is not imputed, as our righte-
ousnesse, which is *Socinianisme.

2. That for the dignity, worth, and merit of Faith, Christs
righteousnes is not imputed to us; and therefore neither wee,
nor Scripture before us, faith, we are justified for Faith, but
by Faith.

3. That Faith receiving Christ, is the free grace of God,
given to us in the state of sinne. They say, The begger putteth
forth an act or actions, both of petitioning for almes, and reach-
ing out his hand to receive it, and so it is not every way, so of
free grace, as Christs imputed righteousness is to us. But
should we suppose the tongue and speach, the arme, and the
act of stretching it forth to receive the almes, the sense of
povertie,
poverty, the opinion of the goodness of him, from whom he seeks almes, doth bow the consent and will, to seek almes, and receive it, were bestowed on the beggar, of the same free grace and compassion of the giver of the almes, by which he giveth the almes; yee would say almes, and stretching out of the hand, were both of free grace, and the acts of the beggar do no ways impeach the freedome of the grace of the giver. Now, here not onely the gift of freely imputed righteousness, but faith, a mind to believe, sense of poverty, and will of Christ; the actual exercise of faith are all from the free grace of God, and so except one free grace, cloath and counterwork against another; I see no inconvenience, to say by the act of Faith, as a condition, or instrument, we receive and apply Christ's righteousness; and whether yee call it a hand, an instrument, an act of free grace, a condition; I judge there is no reason to contend for words: so yee say not, as Cornwell, Saltmarsh, and other Antinomians, Wee are justified, whether we believe or not and long, yea, from eternity, say some, before we believe.

**Chap. LXII.**

The Antinomians way and Method of a sinner comning to Christ, confuted.

The way and method that a Saltmarsh taketh to lead a sinner to Christ, is not Gods way, for he thus goeth on. A believer in all his dealing with God, prayer, or drawing near in the first place, puts on the relation of Sonneship and righteousness, and considers all his finnes, as debts payed and cancelled, and himselfe made free by the Sonne —— and now he comes in the Spirit of adoption, and calleth God Father; and here begins all faith, hope, confidence, love, liberty; when as others dare not believe themselves in such a condition still upon terms of humiliation, sorrow for sinne, workes of righteousness, they have, as they thinke, a reasonable measure, price, or satisfaction to come with; and then believe, hope, and be confident, and thus in way of compounding and bargaining with God, deal with him at all occasions; but such submit not to the righteousness of God; for they that believe upon something first in themselves, shall as they have kindled a fire, lyce downe in the sparks of their owne kindling, and have nothing in Christ, be-
cause they will not have all in him; and though some will have all in Christ for salvation, yet they will have something in themselves to beleeve their interest in this salvation.

Answ. 1. Saltmarshe dresseth up a man of straw to come to Christ. 1. In all his dealing with God (faith hee) and so before ever he come to Christ, or at his first beleevings, he beleeveth his sonne-ship, that is, being a hogge, or a limbe of the devill, he beleeves himselfe to be an heire of heaven: we say, he first puts on the relation that he lived in, so in the womb, to wit, of the sonne of the Devil, an heire of wrath. 2. Hee beleeves his finnes as debts payed and cancelled. (faith he) What? ere ever he come to Christ in the Spirit of adoption, hee beleeves remission, that is, hee putteth on the wedding garmente first, and then commeth to Christ, who onely must give him fine lyning, the righteousness of the Saints. So Saltmarsh maketh him first a wathen man, (for so he must be) if he first beleeveth his sonne-ship, and then come to Christ the fountaine to bee washed; he first geteth money, and bread, and wine, and milke; for he first beleeves his Sonne-ship, and pardon, and then he commeth in the Spirit of adoption to Christ's waters, his wine and milke, to his fatsnesse and bread without money; that this is Saltmarsh's method, is cleare, for the title of the Chapter is, "We must come before God, as having put on Christ, first, not as sinners and unrighteous." 2. His words are cleare in the first place, (faith he) He beleeves Sonne-ship, and cancelled debts, — and now he comes, — and calleth God Father, and here begins all faith. — What? when hee considered himselfe as a Sonne, and all his debts cancelled, had he no faith? Saltmarsh is afraid, if the sinner stand a farre off, and looke to God with a rope about his necke, that he bee hanged and accused eternally.

3. So Christ, comming to Christ noteth no more dis-sion nor distance betweene the commers and Christ, then before; they beleeveth they are united and justified, and also comming to Christ (which we call beleevings) is wholly passive, as we say, a Coach is come to towne, when it, came drawne with horses; which is clearely as much, as weare Christ's, and our sinnes pardoned, and both these wee are to beleev before we ever came to God. Shew a patterne for this preparation before we come to God.

Q. 4. Others
4. Others (faith Saltmarsh, meaning Protestant Divines) Dare not beleve, till upon termes of humiliation, sorrow for sinne, works of righteousness, they have a price and satisfac-
tion to come with, and in way of compounding and bargaining they deal with God, &c. This is a forged calumnie of Salt-
marshes, not our doctrine; some carnally minded men, thinke they dare not goe to Christ, because they have not holyneffe and enough of preparations to merit saving grace, so doe Pelagi-
ans, Arminians, for merit it is natural to us all, this is the abuse of humiliation, of senfe of sin, not humiliation it selfe, but swel-
ling Pharisaical pride; we forbid any to beleve, and come to Christ upon such termes; but on the other hand, Antinomi-
ans faile foulely on the other extremity, through presumption, which is as deepe naturally in our bones, as merit; and that is, because some looke on all preparations, such as humiliation, for-
row for sinne, as a price and hire, to buy or compound for saving grace, so they may have it at an easie rate; therefore (faith the Antinoman) away with all preparation, away with all humiliation, all sinne-sickenesse for the Physitian. Salt-
marsh hath found a shorter cut to Christ; let every Pharife, and proud undaunted heifer, every Dragon and Dromedary that standeth on his tip-toes to justifie himselfe, remaining wedded to his lufts, without any humiliation, or senfe of sinne, though as proud as a Pharisee, and a Belzebub, beleve all his debts are payed and cancelled, and come to Christ, and there begins all faith, hope, confidence, love, liberty.

5. We make humiliation, sorrow for sinne, no warrants, no ground of beleevng, no price at all: land-marks we make them in order to beleevng, and require the sinner to put the price of dogge on them, have such preparations, be humbled for sinne, sorro, and in this order beleve, not for your humiliation, nor for your sorrow; Judas may have more then you, and ne-
ever believe; therefore in point of merit, or selfe-confiding, forget all your preparations, cast them away in your esteeme, and cast your selfe on Christ: but the Antinoman faith, cast them away both in your esteeme and practice; to have such preparations, to sorrow for sinne, and be humbled before you beliefe, is to seeke righteousness in your selfe, and not to submit to the righteousness of God.

6. That selfe-rightousness, we onely condemn the waine opinion, but approve the duty it selfe.
6. That is an often abused place, *Walk in the light of your owne sparks;* as if it were in sense, if yee be humbled, feele the burthen of sinne before yee beleive, and upon that ground beleive, yee shall lye downe in sorrow. Yee may as foone bring the East and the West together, as make the place speake any such thing. *Varialus faith, The Lord threatneth judgment, that their owne fire, and idolatrous wayes, shall yeeld them sorrow, and a tormenting conscience in the day of wrath, and no comfort.*

7. To be humbled, and sorrow, and heare, and then beleive, if yee judge your selfe worthy of ten hells, notwithstanding of all these, and yet come trembling, and touch the hemme of Christ's garment, is not seeking of righteousness in your self, nor any refusing to have all in Christ, but a sure way to Christ.

**Chap. LXIII.**

We need Law-directions, the Law and the Spirit are subordinate, not contrary.

Antinomians a denying holinesse to bee now fashioned by Salemarshing of Faith, will not have us to borrow so much as light and direction from the Law; because 1. The Law is the beame, the light in the first day of Creation, the candle the Sream, and the Word is made flesh and dwells amongst us; and he the Sunne, the true light, the day light, the fountain, and Christ will not be beholding to any of the light on Moses his face. But the place 2. Cor. 3. that Salemarsh alludeth to, is the light of a convinced conscience, by which a man seeth himselfe condemned by the Law-ministration of wrath; this light and glory is done away, where the Spirit of Jesus is; but the light of teaching direction to know our duty, and how we are to order our walking in Gospel-holinesse, which the Spirit borroweth from the ten Commandements delivered by Moses, is established and taught by Christ, and not removed; for if Gospel-grace extirpate this light of the Morall Law, either out of our heart, or out of the written Commandements and writings of Moses; then surely Christ is come to dissolve the Law, and to teach men neither to doe, nor obey Law-commandements, seeing it is essential.
essentiall to the Law, as a Sunne shining, whether hell, and Antinomians will or not, till Christ's second coming, to give light, and shew what is our dutie, Psal. 19.7.8.9. Math.5.1, 2,3,.c. 19.20. And 2. if the light of direction that the Law yeeldeth be removed, and lay no obliging power on us, more then a candle serveth to give us light in day-light; or the light created the first day of the creation, which is gone now, when Sunne and Moone are created, I see not, how we finde not in worshipping God, in abstaining from Idol-worship, blasphemie, swearing, in loving, and honouring our Parents, and in loving our neighbour as our selfe; for wee have no warranting light to doe these, but that Law of Moses, which Christ expressly saide, he came not to destroy in the personall practise of his Saints; yea these beames in all their smallest titles, must stand firmer then heaven or earth, Math. 5. 17, 18,19,20. and therefore the spirit of Satan deviled a combate and contrariety between the directing light of the Law and the Gospel, and betweene Moses and Christ, in this sense; as if Sanctification by the light of the Law, and the grace of the Gospel, which are sweetly subordinate, were contrary one to another, as fire and water; eternall fire must be their portion, that so teach, except they repent. 3. Saltmarsh citeth these, The word is made flesh — We saw his glory, &c. to prove that the Law is now not in the Letter, but in the Spirit, and wee need not the Law, the Spirit faniifith. Just so did Henry Nicholas, and the Familists saie, God incarnate was Christ manifested by love, and a vision of God, in the hearts of their perfect ones; and the incarnation was but every holy Saint, Godded and Christed in H. Nichol, and such like, and God manned by the Saints; and the Familists of New England say, As Christ was once made flesh, so he is now first made flesh in us, ere we be carried to perfection. The Word of God speaketh but of one incarnation; for the Lords comming in the flesh may prove a fuller measure of grace, but it never proveth, that 1. The Law is now in the Spirit. 2. That the ten Commandements under Moses are removed. 3. That all their directing light is quite gone, and as uselesse now as a candle in day-light. I should with Saltmarsh would come from under his veiles, and speake truth, and feare not to owne Familists, if they bee his, and renounce Protestant Legalists, as he speakeh. 

Saltmarsh sides with Familists.

b See the Bright Star, And Theologia Germanica.

c Rise, raigne, et. i.
CHAP. LXIV.

Antinomian differences between the Law and the Gospel, confuted.

VV Ee cannot be satisfied with the Antinomian differences between a Law and Gospel. The Law (say they) Saltmarsh commands us to obey, to love, to feare, to be holy, that God may be our God, and wee his people; the Gospel commands us to obey, and love, because we are the people of such a God. The Law never, neither before, nor after the fall of Man, did command obedience as a merit and deserving cause of having God to bee our God, for so Antinomians speake of all Law-obedience, that it hireth God, and of all our Gospel-obedience, that it puttheth God in our debt, as if we were hirelings, and God a Master obliged in a Legall way, and in termes of buying and selling, to pay us our wages.

2. How will Saltmarsh prove God was not Adams God, till he should worke out his dayes worke of Legall service perfectly, and winne his wages, without a slip or sinne? This is a conjecture. I would conceive, by creation the Lord was Adams God, and the indenture or pactiion to reward his obedience with eternall life was to goe on, that Adam should have his other reward of life by doing, according as hee kept the Law. But I take it thus, God could not require Law-obedience at all of Adam, but he was first his God, but God was to remaine his God, no longer then Adam should perfectly serve God.

3. None of us, whom Saltmarsh would, if he could, confute, doe teach, That we are to obey, and doe Gods Commandements, according to the Gospel-grace and strength from Christ, to the end, that God may be our God, else if we faile he is not our God. Now this Gospel-service he must say, we teach, if he refuse us.

Diff. 2. The Law (saith Saltmarsh) commands us in the power of God, as a Law-giver, and tutor, or Minister: the Gospel in the power of a Father.
Answ. When Saltmarsh shall make these two contrary, to command as a Law-giver and as a Father, as wrath and love, we shall say Amen to this difference. But Antinomians think to command as a Law-giver cannot be, except God command under the paine of an eternall curse, for (fay b they) The Law not condemning, is not Law. So the Law-giver not cursing and condemning, must be no Law-giver; But this is a false principle. God commandeth as a Law-giver in the Gospel, all that eternall righteousness which hee commandeth in the Law; for neither the Gospel, nor Chrift dissolveth one titlle or jot of the eternall Morall Law of God, but hee commandeth, not as a condemning Judge, the curse is removed from the Law, Gal. 3. 10. Not the Law it selfe, nor the authority, majestie, nor spiritual holynesse of the Law, or Lawgiver; and so God both commandeth in the Gospel, as a God, and Law-giver, even as our God a consuming fire to such as are not under grace, and as a Father to his owne in Christ.

Diff. 3. The Law (faith c hee) commandeth, by promises and threatnings, blessings and cursings, the Gospel rather per- swadeth then commandeth, and rather by promises; and exhorts rather then bids, and reasons us to duty, rather then inforceth, and rather drawes us, then drives us, and setting forth promises, and priviledges, and prerogatives, done on Gods part, and Christs part for us, rather argues us to doing, and working, and loving reflexions againe, and Christ is chiefly proposed to us for holynesse, obedience, mortification, newnesse of life. So the Gospell commands rather by paterne, then precept, and by imitation, then command, Hebr. 12. 12, 13.

Answ. 1. The Law did also perswade by promise; Doe this and live; and argueth out of highest love, with all the heart to obey the Gospel, (I confesse) addeth a transcendent and incomparable motive, which is the foule-conquering love of God, to give his bloud and precious life a ransom for his enemies. But (I pray) why doth not Saltmarsh speake accurately, in setting downe the differences between the Law, and Gospel (For they are the very hinges of the controversy betwenee Antinomians and us:) he speaketh doubtfully, neither denying nor affirming, but the Gospel commandeth, only he faith, it rather perswades and argues, then commandes. If hee meane, it commandeth not the same way that the Law doth, that
that is, that we give personall perfect obedience, of our own pure and stocke, without the grace of a Mediator, under pain of everlast- 
ing burning, then he should not have laid, it rather per sweades, 
not commands, which is as much, as it commands, but swaies more 
to the per swading hand, but thus it commands not at all any in 
Christ, it speaks its commands, and issueth forth royall mandats, 
as a King to his owne Subjects, that is, to these onely that are 
under the Law, not to these under Gospel-grace.

But if Antinomians state the difference between Law and 
Gospel, aright to speake against us; the truth is, the Gospel 
commands not, by their way of obedience to the tenne Com- 
mands to a beleever, so as the beleever doth sinne against any 
Command, or Law of God, (call it as you will) or violate any authority of the Law-giver, if he disobey. 1. Because 
the Law-giver, in the Gospel, gives up all his authority as Law- 
giver, to command beleivers, as well as he resigneth his Law- 
giving Authority to curse and condemne beleivers: for the 
same way that God by no Law can condemne and curse be- 
leevers, because Christ was condemned, and made a curse 
for them; so neither can the Lord command by the authori- 
tie of a Law-giver, any duty in the ten Commandements to a 
beleever, as a beleever. For faith 1 Towne, with the Antinom- 
iens; What Christ performed for us, that wee are freed from by him, but Christ not onely was made a curse for us; 
but also performed compleatly all active obedience that the 
Law commanded us. Therefore wee are freed from all active 
obedience to the Law. So 1, as an arbitrary command is 
not properly a command, but rather a will-counsell and free 
advice, that one friend giveth to another; so that the friend 
refusing the counsell, sinneth against no Law; just so is it here.

Antinomians may say, Beleevers sinning against Gospel-hor- 
tations, (for commands of God they are not) sinne against the love, and deepest, and broadest grace of God, which is a higher offence, then to sinne against a Law of God, and so its not arbitrary to them to obey. I answer. 1. Sinne is no sin, 
if it be not now under the New Testament, a transgression 
of the Morall of the Morall 
Law; but wee are no more under the Law, 
say Saltmarsh, Crisp, Towne, and Denne, then an English- 
man can fail against the Lawes of Spaine, and where there is no 
Saltmarsh, there is no free grace.

R trans.
transgression, nor trouble of mind for sinne. 2. If offending against the love of Christ be a greater sinne then offending against the Law, then it is a sinne; but this is false, for sure if it were a sinne in them, God who seeth all, should see it to be a sinne in them; now this God cannot doe, for there is no more sinne in a beleeuer, (say they) then in Christ; then the Gospel-exhortations must bee arbitrary Commandements, that is, no Commandements of God.

3. If God in the Gospel give up, and denude himselfe of authority of commanding, then came Christ to dissolve the Law, contrary to his owne Word, Math. 5. 18, 19, 20. For nothing is more essentiaall to the Law, then its commanding authority, even to command us to doe, and teach others to doe all, even to the least of the Commandements.

4. The Gospel (faith he) persuades rather then commands. But say we, it both commands, (as the Law doth) and with a more strong obligation of the constraining love of Christ, beside the authority of the Lawgiver, and also persuadeth; so here be no differences at all; for Christ hath not redeemed us from the curse of the Law, to free us from active obedience by his grace to the Law, that we should be Sons of Belial, from under all yoake, but that with a stronger tye, we should live in holinesse and righteousness to him who dyed for us.

O then (faith & Towne) I am sure if we bee safer yed to the obedience of the Law, then before; we have no helpe by Christ, but rather bee bath made our fate more miserable, —why doe you unloose the coards, and abate so much of the rigour of the Law.

Answ. Miserable bee they, with Herod and Pilate, who call it a miserable case, that Christ's filken coards of love, and yses of free Gospel-bands, oyled and sweetned with the love of Christ, renders us no helpe, but makes our yoake and Law-chains heavier. It is happinesse, not misery, and sweetnes liberty to serve God. But to Antinomians, Puritanicall walking, and strick adhering to the Law of God, as a rule of righteousness, sweetned and perfumed with Gospel-grace, to performe any personall obedience (they lay all on imputative mortification abused, not rightly expounded) to God is bondage.

2. The rigour of the Law is not in commanding holinesse, the Law then should be unjust, but in that it now obligeth us to obedience
obedience under a curse, when we are utterly unable to obey, but Christ abateth the rigour of the Law, in that 1. He removeth the curse, which Towne seemeth to esteeme a poore courteſie Christ hath done us. 2. Giveth grace to obey. 3. Pardoneth in Christs blood the finnefull defects of obedience. 4. Justifieth us not by Law, (that doore to heaven is shut, never to be opened to sinners) but by faith, (which is his own gift) laying hold on the righteousnesse of Christ freely, and of onely pure grace imputed to us.

5. a Cornewell and other Antinomians make arguing obedience, and perfwading comforts, by inferences and consequences, works of man, not able to produce assurance; and Saltmarth thinketh, discoursing and reasoning not enough to produce assurance of faith, and he thinkes it a Legall bondage to support the soule from marks, and such things as cannot give evidence but by inferences; yet all the superstructures of faith in Gospel-obedience, as binding upon persuading, arguing, reasoning. All other assurances (faith b Saltmarsh) beside the assurance of the light of faith, such as are from marks, and love to the brethren, (that come by way of reasoning and arguing) are rotten conclusions from the Word, and such things as true legall teachers have invented, not understanding the mystery of the kingdom of Christ; then all Scripture and Gospel-arguing, are vaine jangelings by this. 6. Nor doth the Gospel command by paterns rather then precept, as if the examples of the cloud of Witnesses, who running their race with patience, inherit the promis of free salvation, Hebr. 1 2, 1, 2, 3. should destroy commands, or as if patternes without Law, or any otherwise, but in so farre as they are warrantted by the Law of God, did yee and oblige us to obedience and imitation; for if patternes, as patternes did yee us, then should we be obliged to follow the Fathers, and Christ, in their extraordinary works and miracles, which neither Law nor Gospel commands us to doe. 7. But the truth is, outward commandements written or preached by Antinomians are given to us in the Gospel onely by accident, and because we are carnall and sinnefull; but were we as spiritual as we should be, wee should need no Law, but that which is spiritual, and written in the heart, no more then Angels need a written and outward Law. Now...
that Antinomians mean this, is cleere by Saltmarsh, his Divinity, — Commands (faith hee) are for obedience, as well as tydings of forgivenesse; — this kind of Gospel fits both God and man: and God the Father may be seen in commanding holinesse, and the Spirit in forming the holinesse commanded, and the Soune in redeeming us to holynesse, even to the will both of the Father and the Spirit. And this Gospel fits man, who is made up both of flesh and Spirit, and so hath need of a Law without, and in the Letter, as well as in the heart and Spirit: the Law is spiritual, but we are carnall. Rom. 7. Nor can a state of flesh and Spirit bee ordered onely by a Law within; for the word and Law of the Spirit, merely is for a spiritual condition, or estate of glory, as Angels who live by a Law spiritual, and state of revelation.

Though we be regenerate and spiritual, yet need we scriptural teaching, and the written Scriptures are not given to the flesh onely and the unrenewed part, as Antinomians fancie.

1 Tim. 4. 14, 15.
2 Tim. 3. 14
15, 16. 17.
1 Tim. 4. 16
2 Tim. 3. 17
Col. 1. 6.
Rom. 1. 6.
Rom. 15. 4.

1 Pet. 1.
2 Pet. 1. 3.
Ver. 1.
40. 41. 42. 43.

Answ. 1. Here be strange conceits of old libertinisme. Gospel commands are as well (faith he) for obedience, as tydings of forgivenesse. But why for obedience? Any disobedience to them, is no sinne in a beleever, as is proved; then they are not to be beleever for obedience. 2. I know not how man, because hee is flesh, hath need of a Law without, and the letter of an outward command; then because he is spirit, or as he is spiritual, he hath need of no Law, nor letter of an external command. Timothy then hath no need, as he is a renewed man, to give himselfe to meditation, and reading, and doctrine; nor to continue in the things that he had knowne from the Scriptures, which are given by divine inspiration to save his owne soule and others, and to make him perfect to every good worke. Nor have the Saints at Colosse need, that the word of Christ dwell richly in them. Nor the called of Jesus Christ at Rome, as they are called and sanctified, any need of learning from the Scriptures, that they through patience and comfort of the Scriptures might have hope. Onely the flesh and the old man, possibly hath need of the Scriptures, and the letter of the command; then it was not Davids inward man, that esteemed the testimonies of God and his promises sweeter then the honey and the honey combe; and as his heritage, and more then thousands of silver and gold. Nor did Peter, or the Saints as regenerated to a lively hope. 3. and as they obtained the like precious faith, relish the promises as great and precious: but onely their flesh found sweetness in Gods word. And Mary, not as renewed, but according to the flesh.
flesh and corruption, late at Christ's feete, and heard his word, and choosed the better part, that could not bee taken from her. And this forts well with the old Anabaptists, who saied that the unregenerate onely needed outward ordinances, as the Word preached by men, and hearing, reading, Sacraments; but for the regenerate, there is no need, that any teach his neighbour, because we are all taught of God; and the annoyinge teach them all. And the Sonnes of God are not subject to the Law, as is, they are not to bee taught, what they should doe, or leave undone, seeing the Spirit of God which is their instructor, will teach them sufficiently, neither is any thing to bee commanded or enjoyned them, as to doe good, or eschew evil, or the like. The same Spirit, I say, doth command or enjoyn them; likewise to retaine the beft, andquit the contrary, and obey them accordingly. And so speake the Libertines of England, These that bee in Christ, are not under the Law, or commands of the Word, as the rule of life.

3. If man, because he is flesh, hath need of a Law without, and in the Letter; by flesh is either understood a body and sensitive soule; but then the meaning must be, that the Law of Word and Gospel is given to the outward man, to regulate him in his animal and vital actions, as eating, sleeping, walking, seeing, hearing, and other senses, as if no Law were imposed on the Spirit, heart, understanding, conscience, and will, a carnall dreame that many put upon the Pharisses; or by the flesh must be understood, the unrewedned and finnefull corruption. This must be the sense of Saltmarsh, for hee citeth, Rom. 7:14. The Law is spiritual, that is just, and holy; as verse 12. Wherefore the Law is holy, and the commandement is holy, and just, and good; but I am carnall: that is, finfull; flesh, unholie, and sold under sinne. Now thus, Law and Gospel commands threatnings; Gospel-promises sweet invitations of free grace, that loaden sinners would come to Christ, and bee refreshed, eased, faved, are all given to man, because he is finnefull; and no outward Commandement would be laid on man, if he had not sinned, which is a conjecture and fancie. Divines say, the Tree of life, and of knowledge of good and ill, were Sacraments to innocent Adam, the Sabbath was ordained for Adams worshipping of God, an outward Law was laid on him. If thou eate, thou shalt die, when as yet Adam was not car-
null, or sold under sinne. Yea, so it would appear to Antino- 
omians, nothing in man is under an outward Law or Com- 
mand, either of Law, or Gospel, or any Gospel-promi- 
sce, Law-threatening, save onely the fleshly body of sinne; then 
Christ came in the flesh to redeeme and save onely the Old 
Adam, and the corrupt flesh; then is the corrupt flesh, and 
it onely obliged by a Law without, and the Letter to beleive 
in Christ, to eat the flesh and drinke the bloud of the Sonne of 
man, to live with, and in Christ, to fit in heavenly places with 
Christ, to have right to the Tree of life, to have the hid 
Manna, the White Stone, the new Name given to it. And 
what then shall be the condition of the New man; shall not 
he beleive, walke in Christ, converse with God, seeke the 
things that are above, rejoyce evermore, repent, mortifie the 
deeds of the flesh, &c. this is strange Divinity. 4. This 
various strongly of another Antinomian and Familisticall 
tanie, 

The old Adam sinneth, Jam. 3. 2. is found to bee a sinner, re- 
proved, accursed, condemned; he, and all his works, shut up un- 
der the Law and wrath of God; then the man sinneth not, 
is under no Law, no Gospel, No Law without, and in the 
Letter; onely the flesh; the Libertines Asse, corrupt Adam 
sinneth, is to be reprooved, sent to Hell; and whither shall the 
other halfe, or quarter of the man goe? to heaven? But, if 
yee will listen to Scripture: that which was under the Law, 
was under the curse; what was under the curse is redeemed 
by Christ; beleeveth, is justified by Faith, is blessed with A-
braham, Gal. 3. 10, 11, 12, 13. But is the old Adam, the flesh, 
sinne dwelling in Paul, redeemed from the curse, justified by 
faith, blessed and raved with Abraham? Or is the beleever 
freed from the Law, because of the flesh, and for the old Adam 
that dwells in him? Then because the flesh and sinne dwel- 
leth in him, while he is in this life, he must then sinne, bee 
under the Law, deserve the curse in so far? Or must the flesh 
be an invisible Spirit, that lufterth in man, against the holy and 
just Law? but God seeth it not? What dreams are these? 
The last difference is, The end of the Law (faith he) was 
to bondage, feare,一层sehip, revealing of sinne, outward con- 
formity, the end of the Gospel-Lawes is to love, newnesse of 
Spirit, praise and thanksgiving for righteousness, and life 
received.
Answ. Bondage and fear (fervile, such as he meaneth here) was never any proper, or intrinsicall end: of the Law, the Law is spirituall, and can command no sinne, nor have any intrinsicall end that is sinnefull; servile fear, is sinnefull fear. This is an use of the Law which God maketh, through occasion of our sinnefull condition: and holy fear that the Law commandeth, is the end of the Gospel-Lawes as well as love, Gospel-grace teacheth us to fear God, and to walke in godly feare. Its true, we were shut up under the Law, that the Law might be to us, in its bloody ordinances, and legall washings, and cursings, a herald of our guiltness, and a rigid exactor and craver of our debts, to compell us to runne to the surety, and as the perfiter and avenger of bloud, to drive us to our feet, that upon life and death, we may escape to Jesus, our City of refuge, our sanctuary, and be safe; not that for doing of the Law we may be justified, but we come to Christ, also to the end, we may sow to the Spirit, walke in holinesse, not because we have heaven in compleat fruition already, but that wee may attain the resurrection of the dead, and may come by life eternal, the free reward of grace.

Chap. LXV.

The Gospel is a rare Covenant of grace.

V We agree, that the Gospel is not a Covenant, such as is betweene God and man in Law-terms, like this, If yee doe, without a Mediators grace, perfectly, yee shall live? God in a manner saith of the Crowne, Buy heaven, and winne it, and have it. Give works without grace, and its your owne. 2. Nor is the Gospel such a covenant, as is betweene man and man, in which he fulfils his part, and he is the one, not helping the other: but because this is the covenant of grace; all the bones, articles, joynts, limmes, lites, and parts of the covenant, is free grace. Christ undertaketh for his Father, he shall faithfully make good all he sayes, hee undertaketh for himselfe as surety, to make sure worke of the purchase, to buy all with a ransome, an over-ransome, he shall give an over-summe, an infinite price for all hee indents for; he engages for the Holy Ghost. I will send you the Comforter. Christ impawneth his word for all the three. Christ bindeth
A survey of Antinomianism.

bindeth for his people in covenant, to give them of his fulness, to keep them in his truth, to intercede and Advocate for them, that their faith fail not, and to raise them up at the last day; this last is in no covenants between man and man. But Saltmarsh speaketh not soberly, when he indirectly chargeth the Holy Ghost, as a Legalist; for using the word Covenant, which hath a little (faith he) corrupted some in their Notion of free grace, and makes them conceive a little too Legally of it, for it is a promise. But with his leave, a promise is as legal a word as a covenant, and there be as peculiar characters of God, and of free grace in Gods Gospel-promises, above all Law-promises, or promises and bonds betwenee man and man, as in the covenant of grace; nor is any promise between man and man, capable of such free grace, as the Gospel-promises are; and this is a false principle of Antinomians falsely ascertained, and never proved. Therefore if righteousness and life, be covenanted to us, upon conditions merely Evangelick, and which the pure, free, unmixed grace of Christ, worketh in us, then life should be purchased by us, not for us.

Antinomians errors touching the covenant of grace.

Antinomians a grossly mistake the conditions of the Covenant of works, and of grace: they would hold forth, That we were taken into the Covenant of works, upon some condition in us before. But in the New Covenant (liveth Saltmarsh) we are not his people, before he be our God first. But I know none who ever wrot, or spoke of free grace, did draw the covenant of grace in such a proportion, as that Christ should first woe and sue us to a condition, in which by some preparing grace, we might earne, and as hirelings, worke our selves into a meriting condition, and make our selves first Gods people, and first chuse Christs, and provoke free grace; so as, in all reason, and congruitie, God must, if he be rationall, joyne in league, and article himselfe to be our God. Why? We have first articed our selves, by the condition of honest hirelings, to be his people.

1. This is as much as Christs will never covenant, nor intend to be our husband, while we first make our selves, by some preparing
preparing grace, his married Spoufe. For sure this is a Marriage-covenant; we must first make our selves his people, and then, for shame, he must be our God: as if Marriage-love bred first in our breast, and stood upon this poore legge, the grace of man to God, not the grace of God to lost man.

2. We teach that faith in Christ is both a condition of grace on our part, but not Antecedent and preparatory to the Covenant, and also a grace promised, when the new heart is articulated to us; so that Christ bringeth into the covenant himselfe, his righteousness, his free grace, and the condition of Faith that receives him; just as if the heire of a King should offer to marry a Maid of low birth, upon condition she were about her necke on the Marriage day, a gold chaine, having in it a rich Diamond of the Crowne, and withall should oblige himselfe, under his hand and seal, in the Marriage-contrat, both to bestow this chaine on her freely, and to infuse a Spirit of grace and love, to clofe in her heart with such a lover, and to yeeld consent to the match, and to adorn her selfe with this chaine. Just so doth the Prince of life here, and its a vaine thing to parallel this covenant of grace with other covenants.

3. Nor did ever any man before Salmarfhe dreame, that Law-obedience was an Antecedent condition of the Covenant of works, with Adam, nor were Adam and Eve in their state of sinlesse innocencie, The people of God, before God was first their God; for then never man, Adam, nor any other, were under the Law, or Covenant of works, till first they absolved, and kept to the end, a course of perfect obedience. Yea, so there was never on earth, such a thing as a covenant of works, except made with Christ, nor can we say, that God made a Covenant of works with Adam, for his perfect obedience; yet sure, perfect obedience was a condition of the Covenant of works.

Antinomians have a second great mistake of the covenant of grace, while they make it as old as election to glory, and the Lambe slain from the foundation of the world, it is an everlasting covenant indeed, but that is not, because it is not made in time. Christ is an eternall Mediator, and an eternall Priest, and the Lambe slain from eternity, but that was onely in Gods decree, and eternall purpose, as touching the beginning.
of his Mediatorship and Priesthood, and so the creation of the World is eternall; but sure, Christ, in the fulnesse of time, was made of a woman, entred by a calling of God, in time to bee Mediator, and Priest, and dyed not for sinners, till the raigne of Tyberius Cesar, as he was borne in the raigne of Augustus; nor were we justified, pardoned, and redeemed from eternity, more then we were effectually called, sanctified, and glorified from eternity. But Antinomians will have our sinnes pardoned from eternity before we beleive. And when were we then borne in sinne, and the heires of wrath by nature, and under condemnation, by the second Adam? Never really. When were we sometimes dead in sinnes and trespasses, and in time past, walking according to the course of this world, according to the Prince of the power of the aire? And sometimes, a foolish, disobedient, serving divers lusts and pleasures, living in malice, and envie, hatefull, hating one another? Not when we were justified, if we were justified from eternity, and when wee were chosen to glory, before the World was. But so must all our sinnes before conversion be, but sinnes in conversation, not in conscience; and our Mothers, confenting, stealing, persecuting, whoredomes, if we be chosen, and so justified and wipshed, when wee are chosen, are seeming and fancied, not real sinnes; nor such in themselves, nor to the light of faith, or in Gods sight, by this Antinomian dreame.

Their third great mistake in the covenant of grace, is in the parties, Saltmarsh tells us that the new covenant is no covenant with us, but with Christ for us. Its true, Christ standeth for us, as principall undertaker; who articles, as the second Adam for us, yea, for all his seed, to worke the conditions in us; he is the Mediator, surety, witnesse, Messenger, or Angel of the Covenant for us. But Antinomians will have him so for us, as the Covenant shall oblige us to no dutie, or condition of believing to bee performed by us, and the Gofpel shall yse us to no holy walking. Why? Wee are, (faith Saltmarsh) to beleive, that our believing, repenting, new obedience, mortification, are all true in Christ, who beleived, repented, obeyed for us. It is true, wee are to beleive, our repenting, obeying, believing, are true in Christ. As in the meritorious cause, who hath satisfied justice for all
our sinnes, and for the sinfull defects in our believing, repenting, obeying. 2. We are to beleue, they are true in Christ, as the author, and principall cause, who works in us to will and to doe, by his effectuall grace. But Antinomians will not have us to beleue, they are true in us; as personally, and in our selves, though by Christs strength acting them, or doing, or performing the duties of believing, repenting, mortifying our lufts by any obligation of the Law or Gospel commandement.

**CHAP. LXVII.**

*Of Legall and Evangelical conversion.*

We deny not, but there is a Legall conversion, and Gospel terrores, and Gospel-hell fire, and condemnation, and the wome that never dyes, and that nature may propose ends to it selfe, in turning to God outwardly; and that as incident to Antinomians, as to any generation of people. For it is knowne that many Antinomians are deluded, not converted by a worke of the Law, storming and quelling the conscience, with the smoake and fire-slaughts of everlasting burning, especially where the conscience neighbours with a Melancholike complexion, and when the party comes to such a Phystian as M. Saltmarsh, though there be no inward change in the heart, no evidences either to him, or the deluded soule of a new and inward worke, but the party *dill in the gall of bitterness*, no sence of sinne, but a dumbe beastly feeling of the flashes of hell fire, a Pharaoh-like disposition, the counterfeit white Angel faith to the perplexed soule, Beleeve everlasting love, and read Pharaoh, and Simon Magus, and your own names in the Lames Booke of life, beleeve and apply immediately, without care, conscience, or sense of sinne, or humiliation, (all these are reprobate money to buy grace, away with them) to come to the bloud of attonement; come, though yee be neither weari nor laden, nor pricked in heart with sinne; and be yee assuredly persuaded, that that bloud was shed for you, that yee are as cleane from sin 160. age, as Christ himselfe. Honey combe, cap. 3. pag. 25. Mourne no more, be not humbled, doe nothing at all, but rest upon what Christ hath done for you, rejoice evermore; sorrowing for sinne is Legall unbeliefe, severe and
strict conversation, and a care by doing, to please God, any personall walking with God, is but a legall bargaining with God, to out-buy Christ, and evacuate free grace, and a mixing of Law and Gospel, and confounding of the two Covenants, and of heaven and hell: and presently upon this, the party is as free of doubting till his dying day, as if he were in heaven, till in a merry pinne, as if he were above the stars, before the throne, under no Law, above all duties; reades, heares, prays none, but when some immediate raps of a living active God comes on him a dead passive block in Christ, the Scripture, either Law or Gospel is but a dead Letter, hee is neither tyed nor awed with Law or Gospel, Precept or Command, nor preching, nor seales, but is acted by a free Spirit, an immediate light and speech of a Spirit above, and beyond all outward word, or Letter of old or new Testament; except when the Spirit shall speake or apply them to the heart, and then these Commandements tye the outer man, and the flesh, and then they bind not for any authority of the Lawgiver, but for the onely Gospel love of Christ, as if Christ had put his Father out of office, whereas Gospel-love commands obedience upon, and for, both the authority of the Lawgiver, and the love of Christ; and when this convert falleth in Adultery, murther, swearing, lying, robbing. 1. It is not he, but the flesh, and sense, and the outward man that doth these. 2. They were remitted and made no sinnes, and hee as cleane as Christ from them, before they bee committed, 3. The Law hath no more to doe with him, then the perfuer (faith Saltmarsh) hath to doe with the murtherer, who hath fled to the citie of refuge.

But a Saltmarsh's Legall convert (he meaneth all, not converted the Antinomian way) is not our convert as he dreameth, 1. Because we look not at conversion mearely as a change in affec- tion and conversation, without Christ, Faith, and saving grace. 2. Antinomians make all the change in conversion, to be mearely imputative, to beleive that Christ was converted, and repents for us, b and to regard no inward change, 3. It is falso, that Saltmarsh faith, That pressing of meere commands from the word, may worke a Legall change of affection and conversation. For if by meere commands from the Word, he meanes, 1. commands without the Spirit, that is, such
such as are written and preached Gospel, or Law, that of themselves want all grace and joyning of the Spirit. Then sure, Cicero and Seneca, their meere words without God, cannot change a Zeno, a Xenephon, from debauched flagitious men, into white civel Moralsits, without some Spirit, if he mean that the Gospel-letter, as a Letter, can doe more then the Law-letter without the Spirit, he is much deceived: for words, as words, whether of Law or Gospel, can work no change. But Saltmarsh (if I mistake nor) hath a third meaning, that meere commands from the authority of God, the Law-giver, can wooke but a Legall and counterfeitt conversion; this is most false. We have a grave controversy with Papists, touching the formall object of Divine Faith. Whether it bee the testimony of the Church, as Papists say, or the authority of God speaking in his Word, as we teach. Now we hold that the testimony of the Church, is but the testimony of men, and can produce but an humane faith, not a Divine; but the testimonie of God himselfe, speaking in the Scriptures, can onely beget a supernatuarall and divine faith, when the Holy Ghost followeth the Word, and rendereth it lively. If then we believe divine truths, and Scripturall commands, because so faith the Lord, in his Word, either Law or Gospel, this is a divine and supernatuarall faith; so to believe upon Gods meere commands, as Law-giver, not because naturall reason do dictateth, nor because the Church, or man so faith, nor because the times favour the Gospel, (as the seed is received with a sort of beliefe, that falleth on ftony ground) is divine Faith, and is not contrary, but sweettly complyth with faith grounded upon the love of Christ, and wrought by the grace of God in the Gospel; Antinomians dreame that these two are contrary, when they are not so.

4. Its most false, that the Law is in the heart before hand, by nature, so as wee believe it naturally for the authority of the Law-giver; for so naturall faith of the Law, shou'd fight with naturall unbelief, and deepe security, to laugh and sleepe found under the curse of God. Wee naturally know much of the Law, but we have not a Legall faith, to believe, because so faith the Law-giver, by nature.

5. Its false also, that Nature can propound to it selfe life eternal, as its end, as Saltmarsh faith. Balaam could not desire...
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desire it, farre lesse intend it, hee onely wished the end of the just. 2. The end must bee the last end subordinate to Gods glory. Antinomians are Pelagians, and poore friends to free grace, as I noted before: for when salvation is the end, all means are gone about, when the end is intended that may conduce to that end, all means that may crosse the obtaining thereof, eschewed. Now naturall Legall converts, cannot goe about all for salvation, and in reference to it, its cleare, when gold is a mans end, as in the covetous; pleasure the end in the voluptuous, honour the end in the ambitious; if all acts about the meanes, or that may thwart the attaining of the end, bow not to this end; its not fo in Legall converts. 3. When the end is attained but in hope and assurance, the minde is satisfied and quieted, Legall converts are not so satisfied. 4. Legall converts order salvation to and for themselves, and the happiness of it, not the holinesse, to please themselves, not to honour God, because heaven is a Honey-combe, that very Nature believing an eternity, desires to fucke. 5. Severe and strict walking, in our sense, is walking in all duties, by the light and conduct of saving grace, and the faith of the elect of God, which wee contend for against most Antinomians, who are but loose livers, and cannot fall on a Legall convert.

**Chap. LXVIII.**

*How the Spirit worketh freely in the Antinomian way.*

S Altmarsh boldly goeth on to hold forth, *When the Spirit of adoption works not freely, but servily and legally.*

**Object.** I. When men put something of satisfaction on any performance, as if God were prevailed with by anything of their owne.

**Answ.** Satisfaction to revenging justice, or of merit, or of perfect obedience to the Law, in our performances, we disclaim; or that we prevail with God, by any thing of our owne, as if our performances were causes of turning God, were any thing without the grace of Christ, and his merits, but for prevailing with God to obtain a blessing by prayer and tears, we say it with the Scripture, *Hos. 12. 3. Jacob by his strength had power with God,* *yes,* *he had power over the Angel,* and

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Note: The text is from John Milton's *Paradise Lost,* Volume 2, page 79.
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prevailed: he wept and made supplication to him Gen. 32. 21, 25, 26. nor is this an old Testament-Spirit, the parable of the unjust Judge and the Widdow is in scope, a doctrine of prevailing with God, by importunitie of prayer. James brings the example of Elias for the prevailing of prayer; and Christ, c This kind of devil is not cast out but by failing, and prayer; and so the Spirit of adoption worketh d freely.

Object. 2. Saltmarsh; c The Spirit worketh not freely when we take in Christ; but by the way, and rest not wholly on him.

Answ. They looke on Christ by the by, who take in their good works as fellow-causes with Christ, thinking to be heard for them; Christ is but a by-Mediator, if he be not whole Mediator: it is a practicall error naturally in us, to improve the the sufficiencie, and incomparable weight of Christ to little purpose; and dote more upon done duties, then on Christ; yet this is not our Doctrine, but our sinne that we are to be humbled for.

Obj. 3. Saltmarsh; When we are in bondage to some outward: worship of circumstances, as time, place, person, the Spirit works not freely.

Answ. It may be Saltmarsh thinketh the Lords day under the New Testament legall; men of his gang doe it. 2. And not to pray, but at such houres as the Spirit moves him, f because the Spirit onely, and the Spirit acting, and ravishing, is the only obliging Law and command under the New Testament, the Letter or written Scripture, to pray continually, g in all things to give thanks, to h bee abundant in the worke of the Lord, i to be rich in good works, k and to make our selves friends with the Mammon of unrighteousness, at any time ere we bee put out of our stewerdship; except when the Spirits wind bloweth faire, that so they may receive us into the everlasting habitations, is a law bondage; yea, to abstaine from adulterie, murther, fwearin; except the Spirits acting, which is our onely obliging Law now; is a legall, not a Gospel-service, nor can a beleever sin, when he commits adulterie, murther, for hee doth nothing against the only obliging New Testament Law, the acting of the Spirit, when the Spirit actually doth not act him, and stirre him to duties of charitie, and love of the brethren; and doth not actually deterre, and pull him back.
back, by his immediate impulsions, and breathings, from adultery, and murther: I desire an answer, intimating a difference between sins of Adultery and Murther; and so sinfull omission of duties, of Chality, and saving the life of innocent brethren for a Moneth, which must involve a sinnefull not-loving our brother for a Moneth, and the not praying to God for thirty days, as the heathen Kings Law was, upon supposition that the Spirit act not, and stirre not up to prayer for thirty days; and if so, it is a question if Adultery be sinne, and if abstinence from Adultery, upon the conscience of the seventh Command, be not an impeaching of the free working of the Spirit of Adoption, and a specie of legall bondage.

As for Saltmarsh's his fourth ground of bondage, to wit, that to doe any thing from the power of an outward commandement, or precept of the Word, that it brings forth but finer hypocrisy, and his seventh, To take any outward thing to move them rather then apply Christ for strength, life, and Spirit, is meere bondage. I have answered alreadie, it is an Enthusiasticall opposing of the working of word, works, and well grounded experiences of the Saints, to the actings of the Spirit, and a looseing of us from believing, and obeying Scriptures, from trembling at the Word, and a most wicked way of Enthusiasme.

Object. 5. Saltmarsh when they doe, because of some vow, or covenant they have made, &c. It is more properly the service of the Old Testament, and part of their bondage, for wanting the power and fulness of the Spirit of adoption, to worke them to obedience freely from within, they were under the power of outward principles, to put them on from without.

Answ. 1. If nothing move men to doe, but the Letter of the Covenant, Vow, or Promise, not the Spirit of grace, then can the Spirit never be said to worke Legally, or not freely, because the Spirit works not at all; nor can this bee called properly the service of the Old Testament, except Antinomians say, the Spirit of grace wrought none at all in the Old Testament, but onely the Letter, contrary to all the heavenly Psalms made by the Holy Ghost, and the acts of faith, in Moses, David, Job, Jeremiah, which every Page of Old Testament refuteth, and we must say, meere nature, and the dead Letter without the Spirit acteth them. So Hebr. 11. Psal. 51. 10, and infinite other places on the contrary.
2. Nor can ye say, by the same reason, that a natural conscience, a desire of a name, left they should be reputed covenant-breakers, moved these in the Old Testament to act, for so none could have been teamed, men according to God's heart, nor perfect and upright men, as David, Job, Ezekiah, Noah, because upon this Antinomian ground, they were all but fine hypocrites.

If I mistake not, Saltmarsh condemneth all who have taken the Covenant in the three Kingdomes; and are moved for fear of the oath of God, to stand to it, as Legalists, and Old Testament Spirits: The Covenant that Asa, Josiah, caused the people to stand too, was a Law-bondage, that we are not now obliged to; and upon the same grounds to keepe faith and promise upon lawfull contracts and oathes between King and people, or made to God to keepe Marriage-covenants, contracts, legues, and bargaines betwenee man and man, which we conceive to be of the Law of Nature; must all be the proper service of the Old Testament, and contrary to the Gospel: to keepe my lawfull promise made to a man, to pay my debt, because I promised, when I borrowed money. To keepe the Covenant of God made in Marriage, because it is an outward covenant, is to doe because of some Covenant; and to be in Law-bondage, and to doe, as being under the power of outward principles; and Paul must writ to Philemon, as under the bondage of the Old Testament. 

If Onesimus hath wronged thee, or Oweth thee ought, put it on my count; if he should pay Philemon, seeing he became his debtor, by an outward promise and covenant, he did not pay him by the Spirit of adoption, working freely; but by a Legall Spirit, as being under the Law, not under grace, by this learning. A Jesuitical way to loose men from all covenants, promises, bargaines in buying and selling, treatise, and Indentures betwenee persons, Nation and Nation, to loose us from all the bonds of the Law of Nature, and Nations, and free us from that which is the Law and the Prophets, whatsoever yee would men should doe to you, the same doe ye to them. Then shall nothing bind us under the New Testament? Doth the Spirit of adoption make us Covenant-breakers, Truce-breakers, Traitors; I thought the Gospel had condemned all these and taught us o to live righteously, and p not to confen and defraude one another. Who now come nightes to the lying Antichrist.
Antichrist, who can dispense with all Lawes of God? For Saltmarsh who calleth Presbyterians, Antichristian Legalists, because they cannot away with Antinomian Heresies, faith, To doe or performe, what wee have promised and covenanted because we have promised and covenanted, is more properly the service of the Old Testament, and part of their bondage, for wanting the power and fulness of the Spirit of adoption; then a Gospel-obedience by the free Spirit of adoption. I remem-
ber a Sam. Gortyn, and other Familists, the deadly persecuting enemies of the faithfull, and gracious people in New England, deny it lawfull to sweare at all; deny Magistracie, or any subscription to them; deny the Law, the Letter of the Law and Gospel; all Learning, Libraries, Bookes, reading, and all such externals, as Saltmarsh argueth against in this Chapter, as favou-
ring of Legall bondage. But to keepe Covenants and promises because ye have put your selves under them by a willing ingag-
ment, is a fruit of the free Spirit, and is not contrary thereunto. Gal. 5.12. Ephes. 4.15. Col. 3.8,9.

Object. 6. Saltmarsh; When they come to God in any act of worship or prayer, &c. as to a Creator, rather (faith Salt-
marsh) then a Father, and as a God, rather then as a God in Christ, they put themselves under such an infinite purity, as they can neither have access with faith nor boldnesse.

Anfw. 1. But Saltmarsh, I conceive, speakehth of the Spi-
rit of adoption his not working freely, but in a Legall way, as under the Old Testament bondage; by which hee must inti-
nuate, that the Saints under the Old Testament, in any act of worship or prayer, came to God as Creator, rather then Fa-
ther, and as God, rather then as God in Christ. How then saw they the day of Christ? How were they saved by faith, purifying the heart? And by the grace of the Lord Je-
sus Christ, the way of few and Gentiles both? And were ju-
stified by the imputed righteousnesse of Faith, as the Gen-
tiles?

The 7th, being refuted before; I come now to the laft, which is a strange Character of a servile Spirit. When they measure (faith he) their forgivenesse by their sinne and san-
tification, and can beleeve no more then they have peace for,

and that peace upon sometning of their owne performed, and not from beleeving on him who hath performed all. God hath
not given us the Spirit of fear, but of power, and of love, and of a sound minde; 2 Tim. i. 8. or of a minde not corrupted with any of these.

Ans w. 1. To measure forgivenesse by sin, that is, to think our sinnes are too many for Christ to pardon, and we too soule for Christ, out of free grace to wash is indeed a Spirit of bondage: but that is not the Antinomian sense. But thus, To measure forgivenesse by sinne and sanctification. As to argue thus, I wallow in the myre with the Sow, and goe on with an high hand, without remorse and sorrow, adding drunkenesse to thirst, and drawing iniquity with cart-ropes of vanity, void of all sanctification: Ergo, I have no forgivenesse, and am not wash't from my old sinnes; then truely, it is most false and licentious doctrine, to lay in this sense, its Legall to measure forgivenesse by sinne and sanctification; for sinne is a measure to sanctification thus: but Antinomians will have living after, and walking in the fleshe, and free pardon of sinne to confess together in one.

2. It is good to beleive no more of forgivenesse, then wee have found and well-grounded peace for, which floweth from justification; as Paul speaketh of peace, Rom. 5. 1. Being justified by Faith we have peace with God, &c. But wee make not rotten and false peace, or peace of unbeliefs to be of the same circumference and compass with pardon.

3. Peace flowing from justification as the cause, we allow; and also peace flowing from our spiritual performances, done in the strength of Christ, and his free grace, as from signes, and land-marks, and evidences; So the weared night-watch hath both comfort, or freedome from night-feares, and anxieties, from the appearance of the day-starre, and from the rising of the Sunne, from the former, as a signe; from the latter as a cause.

4. Nor doth Saltmarsh truely say, This peace is from something of our owne, and not from something of Christ, except he defame all the spiritual performances in the Saints, as bastards begotten of pure nature, and father them not on Christ.

5. Nor is the act of believing lesse ours, and so lesse a ground of our peace, then our performances done by the grace of Christ, except Saltmarsh comply with y Libertines, who say, y Rife, raigne, that the faith that justifieth a believer, is the faith, that is and remaineth.
remaineth subjectively in Christ, and not the faith that is in the believer himself; which is a way to loose us from all Gospel performances, and let us live in fleshly licence, not in Christian liberty.

6. The Spirit of fear that Paul speaks of, 2 Tim. 1. 8, is that servile, mercenary fear in Devils and hirelings, not the fear of such as keep covenants, and promises, and pay their debts, and stand to treaties, because they think just promises and covenants do bind, even believers in Christ, in the fear of the Lord, to performance, except they would sin against the Law of God, which Antinomians cannot believe. It this externall tie be contrary to the free working of a Gospel-Spirit of adoption I confess, all duties of the Law of Nature must be cryed downe by the Gospel; and better covenant with Indians and Americans, then with Antinomians.

Chap. LXIX.
The dead and bastard faith of Antinomians.

Antinomians do obturde a dead, vaine presumption to us, in lieu of saving faith. 1. We follow Christ's own fashion and order of believing; that sinners sick, pained, humbled, plowed by the terrors and the Law: who are only under such breakings, and tryings of preparations, should relieve on Christ for salvation; not for these preparations, nor because they are thus prepared; but meerly in this order, left they should say, because I am innocent, surely his anger shall turne away from me; and I have no neede of Christ, that same sense (Repentance I dare not call it in an Evangelicke sense) of sin, and prickings of heart, and fear of shutting up under an everlasting prison, may heighten the price of an excellent Saviour. Antinomians will Pharifes, as Pharifes, obdured undaunted heifers; swift Dromedaries traversing their ways, wild Asses used to the wilderiness, snuffing up the wind at their pleasure, all sinners as such, without any order of first breaking the iron sin now in the neck: even while they think they are wholly righteous as Pharises, and count sin as knots of strawes, to own the blood of propitiation, immediately without any preparation; to believe and relieve on Christ for Salvation. This we judge to be
bee presumption, and in regard of Gods order, simply impossible, that they that say they see, can see remaining such; but rather bee blind, and their sinne remaine; that the weare and laden, and those that are judicially blinded, and hardened, remaining such, and as such should be invited without any preparatorie sense of their damnable condition, and of their neede of a Saviour; and that both are invited equally of Christ, to relie immediately on him for Salvation; and are as such forthwith, to cast themselves upon Christ, is unfound. For 1. Christ decreeth, and holdeth forth the very contrary order, and method of beleevings, not the merit thereof. 2. When he faith, How can ye beleeeve that seeks honour one of another? He clearly intimateth, that there must bee some preparatory abating of that swelling puff, or then they cannot as such beleeeve in Christ.

2. To beleeeve now (say & they) is the onely worke of the Gospel; and Salmarth proveth it to be the onely worke, this is the worke (the onely worke hee must meane, if he prove his conclusion) That ye beleeeve on him whom hee hath sent, Joh. 6. 29. This is the commandement, (that is, the onely worke commanded in the Gospel) That ye beleeeve in his Sonne Jesus Christ, 1 Joh. 3. 23. Then nothing falleth under a Gospel-commandement, but believings; now I would hold Antinomians at this, that nothing is a commandement, or a commanded dutie but that which if we contravene, it maketh us guilty of sin before God, and in his Court, if he would actually enter in judgement with us: so then the Gospel as the Gospel commandeth not brotherly love, meeknesse, patience, temperance, and forbideth not rebellion to Rulers; much the hating of our brother, adulterie, robbing, stealing, lying, idolatrie, swearing; so as these should be acts of obedience, or of unfull disobedience to God; but as acts arbitrary, and of meer courtesie, and simply free to believers, and to be done or omitted, onely as the immediate rapture of the Spirit, without any commandement obliging to obedience rewardeable, or to some punishable by Law doth act and draw them, for the Law forbideth none of these to a beleever who is under no Law; if I mistake, I crave pardon, for I cannot make sense of their commandements; but in this sense: one thing I complaine of Antinomians, by any sect; They seeme to mee confused, and obscure, and to dissemble; because they have not yet set downe in right downe
Nor can Christ as God, or Law-giver, command believing, for the notion of Law, or Law-giving under penalty of sinne, and curses, is contrarie to Christ's Gospel-love; so Christ must renounce his office of Law-giving, and his authoritie, as God to command faith and forbide unbeliefe; and must onely as Mediator put on love and couensell; and advise us to beleve: as one friend doth another, so as wee have no command obliging us (except wee would sin) to beleve, for a command of love, being contra-devided from a command of Law, to Antinomians obligeth neither to sinne nor to wrath, if it be disobeyed.

3. It beleeving voyd of all working, and such an empty faith be the onely commanded worke in the Gospel; it is like John the Apostle, so often commanding love to the brethren, and forbiding hateing of our brother, doth not set an Evangelist, or Apostle; but speakes as a Moses and a Law-giver; and that amongst the Lords Apostles, who wrot canonick Scripture, in the New Testament; some were more legall preachers, and leaned more to a covenant of works as Peter (the

Antinomians dissemble in that they say not downe right, that the beleever cannot sin, and the beleevers lying, and whoring, is not lying, and whoring.

downe ingenuitie, that which I perswade my self is their minde; that the beleever cannot sin, his adulterie, and his murther is no adulterie, no murther: except they difference between these two. The beleever is free of all sinne as Christ himselfe, and the beleever doth and can truly sinne, lie, murther, deceive, & c.

And between these, sin is wholly removed out of the beleever, no sinne dwelleth in him, and the beleever daily sinneeth; nor are they plaine whether the Gospel command chastitie, and forbid adultery, and command the loving of our brother, and forbid murthering, and hating of our brother; as acts arbitrary, and meerly free: or whether no Law command, or forbid, such things to beleevers; nor any Gospel at all, so as to contravene them were sin. Yea, nor so is beleeving the onely worke commanded in the Gospel; for by their way, faith is not commanded as a cause, or merits of righteousnesse and life, which we also thinke, nor as a condition, or necessarie duty at all; more then other duties: For the Elects sinnes were all removed, either from eternity, or their first conception, or Christ's suffering on the croffe (Antinomians fall out among themselves touching this poynit) so their unbeliefe, and finall impenitenity cannot be finnes.
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(The Familists of New England should take in John and James; for Saltmarsh faith, they speake more for marks, and signes.)

then Paul, who stood most for free grace: yet is Paul as much to command some other works then Faith, as Peter, James or John.

4. For the object of saving faith, Antinomians looke beside the Gospel, for Saltmarsh proving that Christ is offered to sinners, as sinners faith, none can be such a sinner to whom Christ and his blood may not be tendered, and offered, his words may beare truth, that Christ and his blood may be offered to all within the visible Church, elect and reprobate; and so say we, but consider his reasons. 1. From the order of Gods decree (faith he) He loved us, and gave Christ for us, when we were sinners Rom. 5. 8. God commendeth his love &c. Joh. 3. 16. God so loved the world. And this offer (faith he) is an offer of that love, with which God loved us from everlasting. So then here is the Antinomian faith, that all and every one immediately, without sense of sin, or any sickness for Christ; be they Elect, or Reprobate, believe and be perswaded, that God decreed to give his Son for them in particular, loved them with the speciall love of Election from everlasting, and hath satisfied, and was crucified for their sinnes. Sure this is not the object of Gospel-faith; but is a transparent untruth, and a lie: there was never any such decree, nor such a love in God, nor is it revealed in the Gospel, that God decreed to give his Son to all, and for all, Elect and Reprobate; and that God loved all, so even the world of Elect, and Reprobate, as Christ speaketh, John 3. 16. and yet to all Elect and Reprobate, is Christ offered. Nor can Antinomians or Arminians say, that the tender, and offer of Christ, and his blood, to all and every one, Elect and Reprobate, within the visible Church, is an opening, and bringing forth of Gods eternall love of election to glory; of all and every one Elect, and Reprobate, Saltmarsh should not speake of poynets of Divinity, of which he is as ignorant as a child; nor doe Antinomians know these poynets, of the dephs of eternall free grace, though they talke of them, to abufe them to licentiousnesse.

But let us for the clearing of the Doctrine of Faith, wipe off Saltmarsh poore reasons, for immediate beleewing without all preparations;
preparations, his 3. Argument to the other two, which yet are but one, is.

Object. It exalteth grace more to receive a sinner who hath no money, no price, no righteousness.

Answ. Adde an assignment. But he that cometh dry, empty, sinful, and prepared with some sense of sinne, of the Pharifian Chrif, is the onely man that hath no money, the Pharifie, as a Pharifie, is the man that hath money, and righteousness in himselfe; and is whole and needeth the Pharifian in no fort; and in that he is thus undisposed for Chrif, it should debafe grace, if the Lord should sell his wine and milke, for the sinners money; and sure that. And hee that hath no money, is a restriktion of those who are invited to come unto the waters, for all are not such as have no money: for though really all want money, and price to buy the waters, wine, and milk, really; because all are sinners, Pharifes, or no Pharifes; yet there bee none here invited, but onely some certaine persons, who in their owne sense, and their selfe-humbled condition make objections against themselves; Oh! I am unworthy and unprepared for these waters, I have no money, nor prayer, and Chrift meanes them not to me, but to some worther then I. Now, Pharifes, and all sinners, even these that are selfe-righteous never move such doubts, but take the Antinomian short cut, and thinke they have money, and presumptuously, and being whole and unbroken, come, and buy; that is, they believe, but in truth they presume. This poore argument confoundeth preparations of sense and feeling, which are preparations not of caufation or action, but of meere order, which we affert according to the Scripture, with preparations of merit, or with the market-preparations of Pharifees, Papifts, and Arminians, which we detest and abhorre; and hee cannot frame an argument from Esay 55. against us.

Object. 4. Its right lifting up of Jesus on the Crosse, as Moses lift up the Serpent in the wilderneffe, not for the beheld to looke upon, but the wounded; the fixt Objecton faith no other, but that its most agreeable to the Gospel-way of dispensation, the whole need not a Pharifian, but the sick. I came not to call the righteous, but sinners to repentance.

Answ. These places are much for us, for the sting and wounded Israelites, did not typifie sinners, as sinners, not all sinners
finners without exception. 1. All the heathen in the Wilderness that were stung with Serpents, and all the Israelites ignorant of the vertue of the Serpent, were not cured by looking on the brazen Serpent, Num. 21.9,10,11. but only such as were sensible of their paine, and looked to the Serpent; then that the type may not halt in this. 1. Saltmarsh must presume that all, who were stung, Heathen or Israelites who looked up were cured as sinners; as sinners have Christ offered to them as sinners, and so all sinners; now the Text faith the contrary, only the people of Israel had the benefit of the cure. 2. Onely such as knew the vertue of the Serpent of brafe. 3. I confesse, Antinomians with Pelagians, and Arminians, take over the easiest way, and the shortest cut to heaven; that as many as are sinners, are sinners spiritually stung, and sinne-sick, and sinners in their owne sense and feeling, as sinners in the Texts alleged, are opposed to these that neede not the Phyfitian, and to the righteous, who sure are not the sinners, and the sicke that the Phyfitian Christ came to cure, and to call to repentance. Saltmarsh cannot call out a Text in all the Scripture, to contrarie to his tenent as these, for the Title of his Chapter, or Article which is L. I. is this, Jesus Christ offered to sinners, as sinners, that is, to all sinners, and to men, because they are sinners, under the reduplication of sinners, then the Text must bære. Christ came not to call the righteous but sinners to repentance, that is, in the Antinomian gloss, Christ came not to call sinners, but sinners to Repentance, for sure the Righteous, that is, the selfe-righteous and proud Pharifees, who thought themselves no sinners, but righteous, and whole; were sinners, and obstinate, and proud, and malicious sinners, and truely needed the Phyfitian no lesse then Publicans; but in their owne apprehension and swelling conceit, they were neither sinners, nor sicke, nor unrighteous. Then whether Saltmarsh will or no, by the sicke and sinners, and the stung and wounded, Christ must meane some inherent qualification, and preparation for the Phyfitian Christ, which was onely in such and such sinners; to wit, who were loft in their owne eyes, and sinners in their owne feeling; for really and truely Pharifees were sinners, sicke, and dead in sinnes, and trespasses; and yet the Lord Jesus denyeth that hee came to call the Pharifees, and selfe-righteous sinners, he came to call his owne sinners onely, not all sinners. This then is no Gospel-

How Christ called not the righteous, but sinners to repentance.
A survey of Antinomianism.

Challenge nor Tepcvij'ice. Chrifi cal'eth not sinners as sinners, but all sinners to repentance.

way, nor way of grace, but the Antinomian licentious way. That Christ is offered to sinners as sinners, and Christ came to call sinners as sinners to repentance; for Christ is offered to sinners, as such and so qualified sinners, and Christ came to call to repentance not sinners as sinners, no not Pharisees; not the righteous, not the whole, but sinners, as such sinners, as sick, as self-lost, as self-sinners, and self-condemned, and qualified with the sense of their owne wretched and sinnefull condition; otherwise, how will they answer Christ's Apologie giving a reason, why hee converted with Publicanes and Sinners, with Mathew, cap. 9. and Zachew, Luke 19. and other sinners, Luk. 15. Math. 11. and not with Scribes and Pharisees; for, Christ expressely faith, that he did it, because the fittest place the Physician can be in, is to sit at the sick mans bed-side?

Object. 5. It leaves men (faith he) under greater condemnation, when Christ is brought home to the soul, for then there can be no objecting; Lord, had I beene thus and thus fit and prepared, then I should have received thee, but I was a foule sinner at that same very time, and so guilty. O will the Lord answer, I come therefore to pardon thee, and to wash thee in my bloud, because thou art foule, and that is no excuse.

Answ. 1. Nothing can be concluded against the truth from a lye; ex veris non nifi verum; there is no greater lye then this excuse, had I been thus and thus fit and prepared, I should have received thee, but I was a foule sinner, at that very time guilty. For, 1. wee teach not, that preparations doe inallibibly, yea or necessarily produce faith, and the receiving of Christ. Many are sick, and pained with forme of conscience, whom Christ never cureth. It is like the rich gluttons challenge of God in hell; Nay, but if one rise from the dead they will heare and beleevve. 2. Antinomians mistake our minde in this lying excuse, to wit, that we fancie that the prepared for Christ are pardoned and justified men; this wee never teach; they are guilty sinners, and these are in their sinnes, unworthy who are best qualified and fitted for Christ. Wee make not cleanliness a preparation for washing, nor a sinnelesse, innocent, and sinnelesse condition, a fitnesse preparatory to justification. 3. Antinomians take not away, by their way, a stronger shift; Lord, if Christ had dyed for me by name, and thou hadst drawne me as effectually to Christ, as thou drawst Paul,
Paul, and Peter, I should have received Christ, but thou drewst me, in a way, that thou drewst Judas, when I was guilty, and my heart rookie. We make preparations Chrift's work, as conversion is, but a farre more common worke of an inferiour nature which may be in many sinners who are never converted.

Object. 7. All that ever received Christ, Corinthians, Ephesians, Colossians, received him in a sinnefull condition, when they were unwashed, darkenesse, dead in sinnes, enemies in their minds by wicked works.

Answ. Nothing followeth against us, preparations removeth not a sinnefull condition, nor deadnesse in sinne, nor minde-ennity by evill works. Chrift's bloud and saving grace onely removeth both the guilt, and the staine of sinne; but hence it followeth in no sort that we are not sinne-sick, and selfe-condemned, and lost before Chrift remove our darkenesse, and quicken the dead.

Object. 8. God offereth Chrift in time, as God gave him; God before all time gave him to us, because we were sinners, and now he is but offered as he was given.

Answ. God offereth Chrift in time, as hee gave him before time; it is true in regard of the freedome of grace, no cause, condition, qualification, reason, moved God to ordaine and decree, either the sicke for the Phyfitian Chrift, or the Phyfitian for the sicke before time; and neither preparations is the cause, nor necessary condition or ground, why he giveth Chrift to us in time. But it is not true, in regard of the order of giving Chrift, before time, or in time; for, in time, God giveth Chrift to these that heare the Gospel onely; but I hope he decreed not to give Chrift and salvation to men upon this condition, and upon no other, that they shall heare the Gospel, because hee ordained men for glory of free grace, and upon the same free grace ordained them to heare and beleive, and repent; yet neither faith nor repentance were preparatory conditions to the decree of grace. 1. God neither before time, nor in time giveth Chrift, because wee are sinners; or because wee are thus and thus humbled and prepared, but because hee will bee gracios to whom hee will be gracios, sinne is onely the occasion and the matter, and preparations are the mere order of his proceeding; first he humbleth by the Law, and then giveth
Christ in the Gospel, but not because the sinner is humbled, nor for his humiliation, nor because he hath made any Gospel-promise, whoever is thus and thus fitted and prepared by the Spirit of the Law, and terrors, and broken, and selfe-condemned with the burden and sense of sinne, shall be converted; we know no such Gospel-promise.

Chap. LXX.

Faith not the onely worke of the Gospel, as Antinomians say.

Let us also try Saltmarsh his reasons, to prove his short way to heaven, and that its the onely Gospel-worke to believe.

Salvation (faith he) is not a businesse of our working and doing, it was done by Christ with the Father. All our worke is no worke of salvation, but in salvation. Wee here receive all, not by doing any thing, that we may receive more, but doing because we receive so much, because we doe not that wee may be saved. And yet we are to doe as much as if we were to be saved, by what we doe, because we should doe as much for what is done already for us, and to our hands, as if wee were to receive it for what we did our selves.

Answ. 1. Here is no Argument. Christ hath done all by way of merit, and purchase of a perfect redemption; therefore wee are not to worke out our salvation, in feare and trembling, it followeth not.

2. It is most false, That we are to doe nothing in the Gospel, that we may receive more; or, that we may be saved, but because we are saved; for these are not contrary, but sweetly subordinate. We doe because we are saved, and because wee are Redeemed, by merit, and Gospel-right, by hope and begun possession; therefore we are not to low to the Spirit, that we may reap life everlasting, it followeth not. Wee both worke because we have a crop, and that we may receive a crop. Servants are to serve their Masters not with eye-service, both because they have a Master in heaven, who hath saved them, and also in hope, b to receive the reward of inheritance. Elders are to feed the flocke, because they are redeemed, and c love their Redeemer; and because d when the chiefe Shepheard

Doing, be cause Christ hath redeemed and saved, not contrary, but sweetly subordinate to doing that wee may be posfessed in the purchased Redemption.

a Galat. 6.

b Col. 3. 24.

c Joh. 21. 17.

d 1 Pet. 5. 4.

shall
shall appear, they shall receive a crown of glory that fadeth not away; and because we are redeemed, we are to looke to our selves, that wee lose not these things that we have wrought for, but that wee may receive a full reward: so our work is both a worke of salvation, and a worke in salvation.

3. There is nothing falser, then that Antinomians are to worke as much, as if they were to be saved, by their working: for their working is arbitrary, not obligatory by any commandement, nor doe they finne in not working. Let them in their conscience say, if they finne, or can finne. 1. being once justified; for fin is as cleane removed, in its nature and being, from the beleever, as from Chrift, say the Antinomians. 2. If they fin in doing nothing after they are justified, if the immediate acting of the Spirit of love stirre them not to it; and therefore it is false, that they should doe as much for what is done, as if they were to receive life for doing; because they should not, non debent, they are not obliged to doe, when they doe not, nor are under any guilt for not doing. By this way: for to Antinomians there is no obliging Law, but God immediatly by his Spirit acting them to good, is all their Law.

Object. 2. This short worke; beleeve, and be saved, Paul selleth you. Say not in thine heart, who shall ascend to heaven? that is, to bring Chrift from above, &c. The word is nigh thee, even in thy mouth, &c.

Answ. We would not willingly make the way to heaven longer then Chrift hath made it: Paul speaketh, Rom. 10. 6,7,8. of a Law-way that is long, wearisome, unpaffible, as who would strive to climbe up to heaven, or to goe downe to the grave to fetch Chrift from either heaven or hell. The Gospel-way sure is a sweet, eafie, paffible way, Beleeve, and be saved. Yet must we not fancy that the way is shorter then Chrift hath made it, and that it is not a puzzling worke to flesh and blood. Saltmarsh with his Antinomians maketh it but one step, at the very next doore. I rather beleeve Chrift, who faith, it is a way of many miles, strait, narrow, and thorny. The meritorious way to us is eafie, beleeve by the grace of Chrift, but the way of a Christian conversation, whether Antinomians will or no, lyeth through duties, doing the will of God, its not words, Lord, Lord, but working, sweating, running, wrestling, &c.
A survey of Antinomianism.

1. **Suffering**, wrestling, fighting, bleeding, suffering; abounding in the worke. Sowing, selling all the sweetest delights, many tribulations, night-watching: which yet all are honied and sugared with the love of Christ, so as his yoke is easie, and his Commandments not grievous; yet not so easie, as that the only naked bare act of believing, should be the only Gospel-worke, and yee might lie in an yvyore bed, and sleepe and be carried into an Antinomian fancied Paradise, being under no Law, no obligation of doing, no danger of sinning, and incurring the rodde of men, and the fatherly and sad displeasure of God for sinnes; no broken bones, no tears, no sense of our sorrow for sinne, no progresse in personal repentance and mortification, no care of watchfull walking to perfect holinesse in the fear of God, no abstaining from worldly lusts, no strictnesse of blamlessnesse of conversation, for feare of sin, onely believe, that as Christ hath suffered for all sinne, and so you are as cleane as Christ from all sinne, originall and actuall, and Christ hath done all these for you, and believe hee hath repented for you, mortified lusts for you, walked strictly and holily for you; this is an easie worke, and no puzzling business, and there is an end.

**Object. 2. Saltmarsh.** Its the Gospel-way of dispensation to assure and passe over salvation in Christ to any that will believe.

**Answ.** True. But wilt thou know, o vaine man, that faith without works is dead; and faith is effectuall by love. See the Scriptures laying other Commandements on us under the Gospel, then believing onely, and threatening disobeysers.

**Object. 3. Saltmarsh.** There needs no more on our sides, to worke or warrant salvation to us; but to bee persuaded, that Jesus Christ dyed for us, because Christ hath suffered, and God is satisfied. Now suffering and satisfaction is that great worke of salvation.

**Answ.** Here is the worke of salvation abridged to a narrower compasse, to onely suffering, at least Saltmarsh was wont to take in the actions of Christ, and to will us to believe that Christ beleaved, repented, and mortified sinne for us, and that is all our believe, repentance, mortification.

**Object. 4. 5. They onely are justified who believe, Rom. 1. 17.**
A survey of Antinomianisme.

I. 17. Acts 13.39. We are justified by grace, not of works, Rom. 3.24.

Answ. And who denies that but Papists and Antinomians. Antinomians say, from eternity, and from the wombe we are justified; and from Christ's time of dying on the Cross; and sure the date of our believing is not from eternitie, or from the wombe, or from 160. yeares agone, when Christ dyed then they onely cannot bee justified who believe; for so thousands who believe not are justified. 2. Wee are justified by faith, without works. True. Ergo, Wee are carried to heaven being once justified under no comand of God, to doe good works, or to eschew evill, and so as wee cannot sinne; it followeth not.

CHAP. LXXI.

The Justified obey not God, by necessitie of nature, as the fire burneth, as Antinomians fancie.

Antinomians a say, the justified cannot sin, they obey God ne-
cessarily, as it is the nature and quality of fire to burn; the
grounds of the New-England Libertines, are 1. The Holy Ghost
comming b in the place of natural faculties, of understand-
ing, will, and affections, doth all the works of these natural
faculties, and Christ and grace working all the supernaturall
works of believing, repenting, and c that immediately; the
free will must have leave liberty in loving God, and believing,
then the Sunne hath to give light, and the fire to cauld forth heat;
for fire and Sun are thought to be agents in their natural actions;
but free will is a meere patient in these. 2. None are to be ex-
horted to believe (lay d they) but such whom wee know to be
elect, or to have the Spirit in them effectually, and e there
is neither inherent righteousness, nor grace inherent in the
Saints, but Christ immediately and onely worketh all their
works in them; so all the faculties of the soule lye as dead pal.
c Rife, raigne, five creatures, and powers void of freedome and action, and
cr. 2.

Christ immediately, as the humane nature, and the faculties
thereof doth e act and workes in the Saints, as f Christ is
made flesh, and incarnate in the Saints, and doth in them be-
leeve, repent, rejoice, love; and beleevers have neither free-
dome nor action at all, more then blocks in their actions. Hence

a Eaton H-

b Townes-
c Free grace.
d Rife, raigne,
e Rife, raigne,
f Rife, raigne,
eg Eaton H-

1. Eaton H-

2. Eaton H-

3. Eaton. combe. ca.
A survey of Antinomianism.

But 1. there remaineth true liberty in the regenerate man, his free will is not destroyed. If the Sonne make you free, then are ye free indeed. But God be thanked that ye were the servants of sinne, but ye have obeyed from the heart that forme of doctrine which was delivered you, being then made free from in, ye became the servants of righteousness. Now the 1 Lord is a Spirit; and where the Spirit of the Lord is, there is liberty. I will walke at liberty, for I seek thee precepts. Hence rejoicing in God, delight in his Law, rejoicing in his word, a choosing of God above all other lovers; and his testimonies, argue a sanctified elective power of free will in the soule. 2. The justified can sinne, otherwise, they should no more be capable of exhortations to walke in Christ, and grow in grace, and of dehortations from sinne, then the fire and the Sunne, can be requested or exhorted to call out heat and light. 3. This foolish opinion is bottomed on this conceit: That a beleever as a beleever, walketh by faith perpetually; is admitted (faith x Towne) to live and abide for ever, by sense and sight, in the kingdom of glory. And wants nothing of heaven (faith x Saltmarsh) but to beleeve bee is in heaven, u is as cleane from sinne (faith x Eaton) as Christ himselfe. Nothing sinmeth in the regenerate but sense y the flesh, the members of the body of sinne, or the Afe; nor is it more sinne that they doe before God, then the burning of the fire, or the illumination that commeth from the Sunne, for they are no more under any commanding, or restraining Law of God, then the fire or the Sunne. 4. The immediate rapte and pull of the Holy Ghost removeth all freedome, reaon, deliberation, knowledge, action from the soule, in either supernatural works of grace, or sinne, as if the soule were turned in a rock, or a stone. 5. All the sinnes of beleevers, their Adulteries, murthers, lying, confening, must be counted on the Lords score (I tremble to speake it) upon his honour be it, if he will suffer perfect Angels to sinne, more then he can suffer Angels, and the glorified that stand before the throne, to fall or transgress.
A

Antinomians tell us of a two fold, glorifying of God, one in the eyes of God, primary, immediate, passive, divine, by faith, in which God glorifieth himself in us, justifying us, Faith being the Creator, as it were of a certaine divinity, as Rom. 4. 20. Abraham gave glory to God, whereas unbelief maketh him a lyar. There is another glorifying of God that is outward, more fleshly and humane, secondary, mediate, in the eyes of men, by good works, in sanctification, in which we are agents, and glorifie God by the Spirit, by which we are partakers of the Divine nature, 2 Pet. 1. 4. and it is done in a greater manner, by declaring God glorified before men by our good works, Math. 5. and greatly inclineth to the glorifying of man; by this Abraham bath to glory and rejoice in holy works, but not before God.

Answ. 1. We are not mere passive in believing, for then should we not be commended for believing, nor should wee know, rely, and trust in an all-sufficient Saviour, in believing on him, though there be a passion in believing. 2. These enemies of Sanctification abate all holy walking and works of sanctification, calling holy walking; 1. glorifying of God outwardly, and before men, in a fleshly manner. Whereas God seeth it, and acknowledgeth it in his owne sight, sincere, unfaied, perfect in its kind, with perfection of parts, not of degrees; they would have all Sanctification finer hypocrite. I know thy works (faith Christ to Smyrna) and tribulation, and poverty, but thou art rich. That wee might serve him without feare in holiness and righteousness, εναντιον δικαιακας, before him, all the daies of our life. And whatsoever ye (Servants doe) doe it heartily, as to the Lord, not to men. Commanding our selves to every mans conscience, εναντιον το Σεθιν, as in the sight of God. Abraham, walke before mee, and bee thou perfect, faith the Lord. How many of the good Kings did right in the sight of the Lord? Its true; our best works are polluted with sinne, and in the matter of justification cannot endure the strict Law-censure of the Judge of the world, if God narrowly marke iniquity. But Antinomians are so at odds.
odds with holy walking, that they will have all the sincere works of the Saints wrought by the grace of God, to bee in their substance before God, plaietered hypocritise: and yet in the justified, these hypocriticall works are no sinne, there being no more sinne in the justified, nor any thing contrary to a Law, which the Lord can see as a sinne more then in Jesus Christ. So here is holy, sanctified, and lawfull sinne, and an innocent hypocritise, and holy, and harmless corruption and flesh.

3. A declarative glorifying of God in the eyes of men, not of God, must argue the believer to be lawlesse, and a Libertine before men, and that he needeth not before men, and in his conversation with wife, brother, children, neighbours in his words, promises, covenants, buying, selling, works of his calling, doe all as in the sight and presence of God, for if he walke righteously in his conversation with men, he is behind God's backe, the Lord seeth him not; if he walke unjustly, in fornication, uncleanness, courting, lying, God seeth not these to be sins.

4. Why doe Antinomians exclude from works of sanctification, the worke of believing? Are we not to doe all good works in faith, as well as for the glory of God? and are we not to eat and drinke in faith? Rom. 14. ver. 22. 23; are they not bastard works, that come not from such a root as faith? As the fruit is ill, if the tree be ill; and so we must glorifie God primarily, immediately, in the sight of God, passively, in this declarative, and active, and secondatory glorifying of God.

5. The Antinomians exclude a third sort of glorifying God, to wit, in private, when neither God seeth them, nor men, but they are done in a secret closet; as praying, praying, meditating, and soliloquies of the soule with God, almes given in private, that men see not, nor doe the poore know of it; this is neither passive, nor active glorifying of God, and so the division is lame, except Antinomians will have us comming with our secret prayers and almes to the streets, and cause a trumpet to be blowne, as Pharisees doe?

6. The glorifying of God by men that see our good works incline of it self to no glorifying of man, more then Abrahams giving glory to God, but onely as we either truot to our good works, or vainly conceit we are justified by our good works, and then being abused, they incline to glorifie men, and make us vainly
vainly rejoice and boast in them before God. So if Abraham should think his act of believing, were his only righteousness before God, his believing in God should be as chiefly a glorifying of man, as any his works of Sanctification.

CHAP. LXXIII.

Sanctification concurs as well as justification to make Saints.

Though Sanctification, say the Antinomians, make men Saints declaratively to men-ward, yet the true cause that makes them Saints in the sight of God is justification.

To this wee say, 1. Take Sanctification, as Eaton, and Saltmarsh, and Denne say, Protestant Divines, whom they are pleased to call Legalists, doe, for such holiness as they lay, is in Anchorits, Eremits, and Monks for externall works done without faith, it makes men neither Saints before God, nor men, but meere fairied hypocrites; such a Sanctification wee disclaine. But take Sanctification for holy walking in the strength of the grace of justification, and grace inherent in us; 'tis we say, Justification and Sanctification ought not to be separated, but both concur to make us Saints; the one as the cause, the other as the unseparable effect. And most false it is that Eaton faith, That Sanctification is so farre from being the cause of making us Saints to God-ward, that properly it doth but declare, that we are Saints to man-ward; for to Antinomians make Sanctification nothing but a poor shadow, like an Yvie bush, that is no cause of wine, but a meere signe to declare and shew in this, there is wine. Now sure, by Sanctification we are partakers of the Divine nature, and the Spoufes beauty, not onely in regard of imputed righteousness, but also a holy and sincere walking and blamelesse profession of the truth, in a chaine of the Spoufes necke; and in her personall acts of praying, and praying, and the sweet ministry of the Gospel, in regard of which, Her lips drop as a honey combe, butter and milke are under her tongue, and the smell of her garments, like the smell of Lybanon, her feet beautifull with shoes, her two breasts like two Young Roes, that are twins, &c. Sanctification must render the Spouf a society of Saints even in the eyes of God, and not only meere and

\[ X 2 \]
declaratively to men-ward: as the Yie-bull is a signe of wine.

Let Antinomians say, Are not the Saints partakers of the Divine nature, in the sight of God, as well as declaratively in the sight of men?

2. If the charity of the Philippians be an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God? And

3. The contrary works in the Saints, the shutting up their bowels against their indigent brethren, their byting and devouring, their acts of Adultery, and Murther, and lying, are ill smelling and displeasing in the eyes of God, not only declaratively before men, but really and in truth in the sight of God; in regard that the Lord, 1. is displeased with these sins.

2. Forbiddest them in his Law. 3. Rebulketh them. 4. Punisheth them. 5. Setteth the conscience on against the beleever that doth them, that they are grieved for them, and mourn. 6. Hideth his countenance from them, commands us to i confesse, and k crave pardon for them; then the Lord must take notice of the contrary acts and command, commend, and reward them, be well-pleased, with them and they must be more then naked declarations and signes of Saintship to men-ward. The Lord himselfe pronounceth the Saints blessed, not onely for Christ's imputed righteousness, which is indeed the first cause, fountain, and ground thereof, but also for our works of Sanctification; as 1 Blessed are the undefiled in their way, m that feare the Lord and delight in his Commandements, that n kepe judgement, and that doe righteousness at all times, that o doe what Christ commands, that v doe his Commandements. Then God must judge them more then declarations to men-ward, because this is the blessing of eternall life in Christ Jesus.
The harmonious compliance of old Libertines, Familists, and Antinomians.

Parall. I. Libertines in Calvin's time, said, The state of innocencie was to know nothing good, or ill, more then children, and Adams first sinne is to know good and ill, and regeneration is to be stript naked of the knowledge and sense of either good in that sinne or righteousness; and therefore the Libertines said to any man troubled in conscience with sinne, O Adam dost thou yet know somewhat? Is not the old Adam yet crucified? If they saw any stricken with the fear of the judgement of God, Calvin, in Hast thou yet (say they) a taat of the old Aple, beware that that morse do not strangle thee. If any man was touched in conscience with remorse of sinne, and did sorrow or repent for his transgressions, they, said, sinne raigned in that man, he was sinnes captive.

Just so the Familists of New England. In conversation Risen, raise (say they) the faculties of the soule and workings thereof are destroyed, and in stead of them the holy Ghost comes in. And a man must take no notice of sinne, nor of his repentance for sinne. And frequenctie or length of holy duties or speeches.
trouble of conscience for neglect thereof, are all signs of one under a covenant of works; that is, of one in whom old Adam liveth and reigneth. And c I know I am Christ's, not because I crucifie the lusts, but because I doe not crucifie them.

And our late Antinomians say, To bee touched with any sense of sinne; and for David to confess his sinne, or bee grieved for it, was faith M. Towne, from want and weakness of faith, that is from the old man. I cannot (faith he) looke on my selfe, my actions (sinneful) and my conscience, and see my sinnes remaine — but I look to the records of heaven, and Gods justice, and since the blood-shed, I can find nothing there against me, — but sinnes as a debt discharged are become a nullitie before the Lord, — and therefore my peace and happiness consisteth in the forsaking and not considering my selfe, and in my living and abiding in Christ, who is in heaven.

Antinomians with Libertines refuse all repentance, sense of sorrow for sinne, acts of the flesh and unbeliefe.

This not considering himselfe and his sinnes, is neither to know, sorrow, mourne for, feare, or bee humbled for sinne. Protestant Divines say, when the Lord forgiveth a sinner, yet the sinner will never forgive himselfe, but know, consider, feare, mourne, and be humbled for his sinnes. Antinomians say, all these are works of the flesh, and of unbeliefe, and of the Old Adam, just as the Libertines said: so to feel sinne dwelling, in them, as Paul did, Rom.7. faith C. Eaton is an act of the flesh contrary to faith; and if (faith h Saltmarsh) A beleever live only by sense, reason, and experience of himselfe, and as bee lives to men (he meaneth dayly sinning by reason of an indwelling corruption) he liveth both under the power and feeling of sinne, and under the Law. But if bee live by faith — he liveth out of the power of all condemnation, and unrighteoufnese. Then to Antinomians feeling of sin in us, and sense reason, and experience knowing, and discerning sinne in us, and our feare of sinne, sorrowing, or being humbled for it, or any acts of repentance are contrary to living by faith, and so the works of the old Adam knowing it, and a taste of the soure apple. What then is regeneration, and the killing of the body of sin, and of old Adam? It is the abolishing of all conscience knowledge, discerning, feeling, feare, sorrow, defecion of men for feare of sinne. Hence Master i Archer, k D. Crispe, and l Saltmarsh, make Sermons against feare of, or trouble for sinne.
A survey of Antinomianism.

Singne, as works of unbelief, as contrary to the power of God, faithfulness, providence, death of Christ, free grace, a weakening of faith, a damping of all religious service.

And for their not knowing of any good wee doe, or acts of Sanctification (which is the other branch of the Libertines &c. regeneration.) Familists say, To fetch comfort from experience of grace in our selves, is no way of grace. And its poverty of Spirit when we see we have no grace; and Saltmarsh, Denne, Crispe, Eaton, Towne, and the Antinomians, reject all comforts, assurance, or rejoicing from acts of Sanctification, and works in the regenerate, and say, that its a seeking of righteousness in our selves, and sure then it must bee a worke of the flesh to exercise our knowledge that way, to discern our selves to be sones, because wee walke in love, and after the Spirit.

Paral. II. Libertines said, All sinne was but an opinion that we sinne, and under opinion, they comprehend conscience, scruples, remorse, sense of judgement. That Christs works of Redemption was to destroy opinion and sense of sinne, and then are men new creatures. And there is no Devill, no sinne, no world that are our spiritual enemies. David Georgius placed the spiritual life of his, in committing Adulteries without sense of sinne, and that publickely without shame, and that faith in Jesus Christ was the way to abolish this shame, in doing this filthiness; which shame was the fruit of the first Adams disobedience. And that theyShould confesse all their sins, to their shame, again and again, in the publick assembly, till all pride and glorification of the flesh be crucified, that grace and mercy may bee seen to be more glorious. And they must go in this selfe-deniall, while they be deaden, or to the opinion of any propriety of goods or possessions, or wives or Marriages, and then they come naked to the new Kingdom of David Georgius, where they are to live above all lawes of marriage, &c. or consanguinity, or the like.

Calv. o. pulc. cap. 18. pag. 41. Notandum peccati mundum, carmen, veterum benevolentum, nihil in suo audire, quam ad quod opinationes vocantur. Let it be a new opinion, sumptius opinionem, omnes sentientes non peccatum; sed caeterum opinionem comprehendat omne syncretisin. Scrip- lu n, denique omnem senum judicii; quin omnibus hent rationem peccati novas creaturas ve- cant quaod ab opinione vactans — Per Christum Redemptionis beneficium praeest in hoc quod opinationem, i. e. mundum, disbolum, peccatum disburserit.
Antinomans doe well neere border with this way; only that which Libertines doe call opinion or discerning of sinne, Saltmarsh, Eaton, and Den, call sense, Towne calleth it sense, or unbelief, all call it, sinning not before God, but before men, and in the conversation. So they say, the Adulteries, Murthers committed by the justified, are seeming sinnes, sinnes in men's account, faith. Saltmarsh, but not so before God, and to the eye of Faith. Now to live by faith is Aminomian Sanctification, or Mortification; or these sinnes (faith and Towne) before God, are no sinnes; to faith they are mere nullities, but to our sense and flesh they are sinnes. So y Saltmarsh, and z Eaton, to sense, reason, experience, or to unbelief that can but lye and deceive, they are sinnes; to faith, and before God, who seeth no sinne in us, they are no sinnes. Or, as a Master Denne faith, They are sinnes in the conversation before men, not in the conscience and before God; and all come from this, the justified are under no Law of God, and so cannot sinne; if then they thinke their adulteries to be sinne, that is sense, unbelief, ignorance of their Christian liberty, and the erronious opinion of the old Adam; Faith beleeueth Adultery to bee no sinne at all. Its true, to the believer it is no condemning sinne; no sinne, such as actually bindeth them over to eternall wrath, say we; but not a nullity for that, not for that; an exorbitancie against no Law of God, as the Libertine and his brother Antinomian say. Then no sense of sinne, no trouble of minde for sinne (as good Saltmarsh faith) can be in believers, because where there is no transgression, there is no Law, and no trouble of minde for a breach of the Law. This is an opinion of faith that Christ hath purchased a power, to beleev sinne to be no sinne; and this is with David Georgius, not to thynke shame of sinne, but to be deadned to all sense of sinne, and so Faith pulleth the conscience out of the justified man, hee may sinne with ease.

\text{\footnotesize{\textit{A survey of Antinomianisme.}}}

\text{\footnotesize{\textit{Saltmarsh Free grace,}}}

\text{\footnotesize{\textit{151. The scripture callis us: ungodly and sinners not that wee are so, but seeme so: or not so in Gods account, but in the world. Towne after. pag. 97.}}}

\text{\footnotesize{\textit{Saltmarsh Free grace, pa. 142.}}}

\text{\footnotesize{\textit{Honey come ca. 8 pag. 165.}}}

\text{\footnotesize{\textit{Den e Ser. Of the Man of Sinne, pag. 9. 10, 11, 12.}}}

\text{\footnotesize{\textit{Saltmarsh fr. 87. P. 44.}}}

\text{\footnotesize{\textit{Chap.}}}

\text{\footnotesize{\textit{Antinomians doe well neere border with this way; only that which Libertines do call opinion or discerning of sinne, Sal}}}

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A survey of Antinomianisme.

Chap. LXXV.

Libertiaes, Familists, and Antinomians free us from all Law, and that we neither sinne, nor are to be rebuked for sinne.

Paral. III. Libertines a said, Wee were freed from all Law, either directing, commanding, or condemning. And b so did David Georgius, and so teach the Libertines of New England. These that are in Chrift, are under no Law, and Antinomians; as Towne, Saltmarsh, Crisp, Denne, say, We are freed from all the Law of God, in all its offices, to direct, give light, rule, binde, oblige, or command, as well as to threaten and condemn.

Paral. IV. Libertines f taught, That when we are once regenerate, we can sinne no more, but are as Angels. So Libertines g of New England and Antinomians say, h A believer is as free from Hell, Law, and bondage on earth, as if he were in heaven, nor wants he any thing to make him so, but to believe he is so. And i Hee that beleeveth (faith Eaton) that Christ hath taken away his sinnes, is as cleane from sinne as Christ himselfe. And to Faith k there is no sinne, and the beleevers person and works are perfect before God, and free of sinne, and sinfull imperfections.

Paral. V. When Libertines m were rebuked for sin, they said, Its not I that sinne, but my Aße, or Sinne dwelling in me, and they cited that text, n J oh. 3. He that is born of God, sinneth not. Its true, Paul faith, Rom. 7. Not I, but Sinne dwelling in me, but his meaning was, its not I, as regenerate, who sinne, because I make not sinne my taske and worke, nor doe I evill with the whole benfell of my soule, the whole strength of my mind, affections, and will, in regard the unrenewed part protesteth against sinne; but I, as unrenewed, and as fleshly in part, as halfe a sufferer I sinne, being as a captive fighting in my fettors, and complaining that I am wretched through necessitie of sinning.

Calvin in op. sublata omni desinsectone totam legem abolere volunt, inquintes nullam, amplius eju rationem ib-
ning. I doe the evil I would not doe, Rom. 7. 17, 18, 22, 23. But the Antinomians confpire with Libertines in the same fene; for Towne faith, That the old Adam, and all his works are shut up under the Law and wrath of God. So it is but the Old Adam, the flesh, the Law of the members o that doth sin, but it was never the Apostles minde, to deny that a believer once justified can sinne any more, For in many things we sinne all, Jam. 3. 2. And if wee say we have not finne, we are lyars, I Job. 1. But Antinomians deny that believers can more fin, then Christ P himselfe, or then y the gloryd in heaven; and to a believer there is no finne; 't God can see no finne in them. Now, sure Libertines who said the state of the regenerate, was an Angelike puritie, did thinke finnes actd by their Asse, the flesh, were no finnes, as Antinomians deny A-dulteries, and confening, and robbing done by the justified, to be finnes, but seeming finnes as Saltmarsh, and no finnes before God, as Eaton faith.

CHAP. LXXVI.

Libertines and Antinomians destroy Scripture, and make the Spirit all, and some.

Paral. VI. Libertines (faith Calvin) are so spirituall in their owne fancie, that they count no more of the sacred word of God, then of Fables, except when it serves their turnes. The places of Scripture b objected, they said, must not be taken in the Litterall sense, because the Letter killeth, the Spirit quickneth. And they turne the Scripture in Allegories, and high Spirituall Speculations, and the Scripture in its kindly sense they called a dead Letter, its the spirit (say they) that quickneth. So David Georgius, and lo doth M. Dell, Serm. pag. 19. citing the same words; to Randel the Fami-lift, in a Sermon, said, That Christ's Parables, from Sowing, a Draw-net, Leaven, &c. did prove, that to expound the Scripture by Allegories was lawfull, and all the things of this life, as Seed, the Way-side, a Rocke, the Sea, a Net, Leaven, &c. were pag. 441.

Sacraments

Sacraments of Christ, and he cited, Doe this in Remembrance of me; and that a spiritual minde, in all the things of nature, and of this life, might see the mysteries of the Gospel. This man who preacheth most abominable Familiarism, is suffered in, and about London publicly, twice on the Lords day, to draw hundreds of godly people after him.

The New England Libertines say, a The will of God in the Word, and the directions thereof are no Rule whereunto Christians are bound to conforme their life. And the due search and knowledge of the holy Scriptures, is no safe way of searching and finding Christ; And all Doctrines, Revelations, and Spirits, must bee tried by Christ, not by the word of Christ. And the whole Letter of the Scripture holdest forth a covenant of works. b Saltmarsh, The interpreting the Spirit thus in the Letter, and in consequence hath much darkened the glory of the Gospel. But, I pray, are not all the heads of Libertinism and Antinomianism, their rejecting of the Lawes direction, of the Scriptures, of personal sanctification, and of repentance, and mortification, the perfection of believers persons, and works, &c. all meer conseqüences from Scripture, the contrary being commanded expressly in Scripture. So Saltmarsh faith, The power of an outward Commandement and precept in the word, bringeth but forth finer hypocrisy, and the Spirit worketh not freely therewith. And M. Towne hath much of this stuffe, through his whole Booke.

Much like to this is the doctrine of Henry Nicholas in his Epistle to two Daughters of Warnicke, Ar. 7. While the Apostles dayly went about with Christ, and bad the word of the Father dayly amongst them, understood not the Spirit of the Lord, ( till the day of Pentecost that hee descended on them) how should then the multitude of these (which now say, they are Christians, and yet neither have, nor know neither Spirit nor Word, but go on with their fleshly prudencie in the Letterall Scripture, and set forth the same with their fleshly hearts, before the simple people, as it seemeth best unto them, and say even so very stoutly, We have the word of the Lord, whereas it is but their owne word, wherein they, with their own prudencie are genered and begotten) feele, either perceive the same? —— They reject the word of the Lord, Jer. 8. Here giveth the Prophet a distincretion or diversitie betwene the word...
of the Lord, and the witnessing of an unregenerate man, which he bringeth forth out of the Letter of the Scripture.

Here H. Nicholas maketh a time when the Apostles were under the teaching of the Father, when they were unregenerated, and not pardoned, but led with the Letter of the Scripture, and a time when they were under the teaching of the Holy Ghost, and were regenerated. So the New England Familists, Rife, raigne, Er. 41. say, There be distinct seasons of the working of the several persons, so the soule may bee said to bee under the Fathers, and not the Sonnes, and so long under the Sonnes works, and not the Spirits. And just so Saltmarsh Free grace, pag. 113. The Fathers before Christ, might conceive themselves rather not destroyed, then saved, and rather not damned, then redeemed, — but now is fulnesse of the Spirit, and of free grace, (pag. 115.) discovered, And Denne, Doctrine of John Baptift, p. 51. The knowledge of both actual and eternal remission, was no Article of the Jewish Creed; but now (55.) is remission past and done.

2. Here H. Nicholas makes a difference betweene the word of God as it is in the Letter, and the word as it is in the Spirit, as betweene the word of man; to wit, which is in the Letter, and the word of the Lord, which is in the Spirit. So doth Saltmarsh betweene the interpreting of the Word, in the Letter, and in the consequence, which darkneth the Gospel, and the yeelding of the sense of the Scripture, in the Spirit, which mult, by opposition, cleare the glory of the Gospel, Shaddowes fleeing away, pag. 8. So doth Cornwall, Confer. with 7. Cotton pag. 17. say, A conclusion following from the strength of humane reasoning, is but a humane, not a Divine Faith; now we judge the litterall sense of the word to be the very meaning and kindly sense of the Holy Ghost, and doe hold that the word hath not two sundry senses, and that the letter of the Word and Spirit are not contrary, but subordinate; though the one, that is, the letter of the word may be without the Spirit, and then the Letter is a dead thing, to the heardned hearer, not in it selfe; but yet should not the Letter of the Scripture, and outward ordinances, or prophecying, be despised more then the Spirit should be quenched.

3. N. Nicholas here maketh two sort of regenerated persons. Some regenerated by the Letter of the word, these have but
but their owne word, not the word of the Lord; others are regenerated by the Spirit, and these have the word of God. So the New England Familists, Er. 13. and Saltmarsh Free grace 177.178. as if one Spirit breathed in all the three, tell us of a legall conversion by the outward Commandement, Letter, and terrors of the Law and Gospel, and such are but hypocrits, and others converted by the Spirit; Protetants halfe, not the Spirit, and the word, but conjoyne them; for the Spirit is the Father, and principall cause of the second birth, and the Word the seed and instrument; but their way is to abolish Word, Scales, and all Ordinances, as Legall things.

It is true, this wretched man seems to give enough to outward ordinances, for he faith, Epift. to the two Maides, They be outward means set forth by God, to direct people to the inward righteous life of Christ in the Spirit. Yet in the Epiftle, as Anfworh in his anfwere observeth, hee calleth the outward ordinances but Ceremonies, and perfwades them not to suffer death in confefling the Scriptures to be the perfect rule of our faith and life, against the Romish Antichristian Doctrine and Ceremonies. For (faith H. Nicholas) No man doth rightly, according to the truth of the holy Scriptures, nor according to the spiritual understanding of the godly wisdome deale in it, or use the true God-services of the holy word (it becommeth not likewise that any man should take in hand to busie himselfe thereabout) but only the illuminat- ed Elders in the godly wisdome which walk in the house of love. And in the Epiftle, Let no man (faith he) boast himselfe in any of the works of righteousness, or take on the same to salvati- on, neither to condemnation, before that hee in the Spirit of Christ, through the love of the Father, be renewed in all righ- teousnesse of life, not that I meane in the Elementish Ceremoniall righteousness, which the man setteth forth or occupieth out of his owne prudence, but I meane in that righteousness which according to the heavenly truth is in the being of Christ, and is set forth through the Spirit of God. So this abominable wretch maketh all reading, or hearing, or beleeving the Scrip- tures to be Elementish, carnall righteousness, and that wee are to doe no good works to obtaine salvation, nor to eschew any evill to be freed from condemnation, but to study an inward righ- teousnesse, in being Goded and Christed, and in communicating with the essence and godly being.
M. Towne also maketh the Law a sort of directorie of walking, as doth H. N. Assert. grace, pag. 38. I know not where to learne my duty to my Superiour, but in the matter of the fift Command, nor what Marther or Adulterie is, but in the fixt and seventh. But Towne forgetteith himselfe, and pag. 3. faith, We are from under the Law, in all its authority, dominion, offices, and effects; yea, hee denyeth that wee are under the power and teaching of the Law. And Saltmarsh will have us not to borrow one beame of directing light from the Law, so as he seemeth to stomach, and to be angry, that the old Testament, but especially the ten Commandements, are printed in the Bible. Yet what ever direction of walking wee have from the Law, I find them in all their writings, grudging at any Law or Gospel written, because writing, speaking, vocall covenants, are the dead and killing Letter, fruitlesse, and livelesse, and that the Spirit immediately acting is all our rule.

Paral. V II. Libertines speake disgracefully of the Pen-men of Scripture; and called Paul a broken vessell, John, solidum juvenem, a foolish young man, Peter, a denyer of God, Mathew, an Vsurer. The Church was in her infancy, (said Da. Georgius) Under Abraham and the Prophets, in its young age; under John Baptist, Christ in the fleshe, and the Apostles, its grown, and now presently under David, the Christ, its spiritual and perfect.

So many Antinomians turne perfectists, Who (say they) having the Holy Ghost, as well as the Prophets and Apostles, can pen, and speake Scripture from the same Spirit. The New England Libertines are so farre on this way, that they disgrace the Apostle Peter, as a halfe-Legalist, and say, Peter leaned more to a covenant of works, then Paul, and that Pauls doctrine was more for free grace, then Peters. And Saltmarsh maketh all the Prophets in the Old Testament, Legal men; and Christ in the fleshe, and his Apostles preached free grace, but in degrees and parts; but we dare not (faith hee) preach the Gospel so in halves and quarters as yee doe. And Christ o and the Apostles preached grace, faith, repentance, new obedience, in scantling of Doctrine, as they are meereely and barely revealed in the history of the Gospel, or Acts of the Apostles, where onely the Doctrine is not so much revealed,
as the prattife. — But we (Antinomians) preach Christ the power of all, the fulnesse of all, that we may exalt him, whom God hath exalted at his owne right hand.

Hence Saltmarsh 1. faith, the Antinomians in England reveale more free grace, and fulnesse of Christ in their Sermons, then Christ and the Apostles did in the halfe of the New Testamento, or all the Prophets in the Old.

2. Christ, and the Prophets, and Apostles, except in the Epiftles, were Legall Preachers. What be Legall Preachers, (that I wrong not Saltmarsh, as he doth Christ, the Prophets, and Apostles) I give it in his owne words. Legalists are 1. P such as compound and bargaine with God for salvation, and submit not to the righteousnesse of God, and lye downe in the sparks of their owne kindling; are Christ, his Prophets, and Apostles such? Such as from the notion 2 of a covenant, conceive a little too Legally of free grace. Such 3 as have neither the use nor freedome of the heavenly inheritance, that are subject to death and bondage. Such 4 to whom God appeared onely, as it were, upon tearmes and conditions of reconciliation. Such 5 in fasting, and other acts of obedience, dealt with God, to get some love from God, which Christ himselfe had not gotten for us. So belike, the Prophets that dyed before Christ went not to heaven, but to some chamber, or higher roome in hell called Limbus Patrum, or to some other place: for Saltmarsh faith, they had neither the use nor freedome of the heavenly inheritance, whither then went their soules after death? 2. They were chosen to salvation some other way, then Jaaob, Rom. 9. they purchased the love of free election, by fasting and penance. 3. Their sinnes were not pardoned, nor they reconciled to God, a belying of the Old Testament. 4. The Prophets submitted not to the righteousnesse of God, but sought righteousnesse by the works of the Law. All these, how they agree in part to Christ, John Baptift, and the Apostles, in the first halfe of the New Testament; let Saltmarsh and Antinomians see and consider.

Paral. VIII. Libertines said, The whole Scripture 

\[ \text{p. Saltmarsh Free grace.} \]

\[ \text{p. 145 Free grace.} \]

\[ \text{p. 153 Free grace.} \]

\[ \text{p. 158 Free grace.} \]

\[ \text{p. 167 Free grace.} \]

\[ \text{p. 169 Free grace.} \]

\[ \text{p. 170 Free grace.} \]

\[ \text{p. 3 1, 2, 3, 5 Calvin, in} \]

\[ \text{p. 4, 7, 14, 18, 6, 2, 22, 9, 10, 19} \]

\[ \text{p. 442 Verbum Dei Spiritum esse alius.} \]

\[ \text{p. 443 Verbum Dei nihil alius quam Spiritum esse, similiter Christum esse Spiritum.} \]

\[ \text{p. 444 Vitam eiam nostrum Spiritum esse debit} \]
not Scripture, but the Spirit was both Christ and the Scripture, and a godly life must be the Spirit. So the Libertines of New-England. 1 There is a Testimony of the Spirit, and voice unto the soul meerely immediate, without any respect unto, or concurrence with the Word. And z from this, Wee are not to keepe a constant course of praying at sett hours, or alwayes, but as the Spirit move us. And a all doctrines and revelations must bee tried by Christ, that is, Christ dwelling in us, in a spirituall manner, not by the Word of Christ, or the Scripture.

In this same Grammer speake Antinomians. So b Saltmarsh. The Law now is in the Spirit; What is that? And in the Gospel for a beleever to walke by; nor is (faith he) holinesse and sanctification now such as is fashioned by the Law, or outward Commandement, but by the preaching of Faith, by which the Spirit is given, which renewes and sanctifies a beleever, and makes him the very Law of Commandement in himself, and his heart the very two Tables of Moyses. This is to say the Word begetteth not Faith, but onely Historically instrueth the flesh; and expressely, in terminis, the Libertines fense and minde is, that the Word is changed in a Spirit without Scripture, and the Christian in his walking and conversation (which to Antinomians is all in faith) is the Spirit it selfe. Towne is c much in this, through his whole booke, to make the Law a meete dead Letter, and the Gospel all Spirit, and to free us from the Letter of all Scripture. And d Saltmarsh uppon this ground, of the free working of the Spirit of Adoption, freeth us from outward Commandements, Covenants, Vowes, as if the Word, or Scripture, and the Spirit, were two contrary and different things, and the one not harmoniously subordinate too, and complying with the other.

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1. Ripe rainge.
2. Er. 49.
3. Er. 49.
4. Saltmarsh.
6. Free grace.
7. The Gospel is Christ himselfe, and love revealed.
8. This is like the language of Sweeckfeldius, Epist. ad Ecclesianum, ex ufa Basilise, An. 1527.
9. Si externa predicatio necessario precederet in justificatione, homo posset primam lapidem, non "D. mi... Caro & sanguis non revelat Christum... non igitur est fides ob auditu externo (nisi si historica) sed ab inspiratione Dei. --- Non tollimus scripturam & ministerium, sed ea in suam locum pro carnis eruditione statumus. c Towne offer. gr. pag. 7 8.9. 10. 11. 12. d Saltmarsh gr. p. 180.

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**CHAP.**
Antinomians and Libertines soule opinions touching God and the Author of sinne.

Paral. IX. Libertines a said, There was but one Spirit in the world, that lives, and moves, and acts all things in stead of our soules, yea and in all creatures. And that God was the Author of all good and ill, sinne and righteousness, because hee workes all our workes in us, and the Creature workes nothing, and that sinne was but an opinion, the Devils and Angels but motions. And so taught c David Georgius, That Devils were but ill motions, and d the good Angels are but qualities and motions of mens minds. And the same is like unto the minde of New England Familiists; who say, That in conversion, the faculties and workings of the soule are destroyed, and e instead of them the Holy Ghost; yea, and in place f of all love and graces, e Christ himselfe comes in, and Christ incarnate and made flesh is in every beleever.

Now Randell the Famiist, and Antinomians hath prefixed a commendatory Preface to a pence, called Theologia Germanica, which b faith, That all good is onely God; and he maketh no difference betweene created and uncreated good: and d God becommeth all things, in man, nor is there any thing that can challenge to it selfe being, or goodnesse, that e true Christ is in man; and that the true and perfect God, and true and perfect man are one, and man doth so yeeld and give place unto God, that where God himselfe is, there is man, and that God also is there present, and works his alone, and does and leaves undone any thing without any I, to me, much or the like, where these things are and exist, there is true Christ, and no where else. And f he that is illuminated with the eternall love is a divine and deified man. And the Author of the Bright starre, set out by Randell also, g Nothing is, or hath being, but God and his will. And God is all, the creature nothing, Man is nothing, be-
Free grace. 179.

Antinomians come near to Familists, who said, God wrought all in the Creature, the creature doth receive good or ill, they say, the Spirit works all in us as in blocks. Saltmarsh free grace, 146.

Crispe vol. 1. ser. 6 pag. 161. 162. Towne after grace, pag. 51. 52.

Antinomians Principles make God the Author of sin.
whoeres, murtherers, repents not, beleeveth not, God is the cause, and the onely cause thereof: So Crispe faith, The Co-

\textit{Crispe vol.} of the Covenant lies onely upon God himselfe, and that there is not one bond or obligation upon man, to the fulfilling of the Covenant, or partaking of the benefits of the Covenant. And \textit{must not} (faith hee) the fault or failing to performe the Covenant be his, who is tyed and bound to every thing in the Covenant, and faith hee will doe it? If there be a condition, and there be a failing in the condition, hee that undertakes all things in the Covenant, \textit{must} needs bee in the fault. So he. Now this Argument hath no strength, but upon this Antinomian supposition, that there is no tye, no obligation lying on us to beleev, and lay hold on the Covenant, as 

\textit{Esaiah} faith, cap. 56. and by faith to subscribe and signe the Covenant, and to walke in the Lords Commandements; and it must suppose that we are patients in beleev, and walke in Gods Commandements, and that God onely worketh these in us, as in stones and blocks; and whether Faith bee a condition, or a duty, or no condition, it is all one, if God onely worke faith in us, we being dead and passive. As 

\textit{Libertines} speake, and if God promise and undertake to put his Spirit in us, and to cause us walke in his Commandements, as hee undertaketh, 


And if Gods promise to worke in us, to will, to doe, to walke in his Commandements, to abide from fornication, bloudshed, lying, violence, oppression, unbelieve, free us from all tye and obligation to these duties, as Crispe faith; then the Lord must bee the onely and immediate Spirit that doth in us beleev, mis-believe, walke in Gods wayes, or whoore, lye; for faith Crispe, \textit{must not} the fault, or failing to performe the Covenant be his, who is tyed and bound to every thing in the Covenant, and faith hee will doe it? Reader, then judge how farre Antinomians differ in this, from Libertines. And M. 

\textit{Saltmarsh} faith the same, \textit{What ever} promise there is, which \textit{Saltmarsh hath} any condition into it, \textit{it is ours in him}, in Christ, \textit{who was free grace. the onely conditioned, and qualified person for all promises.} 105. 

And M. Towne, \textit{Saltmarsh}, and all \textit{Antinomians} in every page of their bookees say, wee are freed from the Law, as an obliging
obliging rule of holy walking, and under grace, that is under the Gospel; because the Law is a killing dead Letter, and cannot give life, nor Sanctification. But the Gospel, (y faith hee) is like the Sunne, caries along with it light and life. But I pray, is not the Gospel without the Spirit a killing Letter, as well as the Law, and can it ever quicken or sanctifie without the Spirit, more then the Law? Then by this Argument, the beleever is tyed to nothing, as an obliging rule, either of believing, or holy walking, but to that which doth effectually quicken and sanctifie; so neither Commandement of Law nor Gospel without the Spirit, is the beleevers rule, but onely the Spirit, and the Spirit effectually quickening, and actually sanctifying, then the Spirit must onely be our rule, and we must onely be obliged to be ruled, and to lye under the actings of the Spirit as dead creatures. When then we neither beleive nor repent, nor abitate from whooring, robbing, lying, because the Spirit acteth not, we sinne not, for sinne is against some obligation; Antinomians will not say, we are obliged by any Law, old or new, to have the actual breathings of the Holy Ghost, when we omit good, and commit evill, then the holy Spirit must immediately, and onely act good in us, and his non-acting immediately, must be the only cause of beleevers murthering, whooring, lying; and is there not then a Spirit in all under the Gospel, working in them all good, and by no working, causing all the sinnes they commit? And what is sinne then but an opinion? And can it be our worke, or any thing but Gods worke in us.

Chap. LXXVIII.

Libertines and Antinomians take away all sense, or remorse of conscience for sinne.

Paral. X. Libertines a said, We are to be troubled in conscience for no sinne, because God worketh all in the creature, and nothing is beside the will of God.

Libertines of our time say, If God will let me sinne, let him b see to his owne honour. And upon the same ground, c M. Archer faith, Wee are not to be troubled for our sinnes, because they come from God, and we may safely say, that God is, and hath a hand in, and, is the Author of the sinnesfulness of his people.
people. So doe other Antinomians though they speake not out.
2. Upon another ground Antinomians bury all conscience of
believers sins. 1. Because their sins are no sins, being remit-
ted before they be committed. 2. Because (say they) it is
against Faith, and from unbeliefe, the flesh, and want of mor-
tification, to be moved, or touched in conscience with sinne, as
I often have proved.

129, 130. Saltmarsh Freegrace, pag. 140. Honeycombe cap. 7 pag. 139, Denne
Scr. Of the Man of sinne, pag. 9. 10, 11, 12.

CHAP. LXXIX.
Libertines and Antinomians Parallel believers with
Christ incarnate.

Paral. XI. A S David a Georgius, and his cursed follow-
ers; so b Libertines said, Christ in us dwell-
ing was God manifested in the flesh, or Christ is but a par-
terne, type, a representation or figure of patient suffering, and
of these vertues required in these that are to be saved.

Componunt Christum ex Spiritu Dei, qui in nobis omni sunt, & ex eo quod opus in-
em ac mundum vocant—Christum fregit veluti imaginem ac exemplar, in quo figurata sunt
qua ad nostram salutem requiritur.

So e the Author of the Bright Starre, makes Christ-man e Bright Star, the
patern in the mount, that in worship and conversation wee
must follow. And when this d Author, and e Theologia Ger-
manica take away God from us, and say, there is nothing in
the creature but God, they doe worse then Libertines ; Yea,
they fancy Christ incarnate, to be a divine and holy man, and
so evert a principall Pillar of our faith; that is, that wee be-
lieve in the Sonne of God, Christ-God made manifelt in the
flesh. And the f N. England Libertines teach, That Christ is in-
carnate in every believer. So the English Antinomian faith, cr. 11.

I have nothing to doe with your Moses or the Law. I am d Townes
Christed, and Goded. And a late giddy, phranticke Pamphlet, h which I should not honour to cite, faith, A man in Christ light of a man
is baptized into a living active God, and a dead passive crea-
ture. And though Antinomians, as yet seeme to grant, that 57.
the Sonne of God was incarnate, yet we know not how long,
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for they equall a beleeuer most proudly \(^1\) with Christ, making both his person, and all his actions, \(^2\) though Adultery, Roberie, Lying, as cleane from sinne, as Christ, or his actions, or \(^3\) as the glorified in heaven. 2. Saltmarsh faith, \(^4\) The Gospel commands rather by patterne, then by precept, and by imitation, rather then command. They deny all obligation, either by Law or Gospel, to lye on us. 3. Because wee are in Christ, they lay all our sinnes, all our sufferings, are so drowned up, swallowed, and nothing in Christ, that we are neither to feare, or be touched with the sense of either sinne or affliction; and that the beleeuer is to remaine in Christ alwaies, rejoyning, triumphing, being in heaven already, and a sorrow and sighing for evermore, being banished away.

CHAP. LXXX.

To follow sense as a Law is our rule, say Libertines and Antinomians.

\(^1\) Calvin adver. Paral. X. I. L Libertines \(^2\) taught, That any calling was lawfull, and to follow callings was to follow their natural inclination, and to live as they pleased. Quintians the Libertine to one that asked how hee was in health, saied in wrath, Can it be ill with Christ? When hee was present at a solemn Maffe with a Cardinal, he said, Hee saw the glory of God; from this ground, that Christians cannot sinne, that their inclination and nature is their guide, which they called the Spirit, and they are loofed from all Law; therefore with David Georgius \(^3\) they saide, A marriage-covenant eyed Christians no longer, then the natural temper and disposition of husband and wife would carry them on to agree to live together, when inclinations of Christians did thwart, they were free to marry another. And so saide they of goods, that

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\(^1\) Eaton
\(^2\) Saltmarsh Free grace, pag. 142.
\(^3\) Saltmarsh Free grace 148.
\(^4\) Cip. vol. 3.

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\(^1\) Towsn Free grace, 7. 34.35. 15.130. Towne after gr. pag. 156.157.158. Saltmarsh Free gr. pag. 140.

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\(^1\) Calvin adver. Paral. X. I.
\(^2\) Libert. cap. 20.
\(^3\) Q. ia verus justi in ca, in qua vocantone est vermare debet, docent quum quemque patrice naturalia inclinationem sequi atque sic visvere ut libent, et re sua fidibusur. Hence he ut Quinians (judas seda Libert. Lux) extend fac, quoties rogatur, ut valeat, Quomodo, inquit, An Christus male habere potest? exposition, commrmandum cfi, de prateritius omnibus doloribus Christianorum, dolores, aut marboros se sentire negabant, quod iam preteriti essint, et ipsi in gloriam cum Christo iam effici effint. Bieldikius A t. 17. Pag. 19.30.
they might robbe and spoile, calling inclination a calling, as if it were their calling to robbe and oppresse.

So, the same doe Antinomians teach in their beastly distinction; in which c Towne, d Eaton, e Denne, and f Saltmarsh say, Beleevers are as cleane from sinne, before God, and as they live by faith, as s Jesus Christ him selue, but to men ward declaratively, and as they live by sense, or seemingly, as Saltmarsh meaneth, or according to the flesh, as Towne faith, (now the flesh is the Afe.) The beleevers sinne, and may whoore, kill; but this following of the sense, and the flesh, is nothing but the Libertines following of his naturall inclination, or calling. Now the beleevers Adultery to. h Saltmarsh, is but seeming Adultery; then it is not in deed, and before God, Adultery; and he followeth his sense and naturall inclination, (as the Libertine said) in putting away his wife without cause, and Marrying another, and in robbing the Widdow and Orphan, and taking the Oxe away from the father lefe; and so followeth his calling. 2. Sinning according to sense, and the flesh as lying and whoring, are not sinnes according to Faith, and before God, sense is unbeliefe, and a blind judge, and reputeth that to be sin, which is not sinne, faith. i Eaton, For Faith seeth them above sense to be utterly abolished. 3. The beleever following his sense in Adultery, rapine, lying, is under no law. Ergo, his following of his sense, his being present at a Masse, his robbing his brother cannot be a sinne; then it must either be in it selfe lawfull, and a following of his calling, as the Libertine said, or it is unlawfull. The Antinomian mult speake conditions, to call that unlawfull, which is against no Law.

2. Randell a Familiist, setteth forth a pecess of Cusanus Intituled, The Vision of God, hath a Familiists conscience, to picture God him selfe, and Clouds encircling him, expressly forbidden in the second Command, but it is no Command to him. Master Denne, Doctrine of John Baptist, 65. retaineth the destination of Clergy and Laicks condemned by all Protestant Divines; and Pag. 66. hee faith, Hee wil condemne the removall of Images, Idols, Crucifixes of Wood, Glaffe, of Stone, but he mentions no command of God to justifie it; for we are commanded no worship externall in the New Testament, but Faith, that is, no sinne, as sinne, is forbidden, but unbeliefe
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unbeliefe; to this Towne assert grace, pag. 94. cannot answer one word. So H. Nicholas in his joyfull message of the Kingdome, cap. 31. 33. 34. highly exolleth the Romish Church, Pope, Cardinals, Bishops, Priests, &c. Service, Ceremonies, till hot contention arose about them.

3. We know Antinomians think nothing of Idolatry, adding to the worship of God, and that some of them speake their conscience, when deterred from Adultery, Murther, Rape, they have said. What? Adultery? God seeth no sinne in believers. One of them in Scotland said, hee would take the Lords Supper on the crowne of his head, if Authority should command him. Another said, once dipping, or ten times were indifferent. Most of them are for libertie of all blaspemous religions; and their saying is, Beleeve in Christ, and sin against the Law if thou canst? This is to make sense, that which Libertines call natural inclination; Yea, all outward Commandements to Towne and Saltmarsh are but shaddowes, the Spirit is all the believers obliging rule. No externall Command can oblige a Believer, under perill of sinning against God, in his court, in foro Dei, and wee know how broad and large their consciences bee in the matter of Marriage and Divorce.

CHAP. LXXXI.

Sundry Antinomians say, Irish Papists ought to have liberty of conscience, and to enjoy their religion.

Calvin. Instruct advers. Lib. c. 12. pag. 458. Homo, (inquiunt) sciat animam suam

L Libertines * said, they knew that their soules were immortall, and live for ever in heaven, but Christ by his death hath taken away that opinion, and hath restored life to us in that, now wee know wee shall not die.

Antinomians cannot deny but wee die, but they will have no death to be the execution of the righteous Lords sentence, for sinne to the godly, but that they returne to dust believing, and neither feeling, nor fearing, sinne or punishment for sin; for
for that is against the power, faithfulness, providence free grace, sufferings of Christ, faith, all religion: and Archer, Saltmarsh, Christ, upon the same grounds, that the beleever committeth Adultery to his owne sense, but his Adultery really, and to his faith is no sinne; so they are not to feare, or feele any afflictions, or death, but to beleeve them to be shadowes. Now the removall of feare, and the opinion of dying, is imputed to Christs death; so as Saltmarsh faith, The Spirit of Christ sets a beleever as free from hell, the Law, and bondage here on earth, as if hee were in heaven, Free grace, nor wants he any thing to make him so, but to make him be-page 140. beleve he is so; for Satan, sinne, sinnesfull flesh, and the Law, are all so neere him, that he cannot so walke by sight, and in the cleare apprehension of it; but the just doe live by Faith, and Faith is the evidence of things not seen. Then beside that, its his happinesse, not his bondage, that the Law is is so neere him, that is it written in his inner parts and heart, it must bee his sinne and feeling contrary to Faith, (which was one opinion and sense) that hee knoweth and beleeveth hee must lay downe this tabernacle of clay. And Towne faith, Faith banisheth all the mists and vapours arising from these earthly members, out of Gods sight and presence. — Thus I am a sinner, and no sinner, daily I fall in grace, page my selfe, and stand in Christ for ever. But Towne lyeth, in page 40. saying, Hee is a sinner in himselfe, and no sinner in Christ. For sinne, in himselfe, or to his flesh or sense, is no sinne at all, and against no Law, his sense lyeth, and deceiveth; Faith, by which he should walke, doth truly say, he is in himselfe, and really, no more a sinner then Christ 1 is a sinner in himselfe; and upon the same grounds, sense of death, and sickness, and paine, and feare,are but deceiving opinions, and errors contrary to faith, and Christ came to dye, and remove from us feare, feeling, opinion of all affliction and paine, as contrary to faith. Now its a sinne not to walke by Faith, then must the feeling of paine and death bee a sinne, and Christ came to give us a sense, dedolency, and dulnesse of apprehending either sinne, or ill of affliction, and so say Libertines.

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CHAP.
Chap. LXXXII.

Libertines and Antinomians doubt of the Resurrection, and life to come.

Paral. XIV. Libertines denied the Resurrection, and said with Hymenæus and Philetus, That it was already done, and in this life, they mocked salvation, in hope of the coming of the Lord; they said, To walk in newness of life, was the Resurrection with Christ, and all the resurrection we are to look for. David Georgius faith, As there was a revelation under Moses and the Prophets, and a more clear one under Christ and the Apostles. So under himselfe, the true David, the Lyon of the tribe of Judah, the stone hewed out of the Mountain without hands: there was now a farre more glorious revelation, and most spiritual, that he exceeded so farre Christ according to the flesh, and the Apostles; as that all Ordinances and external worship, and feales, should cease when he comes, because of the efficacie and spiritualnesse of his doctrine above Christ in the flesh, and all the Apostles, as the Spirit is above the flesh. And the clouds in the which Christ was to come, to judge the quick and the dead, must bee Allegorically expounded of the minde of the Saints. The Archangell that shall sound the Trumpet, is the Doctrine and discipline of this David the Christ. And that the place of happiness was in this earth, not in heaven. The kingdome of God is the Spirit of Jesus Christ, and that Christ would have shortly a glorious kingdome; and that Paradise, heaven, and hell were within men, and that heaven was the gifts of the minde, the earth the goods of the bodie, and their life which shortly should come to the Saints.

b Henry N— Another false Christ, was Henry Nicholas, who called himselfe, as Ainsworth faith, The Father of the Family of 100 years agoe, in his Booke intituled the Joyfull message of the Kingdome, cap. 1 sent. 9. & cap. 34. 35 sent. 8. Ainsworth Preface, in an answer of an Epift. of H. Nichol.
Love, who faith, k of him selfe, God hath wrought a wonderfull worke on the earth, and raised up me Henry Nicholas the least among the holy ones of God, which lay altogether dead, and without breath and life among the dead, and made me alive through Christ, as also annointed me with his godly being; Manned himselfe with mee, and Gored me with him to be a living tabernacle, or house, for his dwelling, and a seat of his Christ, the seed of David.

And 1 Behold and consider, my beloved, how wonderfully God worketh in his holy ones, and bow that now in this day, or light of the love, the judgement seat of Christ, is revealed and declared unto us (the household of love) out of heaven to a righteous judgement, upon earth, from the right hand of God. And bow that on the same judgement seat of Christ, (that the Scriptures might be fulfilled) there sitteth one now in truth the judge (the wretched impostor H. Nicholas) in the habitation of David which judgeth uprightly, thinketh upon equity, and requi- reth righteousness.

And againe, Behold, in this present day is the Scripture ful-filled, and according to the Testimony of the Scripture, the rai-sing up, and the Resurrection of the Lords dead commeth also to passe, presently in this same day, through the appearing of the comming of Christ in his Majestie, (hee meaneth, the false Christ Henry Nicholas) which Resurrection of the dead, seeing that the same is come to us (To Henry Nicholas and the Family or Elders of Love) from Gods grace, wee doe like-wise in this present day, to an Evangelike or joyfull Message of the Kingdom of God, and Christ, publish in all the world under the obedience of love.

Sent. 9. In which Resurrection of the dead, God bestoweth unto us that the time is now fulfilled, that his dead, or the dead that are fallen asleepe in the Lord, rise up in this day of his judgement, and appeare unto us in godly glory; which shall also from henceforth live in us (H. N. and the Family of Love) everlastingly with Christ, and raigne upon the earth, wherein the Scripture becommeth fulfilled in this present day, like as there standeth written thereof. The Lord shall judge his peo-ple, &c.

One of the hearers of Randel, a preaching Familist at Lon-don was asked, If he beleived the bodies of men dead and bai-
Antinomians have never shewn their mind of the resurrection, and the life to come, and have never contradicted the Libertines and Familists in these, and yet own their other opinions. Yea, Saltmarsh to me owneth no heaven, but that which is in this life, if a naked opinion were added to it. For faith he, The Spirit of Christ sets a believer as free from hell, the Law, and bondage here on earth, as if he were in heaven; nor wants he any thing to make him so, but to make him believe he is so. So he wants nothing of heaven, but believe he is in heaven, and he is in heaven; hee will not except the resurrection of, and the glorifying of the body, Phil. 3.19, 20. nor the rooting out of originall sinne, nor the immortality of the whole man, nor freedome from sinning, immunitie from sorrow, sadness, perfect joy, pleasures for ever more, seeing of God, and enjoying of him face to face; the perfecting of love, and of grace with glory, all which he wanteth of heaven, and hath here onely the first fruits of the Spirit, and is absent from the Lord, and sigheth in this tabernacle; and since Saltmarsh professeth a finner free grace, and a further revealing of the Gospel in its glory, liberty, &c. Why doth he not once in all his Treatises, mention the last, and perfecting act of Free grace and Gospel-freedome, that Christ will raise up the believer at the last day?

2. While Antinomians cleare us, touching their mind of the sense, the flesh, sinning before men, not in regard of faith, or in God's sight or account, I must conceive, they meane with Mistresse
Hutchison, and other Familists, a sinning in the old body, not in the new; and in the old soule, they have by generation, not in the new soule, or in the conscience, as M.Denne faith, which they have by Redemption. I therefore attest them, to cleare themselves in that distinction, and either black the Familists, or owne them as their owne.

3. Calvin faith from Paul, Wee are in this life saved in hope, we have not heaven, and life eternall, in perfection and compleatly here; we doe but wait for our full and finall redemption of soule and body, at Christs comming, whereas Libertines said, we were compleatly saved in this life. So say Saltmarsh, and M. Towne, who are angry that Protestant Divines say, we are saved by right, and in hope, and really in Christ our head; but they will have us fully, compleatly, perfectly saved in this very life, though we have not the sense and feeling of it; and we want nothing of eternall life, but believe wee have it compleatly, as the glorified, and wee have it.

Chap. LXXXIII.
Familists, Libertines, Anabaptists, goe before Antinomians in denying all externall worship and obedience.

Paral. X V. Henr. Nich. called love the Being and Godhead of Christ, which we received through the power of the Holy Ghost; and that love within was all, and daughters of that all externall obedience from the Letter of the Word was fleshly and Ceremonial. Just as Master Delle, Ser. 19. rejecting all external Reformation, calleth it hypocritical and carnal, and refusing the Scriptures, either Law or Gospel, as meere carnall Letters, devoles all on the Spirit, and acknowledgeth no Lawes at all in Christs kingdom, but the Law of nature.

2. The Law of the Spirit of life in Christ, which is the Spirit himselfe in his working. And the law of Love, the Spirit of Christ.

And Henry Nicholas forbiddeth all his to boast of any righteousness, or take on the same, either to salvation or condemnation, before a man be in the Spirit of Christ, and bee renewed; not (faith hee) that I meane in the Elementis Ceremonial righteousness, which the man setteth forth, or occupi-
eth in his owne prudence, but I meane, in that righteousness, which according to the heavenly truth, is in the being of Christ, and is set forth through the Spirit of God, and the Christ of God, and the Christ of God, is not yet declared to you, according to the heavenly truth, but well according to mans wis-
dome or industrie, which to the letterall Scripture add their own prudence, and even so goe forth, or occupie their own right-
seouesness without the Spirit of Christ, which is a miserable do-
ctrine, being taught without the Spirit of Christ.

Henry Nicholas, Sect. 5. Epift. These that are not taught
by the Spirit of life, expound the Scriptures upon an earthy
or Elementish foundation, where-through the man cannot at-
taine any renewing of the heart. Sect. 17. They that are Bap-
tized to Christ, have put on Christ. But I would gladly aske
of these that fay, They have put on the Christianlike Baptisme,
how, or after what manner Christ hath a shape or fashion in
them, — they shall find themselves not mighty in the being
of Christ; (that is in love, by which they become God incar-
narnate) and that they have received not the Baptisme of Christ,
but their owne. The like be faith of the Lord's Supper, Sect. 19.
Sect. 20. Sect. 21. When the Scripture fayth, we must forsake
our lives for Christ's sake, understand, I doe meane of the for-
saking of our owne life. When God had created the man, then
was the man in subjection to the life of God, and not to his own
life, for there unto God had created the Man, that he should be of
one life and being, one Spirit, and of one nature with God, but
when the man desired in his heart to love some other thing be-
side the life of God (namely the concurrence of the sinne) then
went he into his owne life and contention, and forsoke the life
of God, and lived even so his owne life, and the life of the De-
vill. Sect. 23. The whiles now, that the office of Christ hath its
Ministration, for to bring the man againe to God: so cannot
Christ bring the man to the Father, unless that the man for-
sake his owne life, which he hath lived so long to the Devil and
to himselfe, which is all the same wherein he hath lived so long
to himselfe. Sect. 24. Is not this now a great over-shootting, or
mis-understanding that the children of men can say and teach,
that Christ meant hereby the naturall or Elementish man. Sect.
25. We our selves have not made the naturall man, therefore
he cannot belong unto us. Sect. 26. What then shall the man
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forsake, that he might be reconciled unto God? Not any thing else but his owne life, that is the man of sin, which hath so long lyen hid in the heart of man, which is the Temple of God, and hath laid, that he was God, 2 Thess. 2. 27. they are grosse-ly deceived, who apply this to the Pope, the Antichrist, there-fore he forbids the two Daughters to suffer for, or confesse Christ, and highly extolleth erring, Sect. 10. Sect. 14. 15. 16. cap. 31. Bishops as Pastors of the Sheep and Lambs of Christ, Parish Priests, or Curats, as signifying Levitical Priests; Pastors and Elders, as the holy understanding. Sect. 28. Oh what a slight and earthly understanding is this, that God should be appeased with an Elementish body: even like as though God were fleshly, even as an unregenerate man. So M. Del, Ser.p.6. The Kingdom of Christ is Spirituall, so all things that belong to it, are also spirituall. So David Georgius, in the end, finding many of his to be killed, discharged all his to suffer in the body, or goods, or name, any thing for his Christ and truth, but willed them in externall profession to be of any Religion, all Gospel-reformation was in the heart. As Bullinger in the same place sheweth us, that the ninth kind of Anabaptists in his time, that were called, Liber i Anabaptista, said, That Baptiz-ing of Infants, Magistracie, oaths, swearing, were things free and indifferent, that the faithfull may use, or not use, at their pleasure, they esteemed nothing of the preaching of the Word, and the assemblies of the people of God, because that the Saints were all taught of God, and that there was no need that one should teach another, and that Sacraments were need-lesse, and had little fruit, for when they had the Spirit, they needed not externall signes, and that it was free to confesse the trust of Christ, or not to confesse it, as perils for the Gospel might carry men on; that God delighted not that men should be tormented, or die for him, it was enough if they kept God in their heart.

Now you see Henry Nicholas held.

1. That the externall written Word, was Ceremoniall fleshly, Elementish, that the Spirit was all. H. Nicholas bu soule Te- 18. Bullinger aduers, Ana- nonet.
God was Christ, was the being and nature of God in the Saints; and regeneration.

3. That by love and the works of righteousness which we do, we are regenerated and reconciled to God.

4. That Christ seemed to die but dyed not, but only in an Allegorical, Figurative, and Exemplary way he suffered as a pattern and copie for us, that we might reconcile our selves to God, as some of the house of love, after his example, but as Socinus, so the Nicholaitans taught, That Christ really satisfied not the justice of God, nor obtained everlasting righteousness for us, any other way, but in a figure, copie, and good example.

5. That Christ incarnate, was nothing but H. Nicholas Godded and manned by Christ, or God in the lovely being of God, and that every one that is inhabited by love, was renewed and made partaker of the substance and nature of God, and that a childe of the Family of love, was the very Christ, and God manifested in the flesh and incarnate.

6. That the regenerated in England, of which number M. Ainsworth faith, were the two daughters of Warwicke, that H. Nicholas wrot to, and all the godly in England not of his way, were regenerated only according to the litterall Scripture, not according to the being of God in love and the Spirit: or as the Familists of New England say, That some are so converted, that they may, and doe attain the same righteousness for truth, that Adam had in innocency. And Saltmarsh his Legall converts, who may eternally bee damned, are of the same size, if yee diligently compare the tract of his dangerous booke together, and with the principles of Familists, and H. Nicholas.

7. That the Word and the Spirit are two contrary things. Towne faith, If the Spirit be free, why will you controulre or ruleit by Law, as if the Law could contradict any Spirit, save the Enthystical Spirit of H. Nicholas and Antinomians.

8. The Letter of the Scripture, external Ordinances, Church-assemblies are nothing, that there is no reformation, but inward and of the Spirit, as M. Del lately Preached before the Houfe of Commons, That the Gospel and abelevers Law (as Saltmarsh faith) is Christ and his Spirit.

9. All
9. All outward service, ordinances, confession of Christ before men are things free, and indifferent, and the Popish external Service, of Masses, Images, Pope, Bishops, Cardinals, Deanes, and such dirs, are lawfull and free; only Antinomians and Saltmarsh will have them a little Legal and literal, and that is all their fault.

10. The laying downe of our lives, and forsaking all for Christ, are to be expounded Spiritually, and Allegorically, (as Familists cultome is, and that abominable PEECE, called Philosophy dissected doth) and so are other Scriptures to be expounded in the Spirit, not in the Letter, and in consequence, as faith  a Saltmarsh, to wit, not of confession of Christ to the death, as James who was beheaded for the Gospel, Acts 12. and the Apostle Peter  b who dyed for Christ, and the Saints  c who loved not their lives to death, and were  d slaine for the word of God, and the testimony of Jesus, and the two witnesses against whom  e the Beast that ascended out of the bottomless pit made warre, and killed them; and the Apostles who were  f scourged, the Saints who were killed all the day long, and counted as  g shepe for the slaughter, for the Lords sake, and  h confessed Christ, and were not ashamed of him before men, lest Christ should deny them before his Father and the holy Angels. They say, God delighteth not in our blood, and laying downe our lives, and the outward man, or forsaking of Father, Mother, Brethren, SISTERS, and contrary to the Word  i of truth; but it spiritualllly meant of forsaking a Pope within us,  2 Thess. 2. the Antichrist in our heart, the Man of sinne, so that we may lawfully receive the name and marke of the beast, and conforme to the Mass, or any Religion, so we keepe the heart to God. Baal, the Devill, may have the outward man.

11. None can dispense the Ordinances, Baptisme, and the Lords Supper, but the Regenerate. I will Independents in the constitution of their Churches, without any warrant of the Word, had not paved the way to this error.

12. Outward Baptisme is no Baptisme, which yet is a lawfull Ordinance of God, though it be not profitable to have without the inward Baptisme of the Spirit.

Antinomians border well-nether with Familists, in many of these points. For  k Saltmarsh is much upon the Spirit for a p. g. 16.
Law, and against one beam of the light of the Letter of the Law, and, against all external Ordinances, Covenants, Vowes, as Legal, and Old Testament service; against conditions, or performances, or doing on our part by any Gospel-covenant, yea against believing in that tenor of a condition, as contrary to the Spirit, and to Free grace; against Precepts, or Commands in the Gospel, and he is much for reasoning, and overwading; against all commanding Law, (the Gospel is rather to them a promise then a Covenant,) against personall mortification, and trouble for sinne, as all Legal, unlawfull now, smeling of bondage, and Law-service; and bondage it is to pray at such hours, unlesse the Spirit move us, to expound Scripture, to expound the Spirit, (he meaneth the Scripture) in the Letter, and consequence hath much darkened the glory of the Gospel.

Now if Saltmarsh know any thing in Controversies betweene us and Papists; he may know the Papists give sundry and divers senses to the Scripture, that is, Litterall, Spiritual, Mystical, Allegorical, Trsopolical, Analogical; all which wee reject, and acknowledge that the Scripture hath but one litterall, Grammaticall, and genuine sense, which the nature of the words, whether they be Sacramentall or Figurative, (as when Christ spoke of eating his flesh, and said of bread, This is my body, or without figures) both carry in their face. The Spirituall sense, is not a sense different from the Litterall, as if they were two contrary or divers senses; and therefore Saltmarsh rejecting the sense of Scripture in the Letter, must imbrace the Familists, and H. Nicholas, or the Papists Allegorizing of the Scripture, the greatest violence that can be offered to the Spirit, the Author of Scripture; the Spirit is the efficient, by whose grace we gather the right Litterall sense of the Scripture, and giveeth no sense divers, farre lesse contrary to Scripture, as Libertines doe in the fancied revelations without, beside, and contrary to Scripture, and their fond Allegories, for such wee remit Saltmarsh to his brethren, the Familists, and the Author of Phylosophie deserted, and the like.
And among other Antinomians, Master Dell in his Sermon before the House of Commons, excelleth in debasing the Scriptures, and all Ordinances, and setting up his Euchystallicall Spirit, not the Spirit of God, for all. For he holdeth, that *In the time of Moses and the Law, till Christ came, there was no true inward reformation; but notwithstanding outward duties, performances, Ceremonies, and strict Lawes did carry along the severity of death, they were inwardly as corrupt and wicked as the very Heathen, and without any true reformation before God, till Christ came in the flesh with the ministiration of the Spirit. But this man understood not his owne Text, Hebr. 9. 10. in which the Spirit of God opposeth Leviticaall service in Sacrifices, Ceremonies, to Gospel-life, not to Morall duties, or inward conversion, as if there had been no conversion, no remission, no actuall salvation, to Abraham, David, who were justified as we are, Rom. 4. 4,5,6. and faved by the grace of Christ, as we are, Act.15. 11. as Dell imagines, dancing to Dennes piping, one Antinomian to another, for both agree, that David, Asaph, Heman, Moses, prayed, and made heavenly and spirituall Pslames, being as unreformed inwardly, and as farre from the Gospel-justification which David, Psal. 32. 1,2. Rom. 4,4,5,6. esteemed his blessednesse, as very heathen.

2. Del maketh Moses his Doctrine, the Letter, Christ, Spirit and life. So Del followeth the Antichrist in the Councell of Trent, (though he will have all Presbyterians, the last prop of the Antichrist in England) Sess. 7. cap. 2. Si quis dixerit eipsa nova legis Sacramenta a Sacramentis antique legislation differe, nisi quae ceremoniae sunt alia, & alii ritus externi, anima stabat. The Sacraments of the Old Testament (say Papists) doe but signifie, not exhibit grace. Socinus goeth before M. Del in this. For Socinus faith, in Epist. Ioan. pag. 1a5. Nemo negaret sub V. T. nec vitam aeternam promissam fuisse.

B b 2
Del of the same minde, and his Antinomians with Papists Socinians, and Arminians touching the faith of the Jews in the Old Testament, and ours in the New.

A survey of Antinomianisme.

And there was no Spirit and life in the Patriarchs;
Prophets, Moses, David, till Christ came in the flesh, and reformed them inwardly? What became then of the foules of those that dyed in peace, and entred into their rest, before Christ came in the flesh, Esa. 57. 1, 2, 3. Dyed they under the curse and severitie of the second death, as never inwardly converted? Hee belieth the Old Testament who faith so; and doth the Letter of the Gospel without the Spirit save and inwardly reforme and justifie before God more then the Letter of the Law? I thinke Judas and the people, whose hearts were fatted and heardned, and yet heard Christ in the flesh, and the Apostles, preach Gospel, were as farre from inward heart-reformation, as uncircumcised Jewes and Heathen. Mat. 13. 14, 15, 16. Act. 28. 26, 27. 1 Pet. 2. 7, 8. Rom. 11. 8. 9. Job. 8. 21. Job. 9. 41. Job. 5. 40. Then Del must meane by the spirit some other thing then the Gospel, as opposed to the condemning Law. For the Gospel is a condemning Gospel to thousands, who stumble at the stone laid on Zion, as well as the Law.

3. Del faith, d No outward law, of Synods, Councils of men, can make men perfect, as pertaining to the conscience, more then Leviticallyall Lawes could doe, and so the Gospel aboliseth all such outward Lawes, imposed on conscience, as well now as heretofore under Moses.—— Gospel-reformation (faith e he) is the mortifying, destroying, and utter abolishing out of the faithfull and elect, all that sinne, corruption, lust, evil, that did flow in upon them through the fall of Adam. Or, it is the taking away, and destroying the body of sinne, out of the faithfull and elect, by the presence and operation of the righteousness of God dwelling in their hearts by faith. This is true Gospel-reformation, and beside this I know no other, Elai. 1. 27. Zion shall be redeemed with judgement, and her converts with righteousness.—— Againe, Christ as hee makes us righteous with his owne righteousness, and makes us the righteousness of God in him; so hee is called our righteousness, not in himselfe onely, but in us.

—— Andtherefore, you see how grossely they are mistaken, who take Gospel-reformation to bee the making of certaine Lawes and constitution by the sacred power, or Clergie, for externall conformity in outward duties of outward worship and government, and to have these confirmed by civill Saneti-
on; and enforced upon men by secular power, when in the
meane time, all that inward corruption, and sine they have
brought with them into the world, remains in their hearts
and natures as before, so the old Prelats reformed.

His reasons are 1. All things belonging to Christ, a Spi-
rituall King having a spiritual Kingdome, are spiritual; a
carnall Reformation is not suitable to a spiritual Kingdome.
The reformation of the Civill and Ecclesiastical State is but
carnall, wrought by the power of flesh and blood, and stands
but in outward things.

2. Gospel-reformation is inward, lays hold on the heart,
sole, and inner man, and changes and renewes that, d th
not much busie it selfe about outward formes, or externall
conformitie, but only mindest the conformity of the heart,
for when the heart is right with God, the outward formes
cannot bee amis. Christ faith touching the worship of the
New Testament, God is a Spirit; and they that worship
him, must worship him in spirit and truth, hee speaks
not one word of any outward formes. So that God in his Go-
spel-reformation aymes at nothing but the heart, according to
Jer. 31. 33. I will put my Law in their inward parts, &c. So
that they shall not onely have the word of the Letter in their
bookes, but the living word of God in their hearts. But now
Civill Ecclesiastical reformation is outward, and so industri-
ous and elaborate about outward formes, outward orders, out-
ward governing, outward confesstion, outward practises; like
the Reformation of Scribes and Pharisees, notorious hypocrites,
who made cleane onely the outside of the cu, or platter, lea-
ving them all filthy and unclean within. So Civill Ecclesi-
astical reformation makes a man cleane outwardly, with an out-
ward confesstion of Faith, when inwardly he is all filthy thro-
row unbeliefe, and whitest him over with new handsome formes
of worship.

Obj. But is there no change of outward things in the Go-
spel? Answ. Yes, an outward change that flowes from an inward;
but not an outward change to inferre an inward, &c.

Answ. 1. Master Del must lay downe a ground, that out-
ward Lawes were imposed on the conscience, and forced on them
with violence of Magistrates, and Synods, without any fore-
going teaching, under paine of corporall punishments to the
Jewes.
2. *Hen.*

The text is a continuation of the previous discussion, emphasizing the importance of faith and the Word of God. It states that Presbyterians do not urge confidences, and H. must say that outward and merely litteral observing of Lawes and Synodical Decrees, according to the Word of God (for any others beside or against the Word, the Presbyterians know none). Without Faith in Christ, does make men perfect as pertaining to confidence, which is Dels dreame, not our doctrine. 3. H. and his condemn all Lawes of the Civill Magistrate, yea, all the written Scripture, Law, and Gospel; and say, an Arbitrary and Enthusiasticall Spirit in the Christian Magistrate, without all Civill Lawes enacted, or written, should conclude of the heads and lives of Christians, without the Lawe Morall, or Gospel, and so condemns all Acts of Parliaments.

Answ. 2. You could not have heard more, if Henry Nicholas, or Anton. Pacquin, or David Georgius had beene preaching to the Honourable House; for Dels followes them at the hecles. For if Henry Nicholas (if you but change Dels word of Reformation, into the word regeneration or begetting) in the same Spirit debafteth Christ in the Scriptures, and all outward worship, as if there were one Christ in the Scripture, and another contrary Christ in the Spirit, and inward working, for sure hypocritically, and mere externall reformation, and the inward reformation, are by Protestants made two contrary reformatons; the one from God, the other not from flesh and blood onely, but from the Devill. So Henry Nicholas, if I could give all my goods to the poore, &c. If I had not love, it were not any thing to me; that is, whatsoever hath not Christ, he is without God, and without righteousness in this world, I mean the being like Christ, which is received through the power of the Holy Ghost, and not any Ceremoniall Christ, which one man speakeith to another, or promiseth to another through the Ceremoniall service, (Dels Grammar is, R. 6. through the word of the letter in their booke, in outward formes, outward worship, outward confession) which be out of his prudence, according to his fleshly minde hath set up, no, the worke, or begetting, or procreating of the children of God commeth not so slenderly to passe, as men now at this time teach each other, out of their unregenerate Spirit (Dels, out of a Spirit not inwardly reformed, the bodie of sinne not being destroyed) no reformation can come.
Henry Nicholas condemning all Scripture as a Literall and carnall thing, and an Elementish, h Ceremoniall, and fleshly service; yea, and confession with the mouth k as carnall, outward, hypocritically, and Pharisiall, and doth expressly reject all the teaching of men, or by the ministry of men, which the Apostle asserteth, Ephes. 4. 11. 1 Cor. 4. 2. 2 Cor. 4. 7. And the Lord Jesus, the great Apostle of our profession, Matt. 28. 19, 20. Acts. 1. 6, 8. and pronounceth the Ministry of one man teaching another, to be fleshly prudence, and not such a way, by which the begettting or procreating of the children of God commeth to passe. Now that Monster of men, knew Protestants, whom hee refuteth in this, taught against Pelagians, and the Pope, (whom he denieth 1 to be the Antichrift) and Papists, that we utterly deny, that the Scriptures of themselves, yea, that the Man Christes teaching in the flesh, or Paul, or the Apostles Preaching, or any mans externall instructing of another man, most soundly according to the Scriptures, can without the hearing and learning of the Father, J oh. 6. 45. and his omnipotent drawing of men to the Sonne, J oh. 6. 44. and the inward teaching of the Spirit, inwardly reforme, or beget men over againe to God: So his condemning of one mans teaching of another, as Fleshly, Ceremoniall, Elementish, is a simple rejecting of the Scriptures, and all outward and externall worship. And just as David Georgius rejected the Literall Christ, and asserted himselfe to bee the Spirituall Christ, and true m David. In the same manner M. Del speaking of inward Reformation, that is, conversion of a sinner to God, that onely being his Gospel-reformation; hee knoweth well, Presbyterians and the Assembly of Divines, who are (if they shall condemne his Gospel for the substance of it,) the enemies of the truth of Christ, and the last prop of Antichrist in the Kingdom; doe teach, that inward reformation, or destroying of the body of sinne, is not wrought by the onely Letter of the Word, and the teaching of men, or Laws, or Constitutions of Synods; but that wee conjoin with all outward means, the inward and omnipotent power of the Holy Ghost, without whose grace all other means, are nothing, yea Pauls planting, and Apollo his watering, are nothing effectuall to an inward reformation. M. Del argueth against the Holy Ghost and Paul, who Preached the Gospel to the
blaspheming Jewes, and scoffing Athenians, Act. 13. Act. 17. for all he could lay to them was but outward and letterall preaching, the Apostles were but men, and not Lords of the heart, and therefore could but work outward conformity to outward duties, when the heart remained corrupt.

Nor is it much that Dell faith, there is neede of an outward change in the Gospel, which indeed is a belying of himself, for an outward chance, is an outward reformation, and hee faith, Pag. 4. 5. Gospel-reformation is a destroying of the body of sinne in the faithfull and elect, by the presence and operation of the righteousness of God, dwelling in their heart by Faith,— besides this, I know no other. An outward change is an outward reformation besides this. But this is nothing. Del acknowledgeth neither Ministrey, outward worship, or outward ordinances, as Familists did before him. For the Author of that blasphemous Peace, called Theologia Germanica, faith, just men have neede of no law, are led by the Spirit, and are not to be taught by any Law, what they should doe or leave undone, seeing the Spirit of God which is their instruer, will teach them sufficiently, neither is anything to be commanded or enjoyned them, as to doe good, to shunne evill, or the like, but Pag. 72. Yet hee faith more then Del doth, to wit, That both the life of Christ, as also all Commandements, Lawes, Ordinances, and the like, ought not to be laid aside, and cast off, and to be neglected, contemned, and derided. And Henry Nicholas faith, The Lord speaketh in the Scripture, but he faith withall, that the Spirit is the Word, nor the Letter. So Del maketh an opposition betweene the Letter in the booke, and the living Word of God in the heart.

3. Del speaketh exclusively, Other reformation beside this of the heart, faith he, m I know none. 2. Gospel-reformation (faith hee) n onely mindes the reformation of the heart. If only, then it mindes not externall reformation. 3. Christ speaking touching the worship of the New Testament, faith, (faith he) Not one word of any outward forme; So that God in his Gospel-reformation aymes at nothing but the heart. Then hee aymes at no outward change, nor any externall worship, neither reading of Scripture, nor hearing the Word Preached, nor vocall praying in the Spirit of adoption; for sure, though
these must come from the heart, yet essentially they are external worship, and something in the outward man, beside that which is only in the heart; and something of forms they must have; for they are external, visible, and audible acts of worship. The same was taught by a Silesian, CæsariuS Schmennickfeldian in Luthers time, as faith Conradus Schlusselburgi, Catalogo Hereticorum, lib. 10. pag. 30. Per externum verbum Dei ministerium, & pradicationem hominum non converti;—non esse homines obligatos ad audiendam pradicationem verbi, externam pradicationem non pertingere ad eos; tantum herere in externis sensibus, testificari dumtaxat de Christo, sidem aliam non esse, & pradicationem verbi nisi historiam, neg esse sidem accidentem, aut qualitatem, sed esse essenti- am Dei, Scripturam non esse verbum Dei, verbum Dei non esse alius quam substantiale nempe Christum. Luther Tom. 2. in Gen. cap. 19 fol. 133. Answereth external Ordinances invented by God, profit to salvation; not these that are invented by men.

4. When the heart (faith of Del) is reformed, all is reformed,—and when the heart is right with God, the outward form cannot be amiss. It is clear that Del and Antinomians mean, there is no external worship commanded in the New Testament, neither hearing, reading, praying, confessing of Christ before men, so as we sinne in omitting these, or that the Letter of any Command obligeth us to obedience, as the Letter of the Law, from the authority of the Lawgiver, obliged Adam before he fell, and the Jewes in the Old Testament. For Del faith, If the heart be reformed, all will be reformed, that is, If the Spirit be in the heart, and act us to reade, heare, pray, confess Christ before men, receive the Seales, wee are then obliged to acts of external worship, and not otherwise; so that no Command written in Old or New Testament, no authority of God speaking in the written word, or speaking in the Ambassadors of Christ, either preaching the Gospel, or commanding by the Holy Ghost in Synods, Acts 15. 28. doe lay any obliging Commands on us to any external worship, outward Reformation, or confession of Christ; for the Spirit speaking in the writings of the Prophets and Apostles is but litterall, outward, externall to beleevers, except the Spirit be in their heart acting, and immediately stirring and working there
is no obliging power laid on us to externall worship, or outward reformation by the Familists and Antinomians way. For we know their Doctrine, v The Holy Ghost comes in place of the naturall faculties of the soule, and after immediately to all internall acts of loving, and believing, and to all externall acts of outward worship, or reformation, and 9 we are not bound to pray in our Family, but when the Spirit moves, and stirres us thereunto; and Christ works in the Regenerate, as in these that are dead; and therefore all commands and exhortations are in vaine, seeing we have no activity to obey, but the Spirit and Christ onely doth all in us, in as much as no written word is an obliging rule to us, but the immediate actings of the Spirit onely leadeth us in all wee doe.

M. Del Pag. 26. denies there should be any Lawes in Christ's kingdoms; but Gods Lawes (hee knowes wee are against mens Lawes within the Church and service of God) to wit, that of a new nature, the Law of the Spirit of life that is in Christ, the Law of love. All these are Lawes within men, there is not one word of the Scripture here, or of the Gospel preached, or of Church-censure, Excommunication, or rebukes, either from the Word preached, or the authority of Church, all these are without, and are not the inward Law of a new nature, or of the Spirit, or of love.

5. If, when the heart is reformed, all bee reformed, the outward man must be under no command, or Law of reformation; but by a result of curtesy, the free Spirit, and no written Law must lead the outward man, but hee who said, a purifie your hearts, gave a Commandement for the outward man, cleanse your hands; and Paul forbids the Saints x who are sealed to the day of Redemption, of corrupt communication, of bitterness, wrath, anger, clamour, evil-speaking; and that all fornication, uncleanness, covetousness, should not be once named amongst them, as become the Saints; yeu, and filthinesse, and foolish talking, and jesting, which are not convenient, because shame of the outward man doe also excluud men out of the kingdom of heaven, aswell as want of heart-reformation, and consider this is an Argument of the Familists for faith and love in the heart onely, without all works of Sanctification, or walking in Christ; and of the Nishode-

*Cc 2

[1] 1Tam. 1.8.
[2] Ephes. 5.3.
[3] Col. 3.5.
[4] 1Cor. 6.9, 10.
mists, who denied any necessity of confessing of Christ before
before men; and of the a Anabaptists, and their head Mun-
cer, as Bullinger tells us, that they in his time said, The first
reformers were not sent of God, nor preached the true word
of God, and that the Letter of the Scripture was not the
Word of God, but the inward word that commeth immediately
out of the mouth of God should be taught inwardly, not by
the Scripture and Sermons, and that whoredome was the bed
undefiled; they held all these externals indifferent, at least
such things as defiled not the conscience. They said, Dreames
and Visions, under the New Testament, was Gods revealed
will, and boasted of revelations beside the Scripture, and that
the Scripture was a dead Letter; And so said that prophane
Popith Priet, the monstrous Liberine b Anton, Pocquius
Who called the Word of God the Spirit, because Christ said,
The words that I speake are Spirit and life. So faith Del. pag.
19, citing the same Text. Pocquius said also, That Christ
was Spirit, that we and our life must bee Spirit; and c that
the Scripture taken in its natural sense doth kill, and is but
a dead Letter, and therefore we must leave the Scripture,
and come to the quickning Spirit.

a Bullingerus
advers. Anabaptist, lib. 1.
cap. 1.
Dacieus The.
Munecrus,
Concionatoris
qui ullis tem-
poribus prad-
cabat, neque
deo mihi,
neque verum
Dei verbum
pradicare, sed
eff cibas,
& pradicare
tanquam mor-
tum scriptu-
re literam,

tur unque
verbum non
eff verum
Dei verbum,
sextum-re-

tionum ver-
boe; hoc autem internum & celeste effe & immediate ex ipso
Dei ore prodire, & hoc
interius doceri oportere, non autem scripturis & conscientibus. Baptifimus a qua ille vitam
enfans & infantium a Deo non effe, — Somnia ut sponsa a Spiritu sancto dicebat
voluntatem Dei effe; horum meridianum & Diabol probatum effe verum & verum & impollu-
tam, Cap. 2. Culi quisquidam revelations, & visions jactabant.

b Calvin, advers. Liber in. cap. 10. pag. 42: Verbum Dei Spiritum effe aium qua
Dominum, & baque laqueo spectat & vita sancta. Pag. 44. Verbum Dei nihil alio
quam Spiritum effe: simuliter Christum effe Spiritum, vel quia cun effo spiratu effe oportere
veram etiam nostrum Spiritum effe haberem.

Page 14. Scripture in natura, (fabi su acception, Literam verum effe, atque occi-
dere; idque misjares effe faciendam, ut ad spiritum vivificantem veniamus.

d Bullinger d also tells us of a sort of Anabaptists called Li-
advers. Ana-
bertini, or Liberi Anabaptista, free or Libertine Anabaptists,
bap.Lib. ca. 4.
Statuebant Petri Baptismum, magistratum juxta jurandum effere liberam & mediam;
extra praedicationem, et fames caustus & Sacramenta nihilib faciunt, — fideles
omnes cum habeant Spiritum externum signa non indigere, — Liberum effe solum confessi
— si gravia pericula vigent, tamen fideles disimulare ac lacere; sanctum effe oram
Deo, & quia veritatem in corde reteni, etiam externum coram hominibus contrarium
saciat.
who taught, That Baptizing of Infants, Magistracae, Oathes, were things free and indifferent, which wee may use, or not use, at our Libertie, they judged the Scripture, and Preaching of the Word was not necessary, because wee are all taught of God, believers have the Spirit, and need not external signs or Sacraments, it is free to us to confesse, or not to confesse Christ, if danger be imminent, it's enough to kepe the truth in the heart, for God delights not in our death and torment. After the same manner, the best argument that Del hath from the nature of inward reformation, will conclude; If Gospel reformation, because it is the internall destroying of the body of sin, and is spiritual, changeth the inner man only, and mindes only the reforming of the heart, and that doth change the outward man, then he excluseth all Civill, External, and Ecclesiasticall power which is busied about outward formes, outward orders, outward government, outward confession of Christ before men, or confession of sinnes before men, and outward practises; For as Del saith, Pag. 6. 7. Gospel-reformation medleth not with reforming the external man, and so not with the preaching of the Word, receiving the Sacraments, reading Scriptures, praying in publike, confessing Christ before men, if in the heart, or the inward man, a believer have the Spirit, and retaine God in his heart; Del's reformation medleth not with outward practises, to forbide, and rebuke such practises, as Particudes, Murthers, Incefts, Adulteries, Thefts, Opressions, Lying, Blasphemy, Idolatry, Sorceries, Sodomy; neither the Preachers of the Gospel can reforme these with the Word, nor the Magistrate with the Word, by any warrant of the Gospel; the Magistrate by the Gospel, Rom. 13. beareth not the sword to take vengeance on ill-doers; for Gospel-reformation meddles not with outward practises, nor outward order; then it medleth not with the outward man, nor commandeth it the outward man, to walke circumspectly, nor to walke in Christ, nor to confess Christ before men, as we desire Christ to confess us before his father, and his holy Angels, nor to observe external order in the worship of God, nor to abstaine from fornication, evil speaking, clamours, bitterness, for all these be outward practises contrary to the rule of the Gospel, and though the soule and spirit, not the body, nor whole man should be sanctified wholly, as the Apostle prayseth, Yet by this way,
way, I see not but all externals of either worship, or conver-

sation that concerneth our outward walking, must be things
indifferent and free, neither commanded nor forbidden under
the Gospel. It is free to kill our brother, or not to kill him,
to whore, swear, worship Idols, covet and deceive, steal,
rob, oppress, if the faith of imputed righteousness bee in
the heart, then is the body of sinne destroyed (faith Del) and
another Reformation that is outward he knowes not, and Del's
argument runnes thus.

The onely true Gospel-reformation is spiritual not carnall.
But the Civil and Ecclesiastical Reformation is not spiritual,
but carnall, and wrought by the power of flesh and
bloud, &c.

Answ. The Major is doubtsome, and the Assumption false.
1. For civill Reformation as civill, is not spiritual formally,
but onely materially and objectively spiritual. But to say, that
Ecclesiastical Reformation should be spiritual, as spiritual is
opposed to externall and outward, and onely spiritual, and in
the heart; Satan could not fancy a more wicked untruth to
destroy all godlynesse and holyneffe, as it appeares in the out-
ward man, in the duties of the first and second Table, for
Gospel-reformation, as touching God's part, is inward, spirituall,
invisible, done by him that is Lord of soule and conf-


ence, but this is but the halfe, though the choisest halfe of
Reformation; but as touching mans part, it is externall, and
also spiritual, and done by the Preaching of the Word, and
discipline of the Church. For sure the Apostles and Elders,
Acts chap. 15. Reformed the Churches of Antioch, Hier-
falem, Syria, and Silicia, and that spiritually, and externally
(for these are not contrary) when they tend to them com-
mandements, not to bee circumcised, nor to keepe the Cer-
emoniall Law; but to abstaine from blood and things strangled,
as at that time scandalous, and from fornication, as a sinne agai-

nt the Morall Law, because they that held the contrary o-
pinion, were, lying Teachers, and perverted soules; and so
deformed with a spirituall deformity, the Churches of God, as
Del and Familists now doe.

Now the Assumption, That Ecclesiastical reformation
is carnall as done by men, and not spiritual, is
most falle, for carnall it may bee in some part, and in some
sense,
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External and spiritual re-formations are not contrary.

...fense, that is, standing in outward, externall Commandements, and yet spiritual, given by the Law-giver, an infinite Spirit, tying and obliging the Spirits of men, and leading to a spiritual end; so the Ceremonies of Moses are carnall, not sinnefull, not unlawfull, vices, fleshly, as Del, pag. 2. 3. 4. foulely ignorant of the sense and meaning of his owne Text he preached on, expoundeth it, in opposition to Gospel-reformation, which is spiritual, lawfull, not fleshly and sinnefull. For then to obey the Ceremoniall Law had been sinnefull and unlawfull to the Jewes, and God must have given Commandements to the Jewes, which were sinnefull and unlawfull judgements, and statutes, and ordinances, which is the blasphemy of old Manicheans; So the Reformation done by the Gospel preached, and by lawfull Assemblies holding forth the truth, and condemning contrary errors, is carnall, that is, externall, and wrought by flesh and bloud: Del maneth, by the word carnall, the corruption of flesh and bloud, as the phrase is taken, Math. 16. 17. which is a manifest untruth; it is wrought by men confiting of flesh and bloud in a carnall, that is, in an externall, outward, audible, and visible manner, and yet spiritual; also it is in that very externall Reformation, is according to the Word of God, who is a Spirit. 2. It lyth an obligation on the consciences, and spirits of men, both actively to reforme, in that outward way (though God must make it effectual by an inward reformation) it leadeth men, even as it is externall, to a spiritual end, obedience to God in Christ, according to the rule of the Gospel. The Church and men take not on them to reforme hearts, but instrumentally, by going about an outward reformation, by Planting, Sowing, Watering, and labouring the Lords husbandrie, his Church. I might borrow Del's Argument, and say, true feeding and nourishing of men, and upholding their life with bread is from the omnipotent power of God, Deut. 8. 3. For man liveth not by breadonly, and inferre, that they are grossly mistaken, who take true nourishing of men to be outward plowing, harrowinge, fowinge, earing, grinding, for all these are carnall, fleshly, and wrought by flesh and bloud, and by the power of man; but true effectual nourishing commeth not from the plough, or the husbandman, but from the mighty power of God; and therefore if God nourish, plowing, sowing, earing, cannot bee anisfe;
amiss. So the Libertines made God the onely author of sinne.  

Del citeoth, Job 4. God is a Spirit. &c. A place that Gnosticks, Enthusiasts, Libertines, Anabaptists abused, to deny all externall worhiph and acts of Sanctification; and Toane cannot answer Doctor Taylor, who objected, that Antinomians deny all externall worship, for he faith. A man is a fullfiller of the Law in Christ who dyed for him, so that faith is all; and the same faith, Del, pag. 4. 5. Gospel-reformation is a destroying of the body of sinne, by the presence and operation of the righteousneffe of God dwelling in their hearts by faith. He speakes not one word of sanctification, and personall mortifying of the body of sinne, and of walking with God, but faith; He knoweth no reformation besides this, as if sanctification were no heart-reformation.

Del pag. 5. and pag. 6. alledged, that the new covenant standeth for only a heart-reformation, and writing of the Law in the heart, Jer. 31. but forgettesth that the same covenant faith, Ezech. 36. 27. I will put my Spirit in them, and cause them to walke in my Commandements; and that the covenant of grace expressly forbiddeth, Psalm. 89. 30, 31, 32. The forsaking of Gods Law, the breaking of his Statutes, and the following after the heart of their deservable things, and commandeth the externall as well as the internall walking in Gods Statutes, and keeping his Ordinances, Ezech. 11, 19, 20, and the Separating from Belial, and unrighteousnesse, and the touching no uncleane thing, the cleansing our selves from all filthyneffe of the flesh and spirit, and perfecting holyneffe in the feare of God, 2 Cor. 6. 16, 17, 18. chap. 7. 1. these speake outward and inward reformation. M. Dels righteousneffe of Christ in the heart, by faith, his onely inward reformation he knoweth must then he to beleev Christ was Reformed inwardly for him, beleevd, repenteth, sorrowed for sinne, and obeyed the Law for him, and that is all the reformation (as Saltmarsh his Colleague faith) that is required of us.

Nor is this reformation wee urge, Hypocritically; like that of the Pharisees of old, and of the Prelats of late, because it is externall. For though the Church can doe no more, and the Ministers, both in Preaching, and in Synodicall decrees, holding forth the Lawes of God, as Acts 15. 22, 23, 24, 25, 26, 27, 28, but externally reforme, the Lord must give the increase,
creafe, yet they neither injoyne, nor preach hypocritall reformation.

And its of the fame Mettall and Coine that Del bringeth, Pag. 89. Gospel-reformation is thorow and compleat in the inner and outward man, Ecclesiasfical reformation is by halves, — and the power of God in creating and redeeming the elect, may as well bee resisted, as the reforming of them, the power of God is engaged in it, Ecclesiasfical reformation hath only the power of man, and by it the heart and nature can never be changed.

Answ. Gospel-reformation to Del, is the taking away, and destroying the body of sinnę, and this (faith he) is thorow and compleat, a great untruth, the body of sinnę in this life is never compleat. But Del meaneth with Eaton, and Towne, and other Familifts, that we are as perfect, as cleane from sinnę as the Lord Jesus, or as the glorified in heaven, and as the Libertine faid, They cannot sinnę, being once inwardly reformed, and would prove it from Job. 3. 9.

2. It is an argument against the whole Ministery of the Gospel, seals, promises, rebukes, commands, threatnings, as the Swinkfeldians and Seekers teach. For Paul is called a Father that begat the Corinthians. Timothy is faid to save himselfe and others. Now Dels Argument fights with the Scripture; Paul begetteth men Instrumentally, Timothy faveth Minifterially; fure neither Paul nor Timothy doe convert men thorowly, compleatly, perfectly, within and without; nor doe they it irrefistibly, and by an omnipotency in them, as the Lord doth; shall we then fay, Paul and Timothy, their saving, begettith, and converting of men, is no converting at all? And no more lawfull then the Civill and Ecclesiasfical States reformation, which is utterly unlawful to Del? Because saving of men, and begettith of men by the Gospel, in Paul and Timothy, was externall, and of it felleth by halves, without the effectuall working of the Spirit, (which Spirit neither Paul nor Timothy could command to blow) was onely externall, literal, incompleat, by halves, carnall, as all the Ceremonies of Mofes were, to Del, nor could Paul and Timothy write the Law in the heart and inward parts; so Del must meaneth that all Ministery, Preaching, Seales, Covenants, Praying, praying, fasting, all reading, all bookes, and Arts, and learning,
ning, as all holy practises and walking with God, and acts of sanctification incurring in the senses, and eyes of men, might be cried downe, because all of a Christian is spirittuall, invisible, and the Gnostick faith in the heart onely; in which M. Del and Familists surprasse the deedes of old Enthyaets, For at Munster there arose a Prophet (faith Bullinger) named Mathias Harlenius, a Hollander, by trade a Baker, hee professed Visions and Dreames, and by his Propheticall spirit commanded, that they should bring all their goods, and lay all downe at his feet, and that all Books should be burnt, except the Bible. M. Del excepteth not the Bible, nor Scripture, because it is an externall carnall thing, and so not sutable to the spirittuall Kingdome of Christ.

For (faith he pag. 6.) As the Kingdome of Christ is Spirittuall, so all the things belonging to it are spirittuall. Del. pag. 9. The Gospel-reformation is constant so long as Gods nature dwells in ours, it will dayly be reforming it, till it be altogether like it, as long as the Spirit of God dwells in the flesh, it will still be reforming the flesh to the Spirit, till the whole body of sinne be destroyed, and the naturall man be made spirittuall. But Civil Ecclesiastical Reformation at first makes a great noise, but when men have attained their owne ends, its activity ceaseth.

Answ. 1. This poore Argument proveth great odds and wide differences betwenee the Lords inward and spirittuall way of reforming, and the externall reforming by the ministe-rie of men, which this man may know is not the question, but it proveth not that ministeriall reformation by men, whether Magistrates, (of which I cannot speake here, but I hope if God will, to demonstrate, that the Monster of the liberty of Conscience is Socinian and Epicurean Atheisme) or Ministe-riers of the Gospel, is either unlawfull, or no part of Gospel-reformation, but onely it concludeth, that inward reformation is not outward reformation.

2. M. Del's expression, So long as Gods nature dwelleth in ours, and so long as the Spirit dwelleth in the flesh, it will be still reforming, till the naturall man be made spirittuall, is heretickal, and not according to the forme of sound words; for there is abominable Heresie in speeches. Henry Nicholas the fa-
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ther of the fleshly Familists a speakeyth so. God was one in sub-
stance with man. In the beginning when God made all things,
there was no more but one God, and one man, and they were
one, and had in all one order, being, and nature, for God was
all that man was, and man was all that God was; and all
must become one being with God, (by love, say the Familists,) by faith, (say the Antinomians, by regeneration said the Li-
bertine Pocquius, and his) and his Godded man, and so be all
manned Gods, and children of the most high. Let Del cleare
himselfe of this fame spirituall fury. Sure, neither Scripture,
nor Protestants, nor any save Familists, say as Del doth, that
Gods nature dwelleth in ours. But if he have one sence with
Peter, who faith, Wee are made partakers of the Divine na-
ture, that is, by Faith, and the created graces of the Spirit;
not that we are partakers of the essence or substance of the
Godhead, or equall with Christ in any respect, hee speaketh
foundly, as the confession of Britaine cleareth; but his words
are not found.

2. Whoever except Henry Nicholas, and David Georgi-
us spake as Del, who faith, The Spirit of God dwels in our
flesh, till the whole body of sinne bee destroyed, and the natu-
rall man be made spirituall. If his meaning be, as Familists
and Antinomians dreame, that Christ incarnate is nothing but
every godly man Christed, and made conforme to the image of
Christ, we are at a point, and know his minde; so teach the
New England Familists, and the Author of the Bright
Starre, who tells us, of God humanized, and that the Chro-
se of God is God.

3. The Spirit dwelleth not in our flesh, that is, in our sin-
full and unrewenued part, for so is flesh taken, Rom. 7. who
dreamed that grace dwellet in originall sinne? or if by flesh
he meane the natural man, or the carnall man, or the outward
man that is in our person; hee then thinks this outward and
natural man, or our body is turned in a spirit, or spirituall na-
ture, so as we are made by justification spirituall as Angels, and
need no more Ordinances, Word, Seales, reading the written
Scripture, then if we were glorified Saints, as doth speaketh of the beleevers; and as he himselfe faith, You may
as well goe about to bring the Angels of heaven under an out-
ward
ward and secular power, as the faithfull, who being borne of
the Spirit, are more spiritual then they. It followeth then be-
lievers being more spiritual then Angels, and so being literal, and
that carnall, because by imputed righteousness they are
Christed and Godded, and so the body of sinne destroyed by the
imputed righteousness of Christ, fully and compleatly then, as
Angels need no secular power, because they are spiritual, so
need they not heare the Morall Law preached, nor the threat-
ning thereof, nor need they give attendance to reading, nor
need they marry, nor can they die, nor sin, as our Saviour faith,
and that because they are spiritual; if then believers be more
spiritual, as Del faith, they need farther then Angels the
written Word, or the Preaching of the Law, or any Ordinan-
ces, nor should they marry, or dye, nor can they sinne, nor lie,
nor whored, nor steal, nor kill, but bee as the Angels of hea-
ven. I cannot but proteste my jealouzie of all Familists, I
much feare, when Del faith, believers are more spiritual then
Angels; and that the natural man must bee made spiritual,
which is done (faith he) by the imputed righteousness of God,
Pag. 6. 7, that hee mindeth, with Missesse Hutchison, that

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Believers are no more in need of preaching, or outward refor-

mation (faith M. Del) then the Angels in heaven.

Rise, raigne, these who are united to Christ, have in this life new bodies
and two bodies, 1 Cor. 6. 19. And that the soules of men
are mortall, in regard of generation, like the beasts, Ecclef. 3. 8.
but made immortal by the purchase of Redemption. And that
the Resurrection, Joh. 5. 28. is not meant of the Resurrec-
tion of the body, but of our union here, and after this life
with Christ. And so taught that abominable Priest Anto.
Pocquins, and the Quinists with him, with Phylets and
Hymenius, that the Resurrection of the dead was in this life,
and that we are not saved in hope onely in this life, but re-
ally and compleatly before we die; and the fame perfection
of life eternall in this life, is taught by Antinomians, to wit, by
Towne, and Saltmarsh, the colleague of Del. These must
lie upon Antinomians, while they condemn their Fathers, the
Familists, upon whose principles they walke, which they
have never yet done, nor have they denied the foule Herefies
that are in the Story of the Rise, raigne, ruine of Antino-
mians.

4. Ecclesiastical reformation in the intention of the work
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hath no kindly ends, that are fleshly and carnall, and therefore is as constant as internall reformation, except Master Del meane so much as the Nicholas doe, that the Letter of the Scripture, and all Ordinances externall, Word, feales, prayer, reading booke, under the Gospel are abolishto the 5 just man, and onely the Spirit leadeth him; yea, that these are all 

\[h}\ \text{Elements, Ceremoniall, carnall, and fleshly, and that it is} \text{impossible that any act, meditation, thinking, aspiring, or working, can be sufficient to attain the seeing of God in this life, that no discourse, exercise, nor rule (of Law, Gospel, Scripture, or Ordinance) or any meane can bee interposed betweene the soule and God;} \text{that we are} \text{onely passive in receiving the will of God;} \text{that we and all our acts of the soule, of willing, loving, trufting, hoping, &c. are annihilated, and turned to nothing in a spirituall communion with God. And the reason of the constancy of externall reformation in its owne nature, I give, Because as grace in the soule, being a beam and day of externall and unchangeable love, is ever like God the Author, constant, and so like its Father; so is externall Reformation constant, for the Letter of Law and Gospel commands ever, and immutably, a perfect conformity betweene the outward man and God, that eyes, eares, hands, confession of Christ before men, hearing the Word, reading, praying, abstinence from fleshly lusts, be ever the same, according to the rule of the Gospel, as internall Reformation is constant. Its true, outward Reformation is not constant in the finnesfull intention of the worker, because it takes not hold of the heart, and therefore the ends of externall Reformation, in the intention of men is often finnesfull, fleshly, carnall, yea, devillifh, and so unconstant in good, and therefore its a vaine thing for M. Del to argue from the abused and finnesfull ends of men against outward Reformation, which of the owne nature is an Ordinance of God.}

5. All the differences between inward and outward Reformation, prove an excellence of Christ's inward Reformation above mens outward Reformation, which is most true; but proveth not, but outward Reformation is a good Ordinance of God, for honouring of God before men. 2. For an externall blamelesse profession, and confession of Christ, and his

D d 3
truth before men, is commanded in the Gospel, Math. 10, 32. 33. And abstinence from groffe and scandalous sinnes.

Del pag. 10. If the Church be to be redeemed, Christ must redeem it; if it be governed, Christ must govern it; if it be to be protected, Christ must protect it; if it be to bee saved, Christ must save it. 1. God hath committed the care of reforming the Church to Christ onely, and to no body else, and this is a thousand times better for the Church, then if bee had committed it to all the Princes and Magistrats in the world. All things are given to me of my Father. Christ's love to redeem, is his love to reforme; he will not break the bruised reed &c. and he reformes not ruggedly, and with violence.

Answ. This Argument shall prove, that none ought to come out to helpe the Lord against the mighty; for sure God onely and Christ gives a peaceable and quiet life in all godliness, and honesty to his Church, as well as God onely Redeemeth, onely Governeth, onely Protegeth his Church, and so we are not to pray for Kings, and all that are in Authority, that we may lead a quiet and peaceable life under them in all godliness, as the Word saith, 1 Tim. 2. 2, 3. then away with Magistrats, Swords, Gunnes, warres; yea, away with Castles, Houses, Forts; for if the Church be to be protected, Christ onely must protect it. So if the Church be to bee fed in Egypt, or on earth by bread, away with Joseph and his victuall, away with tilling, sowing, earing, trades, labouring with our hands. Let the Millinaries fleshly Paradise, or the Adamits world returne, for sure Christ onely in his way, feedeth, cloatheth, protecteth, faveth his Church.

2. So Anabaptists, Libertines, argue, God onely teacheth the heart, Christ onely breaketh not the bruised reede; then preaching of the Gospel, and the sweet comforting promises thereof are not lawfull. Let there be no Watchmen, no Pastors under the New Testament, for sure the Watchmen that goes about the walles, will wound and smite the weake ones seeking Christ; and the Letter of the Scripture is dead, carnall, lifelesse, Christ is a quickning Spirit.

3. And just so reasoned the m Libertines, to prove, That sinne was nothing but an opinion, and that wee should not re- buke any for sinne, nor praise any for wel-doing, Quia De-
as efficit omnia in omnibus, because God worketh all in all things, and the sinner the Creature doth nothing. Christ reformeth only, and in a better way then all the Preachers of the world, and therefore none are to be rebuked for not reforming, nor doe any sinner in not Preaching Law and Gospel. For M. Del faith, p. 12. As none can redeeme, but Christ only, so none can reforme the Church but Christ only; for he only takes away transgression, and is made righteousnesse and wisdom to his people; and he onely, Esa. 2. Layeth low the loftinesse and hautiness of men. So he onely reformeth inwardly, Angells and men cannot doe that, but it followeth not therefore, men by preaching the Gospel doe not reforme outwardly, for then if Pastors turne dumbe dogges, and reforme not outwardly, they no more sinne, nor are they more under any woe if they preach not, contrary to 1 Cor. 9. 16. Act. 20. 28. 2 Tim. 4. 1. 2. 1 Pet. 5. 1. 2. 3. then they sinne, or are under a woe, because they redeeme not the world, and take not away transgressions, and are not made to the Church righteousnesse, wisdome, and redemption. And M. Del. layeth no little blasphemy on the Parliaments of both Kingdomes, and on the three Kingdomes, when they sweare to endeavouer in their domes, Act. 1. several places and callings, the reformation of Religion, in Doctrine, Discipline, and Government, according to the Word of God, and the example of the best reformed Churches, then that they have sworne to usurpe the worke of Redemption, and the offices of the Mediator.

By Dels way, and the Antinomians, in our callings and places, wee shall bee Kings, heads of the Church, Redeemers, great high Priests to offer a Propitiatory Sacrifice for the sinnes of the World, Prophets by the Spirit, to open one another's heart, and inwardly reforme the Churches of Christ in these three Kingdomes, which all are onely incommunicable and proper to Jesus Christ the onely reformer, as he is. (faith Del) the onely Redeemer; and then how durft Del usurpe Christs office, in Preaching to the Parliament of England, what way they should redeeme the world. For sure preaching touching the right of reformation, is an act of outward reformation, but he did in this, in the name of God, as a Nathan, forbid them to reforme the House of God, or build the Temple, because they were.
men of blood. But 1. knowes M. Del of a Parliament of
peaceable Salomons that shill arise and build the Temple, and
intrude on Christs sole prerogative, to redeeme and reforme
inwardly? 2. It was both Typicall, Positive, and Temporal,
for Salomon to build, and for David not to build, nor
reforme that way. But I hope Gospel-reformation is Morall,
Perpetuall, not Typicall ; for Salomon was in that a Type of
the Prince of Peace. 3. He knows the Ministers of the Gos-
pel and the Assembly of Divines by Preaching and Synodical
conclusions, doe reforme as did the Apostles and Elders, Acts
15. should he not say, the Apostles and Elders who reformed
externally, were either men of blood, or intruded on Christs
chaire of Lord Redeemer, and the great, and true, and only
high Priest, and that the Divines are men of blood also, and
be they men of peace, or men of blood, they must bee too
bold to fit in an Assembly, as so many sacrilegious intruders
and usurping Lord Redeemers and that by Authority of Par-
liament. For Del applyeth to himselfe, in preaching Famili-
sime, Socinians, Popery, Libertinisme, calling them all
the props of the Antichrist, who are not Familists, Socini-
ans, with himselfe, that which is peculiar to Christ, 1. Cor.
8.12. That some will say, Del in Preaching thus is mad, as they said
of Christ, and he is more then a Nathan, but I thinke, the
truely godly will confess, Christ to be the wisdome of God,
and thinke him spiritually mad, as other Familists and Anti-
nomians are.

Del Ser. pag. 13. I doubt not (faith hee) of the Churches
Reformation, because it is Christs owne worke, and bee hath
undertaken the doing of it. As none can helpe him to redeeme,
so no power of hell shall bee able to hinder him to redeeme and
reforme by his Spirit, all belonging to his care and charge,
the rest of the world hee lets lyne in unne, as not belonging to
his charge, so I am at rest and quiet ; Christ will reforme.

Answ. So doe the New England FAMILISTS, who abusling
the absolute decrees of grace, say, None are to bee exhorted
to beleewe, but such whom we know to bee the elect of God, or
to have his Spirit in them effectually. Then the reprobate, be-
cause absolutely reprobate, are not to heare the Gospel,
nor should the Gospel be preached to them, who stumbled at
the
the stone laid on Zion, contrary to the express Word of God, and Gods absolute decrees must take away all industry, care, pains, praying, seeking of God, for if we be chosen to life, Christ hath undertaken to redeem us, if not, we must lie and perish in sin. M. Del faith, He is at rest and quiet, because Christ is as able for the reformation of his Church, as for the redemption of it. Now he meaneth inward reformation and conversion to God, then may we all say, we are at rest and quiet, and will not study inward reformation and conversion of our selves or others, and will no more hear the Word, pray, repent, believe, or preach the Word to others, nor labour to bee converted, or to convert others, then to redeem them with our bloud; we will be at rest and quiet, what Christ hath undertaken to doe, the powers of hell cannot hinder; these that belong not to Christ's care, why should they heart, pray, knock, or why should the World be preached to them? Saved they cannot be, as not belonging to Christ's care. So faith the New England Fami.

life, If Christ will let me sinne, let him looke to it, upon his honour be it. So Del yeeldeth to the Pelagian, Arminian, and Socinian, that exhortations, motives, reasons, preaching, praying, ought not to be for those that are absolutely reprobate; and upon the same ground, they need use no means, who are absolutely chosen to glory. Christ's love and care is as great to reforme inwardly, and to convert, as to redeem, upon the same ground, these whom God hath decreed shall live so many years, (sure God undertakes to fulfill all his decrees with a like strength of irresistible omnipotency) they need not care, drink, sleepe, plow, care, labour, for no power in hell can infringe one decree of God, more than another, all husbands, men, fit idle, all tradesmen buy and sell, and labour with your hands no more, be at rest and quiet, take M. Del's word, Gods undertaking, take away all reforming in men, all undertaking in second causes: the husband-man can no more feed your body with bread, then he can redeem your foules with his bloud, both belongs to Christ's care. But though Paul knew it belonged to Christ's care, Rom. 9. To call whom he predestinate, yet he had exceeding sorrow in his heart, for his kinmen the Jews, to save some of them, that is, to reforme them, and the care of all the Churches lay on them. M. Del hath more cou-
rage, he will not be dismayed. But wee heard that Libertines from Gods working all in all creatures, said the creature cannot sinne, cannot doe good, sin is but an opinion. And all good (faith & the Familist) is onely God. And God becometh all things in man, and nothing is, or hath being but God, and his will, & God is all, and the creature nothing.

Del by this Argument inferres a ceffation of all second causes, of Ministry, Ordinances. Reformers, converters of soules by Word and Gospel, of Heaven and Earth, Sunne, Fire, Water, they may all sleepe, God undertaketh to doe all, and no powers of Hell can resift him, no leffe then Christ redeemeth his alone. Parliaments ought not to fit, Assemblies should not dispute, Ministers should not preach, nor Print Sermons; sure Christ shall make good his owne undertaking to reforme, though Del and I both were buried, and neither trouble our selves with Pulpit, or preffe. But shall men therefore omit all duties in outward reforming? Stoicks can say no more.

Del Pag. 14, 15, 16. Holding forth the means of Reformation, he faith, Christ reformeth by the Word onely, and doth all, he calles, rejects, bindes, looses, terrifies, comforts, inlightens, makes blinde, saves, damnes, and does nothing in his kingdom without the Word. Now are ye cleaneth through the Word. The Word is quicke and powerfull, he reformes not you with outward power, but by his Word. I will publish the decree, — the Spirit of the Lord is upon me. My word shall not depart out of thy mouth. When the time of Reformation was come, he sent his Disciple to carry on the worke of Reformation, he faith, Go teach all nations; he sent them not out with Swords and Guns, and this Word only truely reformes, the outward power of the world sets up an image of reformation only.

Answ. 1. Del and Familists seem to extoll the word, but they intend to extoll an Enthysiasmcall Spirit.

Del, Saltmarsh Familists, and Antinomians deify the Scriptures, to bee the Word of God, and call it a dead Letter, as Libertines doe.
Scriptures, and in the Prophets. The Antinomians in and about London, Deny the Scriptures to be the word of God, they say, the Scripture is but the Letter, not the Word of God.

2. They say, They themselves by the Spirit can write and dictate Scripture. Mistresse Hutchison with hers, y sayd, That her particular revelations about events to fall out, are as infallible as any parts of Scripture, and that shee is bound as much to beleive them as the Scripture, for the same holy Ghost is the Author of both. Some say, they can worke Miracles, as if the same immediatly inspiring Holy Ghost, and in the same measure, that was in the Prophets, Apostles, and Penmen of Scripture, were also the same sanctifying Spirit of grace, that is in all beleevers; whereas these differences are cleare betweene them.

1. The immediately inspiring Spirit, rendred the Prophets and Apostles in that they spake and wrot by such inspiration, the immediate organs of the Holy Ghost, and such as could not erre. So that their word was formally Scripture; which priviledge is not given to the most sanctified.

2. The Prophets and Apostles were acted above the reach of free will, humane doubtsings, discourses, ratioinations in searching and finding out the truth, they needed not advise, counsell, teaching from men, or Angels, from flesh and blood to come to the very knowledge of the Letter of the Gospel, Gal. 1. 11.12. Ephes. 3. ver. 2.3,4. But the Saints need such helps, though the Spirit teach them all things, to come to know the Letter of Law and Gospel.

3. What the Prophets spake, God spake. what holy men speake eth, is Gods word secondayly, and in so farre as it agreeeth with the written Word of God, and no otherwise. Jeremias word was not secondayly the Word of God, and so farre forth onely the Word, as it agreeeth with the writings of Moses; and though Paul forbid Circumcision, and Moses command it, Pauls command is no lesse primarily and limply the formall object of Faith, and the written Word of God, then the word of Moses, or the Ten Commandements, written on Tables of stone by God himselfe. But what Del and Antinomians say contrary to the Word of God, is nothing else but the very word of the Devill.
Antinomians by the Word of God meane the Spirit of God, and the inward word taught them. Free grace, 15.

2 That Del and Libertines with him, meane by the Word of God, not the Scripture, but the Spirit of God, in his graces, I prove, because faith Saltmarshe, This Law (of the Gospel) is not such as it was before, a meere Law in the Letter; but it is now under the Gospel, a law of life, spirit, or glory, it is a Law in the hand of Christ, and with the promises of Christ, to make it spiritual indeed, therefore the word is called Scriptures given by Divine inspiration, and the Spirit is called the anointing, and teacheth all things, and I will put my Law in their inward parts; But the Gospel as distinguished from the Law, and written by the Apostles, is but a meere Law in the Letter, except the Spirit quicken it in the soules of the hearers, as well as the Law; otherwise the very Law in the Letter, and as written by Moses, was a part of Scripture, and given by Divine inspiration, as well as the Gospel; and the Tenne Commandements, as given on Mount Sinai, were the formall Word of God, and Scripture given by Divine inspiration: except Antinomians, Familists, and Del, make the Law and Old Testament to bee expunged out of the Canon of Scripture, as Anabaptists did, or to come from an evil Spirit, as Manicheans said; for David Georgius said, The Word of God was preached but litterally by Christ, and the Apostles, and not in the Spirit, and that he himselfe was the true David, and the true Messiah, not borne of the fleæ, but of the Spirit. Now its sure, Christ and the Apostles taught the Gospel. But because they taught as it is written in the Prophets, and in the Scriptures, and taught not the Dictates of an Enthysiasticall spirit. David Georgius said, they are Legall and Literall Preachers, and Christ but the Literall Messiah, and he the true spiritual Sonne of David, borne of the Spirit, not of the fleæ. So doth Del meane by the Word of God, or the Gospel, the Spirit of God excluding the Letter of the Scripture, yea even of the Gospel, as hee excludeth the condemning Law, because it was but a written Letter. Now sure the written, yea, or Preached Gospel without the Spirit, is no lesse a dead Ordinance in the New Testament then in the Old.

1. He proveth by the onely Word of God, Christ reformeth inwardly, and doth all in his Kingdom. He faith, All
the powers in the world cannot reforme the Church as the Word of God can doe, for it is quick and powfull, and sharper then a two edged sword. Now remember he speaketh of inward reformation. 2. Of the word of the Gospel, excluding the Law; his reason is, Pag. 17. *The Law maketh nothing perfect.* Now that by the Word, he meaneth not the Scripture, or the Letter of the Word, even of the Gospel.

1. I prove the Word that inwardly reformes, excludeth all meanes, but the Word. *Christ (faith he) doth all in his Kingdom by his Word onely;* that is, as hee must bee expounded by his Spirit onely; for the Word cannot be the Letter of the written Gospel. For its false that Christ doth all in his Kingdom, and reformeth inwardly by the Letter of the Gospel onely, for that may be Preached to Judas, and by Judas to multitudes hardened, but never converted, *Math. 13. 14, 15. Joh. 9. 39. Joh. 12. 35, 36, 37, 38, 39, 40.* Nor can he meane, the Word in its Letter, but accompanied by the Spirit; for the Word that *Del speaketh of,* Pag. 17. clearely excludeth the Law; but the Word in his Letter accompanied by the Spirit doth not exclude the Law, for the Law quickned by the Spirit with the Gospel, is a meanes of inward reformation, and so cannot be excluded.

2. This Word excludes all the powers of the world; for he faith, *All the powers of the world cannot reforme the Church inwardly, as the Word of God can doe.* But the Letter of the Word or Gospel doth reforme onely outwardly, not inwardly.

3. This word that onely reformes inwardly, excludeth the powers of the world, and all that man can doe. Now man can onely outwardly reforme by the Letter of the Word. Hence *Henry Nicholas* said, the two daughters of Warwicke, and the godly in England regenerated, were but Antichristis, because they were regenerated onely by the Ceremonyall, Emblematical, Fleshly, Literall Word; he meaneth the Scriptures that are not a Preached by their Euthystiaetical Spirit of Familifical love, that acts without, beside, and contrary a H. N cho- to the Scripture. *Paul and Apollos,* when they water and 1st Ep.Sc. 1. plant, doe preach the Word, but this reformeth not inwardly, nor is it mighty in operation, and sharper then a two edged Sword.

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*A Survey of Antinomianisme.*
Sword, without the Spirit; so that this is the very Spirit, who only as the efficient and Author of inward Reformation; not as the means, or the only means (as Del faith) doth comfort and convert effectually the soule.

4. Del citeth Esai 61.1. to prove that the Word is the only means of conversion. The Spirit of the Lord God is upon me, he hath anointed me to Preach good tidings to the poore. If Del meaneth that this Spirit and anointing on Chrift, is the Word of God, Chrift should say, The Scripture of God is upon me, and he hath anointed mee to Preach, &c. that is, God hath Scriptured me, and gifted me with the knowledge of the written Gospel, excluding all Law or duties, to preach the Gospel to the poore. Now Del cannot for shame, give us so Literall a Chrift. For sure this Spirit whereby Chrift was anointed, was the Holy Ghost in gifts and fulnesse of grace given to him above his fellowes. And beyond all Controversie, if Chrift faith truely, citing that Text, Esai. 61.1. This day (Luk. 4.21.) is this Scripture fulfilled in your eares. Then Chrift Preached in a pure Gospel-way, and not as a Legall Preacher (as Saltmarsh faith he was to some) even to these that were filled with wrath, and persecuted him, verl. 28, 29, 30, and so were under the Law, if then Legall Preaching bee to Preach deadly the naked Letter of the Gospel, without any Spirit or life in the Preacher, then Chrift did not speake from the Spirit of God, when hee said, The Spirit of the Lord is upon me, he hath sent me to Preach, and this day is this Scripture fulfilled in your ears; which should bee against the Text, and a horrible blasphemy, to wit, that Chrift should be a Literall Preacher, as David Georgius said, and so a Legall Presbyterian, as Familists and Antinomians say. But if Familists and Del meaneth, that the Spirit went not along with the pure Gospel-preaching of Chrift, as is clear from Esai. 61.1. and Luk. 4.21. Then its false that Del faith, That the Gospel hath the Spirit alwaies joined with it, Pag. 18. Ser. 2. The pure Gospel must be preached to such as are under the Law, which is absurd. 3. Then the Letter of the Gospel comming to the eares of obdured persecuters, must be that Spirit of the Lord, whereby Chrift was anointed, for so Del expoundeth it. So doth Del cite Psal. 2. I will publish the decree, and he expoundeth Esai. 59. the Spirit
A survey of Antinomianism.

rit to be the Word; which cleareth, that he acknowledgeth no
word of Scripture for a meanes of inward reformation. For hee
faith, Pag. 18. The Word whereby Christ reformes, is not the
Word without us, as the Word of the Law is, but the Word
within us, as it is written, the word is nigh thee, even in thy
mouth, and in thy heart, and this is the Word of Faith. So this is
just David Georgius, and Henry Nicholas, their internall En-
thysiasticall word, that is, the Spirit, excluding all Law and
Gospel that are but written, Inkie, and dead Letters of them-
selves, doth all; the Scripture is nothing. Now the Law, or
Word written in the heart, spoken of Jer. 31. 33. is the very
new heart and the Spirit, or the heart of flesh. Ezek. 36. 26,
27. the circumcised heart, Deut. 30. 6. the new creature, the
Lord Jesus formed in the heart by Faith, Gal. 4. 19. Ephes.
3. 17. it is not any meanes, or cause, or author of the new
heart, but it is the new heart it selfe, formed by the Holy Ghoft,
as the Author and Father of the second birth, by the Word
written, conveyed by preaching to the soule. Now except Del
would say, Christ onely worketh inward reformation by inward
reformation onely, (for this inward word is inward reformat-
on,) he cannot make sense of this inward word, excluding the
Law and outward Word both of Law and Gospel, as he doth.
For nothing can bee more false, then that the Word whereby
Christ reformes, is not the Word without us, as the Word of
the Law is, but the Word within us. For I find great igno-
rance, if not worse, in Familists and Antinomians; in this
Saltmarsh faith, The Spirit worketh Legally, and not freely,
when men doe things as meerely commanded from the power of
an outward Commandement, or precept in the Word; (he mea-
neth in the written Scripture.) For (faith hee) that bringeth
forth But a Legall, or at best, but a mixt obedience and ser-
vice, and a finer hypocristie, — and when they doe because of
some vow or covenant, — When they take any outward thing to
move them, rather then apply Christ for strength, life, and
Spirit. For it is the outward Word onely in its kind, that is
the sole and onely objective cause, as wee see colours onely,
because they are colours, and the Light of the day-light-Sun,
us, and how not; and how Saltmarsh with his Antinomians are deluded Enthusiasists, in speak-
ing against the Scriptures, and pleading for their new Spirit.

Notes.

How the out-
ward word
only reformes
us, and how not; and how Saltmarsh with his Antinomians are deluded Enthusia-
sists, in speaking against the Scriptures, and pleading for their new Spirit.
only because it is light; and nothing else can be the object of the sense of seeing, but light and colours; and we only hear sounds, merely because they are sounds; and smell things odoriferous and smellable, because they cast a smell: and only taste meats, merely, and formally, because they are sweet, sour, bitter, sharp, or some way good or ill to the taste. Now life, or the faculty of seeing, hearing, smelling, tasting, are in no sort, the object of seeing, hearing, smelling, tasting. Just so, when we do merely for the Word, in the Prophets and Psalms, without us, and out of conscience, and merely as commanded from the power of an outward Commandment or Precept; I adde, or a Gospel-promise written in the Word, then we obey God in a free, and all, Gospel-way, out of mere conscience to an outward Command, as the only objective ground, warrant, and rule of our obedience, whatsoever Papists on the one extremity say, for an unwritten Word of God; and Enthusiasts on the other hand; for a Word within, or a Spirit acting and obliging as their only rule, excluding the Law and Gospel; because they are Letters, and written, and Scripture and a Word without; as the only objective ground and warrant of Divine Faith, was in the Prophets time. Thus saith the Lord And in Christ and the Apostles time, According as it is written in the Prophets; in the Scriptures. So Christ, Luk. 24. 26. Ought not Christ to have suffered these things, and to enter into his glory. Ver. 27. And beginning at Moses and all the Prophets, he expounded unto them all the Scriptures, the things concerning himselfe. Ver. 45. Then opened he their understanding, that they might understand the Scriptures, and said unto them, thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day, and remission of sins should be preached in his name, among the Nations. — Then Christ would have believing and repentance, Preached and commanded for no warrant and objective ground, but because the Word without the Commandment or Precept in the Word commanded it; and this Satan cannot call finer hypocriſe. So Rev. 2. 11. He that hath an eare to heare, an inward, and renewed, a circumscribed eare and heart, Let him heare what the Spirit saith to the Churches; this Spirit speaking to the Churches, is not an inward word, or a regenerating
regenerating Spirit in the heart of believers in these seven Churches. Antinomians pervert the Word of God so. But it is the Holy Ghost speaking in the Word without, the written, preached, and external Epistles that the Spirit sent to these seven Churches, and so the only means of Abraham's obedience, to sacrifice his only sonne Isaaek, and the only warrant for his faith was the Commandement of God, and a Word without. Go now take thy sonne, thy only sonne Isaaek, and offer him to me. Many other things, natural reason, a seeming contrary word, that he should be the sonne of Promise, seem to command the contrary, but Abraham's faith appeared in this, that he closed his eyes at all Commandments, and carnall inhibitions of nature on the contrary, and merely for an external command of God, as the sole and only objective warrant, and formal object of his faith, and of his obedience without; because God so commanded, he obeyed; and so are we to obey and believe upon no objective cause, warrant, or ground, but the written, or preached Precept, or promise of the Gospel, or Covenant of grace, that is, a word without us, and the only mean of faith, and inward reformation; and this Word is written, as the Law is, in the Scriptures, and layeth an authoritative binding power on our conscience, to obey God for his only Word, as the Law doth.

But it is not the only Word, that is, the efficient and effectually working cause of our obedience, if the Spirit of grace do not concur with both the written and preached Law, and written and preached Gospel and covenant of grace, we cannot obey. Antinomians make obedience for the outward written command, as the only objective cause, and warrant of our faith and obedience, through the effectually working of the Spirit, two contrary obediencies imagining that the former is Literal, Legall, and finer hypocrisy, and the latter the only true obedience.

A grosse mistake, 1. Because none can sincerely obey, merely from the power of an outward command, or precept in the Word, but the man whose ears the Lord circumciseth, Deut. 30. 6. Rev. 2. 11. and whose understanding Christ openeth to understand the Word without, Luk. 24. 45. and therefore the Word without, is the only means of inward reformation.
2. The Letter of the Covenant of grace, holdeth forth the inward grace signified, and cannot bee contrary to the inward Word in the heart, for the Holy Ghost, as the principall efficient, causeth us to obey for conscience of the command written and preached in the Gospel; which is, believe in the Lord Jesus, or the written promise; he that believeth shall be pardoned and saved. And to say, they are contrary, is as good sense, as to say, light and colours, because they are without us, they are therefore contrary to life, and the visible faculty of seeing within us; or that sounds, or sweet smelling flowers without, because they are without, must be contrary to the natural faculty and sense of hearing and smelling within. And its true, the onely naked Letter without the Spirit, can doe nothing without the Spirit; but it followeth not, that the Spirit renewes without the sense of the Letter, received in the understanding.

And most false it is, that in the Gospel, the Word and the Spirit are alwaies joyned, as Del faith, for then all hearing the Gospel should belong to the converted and saved onely, whereas the Scripture faith the contrary, e for many are hardned, and heard the Gospel without faith, damneth eternally the hearers, as well as the Law.

It is as wild Libertinisme that Del speakeoth; That the Spirit reformeth, by taking all evils out of the flesh; he meaneth in Jutification, as if we were Angels being once justified, and the evill of sinne dwelt not in us, while we are in this body; as is proved before. And its wild stuffe, that the Spirit doth change the flesh into its owne likeness, for (faith he, dreaming awake) the Spirit is as fire that changeth every thing into itself, and so doth the Spirit in the flesh, make the flesh spirituall.

But, Master Del, what meane you by flesh? The corruption of sinnefull nature, then is sinne made Spirituall, heauenly, holy, meek, good, loving, &c. Familists and Libertines thank you for that, but sinne is destroyed, as your selfe grant. 2. Doe you meane by flesh, the body? Then belike justification turneth our bodies into Spirits, and wee have two bodies, as Familists said in New England, I cannot like that.

The Word, and we, and our life, must be changed into the Spirit.
3. If by flesh, you mean the soule, yee speake as Hereticks doe, and that without Scripture or example. The Spirit dwelleth in our flesh, that is, in our soule and spirit, and changeth our spirit in a spirit; strange Divinity. Familiarists I know say, As we came from Gods essence, so wee and our soules returne to God, and are made in God eternall, and turned into his essence, and so spiritualized; so teach Libertines, and by this they deny the Resurrection. But if by flesh, you understand the sinnelesse frame of soule and body, take heed of Libertines grosse dreame of our dying, and returning to God, who onely is, and all beside him are nothing, Theol. Germanica, and the Bright Starre, sporte so with the truth of God.

vegetate corpora nostra, nos sustinere, agnus omnes vitales actiones efficiere, quia vivens est in Deum qui vere esset.

CHAP. LXXXV.
Libertines and Antinomians come nigh to other, in making God the author of sinne.

Paral. 16. Libertines taught, a That all things fall out good or ill by the will of God; b and so that rebukes, and exhortations should cease; and c that we should pardon the sinnes one of another, and d bear the infirmities one of another. For to the e cleane all things are cleane, and hee that is purged is altogether acceptable to God, but let him beware that he be not an offence to his brother, for it is written, love thy neighbour, neither desire to revenge; and therefore said Porquius the Libertine, in his booke, Rebuke not one another for sinne; since its Gods will it should be so. e Bullinger tells us, that in the yeare 1526. there were two brethren Thomas Schykerus and Leonard, who were at a night-meeting, having spent the night in Enthysiafticall conference with other Anabaptists. Thomas commanding his brother Leonard to sit downe.

a Calvin. Instruc. adverl. Libert. ca. 1. pag. 443.

b Libertini statui animarum nonfratrum loco Deum vivere in nobis.

c Calvin. Ibid. cap. 46. adverl. Libert. pag. 446. Hoc praetextu quod se a Deo regardam, ex toto principio deducunt per peram fieri, si de te aliquid indicatur.

d Antonius Porquius in libello suo impieo, Quinetiam dictis infirmitates aliorum sustinere; nos et detractores sinum, etsin sciam Serpentem, &c. e Ibid. Calvin. pag. 46.

e Porquius Scrip. Enim omnia mundi mundi; qui autem sise purificaret esset, tenuis esset gratiae Doce, sed causas ne infirme fratru, ruinam sit quia scriptum esset, ama proximum, usque ulcisci velit. f Bullinger adverl. Anab. lib. 2. cap. 1.
downe on his knees before him, in the sight of his Parents, and others, who admonished him to do nothing but what was to be done, answered in the same Argument of Libertines, nihil mecumendum esse, neque enim hic quicquam prater voluntatem Patris fieri posse. Nothing was to be feared, because nothing here can be done beside the will of our heavenly Father, and with a Sword he cut off his brothers head, and having done this, with shirt and hose onely, he did runne through the Town, and cried, The day of the Lord was come, and the will of God is done, and gall and vinegar drunke; for which, by the Magistrate, he was justly put to death. But Gods decree doth not excuse us from sinne, nor remove necessitie of rebuking, or holy and religious abstaining from sinne, because Gods revealed will in his word, not his secret and unsearchable decrees can be our rule of walking: rebukes are also acts of love, not of hatred or revenge.

The same course doe the Libertines and Familists of New England take. For 5 none (say they) are to bee exhorted to believe, but such whom we know to be the elect of God, or to have his Spirit in them effectually. And we should not pray against that which cannot be avoided, nor yet against all sinne. The Antinomians come nigh to this; For Doctor Crispe the Antinomian, and Archer, both dissuade believers to be troubled or dismaid at sinne; their reason holds good against all sinnes of unbelievers also, because its contrary to the care and providence of God, and to Free grace, whether of eternal election, or of effectuall calling, to feare for, or sorrow at sinne. Surely I should thinke then, that sinne were not to be eschewed by the Saints, nor to bee rebuked by any. Wee are not to be troubled at, or feare sinne, because all changes by sinnes or sorrowes come from God. Some Divines (faith M. Archer) acknowledge not so much of God in sinne, as is in sinne and Gods will and pleasure is, the wombe that conceived, and whence springs every worke of the Creature, whether it be good or bad. Secondly, faith he, All things by sinne, or sorrow, which befall believers, come from God by a decree powerfull, yea even by that eternall love and counsell in, and by which, they were ordained to life eternall. And p by and through a covenant of grace made with them. To the same purp...
pose, M. Del crying downe all outward Reformation, faith, Serm. pag. 13. I doubt not of the Churches Reformation, because it is Christ's own worke, and he hath undertaken the doing of it, and none of the powers of the earth can helpe him, nor of the powers of hell can hinder him, — therefore he disswades the Parliament from building the Temple; but so hee himselfe should preach none, for Gods decrees none can hinder. So Antinomians teach, men are justified, pardoned, and saved before they beleevve, without faith; upon this ground, that they were elected absolutely to glory, as if God had ordained them for the end, but the means might miscary, and as if unbelieve could not hinder them, or as if through unbelieve many could not enter into their rest of glory; or as if sinne were an indifferent thing, simply depending on the will of God, in whose wombe M. Archer thinketh it was conceived.

Chap. LXXXVI.

Libertines and Antinomians would have us doe nothing, because God doth all.

Paral. XVII. L Libertines said, a All that are without God b Pocquines. are nothing, all that wee doe or know is but vanity, therefore are we to deny our selves; this they said, inferring, we may live as we list, and doe nothing, but beleevve that God workes all our works in us, and for us; and impuse all things to God. Saltmarsh b speaketh most like this, when he faith, that all the precepts of Sanctification, ses forth Christ pag. 84, to be all in all; Christ hath beleived, repented, sorrowed, mortified sinne perfectly for us, and we are but dead passive Rife, reign, creatures, and the Spirit so acts in us, as in blocks, and so we must doe nothing, being as blocks, and God must be the author of all sinnes of omission. Familists commonly say, I have nothing from the Creature, I can doe nothing.
Salomon. Free grace, pag. 71, 72.

Antinomian
Divinity most carnall.
Eaton H. Free grace, pag. 71, 72.

It is a most unjust charge, that Antinomians put on us, That the way of the Spirit is grosse and carnall, which we follow, and our Divinity carnall. But (faith Saltmarsh,) We (Antinomians) find it hard to tresse and find the impressions of the Spirit, and doe not take our impressions so low by the feelings of flesh and blood, and signes not inallable, as to write of Re-generation, as Philosophers doe of Morall virtues.

Let us examine, whether Antinomians way bee Spiritual Divinity. We professe it to bee a most carnall way of Antinomians, to say as Eaton doth. An unjustified man that beleeveth that Christ hath taken away his sinnes, is as cleane without sinne as Christ himselfe. And To a beleever nothing is sin; so Faith there is no sin. Blasphemers, if you have either face or conscience, can yee say that Christ could sinne, or that a beleevers denying of Christ, his lying, his Adultery, are no sinnes? Is not this carnall Divinity?

2. If God see not Drunkennesse, Lying, Murthering in beleevers to bee sinnes? Are they not then no sinnes? And should not the beleever say, My light of faith seeth no sinne in my selfe; but my Drunkennesse, Lying, Murthering committed, I beleive are no sinnes; for sure justification, and abolishing of sinne, should be seene by my faith, as they are scene by God, if God see them, and count them no sinnes; its unbelief in me to see them, and count them sinnes? If a beleever iteale his fellowes purse; doth he not lye, if he say, Brother I have sinned against you; behold, I restore you your purse? For if God say, it is no sinne, and see it no sinne, I know his Judgement is according to righteouenesse and truth, then it must bee no sinne; and the beleevers judgling of it to be sinne, must be a lying and a falsle judgling, contrary to Gods judgement of truth.

3. Doe not Antinomians say, to sorrow for, or to bee troubled in conscience at pardoned sinnes, is unbelief, and a worke
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2. This is Antinomian reason, but the old objection of the most abominable Anabaptists in the time of Bullinger, who said, advers. Anabaptist. lib. 1. cap. 4. Tota reformatio quae tum justitiae natus, illis displacebas, ut minus Augustus et exilis, non satis spiritualis, alia et perfecta. So Tho. Muncer, whose followers said against Luther, Zwingius, and others, the writings and Epistles of Muncer was more spiritual than theirs, and their whole reformation was narrow, hungry, not perfect, and high enough.

3. The way of the Spirit's Divinity is in this like to Morall virtues, that is, both are learned by teaching, the one by Moral Phylosophie, the other by the Scriptures. Antinomians being sanctified thus Spirituall with a carnall and divellish Spirituallity to reject the Scriptures, and follow an Enthjsiasticall Spirit, and so wee acknowledge our Divinitie, in this sense, is not so Spirituall as that of the Libertines and Antinomians. 2. The way of the Spirit is in this like Morall virtues; that both bring an externall reformation, (though the Spirit throughly also changeth)
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Change the inner side: both in force a ceasing to do ill, a learning to do well, and procuring of things that are honest in the sight of men; Antinomians boast of a Libertine, Idle faith, and of a phanciad purifying of the heart, when the hands are not purged also; and this is carnall Divinity to us. 3. Morall vertues are increased by frequent exercise, and so are gifts and graces, five talents rising to ten, the Saints growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. But Antinomians carnall Divinitie teacheth, we are as perfect, when we are first justified, as wee want nothing of that we shall have in heaven, but to beleive we are in heaven, and there wee are; a Spirituall lye cannot but be a most carnall sinne.

4. But the Spirituallity of our Divinity above Antinomians and Moralifts, we place in that God infufeth supernaturall habits in us, even a new heart, a new Spirit, whereas Antinomians deny any stocke of grace inherent in us. Moralifts acknowledge onely acquired habits, and deny all infused and supernaturall habits. 2. We judge the Law to be Spirituall, and the Gospel written, read, or preached, the power of God to salvation; the armes of the Lord, and the most lively, quicks, and operative word in the world, and when the Spirit doth accompany Law and Gospel, no man can stand before this Word; Antinomians make the Scriptures but dead Inke, and a killing Letter. 3. Our Divinity maketh men heavenly minded, to favour of the things of the Spirit, as they misfe God, and the sweetneffe and excellency of Christ, when the Gospel is carried onely in the bare Letter, and the preaching of the Gospel is but Literall, with humane eloquence, not in the evidence of the Spirit: Morall vertues knoweth not any such power. 4. When the Authority and Majestie of the Lord commanding in the Letter, leadeth the will by the Spirit of the Lord freely, willingly, and withall indeclinably, and irresistibly to yeeld it selfe to God. 5. A Moralift knoweth no over-cloving of defection, a sanctified soule doth know it. Nor doe Antinomians and Familists know any defeotions, or any ebbings and flowings of the Spirit; for they say, none are converted till they have faith of full assurance, with excludeth all doubtings, or inward conflicts, this broad

*2 Pet.* 3. 14
*Math.* 15. 20
1. Towne after 2. 21. 22.
3. Saltmarsh after 78. 79.
4. An account of
5. Exec. 36. 26
7. Eia. 44. 5.
8. Ier. 3 i. 33.
10. Ezlekh 11. 19
12. Rom 1. 56.
13. 1. Eiai 53. 1
15. Hebr. 4. 82
Seale being received, they are ever in a merry mood, ever re-
joycing, to mourn for sinne, to call in question Gods favour
to them is proper to onely unconverted Legalists under the
er. 64, pag. 12, er. 70, pag. 53. (6.) A beleeuer must have
the actual influence of the Spirit to know these things, that
are freely given him of God. A Morallist needeth no supernatu-
rall light, to know that he hath a masse of Morall vertues, Tem-
perance, Fortitude, Justice, and his owne Spirit teacheth him
that he is a temperate, valerous, juft man.

6. A beleeuer cannot act according to his supernaturall
habits, except actual grace shirre him; a Morallist needeth but
natural reason, the shirring of his owne Spirit with a com-
mon influence of God, to cause him act according to his Morall
habits.

7. The Morallists habits of vertue are of no better house
then his owne conqueste; the new heart and the habits of
grace are of a higher and nobler bloud, being from heaven,
and infused by the Spirit of grace, Ezech. 36, 26. Deus. 30,
vers. 6. Zach. 12, 10.

Saltmarsh doth little lesse then blaspHEME, when hee faith,
the supernaturall knowledge of the Spirits impression by signes,
which is wrought by the Holy Ghost, 1 Cor. 2, 12. 1 Job.
2, 3. 1 Job. 3, 18, 19. Rom. 8, 15, 16. Is as low as the feel-
ings of flesh and bloud; for flesh and bloud cannot assure
us that we are transferred from death to life, because we love
the brethren; this knowledge is given us by that Spirit, which
the World knowes not. 1 Cor. 2, 12.

CHAP. LXXXVIII.

That we are both righteous in the sight of God being ju-
Bified, and yet sinners in ourselves, is proved
against Antinomians.

Antinomians a hold, That we cannot be both righteous in
the sight of God, and also sinners in ourselves. It is thus
farre true, we cannot both be righteous, by Christs imputed
righteousnesse, and freed from the guilt of sinne, and not righ-
teous by imputation, and not freed, that should invoike a con-
tradiction.
tradition. 2. It is thus farre true, we cannot be both righteous by imputation, before God, and in our selves sinners, by sinne bearing a dominion over us as a Tyrant doth over a slave, because whoever are justified, they are also sanctified, and sanctification abateth the dominion, full vigour, and lordship of sinne, but doth not remove it, root, and branch, so as it doth not dwell in the Saints, so long as they dwell in the body.

1. David Psalm. 51. verl. 7. faith, Purge mee with Hysope, and I shall be cleane: wash me and I shall bee whiter then the snow. Then he was cleane in the sight of God, being pardoned. And Rom. 4. 6. Psalm. 32. 1. David describeth the righteousnesse of the man unto whom God imputeth righteousnesse without works; 1. Saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered. And so was Abraham justified, and Rom. 4. 23. 24. Now it was not written for his sake alone — but for us. Then David and Abrahams sinnes were covered, and they freed from the guilt of all sinne in the sight of God; yet Paul, Rom. 3. proveth, that David and the most righteous on earth sinned, because there is none that doth good, there are none righteous, they are all gone out of the way, &c. all the world was guilty before God, verse 19. then they were sinners; if David was a Jew, and one that went out of the way, as the Law of God maketh no exception. Antinomians cannot say, that before David was justified, and converted, and while hee was yet in the state of nature, he sinned, but being once converted, and justified, he was no more a sinner then Christ, but as righteous as Christ, as faith Criste; as cleane from sinne, faith Eaton, as Christ himselfe. I confess, this is to helpe the Papists not a little, for Paul speaketh of all that are justified by Faith, and not by Works; now David converted, was justified by faith, and not by works done, either before conversion, by the strength of nature, or after conversion, by the power of saving grace, therefore David must sinnen, and goe out of the way after conversion, when he was free from all guilt of sinne, and so justified and righteous before God, and yet a sinner, though he sinneth not as under the full dominion of sinne.

2. The Lord pardoned and covered the sinnes of his people
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in Christ b in the Old Testament, c took away their iniquity, and purged their sinne, d blotted out their transgressions, and remembered not their sinnes, and that e as a thicke cloud: God described himselfe to Moses f not Prophecying what he was to be under the New Testament, but what hee was at that time actually, as he was then, as now, the Lord, the Lord mercifull and gracious, long suffering, and abundant in goodnesse and truth, even a God keeping mercie to thousands of the fenes, forgiving iniquitie, transgression, and sinne; then multitudes were then justified and righteous in the sight of God, and freed from the guilt of sinne; and yet even then, there was not one man on earth, justified, or not justified, who inherently, and in himselfe g was righteous, did good, and sinned not; or that h could say he had made cleane his heart, or was pure from sinne; or that i could stand before God, if hee should mark narrowly his iniquities, nor was there k any flesh could bee justified in his sight. Not a righteous job, a none-such 1 on earth, and so justified before God, yet in himselfe is so sinfull, as his owne m garments should defile him, though hee should wash himselfe with Snow-water, Job 9,30,31.

3. Paul a man not under the Law, n justified, and o sanctified, regenerated, and p triumphing in Christ, as freed from sinne before God, as touching the guilt and condemnation thereof, yet remaineth a sinner in himselfe, q carnall, sold under sinne, r sinne dwelleth in him, no good dwelleth in his flesh t there is rebellion in him against the Law of his mind, captivity to sinne, wretchednesse under the body of sinne.

4. So the Corinthians were justified, wathen, r sanctified, and yet thee of them a who were judged and punished, that they should not perish with the world, did grievously sinne, in not discerning the Lords body; if there were no sinne in these who were justified and espoused to Christ, more then in Christ, how could x Paul feare, that as the Serpent beguiled Eve, so their minds should be corrupted from the simplicity that is in Christ Jesus? If there was not sinne dwelling in them, how thought they Paul y a fool, flighted him, and ex- tolled the Messengers of Satan, the false Apostles?

5. The Apostle John and his fellowes; and the Saints to whom he writeth, Had fellowship with the 3 Fishers and the Sonne, e 1, 2, 3, 7;
Sonne, were purged from all their sinnes, had an Advocate who interceded for them in heaven; were Fathers, young men, babes in Christ, and so righteous in the sight of God, yet sinners. For if we say (faith John) we have no sinne, we deceive our selves, and make him a lyar.

6. This Novatian and Familisticall opinion, that we cannot be both righteous before God, and sinners in our selves, but that the justified must be as free of all indwelling sinne, as Christ Jesus, or as the glorified in heaven, and so absolutely perfect in our person, and our works; maketh all sanctification no sanctification before God, and that inherent holyneffe rendreth us not a whit lovely and acceptable to God, more then if wee were wallowing in our lusts, and serving the Devill, contrary to the Scripture that faith, 

That our sanctification is the will of God, that our service is holy, living, and acceptable; that God is well-pleased with our sacrifices of almes in Christ Jesus. And that a holy and sincere profession and walking, doth take the love, and ravish the heart of Christ; yea, by this way we finne only in dishonouring Christ, and in not walking in him, contrary to the end of Redemption, which calleth us to sanctification, not in the sight of God, but merely declaratively; for Baron tells us, that if any more be ascribed to Sanctification, but a mere declaration to the eyes of men, that we are healed, wee go on with Papists, and Bellarmine, to make sanctification the onely formal cause why we are justifi'd. But the man is farre out. Bellarmine and Papists, say, that God so farre accepteth works of inherent holyneffe, that without Christs imputed righteousness, we are justifi'd for these works, we acknowledge that God for Christs lovethe, and accepteth works of sanctification, and obligeth us to them by a command to doe them, except we would sinne in omitting them, but that God loveth and accepteth them as the cause of our righteousness in part, or in whole; in the matter of our justification, wee utterly deny. Antinomians would have all acts of sanctification meere ly arbitrary, and of courtesie, and to come from no obligation of a command, or Law, and so that these acts being omitted, are no sinne before God, and being omitted, they are but arbitrary, no declarations, we are not healed, or discourtesies to Christ,
Christ, no sinnes against a Law, and being performed, God loveth them no more then he doth Adulteries, or Murthers acted by justified persons.

Master Eaton ignorantly objecteth, That God by justification shall place us in two contrary states, of salvation and damnation, to bee the members of Christ, and of the Devil; that God shall come short of his end of Redemption, if mee be sinners in our selves, then cannot the blood of Christ cleanse us from all sin. divers other things that are Characters of weakenesse and poore Divinity, he objecteth, as all his gang doth.

Answ. Sinners are taken two ways in Scripture. 1. For wicked men, servants of sinne, sinne having a dominion and lordship over the party; as in many Scriptures is clear. So we say not, that we are both righteous before God, and sinners in our selves, we should then be both sanctified, and not sanctified, members both of Christ, and of Satan, as he objecteth. But we take sinners in this, for these that are sinnfull, and have sinne dwelling in them; and for such, as, If they say they have no sinne, they are liars; and so the Scripture also taketh such sinners. Now Antinomians deny the justified to sin at all, or to have any sinne dwelling in them; because Christ hath washed away all sinne. But ignorant men, they should know, that justification is a forintecall and judiciall freeing us from all sinne, that is, from the Law-guilt and condemnation of all sinne, and so all our sinnes are removed as a cloud; are taken away, as if they were cast into the bottome of the Sea; but justification is not a Phyficall washing away, and expulsion of all indwelling and inhabitation of sinne, and an introduction of the contrary habit; as when heat commeth in the same subject, in the place of coldnesse, light in the place of darkenesse, whitenesse in the subject in which blacknesse did refuse, as Antinomians with Papists fondly conceit, this is sanctification which is imperfect, and gradually in this life, not justification; and so it followeth not, that one and the same person, because sinne dwelleth in him after justification; but subdued, and having lost his dominion, is now, both under the dominion of Satan, and also a member of Christ.

2. Christ obtaineth his end in Redemption, which is to free the
the sinner from sinnes condemnation, in justification fully, and in sanctification by degrees, not fully, while we be perfected in glory. Christ can well dwell in the heart by faith, where sinne dwelleth as an underling, but not where it dwelleth as a King and Tyrant in its full dominion, which dominion is not removed formally by justification, (though the state of justification, and the full dominion of sinne, cannot stand together in the same person) but properly, and formally, by sanctification. Its true, God seeth sinne pardoned, and the sinner freed from the guilt, but he seeth it dwelling in us, not to our condemnation, for the Lord imputeth it not, and therefore it followeth not, that the Lord both seeth us righteous in Christ, and not righteous in Christ, but only hee seeth us righteous in Christ by imputation of grace, and freed from condemnation; and sinnessfull in our selves by the inherencie and in-dwelling of sinne pardoned and subdued; which is the doctrine of Prophets and Apostles delivered in the Scripture.

**CHAP. LXXXIX.**

Antinomians are ignorant of Faith, to dreame that its Faith to beleve against sense, that our sinnes are no sinnes.

It is the true nature and essence of Faith, say Antinomians, To beleve cleane contrary to that which we see and beleve in our selves, if God hath spoken the contrary, as if God were not able to abolish that sinne, which wee dayly feele dwelling in us, out of his owne sight, above our reason, sense, and feeling. The Mystery is this, as for the Adulteries, Oppressions, treacherous Covenant-breache, Lying, that justified Antinomians commit, Faith is to beleve, they are no sinnes before God, against no Law; but meere nullities in the Lords Law-court, as Towne faith, though Lying and deceiving, reason beleeveth them to be sins; for its true faith To beleve the contrary, of what sense and reason apprehendeth; because God so faith, and giveth his Sonnes bloud, to cleanse us from all sin, and swcareth the same.

But this is a dead, false, lying faith of Antinomians. 1. Because
cause the light of faith discovereth the sinnes of a justified person to bee, hainous provocations of the majestie of God, so David; I acknowledge my transgression, and my sinne is even before me. And the Church, for our transgressions are with us, and as for our iniquities, we know them. And Paul s in the New Testament; I know that in me (that is, in my flesh) dwelleth no good. And I find then a Law, that when I would doe good, evill is present with me. And I see another Law in my members, rebelling against the Law of my minde, and bringing me into captivity, to the Law of sinne, which is in my members; these three words, ἐνσώ, ἐνσώτω, βλάτω. I know, I find, I see rebellion and sinne in me, were words that came from the light of Faith, not from lying sense. And Faith, and a sight of God, can discover more corruption, to Esaiab, ἰοβ, to Paul, to the woman that washed Christ's feet with tears, then reason can reveale to them.

2. Faith doth not stufipifie the conscience, to blot out all sense of sinne out of it; its true, the Libertine o Pocquins, spake in the title of Eaton; now we are quickned in the second Adam Christ, through seeing sinne in our selves no more, because it is dead. But the second Adam commeneth in the soule with a candle, to make us see, and know, and feel by the light of Faith, sinne, which was hidden before.

3. The Antinomian dead faith is against confession of sin, because we must know, and beleev, we have sinne; if we confesse it; this was God's challenge to a hearsed people. P Yet thou sayest, because I am innocent, surely his anger shall turne from me: Behold I will plead with thee, because thou sayest, I have not sinned. This is that which the Lord commandeth; onely acknowledge thine iniquity. Antinomians say, lying sense, and corrupt reason knoweth iniquity, but Faith is as blind as a Mole, and seeth no sinne in the beleever.

4. This faith of Antinomians is repugnant to the godly shame, confusion, and selfe-indignation that the justified man in Scripture beareth against himselfe for sinne. The want whereof is the Whores forehead that cannot blushe; and therefore must Faith see and know sinnes, that are the cause of shame.

5. This lying faith, is to beleive, that Adultery and Lying,
to come, as well as the past sins, are pardoned, and abolished; and, so that they are no sins before ever they be committed; what fear then, what holy care, what challenges of conscience can be required to an Antinomian lying faith, to eschew and fear these sins ere they be committed? For its the act of lying sense (say Antinomians) to apprehend them as sins, then sure they cannot lawfully be apprehended as ills to be feared and eschewed, if it bee a lying apprehension to think that, that is a snare to my feet, which is no snare at all, but a boggle to affright a child, it must be a lying apprehension to conceive, that a fancied snare to be an evil to be shunned and declined. If the Whore be no Whore, the Antinomian needs not eschew the going near her house, for fear the house fall on him, as Salomon intimateth, Pro. chap. 5. And surely, the justified Antinomian may go on in adulteries and bloods before he act them, and feed his lusts without fear; for if he conceive these to be sins, it is his lying sense, and deceiving reason, for faith is to believe the just contrary, that they are no sins, and so not to be eschewed as sins; because an antedated pardon doth not altogether abolish their being, because an antedated pardon doth no less abolish their being, and nature before they be committed, (in which case they are remitted, and so nullities andshadowes before God) then a pardon doth utterly abolish their being, when they are committed in the Antinomian way.
Antinomians free all converted, or non-converted from obligation of obedience, or practice of Christian duties.

Antinomians cry out against Preaching of duties as a Legal way, and destructive to Gospel-preaching of Christ and Faith.

1. Because there bee no acts of Sanctification commanded in the Gospel: so as the believer sinneth, either in omitting these duties, or in doing contrary to them. I appeale to all their writings, for any such Commands either of Law or Gospel.

2. They cry out against Preaching of duties, as Legal preaching without any limitation; wee cry out, as much as they, against this Preaching in an unjust way. 1. If duties be preached without Christ, and not issuing from the grace of Christ. 2. If they bee more Preached then Gospel-grace, and free Redemption in Christ. 3. If duties as conditions of the Covenant of Works, as parts, conditions, or causes of our justification, are fellow-saviours with Christ, be pressed.

3. It will be found they free the unconverted from all doing, or eschewing of sinne, because they can doe nothing out of faith, and out of saving principles of grace: So Saltmarsh advised the troubled in spirit, only to beleve immediately everlasting love, without any foregoing humiliation, desire of the Phylistian, sense of sinne, or setting one any duties. Much like the Familists of New England, who say, that the Spirit acts most in the Saints, when they indeavour least: as if our doings, desire, sense of sinne going before conversion, did so much the more hinder conversion. 2 Nor can our impotency to doe good without the grace of God, loose us from an obligation of doing our duties, seeing the omitting of these duties in the substance of their acts is a greater sinne, then the doing of them; for so the unconverted should not sinnne in not giving to the poore, because they cannot give it for God; nor in abstaining from murther, because they cannot abstain out of onely care; or in not praying, because they cannot pray in faith;
whereas Peter, Act. 8, commandeth Simon Magnus to pray, though being in the gall of bitterness, hee could not pray in faith. 3. The converted so should be under no obligation to pray, heare beleue, but when the Spirit wrought actually in them to will, and to doe; for without such an actuall influence they can doe nothing.

CHAP. XCI.

How, and for whom, Christ intercedeth in Heaven.

Antinomians a hold, that Christ advocateth at the right hand of God, for the unbelieving and unconverted elect, as well as for beleevers; onely Christ intercedeth nor (say they) for the manifestation of the purchased Redemption to the elect, not converted.

It's true, the purchased Redemption and blood-shed of Christ is for the elect, as well not converted, as converted. But Antinomians goe on another ground, that sinners are b justified, and pardoned before they be converted and beleue. But the Scripture knoweth not any interceffion of Christ; but for application of the purchased Redemption.

1. Because Christ livesth againe, that hee may beftow the blessings of his Testament actually upon his friends; Christ confirmeth his owne Testament, which no other dead friend doth, and the goods of his Testament are peace, Job 14. 27: The sprinkling of the Conscience from dead works, to serve the living God, Heb. 9. 14, 15, 16, 17, 18, 19, 20. As Moses sprinkled the booke, and the people; the Tabernacle, the vessels, 19. 20. So that Christ as our high priest is entred into heaven as a sprinkler; Now he is no sprinkler to the unconverted.

2. The thing he prayeth for, as intercessor, is the not failling of the faith of the Saints, and he livesth to save the comers to God through him, that is, the beleevers, and is touched with our c infirmities, and that we should e hold fast our profession, and by him as intercessor: e We have boldnesse to enter into the holie, and to draw nere with a true heart, in full assurance of faith, having our hearts sprinkled from an
ill conscience, and our bodies washed with pure water; all which agree to the believers only.

3. John h deduceth a ground of comfort from Christ’s Advocation with the Father, if we sin. Now this extenteth only to such, as 1 Joh. 1. 7. walk in light, as confess their sins are pardoned; and they know him by keeping his Commandments, 1 Joh. 2. 4. This comfort cannot be stretched out to the unconverted who sin not of infirmity, but with a higher hand, as is cleare from Ephes. 2. 1, 2, 3. Tit. 3. 3. 1 Tim. 1. 3. though we shall not deny, but Christ hath another eye upon the elect in the course of their sinnefull vanity, then on others, and so that he keeps a fountaine for them, and indeclinably calleth them to grace and glory.

CHAP. XCII.

Antinomians contend for the faith of assurance, and reject the faith of Dependance.

Antinomians contending for faith of assurance, and leading men to be a persuaded, that God loveth every one whom he commandeth to beleive with an everlasting love; and that no man ought to call in question more whether bee beleive, or no, then he ought to question the Gospel, and Christ, doe with Libertines acknowledge a faith of assurance, but deny all faith of dependance on God through Christ; as if wee were not justified by such a faith. Now the Scripture expresseth, sauing faith most frequently with a dependance and recumbency on God, as Psalm. 22. 8. he trusted, or he rouled himselfe on the Lord, that he would deliver him. Jehovah was my stay, or staffe. So the same word is used, The Lord takest from Judah the stay and the staffe. The residue of Israel shall be one upon the Lord. So is πεσον υς παν χεσον, to beleive on Christ, or rest on the stone laid on Zion.

2. Many wakke ones rest upon Christ, and so beleive, who cannot come up to an assurance of persuasion they are chosen to life, and have faith, and yet faint and doubt. As Mark. 9. 24. I beleive, help my unbelieve. Psalm. 31. 22. I said in my heart.
A survey of Antinomianisme.

Chap. XCII.

Antinomians deny the Law to be any instrument at all of our Sanctification.

Antinomians teach, that the Law is no instrument of Sanctification, but the Gospel onely. Now the reason they give is, because the Law commands, but gives no grace; to obey the Gospel is the operation of the Spirit, and the manifestation of righteousness. And in the Gospel (faith Del) The Word and the Spirit are always joyned; and therefore faith and Christ, the words that I spake are Spirit and life, that is, they come from the Spirit, and carry Spirit with them.—But in the Law there Letter without was Spirit. Antinomians alwaies compare the Law as the Law, in the cursing Letter of it against sinners, as in the hand of Moses, voyd of the Spirit, not with the Gospel in the Letter of precepts and promises onely, and as void of the Spirit; but with the Gospel in its powerfull and effectuall operation by the Spirit, and its actual ministration of grace and righteousness on the elect onely; and so no marvell the Gospel be Spirit and life, and the Law the dead letter and ministration of death. But compare the Law and Gospel both in their Letter: and the Antinomian differences are false. Its true, the Gospel promiseth a new heart and grace, and righteousness to the elect, which the Law as the Law doth not. But the Gospel in its letter doth no more give grace and righteousness then the Law; but the Gospel only as accompanied by the Spirit, giveth grace. Antinomians doe dreame, that the Gospel in its Letter is life and Spirit, whereas it is to thousands the favour of death unto death, no lesse then the Law, but both Law and Gospel in their onely...
onely Letter, through our sinne and unbeliefe are death; onely the Gospel promiseth a new heart and righteousness, which the Law doth not, but there the Spirit of grace going alongs with the election of grace, fulfilleth and maketh good the promise in the elect. But the Law in the hand of Christ, even as it condemneth by the operation of the Spirit promised in the Gospel, in the Spirits intention is a Pedagogue to lead us to Christ, and a meanes of our sanctification, though a meanes inferior to the Gospel.

1. Whatever is a Pedagogue to lead us to Christ our surety is a meanes of sanctification being accompanied by the Spirit, for Christ is our sanctification, as well as our wisdome and righteousness, 1 Cor. 1. 31. But such is the Law, Gal. 3. 23. 24.

2. That which bringeth the knowledge of sinne, and being accompanied by the operation of the Spirit, serveth to humble us, and render us weary and loaden, leadeth us to Christ, and is a meanes of sanctification. But the Law is such in its office. Rom. 3. 20. Rom. 7. 7. and in Gods blessing of it by his Spirit, Acts 2. 37. Acts 9. 5. 6. 7. Acts 16. 26. 27. 28.

3. That which we are commanded to doe by the grace of Christ, as a testimony of our thankfulness, and to make our calling and election sure, and to be a rule of life, obliging us so to walke, that is a meanes of our sanctification. But such is the Law; we are commanded to doe the Law by grace, as is proved before.

4. If any thing hinder the Law to be a meanes of sanctification, as well as the Gospel, though not in that degree, it is the want of the operation of the Spirit, but this is no cause; because in the Old Testament, when the ministration of the Law was in vigour, and that onely as Antinomians dreame, the Spirit wrought with the Law, or with that which Antinomians call onely Law. Caleb had another Spirit, Numb. 14. 24. A Spirit of Faith, where as others could not enter in Gods rest through unbeliefe, Hebr. 3. 18. 19. A right renewed Spirit, Psalm. 51. 10. And the Spirit was promised to the Seed of Jacob then, as now, Isai. 59. 19. 20. (2.) They were justified by faith, as we are, Rom. 4. 1. 2. 3. 4. 5. 23. 24. Pardo-
ned as we are, Psalm. 32. 1, 2. Esai. 43. 25, 26. Micha 7. 19, 20. then they had the Spirit of faith. 3. They prayed in faith, and the power of the Spirit as we doe, 1 Sam. 1. 1 Sam. 2. In all the book of the Psalms. Daniel 9. Ezra 9 5, 6, 7, &c. And because Christ and his Apostles, Math. 5. 1, 2, 3. &c. Paul Rom. 12. 1, 2, 3. Coloss. 3. 1, 2, 3. Ephes. 4. 1, 2, 3, &c. Praise the same Law-dueties commanded in the Law as acts of Saneti-

ication.

5. Whereas Del faith, the Words of Christ are Spirit and life. Just so said the Libertines, and cited the same Text, as Calvin faith, Instruct. advers. Libertat. cap. 10. pag. 442. Verbum Dei Spiritum esse dixi, quia Dominus ait, — verba quae loquor, Spiritus & vita sunt. Pag. 441. Verbum Dei nihil aliud quam Spiritum esse, — Pag. 451. Scripturam in naturali sensu suo accepit, litteram mortuem esse, — ideo quae missam factendam, ut ad Spiritum vivificantem veniant. Were they to Capernaum, that stumbled at his words of life; to Cerasin and Bethsaida, to the heardned Jews, and the blinded Pharisees, Spirit and life? they were death to them, as well as the Law. But faith he, Christ's words come from the Spirits, and carry Spirit with them. If he means a Ministerial and Prophetical Spirit, not the killing Law came from the Spirit, it is false. Is not the Tenne Commandements, as given by Moses, a part of Scripture? Exod. 20. Deut. 5. Math. 22. And is not all Scripture given by Divine inspiration, no lefe then the Gospel, 2 Tim. 3. 16? And doth the Gospel ever carry Spirit with it? Then unbeleevers, the blinded, and hard-
dened hearers of the Gospel, not onely refift the Ministerial Spirit speaking in Christ, the Prophets, and Apostles, but also the saving regenerating Spirit of Sanctification. Arminians, Socinians, Jesuits, Pelagians, all enemies of free grace, shall clofe with Del in this, but Del shall not clofe with himselfe; for he faith, inward Reformation carveth along with it the Omnipotent power of God, that cannot be refifted, pag. 8.

6. This opinion confoundeth the Gospel, and the Spirit making the Gospel effectuall, as if the Gospel were essentially life, and did save all, elect and reprobate, and were essentially the irresistible speciall Spirit of Sanctification, and so the Gos-
pel cannot be the Gospel to those that stumble at the Gospel, but
but the naked Letter, which they say is proper to the Law and the Gospel, shall bee no Letter at all, no externall command urging us to obedience; and indeed Del pag. 26. faith, there is no Lawes in Gods Kingdome, but Gods Lawes, and hee speaks not one word of the Scripture, and written, and preached Gospel, onlye he acknowledgeth three Lawes in Christ's Kingdome. One, that the Socinians acknowledge, The Law of a new nature; other two that the Enthusiasts and Antinomians acknowledge, The Law of the Spirit of life that is in Christ; and the third which the Familists call for, to wit, the Law of love. Farewell then Scripture, Law, and Gospel. And Towne goeth before him, who faith, If the Spirit be free, why Towne shall you controule it by the Law. To which I say, because it is the Spirit of grace, lawlesse Spirit of Enthusiasts, the murthering Spirit of Anabap- tists, Libertines, Familists, who kill all as Antichristian that are not of their way; as Del threateneth all Presbyterians in his Preface, that is a Spirit controuled, or contradicted, by the Law or written Word; but not the true

Holy Spirit.

FINIS.