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IX

SCS #1339

A SURVEY

OF THE
SPIRITUALL ANTICHRIST.

OPENING
The secrets of *Familisme* and *Antinomianisme* in the Antichristian Doctrine of *John Saltmarsh*, and *Will. Del*, the present Preachers of the Army now in England, and of *Robert Town*, *Tob. Crisp*, *H. Denne*, *Eaton*, and others.

In which is revealed the rise and spring of *Antinomians*, *Familists*, *Libertines*, *Swenckfeldians*, *Enthysiafts*, &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 RUTHERFURD *Professor of Divinity in the University of St. Andrews in Scotland.*

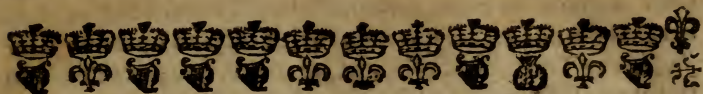
Every spirit that confesseth not Jesus Christ is come in the flesh, is not of God, and this is the (Spirit) of the Antichrist, 1 Joh. 4.3.

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

LONDON,

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



T is a question not easily determined whether the Church of Christ suffer more by brethren, her mothers sonnes 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 priviledges 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 zealous errors, godly phancies, things of the minde uot 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, Job 31. 21, 22. 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 termes reciprocall (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 *Sathans* part to dissuade *Christ* from suffering, and in complying with the masters of out-dated ceremonies, nor should *summin* and *mini* devide us, though there may be a little pearle 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 *Familiists*, *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 harmelesse 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 ^b partakers with murderers, with rebels, with Traitors, Incendiaries, underminers of Parliament and City, that they may reigne, whose violent and fraudulent practises proclaime 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 Generall Assembly of the Kirke of Scotland, he saith, Thus in reference to the spirituality or the Church there seemes to be set up in their Nationall Assembly the like Supremacie, which the Pope himselfe claimeth over Kings, States, Kingdomes, Common-wealths, and *M. Rutherford* 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 Generall Kirke Assembly, when once the horne is blowne, then ipso facto imprisonment, confiscation of Goods, banishment, and what not? -- What? to set up in the Church an Oracle of infallibility and such a Supremacie, as no true bred English Christian can interpret for other then Antichristian Tyranny --- and thereby shall our fundamentall Laws, privileges, and power of Parliaments, liberties, and freedome of all true bred

^a Conformities
deformity. p. 17
^b Preface to the
1. Major of
London.

^c Pag. 10. 13.

bred English subjects be brought under perpetuall 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 considerations, 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 soile have the more excellent 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 distance 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 Sootish, and though Scotland be resembled to Egypt, as M. Burton sayes, we have not peirced 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 himselfe, to some of our number then, we was then the Kingdome of Judah, helping the Ten tribes their brethren against the Taskmasters of Egypt, and spoylers of Babylon, and our Generall 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 Kesar, and we our selves are worse then Egypt or Babylon. Dost 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 saith, ch. 19. 18. And in that day shall five Cities in the land of Egypt speake the language of Canaan and sweare by the Lord of hosts. And though we be Assyria (as M. Burton the title page saith) 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 ble sing in the midt of the land, whom the Lord of hosts shall blesse, saying, blessed be Egypt

Juvenalis.
O sanctas Gen-
tes quibus hoc
nascuntur in
heredis numina--

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my people, and *Assyria* the worke of my hands. But I am afraid, that *Familiſts*, *Aminomians*, *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 murderers, with rebels, 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 ſpeaketh thus from the fleſh, and hath three times changed his minde or profeſſion touching Church-government and other points of tollerating *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 *Apoſtolicke Calvin*, renowned *Beza*, godly and learned *Cartwright*, *Propheticall Brightman*, with other worthies, M. *Dod*, M. *Hilderſam*, M. *Dearing*, M. *Greenham*, M. *Perkins*, M. *Baynes*, M. *Pemble*, D. *Ammes*, D. *Sybs*, D. *Preſtor*. I ſpeake not of many eminent lights in *Scotland*, who now ſhine in another firmament, of M. *Knex*, 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 Sects, Religions, falſe wayes, your *Aminomians*, *Familiſts*, *Socinians*, *Arminians*, *Arrians*, *Antitrinitarians*, *Antiſcripturians*, *Seekers*, *Anabaptiſts*; all which I cannot but judge to bee yours, becauſe you are ſo farre from writing againſt them, or denying them, that in your bookes, to write againſt them, is to perſecute 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 Colledge*, as againſt *Egipt*, *Assyria*, *Babylon*, *Antichriſt*, tyrans over the conſcience, perſecuters of the Saints, ſuch as would inſlave *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

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 Presse and Pulpit for the vindication of their innocency.

But if *Antitoleration* may goe *pari passu* equall foot and pace with *Antinomisme*, *Arminianisme* and *Socinianianisme*, and such like heresies, and false wayes as consistent with godlinesse 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 meeknesse? to oppresse, imprison, fine and confine them, to decourt them out of places, judicatures, offices, societies, is no persecution, why should devouring pennes be sharpened and inked with gall and venome of Aspes against them only as *Antichristian*, *Popish*, *Tyrannicall*, *prophane*, *bloody persecuters*, the *sonnes of Pope and Prelate*? you are more debtors to them for your lives, free-holds, estates, victories, free sitting Parliaments, peace, plenty, freedome from grievous Taskmasters of Egypt, ceremonies, wil-worship and other toyes, which the godliest rather tolerated then approved, then to any sects in England. Your *Antinomians*, *Familists*, *Secinians*, *Antiscripturists*, the *Gedeons*, and *Saviours of the land* of whom the maids in their dance sing, they have slaine their thousands, and their tonne thousands, when both Kingdomes were in the post way toward *Babylon* were as men buried, and in the congregation of the dead, and as still as salt, we heard nothing then, not one sound, 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 unjuly and calumniously saith 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, to lay such a charge.

charge on men godlier then himselfe, because they cannot, and dare not command their conscience to come up to the new light of *H. Nicholas*, and such blasphemers: yea at that time there were faint and cold counsellors and encouragements given to their brethren for the prosecuting the innocent and harmelesse defensive warres of the Lambe, *Gideons* 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 tainting 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 moover. And posterity will know to the second coming of *Christ*, from whence came the first stirring of the wheelles of *Christs* Chariot in *Britaine*, and who first sounded 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 *Antitolleration*, 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 tollerated, 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 windows in our consciences to charge us with wickednesse, in our opinion of *Antitolleration*, and will have all your owne errors (if they be errors) to be veiled 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 slaughtering 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*,
Aposthy

fleshy Familists & 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, murderers, 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. 13. 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 powred on the family of David, and the fountaine opened, should bee thrust through, wounded and killed, because they prophesie 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 perswaded of in conscience must stand, when the hay and stubble 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-murderers 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 saddest tongue-persecution we know, else the sharpe arrows of the mighty, and coals and fire-brands 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 counsell in private and publicke to send an Army against their brethren of Scotland to destroy them,

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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 practise, and whole deportment since wee came hither. Our witnesse 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 Kingdome 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 himselfe in the first Article thereof really, sincerely, and constantly, to endeavour in his calling the preservation of the like supremacy which the Pope himselfe 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 Kesar, above Kingdomes and Commonwealths, to the enslaving of the whole Nation (of England) in their soules, bodies, and estates;—where by the fundamentall Lawes, priviledges, and power of Parliaments, liberties, and freedome of all true bred English subjects, are brought under perpetuall bondage, worse then that either of Egypt or Babylon. Now 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, Tyrannicall, rebellious, treasonable, destructive to the liberties, laws and freedome 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 endeavour the preservation of the government and discipline of the Church

Confor. defor.
pag. 10. 21.

of Scotland? O but they doe endeavour its preservation onely in their callings *against the common enemy*. What is this, but they sweare to defend *Antichrist* in the Presbyterial government against Prelates, that is, against Antichrist in Prelacie, and yet blacke it as Antichristian : and how? in your severall 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 lawfull, Apostolicke, and of Divine right*, otherwise they cannot in their severall callings defend it against the common enemy, (for it is not Pastors calling, nor I suppose, a lawfull calling in our brethrens minde to defend it with the sword) and must the preaching and printing to *Antinomians, Socinians, Arminians*, to *Saints hold forth an Antichristian*, a worse then *Egyptian and Babylonish government*, exclaime against it as undefendable; 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 endeavoured not to preserve but to destroy and extirpate the Reformed Religion, doctrine, worship, discipline and government in Scotland, and persecuted us because we assert it, or if more can be done then the proposalls of the Army and the Parliament hitherto have done (if they doe no more) to promote all heresies and errors contrary to sound doctrine, wee must remit in silence to the only finall 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 Kingdome of England (for many generations) who ingaged their faithfull and well-minded brethren in a blinde cause to establish abominable Liberty of conscience, Familisme, Antinomianisme, Socinianisme, Prelacy, Popery, &c. And the righteous Judge of the world knowes wee never intended any such thing; but we might have beleaved the words of King Charles, who told us they minded not Religion in that war. But now when we are wasted, ruined, dispeopled, we are not only forsaken by these (whose safety, peace, religion and

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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 oppressed, 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--lest 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 murtherers, with rebels, with Traitors, Incendiaries, underminers of Parliament and City, &c.* Words of butter and oil, soft and sweet, would sooner convince 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 alwayes 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 bookes 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

Deare brethren, be humble and lowly to your old friends, bee not perjured for ill will to us, we shall mourne to God for that wicked revenge, the Covenant will pursue you, and God in it; dally 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

— *summisque negatum*

stare diu.

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

Victrix causa diis placuit, sed victa Catoni.

Succeſſe in an evill cauſe is not happineſſe, beleeve it, Heresie when ſhee is heire to her miſtreſſe, is a burden that the earth trembles under: yee know Heresies 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 *Antichrists Priests*.

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 murderers: 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 Kingdome 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 choiſeſt 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

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, alleadging God cannot see such violence and bloodshed to be sinne in them : also we *professe*, 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 *heires of salvation*, but this cannot justly impeach the Presbyterian way of *Antichristianisme*.

And wherein is the Generall Assembly of Scotland Papall, and set up above Kings and Kesar, and may bring Presbyterians under a premunire ? 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 Apostate Jo. Maxwell, sometimes pretended Bishop of Ross ? for M. Burton hath nothing in this passionate Treatise of his own, but is an Echo in granner and matter to *Whitgift*, *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-sore, 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 Apostolicke, heavenly, and Prophetick *man of God*, Mr. *John Welch*, a Pastor of our Church, who for this same very 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 every day, & in France, in his Exile, converted many soules ; the King of
France

of pretended Liberty of Conscience.

France gave the same command concerning him, when the Town he preached in, was sacked and taken (as the man of God foretold them publicly 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 foure houres, 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, hee 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 premunire by the Laws of England against Christ Jesus his free Kingdome: *Who am I that he should have called me, and made mee a Minister of the glad tydings of the Gospel of salvation, these sixteen yeares already, and now last of all to be a sufferer for his cause and Kingdome?*

A letter of M.
John Welsh.
An. 1605.

To witnesse that good confession, that Jesus Christ is the King of Saints, and that his Kirke is a most free Kingdome; yea as free as any Kingdome under heaven, not only to convocate, hold and keep her meetings, Conventions and Assemblies, but also to judge of all her affaires 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 shee is free in her government from all other jurisdiction except Christs. These two points are the speciall cause of our imprisonment, being now condemned as traitors for the maintenance thereof; we being waiting with joyfulness 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 Christs Crowne, Scepter, and Kingdome, are not subject, nor cannot be, to any other Authority, but to his owne altogether, so that I would be most glad to be offered up upon the sacrifice of so glorious a truth. The guilt of our blood shall not only lye upon the Prince, but also upon our wane brethren, Bishops, Counsellors and Commissioners: It is they, even they, that have stirred up our Prince (King James of great Britaine) against

against us, we must therefore lay the blame and burden of our blood upon them, especially bowever 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 meane 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 propone to the reall conscience of M. Burton that speaketh in his dialogue : 1. If there bee not more
Confor. Defor. of Christ in this one letter (if hee will read it all) then in all the virulent peeces 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 inslave 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 sided 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 shoulder 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 sects 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

giving of this power to the Generall Assembly above the Parliament, incurre a *premunire* against the Laws of England, so saith the *Erastian*. But M. Burton knowes that is not the question, and that his congregational way makes no bones of a farre higher *premunire*.

For 1. The Parliament hath nothing to doe at all in Church matters, more to judge of them, or to punish here-ticks then if they had no soules. For M. Burton saith, 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 enact 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 governe a Christian people in equity and iustice.

2. Our Brethren put a stranger *premunire* 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 heathen, 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 bee 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, Domitian, 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 *Premunires*, and in voting that

heathen Justices of peace and unchristian Parliaments should be above a free Generall 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 baptise 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 beleeve, *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 Kingdome, which *M. Burton* so much condemned in a Nationall Assembly of all the godly Ministers and Elders in *England*.

But its a fault that the Generall 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 Ecclesiasticall matters that are found noysome 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 though 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, saith) yet as the Ministers of *Christ*, they may juridically declare, yea and preach authoritively that Acts of Parliament establishing the Masse, are unlawfull and godlesse lawes, commanding Idolatry, and denounce a woe against unjust decrees and lawes, 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 heretickes, 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 Kesar.

And when a Synod or Church convened 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 Civill iudicature, 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 looseth 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, he that despiseth you, despiseth me*, and there is no danger to be feared either of Papall tyranny, or Parliamentary breach, or premunire.

But M. Rutherford saith, *The decisive voyces of a Generall Assembly bindes the absent as well as present.*

Ans^r. So saith 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, *Act. 15. 22, 23, 26, 27, 28. Act. 16. 4. Act. 21. 25.* as they that despise the doctrine of faithfull Pastors dead and buried, despise *Christ*: so saith 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 (saith Cotton, Keyes of the Kingdome 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 saith further, p. 21. that M. Rutherford saith ch. 20. 31 2. *Gov. Chur. Scot.* The acts of the Assembly oblige all the absents, not present in all their members, and that because whatsoever 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.*

Ans^r. 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 Councells, 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 Protestants, yea and Independents, who acknowledge *Act. 15.* to be a paterne 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, *Act. 15.* was an extraordinary Apostolicke meeting that obligeth not the Churches now. The *Seekers* say, there shall never be Synods till *Apostles* arise againe, 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 Act. 23. 24. 28. Act. 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.* Beside 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 saith 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 logicke. The Gospel

Gospell that M. Burton preacheth obligeth all his flocke absent or present (for their presence maketh it not to bee Gospell) and that not because of the authority of M. Burton, who is but a sinfull man, but because the Gospell he preacheth is necessary truth and agreeable to the Scriptures, *ergo*, whatsoever M. Burton preacheth is no lesse infallible then the decisions of the *Apostles*. The Antecedent is most true, and more I doe not say; but the consequence is most blasphemous 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*, *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 consequence is M. Burtons.

2. He addes to my words, and saith, 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*: find these words under my hand, and I will crave M. Burton and all the Church of England pardon. But I know Generall Assemblies can erre and erre, *Every man is a liar*. I never say, whatsoever is concluded by them is necessary. I say, what is determined by them is *de jure*, that is, ought to be agreeable to Gods word, for I shew that Generall Assemblies have their warrant from *Act. 15.* and my meaning and words are clear. These are M. Burtons words, not mine, *What is determined by them, 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 ignorantly (I say no more) fathers untruths on his innocent brother, who writeth and speaketh honourably and respectfully of him; for let logicke of conscience be indge, if this be a good consequence: What a Generall Assembly determines, bindeth no farther but as it is necessary, and as it is agreeable to the word, *ergo*, Whatsoever a Generall Assembly determines is necessary, and is agreeable to the word of God, it followeth in no sort at all, yea the iust contrary followeth, *ergo*, if it be not necessary, and in so farre as it is not agreeable to the word, it obligeth neither

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these.

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 classed with the word of *God*, and all the Reformed Churches in Christendome; for we deny,

1. All absolute, unlimited, and infallible authority, to Synods. *Papists* presse that Councells 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 boundlesse 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 host 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 *δευμάτια* decrees, *Acts* 16. 4. (Lawes I doe not call them, because *Christ* is the onely Law-giver, King, and head of his Church, his Officers

ficers 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 *Matth.* 18. and yet, *Matth.* 18. sets not up *Antichrist*, and carries 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 obliged to adde 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 supream Magistrate, the Kings Majesty against them: though wee judge the Magistrates sword in all this, keepest 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 we thinke *Arminians*, *Socinians*, and *Familists*, who deny all power of Synod, lesse or more, except onely, Sir, if it please you this is Gods mind, if not, Sir, you are where you wis, be a Sceptick to Christi's second coming, and change your faith every New Moone, wee have nothing to say, but fare ye well, are the Antichrists in this, not we.

Nor dare wee conceale our feare of the sad judgements of God, and his highest displeasure for the breach of the Covenant of God in this Land.

And

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 bottome of the businesse were examined) but for their adhering to the Presbyteriall Government, Covenant of God, their brethren of *Scotland*, opposing (as the Covenant of God obleigeth 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 onely goe free, but *Familists*, *Antinomians*, *Libertines* who joine in these blasphemies, *Arminians* & *Socinians*, the old Courteours and darlings of the late Prelats and popish affected, *Seekers*, *Anabaptists*, *Seperatists*, and *Independents* of another stampe 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. *Deland* and *Salmarsh* are allowed and authorized to be ordinary preachers to the Army. But know (I beseech you) that the Lord will discerne betweene him that feareth an oath, and feareth not an oath.

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

3. The City that have borne the weight and burden of the charge of the War, is badly required, 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, passe Presse and Pulpit

uncontrolled, whereas even Papists (as Calvin said against Libertines) have not dared, *in terminis*, to remove such march-stones of Christ Jesus as doe determinate Christian Religion from *Judaisme*, *Paganisme*, *Turcisme*, may not the Lord say to England and to the Parliament, that which he said to the people of old, *Jerem. 2.9.* Therefore I 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 yee heavens, at this, and be horribly afraid, be ye very desolate. And *Esa. 29.21.* They make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turne aside the just for a thing of nought.

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 yeilded 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 Erastian and unwarrantable government set up Scotland. an. 1642. Declarat. to the Parl. of Scot. and, 1642. Declarat. given to the Commissioners. August. 1643. Ordinance. 1645. Oct. 20. Ordinance. 1645. Mar. 14. Ordinance. 1645. Nov. 9. Ordinance. 1646. Feb. 4. Ordinan. for Oxford. 1647. May 1. Treatise between the Kingdomes. Ordin. 1643. Sep. 18. Declarat. of the House of Com. an. 1646. April 18. Letters of the Assembly to the Reformed Churches. an. 1644. Ordin. 1644. Jun 3.

Returne from the Parliament of England to the Commissioners of the Generall Assembly. an.

1642.

Ordinance of Parlan. 1643.

Feb. 9.

Declarat. of both Kingdoms. an. 1643.

Declaration to the Generall Assembly of the Kirke of

but in quarters and peeces, 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 submislive and humble supplication, for the Royall Prerogative of *Iesus Christ* in his own free Courts and Assemblies.

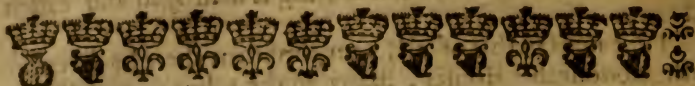
6. Shall not the Reformed Churches abroad who have hitherto prayed for the sad calamities of the Church of England, when they heare (as they must heare in languages knowne to them) that the Parliaments of both Kingdomes have made their humble addresse to the Kings Majesty, and the Ambassadors of Christ, and the godly have laine at the footstool 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, schisme, prophane-nesse, and whatsoever shall be found contrary to sound doctrine. Wonder and bee astonished, 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 Presse, 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, Sociinians, 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 pub-
licke,

licke, with this underhand dealing is destroyed and casten downe.

I doe not say this of all, I am confident there be diuers in the Honourable Houses, many in the Church and Kingdome, who abhorre from their soules the wayes of heresie, superstition, schisme, Popery, prophanenesse, treachery, wicked policie, which never did so much preuaile 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 hearth 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 rise 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.

Zach. 12.

S. R.



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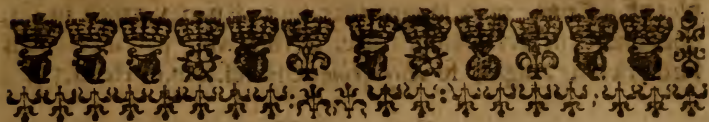
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THE
DISCENT
OF
ANTINOMIANS and FANFLISTS.

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, voyd of good works, *Jam. 2.* intimateth they were peeping up in his dayes, and *John* hinteth at some denying signes of Justification.

Yet their Originall seems to be from the old *Katharoi*, 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 *Salmasius*, Free Grace, p. 140. and Mr. *Towne* Assertion of Grace say, p. 69. 77, 78, 79. though *Flaccus Illyricus*, Catolo. testi. ver. 1. 15. fol. 1531. say the *Papists* ascribed this opinion to the *Waldenses*, but most unjustly, and *Gualterius* the Jesuite in his fabulous Chronicle, to the Lutherans, *Tabula Chronographica*, An. 1200. c. 10. or we may say they came

*Antinomians
in the Apostles
time, have their
descend from the
old Katharoi,
called puritans.*

from these called *Ætiani* from *Ætius* or *Ennomius* the Disciples of *Ætius*, 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 sprang up
Ann 1525. of
kin to the Fa-
milists and An-
tinomians.

Finer Anti-
nomians deny
the Incarnation
of the Sonne
of God.

Coppinus
Quintus.
Antonius Poe-
quius the first
Libertines.

Anton. Poqui-
us a Priest, the
first Libertine
afflicted to be de-
scure and ob-
scured ignorant to
Calvin, that
he could not un-
derstand his so-
laries.

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 *Cerdontes*. *Calvin* adver. lib. c. 2. observeth that *Libertines* under pretence of Christian Liberty, trampled under foot all godliness: so doe *Antinomians*. Before them *Cerdo*, the Disciple of *Heracleon* as *Epiphanius* in *Anaceph.* stood for his two principles, one good, another evil, as *Tertull.* also saith, *de p. script.* He said, that Christ suffered imaginarily, as *Tertull.* relateth. so *Familists* and finer *Antinomians* deny the Incarnation, and say, Every beleever is Christ incarnate, and is Godded and Christed, with the holy anoyning; *Cerdo* denyed the Resurrection, so do *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* so saith *Donne*, *Doctrine Joh. Bapt.* p. 51, 52. *Del. serm.* p. 3, 4. no inward conversion of sinners to God, no holy Spirit given, no Covenant of Grace then, as *Crispe* and *Mr. Del* say. The first man of the *Libertines* was an unlearned rude fellow, *Coppinus* a Flanders man; after him arose one *Quintus* a Taylor in *Piccardie*, a drunken proud man, and to him was joyned one *Bertrandus*, who dyed soone, and one *Glandinus persevalus*: But a chiefe man among them was *Antonius Poequius* a Priest, who still said *Masse*, though *Papists* shamelessly call them *Calvinists*, these fellows spread their hellish Heresies in *Holland*, *Brabantia*, and other parts of *Low Germany*, and infected thousands, drew away many in *France*.

Antonius Poequius, a dissembling hypocrite remained at *Geneva* for a space, desired of *Calvin*, a Testificate that hee might pretend *Calvins* name, but what he could not obtain from *Calvin*, who saw him a phantastick foole, he found at *Martin Bucer* who

who was more simple then 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 any thing 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* cautelously keep up their mindes from any they know to be contrary to their way.

Libertines and Antinomians in many things like other.

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

4. *Libertines* professed they would speak so ambiguously, as their words might cary two senses, because Christ preached darke parables to the people: *Antinomians* have not to this day explained in their writings, whether the justified can sin or no; but in practise they say they may, lye, whore, sweare, couzen; God seeth no such sinnes in them.

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

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

Libertines and Antinomians agree in opinion in most things. a Calvin adverb. libert cap 9. p. 441. 442. b Calu. 442.

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

2. (b) The Scripture is to be expounded in an allegoricall and spirituall sense, so *Antinomians*.

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

c Ibid.

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

5. (e) God is that one Spirit, that atteth and worketh all, in all creatures,

e Rise, reign c. 2. 3.

creatures; especially in Angels and men, good or ill; and worketh in us all vitall actions, of living, growing, willing, understanding, in place of our soule: so doe New England Antinomians teach.

Adv. Libert. c. 9.
p. 411.

¶ Rise reign un-
to speech cr. 8.

Quintinus the
Libertine, and
Antinomians
sight the Scrip-
tures

6. Quintinus that hogge (saith Calvin) called Paul a broken vessell, John a foolish young man, Peter a denier of his Lord, and Matthew an Usurer. We know Antinomians say, (f) Peter leaned more to a Covenant of works; Pauls doctrine was more for free grace then Peters, so Antinomians Moses, the Prophess, Christ, John-Baptist are legalists, preach carnally, litterally. The Old Testament is a dead letter, (saith Del. serm. pag. 3. 4. under all the outward Religion) men (he excepteth neither Patriarchs nor Prophets, nor Godliest then living) were inwardly as corrupt and wicked as very Heathen: for all their circumcision in the flesh, they were uncircumcised in heart; for all their outward washing, they were inwardly uncleane.

So that notwithstanding the outward worship of God, the people remained inwardly corrupt, filthy, and uncleane, 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.

Libertines say
Angels are but
passions of the
minde.

7. They say, with Sadduces, that Angels good or ill, are nothing but imaginations, thoughts, and motions of the minde of man; as if imaginations were sent to deliver the Saints, beare them in their armes, pitch their tents about us, open prison doores, taught us Gods will, saw the face of God, tempted us to sinne, send discases on us, lied, taught 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.

Libertines
make God the
author of sinne.
Antinomians
conspire with
them.

¶ Rise, reign cr.
23.

8. They said God was not onely 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 doeth all the wickednesse, villanies, perjuries, incests in men.

9. No men are to be rebuked for sinnes; sin and all wickednesse is to be imputed 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 acteth all sinnes and wickednesse in
believers

believers? *Familiarists* teach the same expressly: see *Bright starre*, and *Theol. Germanica*.

10. Men are to convert all their finnes to good, and to repise 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 dyed in opinion. Antinomians say, Christ is God incarnate (h) in every believer. h *R. Heric. ex.* God (saith (i) *Theol. Germ.*) is in man, and works his will alone, i *Theol. Germ.* and doth doe, and leave undone any thing, without any I, to me, mine and the like; where these things are and exist, there is true Christ, and no where else. c. 22. p. 52.

12. They said sinne was but a vaine opinion, because God is the author of it, (saith 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 grieved in conscience, or repented for sinne, they said, to such a man: O Adam, liest 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 legall, carnall, fleshly, from unbelieve; and the old Adam and that its contrary to faith, and Gospel-light to confesse sinnes, and was (l) a worke of the flesh in David. Antinomians and Libertines have the same conceptions touching mortification and conscience of believe. k *Towne assert.* l *Towne assert.* 115, 116, 42, 143 Salem. free gr. 83, 84, 85. Den. conference with the sicke man. p. 30, 31, 32, 33. Eaton honey-combe, c. 8. 171, 172.

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 assert.* pag. 77, 78. *R. Becon Catechis.* pag. 137, 138. pag. 211, 212. *Saltmarsh free grace*, 140, 154. *Rise reign*, cr. 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 lawfull: so Antinomians, as all know teach the same. m *Towne assert.* pag. 103. m *Calv. ad ver. liber. c. 19. fo.* 453, 454.

16. They said a regenerate man, as regenerate, sinned not, but only the flesh or his affe: so *Towne* also assert. pag. 35, *Saltm. free grace*, 142. *Eaten honey-combe*, c. 4. pag. 47.

17. That every man follow his calling, that is, his naturall inclination, and the world, that is custome; and so put away his wife

when he sutesh 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 carrieth 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 finnes, but onely to our lying sense, reason, false feeling, and so the fl. 6.

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, then in Curitt Jesus, honey-combe, ca. 3. c. 25, 26, 27.

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

CHAP. III.

Of Anabaptists, N. Stork. Th. Muncker, Jo. Beccold, &c. and their Tenets.

ANNO, 1522. Did arise in Saxonia, Nicholas Stork, who boasted of dreames 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 Muncker, about Ann. 1524. who stiled himselfe in his letters; Thomas Muncker, the servant of God, with the sword of Gideon against the ungodly, This man being hungry for glory, hunted for Luthers name to his new designs, but not obtaining it, said Luther lepped, but reaped not out Antichrist: that Luthers carnall and literall Gospel was worse then the Pope, and therefore cryed downe bookes, and the letter of Scripture; and said, the Spirit was leader and rule to believers. As Mistress Hutchison of N. England being demanded (p) a warrant for her private assemblies and teaching, said she 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 Delia her very Grammar, faith, (q) he knoweth no laws in Gods Kingdome the Church, but three, 1. The law of a new creature, 2. the law of the Spirit of life,

m Ben. fr. man
of sen. p. 9, 10,
11, 12.

Salm fr gr. 142
Honey-combe.

4-5.
Calien adver.
Hbs. 211.

o Salt. fr. gr. 140
Tow. aff. gr. p. 60.
Mistress Hutchi-
son Rise and
reign. p. 61, 62,
63.

Nich. Stork,
Tho. Muncker.
his Rise and Ten-
nets how suta-
ble with Anti-
nomian divi-
nity.

p Rise and reign.
p 36.

q Del. fr. 16.

life that is in Christ. 3. The law of love, not one word of the Scripture here, its but a dead Letter; *Antinomians, Familists, Nicolaitans, Enthusiasts, Sweckfeldians, Libertines*, goe no higher, that they may abase the Scriptures. Luther wrote to the Senate of Mulhayfen a famous Towne in Thuringia, to beware of the wolfe Muncer. Henry Pfeiffer a Monk, did blow up Muncerus, he boasting of a vilion from Heaven, gathered troops to the field. The Princes of Saxoni, Hesson, 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 Rusticks, who were sick of love for Muncers Liberty, or rather licence due to them, as the false Prophets said, under the New Testament; on a hill neer Frankbasen, Muncer drew up and cryed, The Sword of the Lord, and of Gideon against New Testament taskmasters, hee meant Princes, and lawfull Magistrates, yet was Muncer taken in the Town Frankbasen, 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.

Henry Pfeiffer and Muncer their seditious spirits and miserable end.

Great tumults to the killing of above an hundred thousand through Germany and about by the Antinomian spirits insurrection which wanteth the light of Scripture.

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, Zwinglius, Leo, Juda, and Casper Megander; Hubmeir, who professed and promised recantation, in the Pulpit, preached the contrary, Satan leading his tongue, as he said, Held that Adams flesh, not his spirit, consented 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, Helder, Joannes Trajer, Joan. 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 then the Letter of the Scripture spake.

Tenets of Hubmeir.

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

Tho. Schucker
by the impuls-
ion of a Spirit
without Scrip-
ture beheaded his
own innocent
brother.

Thomas Schucker the Disciple of Melchior Riarius, 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, Ausbourg, Ulmes, and being driven out of Helvetia, and High-Germany, they carried their plague to Moravia, and adjoynd to themselves seditious men in Bohemia, Poland, Hungaria, Austria and Silesia.

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

Becold called
John of Leiden
his wife, bloody,
attempts spirit
without Scrip-
ture, and Tragi-
call end.

Hence in West-phalia, Frizland, Holland, and especially at Munster, arose new Revelations; In comes An. 1533. John Becold, out of his own element, of a Tailor, amongst the Prophets, with the Prophet Baker, John Matthiz, and some of Munster. Rotmannus, a faint and fained confuter of Anabaptists, turnes to them, and with him Herman Strepeda, Hen. Rullius, and Godfrey Stralen, strengthen them, they were confuted in a publick dispute and ordained to depart the City of Munster, and did depart, but they partly steal in again in the night, partly hide themselves, and make themselves masters of the city, one Warendrop a Godsmith, prophesies that John of Leiden must be King of the whole earth, and King of Jerusalem, that all Princes must obey him; Becold appoints Bernard Knipperdolling, and Kipperbrugh Consulls, the Christian Magistrates are deposed.

John Matthiz
an Enthusiast.

John Matthiz, after a revelation from heaven, commands all books to be burnt, except the Bible, all Gold and Silver to be brought and laid downe at his feet, that all might be common. Truteling a Smith called them dirty Prophets, therefore Matthiz shot him dead, and Matthiz himselfe not long after was cut off by the enemy. Righteous is the Lord. Becold, after three dayes lying in a fancied transe, commands Polygamy, in obedience to his own Vision, marries three wives, then other three, til he came to fifteen.

Becolds spirit
or visions bring
forth polygamy
and having of
many wives.

Becold would
have double the
Apostles of Christ
and more.

Becold, according to the prophesie, of a Tailor is made a most Gorgeous King, and sent out twenty eight Apostles, to shew his Kingdome was above Christ, he would have this number twice twelve Apostles, and four Angels as Evangelists sent to the foure 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 *Anabaptisme* Becold appointing a great Lords Supper, the King Tayler came in to see the Guest s, and findes a man and reading on his face the want of a wedding garment, others say he saw him to be a *Judas*, kill- spirit.
leth the innocent man presently.

After he had prophesied the Towne of Munster now besei-
ged should be supplied, and killed one of his wives, who
said his prophesies came not to passe, he and *Knipperdoling*
were deservedly, after Torturing, Killed, and hanged in an iron
cage in the *Cathedrall* pinnacle.

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
Godded and Christed. *Theol. Ger.* c 22. *Rise. reig. er* 11.

4 The doctrine of Christ before his suffering is not so much to be
observed, as after his death, for Peter resisted ill. *Saltm.* saith
Shadows flying away. pag. 7, 8, 9. Christ and Iohn Baptist pre-
ached legally and spake not fully of free grace.

5 Christ hath removed the Law and all its obligeing 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
perfect rule, Antinomians say they have nothing to doe with Moses
and the Law: The Law is now in the Spirit faith Saltmarsh free
grace. 146. *Del. ser. p.* 19. 26.

7 (b) In the old Testament oaths were permitted, perjury only for-
bidden, all oathes 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 Iudgement, and deny the resurrection of the
same body, that was buried, or that flesh and blood shall rise a-
gain, contrary to Scripture, Iob 19. 26, 27, 28. Efsay. 26. 19.
Ezek. 37. 11. 12. Daniel 12. 2. 13. Phil. 3. 19, 20. 1 Cor. 15.

A Bullinger
adv. Anabaptist
1. 1. 2. 3. Sleidan
hist.

Heresbachius
historia Ana-
baptistica

Lambertius
Hortensius of
the same.

Freder. Span-
hemii Diatribe
historica de A-
nabap.

Ioan. Clopen-
burgius Gan-
grena Anabap-
tist.

M. Robert Bay-
lie.

2. Part of diswa-
sive Anabaptisme
the true fountaine
of Independencie,
Gc.

The Tenets of A-
nabaptists in
which, they side
with Antinomi-
ans.

b. Seaven beaded
politic by M. Gor-
tin.

c. Towne asser.
gr. p. 60.

Becon Catech.
p. 139. he speaketh
of our resurrection
as of a thing past,
p. 141. 142.

Rise reign. p.
59. art. 2, 3, 4, 5.

d. Towne aff. p.
77, 78. Hobson
pratt. divin. p.
87, 88.
Thelo. Ger-
man. Bright star
Salt. Free grace
p. 140.

c Saltmar. shad-
fleeing away. p. 8.
free grace. 179
180, 181.
Familist Gortyn
seven headed po-
licie.

1. classes of A-
nabaptists.
Divers classes of
Anabaptists, all
which hold som-
thing common
with the Antino-
mians, and Spiri-
tualists.
Beacon saith, all
externall wor-
ship in the New
Test. is indiffe-
rent.

2. ranke of Ana-
baptists.
f. Bullinger at.
Anabap. l. c. 8;
3 Ranke.
g Bullinger adu.
Anabap. l. i.
c. 9.

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

9 The visible Church consisteth of those that are perfect, and one-ly of those; (d) so Antinomians.

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

11 Vniuersities, Schooles, humane arts ought not to be. (e) Saltmarsh, they are legall and litterall.

12 That its unlawfull to goe to law, and that warres are un-lawfull. See Del. serm. 6, 7, 8.

13 These Anabaptists called Libertines deny all Scripture as a dead Letter, all preaching, Sacraments, church assemblies, singing of Psalmes, praying, all ordinances, and say the Spirit, the inward anoynting, and the int rnal word that proceeds immedi-ately out of the mouth of God, as Gideons sword is the onely meanes of Gospell-reformation; so Antinomians reject all Or-dinances as legall and say the spirit is all, and some as Del. serm. 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 Je-sus Christ, he counts all ordinances and externall duties and worship triviall and indifferent. O therefore (preface) if dist-empred Christian Nations, (he excepteth not Papists, Armini-ans, Socinians &c.) were once wise to forbear this clashing and dash-ing themselves in pieces, one against another, for matters externall, triviall, and circumstantiall in religion, and would consent them-selves with that which is alone saving &c. To the Antinomian Beacon, Idolatry, Angell worship, preaching, praying, scrip-tures, duties of the Law, precepts of the Gospell, of nature, of grace, opinions &c. all controversies in Religion, these in which the distempred nations. now contravert, yea Church-government, sacraments, ministers are matters externall, triviall, and circumstantiall in religion, not things in which salvation con-sisteth, 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 hony-comb, Towne, Salt-marsh, Den.

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

17 The fourth ranke were the holy and sinlesse ἀναμαρτητοι and would not pray the Lords prayer, forgive us our sinnes, and contended for Saints in this life without spot or wrinkle. Crispe and other Antinomians say the beleevers are as cleane from sinne as (k) Christ himselve, and cite the same place Ephes. 5. 26, 27. for it. So Del the spirituall Church is led and taught by the anoynting, the carnall Church by counsels letter of the word.

18 These denyed originall sinne in infants, Antinomians deny it in all the elect, who are justified from eternity, or from Christs Death, or from the time of their beleiving.

19 The fifth ranke were Silentaries, tacentes, they denyed necessity of preaching as Antinomians doe, because the anoynting is sufficient, they thought it indifferent to deny their Religion.

20 The sixt ranke prayed only, which Antinomians doe never; but praise onely.

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

22 The eight rank were these in higher Germany, that are called *liberi fratres*, free brethren, they were abominable impure, and so uncleane that they were excommunicated by the rest, they 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 with any of nearest blood, that men could not be saved except they were Publicans, and Harlots, they held men might have many wives at once, that after rebaptization they cannot sinne, as Eaton the Antinomian faith, hony-comb c. 3. p. 25. that not they, but the flesh sinned, as Towne faith. after. pag. 35.

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

h Bullinger
i. Saltmarsh
177, 178.

k. honey comb.
c. 3. p. 25.

l Rise reign p. 38
39. 49.

Antinomians &
liberi fratres
like other in that
both reach free-
dome from laws,
covenants, from
paying of tithes,
freedome from
sin, &c.

taught of God, Sacraments are but common signes that beleevers need not, it was free and indifferent to confesse Christ before men, if danger be, God delights not in our blood, nor requires he that we dye for his truth, we may dissemlle 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: *Ioh. Hut* and the like false Prophets in their owne name could not learne wit from *Cochobai the Jew the son of a Starre*, 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 *Tynius Ruffus* president of *Palestina*, he arose in time of *Ælius Adriannus* 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 Iewes leap into the sea, who drowned themselves and beat out their brains in the rocke, and counterfeited *Moses*, it may be the *Devill*, disappeared, and was seen no more, *Tripart. Hist. l. 12. c. 9. Nicép. l. 14. c. 4.*

25 The eleventh ranke were called *Augustinians* from one *Augustine* a *Bohemian Enthyusiast*, they were ruled by scriptureles dreames.

m. Saltmarsh
shadows fleeing
p. 8.

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

melchior Hoff-
man.

27 *Melchior Hoffman* a Skinner an. 1529 said *Strasburg* was new *Ierusalem*.

2 He was to be called an *Apostle* from heaven

3 Leaned to *Enthyasmes*.

28 *Hoffman* said he was *Elias*, and *Cornel Polterman Ensch.*

Menno Si-
monz.

29 *Menno Simonz* the sonne of a secular priest borne in *Frizland*, neere *Harlingen* about an. 1532 rejected *Enthyasmes*, and yet slighted the scriptures, 2 rejected apostolick calling, 3 maintained the grossest *Pelagianisme*, that the saints live free from all sinne. as *Eaton* the *Antinomian*. *honic-combe*

CHAP. IIII.

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, austerer than any bare footed Fryer or Capucian, did often fast three dayes 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 Iesus Christ was borne of the flesh.

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 imperfect, carnall, litterall, (Antinomians) reject all written law and Gospell (o) as a legall covenant of works and his was spirituall and perfect.

4 He said the law was abolished, (as doe also Antinomians) and he was the true and living law to his discipies. Antinomians say the spirit of life in beleivers is all their law Del. Ser. pag. 26. Saltmarsh. free grace. 146.

5 He transformed the scriptures, in allegories, said Angels were but motions in the minde of man, so do Familists and Antinomians. Randel 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 supernaturall mysteries of the Gospell, therefore they expound God manifested in the flesh, 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 villanies, without sense of sin, and shame as with a deadned conscience was the onely spirituall mortification and new birth, his followers should labour for, and then and not while then, 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 unbeliefe; and the old Adam, then to sinne without sense is faith and mortification, and this is, coulsen German with the Libertines regeneration, and nearer.

See Blesdikus in vita Davids Georgij.
n Florimundus Raimundus de origin. hereseon l. 2. c. 15.
Gualterius Te-suita in tabula chonogra. seculo 16. c. 8.
The ris. and Tenent, of David George neare to these of Familists and Antinomians
o Rise reigne

p Saltmarsh free grace p. 142.
Towne. ass. p. 35, honey-com. cap. 7.
Den ser. man of ser pa. 9, 10, 11. in the beleivers flesh and conversation there is sin, but his adulteries lies bloods are no sin in or to his
7 Allconscie ce.

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

q Crisp. volu.

3. ser. 3.

Archer ser. on

Ioh. 14.

r. Towne asser.

8 Shame is no consequent of sin, faith banisheth away all shame from bodily nakednes. Antinomians abandon feare, trouble of minde 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.

s Towne asser.

grace p. 60.

t. Saltusar. free

grace. p. 140.

9 Heaven and Hell and the last Iudgement are no where, but within a man, in a spirituall manner, Heaven is in this life. Antinomians, as Town(s) and Saltmarsh(t) 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 Iudge 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 coming of Christ to Iudge all are to be taken in a spirituall sense, of the doctrine and discipline of David George, as Hymineus and Phyletus said, see hereafter the Paralell between Antinomians and Libertines, so said Libertines Calvin. advers. libert. c. 22. p. 458.

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

16 The Kingdome of God is the spirit of Iesus 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 bookes burnt, though he promised to his disciples, to reveale wonders and to rise from the dead againe shortly.

18 The body or flesh sinnes, 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 applyed

to David George.

21 Christ and his Apostles were but shadowes and types of David George.

This beast dyed of an Apoplexie an. 1556 and left the seed of his heresies in low Germany and Transilvania.

CHAP. V.

Of Casper Swenckfield his Tenets complying with Antinomians.

Casper Swenckfield was borne about the yeare 1499 spread his errors in &c about an. 1520 as he died in Sweden 1561. he was a Knight of *Ossing* in *Silesia*, he was so grave, civill, 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 Krantwald*, a simple religious man, and *Ioan. Sigismundus Werner*, pastors and professors of *Lunenburgh. Schlusserburgins* catalog. hereticorum. l. 10. p. 27. saith that *Luther* and *Melanchthon* gave him the name *Swenckfeldius* 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 Enabysasticall dreames, as *Antinomians* and *Familiists* doe, he was a Sceptick and a Neutrall betwene papists and *Lutherans*, through occasion of *Anabaptists* risen then he cryed downe a litterall carnall church framed by *Luther* (as he said) and called for a new and perfect Church, as *Antinomians* doe. Rise, reigne. er. 79, 80, 81. In *Silesia* he seduced many with his eloquence and new speculations, he calls for spirituallnesse and the spirit, and the internal word, that we must not depend on the external word. Just as *M. Del doth*. But (yee may say) (*m*) *Del*, pag. 7. ser. 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 external man may be instructed. &c so 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 ba-

Casper Swenckfeeld his rise, tenets and the compliance betwene him and Antinomians.

Schlusserburgins
Catalog. hereticorum. l.
10 p. 32. Swenck
feldius ait preces
faciendas, ut deus
interiorem illu-
minationem lar-
giatur, nihil om-
nino legenda esse
Biblica scripta,
quibus externus
homo erudiat

nished out of *Silesia* by the prince of *Lignice Fredricke*, wandering through *Germanie*, came to *Luther* and revealed his phancies, was sharply rebuked by him, but to no purpose, pertinacie cleaves to the plague of *Heretic*, 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, *Wolfgangus Capito*: at *Ulms* he was confounded, at a dispute by *Martinus Frechus* before the *Senate*. At *Augusta* hee perverted many, men, and fillie women, hee wrote many epistles to Men, Women, Virgins; he writes an. 1556. that in 18, yeares hee had written above fiftie bookes. He troubled *Luther* with his bookes which hee sent to him for an answer. *Luther* said to the Messenger, the Devill was the Author of them, and, the Lord, rebuke thee o *Sathan*. *Sathan* raised up *Swenckfeldius* to trouble the Church of *Christ*, after *Servetus*, was burnt at *Geneva*, *Bucerus*, *Calvin*, *Pet. Martyr*, *Beza*, *Museolus*, *Frechus*, *Simon Gryneus*, *Dani. Tossanus* admonished him, but without any fruit. In *Saxonie*, *Luther*, *Melanthon*, *Illyricus*, *Nich. Gallus* refutes him. In *Hafia*, *Corvinus* and *Kymen*, in *Silesia* *Hyeronimus Wittich*, *Ioan Gigas*, *Laurentius Harenraffe* refute him A Synod at *Norimburg*. an. 1554. condemned the errors of *Swenckfeldius*. The confession of the divines of *Mansfeild* in 1555. condemns him, and sayeth 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 beleever is *Christ*, a beleever 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 anoynting of the Spirit, otherwise the essence and nature of *God* in us should be subject to change, sadnesse, sorrow, feare, dispaire, unbeleefe, sin, &c.

2. the flesh of *Christ* is not a creature, nor created of the Father, but conceived and borne by himself through the Holy Ghost and changed

Swenckfeldius wrot many books though unlearned and ignorant of Grammer or Arts

Luth. and many learned men refuted *Swenckfeld* but in vaine

a. *Reiseign. or.*

11.

Theolog *German*. c. 22.

H. *Nicholas* epistle to the daughters of warick.

The errors of *Swenckfeld*, a kine to *Familists* and *Antinomians*.

The errors of *Swenck*. touch ing *Christ*.

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 equall in essence and glory with God.

4 Christ is not once onely borne, 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 owne sonne a God, though unrenewed men understand not this. Antinomians speake not so honourably of Christ for Rise Reiger. 11 every beleiver is God incarnate. But Christ is here in words made the substantiall son of God, by Swenckfield.

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

6 Christ now at the right hand of God having obtained fully al the power, honor, and kingdome, 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 iustification and washing of a sinner by the spirit, and whole Christ according to both natures undivided obtaineth the state of the second person in the Trinity, as one and coequall God in power and honor with the Father. Familists make God in his nature and essence

Theolog. Germanic.
Bright Starre.

to dwell and worke 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 nailes in his hands and sides Ioh. 20. 27. now there is nothing of the nature, essentiall 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 materiall and sensible qualities as the impression of wounds. 2. Christ did eat with his disciples after his resurrection. Ioh. 21. 12, 13, 14. and so after he was entered in some degrees of glory and was seene 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 seene with bodily eyes, and the disciples with their bodily eyes,

The manhead of Christ after his glorification remaineth manhead, and is not changed into the essence and name of God as Swenckfield dreameth.

saw him ascend to heaven even till the clouds tooke him out of their sight. Acts 1. (3) The eyes of all beleivers and reprobates, even his enemies that peirced him, in the generall Iudgement

shall see him : in which state *Swenckfeldius* dreames 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 uncomparable 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 equall 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 himselfe; Esay. 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 partake 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 catching up of our bodies to the aire to be ever with the Lord, but an utter extinction and an annihilation of our bodies and the body of *Christ*. Hence the flesh profiteth not, then the manhood does not spiritually quicken, give the Holy Ghost, justifie as *Swenckfeld* sayes, 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 as well as glorification the manhood was changed in the nature of God which yet *Swenckfeldius* denyes; for in the state of humiliation what is proper to the Godhead, is ascribed to the Man head,

per *κοινωνίαν ἰσχυατοῦ* 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 blasphemous, for so should God die as man dyed: and there was a booke given out in the name of *Swenckesfeldius* that denies the manhood of Christ after his resurrection to be a creature and calleth all of the contrary minde *Creaturiste*. hence

8 These wilde assertions of *Swenckesfeldius*. The Gospel is the Essence of God, faith and ioy 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 renewed man hath not free will. God dwells not in believers, Good 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 Christ that he is very Christ himseife 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 sacris liberis 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-reformatinn, makes nothing in it, but the Spirit, and the incommunicable act of Redeeming which is onely 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;* *Micha. 4. 4.. The mouth of the Lord of Hosts 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 *Thes. 2. 13. For this cause also thanke we God, without ceasing, because when yee received the word of God, which yee heard of us; yee received it not*

The Scripture is the word of God against Swenckfeldians and Antinomians.

Swenckfeldius
epist. ad Ec-
clesiasten, et
fides iustificans
de ordine rerum
spiritualium et
internarum, est
enim a deo
imo Spiritus
sancti donum, fi-
des est, non igitur
suum potest
habere origi-
nem a corporali-
bus rebus: siq-
uerbo et auditu
externis.

The argu-
ments of
Swenckfeld a-
gainst the
written word
which are the
reasons also of
the Antiochi-
ans. M. Del.

Answered.
Swenckfeldius
epist. verbum
capi non potest
nisi ab illuminati-
onis mentibus, si-
dei lumine et
gratia divina
per Iesum
Christum prius
dispositis tam-
et enim milles
verbum dei, au-
ribus infidelibus
invenitur, im-
bital nisi sonu
insipient, et
saltem effectum
carnalem simula-
et fides effecta
e libero suo
arbitrio, nec diu
durantem reper-

as the word of men, but (as it is indeed) the word of God, which also worketh effectually in you that beleeve. Heb. 13. 7. Remember them 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 effectually by his Spirit is an instrument of conversion.

11 Err. Faith and conversion to Christ cometh not mediately 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, ministry, are all externall, carnall, & literall things so Del. ser. pag. 6, 7, 8, 9. &c. Gospel-reformation is internall, Spirituall, and the law written in the heart as Ier. 31. 33. the word vocall, externall, or written reformes by haltes, 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 redeeme 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. Iust so argues Swenckfeld Epistola ad quendam Ecclesiasten, excussa Basil. an. 1527 his 1 argu. which is Dels also ser. pag. 6, 7. is this, justifying faith is of the nature of internall and spirituall things, for it is of God, yea faith is the gift of the Holy Ghost, then it hath not its originall from things bodily, the word and hearing, but comes from the internall word, for the naturall man perceives 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 vaine, except the man have eares to heare Mat. 13. since the word cannot be received 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 heare the word a thousand times in thy unbelieving eares, they shall receive no more but a sound, they shall receive no more but a carnall affection of a fanzied and counterfeit faith, from free will which shall not indure long, so read Del. serm pag. 4. 5. and as if Swenckfeldius had spitted him out at his mouth, so he speaks.

4. The Ministers (saith Swenckfeld) should be some what.

5. Then Paul and Apollos should give increase.

6. Then the word of God should be zeyed to Elements and sounds, and

and all that heare the word should believe.

7 But saith hee, hee that is of God heares the word of God, then must Grace preuening prepare us before wee can heare the externall word with fruit.

8 Their is one Maister Christ the cheif corner stone, and he teacheth the externall man, not by externalls, but by his Spirit, when God teacheth, as he doeth. Ephe. 3. 5. he needeth no perishing, and vanishing thing to helpe him, to save us, Conspectio hic (inquit Swenckfeld, e. pilt. 16.) verum doctorem, veram doctrinam, veritatem ipsam aeternam, quae nullo Caduco, sive transitorio, in adminiculum sui egeat, ut nos saluet. 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 beleeveth God, not the word preached. 10. Then should man, not God, lay the first stone in our Iustification and experience teacheth us; What a building it is, wee have an historical faith, and a certaine apprehension and assent of (naturall) reason from the letter of the word, so Saltmarsh the Antinomian. 146 fr. g. 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 Enthusiast Libertines and Swenckfeldians so Saltmarsh sayeth. Nor is the holiness and sanctification now such as is fashioned by the law of outward commandment (Swenckfeld calleth it *verbum vocale*) but by the preaching of faith, by which the Spirit is given, which reneweth and sanctifies a beleever and makes him the very law of commandment himself: what this Antinomian calles the preaching of faith Swenckfeld calleth *verbum substantiale*, Christ himself, not any created thing, so doe the Familists teach Rise, Reigne. 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 Commandment, that is, by the word externally preached, as by an instrument subordinate to the working of the Spirit, for his conscience knowes, we never ascribe more to the word, for more is contrary to the word. Rom. 10. 17, Faith cometh by hearing, that is, the word of the Gospel externally preached. 1 Cor. 1 24, We preach Christ to the Jewes 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 effectual working of the Spirit, for so Saltmarsh meaneth, as his ex-

Saltmarsh the Antinomian sayth after Swenck. sicc. gr. p. 146. the law is now in the Spirit, and holiness and sanctification is not now such as is fashioned by the law of outward commandment, Swenckfeld eph. 16:

Si per vocale verbum sive ex-predicato et auditu exteriori esset fides Iustificans; sequeretur quod ex opere, sive per opus manuum nostrarum esset Iustificatio.

— homo poneret primum lapidem, non Deus, ac quale tum edificium fit, experientia nos docet, quum per discursus fidem historiam cogitaret a Iesum quendam rationis ex verbo litera ampleximur.

Saltmarsh debaseth the Scripture and preached Word, the same way that Swenckfeld doeth.

position evidenceth, for the effectuall working of the Spirit can never be a stumbling to the *Jewes*, 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 workes 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 meane the inward hearing and effectuall working of the Spirit, then he saith as much, as yee receaved the Spirit, by the effectuall receiving of the Spirit, and also he must meane that all that heares externally the doctrine of the Gospell, as the *Galatians* did, must receive the Spirit, whereas *Paul* clearely makes an opposition between the externall preaching of the Gospell, and of the Law; otherwise, 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 Commandment, 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 commandment? if no: why excludes he an outward commandment as contrary to the preaching of faith? *Swenckfeldius* and *Enthysiafts* make an opposition betweene the word preached, and the preaching of faith that is, the Spirit, we make a subordination, no opposition. 3 whether *Saltmarsh* or any *Antinomian* in conscience can say that wee so go on with *Pelagians*, *Old Anabaptists* and *Arminians*, as to say Sanctification is framed now, or at any time, by a law of outward commandments, the *Antinomian Del.* who has printed in defence 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 *Enthysiafts* all along in the serm.

11 *Swenckfeld* said that that is born of the flesh is flesh, these 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 Blessednes comes not from externals, nor was *Thomas* blessed, because he saw and beleaved, 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 littleral and carnall 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 *Anti. of Gospell* reformation of life. so *Del. ser.* p. 26, 27.

14 Neither Baptisme nor the Supper of the Lord should be Administred 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 diffensions 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 literall, which profiteth nothing, another the true and spirituall, which only the spirituall do understand.

17 We must try the word by th^e Spirit, and not the Spirit by the word. so say the *Antinomians*, rise reigne er. 61. All doctrines, revelations and spirits are to be tryed by Christ the Word, rather then by the Word of Christ, this is against Christs way who, when it was a controversie, whether he was the sonne of God, or no, was content that they should Iudge of him, and decide the matter by Scripture. *Joh.* 5. 39. so (2) are all controversies ended. *Act.* 17. 11. *Act.* 9. 11. *Act.* 24. 14, 15. *1 Cor.* 15. 3, 4. *Mat.* 22. 29. 30, 31, 32, 33. *Esay* 8. 20 which were a rule impossible, if the scripture have two senses, one literall that proves nothing, and another spirituall and allegorick (as *Enthysasts* & *Antinomians* say) that none can understand but the spirituall, now when Christ and Paul prove the resurrection of the dead, and that Christ is the Messiah by the scripture, and referres the denyers of these, *Iewes* and *Pharisees* and *Saduces* to the scripture to be the Iudge, he supposeth the scriptures hold forth a cleare literall sense, which these men, though not spirituall, might understand. 2 nor could Christ say, *ye both know me and whence I am.* *Ioh.* 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, Swenckfeld* 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 I sent them not.*

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

19 *No doctrine of Word, Sacraments or any externall thing Written in the Writings of Moses the Prophets or apostles doe conduce to salvation, God is to be sought in his naked Majesty in dreames, 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 slide with this I leave to the reader.*

21 *The Law is not impossible, but easie to be fulfilled by Grace. Antinomians teach that both the persons and Workes of believers are perfect free of sin, then must they be perfectly agreeable to the Law Honey-combe. c. 3. pag. 25. 111, 12. 322, 323, 324. Towne. aff. grace pag. 76, 77. Salt. free grace. p 140,*

22 *Our renovation is the very Holy Ghost, so Antinomians Rise Reign er. 1, 2. 7, 8.*

23 *Our Righteousnes and iustification is not in the imputed obedience and righteousness of Christ; but in a conformity with Christ in glory by the indwelling Spirit of Christ.*

24 *Faith and Workes iustifie us.*

25 *All believers are the naturall 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 pacifying of Gods wrath for sin &c. So Salutaris free grace, pag. 166, 167, 168. Honey-combe. chap. 11. 334, 335, 336. Del. ser. pag. 2, 3, 4, 5, 6, 7, 8, 9. &c.*

C H A P. VI.

How the Word converteth.

Touching the necessity of the word of *God* preached for the conversion of sinners against *Swenckefeldians*, *Eurhyfiasts* and *Antinamians*, these conclusions we hold, premising some considerations.

1 The vocall 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 formall object of our faith, and affiance, nor the *objectum quod* but the *objectum quo*, or the interveening meanes 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* beleev'd in.

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

5 The action of the *Holy Ghost*, in begetting faith, may be said to be immediate two wayes. 1 as if the word did onely prepare and literally informe the externall 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 worke with the word, but a more common operation of *God* there is which begetteth literall 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 heare and receive what is carryed along in the letter of the word, and for the *Spirit* worketh mediately, not immediately.

6 How in the infusion of the new heart, and of the habit of the grace of *God*, in which we are meere patients and put forth it selfe, *Ephes.* 2. 1, 2. and the withered ground to receive the

Certaine necessary considerations how the *Spirit* and the word act together.

How the acting of the *Spirit* with the word is mediately.

How immediately.

raine, I see not. Esai. 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 physicall, and it is a reall action, receaved by us by no subordinate literall 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 cometh by hearing, and in the very mean time Act. 10. 44 whilst Peter yet spake these words, the Holy Ghost fel on them which heard the Word*; Then if conversion be taken in *congregatio, 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 yee 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, choosing, or consenting 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 Esai. 44. 3, 4. Zach. 12. 10. Ezeck. 36. 26, 27. and the same Spirit that the Scripture saith *Christ* by his merits purchased Ioh. 1. 16, 17, 18. Ioh. 12. 32. Revel. 1. 5. Heb. 10. 19, 20, 21, 22.

1 Conclusion.
The word
concurrerth in-
strumentally
with the Spirit,
and this is the
externall, not
the internall
and substantiall
word.

1 Conclusion. The word preached is that meane that instrumentally concurrerth with the Spirit for begetting of faith. *Rom. 10. 14. 17. faith cometh by hearing, and hearing by the word of God* and that he speaketh, of the externall, and not of the substantiall increated and internall word; is cleare, ver. 14, 15, 16. he speaketh of such a word; as a sent preacher carrieth. 2. such glad tydings as messengers on the mountaines 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 *to them the Spirit makes an inward report, they come to Christ* and beleve the report Ioh. 6. 4. But few or none beleve this report. ver. 16. *Who hath beleaved our report?* 1 Cor.

1. 23, 25. But we preach Christ crucified to the Jewes a stumbling block, to the Greekes foolishnesse, But unto them that are called both of Jewes and Greekes, Christ the power of God and the wisdom of God, then the word externally preached is instrumentally the power of God: and that he speaketh of externall preaching, not of the substantiall word, or Spirit himselve, is cleare. 1 Because the Spirit internally preached is received as the power of God. Esay 59. 19, 20. And a God-teaching 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 (nor speake so) Christ and the Spirit to the hearers, for then should they give the Holy Spirit to al 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 eares internally is effectually conversion, but this preached Christ must be externally preached onely, to some, to Jewes and Greekes, who stumble at Christ, and beleeve 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 saved and in them that perish, to the one we 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 received the word of God, which yee heard of us, yee received it not as the word of men. but, as it is in truth, the Word of God, which effectually worketh also in you that beleeve. That is, 1 The externall word, which yee heard of us, 2 It is the instrument of the Spirit. Yee received 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 received of all that heard it, for ver. 14, 15, 16. the Jewes that heard it, received it not.

2 Conclusion. The word preached of it selfe, is not a dead letter, as Swenckfeldians say with Antinomians, Paul calleth the Law a dead Letter, Because it teacheth what we should doe, but promisseth not the Spirit of Grace, to obey as the Gospell doth. And punish delinquents punisheth eternally delinquents, saith Chrysost, 2 Cor. 3. hom. 7. and Oecumenius: Ὁ ἀνόμωτος
 E 2 2 Conclusion.
 γέμισμα

August. de
Chr. et lit. c. 4.
Quoniam legis
l. vera, qua docet
non esse peccan-
diam, si spiritus
vivificans desit,
occidit: scri-
nim facit pecca-
tum potius quam
salv. r.

γράφματα ἐσθι, τὸ δὲ χεῖρ κήρυγμα πνεύματος ἐμπόνηται, ἢ μὲν γὰρ
χρὶς ὁ λόγος πνεύματος, ἀλλ' ἢ πνεῦμα ἐχαρίζετο, ὅπως ποιεῖ τὸ κήρυγμα
ὡς εἰ ἐσθι, οὐκ εἰς γράμματα ἐμψυχίαν, ὡς Μωσὴς, ἀλλ' πνεύματος.
Néla. Theophylact saith the same. Augustine saith the Law makes
us know, not eschew sinne, and the Gospell is not a dead let-
ter of it selfe, even as the Letter of it is voyd of the Spi-
rit, except by accident, in the same sense, that it is the
savour of death unto death, and a rocke of offence to those that
stumble at the word. But is not (may some say) the law also by acci-
dent, and through our sinfull condition, a condemning letter, as well
as the Gospell, and so both, because they are externall, and literall,
must be a dead letter? I answer, not so, because the Gospell in
the letter and literall sense offereth a way, or meanes of recon-
ciliation to those that beleve, 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
literall 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 Spi-
rit, *The Lord* that speaketh in all Scripture; but in the Law
he saith 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 Gospell 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 Gospell is the power of God to salvation to every one that
believeeth, both to worke faith, Rom. 10. 17. and to give salva-
tion. 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 scrip-
tures* ὁ λόγος πνεύματος 1 Cor. 1. 21. *For after in the wisdom of
God, the world by wisdom (naturall) knew not God, It pleased God by
the foolishnesse of preaching to save them that beleve, 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,*

holds, casting down 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. Heb. 4. 12. Re. 1. 16. Ps 45. 3. The Rod of Christs lips, by which he smites the earth, Esa. 11. 4. The Scepter of his Kingdome, 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 wayes.

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, 1 Cor. 4. 17. 1 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 inke, but with the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart. 1 Thes. 2. 19. For what is our hope, or joy or crowne of rejoycing? are not even yee in the presence of our Lord Jesus Christ, at his coming? 20. For yee are our glory and crowne. 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 internall man. 2 The old or externall 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 reveales 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 signes and seales. So Salom. as if brought up at his feet, saith, free grace. pag. 150. And this Gospell 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 spirituall, 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 spirituall condition or state of glorie, as Angels, who onely live by a law spirituall 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

3 Conclusion.

Swenckfeld.
interne agit
deus cura
Christiano,
per verbum
Spiritus et vitæ
in quo se variis
divitiis honorum
Cælestium per
Christum reve-
lat, externe vero
agit cum carne
hominis per ver-
bum literæ, seu
prædicationem et
per symbola.
Swenckfeld et
Antinomians
grant a minist-
ry and Scrip-
tures in word,
but deny it in
very deed, both
say it is given
to the outward
man and the
flesh not to the
Spirit inward man.

Spirit of life to the inner man the soule and Spirit, hence these soule consequences.

1 The law belongs not to a beleever, but to civill courts, as *Iſebins* said.

2 The word of God can lay no tye no band on the inner man to know *God*, beleve 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 spirituall 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 conformitie, between the flesh or outward man, and the law. how then is the law spirituall? I should rather think that the spirituall law and commandements of the Gospel were given first and principally and most kindly to our spirits, and thoughts, and intentions, and rather secundarily 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 spirituall actions, and not the scripture, and so the more spirituall, the more lawlesse, loose, and carnall.

And *Mr. Delgöeth* farther on with *Swenckfeld*, 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, ser. 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 civill sanction. To have *Artaxerxes* and Kings to ratifie and command, under penalties, the building of the house of God, and to have Kings and *Queenes* nurselfashers and mothers to the Church is lawfull, and should bee

Absurdities that follow from the *Swenckfeldian* and *Aninomian* distinction of an internall or substantiall, or a vocall and externall word

Mr. Del the *Aninomian* in his subverting of the ministry and the preached Gospell.

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 Jerusalem 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 sayth this Gospel reformation doth not much buse 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 saith 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 aimes at nothing but the heart, p. 6. Swenckfeld ascribeth something more to the ministrie of the word, God (sayeth he) deales externally with the flesh and outward man, by the letter of the word, or by preaching, or by signes, or seales. 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 consequences must follow hence. 1 The Gospel cares nothing for outward duties, or outward worship, all externall 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 calummie the Devill can devise, that in the Gospell, except faith, all other things are indifferent and neither commanded nor forbidden.

Aburd consequences following from M. Del his Enthyasiasticall Reformation.

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

3 Conseq. Davids heart was right, and Peters also in the maine, when the one committed adultery and treacherous murther, and the other denyed his Lord, then shall murther and denyall of Christ before men, be things indifferent; for Gospell-reformation mindes only the reforming of the heart, and when the heart is right with God, as was Davids, whose heart was according to the heart of God, long ere he fell in these sinnes, 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 Anabaptists, called *Frates liberi*, and *Nicodemites*, come and learn at M. Del, to keepe the heart right, and violate all the ten Commandements,

mandements, your false worships, your lying, whoring, couzening &c. cannot be amisse, your Gospel needs not busie it selfe with these formes. For saith he, What Christ speaks not one word of in the N. Testament worship Ioh. 4 that hath nothing to doe with Gospel-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 consenting to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, that is according to Godlinesse, 1 Tim. 6. 3, nor speaketh Christ one word Io. 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 Gospel: 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, righteousness, sobriety; not killing, not whoring, not couzening, and oppressing, the widdow, the Orphan, as *Antinomians* doe; then Gospel-reformation, aiming onely at the heart, cares nothing for any of these.

4 The power, wisdom, and righteousness of men have no place in Gospel reformation, because saith *M. Del*, it is the haughtinesse and loftinesse of men that must be layd in the dust, in the day of reformation, pag. 12, 13. Now the power of preaching the Gospel, and the Keyes of the Kingdome, to shut and open, to proclaime ministerially the remitting and reteining of sinnes, are the onely meanes on mans part to reforme the Church, the word preached by sinfull men, is the cheife meanes, now these are not pride and haughtinesse, 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 haughtinesse, nor infuseth he these into any, they are from that evill one *Satan*.

5 It is true: *M. Del* in words, saith 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 *Elimas* perverts soules and the Gospell, we hold, the sword should be drawen against him, that he pervert no more: But *this word*, that workes Gospel-reformation, is yet the intell and substantiall word of *Swenckfeld* & of all the *Enthysia*sts for he saith page. 17. 1. *This word is not the Law, but the Gospell*, so say all the *Enthysia*sts: now if *Enthysia*sts meane that onely the Law is made by us the meanes of conversion, excluding the Gospell, their conscience beare them witnesse, that that is a *Calummie*, the Law, it alone makes none perfect, and converts not any, nor speakes it 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 1 The Law ought not to be taught at all in the Church. But *Christ* and his *Apostles* taught the law and the Gospell 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 *pedagogue* 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 selfe dispaire, and stoppeth our mouthes 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. 22.

2 *Del* and his *Antinomians* meane no other thing by the word, but what *Swenckfeld* meanes: to wit, the intell and substantiall Word: heare him then speake with the mouth and tongue of *Swenckfeld*, ser 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 nigh thee &c. if thou live under the word many yeares, if it come not to thy heart, it will never change thee nor reforme thee. 2 he addes pag. 19. that in the Gospell the word and the Spirit are alwayes joynd, and therefore saith *Christ* the words that I speake are spirit and life that is, they come from the spirit, and carry spirit with them.

Then 1 the Gospell preached externally to *Del* and to *Antino-*

Del Distroyes the written word and with *Swenckfeld* pleads for an intell word which is the Spirit himselfe. The Law is a meanes of our conversion with the Gospell, and cannot be excluded from it

Swenckfeld:
epist. an. 1529.
verbum capi non
potest nisi ab il-
luminato men-
te. Tam-
etsi millies ver-
bum Dei auribus
infidelibus in-
cucaveris, nihil
nisi sonum susci-
pient, et sicut
affectum carna-
lem simulacra fi-
dei et effectus, e
libro suo Arbi-
trio nec diu du-
rarent r. porten-
tibus.

It is no good
consequent,
that the word is
no Instrument
of our conver-
sion, because
it can do no-
thing without
the Spirit.

The word of it
selfe is not a
common
sound,

mians, is not that word by which *Christ* converts soules, 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 *Swenckesfel*. and *Del* is nothing: for it is this, the word outwardly preached, except it come to the heart, can never convert the soule, because it is but a meere sound, faith *Swenckesfel*, 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 followes 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 distroyes all ordinances naturall 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* inact, and animate, and concurre with the word, which we with both hands yeeld and beleve as a *Gospel-truth*.

The word is but a sound & a letter, I answer it is not a common sound, such as the odes of *Horatius* and *Epistles* of *Seneca* render, but it is in it selfe, a sound 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 sound, to a deafe soule *actu secundo*, it hath but a sound, 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 vvords do connotate and involve the things signified, the precious promises and as the *Lord* saith, *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 vvord vvorkes 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

רבי הורתי

instruments at all? 2 *Del* and *Antinomians* with *Swencksfeld* 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. 13. 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 can never change, nor reforme, saith *Del* pag. 18. and begetteth but a literall and feigned faith, saith *Swencksfeld*, and the word and the Spirit are alwayes joyned, saith *Del* pag. 19. now this is not the written word, nor externally preached *Gospel*, nor the *Scripture*, so they must but couzen us for they meane the internall word, not *verbum vocale*; And the preaching of faith that *Salmarsh* speaketh of, free grace pag. 146 is not the *Scripture* nor preached word, which I demonstrate. *Del* speaketh of such a word, as hath the Spirit, alwayes joyned with it pag. 19. But the scripture and the externall vocall word hath not alwayes the Spirit joyned with it, for when it is preached to Reprobates and to malicious obdured soules that stumble at *Christ* and the word being therewith appointed, 1 Pet. 2. 7. Mat. 13. 14. 15. Ioh. 12. 37. 38. 39. Ioh. 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*, ser. pag. 18, 19. So *Salmarsh*, free grace, pag. 146, 147, so *Swencksfeld* *ibid.* therefore all that *Antinomians* and *Swencksfeldians* say that they take not away. Word, ministry, ordinances, preaching are meere delusions, for by the word of God that begets 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 *Gospel*, there is no need of *Scripture*, Preaching, Sacraments, bearing nor doing of any duties to men, nor abstinence from murdering killing, whoring, stealing &c. all externalls are indifferent.

3 You see how false it is that the *Gospel* 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 expresse commands to his *Apostles* Mat. 28. 19, 20. I Goe teach all nations; so *Paul* preached to the obstinate *Jewes*. Act. 13 to the scoffing *Athenians* Act. 17. Is it not therefore the *Gospel* that they preach?

Antinomians & Swencksfeld e3
vert scripture
and all mini-
stery.

know not
ytilled d'gred
but I have had
y'd no better
no more, but
to in manly
nonivon

ad in woti
had no woti
ad in woti
ad in woti

The arguments
of *Swenckesfeldians*
and *Antinomians*,
to prove that
the word is not
an instrument
of conver-
sion, because,
carnall, bodily,
managed by
man &c. dis-
cussed.

The word
though bodily
and vocall and
carried on by
man, is yet an
instrument of
conversion.

How we be-
leeve on God
and how in the
word.

4. It is an undue arguing of *Swenckesfeldians* and *Antinomians*.
*The word is a literall, carnall, sensible thing, ergo God workes not
faith, which is a spirituall grace, thereby*: for it followes onely;
God workes not faith by the vocall 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 *carnall, literall, bo-
dily*, yet in its power, Majesty, and the thing signified, which is
the birth in the wombe of the word, it is spirituall, lively,
heavenly.

5 Nor doth it follow, *that Iustification begins at man*, if the
vocall 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 Iustification.

6 Iustifying faith and salvation both, are, in their nature,
things spirituall, and yet have their originall from the word
preached as an instrument, yea from the *foolishnesse of preaching*.

1. Cor. 1. 21. Nor is the word altogether bodily, because it in-
cures 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 carnall but spirituall*, 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 savour 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 fraile men, that are but earthen pitchers come out
bearing this heavenly treasure, that we beleeve in the word as
in God, as if the principall 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 sub-
stantiall word *God* is author and the onely finisher of our
faith, nor doe we any otherwise trust, hope in, or beleeve the
word, then as a meane or instrument sanctified of God, for so
blessed an end. *God* is the onely formall object of our faith and
fiduciall recumbency; but *God* cloatheth himselfe in a way of
condiscention with his owne word and ordinances for our ca-
pacity: 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 *Swenckesfeldians* ima-
gine

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 soule fetched into his body, by the created and vocall sound of those words uttered by *Christ-man*. *Lazarus come forth*, because faith commeth from the word preached *ali modo*, so and so, as the winde and breathing of the *Holy Ghost* goeth along with the vocall and literall aire of words preached by a sinfull man; for the soule of *Lazarus* entered his body by *Christs* words, animated and quickned with the power of the *God-head*, who indeed raised the dead man: onely 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 *Rames* horns any active instrument of the falling of the walls of *Iericho*, but at the naked presence of both, the dead man was quickened, 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 organicall, instrumentall, active influence to the begetting 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 thinke it but curiosity to inquire how the Spirit and word are united in the working of faith: for let those, that aske, shew the union betweene bread eaten and the nutritive power that turneth bread, and transubstantiateth it into blood, and flesh, and worketh the last worke which *Physicians* call *opious* or *assimilation*, the very substantiall turning of bread into a peece of the childs hand, foot, shoulder to cause the parts and members increase and grow to the stature and reall bignesse of a perfect man. I shall not thinke that the Spirit entereth into the bodily sound of words, and commeth along inclosed in it, to the hearers soule, and makes him helteve. I rather thinke with learned *Pemble*, that the Spirit quickneth 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 *Swenckfeldians*, *Fanilists* and *Antinomians*, whose minde is that word and scales and all ordinances

Of the union
of the Word and
Spirit.

Valdesse divine
consider 32 p.
106, 107.

Antinomians
make the
Scripture but a
Catechisme for
babes, and
fruitlesse and
utelesse to be-
levers.

are but the *Alphabet* to unconverted men, as *Io. Valdesse* saith, and so say they of *Images* and *Crucifixes* that are as bookes to teach the ignorant and rude, but when men are once Iustified, 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 *Catechise* and learne the *abc* and spel 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 Iustified, and as sinlesse and cleane as *Christ*: honycombe, c. 3 pag. 25. Saltmarsh, free grace, pag. 140 and their sinnes are but seeming and imaginary not really and truly sinnes, Saltmarsh free grace. 32. 142. 154. Towne asser. grace 39 40. honycombe 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, saith *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 beleever 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 make him beleeve that he is so; sure in heaven he needeth not preaching, written scriptures, sacraments, praying for forgiveness, repentance, faith, nor to complaine 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 beleever 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 *Swenckefeld* and his; so *Familists* and *Antinomians* now, as also the *Nicolaitans*, of which hereafter, were all for immediate inspirations, revelations, without scripture, or indevours 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*, *Fa-*
milists

milists devised such a difference betweene the covenant of workes, and of grace, especially after a sermon preached by *M. Wheelwright* a prime *Familist*, that he that will not renounce (saith the author of the story of the rise, reigne, &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 he 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 Gospell, this is nothing but the Lords active uttering of his will and Gospell which was hid before as Ephes. 3. 9, 10. Ezech. 20 11, 12. Hosea 8. 12. Rev. 1. 19. This is a revelation proper and immunicable to any, for God onely did devise the Gospell; when neither *Men* nor *Angell* could dreame of a way of redemption for lost man, and reveled to *Adam* that the seed of the woman, *Iesus Christ*, should breake the head of the Serpent, and dissolve the workes of *Satan*. This revelation of the letter of the Gospell is made to thousands, that never beleeve, and therefore though it be but literall and externall, yet none could thus reveale the minde of God to *Prophets* and *Apostles*, but God onely, as none were inspired of God, but writers of Canonick scripture, and *Scripture* onely is given by divine inspiration, 2 Tim. 3. 16. 2 Pe. 1. 21. & as this revelation active is Gods 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 unbelevers, for the letter of the Gospell may be revealed to all within the visible Church, and yet the most part are destituted of an internall revelation. Therefore there is an internall revelation, of things that men beleve. And this I conceive to be foure-fold.

A Revelation twofold, active and passive.

1 *Prophetically*.

2 *Speciall to the elect only*.

3 *Of some facts peculiar to Godly min.*

4 *False and Satanicall*.

Prophetical Revelation is that irradiation of the minde that the *Holy Ghost* makes on the minde and judgement of the penmen of holy scripture, whether *Prophets* or *Apostles* and that by

Passive revelation foure-fold prophetically, speciall to belevers, extraordinary, Satanicall.

Of prophetical
revelations.

an immediate in-breathing of the minde and will of God on them, whether in *visions*, *dreames*, or any other way, without men, or the ministry or teaching of men, as he did to *Esaiah*, *Jeremiah*, *Esa.* 1.1. *Ier.* 1.1 or to *Paul* *Gal.* 1.11. *Paul an Apostle not of men, neither by men*, 11, 12. But I certefie 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 Iesus Christ 15, 16. But when it pleased God to reveale 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 yee have heard of the dispensation of the grace of God, which is in me to you ward, how that by revelation he made knowne unto me the mystery &c. I dispute not of the way of the Lords imprinting the speeches, images, and representations of his minde to Prophets and Apostles; I conceive it is the same way, that God revealed himselfe to *Jeremiah* c.1. 11, 12, 13, &c. and to *Paul* *Act.* 16. 9, 10, and that as *Ezechiel*, c. 3. 14 so *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 sense and minde of God: if *Famili.* have such Revelations. 1. 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 beleve, what *H. Nicholas Wheelwright*, *Mrs. Hutchison*, *M. Del*, *Salmarsh*, *Beacon*, *Den*, *Crispe*, *Collier*, &c. speake and write, as we are to beleve 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 *Apostle-ship*; by miracles and speaking with tongues and foretelling things contingent, that are to come; and wee shall beleve them; *Famili.* produce your strong reasons.

Internall Re-
velation pro-
per to belee-
vers.

2 There is a speciall internall revelation, made of things in scripture, applyed in particular to the soules of elect belevers, by which, having heard and learned of the Father *Ioh.* 6. 4. there

there is made knowne and revealed to them, *by the Spirit of wisdom 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 flesh and blood revealeth not, but the Father of Christ, Mat. 6, 17. And that which the Father revealeth unto babes, and hides from the wise and prudent, Mat. 11. 25, 26. And this is common to all that beleeve, and not ingrossed 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 cleare 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 Ioh. 1. 3. 1 Ioh. 3. 14 18, 9 20. 2 It is the knowledge 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 beleevers, 3 Its true as touching me, by name its not revealed nor written in scripture in expresse 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 individuall and numericall manifestations and inshinings, flowings, motions, inbreathings, outgoings of the Spirit of life, and stirrings of the new birth, to John rather then to Mary, to this beleever rather, then to another in Spaine written in the Scripture: yet the Spirit acts never ordinarily, but a beleever may know and heare the noise of his feet; now if all these individuall manifestations, ebbings and flowings of rydes of free grace were written, then should also be written their degrees lesse or more of Christ, the names of the beleeving Saints, that can say I Paul, I John, I Anne &c. Live not, but Christ lives in me; for these I presume adde a numericall particular and individuall 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 saith of Christs facts) should not containe the bookes, that should be written.

The Holy Ghost speaking of a collective body the Church
and

How particular
revelations are
not in Scripture

and spouse of *Christ* in *Solomons* song, in the book of the *Psalms* and of the *Lamentations* of *Jeremiah*, shewes us of the outgoings, incommings of the beloved in the soule, 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 myrrhe of Christ*, that he leaves behind him when he is departed, of the soules feelings of the impressions, or the withdrawings of *Christ*, as if the whole Church Catholicke of Invisible beleevers (for so the Church is taken especially, *Psal.* 45. and in the booke of *Solomons* song) were but one particular beleever, which is a demonstration that the particular actings of the spirit of grace cannot 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 actings of Devils & of all wicked men, since the creation, of whoring, swearing, Idol-worship, lying, stealing, oppressing, mis-beleeving &c, are not contrary to the expresse law of the *Holy Ghost* speaking in the word, because these sinnefull actes are not particularly all specified and written in scripture, with the names of the actors.

Of revelations extraordinary of men in our ages not immediately inspired and how they are charactered from Satanickall Revelations.

Read a prophecy of M. Luther epist. ad Spalatianum an. 1520. et epist. ad Wenceslaum li. iij. an. 1521 he prophesied of the warres of the Beures.

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 *Iohn Hesse*, *Wickeliese*, *Luther*, have foretold things to come, and they certainly fell out, and in our nation of Scotland, M. *George Wishart* foretold that *Cardinall Beaton* should not come out alive at the Gates of the Castle of St. *Andrewes*, 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* prophesied of the hanging of the Lord of Graxge, M. *Ioh. Davidson* uttered prophecies, knowne to many 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 man ever of that Gang, *Randel* or *Wheelwright*, or *Den*, or any other, that ever I heard of, being once engaged in the Familisticall 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 *Boston* miraculously as *Daniel* from the Lyons, which proved false, *Beccold* prophesied 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* prophesied of the raising

sing 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 beleieve 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 origins immediately inspired by the *Holy Ghost*, as the *Prophets* doe, and as *Paul* did Rom. 11. prophecyng of the calling of the *Jewes*, and *Ioh. Revel.* 1. 10. and through the whole booke; yea they never denounced Iudgement against those that beleieve not their predictions, of these particular events and facts as they are such particular events & facts, as the *Prophets* and *Apostles* did, But *Mrs. Hutchison* said *Rise, Reigne*, pag. 61 art. 27. *That her particular revelations about future events, were as infallible as any scripture, and that shee is bound as much to beleieve them as the Scripture, for the same Holy Ghost is author of both, Mr. Cornwell and Familists of old England say she and hers were the more spirituall and only Saints in New England, and the rest were but Antichristian persecutors; Its knowne they held revelations without, and beside the word of God, Rise reigne et 47. and said the whole letter of the Scripture holdes forth a covenant of Workes, et 9. And so the whole letter of the Scripture, Law, or Gospell is abolished to beleivers, and doth no more oblige them, then the covenant of workes can curse those that are under grace. For T Collier marrow of Christianity, pag. 25. 26. sayth many spiritually enlightned of late, are brought to Gospell-inisyments, some either way which is spirituall, then by verball preaching; but Familists take the word preached for the printed inkie 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 monthes under the clod and groweth and bringeth forth fruit after: And we know *Antinomians* reject the scriptures and build all upon inward revelations, as their binding and obleiging rule *Delser.* pag. 26 *Salmarsh*, free grace, pag. 146.*

2 The events revealed to Godly and sound witnesses of *Christ* are not contrary to the word: But *Becold, Iohn Mathie*, and *Iob. Schykerus* (who kild his brother for no fault) and other *Enthysiaſts* of that murthering Spirit *Sathan* who killed innocent men, expreſſy againſt the ſixt command. *Thou ſhalt not Kill*, and taught the *Boures 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 th word of *God*; All that the Godly reformers foretold of the tragicall ends of the proclaimed enemies of the *Gospell*, they were not actors themſelves in murthering theſe enemies of *God*, nor would *M. Wiſhart* command or approve that *Norman* and *Iob. Leſlyes* ſhould kill the *Cardinall Beaton*, as they did.

2 They had a generall rule going along that *Evill ſhall hunt the wicked man*: onely a ſecret harmeſſe, 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 foretellers not copartners of the act.

3 They were men ſound in the faith oppoſite to *Popery*, *Preciſy*, *Socinianiſme*, *Papiſme*, *Lawleſſe Enthyaſiaſme*, *Antinomianiſme*, *Arminianiſme*, *Arrianiſme*, and what elſe is contrary to ſound doctrine, all theſe being wanting in ſuch as hold this fourth ſort of revelations we cannot judge them but *Satanicall* having theſe characters. 1 They are not pure and harmeſſe; but thruſt men on upon bloody and wicked practiſes forbidden by *God*: though *God* bad *Abraham* kil 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 & the Teſtimony*, its 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 ſhal not decide all contraverſed 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 Christs knock and stirrings on the heart, founds 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 supernaturall 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 strengthneth our Indeavours, but destroyes them not, Cant 1. 3. *Draw mee, Wee will runne*, Psal. 119. 22. *I will runne the way of thy Commandements when thou shalt enlarge my heart.* Ioh. 6. 45. *All that have heard and learned of the Father come to mee.* I shall not need to say that Paul extolleth grace highly, when he saith, 1 Cor. 15. 7 *laboured more abundantly then they all*, and that he travelled spreading the Gospel, from Ierusalem to Illyricum and that he and Barnabas, and the rest of the Apostles, divided the earth amongst them, as some thinke, or that they went through the most part of it, journeying and sayling to spread the Gospel in journeying often, through Cities, Wildernesles, Countries, Seas. 2 Cor. 11. 26, 27, 28. *Watching night and day, fasting, caring for all the Church.* I shall crave no more, but that the Apostles stirred 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 greatnesse and Majesty 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-

Indeavours &
Industry off ee
will consisteth
well with grace

not meer 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, indeavouring, longing, sweating, or acting, by any naturall industrie, 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, onely, 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. 11. like a windie lying souldier numbering his wounds, when he never appeard in the field, nor recieved 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 inferiour 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 shipwrack; 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 froathy 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. *forsaking 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 perswade 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 sinne? 4 you may easily smell the *Antinomian* licence of enmity against workes, labouring, patience, *Working out our salvation in feare and trembling*, Rev. 2. 3. Phil. 2. 12, 13, 14. for their aime is to lay a hugh weight upon the *Antinomian* faith, which (if I know any thing) is a dead, imaginary, froathy speculation, not saving faith.

Touching sciences, arts, and knowledge of the tongues, *Antinomians* 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 elect of God are. *Ioh. 16. 45.* 4 Sciences reputed sufficient to teach *Christ* are but vainly so called sciences.

Antinomians grant sciences, and arts, and tongues, in their proper place profitable and excellent for Statesmen, Lawyers, Physicians, but bring them once as helps to understand the minds of God in the holy Scriptures, and then if yee beleeeve *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 received this knowledge not from, or by flesh and blood, not his owne industry *Gal. 1. 11, 12, 13, 4 15, 16, 17, 18.* *Ephes. 3. 2, 3.* should then counsell and exhort *Timothy* to labour for another knowledge 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 received by revelation, which is a manifest untruth, for he saith, *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 knowne the Holy Scriptures, which are able to make the wise to salvation* And *2 Tim. 2. 1.* *Thou therefore my son be strong in the grace that is in Christ Iesus,* now least any should imagine, as *Antinomians* doe, that the grace that is in *Iesus Christ*, is contrary to, and inconsistent with the industry of learning and studying and acquired knowledge. he addeth. ver. 2. *and the things that thou hast heard of me, amongst many witnesses, the same commit thou to faithfull men,* then as the same rose may grow by nature, and by the industry

How far arts, sciences, and knowledge of tongues, Hebrew, Greeke and Latine, are to be acknowledged the good gifts of God, and how far they are to be rejected.

Sciences, arts and tongues, in their nature, though not in manner of acquiring them necessary for understanding of the scriptures and both ways they are the good gifts.

of

of the gardner, 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 industry, and art fomenting and supporting weake nature, so also the same knowledge of the Scripture, doth come to *Paul* by revelation, 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 education 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 councill perceiving Peter and John were unlearned men they were amazed*, it cannot inferre as (a) *Antinomians* 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 fishermen, and unlearned in a pharisaicall sense, which onely went for learning in their time, could so promptly and boldly speake of the misteries of the *Gospel*, and were so skilled in the doctrine of *Moses*, and the *Prophets*, and they wondered at their *Master Christs* learning, seeing he was a *Carpenters sonne* and never taught at schooles, and *M. Beacon. Sam. How* and other *Antinomians* are of the *Pharisees* opinion, if they beleieve *Christ* was destitute of learning, now what way hee had his learning, whether by infusion from heaven, or the personall union, or by education at schooles, (which is not apparent) is a farre other question, and they are no lesse deceived, who imagine that those fishermen now Catholick ambassadors of *Iesus Christ*, and on whom the *Holy Ghost* descended in cloven 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 literall knowledge and skill of the very letter of the scriptures, of the old and new *Testament*, which these men call falsely *prophane and heathenish*, so *Christ* and his *Apostles* had all the learning and tongues, that we now have, and what we have by industry and paines, reading, studying under teachers and in schooles and universities, that they had by immediate infusion

Samuel How
sufficiency of
the Spirits,
teaching 3
Reasons.

Christ and the
Apostles were
learned, though
they had not
their learning
from industry
studying, teaching
in Schooles,
and universities
as we have.

infusion or some other way. *Enthysiaſts* 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 extrinsecall to either the state of *Ethnicisme* or *Christianity*, and good or ill, as they are well used, or abused, in either states, they argue vainly 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 palpably false also: who ever therefore now will take on them, to be publicke ministers of the *New Testament*, and goe from weaving, sowing, Carpentarie, Shoo-making 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 literall 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 knowledg and supernaturall dexterity to cut the word of truth aright: and yet alledge that fisher-men never brought up at schooles and universities may be preachers of the *Gospel*, and why not Weavers, Taylors, Button-makers, Shoo-makers, &c. they are but intruders, and runne, and the Lord sent them not, how then can, *Ad. 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.

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 Logically consequences 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 Logically consequences, because they are Logically, for that which he saith there is Scripture, because Christ so saith, not because there is such Logically arguing in the words.*

Ans. 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 stampe and impression of Scripture on naturall and sinlesse arguing from an Antecedent to a consequent: but it followes 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 darken the glory of the Gospel. Salt. *Shaddowes fleeing away.* p. 8. It is cleare Christ calleth this very logical consequence. *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 Exo. 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 consequence 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 unbeliefe and dulnesse 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 drawes 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 *Isaiah* saith, *Hosea* saith; 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 *Epimedes*, *Titus* 1. 12. to silence the *Cretians*.

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 Iustice and righteous lawes, *Ioshua* a glasse of holy warre. *Judges* of Magistrates and Tyrants, *Samuel*, Kings, Proverbs, *Ecclesiastes*, sacred polititicks. In *Iob* use is made of Astronomy, &c. And *Herodotus*, *Iosephus*, *Quintus Curtius*, *Xenophon*, and other heathen writers conduce not a little to give light to the textuall knowledge of *Chronicles*, *Nehemiah*, *Ester*, *Daniel*, as all those that write of the *Babylonish*, *Assyrian*, and *Persian* Kingdomes and Empires, and the *Roman* history may, in regard of our dulnesse, add light to the *Prophets* and *Evangelists*, *Acts* and *Epistles* of *Paul* in the *New Testament*, so that these Spirits like *Matthie Becold* and *Smenckefeld*, who would have all books burnt, except the Bible, in regard that humane arts hinder the spirituall understanding of the Scripture, declare their madnesse, for upon the same ground *God* should, in the conversion of a sinner, root out the naturall understanding, senses and faculties of soule and body, for except they be sanctified and Elevated above their naturall sphere, in an actuall illumination, they can doe nothing: yea and all Bibles translated out of the originalls, in *Germans*, *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 blowen away easily, for the naturall sinlesse knowledge of sciences, arts, tongues, are a *substratum*, a foundation to, and for the Spirituall know-

How the inward teaching excludeth not the outward, but complyeth therewith.

ledge, and faith of the myſteries of the *Gospel*. *Chriſt* and his diſciples knew the art of ſowing come on divers grounds, of fiſhing, of buying a field where a Pearle is, and this knowledge did not hinder, but much contribute to the ſpirituall knowledge of the myſteries of the *Gospel*, nor is the literall ſenſe of the ſcripture, in the Saints, diſtinct from the ſpirituall, 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 ſun-light, then none can ſay I have for that two divers or contrary Bibles, and ſo the capacity naturall that makes me ſee and know, *Jeſus to be the ſaviour of the world*, literally, is heightened indeed with a reall removall of ſpirituall blindneſſe, and a reall addition of a new diſtinct, higher ſupernaturall viſive facultie, *the Spirit of revelation*: but I ſee with this new faculty, the ſame *Jeſus the ſaviour of ſinners*, not 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 foundes it another new objective *Chriſt* different from that *Chriſt* objected before to the literall or naturall viſive capacity or humane underſtanding, onely the propoſition ſhines with the ſame very ſenſe now, as before, but now it is ſeene with a higher day-light irradiation and ſplendor, and apprehended with the ſame naturall, literall underſtanding, the ſame humane vitall and created faculty, to which is added a new reall power, a new viſive 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.

Obje. 1. 1. Ioh. 2.26, 27. Theſe things have I written to you concerning them that deceave you: but to ſence them from this deceiving, he oppoſeth the anoynting ſo as they needed not that any man ſhould teach them, for the anoynting taught them. Now that anoynting did never teach them ſuch tongues and arts as were humane, therefore the Saints had not need of any ſuch learning, and yet this anoynting taught all truth and obedience in it alſo, Ioh. 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

Frivolous objections of Sam
How againſt
arts & tongues
removed.

teaching, is a sufficient teacher without all humane teaching of arts and tongues, But the anoynting or holy Spirit is such a teacher. ergo we need no other teacher, so the old Anabaptists and Enthyfiasts. I answer to the major, he that teacheth us all truth, as the onely inward, principall and efficacious teacher of all truth immediately, and without all instruments and externall meanes: 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 anoynting and Spirit teacheth us so without all instruments and externall meanes) 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 promised 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 12 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 mediately, by the ministry of men, needeth not any teachers as organs 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, as well as against arts, and tongues, for neither doth the Spirit teach immediately and without schooles, universities and humane teaching the way of preaching, more then he teacheth arts and tongues, yet this, the anoynting did not teach them arts and tongues, is impertinently added, as an over-plus in the premises which is not in the conclusion, for without the Spirit of revelation tongues and arts, may be, and are learned. And whereas *Iohn* saith, ye need not that any man teach you, it is but that which *Ier.* said 31. 34. And it shall no more teach every man his neighbour, and every man his brother, saying, know the Lord, in which words *Iohn* and *Jeremiah* meane no other thing, then there shall be more then onely literall knowledge of man teaching man, because they shall be more, even inward teaching by the anoynting, *Esa.* 54. 19. *Ioh.* 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

How the teaching of the Spirit excludeth not arts, learning and tongues, or the teaching of men.

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 Gods inward and effectuall teaching. So Psal 50. 8. *I will not reprove thee for thy sacrifices, v. 14 Offer to God thank(giving) that is, I offend rather at thy unthankfulness, then that thou multiplyest not sacrifices to mee.*

Obiect. 2 God placeth our salvation in enmity to mans wisdom, 1 Cor. I. 23 24. We preach Christ crucified to the Iewes a stumbling block, and to the Grecians foolishnesse, the Iewes cryed away with him, at Athens, the Gentiles mock Christ and Paul, and God will have no fl sh to glory but in the Lord, now this learning is but fl shly and carnall.

Ans. 1. God placeth our salvation in enmity to mans wisdom, simply, and in the simple naturall and sinnelesse knowledge of arts and tongues, Its most false, in enmity to to mans wisdom abused, gloried in, its true. and God brings to nothing the wisdom of this world, by which Iew and Gentile slighted Christ, and denyed him, and willed a murdererer 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. I. 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 fl shly, in it self, which is now the question. 2 Nor was it out of pride of humane learning, tongues, and arts that the Iewes stumbled at Christ and the wisdom of the Crosse, but out of false 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.

Obiect. 3 We are compleat in Christ.

Ans. It is not worthy an answer, 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 compleatnesse in Christ, it followes not at all.

Obiect. 4 Christ sent mee not to preach the Gospell with the wisdom of words; least I should make the crosse of Christ of no effect.

Ans. By the wisdom of mans word, he meanes, not learning, Rhetoricke, eloquence simply, for Paul preached the Gospell 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 Rhetorick, Logick, Tongues, learning sanctified, fidly 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 babblings, I will not answer nor trouble the reader with all.

CHAP. IX.

Of Henry Nicholas, and older Familists and Antinomians.

HENRY Nicholas was borne at *Amsterdam* as some thinke, he spread his heresie a little after *David George*, about the yeare 1556 he was an ignorant, foolish man, a craftie hypocrite, had a sort of deceiving violence in his smooth eloquence of love. he calleth himselfe *The first illuminate Elder of the Familie of Love*, was at the beginning austere, rigid, and fasted, waked divers nights, and prayed and prayesed, spread his errors through *Holland*, and *Lower Germany* pretended visions, and conferences with the *Angels* from whom he had his way of expounding scriptures by allegories, but turned after ward, loose and vaine; he came over to *England* and spread his foule heresies, and seduced a number of Artificers, and silly women, and wrote an Epistle to two daughters of *Warwicke*, disswading them from regeneration by the word of *God*, read or preached, and called that regeneration *Ceremonall, clementish and false* and laboured to perswade the maids to a spirituall new birth, by the Spirit and internall word, and did forbid suffering for the truth, or confessing of *Christ* to the death, before men, and expounded 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 refused by *H. Ainsworth*, he wrote a Booke of *Documenta I sententias*, another called *Evangelium regni. The Gospell and ioyfull message of the Kingdome*, his doctrine and that of *David Georgius*

The birth and qualities of Henry Nicholas the father of the Familie of Love.

H.N. Epistle to the two daughters of Warwicke.

and

was confuted by *M. Martyn Micronius* Minister of the Dutch-church at *Lonaen*, under *Edward the Sixth of England*, and by *M. Nicholas Charincus*, Minister also of the Dutch Church, who dyed, An. 1563. *H. Nicholas* his tenents, especially his joyfull message was refuted by *M. John Knewstubb* preacher in *Queen Elizabeths* time, the booke was printed at *London*, An. 1576. and Dedicated to *Ambrose Earle of Warwick*. *H. N.* wrote in dark and obscure termes, following much that wicked pece called *Theologia Germanica*, set out by *Randell*, 1646. this forme of writing faith *Knewstubb* is an evident note of a seducing spirit.

This blasphemous Impostor, as if he were an Apostle, speaketh of his calling like a false Christ.

I Chap. *Evangelium regni*. The joyfull message of the Kingdome.

What *H. Nicholas* called himself.

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 beeing.

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 extoll themselves. *Towne Assert. of Justifica* p. 39. So saareth. Keep the Law (saith 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 spirituall walking with God in faith and duties, were low, base, and for men of the earth onely.

H. Nicholas his wicked doctrine.

The specialle errors and Heresies holden by *H. Nicholas*. are such as are for the most part either abominably blasphemous or much like to the errors of *Anabaptists*, *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 Esa, 61. Lu, 4. (a) that the Spirit of the Lord is on him to preach glad tidings to the poore. The Antino, Beacon (b) saith that none can be true preachers, but they run unsent, that run without the Spirit of sanctification.

(a) H. Nicholas
evangel, c. 15.
b Beacon care-
chif. 155, 156.

2 H. N. saith 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. Randal. serm. 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.

c Rife reign. ex.
53, 54.

3 H. N. saith 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 righteousness commeth by personall imitation of Seth, not by the imputed righteousness of Christ.

4 Christ to H. N. is head of Abrahams saith, not Abrahams flesh, which destroyes 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 beleivers, which (d) had their descent out of the faith of Abraham partakers of the Godly nature and being, and according to the will of God, are wholly minded with God so (e) Antinomians, as Christ was once made flesh, so is he now first made flesh in us, ere we be carryed to perfection. Del. ser. 17, 18, 19, 20. tells us of two meanes of Gospell-reformation.

d H. N. evan. c.
5.

e Rife reign. ex.
11.

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 evill out of the flesh, as pride, envy; and all errors and false doctrines, for the Spirit burnes up all errors as hay and stubble. I feare Del give us no more for God manifested in the flesh but this, not one word of the Scripture or preached Gospell is once mentioned here, for feare Enthusiasts offend, 2 The Spirit

M. Del and H.
Nicholas the fa-
milist, symphi-
zize in the
same Gram-
mer, and its to
be feared in the
same doctrine
touching God
manifested in
the flesh.

M. Del inclines to deny *Christ* God incarnate. It were good he would cleare himselfe of *Familisme*, and of this point in particular.

reformes by changing the flesh into its owne likenesse, as fire changeth every thing into its selfe, so doth the Spirit in the flesh, make the flesh spirituall, heavenly, holy, meeke, good, loving, &c.

Here I desire *M. Del*, to separate from *H. N.* and give a reason of his faith to those that offend at his doctrine. 1 *How is the Spirit powered on all flesh, and so is all flesh reformed?* p. 19. l. 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* speaketh like this wandering Spirit. 2 *How is the inward word, which he carefully distinguisheth 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 saith the word (not the letter without the Spirit which) is but the dead law, (saith he) *and Spirit are alwayes 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, Ioh. 1. 14. why does *Del* speake with hereticks and not explaine 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 likenesse?* 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 spirituall, heavenly, holy, meeke, good, loving, &c. then by *flesh* yee meane the fabrick of the nature of man, soule and body. Why speaketh 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 sake, to expone what a *God* manifested in the flesh, and what a word dwelling in the flesh he acknowledgeth, for *H. N.* grammere rules his pen and tongue, not the *Holy Ghosts*.

What *Christ*, God manifested in the flesh is to *Familists*.

5 To *H. N.* Every Godly man partaker of the *bring 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

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

6 *f Gods being is love it selfe.* The damned apostate, should acknowledge his being to be some other thing then love onely, *f H. N. 1. exh* as *Moses* doth *Exod. 34. 6.* The Lord strong, gracious, slow to ^{cap 7.} anger, &c.

7 (g) *There is no diety belonging to God but love, of which mor-* *g H. Nich. 1*
tall men doe partake in this life, *to H. N.* The Lord hath Godded ^{exh. c. 17. sect.} *me with God in his Godly being with the Spirit of his love.* ^{26.}

8 *By our obedience of love we become sonnes.*

9 *Love is faith, working and doing is faith.* Whereas faith worketh love and obedience as the cause of love, saith the scrip. *Sect. 9.*
ture. Iam. 2. Heb. 11.

10 *Obedience of love and misliking of sinne, bringeth us unto the* *Sect. 9.*
being of Christ, cleare against the freedome of the grace of God, *Tit. 3. 2. 2 Tim. I. 9. Ephes. 2. 1, 2, 3, 4, 5.*

11 *All that beleeve 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 Pharesies.*

12 (h) *Christ not God, nor man, but the state of perfection* *b H. N. Evan.*
in beleevers, or anynting, or the Sabbath; yea *sect. 8, 9, 10. c. 13. Se. 2.*
Oh how grosely (saith he) have then certaine wise of the world over-
reached 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 cryed, Christ,
Christ, and we are Christians, and attributed to themselves much
freedome ere ever the time of the appearing of Christ, or the anynting
of the Holy Ghost was come to passe: which doctrine M. Hutchin-
son approves, and the Antinomian M. Cornewell in his preface to
the conference of M. Iohn Cotton approves her way and all her
followers. pag. 7, 8. now she was (Rise reigne, r uine, pag 37,
38.) much perplexed to know the meaning of that 1 Ioh 4. 3, Every
Spirit that confesseth not Iesus Christ is come in the flesh is the Spirit
of Antichrist, for neither Papist 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 Iezabel from heaven
that all opposite to her way of Familisme and Antinomianisme,
who did not preach the N Covenant their way were Antichrists
for these (said she) who deny the covenant or Testament, deny the
death.

death of the Testator, hence while Antinomians of England resolve me, I thinke she and hers beleewe God incarnate is not the man Christ like us in all things in the dayes of his flesh except sinne, but the anoynting 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 Christs incarnation resurrection and ascension even till the Holy Spirit and anoynting come to make every beleever Christ: and this anoynting is all the God manifested in the flesh, and the Christ that H. N. knoweth.*

H. Nicholas, with Antinomians, M. Del. M. Beacon, reject all ordinances and repute all externall worship and confessing of Christ before men all controversies in religion indifferent, this wicked opinion is refuted by 8 arguments.

14 H. Nich. In his Epistle to the daughters of Warwicke sect. 4 saith *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, fleshly, Elementish, ceremoniall, all preaching of the Word, seales, 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 cries downe all externall reformation, that is done by lawes, synods, the power of men, yea or of Angells, as carnall, antichristian, hypocriticall and false.*

15 *All Ordinances, hearing, preaching, Scripture, scripture-learning, Baptisme, the Lords Supper, all confession of Christ before men, all externalls in religion are things of no worth, indifferent, free, triviall, layd on us by no law of God, so H. Nich. sect. 5. 7. 10. Epist. to the daughters, so the Anabaptists (as Ballinger saith) so Antinomians, so Swenckefeld, as Schlusserburg, saith Cato heret. l. 10. p. 30. and another reformation beside this of the heart, I know not, saith M. Del. But the Apostle James calls for the cleansing of the hands, aswell as the purging of the heart, and Gospel-reformation (saith 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 to forbear, this clashing and dashing themselves in peeces for matters externall, triviall, and circumstantiall 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 yee to it, for I will be no iudge of such matters, 16. and he drove them from the Iudgement 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 Iewes, that know not Christ, that so thinke.

Q What then is the baptisme 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 *Confutatio Hollandi*, refuteth, who said it was lawfull to bow to Idolls, because Christ violated the Sabbath, and because Christ hath perfectly fulfilled the Law, and restored us to spirituall liberty.

he 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 spirituall, and are to seeke the things that are above, and that Christ calles us from all externalls, ceremonies even of the Lords Institution, baptisme, the Lords Supper, hearing, reading, and he spake in the Grammar of M. Beacons *nos de umbra a fini et de inani atque infamili nanja certare cultum d-inihil amplius esse atque ejus neque legem neque normam habendam.* So is Del against all externalls and outward reformation, and for the heart reformation only. And Calvin, in his treatise called *excusatio ad Pseudon.* an Apologie to the false disciples of Nicodemus, refutes them who thought they might goe to Messe, worship an Idol, so they keepe their heart to God, and this they did to get into rich benefices, to be Bishops, Priors, and the like, being taken with the wares of the whore of Rome, for Calvin beside the example of Paul Act. 17. whose Spirit was stirred at the Idolatrous Alter at Athens, brings the Testimony of 1 Melancthon who saith, *Nec tantum interior cultus necessarius est, sed etiam externa significatio, seu confessio, seu professio,* Mat. 10 *qui negaverit me coram hominibus, negabo eum coram patre coelesti,* so Mar. Bucerus, Peter Martyr, and Calvin condemne the same externall observance of popish superstition, Calvin *excusatio ad Pseud. Nicode.* pag. 521, 522.

It followeth then that from Beacons way, 1 preaching of the Gospell, false opinions of Papists, controversies betweene Protestants and Socinians, Antinomians, Arrians, Familists, Enthysasts, 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 Christs 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, seales, praying, baptisme, the Lords Supper. *There is no law, but the law of love,* not a law of the severaigne authority of God the commander, contrary to Mat. 28. 19. 20. and so men sinne 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 Sovereigne authority, as *God* in covenant with us, that we doe all whether inward or outward things that he commands.

4 So all externalls under the New Testament of being baptised, 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 sinne if we dispise prophecy, 1 Thes. 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 commandements Iustified *God*. They are (I say) as free, triviall, and indifferent to *Antinomians*, as eating, or not eating meates meerey indifferent in the case, 1 Cor. 10. 1 Cor. 8. so if it were not a scandal, we may refuse baptism, the Lords Supper, the scriptures, hearing the word, confessing *Christ* before men, teaching and admonishing 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, prayse, receive *Sacraments*, teach the ignorant, comfort the feeble minded, releve 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 *Pauls* time, Gal. 2. they placed religion in circumcision, & the *Iews* placed all holines in them, Esa. 6.

6 Why then was *Christ* circumcised? for in his time many said they were *Abrahams* circumcised sonnes, and that was enough to save them, which was to place all religion in circumcision; but though we may suspend the use of things indifferent, when religion is placed in them, yet may we not neglect commanded 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 indifferent, for that the false *Apostles* and bewitched *Galatians* thought their Iustification stood in circumcision, but *Paul* saith, Gal. 5. Not onely circumcision was not indifferent, but damnable and whosoever was circumcised, had fallen from *Christ*.

6 Conseq. To *Beacon*, they are all *Iews*, who judge baptism, the Lords Supper, the scriptures read and preached heavenly things

things Its true they are externall, and without the Spirit they availe not, but there is a Majesty and divinity in the *Scriptures*, and in the power of *God*, in the foolishnesse of preaching and baptisme also, and they are in themselves spirituall ordinances of *God*, and though baptisme be a shadow, yet striving about the doctrine of baptisme is in *Moses* and *Paul* no token of their *unacquaintance with Christ, the substance of all ordinances, as M. Beacon* imagineth.

7 This is to turne all orthodox and sound opinions touching *Christ*, free grace, redemption, worship, scriptures, over into *Septicisme*, doubtfull bickerings, and to leave us doubting and knowing nothing with certainty and full assurance of faith, but to halt betwene 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 turne to professed Atheisme, to doubt and professe we doubt of all things 5 And to be ever learning, and never to come to the knowledge of the truth.

8 If they be Jewes who thinke not all things externall, all observances and our outward conversation with men (which is most externall) most indifferent and free, then the letter of the written and preached old and N. Testament must be free and indifferent, and it must be *Judaisme* to read, heare, or study the scriptures, for they are outward things in which carnall 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 baptisme and all the ordinances of *God*, and to consent to wholsome words, against all perverſe disputing of men of corrupt minds, and destitute 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, *Papish, 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 wickednes, 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 consubstantiall son of God, but a holy disposition or Godlinesse,* whereas the Lord Jesus himselve appeales to the senses, the eyes and fingers of his disciples even after his resurrection, when he was most spirituall and now in some measure entered into glory, that he was a speaking man, and had flesh and bones, and the *print of the nailes in his hands and sides,* yea the scripture saith he was the sonne of Adam, Abraham, Isaac, Jacob, David, Mary, 3 hee was like us in all things, sinne excepted. Luk. 24. 39, 40. Ioh. 20, 26, 27. Christ is truly and really perfect man, not a holy disposition as H. N. blasphemously saith.

18 *The second birth is the Godhead, and Gods true being, obtaineth 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 illuminated Elders are Christ, all not of his way the Antichrist, so some Antinomians now at Oxford.*

Say 1 *That Iesus 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 fulnesse 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 then Christ, and doe greater workes then hee.* 6 *The scripture is but a shadow and a fiction* now the word saith 1 *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, Ioh. 7. Ioh. 10, else the Jewes would never have said, he blasphemed, in calling himselve 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,* Ioh. 1. 1, 2, 3. Col. 1. 16, 17. now *God onely created the World.* Ier. 10, 11, 12. Esay. 44. 24. Gen. 1. 1. Psal. 33. 6, 7, 8. 3 *Hee was anoynted above his fellowes with grace,* Psal. 45. 2 7. and wee receave out of his fulnesse, and light our halfe-penny candles at this sunne of righteousness, Ioh. 1. 14, 16. and he giveth the *Holy Ghost,* Ioh. 16. 14. And hath received a name above all names, Phil. 2 9, 10. and God said to none of the Angells, farre lesse to any man, save to the man Christ, sit thou at my right hand, Heb. 1.

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 beleve and love God as they doe.*

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

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

25 *Christs dying on the Crosse, is nothing but H.N. and his illuminated 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 reigne. p. 61. cr. 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 to the spirituall being of illuminated Elders.*

29 *Christ sitteth 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 *Christs ascending to heaven, was his comming to heavenly mindednesse and fulnesse of knowledge.*

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

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 illuminated Elders cannot sin nor pray for forgiveness 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 and Hell are in this world, Antinomians say We are fully and compleatly, not in hope onely, 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 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 guiltlesse as the maid forced 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 condemnation, for sins of infirmities, that are his burthen and affliction, aswell as his sin: but sins of infirmities are essentially his finnes who acts them, and make him lyable to wrath: If God should contend with David; for his adultery, and murder displeased the Lord, but God cannot charge the sinne of whoredome 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 turnes our faith and knowledg into a phancie, for the scripture it selfe cannot be a rule of expounding scripture, if the glosse destroy the text. 3 The scripture shall not Judge all controversies, as Christ referres the gravest question that ever was, whether he be the sonne of God or no, to this tribunall: Search the Scriptures for they testifie of me, Ioh. 5. 4 All the articles touching Christ his birth, life, death, buriall, resurrection, ascending to heaven, sitting at Gods right hand, his second coming, &c. Creation, providence, histories shall teach nothing, an Allegory shall cause scripture say the contrary. Antinomians call all their allegories the spirituall sense 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 onely 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 Ioh. 3. 17, 18. yea so all scripture

Scriptures are not to be expounded allegorically but where the Holy Ghost so exponeeth them.

shall be turned over in lyes, dreames, and phancies 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 murder his brother, and have life eternall. Contrary to 1 Io. 3.15 in regard that killing him, he saves him from sinning any more, and so does not murder him, though violently, he take away his life; for the scriptures calls the soule the man.

CHAP. X.

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

THe first man that appeared under the name of an *Antinomian* was *Ioannes Eislebius Agricola* a Schoole-master or Reader of divinity in *Eisleben* as (a) *Luc. Osiander* saith: he was a proud, vaine unconstant man, so saith (b) *Conradus Schusselburgius*.

(a) *Luc. Osiander*, *epit. hist. eccles. Centur.* 16. l. 2. c. 29.

(b) *Schusselburgius*, *S. Theol. Doct. Gymnasio, Tractatus deussi in pomerania, in suo Catalogo hereticorum lib. 4. p. 35, 36.*

(c) *Osiander ibi.*
(d) *Sleidanus*, *hist. l. 7.*

This man in the *Augustine Assembly* defended with *Melancthon* and *Brentius*, the *Augustine confession* an 1530, as (c) *Osiander* saith, and adhered to the *Saxon confession*, so saith (d) *Sleidanus*. And after the battell of *Smaldack*, saith *Osiander*; with *Iulius Pflugius*, *Bishop* of *Numburg*, and *Michael Sidanius* he composed that unhappy booke called the *Interim*. For *Antinomians* are much for indifferency of all Religions, especially in externalls, see *R. Beacon* in his *Catachis.* pag. 194 195. and in this they comply with the *Anabaptists* called *fratres liberi*, free brethren, who thinke all things under the Gospell are free, and neither forbidden nor commanded, which the counsell of *Trent* (as also *Alphonso a castro*) said, was the doctrine of *Lutherans*; but *Osiander* with reason said, this was a Calumnie, and layes the charge justly upon *Eislebius* and the *Antinomians*.

(e) *Gualterius* in *tabula Chronographica*, *secul.* 16. s. 36.

The lying *Jesuite* (e) *Gualterius* saith that *Antinomians* are the disciples of *Luther*: But *Luther* (saith *Osiander*) Instituted six publicke disputes at *Wittingberge* against the *Antinomians*, and brought *Eislebius* 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 *Luthers* innocency may appeare, I have from a Godly and Learned Divine caused to be printed an Epistle of *D. Luther* in which the Reader may see 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.

CHAP. XI.

A Treatise against Antinomians Written in an Epistolary way, by D. Martin Luther, translated out of the high Dutch originall; containing the minde of Luther against Antinomians and a recantation of Ioannes Agricola Eislebius their first father.

Doctor Martin Luther, *Against Antinomians.*

To the Reverend and most Learned M. *Gasper Guttill*, Doctor and Pastor at *Eisleben* his singular good freind in *Christ*.

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 lesse into his practise. But God warnes 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 passe, that the Devill will present before our eyes, such a Phantasmie, that we should sweare it were the true *Holy Ghost* it 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 easily forgotten all these things, which had so much greived mee, but that I rested in hope, that by meanes 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 forever 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 therefore necessitated to convent more then once *M. Iohn Agricola*, besides my former dealings with him in the disputation 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 thoroughly sensible, what a pleasure hee had done to my Spirit, which I repute also to be of good prooffe.

'Whereupon 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, intreating 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 Eislebins* himselfe, or by any other, that I had neglected these things, and permitted them to passe without controule.

D. M. Luth. vehement against Antinomians who abolish the Law, setteth downe the Recantation of Iohn Eislebins in the name of Eislebins.

'To come then to the matter; the said *I. Eisleben*, Mr. of Arts, willeth 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 *Wintorberge*, as likewise at *Augsburg*, according to the tenour of our confession and Apology tendered to the *Emperour*: And if hereafter he shall hold or teach the contrary

trary

erary, he willeth me to pronounce the same to be Null and condemned. I could finde in my heart to commend him for stooping so low, but it being so manifest, that he was one of my best and neereſt friends, I will spare my prayſes 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 lowlineſſe 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 meanes, 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 expositions (and thoſe of ſeverall forts) upon the *Commandements*, which alſo are daily expounded, and uſed in our Churches, to ſay nothing of the *Confession* and *Apology*, and other bookes 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 uſed, but that we doe not (alas!) as we ought, really expreſſe 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 vehemently 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 preſſe ſo eagerly the ten *Commandements*, and yet teachest wiſh-
all, that they muſt be rejected? Thus they ought to have dealt with me; and not ſecretly vndermine me behinde my backe, and then to wait for my death, that ſo they might afterwards make of me; what themſelves pleaſed. Well, I forgive them,

(a) This was no cuſtome in the *Apollitike Church*, but by ſuperſtition kept for the times being the dawning of Reformation.

'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 be otherwise expiated; but by the death of the sonne of *God*: Which is not mine; but *St Bernards* 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 demonststrate the truth of this conclusion. When *Isaias* saith, chap. 35, *I have smitten him for the finnes of my people*; I pray tell me, here *Christ's* sufferings are preached, that he was smitten for our finnes: Is the Law hereby rejected? what is the meaning of these words: *For the finnes 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 noe law? Whosoever abrogates the law, must of necessity abrogate sinne allsoe. (b) If hee must suffer sinne to bee; hee must much more suffer the being of the law. For the *Apostle* saith: *Rom: 5: Where noe law is, there is noe sinne*. If there bee noe sinne, then *Christ* is nothing. For why died hee, if there were no law nor sinne, for which hee ought to die? Hence you may see, that the *Devill* 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 observe 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 consciences. And the *Devil* also is not ignorant of this, that it is impossible the law should be taken out of the hearts of men: as the *Apostle* proves in his second chap. to the *Rom. v. 14: 15. For When the Gentils, 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 shew the work of the Law written in their hearts &c. His maine plot therefore is, to make people secure, and to

teach

(b) Contrary to this, *Towne* the Antinomian saith, ascert. free grace, p. 3. we are freed from the Moral Law or Decalogue, with all its authority, domination, offices and effects so *Saltn.* free grace, p. 140. (b) But our Antinomians say we can no more sin, being once Justified, then *Christ* himself. *Ea on* honey comb. c. 3. p. 25. *Saltn.* fr. g. 140. 146. 44. honey comb. c. 4. 5.

Satan removing the law which is deeply ingraven in the heart, would drive men to all kind of sensuality.

teach them, to slight both law & sin, that when they are once suddenly overtaken, either by death, or in an evill conscience, they might without any remedy sink into hell; as having bine accustomed to all manner of sensuality, and taught nothing else in *Christ* but a sweet security; soe that when terrors of conscience seize on them, they take it for a certaine signe, that *Christ* (who can be nothing but sweetnesse it selfe) had reprobated and forsaken them. This the *Divell* seekes and would faine compass.

But it appears to mee, that these fanatick spirits are of opinion, that all those, which attend the preaching of the word, must needs be such *Christians*, as are altogether without sinne: whereas indeed they are such, whose hearts are altogether sorrowfull and penfive, 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 still need more and more of it, as I have found in experience in a great many, to say nothing of my self. 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 certain Hymne. *He hath filled the hungry with good things, but the rich he hath sent empty away. Hee hath put down 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 dread nothing, and such of necessity must those bold Bayards be, which take away both law and sin.

Let mee therefore beseech you (*Good Mr. Doctor*) to continue, as hetherto 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 kinde of Method in teaching the Doctrine of Repentance (to wit, that *Christ* suffered for us) lest 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, Punishments, Blessings, and what ever helps we can) to bring men

Justified persons have sin dwelling in them, yet is it the current doctrine of the Antinomians of our time, to teach that a beleever is not to sorrow for sin, nor to fear either ill of sin or punishment, but to live for ever in a merry pin; yea, he wants nothing that the glorified in heaven have (saith Saltmarsh) free gra. p. 140.) but believe he is in heaven, and is in heaven.

The preaching of the Law necessary 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 doe all the *Prophets, Apostles, and Saint Paul*, Rom. 2.
 '*Knowest thou not that the goodnesse 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 practise of my Catechising
 'from the beginning) why should men so stiffely adhere to me,
 'and not rather oppose mee, who, having ever taught other wise,
 'were now revolted from my self (even as I dealt with the Popes
 'Doctrines?) For I will, and may boast of it in truth, that there
 'is no Papist now adayes so conscientious, and in such good ear-
 'nest, as once I was. For those that now professe Popery, doe
 'it not for any feare of God, (as I a poore wretch was given o-
 'ver 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 *Doctor, Councell, 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 *perfectum*
 '*esse*. 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 encouragement, *Sufficit tibi gratia mea, &c.*
 'Good God! will not men endure it, when the *holy Church*
 'acknowledgeth her sins, beleeves the remission of sins, askes
 '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) notwithstan-
 'ding 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* asser.
 grace, p. 76. 77.
 pleadeth for
 perfection both
 of persons and
 works, of belee-
 vers & all *Antin-*
omians doe
 the same, as I
 prove.

Antinomians
 will not yeeld
 it, lawfull to a
 beleever to pray
 for remission
 of sins. *Towne*
 saith David in
 the flesh, and
 out of weaknes
 prayed for it,
Psal. 51. asser. p.
 293.

‘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 dreadful-
 ‘ly, when I am told, that *Christ the Son of God* must necessarily
 ‘satisfie the same for me, then if without *Christ*, and such great
 ‘torments of the *Son of God*, it had been preached to me, with
 ‘bare threatnings. 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.

The Law
 preached with
 Christs suffer-
 ings, for the
 preaching ther-
 of, terrifieth
 more.

‘Alasse! 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 al-
 ‘most 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 Je-
 ‘sus Christ*, the Master of the house, who complaines once and
 ‘again: *In vain I have laboured, and spent my strength in vain.*
 ‘But it is so, the *devill* is lord in the world, and I could never be
 ‘brought to beleve, that the *devill* was the Master and *God of
 ‘this world*, till I found by a pretty deale of experience, that
 ‘*Princeps Mundi, Deus hujus saculi*, was also one of the Arti-
 ‘cles of Faith: Howbeit the children of men still remain in
 ‘their unbelieve, and I my self but weakly beleve it. For eve-
 ‘ry one is in love with his own way, and all perswade them-
 ‘selves, that the *devill* 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 re-
 ‘gard the *devill* and false brethren, it were better to preach and
 ‘to write nothing at all, but presently to dye and to be buried.
 ‘For, doe what you can, they will be still perverting and tra-
 ‘ducing all things, and raise meere Scandals and mischiefes, ac-
 ‘cording as the *devill* doth ride or lead them. There is no re-
 ‘medy, but we must, and will fight and suffer. We must not

‘thinke to faire better, then the blessed Prophets and Apostles,
 ‘which were used as we are.

Germany a
 stoole for Catts
 Antinomians
 are against all
 Law, humili-
 ation that goeth
 before conver-
 sion contrary to
 Luthers meth-
 od in this
 passage.

‘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 Scrip-
 ‘ture, as they list, that so they may be *Lux mundi*: But *St. Paul*
 ‘must, and shal be that light, *Rom. I.* 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 clearly evince. But is it not a singular
 ‘blin lnes & folly of theirs, to conceit 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 a-
 ‘gaine, by teaching the Revelation of wrath? But thus they
 ‘preposterously put the Cart before the Horse, teaching the Law
 ‘after the Gospell, and wrath after grace.

‘But what foule errors the Devill drives at by those juggling
 ‘Gypsies, I discerne (in part) well enough, but cannot now
 ‘stand to discusse them. And because I hope they will proceed
 ‘no further, it shall not need.

Conceit of
 singular yan
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 tinomian sme.

‘It hath been a speciall peice, of pride and presumption in
 ‘those men, that they would bring something to light, that is
 ‘new and singular, that the people might say, *Heer's a brave*
 ‘*fellow indeed! Here's another Paul!* Have they of *Wittenberg*
 ‘ingrossed all knowledge? have not I also a good head? Yes
 ‘truely, thou hast a head, but it is such a head, that seekes its
 ‘owne glory, and beslummers it selfe in his owne wisdom.
 ‘For you resolve to casheere 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 rati-
 ‘fie the wrath of God which is pointed at, and signified by those
 letters

letters save that withall you wreath *St. Pauls* neck behind him
and put that, which is formost, hindermost. Is not this for-
sooth 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 recan-
tation, that they likewise which have beene his followers, will
surcease: 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 be-
ganne to be gathered, then the Devill, espying the Divine light,
raised from all corners huge great stormes and hideous tem-
pests, to put it out: And though one or two puffs were stay-
ed, and kept off, 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 sects, by which the
Devill hath putt at mee.

The first was the *Papacy*. And I perswade my selfe, that Luthers suffer-
ring from S. & S.
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
peices, devour'd and brought me to nothing. I confesse 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 devillish
whirlewinds, another stormaticall 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
stopt that gap, Satan breakes some paces of glasse in my win-
dow by *Carolast* wheirling and whizzing, that I thought hee
would have carried away both weike and candle; but here
also God assailed 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 antient Doctors the Pope and Luther altogether, as *Senusio*, *Campanius*, and the like.

As for those which have not openly in print false upon me, since their venomous malignant papers and speeches, toucht only my person, I will not insist upon them. Only let me adde 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 tempests from Satan, as it hath beene from the beginning, as you may read in the Ecclesiastick 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 onely the former sects, and moderne stormes, 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 Devill 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 Devill will attempt to extinguish the light, either by breaking the whole window, or a peice, or else by pulling off the doore of the rooffe. For he dyes not till the last day. I and thou must dye, and when wee are dead, yet hee remaines the same; that he was ever, For the Fiend cannot leave his storming.

Warning to the following generations to look for sectaries, such as Antinomians, Familists, Anabaptists, and yet to beleve that the power of Christ shall preserve his owne Church.

I see yonder a farre off, how vehemently he blowes his cheekes, till he grow red; intending to bluster and storme. But as Christ our Lord from the beginning (even in his owne person) did stricke with his fists upon those pouch-mouthed cheekes of his, that they proved but meere blasts of the Devill (though they left but an ill savour behind them) so he will do still both now and for ever, For he cannot lye when he saith, *I am with you to the end of the world: And the Gates of Hell shall*

‘not prevaile 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, *Be vigilant*, and
 ‘the devill is called *Leorugiens*, a roaring Lyon, who goes about
 ‘seeking whom to devoure, not onely 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 fore-
 ‘fathers, 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 bee: He that saith, *I am with you to the end of the world*; or
 ‘as it is *Heb. 13. Jesus Christ, heri & hodie & in saecula* [*Jesus*
 ‘*Christ yesterday, and to day, and for ever.*] And in the *Revelas.*
 ‘*Hee that was, that is, and thus shall bee.* This is the man, thus
 ‘he is called, and there is none other besides him. For thou
 ‘and I were nothing a thousand years agoe, when the Church
 ‘of God was preserved without us; For He did it, who is cal-
 ‘led [*who was and yesterday*] *Qui erat, & heri.* Nor can we
 ‘doe it now in these our dayes; For the Church is not pre-
 ‘ved 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 visibly protect both Church and us. This
 ‘is so palpable a truth, that we may even touch and feele it, had
 ‘we no minde to beleieve 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*] *Qui venturus est, & in*
 ‘*saecula.* 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: Yee, our posterity will
 ‘even experiment the same, and must sing with us and the
 ‘whole Church, the *124 Psalm*. *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
 ‘so

'so highly conceited of themselves, as if they had been the on-
 'ly pillars to support the *Church*, and as if the *Church* had been
 'founded upon them; and yet see to what a shamefull 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 befallne *Münster* in our time (to say no-
 'thing of *Elder* and former ages) who was perswaded, 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 puissant, and neerely advanc-
 'ing that specious *Devill* is, and how perillous 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 *I-*
 'doll, whether it be *gold* or *clay*. But all this availes not; for
 'we still remain secure, without feare or care. We can put the
 'devill farre from us, and beleieve not, that there is such a bo-
 'dy 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 flesh and thoughts: but we are all Spirit, and have
 'wholly captivated both flesh and devill; so, that whatsoever
 'we think, or is cast into our mindes, that must be a certain
 'truth, and infallibly the Holy Ghost. How can it be other-
 'wise? Therefore, what other fine *Catastrophe* could be lookt
 'for at last, but that both horse and rider must break their
 'necks. But enough of those lamentations. The Lord Christ
 'be, and remain our Lord Christ, blessed for ever, *Amen*.

I conceive, without failing against charity, I may say that
Eusebius 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 saith, in his old age, he turned Epicure:

'An vero ante mortem ad meliorem mentem redierit affirmare
 'nequeo. Audivi tamen eum etiam in provelta admodum aetate he-
 'mini Epicureo, quam pio Th'dlogo fuisse similiorem. *Lucas Osi-*
 '*ander, Epis. hist. Ecclesiast. Genev. 16 d. 3. p. 802. De 19. A-*
 '*gric. Eusebi.* Printed at Wittingburgh, by *Joseph Klug*, an. 1539.
 'that is, whether or no, *Eusebius* before his death repented of his he-
 'rese, I dare not affirm, but I heard by report in his old age, that he

lived

lived more like a voluptuous Epicure, then a Godly Divine, 2 The Divines of Eisleben in their large confession published an. 1560 say that after *Luthers* death, he againe defended his error in his publicke writings, So *Schlusserburg*, Catalo. heretick. l. 4. pag. 36. 37. 3 he declined to publiſh in writing his owne recantation, as *Luther* desired 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 ſaith he believes that there was not any that held the opinion of *Antinomians*, and though *Luther* have hard phraſes in his Comment on Galathians yet *Osiander* ſaith Cent, 16. l. 2. c. 29. pag. 314. That a ſinner broken in Spirit, ſhould not heare the Law condemning finnes, but ſhould turne his eyes to *Chriſt*, who healeth the broken in heart. *Luther* was a man much exerciſed in conſcience, and writes much from his owne experience, eſpecially in his Commentary 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 *Schlusſeburgius*, *Skidan* and *Osiander*, cleared the errors of *Eiſlebius* and his, that the Reader may ſee, that they are the very errors of preſent *Antinomians* and *Familiſts*.

Lucas Osiander ubi enim Luther docet (ut ſuper com. ſuper epistolam ad Galatas) patientem peccatorem non debere audire Moſim per legem peccata accusantem, ſed in Chriſtum ſalvatore oculos conſiciendos qui ſancti coſtituti ſunt, inde Eiſlebius et alij colligerunt legem non eſſe docendam.
The tenents of Eiſlebius and other *Antinomians* in *Luthers* time.

- 1 The Law is not Worſhy to be called the Word of God.
- 2 When thou art in the miſt of ſin, only beleewe, and thou art in the miſt 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 Goſpell nothing new ſhould be ſpoken of violating of a Law, But onely of the offending of the ſonne of God.
- 7 To heare the Word and thinke of it in the heart is the proper conſequence of the Goſpel.
- 8 Peter underſtood not Chriſtian liberty.
- 9 To make our Calling and Election ſure by good workes is needleſſe..
- 10 If you think the Church ſhould be ſo governed, as men muſt be

sober, holy, good, chaste. now yee have erred from the Gospell.

11 The Law teacheth not good Workes, nor is the Law to be preached, that wee may doe good Workes, but only the Gospell.

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 converteth 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 supremacy belongs thereunto. So Saltmarsh. Christ is our new obedience, 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 onely without the Gospell reveales not sin in its greatnesse and deformity.

27 The Gospell only argueth the contempt of a mediator.

28 Paulus Crellius the Antinomian prop. 85 *Negant nostra ecclesie dissidere vocabulum evangelij se generaliter in hac disputatione pro corpore doctrina accipere tam legem, quam evangelium.*

It is true the Law, in its rigour, condemning and cursing 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 Christs alone imputed righteousness, nor can the law as it curseth and condemneth, justifie, or convert the soule, but sure what ever Antinomians say on the contrary, *The Law of the Lord converteth the soule*, Psal. 19. 7. that is, the law in the hand of Christ and spiritualized with a Gospell-Spirit converteth, which is not to be taken as M. Towne dreameth asser. 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 [*Thou shalt not kill*] but so all we doe, must be will-service wanting all warrant of one letter of the word, contrary to *Rom. 14.23.*

These *Antinomians* (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 repress those that were politically or in a Theologicall consideration unjust or unregenerate, or to terrifie and punish their owne flesh, or unrenewed part (which *Towne* (e) with them sayes 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 *Antinomians* are not so grosse as new *Antinomians*, for I make it good in this Treatise, that whereas old *Antinomians* said, *caro iustorum non est melior carne iniustorum, the flesh and unrenewed part of beleivers is no better then the flesh of unbelievers*, and so the Adulteries and murders of the one, are sins as well as the murders of the other. Our *Antinomians*, as

(f) *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 murders 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* (saith *Eaton* (g) *from sin, as Jesus Christ*, and (h) (as *Saltmarsh* saith) *as the glorified in heaven*, and they are sins saith (i) *Ben, so men-ward and in the conversation, but not to Godward, or in the conscience, that is, right downe, they are no sins at all.*

The question is (said the old *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 unrenewed 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 *Jesus Christ* to good works, or more shortly, whether is the Law a meere patient toward a

(d) *Schluffe/bu. car. hereticorum, l.3.p.45,46,47.*

(e) *Towne* offer. P.35.

(f) *Saltmarsh* free grace: 154.

(g) *Honey* combe c.3. pag. 35. (h) *Saltmarsh* fr.gr.p. 140.

(i) *Sermon* the man of sin discovered rather vailed p. 10. 11 The old *Antinomians* are not so grosse as *Saltmarsh* and our new *Antinomians*.

Schluffe/bur p.46, 47, 48, 49. The state of the question touching the Law, as the old *Antinomians* fra- zed it

Antinomians say that the Law is a meere patient to a beleever and doth neither command, direct, nor give him any glance of light to doe Gods will, the Spirit is his onely light.
k Saltmarsh fr. gr. p. 146, 147.
l Towne after gr. p. 10. what if it be affirmed that even in true sanctification, the law of workes is a meere passive thing, as the Kings high way, which a christian freely walketh in? you can never have face to deny it. Psal. 119.
 133a

just man; or is it active in teaching, ruling, regulating of him in doing of good works, for to teach, rule, exact, require, command, doe all import some activity, or is the law proposed as a teacher and commander onely to the flesh, or to the unrenewed part of a beleever? this is the cardo hinge of the controverſie (ſay they k) *Saltmarsh* ſaith, *We being once juſtified, have no need of one beam of light from the Law to teach us:* no more then the world has need of the firſt dayes light of the creation, or of a candle, when the Sun is riſen, and (l) *Towne* ſaith, 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 *Enthyſiaſticall* and not of God; for the Apoſtle ſaith 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 circumciſed, or then if a Candle-light ſhould ſhow us what is black, we are to beleeve it is ſo, and the light of the ſun, ſhow the contrary, we were to beleeve that black is not black; ſo if the Spirit teach the Mother to kill her childe, and offer it in a ſacrifice to God, becauſe it was baptized, as an *Anabaptiſt mother* in *Dover* lately hath done; the mother is to beleeve and follow the light of that Spirit, contrary to the expreſſe law, and the law is by this way a meere patient, and the beleever freed from the direction of the ſixt Commandement (*Thou ſhalt not murder,*) for the teaching, ruling, commanding thereof are activities, and yet is the Law a meere patient to the regenerate part, ſo the womans regenerate part killed the childe, and ſinned not in ſo doing, for the regenerate part (ſay they) is under no Law; and the *Antinomians* 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 beleeving Mother of the Law, the Law doth not rule nor teach the regenerate part, and ſhe hath killed the childe according to the Spirits dailight, and the regenerate part, not according to the Laws ſtar-light, and the fleſh, 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*

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 of 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 (I) Saltmarsh speaketh in the same Grammer, as if the beleever 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 minde) 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 Workes of the just man, are the workes of Christ, and he is the meere passive matter of these Workes. Therefore all the doctrine of love, good workes, 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 onely oblige the hypocrites under the law that are mixed with true beleivers, so doth (m) Towne, all the duties Mat. 5. Blessed are the meeke &c. are performed by the beleever in Christ, and Christ preseth not these duties as obliging the beleever, but that he may destroy all vaine boasting and confidence in mans owne righteousness of Workes, bred by the Scribes and Pharisees, which is an abominable doctrine, for then there was no beleever on earth blessed through personall meekenesse, spirituall poverty, hungering for Christ: and the Apostles, and beleivers were not blessed, nor had any reward to looke for in heaven, in that they were persecuted and killed for Christs sake, the contrary is cleare in scripture (n) The putting on of the new man (said they o) and walking in a wnesse of life is nothing but externall discipline and hath nothing common with the Spirit. So Eaton, Crispe, Den, Saltmarsh, its but to walke 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 beleivers is no sinne, which God (p) can see in beleivers, say Eaton (p) Towne (q) Saltmarsh (r) in Luthers time Christopherus Petzelius wrote a 1 Pet. 3. 14, 15, 16, 17. (o) Schluff. cat. her. l. 3. p. 82. (p) Hony: co c. 4. 43, 44, 45, 46, 47, 48 &c. c. 3, 23, 24, 25. (q) Tow. aff. gra. p. 95, 96, 97. &c. (r) Salt. free grace. 144, 145, 146. &c.

(i) Saltmarsh. free grace. 140. pag. 142.
(k) Towne after. grace pag. 34.
(l) Schluffel. catalogo. hereticorum. l. 3. pag. 47, 48, 49. Novus homo iustus, regeneratus renatus — perfectus in Christo Iesu, et completus in ipso Sanctus iustus innocens unum cum Christo, caro de carne, et ex ossibus eius: illud ipsum denique ex gratia, fide, et imputatione, quod Christus est natura in quo Christus vivit loquitur, facit, et operatur omnia, nam omnia opera eius sunt opera Christi, cuius ipse est mem. passiva mater. 41.
(m) Towne aff. grace pag. 41, 42, 43.
(n) Mat. 10. 18, 19, 20. Ioh. 16. 1, 2. Luk. 21. 15, 16, 17, 18, 19, 20. Ioh. 21. 18, 19, 20.
(o) Schluff. cat. her. l. 3. p. 82. (p) Hony: co c. 4. 43, 44, 45, 46, 47, 48 &c. c. 3, 23, 24, 25. (q) Tow. aff. gra. p. 95, 96, 97. &c. (r) Salt. free grace. 144, 145, 146. &c.

Mart. Luther
more ag^t inst
Antinomians
then any man.

bitter peece for *Antinomianisme*, against *Ioannes Wigandus*, *Crel-
lius in spongia contra Ioan. Wigandum*, and others as *Petrus Pala-
dius in catalo aliquot harescor* relateth.

Antinomians now, as of ol^d, pretended that *Luther* is of their
mind, and alleadge diverse testimonies out of *Luther*. But *Lu-
ther* instituted sixe publicke disputations, at *Wittingburg* against
the *Antinomians*, but the style of *Luther* was according to his
Spirit and zeale; hot, hyperbolicke, vehement against justification
by works, and therefore these distinctions are to bee observed to
cleare *Luthers* minde.

Divers usefull
distinctions
touching the
law and th:
beleevers free-
dome from it
tending to
cleare the
minde of *Lu-
ther* and Pro-
testants.

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

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

3 The Law compelling legally, and condemning that it may con-
demne, is one thing, and the Law compelling and condemning materi-
ally, not that it may destroy and condemne, but condemning to the end
it may chase the sinner to Christ, and save intencionally, is a farre o-
ther thing.

4 The conscience simply is one thing, and the conscience terrified,
crushed, shaken with dispaire, a far other thing, *Luther* constantly
taught that the law obligeth the conscience of believers, as well as un-
believers, and yet that the law ought to exercise no dominion over the
terrified & affrighted conscience of a believer, to presse him to despair.

5 The Law according to *Luther* hath three speciall uses.

Three speciall
uses of the law
according to
M. Luther

1 That it may reveale sinne and wrath, and by this be a pedagoge
to lead the sinner to Christ.

2 To be a rule of a holy life.

3 To discipline and compeesse, with the fury and feare of wrath,
hypocrises 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 sounds 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 beleever 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 saith
walke

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 condemnig, forcing, cursing a believer is not eternall; but ceaseth to the believer in that bloody of-fice through the satisfaction of Christ.

8 Luther highly magnifieth good works in themselves, but as the agent resteth on them with confidence, he abaseth them.

9 The law without the Spirit is a poore, thin, lincles, hopeles, use-les, dead letter: the law animated with the Spirit, and tempered with some ounces of Gospel-breathings of free grace, concurrerth instrumentally to convert, quicken, revive us and to promote salvation.

10 The law as it teacheth, directeth, commandeth, obligeth, bindeth 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 meere 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 meere passive in condemning a free borne man dwelling in Scotland.

11 The binding authority in the law laying on the sinner an obligation to doe and act, is different from the binding power of the law to suffer punishment, for transgressing of the law. The former agreeth to the Law simply, as it is a Law: the latter agreeth 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 Christs passive obedience removeth all possibility of our passive obedience for sin in a satisfactory way.

12 The Law admonisheth us but helpeth not.

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

I Conclusion, Luther expressly declared himselfe against Antinomians, by that title and name

(a) They are (saith 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; wouldst thou

Pernitiosi Doctores sunt: (a) Luther to, 2 in Gen. c. 18: fol. 18.
qui hodie nescio quibus oc-
casionebus adducti, conten-
dunt legem in ecclesia non
prædicandam. Tu legem

*non doceres. ubi verus legis
populus est, scilicet, avari,
superbi, adulteri, usurarii,
Idololatra.*

b Luther writeth
against the
Antinomians by
name.

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

In Antinomorum dogmate erat hac propositio, signis esset adulter, tantum ut crederet se habiturum Deum propitium. Sed qualis quæso Ecclesia, in qua tam horribilis vox sonat? faciendum discrimen erat & docendum, quod adulteri si peccatores duplices sunt, quidam qui agnoscunt adulterium, seu peccatum suum, alii secrete indulgent.

c Luther to. 2.
in Gen. c. 18. fo.
119.

Quomodo predicatio legis potest ac debet ex Ecclesia ejici; nonne simul, excludis timorem Dei & maximam partem operum Dei.

d 19. fo. 118.

Luth. tom. 2. in Gen. Antinomi novi isti prophetae contendunt homines tractandos suaviter, nec terrendos ira divina exemplis, sed diversum Paulus docet, 2 Tim. 2. 3. Ubi docet scripturam utilem ad oburgandum, ad castigandum.

e Luther to. 2. in
Gen. c. 19. f. 132 *Ne in Antinomorum
insaniam incidamus, qui le-*

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 (saith Luther) this is a peculiar proposition, if any was an adulterer, a murdurer &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 sound? 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, Randel, Simson, who are so much against all preparations for Christ, and for sole beleiving, and cry out so much against strict walking with God, to consider this.

(c) How can the preaching of the Law bee 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 saith *The Scripture is profitable to rebuke, to correction.* So Saltmarsh, Crispe, Den, Del, Towne, Randel, preach a honey Gospel, and a short cut to heaven, and exclude all gall and vinegar, from the law.

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

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 finnes are simple, taken away, and are not to be rebuked, and that because they are pardoned and damnation is removed and sin is nothing so *Honey-combe*. c. 3. p. 23. *Saltem*. free grace, 140. *Towne* asser. gr. 71. 72. *Beleevvers* are as cleane from all finnes as *Christ* or the glorified *Saints*, pardoned sin is no sin, God cannot see adulteries to be finnes in them.

2 Conclusion, (g) *Luther* saith 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 (saith he) no man can too highly commend good workes commanded of God and (i) Its necessary that Godly teachers presse as diligently the doctrine of good workes, as of faith. *Satan* is angry at both and resisteth with all his strength both.

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

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

N

(n) Faith

gem ex Ecclesia tollunt quasi vero in ecclesia omnes sint sancti, mundus quidem tales doctores amat, si ut apud Hierem. dicunt. Equam nobis placentia.

Antino. docent omnia peccata sublata, nec arguenda esse, nec homines terrendos lege. peccatum esse remissum, nihil damnationis, igitur peccatum est nihil, et prorsus sublatum. Lex non tantum non est necessaria ad justificationem, sed plane inutilis et impossibilis sed data est ut peccatum ostendat, iram operetur, hoc est, conscientiam ream facit,

f Luther tom. 2 in Genes. 24. fol. 132.

g Luther, tom. 1. p. 555. Luther extol- leth good works against all Antinomi- ans.

(b) *Extra causam justificationis nemo potest bona opera a Deo precepta satis magnifice predicare.*

b Luther tom. 3 fol. 109.

Equae necessarium est ut pii doctores tam diligenter urgeant doctrinam de bonis operibus, quam doctrinam de fide: Satan enim utrique sensus est, et acerrime resistit.

I Luth. titm. 3: f. l: 165

Non sufficit sola fides, et tamen sola fides iustificat, quia si vera est, impetrat spiritum charitatis sic legem implet, et regnum Dei consequitur, fides nisi sit si-

I Luth: tom. 1: fol: 449.

m Luther tom. 1: fol: 522.

ne

ne nullis etiam minimis operibus non iustificat, impossibile est fidem esse sine assiduus et magnis operibus.

n Luther to 2
in Gen. c. 15.
fol. 57.

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

(o) Luther to 2
in Gen.
Luther teacheth that only faith justifieth and yet faith is not alone without good workes.

(o) *Tones manum varia semina, non autem quero ego, qua cum quibus conjuncta sint, sed qua cuiusque propria virtus, his aperte dic, quid faciat sola fides: non cum quibus virtutibus conjuncta sit, sola enim fides apprehendit promissionem, credit promittenti Deo, Deo porrigenti aliquid manum admovent et id accipit, hoc proprium solius fidei opus est, charitas, spes, patientia, habent alias materias, circa quas versantur, habent alios limites intra quos consistant, non enim amplectuntur promissionem, sed mandata exequuntur.*

Luther tom.
2. fol. 517.

(p) *Opus non potest doceri, nisi ladas fidem: cum fides & opera in re justificationis extreme ad-versantur*

(u) Faith justifieth not as our worke, but as a worke of God for the promise is a worke of God, not our worke in which we doe or give something to God, but in which we receive something from God and that through his mercy.

(o) Thou holdest in thine hand seeds of divers kinde, but I aske not what seeds are conjoynd with these or these seeds; but what is the proper vertue of every seed, in this case, shew plainly, what faith it's alone doth in justification, but not with what other vertues it is conjoynd, faith it alone apprehendeth the promise, beleeveth God promising, and puts to its hand, and receaveth something that God promisseth: this is the proper worke of faith only: Love, hope, patience, have objects about the which they worke, and other bonds within which they consist, 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 and losse in the comparison of imputed righteousness.

(p) Workes (saith he) cannot be taught, except yee hurt faith, seeing faith and workes in the mat-

ter of justification are extreemely contrary; so that the doctrine of works must necessarily be a doctrine of Devils, and a departure from faith.

Luther speaketh so of Good workes, 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 Kingdome, not the cause of the crowne. as both they follow the person already justified and as they goe before him who is yet to be justified: for *Crispe* saith vol 1. ser. 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, *admones pietatis amatores, precipue qui aliquando sunt futuri doctores ut diligenter ex Paulo discant intelligere verum et proprium usum legis qui (ut timeo) post tempora nostra interim obscurabitur, et prorsus obruescitur.* to 4. 106 *timeo quod ista doctrina (de vero legis usu) nobis extinctis obscurabitur.*

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

(g) The law in a Christian ought not to exceed his bounds, and ought onely 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 dost this beyond thy office.

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

N 2

flesh

versantur, ita fit ut doctrina operum necessario sit doctrina demoniorum et discessio a fide.

How faith and workes are contrary to Luther.

(g) Luther *Lex in Christiano non debet excedere limites suos, sed tantum dominum habere in carnem, quæ et ei subiecta sit, et sub ea maneat, hoc ubi sit, lex consistit intra suos limites lex, si tu vis ascendere in regnum conscientie et ibi dominari (loquitur de conscientia hominis iustificati sub sensationibus terrestribus) et eam arguere peccati, et gaudium cordis tollere, hoc præter officium tuum facis*

q Luther to 4. fol. 6.

(r) *Si Christum inspicio, totus sanctus et purus sum, nihil plane sciens de lege.*

r Luth. rom. 4. f. 114.

r Luth: tom. 4. fol. 114.

How according to Luther his mind, the law hath power ouer the flesh and not over the renewed conscience.

y Towne aff. p. 35. 73

z Sa. t. free.

grace. 154. 152.

w Den. ser. man of sin p. 9. 10.

x Schluff. cat. heret. l. 3 p. 53.

54. 55.

y Cal. adv. lib.

c. 18 452.

a Luther tom.

2 in Ge. c. 18.

fol. 119.

b c. 19 f. 132.

c Luther contra Anti. disp.

3. propo. 27.

dis. 4 pro. 33.

d Luther tom.

2. fol. 519.

lege. Si vero meam carnem inspicio, sentio avaritiam, libidinem, iram superbiā, timorem mortis, tristitiam, pavorem, odium murmurationem, et impatientiam contra Deum; quatenus ista adsunt, eatenus abest Christus, aut si adest, infirme adest: hic opus est adhuc pedagogo qui sortens asinum carnem exerceat et vexet ut hac pedagogia minuantur peccata, et Christo via paratur.

flesh, I finde avarice, lust, wrath, pride, feare of death, sadnes, horror, hatred, murmuring and impatience against God, in so farre as these are present, Christ is absent, or if he be present, he is weakly present, here there is need, yet of a pedagogue. who should exercise and vex this strong asse (the flesh) that by this pedagogue sinnes may bee diminished, and a way prepared for Christ.

I grant (s) the Antinomians now, as Town (c) Saltmarsh (w) Den, and the old Antinomians (x) in Luthers time spoke after the same Grammer and stile, and so did the Libertines in Calvins time say, *non ego pecco, sed (y) Asinus meus*. Its not I that transgresse the law and am under the law, but my asse. But they have a farre other minde then Luther, for the Antinomians (as Schluffburgius saith, cato heriti. l. 3. p. 53, 54.) taught that the flesh only and the unrenewed man was under the law, but the renewed 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 most false, and Luther (a) saith, those that beleeve in Christ must be daily mortified by daily Law-rebukes, and (b) *arguenda sunt peccata et proponenda ira dei propter incredulos qui in ecclesia sunt, imo etiam propter credentes ne adhaerescanti peccato et innata imbecillitati indulgeant: lex manet (c) inquit, ante evangelium et justificationem, in justificatione et post justificationem.*

(d) Luther, *veram tunc amplius non sunt opera legis, sed Christi in nobis per fidem operantia, et viventis per omnia: ideo non possunt.*

(d) Good workes (saith Luther) are not any more the workes of the law, compelling under the paine of damnation, (for he saith in the same place *libere et gratis facienda sunt*) 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 selfe, and are no lesse necessary then faith it selfe.

sunt Magis omitti, quam ipsa fides, nec sunt minus necessaria quam ipsa fides. Ceterum opera (legaliter perfecta) quæ verè sunt legis, fuita et falsa sunt.

Observe this in reading *Luthers* works, that he taketh the law, as opposed to justifying grace, and as it may condemne or justifie, 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 beleivers are saved by faith in *Christ* without any such good workes or perfect legall obedience. Then we must hold this to be *Luthers* minde; that if good workes 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 *Antinomi*. say nothing fins but the flesh, & nothing is under the law, but the flesh: & so nothing is under a command and an obligeing rule of law or Gospel to doe good workes and beleieve, but the flesh: a senselesse untruth. 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 4. fol. 499, in Psal. 130. (2) and excellently saith *Luther* to 1 fol. 436. *Christiana libertas est, quando non mutata lege, mutantur homines, ut lex eadem, quæ prius libero arbitrio odiosa fuit, iam desusa per spiritus sancti charitatem, cordibus nostris incunda fiat.* Hence *Luther* saith two things; that contradicts the *Antinomi*ans. 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 abolished to the beleever, its made of hatefull pleasant. 2. That Law that is pleasant to the heart, and sweet, it is not given to the flesh and unrenewed 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 so keepe the law, though imperfectly, or not doe good workes at all. If the latter be said, the renewed part, is not renewed, but dead and is the very old

How good workes conforme to the Law are not necessary. The new man is under the same law as a rule of life which was in the covenant of workes, and though we be changed, the law is the same

The Law is given to the new man as a rule of life, and not properly to the flesh, but as a sinners condemning law.

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-sense*, for to be mercifull, sober, just, true, chaste, are agreeable, not contrary to the law, or the new man doth good workes without the law, and so without the word of either Law or Gospell, this is will-service to God and separateth the Spirit from the word, and is a high way to legitimate, murder, adulteries, parricides, under the veil of the Spirits working, and leading without the word, if the new man worke 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 workes for Paul saith 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 Gospel, because the Gospel as distinguished from the Law, sheweth us *credenda non facienda*, what we should beleeve, 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. 12.8 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 beareth witnesse.

(a) *Sponte faciunt quod lex requirit, fide enim Spiritum receperunt, qui non finit eos esse otiosos si caro resistit, Spiritu ambulent. Sic Christianus implet legem, fide: Christus enim perfectio legis est ad salutem omni credenti: foris operibus, et remissione peccatorum inens.*

But our Antinomians meane that there is no indwelling sinne in beleevers, they are (f) as cleane as Christ from all sinne, as (g) the glorified

(e) Beleevers of their own accord doe what the Law requirerth, for by faith they have received the Spirit that suffereth them not to be idle, if the flesh resist, they walke in the Spirit, so a Christian fulfilleth the Law of God by faith, for Christ is the end of the Law for salvation to every one that beleeveeth, he fulfilleth the law without, by good works and remission of sins within.

2 Luther Meaneeth that the flesh the asse in beleevers truly sinneth, and violateth the Law, and bringeth the beleever under condemnation, if God would enter into judgement with them, so as God

seeth

(e) Luther. to.
4. 178.
Eaton

(f) Hony-com
e. 3. pag. 25.
(g) Salms. free
grace. pag. 140.

seeth sinne, adultery in *David* to be sinne, denying of *Christ* in *Peter* to be sinne, and hateth it and is displeased with it, and (i) beleevers have *carne[m] 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 expressly saith the justified man is not perfect, nor are his workes perfect, because the sinne of them is pardoned *quatenus ista (avaritia, libido, superbia &c.) adsumt, Christus abest, aut si adest, infirme adest, hic opus est adhuc pedagogo qui fortem asinum carnem excerceat et vexet*, in so farre as there is sinne in the beleever, *Christ* is absent, or if he be present, he is weakely present, &c. and hath need of the pedagogie of the law.

fied in heaven; that God can see no sin (b) in beleevers, because there is no sin in them the cannot be displeased with them for sinne, because it is not, forgiven sinne is no sin, it (k) hath no being before God, its but a seeming sin, (l) not really and to faith.

3 But *Antinomians*, as *Towne* asser. pag 77, 78. *Salv. free grace*. pag. 140 44, 45. *Eaton Hony-com*. c. 11. 322. teach that all the naturall, civill and religious workes of beleevers, as well as their persones, are made perfect and conforme to Gods law, then *Christ* cannot bee absent in any measure, nor weakely present, as *Luther* saith nor have they need of the pedagogie of the law to make way to *Christ*.

Crispe vol. 2. ser. 4. 136, 137 138. 152, 153, 154, 157. (b) *Hony-com*. ch. 5 73, 74. (i) *Hony-com*, c. 7 1572. (k) *Hony-com* c. 7. 134. (l) *Salv. free grace*. 145.

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 Gospell, which is a milder King, and taking the conscience not in its latitude, as it is in both the beleever and the unbeleever, but as it is in the beleever renewed, and withall troubled and terrified with the sense of sinne, so the Law as *Luther* saith, is abrogated, and hath no dominion over the renewed man or the renewed conscience to condemne it, but only over the old man and the sinning and lusting flesh to chase the beleever to a more strict closing with *Christ*, and arguing and

How *Luther* according to Scripture saith the new man and terrified conscience in the beleever, is simply freed from the law, and the Law is abrogated to him, and hath only power over his flesh.

and convincing him of too reall and true sinning, not of seeming and imaginary offending against a Law, as *Antinomians* dream, so is *Luther* (m) to be taken.

Luther tom.

to. 178.

Lex iusto non est posita; sic enim videtur, ut nulla leges opus habeat, quae eum admoceat, arguat, cogat, sed sine ulla coactione legis, sponte facit, quae lex exigit. Ideo lex non potest accusare; & reos agere credentes in Christum, nec enim conscientias perturbare, terret quidem & accusat, sed Christus fide apprehensus abigit eam cum suis terroribus & minis. Itaque lex iis simpliciter abrogata est, non igitur habet ius accusandi eos, Sponte enim faciunt, quod lex requirit.

n Luther tom.

4.p.112.

n Luther, ingrediendum est igitur Regia via, ut neque legem, plane, rejiciamus, neque plus ei tribuamus, quam oportet.

o Luther tom. 4.

119.

How the law condemneth & terrifieth, and how not.

o Luther, Ante Christum [lex] est sancta, post Christum est mors: Ideo ubi Christus venit (iustificans impium) nihil simpliciter scire debemus de lege, nisi quatenus imperium habet in carnem, quam coercet & premit.

p Luther tom. 4.

fo. 47.

p Luther, lex etiam de-

The Law is not given to a just man, who so liveth that hee hath no need (in his terrified and quaking conscience of the Law as compelling and forcing with curses and as condemning) of a Law which should admonish presse and compell him, but without any compulsion of the Law of his owne accord, hee doth what the Law requireth, therefore the Law cannot accuse and impleade beleivers as guilty, nor can it trouble their conscience, it terrifieth and accuseth, but Christ apprehended by faith, chafeth it away with the terrors and threatnings thereof: therefore the law to them is simply abrogated, nor hath it authority to accuse them, for they doe willingly what the law requireth.

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

o Before Christ [the Law] as it rigidly commands and condemnes, is holy, after Christ justifieth, it is death. Therefore when Christ cometh (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 presseth.

p So the Law (saith *Luther*) of the

decalogi sine fide in Chri-
stum est mortifera, non
quod lex mala sit, sed quod
iustificare non possit, quia
plane contrarium habet
effectum.

(q) Luther, *Legis* q Luther to. 4.
(*cogentis condonantis*) p. 112.
proprium officium est nos
reos facere, humiliare, oc-
cidere, ad infernum d. du-
cere & omnia nobis auferre
sed illo fine, ut justificemur
& non ergo simpliciter oc-
cidit, sed ad vitam occidit.

(x) Luther, *Dominetur sane lex in corpus & veterem hominem, is sit sub legē, huic praeferat lex, quid facere, quid perferre debet, cubile enim in quo Christus solus quiescere & dormire debet, non contaminet, id est, novum hominem nullo suo usu aut officio perturbet.*

Luther. *Fatemur ju-* s. Luther tom. i.
sti non esse positam legem, to. 346.
quatenus iusti sunt & spi-
ritu vivunt, sed quatenus
in carne sunt, & corpora
peccati habent, esse sub
lege, & facere legis opera,
id est, non esse iustos nec
facere bona opera.

But the *Antinomians* in *Luthers* (t) time, and in our dayes, doe wickedly (w) inferre then, these, and the like commandments, *Walke in my Lawes, put on the new man who is created according to God, serve one another in love*, doe not belong to the

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 (saide the old *Antinomians*) to bid a man put on his coat, when his coat is already on him? therefore wee 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 beleever, not to the new man: for it is true these precepts, as they are meerly legall and to be obeyed without the grace of the *Mediator*, and as they exact perfect Law obedience in a compulsive way under the paine of death eternall, are not given to the new man, nor to the beleever at all, that is most true. But that these commands, Evangelically considered, and as they urge obedience unperfect 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 beleever 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 on 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 sewed 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 yee 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 beleieve and put on Christ, or were capable of righteousness, as before is cleared.

4. Conclusion.

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

x *Luther* tom. 2.
l. 541.

Luth. Nunquam peccat homo horribilius quam in eo articulo, in quo incipit legē sentire, seu intelligere.

y *Impossibile est Christum & legem simul habitare in corde: aut enim legem aut Christum cedere oportet.*

y *Luther* tom. 2.
l. 553.

(x) A man (a beleever) terrified in conscience, and under the despairing apprehensions of wrath doth never sin more horribly, then in that article of time, when he becometh to feeble and understand the Law (in its condemning power.)
(y) Its impossible that Christ and the Law can dwell together in one soule,

soule; for either must the Law or *Christ* yeeld 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 flesh of a Christian (to shew that he is a sinner, *Saltmarsh* saith free gr. 145. he is but a seeming sinner)---say thou to the law, stay within thy limits, and exercise dominion over the flesh, but come not neare my conscience (to condemne me, otherwise to oblige as a rule of obedience it doth) where there is no Law.

Its the great skill and wisdom of Christians to be ignorant of the Law and workes, and of all active righteousness, especially when the conscience wrestleth with the justice of God, as without the Church of God, it is the great wisdom of God to know, consider, and preslethe law, workes and active righteousness.

(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 saye to *Christ*, who gave himselfe for my finnes.

a *Discamus igitur diligentissime hanc artem distinguendi inter has duas justitias, ut sciamus quatenus legi parere debeamus, diximus autem supra quod lex in Christiano non debet excedere limites suos, sed tantum habere dominium in carnem Christiani*---Dicas legi, consiste intra limites tuos, & exerce dominium in carnem, conscientiam autem ne attingas mihi, ubi nulla lex est.

Summa ars & sapientia Christianorum est, nescire legem, ignorare opera & totam justitiam activam, presertim cum conscientia luctatur cum iudicio Dei: sicut extra populum Dei summa sapientia est, noscere, inspicere, & urgere legem, opera & activam justitiam.

Luther. Diabolo accusanti: tu es peccator: ergo damnatus: respondere possumus: quia tu me peccatorem dicis, ideo volo esse justus & salvus: imo damnaberis: non, confugio enim ad Christum qui semetipsum tradidit pro peccatis meis.

The guilty conscience of a beleever not under the Law. a *Luther* tom. 4 f. 53.

b *Luther* tom. 4 f. 5. Excellent replies of a beleever to the accusing Law.

c *Luther* tom. 4 f. 15.

d Luther to. 4.
40.

(d) Cum conscientia perterrefit lege, nec rationem nec legem consulas: sed sola gratiâ ac consolationis verbo nitari: ibi omnino sic te geras quasi nunquam de lege Dei quicquam audieras. sed ascendas in tenebras, ubi nec lex nec ratio lucet, sed solum anigma fidei qua certo statuit te salvari extra & ultra legem-- est & lex audienda sed suo loco & tempore.

e Luther to. 4.
f. 46.

A tempted believer freed from the challenges of the condemning Law.

Luth. Christiano nihil prorsus negotii esse debet, praesertim in tentatione. ñ lege & peccato, quatenus est Christianus, est supra legem & peccatum, habet enim in corde presentem & inclusum, ut annulus gemmam, Christum dominum legis, itaque cum lex eum accusat, peccatum perterrefacit, intuetur Christum, quo fide apprehenso, habet secum victorem legis peccati mortis & diaboli, qui illis omnibus imperat, ne nocere possint.

f Luth to. 4.
117.

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

g Luth: to. 4.
f. 118.

(g) Neque satis viliter & odiose, cum in hoc argumento versamur, de

(d) When the conscience is terrified with the Law, and wrestleth with the justice of God, consult neither with naturall 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 darknesse, 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 beholdeth 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

science in a true conflict, ought to thinke of, or know nothin; but on-ly Christ, and with all its might endeavour to remove the Law as far as can be, from the conflict.

h Setting aside the case of justification, we ought with *Paul* to thinke reverently of the Law, and extoll it with great praises, as holy, good, just, spirituall, divine, and when the Law is out of the conscience, we are to make a God of it, but in the conscience its the De-vill.

ea liqui possumus, ideo conscientia in vera agone nihil prorsus cogitare & nosse debet, nisi unicum Christum, ac summis viribus adnitatur, ut eum legem quam longissime è conflictu abiciat.

h Extra locum justificationis debemus cum Paulo reverenter sentire de lege & eam summis laudibus evehere, appellare sanctam, bonam, justam, spiritualem, divinam, ac debemus extra conscientiam facere ex ea Deum, in conscientia verò est verè Diabolus.

h Luther tom. 4 f. 118.

Now Antinomians not only in the case of Justification debase 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 say to the tempted, Brother, thou wouldst have a sensitive righteousness; that is, thou desirest 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 beleeve thou art righteous before God; that

Luther i In certamine conscientie, experientia docti scimus, fortiter dominatur sensus peccati, ira dei, mortis, inferni - Ibi tunc dicendum est, tentato: Tu frater vis habere iustitiam sensitivam, id est, cupis ira sentire iustitiam, ut peccatum sentis, hoc non fiet. Sed tua iustitia debet transcendere sensum peccati

i Luther tom. 4 f. 154. 55.

A tempted sinner is to flye from a sensitive to an invisible imputed righteousness.

peccati & sperare te coram Deo iustum esse, hoc est, iustitia tua non est visibilis, non sensibilis, sed speratur suo tempore revelanda.

that is, thy righteousness is not visible or sensible, but there is hope it shall bee revealed in its owne time,

Luther never denied the finnes of beleevers to be reall sins, 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 forlorne and hopelesse, from sense; because they feel sinne, wrath, hell, death, terrours of conscience, but contrary to the sense of all this, the weake soule must beleieve an invisible and spirituall righteousness, and seek no sensitive righteousness, as most men doe in conflicts of conscience.

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

k Luther tom. 4. 54. Christ on the crosse is to be eyed to comfort the weake beleever against his own sin.

k In cruce aliud peccatum invenio contra meum peccatum quod me accusat & devorat, peccatum scilicet aliud in carne Christi qui solit peccatum mundi, omnipotens est, damnat & devorat peccatum meum.

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 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.

m Luther tom. 3 f. 376.

The wayes of overcoming Law temptations.

1 Fateor me peccasse sed peccatum meum quod peccavi, damnatum est in Christo, qui est peccatum damnans, est autem peccatum illud damnans fortius damnato.

2 m Luther, Sicut intissimum est canem latrantem contemnere & preterire, ita una vincendi ratio est contemnere et

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

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. Sathan cannot endure to be a contemned enemy.

3. p *Luther*, Tentations are the throngings or embracings of the bridegrome to the bride from impatience of love.

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

5. r *Luther*, Its true the tempted saith, 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 Physitian, follow not reason, beleeeve, and sacrifice reason.

Antinomians comfort us thus, the sin of beleevvers is seeming sin. *Luther* saith, its too reall, and must be cured by Christ.

6. s *Luther*, Christ dyed not for the painted and phancied, but for true sinners, and the chiefe sinners,

*tiones Satanae, neque cum
illis disputare diutius.*

n *Tentatus à Satana,*
cum nullum evadendi mo- n *Luther tom.3*
dum sentis, simpliciter f. 396.
claudes oculos, & nihil o *Luther tom.3*
responde, & commenda 376.
causam Deo.

o *Luther*, Sathan nihil
minus ferre potest quam
sui contemptum.

p *Hi sunt amplexus* p *Luther tom.3*
eius quibus amplectitur 10. 489.
honsam pra impatentia
amoris.

q *Luth.* Non enim fe- q *Luther tom.4*
ram te (O lex) Tyrannum f. 6.
durum & crudelem ex-
actorem in conscientia mea
regnare; siquidem ea sedes
est & templum Christi fi-
lii Dei.

r *Quò possum esse san-* r *Luther tom.4*
ctus cum habeam & senti. f. 76.
am peccatum? quò scitis
& agnoscis peccatum, bo-
num est, gratias age Deo,
ne dispera. Est gradus
ad sanitatem, cum agrotus
agnoscit, & fatetur mor-
bum suum. Sed quomodo;
liberabor à peccato? ac-
curre ad medicum, mactas à
ratione, crede in eum.

Disce credere Christum s *Luther cont. 4.*
non pro fictis aut pictis, sed f. 14.
veris, non pro parvis, sed
maxi-

maximè : non pro uno at-
que ali. ro ; Sed pro omni-
bus, non pro deictis (nul-
lus: etiam Angelus vel mi-
nimum peccatum vincere
p. test) sed pro in. istis pec-
catis traditum est, & nif
inueniatis in numero eo-
rum, qui dicuntur, nostri.
hoc est qui hanc fidei do-
ctrinam habent, dicent, au-
diunt, discunt, & si cre-
dunt, tum plane de saluti
in à alium est.

not for one or two, but for all, not
for conquered, but for unconque-
red sins, and if thou be of the num-
ber of these that beleve, its good.

Luther, here would have the
weake ones that finde hearing, lear-
ning, loving of his doctrine, and be-
leeving, that is such as have quali-
fications and conditions in them to
know Christ dyed not for phanci-
ed men, but for them. Antinomi-
ans reject all qualifications and
conditions. Yea,

Luther is for
conditions in
the Covenant
of grace, and
for preparati-
ons before con-
version.

Antinomians
deny both.

† *Luther* tom 4
f. 112.

Luther comforts only these against the Law, who have this
condition of Christ inclosed in their heart, as a pearle 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 or-
der against the *Antinomians*.

† *Legis proprium offici-
um est nos reos facere, hu-
miliare, occidere eo fine ut
iustificemur.*

† 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 justi-
fied.

W *Lex non facit filios
Dei. - atqui preparat ad
novam nativitatem que fit
per fidem.*

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

x *Luther* to 4.
109.

x *Luther, Malleus lex
opprimit pertinacem best. à
presumptionem ut ista con-
tusione homo in nihilum
reductus desperat de suis
viribus: iustitiam -- faciat
misericordiam & remissio-
nem peccatorum.*

The Law is a fire and a hammer
breaking the rocks, to suppress
that pertinacious beast presumpti-
on, that a man may be brought to
nothing, and despaire of his owne
strength and righteousnesse, and be-
ing terrified, may thirst for mercy
and pardon. More of this yee may
see in *Luther* to. 1. fol. 11. p. 286.
412. to 4. f. 5. f. 296. to. 1. 53.

Luth. 10. 1. 472. Per fi-

Luther never ment that wee are
freed

freed from the Law as a rule of good workes, *Luther* to. 1. 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.

7 *Luther*. Finding thy terrours and threatnings, 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 seeke a reckoning of our ill led life, and will accuse and condemne us.

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

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

10. b *Luther*. The flesh murmureth, but the Spirit sighes to God, and had rather dye in the tentation, then depart to wickednesse.

11. c *Luther*. This is a rule in all temptations, we fancie another

dem Christi non sumus liberati ab operibus, sed ad opinionibus operum, id est, à stultà præsumptione justificationis per opera quæ sita, fides enim conscientias nostras redimit, rectificat, & servat: quâ cognoscimus iustitiam esse non in operibus, licet opera abesse neque possint, neque debeant.

Luther. Sentiens terrores & minas tuas, O Lex, immergo conscientiam meam in vulnera, sanguinem, mortem &c. Christi. Venit in mentem Christum velle expostulare nobiscum velle rationem à nobis exigere transactæ vitæ, &c.

2 *Luther*. Cor dicitur *z Luther* tom. 4. *Denm adversum, verbum* f. 156. *Dei sequi debio, non sensum meum.*

a *Luther*. Est diabolus persuator mirificus. -- a *Luth* 9. tom. 4. f. 289. *Verbum pingit Christum, non accusatorem, non durum exaltorem.*

Luther. Quaquam b *Luther* to. 4. f. 289. *caro non nihil murmuret, tamen Spiritus gemit ad Deum. & potius insensatione perpetuo manere & perire cupit quam ad impietatem à Deo recidere.* Tentations and how they are resisted in the conscience.

c *Hic canon est, quod* e *Luther* tom. 4. f. 147. *in omnibus tentationibus,*
P nos

nos--ipse alium fingimus Deum esse, quam sit. putamus enim Deum tunc non esse Deum, sed phantasma, id est, horribile phantasma.

d Luther tom. 4
f. 387.

Luther. *Peccator es, igitur te odit Deus. Haec consequentia vera est in naturâ, in jure civili--ad tribunal Christi--hoc sequitur, peccator es ergo confide.*

e Luther to. 4.
391.

e Luther *Cum Sathan vexat conscientiam per legem, ntile est opponere Satana. Quid ad te tamen, non peccavi tibi, sed Deo meo. Non enim sum tuus peccator. Quid igitur juris est in me?--non peccavi tibi, non legi, non conscientia, nulli homini, Angelo nulli, sed soli Deo.*

Luthers meaning is, that he hath not sinned to the Law, or so against it, that he should be therefore condemned, because he is pardoned in Christ.

f Luther to. 4.
400.

f Luther. *Nulla alia re potest sangui hoc vulnus conscientia quam verbo divine promissionis.*

g Luther tom. 4.
413.

g Luther. *Si es calamus contritus, noli te amplius conserere, aut Satana conterendum dare, sed da te Christo qui est pater pauperum & amat conqussatos & contritus Spiritu.*

h Luther tom. 4
492.

h Luther. *Desperatus*

God, and beleieve God not to bee God, but a phancie, a Ghost.

12 d This consequence (thou art a sinner, therefore God hateth thee) is true in the Civill Law or Court, but in Christs Tribunall; its true thou art a sinner, therefore beleieve.

13. e Luther. When Sathan vexeth the conscience with the Law, its fit to say to Sathan, 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 Angell, but only to God.

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

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

16. h The despairing soule prays

prayer not, while the despaire continueth, --- but when the feaver turneth 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 sparckle of faith, and a sigh of heart, O if I could-- then followeth sense of joy, God cannot despise these sighes.

non oras, dum desperatio durat-- sed cum remittitur paroxysmus tum primum incipit clamor -- plurimus adjuvatur animus, cum audit fratrem commode tractantem verbum Dei. -- cum ad hunc modum fiducia in Deum -- animo anxio inculcatur: tum surgit scintilla fidei & gemitus cordis, O si possem; sequitur tandem sensus gaudii, neque potest Deus hos gemitus negligere.

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

i Luther. *Deus mam-* i Luther tom. 4
mam gratia etiam iustifi- f. 502.
catis nonnunquam sub-
trahit, ut discamus. Quid
nostra ipsorum iustitia so-
leat facere, nempe, quod so-
let opprimere desperatione.

18. k when sathan objecteth, behold thou art a sinner, thou dost not so beleeve, 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.

k Luther. *Cum Sa-* k Luther tom. 4
tan objicit, ecce es pesca- 758. in Pl. 2.
tor, non sic credis, non sic
oras, sicut requirit ver-
bum: tu contra dic, quid
me vexas his visibilibus?
bene sentio ista, nec opus
est, ut tu me doceas, illud
opus est ut verbum signar
& transferam me ad in-
visibilia.

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

l Luther. *Maxima* l Luther ex ad
pars fallitur, quod non Cus. Aquilam.
credunt has cogitationes an. 1528. f. 393
esse tentationes Satanae.

20. m Luther. In a conflict of

m Luth. *Decemur*
bos

m. Luther to. 2. *hoc certamine apprehendendā
in Gen. c. 21. f. promissionem in baptismo
138. factam, qua certa & clara
est, scilicet hoc cum sit, non sta-
tim cessat Sathan, sed re-
clamat in corde tuo, te non
esse dignum istā promissi-
one, est autem opus ardentis
orationis-- ne extorqueatur
nobis promissio-- Dic, scio
promissam mihi propter fi-
lium Dei gratiam. Hac
promissio non mentietur,
etiamsi in exteriores tene-
bras abjiciatur.*

despaire, we must hold the promise made in baptisme--if Sathan cease not, but cry in thy heart, thou art not worthy of that promise-- wee must ardently pray that the promise be not throwne out of our hand.-- Say, I know there is a promise of grace, for the Son of Gods sake made to me; this promise shall not lie, though I were cast in utter darknesse. I have stayed the longer on these, becaule possibly every Reader cannot have *Luthers* works at hand.

4. Conclusion.

How we are pa-
tients in ju-
stification, how
not.
n. Schlüssel-
burgius. in Ca-
zologo. heretico.
l. 3. p. 49.
Towns ass. 3. 9.
10.

Luther and our Divines say, that we are patients in the bu-
sinesse of justification; which tendeth not to favour the Antino-
mian dreame, that we are justified without faith, and before we
beleeve, or that we are blocks and dead passive creatures in the
act of beleeving, or in other supernaturall acts. The Antinomi-
ans of old, as now *Towne*, and others teach, that the Law
hath no activity over the new man, by teaching, ruling, com-
manding, 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 workes by nature, as the fire ca-
steth heat then not by law, or teaching or command. But *Lut-
ther* will have justification to be passive, and the Law in justifi-
cation a patient in a farre other sense. 1. Because the broken
debtor is free in Court for nothing he doth himselfe; but be-
cause 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 Christs rich grace,
without Law or workes, 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 taught what
to doe by the Law, and did and over-did, and out-suffered more
abun-

abundantly by grace, then the compelling, cursing and threatening Law can teach or command, had wee suffered for the breach of one Law, and done all the rest of the Law most perfectly 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 pretious gold. And what our new obedience 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; saith,

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 nor strength to bring righteousness, 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 judgement and wrath of God deserve? therefore that is the only way of eschewing the curse to beleeve 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 contrary, thou art righteousness, blessing, life, the grace of God, my heaven; for the text saith clearly. Christ was made a curse for us, then wee are the cause why hee was

o Tota ratio justifi- *o Luther tom. 4.*
sandi, quoad nos passiva f. 399.
est.

p Active Lex est ele- *p Luther to. 4.*
mentum infirmum & ege- 13. 131.
num quia reddit homines
infirmiores, & egentiores,
passive, quia ipsa per se non
habet vim & opes justitiæ
donandæ & afferendæ neu-
traliter est infirmitas &
paupertas ipsa.

q Exgo meritum na- *q Luther to. 4.*
sturn plene nullum est. 95.

Quid enim merer maledictus, peccator, ignorans Dei, mortuus in peccatis, obnoxius iræ & iudicio Dei? Quare illa unica via est evadendi maledictionem, credere & certâ fiducia dicere. Tu Christe, es peccatum & maledictum meum, seu peccatus, ego sum peccatum tuum, maledictum tuum, mors tua, ira Dei tua in-
fernum.

*servus tuus. Tu contra es
justitia, benedictio, vita,
gratia Dei, cælum meum.
Quare textus clarè dicit,
Christus factus est pro no-
bis maledictum. Itaque nos
sumus causa quod factus
sit maledictum, imò nos ip-
sius maledictum sumus.*

r Luther tom. 4.
f. 52.

r Luther, non sunt tra-
henda bona opera in articu-
lum justificationis, ut
Adonachi fecerunt.

s Concedimus docendum
quoque de bonis operibus,
& charitate: sed suo loco
& tempore, quando, scili-
cet, questio est de operibus
extra hunc capitalem arti-
culum --- Respondemus
cum Paulo, sola fide in
Christum nos pronuntiare
justos, non operibus legis
aut charitate, non quod o-
pera aut charitatem rejici-
amus, ut adversarii nos
accusant --- Cum versa-
mur in communi loco, de
justificatione, rejicimus &
damnamus bona opera.

made a curse; yea, wee are his
curse.

r Good workes are not to bee
drawne to the article of justifica-
tion, as Monks doe.

s Wee grant wee must teach of
good works and charity, but in the
owne time and place. When the
question is without the lists of this
Article of Justification --- We say
with *Paul*, by Faith in *Christ* on-
ly, not by the workes of the law
or charity, we are just, not that we
reject workes and charity as our ad-
versaries say --- When then we are
in this common place of justifica-
tion, wee reject and condemn workes,
--- wee simply reject all laws, and
workes of the Law.

Our *Antinomians* point blanke to this in all the way to hea-
ven condemne them, so *Crisp*, *Salmarsh* say, the onely work
of the Gospel is faith.

Therefore the law is passive onely in the article of Justifica-
tion, in which article it condemneth, compelleth, 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,

We

We can then easily expone *s* 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 hee 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. *Yee 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.

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

s This is the fruite of the law, when it is alone, without the Gospel, and the knowledge of grace, that it leadeth men to despaire, and finall impenitence.

The law (without Christ and the Gospel) is omnipotent -- Yea,

Iustus non debet bene vivere, sed bene vivit (hoc est, non obligatur compulsionem legali, & vindictam legalem legis, quia nulla condemnatio iis qui sunt in Christo) *ibid. Nec indiget lege, quae docet eum bene vivere. Injustus autem debet* (nexu legalis condemnationis) *bene vivere, quia non bene vivit, quod lex requirit, hoc totum urget, ne ex lege & operibus justificari presumant, &c.* Luth. l. 1. 451.

s Luther tom. 4. f. 451.

How the law is abolished, and how not.

How the law is abolished.

s Luther, *Itaque lex eis simpliciter est abrogata, non habet igitur, jus accusandi eos, Sponte enim faciunt, quod lex requirit.*

s Luther tom. 4. f. 178.

t Luther, *non data est lex ut justifies, sed ut ostendat peccatum, terreat, accuset, & condemnet.*

t Luther tom. 4. fo. 521. in pfa. 90.

u *Hoc legis effectus est quando sola est, sine evangelio, & cognitione gratiae, ut adducat in desperationem, & finalem impenitentiam.*

u Luther tom. 1. in Gen. c. 3. f. 57.

Lex in suo usu --- est omnipotens; imo est invincibilis

x Luther tom. 4. in Exod. 19. 20. f. 130.

bilis omnipotentia - ad quam cellata conscientia est infirmissima et pauperrima, et enim tam tenera res, ut propter levissimum peccatum, ita paveat, & pallescat, ut disperet, nisi rursus erigatur. Quare lex in proprio suo usu plus virium & opum habet, quam cælum & terra comprehendere potest, ita ut etiam unus apex & unum iota legis totum genus humanum occidere possit.

y Luther to. 1.

4. 9.

Per legem non adiutorium, sed nostri mali indicium & monitorium habemus.

All this is true of the Law as a Covenant of works without Christ and the Gospel, as Luther saith, *quando est sola sine evangelio*, Tom. 1. in Gen. c. 3. f. 57. Then Luther thinketh that the Law conjoyned 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 beleivers, that they may crucifie the flesh with the lusts thereof, to the wicked, that they may feel sin and be humbled. 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.*

y Luther tom. 1.
f. 506.

y Luther, *Lex docenda promiscue --- impiis --- ut terribi agnoscant peccatum suum --- humilientur. Pii ut admonerentur carnem suam crucifigere cum concupiscentiis.*

† Luther to. 1.
361.

z Luther, *Qui legem damnantem negat. Docen-*

its invincible omnipotency, the conscience compared to it, most weake and poore, for its a tender thing, so that except it bee strengthened, it is terrified, waxeth paille, and despaireth for the least sin, therefore the law in its proper use, hath more strength and might then heaven and earth can comprehend, so that one tittle or iota of the law can destroy whole mankinde.

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

y 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.

z Those that deny the condemning law should be preached. Deny

--- absolutely the Law (as *Paul* opposeth the Law to the Gospel) --- the Law not condemning, is a fancied and painted Law, a chimera --- for the civill and naturall Law is nothing, if it be not a Law condemning and terrifying sinners.

dam esse, rassa legem simpliciter negat; ac si qua de lege docet, velamen Mysi non faciem clarem ac veram; id est carnaliter intellectum docet. Lex non damnans est Lex ficta & picta, sicut Chimera & trachelaphus. Nea politica ac naturalis Lex quicquam est, nisi sit damnans & terrens peccatores, Ro. 3.

1. It is cleare 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 beleever, 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 beleivers 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 Christs passive obedience to the Law, not in any sort by his owne active and personall obedience. And so his justification is to him passive, for both the Law is a meere patient to justifie the beleever, 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 personall be justified; for that holinesse is contrary to, and swerveth from the perfect and spirituall Law of God. 4. It is evident that *Paul*, that *Luther*, *Calvin*, and our Divines following *Paul* teach that beleivers are under the Law as a rule and a commanding and obligeing Law laying on them a necessity of living according to the Law.

5. Conclusion.

In regard of the strict union between Christ and a beleever, *Luther* hath many pithy and hyperbolick expressions, that made *Antinomians*, as they pervert Scripture to their own destruction, to perrerr *Luthers* doctrine, to say a beleever is Godde with God, and Christed with Christ, and that God is manned, and humanized by a beleever. Its necessary to set downe some of *Luthers* ex-

Of the union between Chr st and a beleever, holden by *Luther*, opposite to that fancied union of Familists and Antinomians.

pressions and the reasons, why he speaketh so, and both out of his own writings.

a Luther tom. 1
f. 232.

a Luth. *Re vera quicquid de Christo ipso dicitur, max de quolibet ejus membro vivo & proprio dicitur.*

b Luther tom. 1
f. 432.

b Luth. *Vita Christiani non est ipsius, sed Christi in eo vivensis.*

c Luther tom. 1.
fo. 106. Some
say tom. 4.

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

d Luther to. 4.
438.

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

e Luther tom. 4
f. 59.

e Luther. *Tunc fiunt bona opera quando Deus ipse solus ac totaliter ea facit in nobis, ut operis nulla pars ad nos pertineat.*

f Luther to. 4.
f. 65.

f Christus ergo (inquit Paulus) sic inherens & conglutinator mihi, hanc vitam, quam ego, vivit in me; imo vita quae sic vivo, est Christus ipse: itaque Christus & ego jam unum in hac parte sumus.

g Luth. tom. 4.
f. 35.

g Luther. *Fide homo fit Deus. 2. Pet. 1.*

h Luther tom. 1
f. 333.

h *Verum est hominem Deo gratia adiutum plus*

a Luther. What ever is said of Christ, may be said of every living and true member of his; so every Christian is a Lambe, just, holy, a rocke, a foundation.

b The life of a Christian or a beleever, is not his owne, but the life of Christ living in him.

c A Christian is the Sonne of God, heire of the Kingdome, brother of Christ, a fellow of Angels, Lord of the world, pertaker of the divine nature.

d Luth. The Christian man li- veth not, speaketh not, acteth nothing, suffereth nothing, but Christ in him, all his workes are the works of Christ, so invaluable and incomparable is the grace of faith.

Then are good works done when God himselfe only, and wholly doth them in us, so that no part of them belongeth to us.

Christ therefore (saith paul) so remaining in, and glewed to me, li- veth in me, the life that I live, yea the life by which I live, is Christ himselfe, therefore Christ and I am one in this part, or respect; then we are not one simply.

g A man by beleiving becom- meth God. 2 Pet. 1.

h It is true a man helped by the grace of God, is more, yea and more excellent

excellent then a man, and therefore the grace of God maketh him of the forme of God, and as it were Goddeth him, so as the Scripture calleth him, the Lord, and Sonne of God.

quiddam & Augustiorem esse, quam hominem, atque adeo gratia Dei ipsum deiformem reddere, & quasi deificat, ut Scriptura ipsum dominum & Dei filium vocet.

Such hyperbolick and Rhetoricall passages in *Luther*, which he softened with a (*quasi*) and a (*ut ita loquar*) that I may so speak, as Catarchelllicall and hard sounding speeches, have driven blasphemous Familists to think and say, as the *Bright Starre, Theologia Germanica, Hen. Nicholas, Dav. Georgius* say, *Christ* incarnate, or God manifested in the flesh, is nothing but a beleever doing by grace greater workes 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 Godded with the being of God. That every Saint hath a more excellent Spirit of grace then *Christ*, as is maintained of late in *Oxford*, by a Socinian Sectary, so the Familists of new England i say the holy Ghost is turned in the place and stead of the naturall faculties of the soule, of understanding, conscience, will, memory. 2. That love k is the Holy Ghost himself. 3. That l the new creature, or new man, is *Christ* himself. That m by love and the Armour of God is meant *Christ*. That n *Christ* is made flesh in the Saints. That o the living *Christ* worketh in a man in *Christ*, as in a dead passive creature, so speaketh a Familist, in a blasphemous pamphlet. That p there is no inherent grace in the Saints, but *Christ* immediately worketh all in them, and grace is onely in *Christ*, and therefore wee q are not to pray, but when the Spirit atteth in us. That r we are meere patients in all wee doe, and God the immediate agent, and s that God (as say the Libertines) w is the author of sin and rightconsequesse, no man is to be reliked for sin, nor to bee touched in conscience for sin, x 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 obleige a beleever, The Law is now (saith *Saltmarsh*) in the Spirit. There bee no Laws z (saith *Del*) now in Gods Kingdome, but Gods Laws, and they are these three.

Luthers expressions mistaken drew *Antinomians* into their heresia.

i Rise reign, er. 1 er. 2.

k er. 3. l er. 7. m er. 8. u er. 11.

o er. 14.

The light and life of a man in *Christ*.

p Rise er. 15.

Townasser gr.

11. 12.

q Rise reign er. 49

r 49. 50. 51.

s calv. adv. lib.

c. 14. 15.

x 448, 449, 450.

Archer ser. on

Joh. 14. 1.

y Saltmarsh free

gr. 146.

z Del term. be-

fore the Commons, p. 26, 27.

1. The Law of a new creature.
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 beleever is one, and a beleever is God, and as it were Christed, to wit, in regard of the union of the grace of Faith, and the marriage between a beleever and Christ. and the legall interest that the broken man hath in Christ his surety. and of the new birth, so saith *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 beleever.

a *Luther* to. 4.
f. 74.

b *Luther* tom. 4.
57.

b *Luther*, *fides pure docenda est, quod scilicet per eam sic conglutineris, ut ex te & Christo quasi fiat una persona, qua non possit segregari, ut cum fiducia dicere possis: Ego sum Christus, hoc est, Christi iustitia, victoria, vita est mea, & vicissim Christus dicat: Ego sum ille peccator, hoc est, ejus peccata et mors mea sunt: Quia adheret mihi, & ego illi. Coniuncti enim sumus per fidem in unam carnem & os. Ephe. 5. Ita ut hec fides Christum & me artius copulet quam maritus uxori copulatus est.*

c *1. reb.* tom. 4.
p. 91.

c *Christus quod ad suam personam attinet, est innocens, ergo non debet suspendi in ligno. Quia vero omnis latro secundum legem suspendi debuit, de-*

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 quasi, made one person, which cannot be segregated, so that with confidence thou may say, I am Christ, that is, Christs, righteousness, victory, and life is mine, and againe, 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 conjoynd by faith, in one flesh and bone, *Ephe. 5.* so that this faith does more neerly couple Christ and mee, then the husband to the wife.

c Christ in his own person is innocent, then hee ought not to be hanged on a tree, but because every robber ought to be hanged, Christ according to *Moses* Law, ought to be

be

be hanged, because he did beare 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 Christs sinnes, as if he himself had done them.

Not that they were *Christs* intrinsically, in the fundamentall guilt, and law-obligation to suffer for them, as *Crisp* saith, but legally the beleevers sins are *Christs*, 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.

b 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 becometh a conquerour of sin, Law, and death, so as the Ports of hell cannot prevaile against him.

l Luther, Omnipotency is conjoynd with nothingnes and weaknesse, and causeth the weak to doe things impossible and incredible.

m So incomparable is the grace

but & Christum secundum legem Moſis ſuſpendi, quia geſit perſonā peccatoris & latronis, non unius ſed omnium peccata portat --- non quod ipſe commiſerit ea.

Quacunque peccata ego & tu, & nos omnes (electi) fecimus & in futurum faciemus, tam propria ſunt Chriſti, quam ſi ea ipſe feciſſet.

h Pius nihil faciendo facit omnia, & faciendo omnia nihil facit.

i Luther, *Unus Chriſtiannus tentatus plus prodeſt, quam centum non tentati.*

k *Chriſtianus fide conſtituitur victor peccati, legis, & mortis, ut ne quidem inferorum portae ei prevalere poſſint.*

l Luther, *Omnipotencia conjungitur cum nihilitudine -- eo perducit infirmum ut faciat impoſſibilia et incredible.*

l Luther, *Fidei gratia*

Q3.

How our ſins were Christs, nor intrinsically fundamentally, or personally; but legally.

h *Luth. torn. 4. f. 471. in p. 127.*

i *Luther to. 3. in Gen. in c. 27. f. 64.*

k *Luth. torn. 1. in Gen. 3. f. 55.*

l *Luth. torn. 3. in Gen. 60. c. 27.*

m *Luth. to. 1. f. 466.*

in-

incomparabilis haec est, quod animam copulat cum Christo, sicut sponsam cum sponso, quo sacramento Christus & anima efficiuntur una caro, quasi una caro sint, sequitur & omnia eorum communia fieri, tam bona, quam mala, ut quaecunque Christus habet, de eis tanquam suis presumere & gloriari possit fidelis anima; et quaecunque animae sunt, ea sibi arrogat Christus tanquam sua.

m Luther to. 2. f. 118.

m Luth. Fides in Christum facit eum in me vivere, moveri, agere non secus atque salutare unguentum in agrum corpus agit, efficiturque cum Christo una caro & unum corpus per intimam et ineffabilem transmutationem peccati nostri in illius iustitiam.

n Luther to 2. f. 15.

n Fides nobis Christum affert, hoc est, unam carnem, os ex ossibus nostris, & omnia communia cum illo facit.

o Luther tom. 1. f. 178.

o Luth. Homo cum fiducia possit gloriari in Christo & dicere. Meum est, quod Christus vixit, egit, dixit, passus est, mortuus est, non secus quam si ego illa vixissem, egissem, dixissem, passus essem, mor-

of faith, that it conjoyneth the soule with *Christ*, as the Bride with the Bridegroom, 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 evill things, and what ever Christ hath, the beleeving soule may presume and glory in them, as its own, and what-ever things are the soules own, Christ may ascribe these to himself.

m Luther, Faith in Christ causeth him live in me, and move, and work as a saving oyntment 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.

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

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 Bridegrooms, for all

are common to both, they are one flesh, so Christ and his Church are one Spirit.

unus essem, sicut sponsus habet omnia quae sunt sponsa, & sponsa habet omnia, quae sunt sponsi, omnia enim sunt communia utriusque: sunt enim una caro: Ita Christus & ecclesia sunt unus spiritus.

Conclusion 6.

Antinomians contend, as I prove, at length, from their writings, that there is no sin in the beleever, more then *o* 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 *p* the nature of sin, the justified man is *q* but a sinner seemingly, not in Gods, but in the Worlds 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 *Salmar* contradicting *Luther* saith the Scripture calleth us (being justified) *ungodly and sinners and children of wrath, not that wee are so, but seeme so*: or, not in Gods account, but the Worlds, so *Den, Crisp, Town, Eaton*.

t *Luther*, We are just, and declared to be the Sonnes 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.

r *Luther*, *Peccator est adhuc quisquis iustificatur, & tamen, velut plene et perfecte iustus reputatur, ignoscet et misereatur Deo.*

t *Luth.* *Summus quidem iusti & declarati filii regni sed peccatum originis manet adhuc rebellans in nobis. Non sumus puri ab omni ullo vitio, & iniquitatis.*

w *Melius est Petrum & Paulum in infidelitatem lapsos, imo Anathema haberi quam unum iota Evangelii perire.*

o *Eaton* *hony comb.* 3.p.25.
p *honey comb.* c.7.
p. 139.
q *Salmar.* *free gr.* 154.

r *Luther* *to.* 1.
343.
Antinomians say that we once being justified, there is no sin in us, *Luth* saith the contrary.
s *Salmar.* *free gr.* 154.
t *Luther* *com.* 4
f. 103.

w *Luther* *to.* 1.
466.

x *Luth.*

W. T. 1. b. tom. 1. b.
55.

x Luth. *Omnes sancti habent peccatum, suntque peccatores; & nullus peccat: iusti sunt iuxta illud, quod gratia in iis sanavit, peccatores, iuxta quod adhuc sanandi sunt.*

x Luth. tom. 1.
449.

y Luth. *Proinde fit miserante Deo --- ut si sint Sancti crassioris duritie, cadant aliquando in manifestarium opus peccati, --- tantaq; cura illos Deus cogitur servare, ut contra misericordiam suam eos ad misericordiam perducatur, & per peccatum a peccato liberetur.*

y Luther to. 2.
56.

It is a proverb (saith x Luther) they must have strong bones, who can bear many faire dayes of prosperity. *Oportet esse ossa robusta, qui ferant dies bonos.* So say I, not sinning, and not being acquainted with our own weaknesse in falling in sin, hath broken many bones, and the falls of *David* and *Peter* hath cured their bones.

x Luther tom. 1. 2.
f. 479. a

a *Relative non formaliter aut substantialiter est peccatum sublatum, lex abolita, mors destructa.*

a Luther tom. 1. 2.
56.
f

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

b Luther. 6. c. 2.
f. 314.

b *Originis peccatum transit in aem, manet actu.*

c Luther. tom. 4.
385.

c Luth. *Deus peccata delet quoad remissionem culpe & ipsam vim peccati, non quoad rem seu materiam peccati: Hac vi*

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

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

b Sin originall passeth away after baptisme in the guilt, it remaineth actually.

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

free mercy is removed, and yet the true reliques of this poyson remaineth; 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 pardoned, and a sinne remaining; a sin to be rooted out, a sin to be washen out.

d Luther. A Christian is not formally just: he is not just according to the substance or quality--but according to relation; to wit, in regard of grace only, and of remission of sinnes, which befallerth freely to such as confesse their sins and beleeve.

peccati per misericordiam gratuitam tollitur, & tamen manet vera hujus veneni reliquia: ergo utrumque verum est: Quod nullus Christianus habet peccatum: & quod omnis Christianus habet peccatum--hinc duplex peccatum apud Christianos, peccatum remissum & peccatum reliquum, quod extirpandum & ablucendum est.

d Christianus non est formaliter justus, non justus secundum substantiam aut qualitatem, -- sed est justus secundum predicamentum ad aliquid, nempe respectu divinae gratiae tantum, & remissionis gratuita quae contingit agnoscantibus peccatum & credentibus.

d Luther to. 4. f 385.

This is our very doctrine, point blanke contrary to Antinomians. Crisp saith, *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 justification just by a relative righteonsnesse as the prodigall bankrupt is just legally, and free from debt, *for which his surety hath satisfied.* But the bankrupt personally, inherently, subjectively and in himself, is an unjust waster a theef and a robber, and hath in him still a sinfull disposition to take one new debt, except both inherent and assisting grace hinder him; there is not this injustice in the surety, *far lesse can any such thing be dreamed*

Pardoned sin is sin, and dwelleth still in justified beleevers.

to be in *Christ*, nor is pardoned sinne taken away in its nature and being, as mony 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 sinne remaineth *formally* and *essentially* sin in the compleat being and nature of sin, both in our person and best workes after we are pardoned and justified, though God see it not as a judge therfore to condemne us; the sting and condemning guilt of sin, not the sinne 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 devoure, is still a Lion: so is sin pardoned, still sin in the kinde and nature of transgression against a divine Law.

e *Luther* to. 1.
178.

Luther. Hac est iustitia infinita & omnia peccata in momento ab orbens, quia impossibile est quod peccatum in Christo habeat, & qui credit, haeret in Christo, estque unus cum Christo, habens eandem iustitiam cum ipso.

f *Luther* tom. 1.
§. 305.

f *Luther. Impossibile est ut peccet filius Dei quicunque, tametsi verum est, quod peccat: sed quia ignoscitur ei, ideo vero etiam peccans, non peccat.*

g *Luther* tom. 4.
§. 76.

Non videt Deus dubitationem de voluntate ejus, diffidentiam -- & alia peccata quae adhuc habeo. Donec enim vivo in carne, verè peccatum est in me.

h *Luth.* tom. 4.
§. 77.

h *Luth. Peccata in nobis manent, quae Deus*

e *Luther.* The infinit justice of God in a moment swalloweth up all sin; because it is impossible that sin remaine in *Christ*, and hee that beleives in *Christ*, remaineth in *Christ*, and is one with *Christ*, having the same righteousness with him.

f It is impossible that a Son of God should sin, though it be true, that he sin, but because his sin is pardoned, therefore when he truly sins, he sins not.

g Because of faith, God seeth not my doubting, my unbeliefe, my sadness of spirit, and other sinnes, which I have yet in me; for so long as I live in the flesh it is truly sinne that is in me; but because I am under the shadow of *Christ*s wings, I am protected as a chicken under an hen.

b Sins remaine in us, which God hateth; for them therefore we must have

have the imputed righteousness of Christ.

i We must not say that baptism takes not away all 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.

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

o There bee many houres in which I quarrell with God, and

maxime odit, ideo propter illa oportet nos habere imputationem iustitie.

i Luther. Non est dicendum, quod baptismus non tollat omnia peccata. Verè enim omnia tollit, non secundum substantiam, sed plurimum secundum substantiam, & totum secundum vires ejus, simul quotidianis etiam tollens secundum substantiam, ut evanescat.

k Luther. Remanus non peccat, & peccat, peccat in opere eodem propter voluntatem carnis: non peccat propter contrariam voluntatem spiritus.

l Quotidie peccat omnis homo, sed & quotidie penitet.

m Toto vita tempore durat peccatum in carne nostra, & adversatur Spiritui sibi adversario: Quare omnia opera post justificationem sunt aliud nihil quam penitentia, aut bonum propositum contra peccatum.

n Luther. Quotidie spiritualiter in quolibet Christiano subinde invenitur per vices tempus legis & gratie.

o Luth. Multa hora sunt, in quibus cum Deo

i Luther tom. 1. l. 420. How sin remains in us, and how its removed.

k Luther tom. 1. f. 182.

l Luther to. 1. f. 240.

m Luther to. 1. f. 337.

n Luther to. 4. 111.

o Luther tom. 4. 111.

How we are
under the Law
and under
Grace, in re-
gard of the
flesh and Spi-
rit.

*rixor, & impatienter ei
repugno: mihi & judi-
cium Dei displicet: ipsi vi-
cissim displicet mea impa-
tencia: hoc tempus legis
est, in quo Christianus sub
carnem semper est: caro
concupiscit, &c. --- Tem-
pus gratia est, cum cor i-
terum erigitur & dicit,
Quare tristis es anima
mea &c. Qui istam ar-
tem bene nosset, ille merito
diceretur Theologus: Ego
& mei similes, vix tene-
mus hujus artis prima ele-
menta.*

p Luth. l. 1. m. 4.
271.

p Luther, Imo quo quis-
que magis pius est, hoc plus
sentit illam pugnam.

*Ego Monachus sta-
tim putabam actum de sa-
lute meâ si quando semis-
bam concupiscentiam car-
nis; tentabam multa, con-
fitebar quotidie, sed nihil
prorsus proficiebam, si tum
recte, intellexissem Pauli
sententiam, Caro concupi-
scit adversus Spiritum,
non usque adeo me affixis-
sem: sed, ut hodie soleo,
sogiasssem. Martine, tu
non carebis probus peccator,
quia carnem adhuc habes
--- Staupticus dicere soli-
tus, milies vovi me probi-
orem fore, nunquam prasti-
sti, amplius non vovebo.*

impatiently fight against him, the
wrath and judgement of God dis-
pleaseth me: and again, my impa-
tience displeaseth him, this is the
time of the Law, in which a Chri-
stian is under the flesh, for the flesh
ever lusts against the Spirit, and the
Spirit against the flesh, in some
more, in some lesse. The time of
grace is when the heart is erected,
and saith, 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 feesles this battle.

When I was a Monk, I thought
my heaven gone, so often as I felt
the concupiscence of the flesh, I as-
say'd much, I confessed every day
but in vaine, while I understood
Paul, saying, *The flesh lusteth against
the Spirit*, then I was not so af-
flicted, I thought then as now.
Martin, even thou, though godly,
shalt not want sin, and this bat-
tle; despaire not, but fight then,
thou art not under the Law. *Stau-
pticus* said, I have vowed a thou-
sand times to be godlier, but I keep
not, Ile vow no more, &c.

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

r Luther. Sin that is pardoned, is broken, through confidence of mercy, that it condemne 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 belcevers) finnes are pardoned and covered, but not yet purged, so much pride, hatred, lust, &c. yea, inward blots, unbelief, impatience, murmuring, remaine in us.

x The reliques of sin remain in our flesh, even when wee are justified, least we should be idle, that wee may have exercises of godliness.

y Sin, as *Augustine* speaks remaineth in us actually, and in guilt it passeth away, that is, the thing it self that is truly sin, is both pardoned, and tollerated by God, and the remnant of it remaines in the flesh, and is not close dead, except that by *Christ the Serpents head* is

R 3

q Luther. Hoc quod verè peccatum est contra q Luther tom. 4. legem, lex pro peccato non potest accusare in piis. 372.

r Luth. Peccatum remissum est, quod fiducia misericordiae contritum est, ne damnet, ne accuset, & tamen propter hanc carnem, adhuc pululat & militat in carne. r Luther tom. 4. 385.

s Cavendum ne illas peccati reliquias extenuemus-- s Luther tom. 4. 386. vilescent enim purgator.

t Luther. Manent in nobis reliquiae peccatorum quae quotidiana remissione opus habent. t Luther tom. 2. in Gen. c. 20. f. 156.

w Luther. Remissa quidem & tecta sunt omnia peccata, sed nondum expurgata, haeret in nobis tantum libidinis, superbiae, ceteri--sed occulta etiam maculae, dubitatio, impatentia. w Luther to. 4. in Gen. c. 42. f. 94.

x Luther. In carne nostra etiam cum iustificati sumus; reliquiae peccati manent, ne scilicet sumus otiosi, sed habeamus exercitia pietatis. x Luther t. 1. 163.

y Peccatum, sicut Augustinus loquitur, actu manet, reactum tamen transiit. hoc est, res ipsa quae verè peccatum est, & remissa est, & à Deo tolleratur, ea manet in carne reliqua, nec diu place mor- y Luther t. 4. 339.

tua

ma est, nisi quod per Christum, caput serpentis contritum est, lingua tamen adhuc micat & cauda minatur idum.

z Luther 4.
382.

z Luth *Quid, Inquies? an non decalogus præstari debet? si autem præstatur, an non ea iustitia est? Respondendo volumus decalogum præstare & servare sed cum largâ, hoc est verè Evangelicâ dispensatione seu distinctione. Quia accipimus tantum primitias Spiritus, & gemitus Spiritus in corde manent, item caro nostra cum suis libidibus ac concupiscentiis, hoc est tota arbor cum fructibus etiam manet: hæc causa est cur decalogus nunquam plenè præstari possit.*

bruised, yet his tongue moveth, and his taile threatens a stroake.

z What, you will say? ought not the ten Commandements to be 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 sighs 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.

a Del Serm. 19.
Antinomians ignorant of the mind of Luther in the point of difference between the Law and the Gospel

Luther does most excellently deliver the differences of Law and Gospel, of which *Antinomians* are altogether ignorant, *Luther* calleth the Law a letter, a dead, a condemning letter, not as *Antinomians* say, because in the Gospel, as *Del* (a) saith, The word and the Spirit are alwayes conjoynded, and therefore *Christ* saith, 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 workes, 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 Gospel, as the Gospel, promiseth and hath conjoynded with it, the Spirit, not alwayes, not when preached to *Capernaim*, as *Del* citeth ignorantly the text *Job* 6. not when preached to *Pharisees*, but when preached to the elect, and not alwayes, not when their hearts are hardned, *Mark* 6. 52.

Mark,

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 saith 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 hardened hearer: and so it hath not the Spirit alwayes accompanying it, and the Law, when it is made a Pedagogue 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 effectually.

c Luther. The Evangell 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 literall, 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 saith, the Law of works saith, doe what I command: the law of faith saith to God, grant, Lord, what thou commandest: and again, what the Law of works commandeth by threatening, that the Law of faith obtaines by beleiving, the people of the Law is haughty, the people of Faith, sighes for pardon.

g Every law, especially Gods

c Evangelium verbum virtutis & gratie simul est dum aures pulsatur, intus Spiritum infundit: Quod si Spiritum non infundit, nihil differt audiens a surdo.

d Luther, Nisi doctrina fidei, qua cor purificatur & justificatur, revelatur, omnis omnium preceptorum eruditio, Literalis & paterna traditio.

e Lex docet quid debemus, & quo careamus, Christus dat quod facias & habeamus.

f Augustinus dicit, lex factorum dicit homini, fac quod jubeo: Lex autem fidei dicit Deo: da quod jubet: iterum, quod lex factorum minando imperat, hoc lex fidei credendo imperat.

g Luther, Lex qua

b Luther to. 1. 556.

Quisquis ostendit peccatum, iram, mortem, id exercet officium legis, sive fiat in veteri, sive in novo Testamento.

c Luther tom. 3 f. 471.

d Luther to. 1. 399.

What is a dead, and what a quickning letter.

e Luther to. 1. f 412.

f Luth. tom. 2. 16.

g Luth tom. 2. f. 356.

cur.

Luther speaketh of the Law as given to us now in the state of sin.

h Luth. tom 4:
s Tim. 2. 5.

cunque presertim divina est
verbum iræ, virtus peccati,
lex mortis: Evangelium
verò est verbum gratiæ,
vitæ, salutis, verbum iusti-
tiæ & salutis.

h Res mira, mundo in-
audita, Docere Christianos
ut discant ignorare legem,
utque sic vivant coram Deo
quasi penitus nulla lex sit,
nisi enim ignoraveris le-
gem & in corde tuo statue-
ris, nullam esse legem, &
iram Dei, & tantum, gra-
tiam & misericordiam
propter Christum, non potes
salvus fieri. --- E contra
in mundo sic urgeri lex &
opera debent, quasi prorsus
nulla sit promissio & gra-
tia.

i Luther to. 4.
51.

i Evangelium est pre-
dicatio De Christo, quòd re-
mittat peccatum, donet gra-
tiam, justificet & salvet
peccatores. Quod autem
præcepta in Evangelio re-
periuntur, ista non sunt E-
vangelium, sed expositiones
& apendices Evangelii.

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.

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 pressed 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.

7. Conclusion.

And whereas *Luther* calleth the Law a dead letter, as the Gospel is a saving word, 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 the Spirit of life, that is, in *Christ* all our Law, as (k) *Del* and (l) *Salmarst* and other *Antinomians* doe; and as (m) *Theologia Germanica* doth, and other *Familists* teach: for *Luther* aimeth highly to extoll Scripture, as you may read in *Luther* tom. I. 166. to. 1. 252. 531. to. 2. 22. 257. 310. to. 2. in Genes. c. 17. fol. 85. and to. 2. in Gen. c. 19. 143. *I hate my own bookes, often I wish they may perish*, for feare they take the readers, and draw them from reading of the Scripture, to 3. in Genes. f. 45. c. 24. *Its a common proverbe, Princes letters should be thrice read, so faire more Gods letters. Vel millies legendæ, should be a thousand times read*; and whereas *Antinomians* and *Familists* are all for allegories. *Luther* ther is not so.

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

o 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 historicall sense doth rightly and solidly instruct, fight, defend, conquer edifie.

And *Luther* acknowledgeth a literall sense of the Law.

n *Luther. Literalis sensus scripture solus tota est fidei & Theologie Christiana substantia qui in tentatione solus subsistit.*

o *Luther. Allegoriae sunt inanes speculationes in Gen. c. 3. fo. 67. & tanquam spuma sacre Scripture.*

p *Est allegoria tanquam formosa meretrix qua ita blanditur hominibus ut non possit non amari praesertim ab hominibus otiosis qui sunt sine tentatione.*

q *Luther. Historicus sensus recte & solidè credit, pugnat, defendit, vincit, edificat.*

Luther calleth the Law a dead letter in a faire other sense then *Antinomians* mean. k *Del. Sermon. 26* l *Salmar. free grace. p. 146.* m *Theologia German. c. 28. p. 71. 72.* vide *Lutherum. to. 3. 215. 490. 344. 544. t. 4. 162. 283. 286. 376. 415. 424. & f. 457. in Pl. 126. & 654 in Hol. 10. to. 1. in Gen. c. 3. fol. 45*

51. n *Luth. tom. 3. 83.*

o *Luth. tom. 1. in Gen. c. 3. fo. 67.*

Luther detecteth allegories p *Luth. Gen. 3. c. 30. f. 117.*

q. to. 3. c. 30. f. 117.

r Luth. com. 1.
f. 433.

r Luther, *Spiritualis intelligentia legis est ea, quâ scitur lex requirere Spiritum, & nos carnales convincere. literalis ea, quâ putatur, imò erratur, legem posse impleri operibus & viribus nostris citra Spiritum gratiæ.*

Then to *Luther*, the literall 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 condemneth Law or Gospel, because written and in outward commandements, as *Antinomians* doe. And againe, the law without the Spirit, as also the Gospel, is literall and legall to *Luther*.

s Luth. 10. 2.
f. 219.

s *Lex litera est, siue scribatur, siue dicatur, siue intelligatur, donec amittatur.*

r The Spirituall understanding of the Law, is that by which the law is known to require the Spirit, and to convince us that are carnall, and that is the literall 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.

s The law is a letter, either written, spoken, or understood, till it be loved, this is not a work of the teaching Law, but of justifying faith converting soules.

It is true, *Luther* holdeth that all commandements of law and Gospel, are then sweet, and Christs yoke easie, when the Spirit concurrerth to make them sweet; but neither doth this cry down the Scriptures, nor make the Spirit, the only obligeing rule, as *Del, Town, Salmarsh, Crisp*, doe.

r Luth. 10. 1.
epistol ad
Staupicium f.
6. an. 1518.

r Luther, *Ita dulces sunt præcepta Dei quando non in libris tantum, sed in vir-utibus dulcissimi saluatoris legenda intelligimus.*

r Luther, So the Commandements of God, become sweet, when we understand them to be read, not *only in books* (then as written they are sweet,) *but also in the wounds of the most sweet Saviour.*

w Luth. com. 1.
f. 411.

w Luther, *Duplex est lex: una Spiritus & fidei, quâ vivitur Deo, videlicet peccatis, impletur a quo lege: altera, lex litera & operum, quâ vivitur peccato nunquam impletur a lege, per legem enim susci-*

w Luther, There is a twofold law; one of the Spirit and faith, by which we live well to God, sin being subdued, and the law fulfilled: The other, the law of the Letter and of works, by which we live to sin, the law never being fulfilled but with a fained fulfilling. For
by

by the law (the meere 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.

ratur odium legis, sed per fidem infunditur dilectio legis.

Luth. tom. 4 88. *Tu urges servum, hoc est, servitutem & eam non totam --- sed locos de operibus, --- Ego urgeo dominum (Christum) qui est Rex Scriptura, qui est fons mihi meritum & pretium justitie & salutis. Then the law without Christ is the letter of bondage and fear.*

x 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 it self.

x *Lex littera & lex spiritus differunt, sicut signum & signatum: sicut verbum & res: Ideo obtemperare re, iam signo non est opus: Itaque neque iusto lex est posita, habito enim solo signo, docemur rem ipsam querere.*

x Luther tom. 1. 412.

This expression of Luther, with another in the same Tome, to wit, *The justified man ought not to live holily, but hee doth live holily*: 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,

Luther to. 1. f. 451. *Iustus non debet bene vivere, sed bene vivit, nec indiget lege, quæ doceat cum bene vivere.*

In iustus autem debet bene vivere, quia non bene vivit, quod lex requirit, nec totum urget, ne ex lege et operibus iusti fieri presumant, sed per fidem accipiant Spiritum sine lege et operibus, quod legi satisfaciunt.

How the be-
leeuer needeth
not the Law in
the letter, nei-
ther 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 saith, *Obtenta 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 *Sathan* 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, *Idco obtenta re (Spiritu) jam signo non opus: Itaque neque iusto lex est posita*: What is that? *Luther* to. 4. fol. 178. *Lex iusto non est posita, sic enim iustus utvis ut nullâ lege opus habeat &c.* He so liveth that hee hath not need of the Law to teach and command without Christ that he must performe 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. *Idco Lex* (saith *Luther* there) *non potest accusare & reos agere credentes in Christum*, the Law cannot accuse and condemne beleevers in Christ: in the same sense, saith *Luther*, to. 1. 451. *Iustus non debet bene vivere*; the justified man ought not to live holily, according to the letter of the absolute commanding Law enjoining obedience under paine of eternall condemnation; for faith looseth 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* saith in the same place, *Injustus debet bene vivere*. Now the beleever being under the Law, he is a full debter to pay active and passive obedience to the brim, he owes in a manner, as much as Christ paid to the Law. 2. *Luther* saith in the same place, *Hoc totum urget, &c.* God presseth all this that we seeke not a letter-righteousnesse, that is righteousness 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 in the Law to doe it, shall stand against the beleever; but that the spirituall 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 compleatly, (for so the old letter is now out of date, and passeth away to the beleever) but in the Spirit, that is an Evangelick obedience to the Law.

8. 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) naturall, civill, and religious works of beleivers are made perfect in the sight of God. Then must they perfectly keep the Law, and *Christ* must make our good works exactly conforme to the Law, what can hinder us then to be justified by works? *Randal* the *Antinomian* and *Familist*, 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 *Bullinger* l. 1. c. 8. tells of the fourth sort of *Anabaptists* in his times, that said they could not sinne, and the Church was without spot and wrinkle, they left out in the Lords prayer, Forgive us our sinnes: and said we are justified by workes, and could keep the Law perfectly. Sure *Luther* denyes the beleivers to be perfect in this life.

e Say not, I am perfect, I cannot fall, but be humble and fear; thou that stands to day, mayst fall to morrow.

f *Luther* So is the life of a Christian, that he who hath begun, may seem to have nothing; therefore *Paul* saith, I beleieve not that I have apprehended, *Phil.* 3. because nothing is more pernicious to a faithfull man, then that presumption as if he had apprehended it, and there were no need to seeke; 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-

a *Tomase* aff. 76, 77, 78.
b *Sa'tmar's* free grace. 140.
c *Eaton* honey combe. c. 11.
322. 323. 324. &c.
d *Randel* Preface to the Bright-star. *Luther* never dreamed beleivers to be perfect as *Antinomians* think.

e *Luther*. Ne dicis ego perfectus sum, non possum labi, sed humilare, et time: ne hodie stans, cras cadas.

f *Luther*. Sic est vita Christiana, ut qui caperit, sibi videatur nihil habere, sed tendit & pergit ut apprehendas unde *Paul* in in arbitror me apprehendisse *Phil.* 3. quia re vera nihil perniciosius est homini fideli quam ista praesumptio, quasi apprehenderit, & opus querendi non sit, hinc etiam multi relabuntur & marcescunt securitate & igna-

*ignavia. Sic Bernardus : Stare in viâ Dei est retro-
gredi, quare qui capit esse
Christianus, hoc restat, ut
cogitet, se nondum esse
Christianum, sed querere,
ut fiat Christianus, ut cum
Paulo possit gloriari: non
sum, sed cupio esse---Chri-
stianus, non est in facto, sed
in fieri--- igitur qui Chri-
stianus est, non Christia-
nus est, hoc est, qui se pu-
tat Christianum factum,
cum sit tantum faciens
Christianus --- tendimus
in celum, non sumus in
celo. --- Va illi qui jam
totus renovatus est, id est
qui putat se esse renova-
tum, illo absque dubia non
capit renovari, nec unquâ
gustavit quid sit esse Chri-
stianum, &c.*

g Luther to. 3.
in Gen. f. 2. in
c. 25.
Patience re-
quired that sin
dwell in us.

g Luther, *Animus hu-
mannus quando est in tenta-
tione & periculo, difficul-
ter hac consolatione acqui-
escit: sc enim perpetuo an-
gi & queri solet. Quid
fiet? Quando fiet? U-
bi fiet? Respondeo igitur:
expecta, expecta. Quod-
si longius differtur & rur-
sus querit, non habeo ali-
ud, quod consulas, inquires
quam ut feras et expectes
amplius annum unum, duos
tres, veniens, venies & non
tardaber.*

back, then to him that is begun to
be a Christian, this remaineth, to e-
steem himself, not a Christian, but
to seek to be a Christian. A Chri-
stian 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 re-
maine in this rule, --- then he that
is a Christian, is no Christian; that
is, he that beleeveth 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 inde-
vours toward heaven, because God
counts him to be in heaven. --- woe
to him that is wholly renewed, that
is, who beleeveth he is renewed.
Then woe to *Towne, Saltmarsh*, for
these, that are as free from sin as
Christ, must be perfect.

g Luther, *The minde of man,
when it is in temptation and dan-
ger, with difficulty rests on this
consolation, for thus it doth perpe-
tually complaine: 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 de-
ferred, and the mind ask againe,
when shall it be? say thou, I have no
other advice, but that thou indure
and wait on longer, one, two, three
years, he that cometh will come, and
will not tarry.*

h Saltmarſh and *i Town*, teach contrary to this, a beleever wanteth nothing (ſay they) of heaven in this life, but beleewe 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, unbelief, ignorance of God is loved, but the ſcally body, and the reliques of ſin remaine in us.

m Luther, Sin in the Saints not onely 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 ſineſſe, 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

h Saltm. ſre
grace 140.
I Towne aſſer.

gr. 156. 157.

158. 159.

k Luther tom. 4
t. 63.

k Luther, *Gratia non ſic mutat pios, ut per omnia reddat novos & perfectos. Multa quidem purgantur, precipue autem ipſum caput ſerpentis, incredulitas & ignorantia Dei praeſciuntur & conſecruntur, ſed ſquamoſum corpus & reliquia peccati manent in nobis.*

m Luther, *Peccatum in ſanctis non ſolum eſt, non ſolum videtur, non ſolum vult, non ſolum operatur, non ſolum repugnat, ſed etiam furit, & captivat: Imo quod mireris, in impiis non ſic furit, ſed in iſtis.*

n Luther, *Aliud eſt de Deo incarnato, vel homine Deificato loqui, & aliud de Deo & homine ſimpliciter. Ita aliud eſt peccatum extra gratiam, aliud in gratia, ut poſſis imaginari gratiam ſeu donum Dei eſſe impeccabile, & peccatum gratificatum, quamdiu hic ſumus, ut propter donum & gratiam, peccatum, jam non peccatum ſit.*

m Luther tom.
2. f. 432.

Sin rageth
more in the
godly then in
the wicked.

n Luther tom. 2.
f. 434.

How ſin pardoned is no ſin.

own element. in a wicked man, being not pardoned in Christ, in him sin is sin, but sin in a beleever, though it keep still the nature of sin, (justification destroyeth not, nor removeth (as *Antinomi.* ignorantly dream) sin in its nature; but onely in its guilt, or actuall condemnation) yet in a beleever, sin is made as it were sinlesse or no sin, in regard that sin in them is lusted and graced with pardon, and so leaveth off to be sin-condemning, and cursing, as it is in the wicked.

o Luther to. 4.
f 173.

Luther, *Libenter. (in credente) Spiritus vellet totus esse purus: sed caro conjuncta illi non permittit.*

o Luther, Gladly would the Spirit in the beleever be wholly pure, but the flesh conjoynd therewith will not permit it.

p Luth. tom. r.
in Gen. c. 3. f 57

p *Frustra expectamus in hac vita perfectionem hanc, ut toti justi simus, ut Deum perfecte diligamus, &c.*

p In vain look we for perfection in this life, that we should be all just and love God perfectly, and our neighbour as our self.

q Luther to. 4.
f 494

q Luther, *David fateatur Spiritum sanctum se habere, sed nondum perfecte aut totum, sunt enim tantum primitiae Spiritus.*

q Luther, *David* acknowledgeth that he hath the holy Spirit, but not perfectly: or in whole, for they be but the first fruits of the Spirit.

r Luther to. 4.
in Gen. c. 42. f. 96.

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

r This is the proper knowledge of Christians to know that they are borne in sin, and that it sticks in the flesh to death, and that we cannot be freed and purged perfectly therefrom, but by death, the worms and the last fire.

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

f Luth. tom. 2.
75:

Luther is farre from denying remission of sins, and that com- pleat and actuall to the Jewes under the Law, or any way of Ju- stification to them by the Law, but by faith in Christ, as we are justified and saved.

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

9 Conclusion.

s Luther, *Moses* himselve, and those that were under him, were not justified by the Law, for righ- teous-

teousnesse is not to doe the Law, but to beleave God promising.

c There was the same Remission of sins in all ages. Christ is the same to day, yesterday, and the same for ever, they were saved and justified by faith in Christ to come, we by faith in Christ come, suffering, glorified.

Luther saith, tom. i. p. 529. *Non facta sed fidem patrum imitemur*, let us follow not the deeds, but the faith of the Fathers.

w Luther, burnt offerings were not for justification, but a sacrificed Oxe was a witnesse of grace, and to speak so a working voyce of thankfulnessse, or an handy or manuell gratitude, by which the hand powred out thankfulnessse by reall words.

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

y Luther; Abraham saw Christs day in faith, and the spirit onely.

z Luther, the same Christ, the same faith from Abel to the end of the world, and did reigne in divers ages of the world.

Iustitia enim non est facere legem, sed credere promissis Dei.

c Luther *Peccatorum remissio omnibus saeculis fuit eadem; Christus autem heri & hodie idem est etiam in saecula: illi igitur fiduciam Christi venturi, nos fiduciam Christi exhibiti, passi glorificari salvamur, & remissionem peccatorum consequimur.* w Luther to. 4. 397.

w Holocausta in lege a sanctis & iustis exhibitaeo fine offerebantur: non ut justificarentur per ea, sed ut testarentur se accepisse misericordiam -- sic bos immolatus est testis gratiae, seu ut ita dicam, operaria vox gratitudinis, seu gratitudo manualis, quae manus effundit gratitudinem, tanquam realibus vocabulis.

Christum illi crediderunt futurum, nos scimus eum exhibitum & abiisse ad patrem ut pararet nobis mansiones, &c.

y Vidit Abraham diem Christi, Joh. 8. sed vidit in fide & Spiritu tantum. y Luther tom. 2. in Gen. c. 13. f. 35.

z Idem Christus eademque fides ab Abel ad finem mundi per varia saecula regnavit in electis.

T

Anti-

Antinomians, as *Den*, *Crist*, *Salmarsh*, *Del'dery* any heart-Reformation, true conversion to God, actuall 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 *Secinians*, to differ in substance and nature from our Gospel-promises and free covenant, as if their law tutory, *Gal. 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 *Luth. rom. 4.*
164.

Luther in the
point of Chri-
stian Liberty
against the An-
tinomians.

a *Luther*, *Unusquisq;*
Christianus sciat; se per
Christum constitutum esse
in conscientia dominum le-
git, peccati, mortis: con-
tra sciat quoque hanc ser-
vitutem externam corpori
suo impositam, ut per cha-
ritatem serviat proprio.
*Qui autem aliter intelli-
git libertatem, &c.*

a Let every Christian know, that by Christ he is made in his conscience (as he beleeveth in Christ) the Lord of law, sin, death, so that these have no power over him. On the contrary, let him know that this externall servitude is laid on the outward man, that by love he is to serve his neighbour. These who otherwise understand Christi- an 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.

* *Luther. rom. 2.*
§ 78.

* *Luther*, *Omnia sunt libera nobis per fidem, omnia serva per charitatem: ut, simul stet servitus libertatis, et libertas servi-*

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

b *Luther. rom. 2.*
§ 81.

b *Libertas Evangelii non tollit res, & corpora, & debita, hominum, sed*

b The liberty of the Gospel takes not away things, bodies, nor duties of men, but freeth the consciences

ences from spirituall bands of wicked opinions.

c The Christian in his conscience should be a physitian, but without in externall conversation, an Assle, to beare the burthen of Brethren. *Luther* meaneth in things indifferent. that are without the case of scandall, as hee exponeth himself, *Tom* 1. 472. 528. and clearly, *To* 1. *In Christum credentibus omnia munda, indifferentia licita sunt, quaecumq; vel precipiantur vel prohibentur externis ceremoniis, &c.* and *Tom* 2. 154, 155, 156 158.

d Through faith in Christ, wee 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, *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, the Law ought not to reigne over the conscience. And so 2. he placeth our Christian liberty, not only in freedom from the Judiciall 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,

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

conscientias liberat a vinculis spiritualibus.

c *Luther*, *Christianus in conscientia debet esse liber. & Luther* 10. 2. *dicus, in externis moribus 394. debet esse asinus.*

d Per fidem Christi non sumus liberi ab operibus, sed ab opinionibus operum, id est, a stulta presumptione iustitiae per opera quaesitae. *Luther* *tom* 1. 473.

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

c *Libertas illa, quam nobis Christus peperit, non tam cito creditur, quam nominatur. Si certa ac ferma fide apprehendi posset nullus furor aut terror mundi, legis, peccati, mortis ex diaboli tam magnus esse posset. qui non flammam, seu scintilla a mari, ab ea absorberetur.* *Luther* *tom* 4. 250. 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 wee have sinned against the Law.

f Luth. tom. 4.
149.

f Luther, *Verba illa, libertas ab ira Dei, lege, peccato, morte, &c. Dictu facilia sunt, sed Magnitudinem hujus libertatis sentire & fructum ejus, in certamine, in agone conscientiae, applicare, hoc plus quā dici potest, difficile est.*

g Luth. tom. 3.
f. 421.

g Luther, *In carne nulla debet esse libertas: Debemus enim subjecti esse parentibus, Magistratibus, & in suam, omnium servi esse, sed in Spiritu & conscientia Liberrimi ab omni servitute, ibi nulli credimus, nulli confidimus, nullum timemus, nisi solum Christum, qui regnat inter medias afflictiones cum gaudio, & letitia, inter media peccata, cum virtute & fortitudine.*

How the conscience is free according to the minde of Luther.

Its clear, by the flesh, Luther cannot mean, as *Antinomians*, and *Papists*, with *Libertines* doe, the sensitive part, which they call the *Assle*, 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, saith 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 *Commandements* should no more oblige the conscience of beleeyers to obey, then

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 expresly, clearly, 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 beleeeve 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.

that the Ceremonial Law, which is blasphemy: Therefore by Conscience and Spirit, Luther must mean the afflicted conscience, under great conflicts, and in the midst of challenging and accusing sins; So the beleever's conscience is free, and feareth none, but feareth filially, and with a son-ly fear, Christ Jesus only, and is fully free from the feare of condemnation.

Antinomians reply, that the conscience of beleevers is freed from the ten Commandements; as they are a Law and injoyne obedience to the conscience by power or Authority of a Law-giver, for so say they, no beleever can sin against the Law as the Law, either commanding, promising, or cursing. But the beleever 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 *Mistress 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 spirituall, and so are exceeding sinfull, and are onely against Christ.*

Answe. There would be some colour in this Answer, if *Antinomians* did not teach that Beleevers 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 onely against the first Covenant, and that wee our selves satisfie for sins against the Covenant of grace, which is to make us joynt-Saviours with Christ. 2. Sinnes committed by Beleevers 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 sinnes 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. 5. 18, 19, 20. And who saith, To doe to all men, as wee would they should doe to us, 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.

That distinction of *Antinom.* that We cannot sin against God as a commanding lawgiver, but against God Redeemer only, removed.

Rise reigne ruine of *Antinomians* in New England. p. 60, 61. art. 25.

CHAP. XIII.

Of good works according to Luther.

II Conclusion.

Luther clearly contradicth Antinomians, touching certainty from signes.

h Luth. rom. 4.
410.

h Bona opera placebunt, Deo propter fidem in Christum quod non fiunt ad iustitiam, sed ad testimonium quod grati simus et grati iustificati.

h 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.

I Luth rom. 4.
403.

i Spiritus sanctus nunquam otiosus est in piis sed semper agit aliquid quod pertinet ad regnum Dei.

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

k Luth. to. 1. in
Gen. c. 24. f.
232.

k Si Muncerus & Sacramentarii, cum audirent nos docere Spiritum & rejicere opera, hac doctrina abuti potuerunt, & neglecto verbo & Sacramentis nihil aliud nisi Spiritum sonare idque nobis viventibus, docentibus, & repugnantibus, quid futurum est ubi contigerit nostra Doctrina?

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

l Luther rom. 3
in Gen. f. 38.

l Post meam mortem multi meos libros proferent in medium, & inde omnis generis errores & deliria sua confirmabunt.

l After my death (saith Luther) they shall alledge my writings, and therewith strengthen errors of all kindes, and their own dreames.

m Luther rom. 4. in Gen. 41.
184.

m Sed simulationem exierunt Anabaptiste, Sacramentarii & alii fanatici qui de Trinitate & incarnatione Christi palam impia tradiderunt, non enim fuerunt ex nobis, &c.

m 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 hee calleth *Sacramentarians*, who reject the dreame of *Contubstantiation*, yet as *Calvin* observed of the *Libertines*, they had nothing more frequent in their mouth, 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 signes or markes of sanctification, by which men know that they are in *Christ*, and I appeale 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 hee extolleth so the *Spirits* inward, omnipotent and only working of an inward, and heart reformation, as that men, ministerie, preaching can have no more influence in Gospel-reformation, then in *Christs* redeeming of the world, and the taking away transgression, for saith hee, (o) 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 is sole Reformer, as *Iesus Christ* is sole and onely Redeemer.

• *Del Ser. 13. 13*
15.

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

to judge of our
spiritual condi-
tion by sense,
hath a two
fold meaning.

It is true, *Luther* saith often we must not judge of our spirituall good estate, by sense, but by faith, and so say *Antinomians*, and *Eaton* most frequently. But the word *sense* is taken two wayes, 1. for the enditement 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 beleever 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 spirituall estate, or of *Christ*, except it speak truth, as the *Devill* speaketh to deceive, and to render us secure, sluggish, haughty, proud, vaine, but *Antinomians* say
all.

all the murders and adulteries of beleevers, are sins onely in our *sense*, that is, in the apprehension of our unrenewed part, not to the light and judgement of faith, now so *Antinomians* follow *sense*. But,

1. I should as soon beleeve the Devill, saying that the adultery of a beleever is no sin, as beleeve *sense*, that is, the inditement of flesh, and the unrenewed part, it is true the devill can say truly, as the flesh also, the adultery of a beleever is a sin, that actually condemnes 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 beleever despaire.

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

3. *Antinomians* know no *sense*, but the *sense* and inditement of the lying flesh, which they teach men to beleeve, when it faith falsely, that the adultery of a beleever is no sin, now no whorish mother will call her own childe a Bastard, and its no wonder that the flesh, especially in the fleshly *Antinomian* plead for the Devill 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 discern both good and ill, so the use of the spirituall *sense* is spoken of, *Cant. 2. 3.* I sate down under his shadow with great delight and his fruite 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, *Joh. 6. 45.* All that have heard and learned of the Father come to mee. Here is the actual exercise and use of the spirituall and renewed *sense* which we are to believe no lesse then faith, and what this *sense* indyteth, that the Holy Spirit in us indyteth, and teacheth, and that we are to beleeve. *Luther* never willeth us to close our eares, and to hear nothing that this *sense* faith to us.

12 Conclusion.

Luther speaketh pathetically of the slavery and impotency of our free-will by nature, but no wayes 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.

*Luther in the
manner of free-
will against
Antinomians &
Familiſts.*

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

a Non poteſt homo naturaliter velle Deū eſſe Deū, imo vellet ſe eſſe Deū, & Deū non eſſe Deū.

a Luth. rom. 1. f. 9.

Luther, in regard that the efficacy and ſucceſſe of free-will, as of all ſecond cauſes, is from God, depreſſeth the creature to heighten God, Tom. 3. 103. *Deus labore noſtro utitur ſeu larvā quadam ſub quā benedicit nos & ſua largitur 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 naturall 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 naturall inclination going before acts of will and reaſon, by which a naturall 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 wiſh 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.

b Luther, *Voluntas cu- juſlibet mallet, ſi fieri poſſet eſſe nullam legem, & ſe omnino liberam; neceſſaria eſt mediatrix gratia quæ conciliet legem (evangelio) voluntati.*

b Luther 10. 1.

c Free-will ſince the fall by a ſubjective power can be carried

c *Liberum arbitrium poſt peccatum poteſt in bonum*

c Luth. rom. 7. f. 27.

potentiâ subjectivâ, in malum vero activâ semper: nec enim in statu innocentie potuit stare, activa sed subjectiva potentia, nedum in bonum proficere.

f Luther, tom. I.
306

f Liberum arbitrium est merè passivum in omni actu suo, qui velle vocatur: quia voluntas non nisi rapitur, trahitur, movetur, qui tractus redundans in membra & vires, seu animæ seu corporis est ejus activitas & nulla alia, sicut tractus serræ secantis lignum est serræ merè passivus a sectore, nec ad tractum suum quicquam cooperatur, sed tantum tracta jam in lignum operatur, impulsus magis quam impellens, quæ serratio opus ejus cum serratore dicitur, cum tamen merè patiatur.

to good, by an active power ever to ill; nor could the wills active, but only its subjective power, stand even before the fall, or promote into good.

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 onely being drawn, it workes 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.

It is cleare that Luther makes us not blocks, and stones in beleeving, praying, or other supernaturall works, as if after our conversion, we were mere patients, and ought not to pray, but when the winde of the Spirit bloweth faire upon the flowers, and the Garden. Or, as if the person of the Holy Ghost and Christs grace were the onely formall efficient cause and principle in all supernaturall works, and we truncks and stones, and not to be rebuked as slothfull servants in sins of omission or commission.

Luther saith the contrary, To. 2. in Gen. c. 24. f. 232. *Antinomi docent simpliciter omnia peccata 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 terrified by the Law, for Luther I. speaks comparatively.*

ratively, and denies not all subordinate activity to renewed free-will, after conversion.

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

g In omni opere bono *g* Luther to. 1. *potius aguntur, quam agunt filii Dei.* 46.

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

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

Altera sanctitas operum *Tom. 3. fo. 82.*
est charitas gratum faciens, ibi non solum Deus loquitur, sed studeo ego sequi loquentem Deum.

When I was a Monk, often I desired that happinesse to see a godly man in life and conversation, in the mean time I dreamed of an Eremit, that abtained from meat and drink, and fed on rootes and cold water --- but they are holy who are holy with a passive, not an active holinesse --- 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.

h *Ego Monachus sepe* *h* *Luther to. 4.*
ex animo optabam eam felicitatem mihi contingere, ut possim videre, conversationem & vitam alicujus sancti hominis. Interim somniabam talem sanctum, qui in Eremito agens, abstinere a cibo & potu & vitaret tantum radulis herborum & aqua frigida --- & sancti sunt sanctitate passiva, non activa --- si unusquisque ex prescripto verbi Dei faciat officium in vocatione sua, carni non obsequatur, sed Spiritu reprimat desideria ejus. f 174.

And where ever *Luther* speaketh of inherent holinesse, 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.

saith *Luther*, *Voluntas magis est impulsiva quam impellens*, the will rather is drawen, then it doth draw and act, but inclineth more to bee drawen; but it is passive, because free will in pure naturalls, before the fall or after regeneration, is a subject receiving a holy sanctified rectitude of will: and before the fall, that rectitude was that concreated and naturall Image of God in the *first Adam*, in regeneration it is the supernaturall image of the *second Adam*, which wee 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 naturall accident of concreated sanctity and holinesse added to the will as a connaturall gift to make the will compleat in its operations. Now the will is a mere patient in receiving a supernaturall active power to will according to Christ, and in this regard the will is patient and must bee elevated in its naturall activity, by receiving a new infused heart *Ezeki. 36. 26. Zech. 12. 10. Deut. 30. 6.* And because free-will acts according to Christ in beleiving, hoping, loving out of faith, all by the strength of new supernaturall habits therefore doth *Luther* call the renewed man a patient, and his supernaturall workes 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 tis 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 actuall assisting grace, the will is a patient in the reception and subjective and passive lying under the actuall motion of him who workes in us to will and to doe, for wee can doe nothing more than clay, when God infuseth a spirit in it, to move the predeterminating wind of the spirit, to blow right on us, in regard of both these, though being acted by habituall grace, and by actuall assisting grace being drawen, *Cant. 1. 2, 3. and Psal. 119. 32.* compared with *Ezeki. 36. 26, 27.* we doe and have our own subordinate active influence in all the workes wee doe toward Heaven, and life eternall, yet *Luther* saith, wee are patients.

2 Luth. rom. 2.
f. 206.

i Luther, *Heresios venenum est quod tribuit libero arbitrio virtutem di-*

i Its a poyson of Heresie that giveth to free-will power to dispose it selfe to 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 onely 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, so all the
Divinity of proud men utterly pe-
rishes.

n Faith is wrought in us, not
thinking, not wisely understand-
ing, 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

spionendi se ad gratiam (si-
ve habitualement sive actua-
lem) recipiendam quale fa-
ciunt in illo, Zech. 1. Con-
vertimini ad me, & ego
converterar ad vos.

k Homo merè passivè se k Luther to. 3.
habet nec facit quidquam, 200.
sed fit totus.

l Luther, Deus in ma- l Luth. tom. 3.
teria privativa non positi- 457.
va operatur.

m Ubi manebit liberum m Luther to. 2.
arbitrium, ubi facere, quod 215.
in se est, cum hic fieri nos
doceamur, non facere, &
non nos operemur, sed Deus
nos operetur? facturæ, non
factores sumus, funditus sci-
licet ruit omnis Theologia
superborum.

n Non nobis cogitanti- z Luth. tom. 3.
bus, sapientibus, volentibus, 218.
sed incomprehensibili & oc-
culto opere Spiritus, præ-
venitur, qui quis fide dona-
tur in Christo, ad solum
verbi auditum, citra om-
nem nostram aliam ope-
ram.

o Luther, Non operando o Luther. tom. 1.
sed patiendo boni sumus, f. 46. 138.
cum patimur divinis acti-
ones quieti ipsi.

p Quicquid tibi teip- p Luther. tom. 2.
sum. 140.
V 3

sum dederit, & permiserit, tene suspēdium, quia facit ut inveniatur voluntas tua in Ieiunio tuo, ut dicitur, Esa. 58. quicquid autem teipsum tibi abstulerit, hoc sequere.

to thee and permit thee, hold that in suspension, for it will cause thee finde thy own will in fasting, 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.

1 Consideration.

Note.

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, beleieve, love, hope, pray, feare, obey, even when the spirit acts us not.

2 Consideration

Note.

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

an absolute independent power to doe what ever God commandeth, peculiar neither to the covenant of workes, before the fall, nor to the law or Gospel after the fall, but it ever was common to all States to the creature to act dependently upon Gods predetermination.

But tis common to the dispensation both of the covenant of workes 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 *Adam* had a sanctified and strong free-will to obey God, yet when God was pleased to with-draw his predeterminating influence, by which *Adam* should actually have continued and persevered in actuall obedience and in a holy abstinence from eating of the tree of knowledge, *hic & nunc*, it was no more in *Adams* independent power to keepe that commandement, *ante not*, then the sunne can move or the fire cast heat, when God denyeth his actuall influence to either. So the law had so much of beggarlineffe, frailty and impotencie of the creature, before its fall that the Image of God in its *flower & Summer-prime* and beauty could not keepe *Adam* 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 *second Adam* keepes us not indeclinably from sin, and though

in the Gospell, God gives grace to doe what hee requires, yet can wee doe nothing even when wee are gifted with a new heart, and with a new spirit, except the Lord work in us to will and to doe; *hic & nunc*. Antinomians say, when God with-draweth his predeterminating grace, without which wee cannot worke, nor pray, nor beleeve, no command obligeth us in that case to worke, pray, or beleeve, 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 ser. p. 19. In the Gospel the Word and the spirit are alwayes conjoynd.* a manifest untruth, for the spirit is free to deny his influence *hic & nunc*, when the Gospell is preached to beleevers. And it is no law-straine that wee bee obliged to obey a Gospell-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, sours us with pride, therefore the spece and nature of mankinde, let alone our individuals, must breake in Adam under habituall grace, far more when wee are active by grace; therefore all must bee ascribed to God, *I laboured more abundantly than they all*, to prevent boasting hee must adde. *Not I but the grace of God in mee.* And least hee should bee proud of being the subject of grace, as if a poore Horse should boast of a golden Saddle. Hee saith, *by his grace I am that I am*, pride is so subtle, that it would creepe in under the golden crowne 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 sits on the throne:* most refined grace, where it wants drosse, even in Heaven, in the element of grace, can swell us and puffe us up, except another grace pull down our top-saile.

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 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 happinesse; would we be patient of the Holy Ghosts omnipotency of saving operation, and not with-draw our hearts from under the bedewing celestially 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 flee 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 sodereth 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 *Alphonsus a Casco de heresibus*, l. 6. *Verb. Evangelium*, saith *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 saith with Paul, that we are justified by faith onely, without works, which Papists cannot indure.

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 lay 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 solder 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 rise not from *Nicholas*, one of the seven Deacons, as *Philaster* thinketh, but rather as *Irenaeus* saith, lib.I. heres.c. 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 rise from the *Gnosticks*, and *Manicheans*, 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* dissected, 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.

Libertines sprang from the *Gnosticks*, Familists from *Libertines*, Antinomians from both

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 *Tentonici* or Dutch lads, in French, 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 spirituall 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 Valdesso 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 fooleries, and the grounds and poysonable principles of *Familisme*, *Antinomianisme*, *Enthusiasme*, for he rejecteth the Scriptures, magnifieth Inspirations, villifieth good works, heighteneth the dead faith, extenuateth 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*, Anno 1550. It is Englished, and Printed at *Cambridge*, Anno 1646. The *Antinomians*, *Familists*, and others in England of that stampe specially *M. Beator*, *Catechisme*, pag. 138. salute the book as happily arrived in the English coasts, farre above any preece 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 cloathed with a bit of corruptible glory, saith, *Ezek. 28. 2. I am God.*

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

a Theol. Ger.

c. 22. p. 53.

b Bright starre

c. 8. p. 17.

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, onely 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, poore time-accidents; branches budding out of meer mother-nothing, by the alone will and goodnesse of God, there was folly found in those Sonnes of the morning, the head-peece and master-creatures, the Angels, Job 40. 18, 19.

2. God becommeth 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 onely 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 saith, I am that I am. 5. The soune of God made himselfe of no reputation and distended to bee a man and nothing, then man is nothing. so Bright-stare.

The old Adam and disobedience or sinne, is nothing, but when the creature ascribeth to it selfe Being, and life and essence and goodnesse. 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 saith, 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 effectually to it selfe. Now this observe, when the creature doth chalenge any good thing to it selfe, as to bee, to live, to know, briefly to be able to doe any thing that can be tearmed good, as being in it self that good

The wild stufte that is in Theologia Germani. and the Brightest. Theol. Germ.

c. 14. *vetus homo est Adamus & inobediencia ipseitas, egoitas et similia: ut novus homo est Christus & obedientia.*

thing, or as though that good thing were appertaining to it, then it a-verteth it self, what other thing then did the Devill? This arrogancy to be I, to be my self, to be me, and to be mine, was the devils 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 beeing, beeing by adoption, gift, loane, and little shaddows, remaining shaddows, by the essence, goodness, and free pleasure of God. And as their beeing 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 actuall doeing, and doeing good is from God principally, by moving, exciting, and determinating 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 sinlesse creature should yeeld its beeing, lust, will and desires, rather to be trampled on, dispised, or turned to nothing, before God be dishonoured; All the essentiall attributes of goodness, holiness, wisdom, grace, justice, power, soveraignty, &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 beeing, 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 saith 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 saith, *I have sought 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.

How creatures
are under-cau-
ses of their own
working, and
yet in beeing
and working,
depend on God.

4. Error, Obedience is to deny selfe; The creature is all good in the Creator, and to value and esteem all beeing, 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 immortallity of the soule, that, Scripture saith, seeth 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 will nor conceives comfort from any creature. 4. Yet he waiteth for deliverance. 5. Beares nothing waywardly but sin. 6. And when he cannot think ever to be delivered, or comforted.

The heaven & hell of Familists included within the lists of this life.

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 buriall, Luk. 16. 2 There is a marcet way, between this heaven and this hell. But Luk. 16. there is a gulf, and no passage 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 mee, 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 Spiritus. Bright star. c. 18 189, 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 Allegorick or phancied man to the Familist. The like Familists say of his Resurrection, Ascension, and judging the world. Its but to doe what is already done, to open these rotten graves any farther; These two pieces, so fleshly and abominable, agree well with the Tenents of H. Nicholas, and are now set out, An. 1646. by the Familist Randel, to the insnaring of the soules of many thousands in London.

The Familists acknowledge no Christ, but a Metaphoricall Christ.

Of the Familists in England in the reign of King James, and the contents of a supplication they presented to the King.

Familists dissemble and cover their foulest and grossest poynts of doctrine from the simple.

In the year 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 bookes of sundrie sorts. As his exhortation 1 c. 6. § 5. 7, 8, 9. His instructions of the upright, and Christian baptisme: his crying voyce: his first exhortation: and these (saith hee) may bee confessed among the adulterous and sinnefull generation and the false hearts of the scripture learned: for so hee called all the godly in England, and all that are not of his way. But for his love-secrets, hee saith, yee shall not talke of your secrets (either yet utter your mysteries) openly or nakedly in the hearing of your young children or disciples, but spare them not in the cares of your Elavers, which can understand the same, or are able to beare, or away with the sound thereof. But they have their private Traditions and unwritten verities (saith H. Nichol. in his Elidad § 5.) By which they grow up in love according to the requiring of her services, where all things needfull to bee knowne, or declared, are alwayes 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 agednesse, or old age, where (§ 18) neither some heare all, nor all heare some private mysteries; but the confession might have a sound meaning. Though as they ment, there is nothing sound in it.

About the year 1604. the Familists of England presented with this fraudulent confession a supplication to King James which was printed at Cambridge anno 1606. And answered 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 disclame all absurd and selfe-conceited opinions, and disobedient and erroneous Sects of the Anabaptists, Browne, Penny, Puritans, and all other proud-minded Sects, and Heresies whatsoever, protesting upon pain 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 *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 praise King *James* for executing the Laws against such as in conscience durst not bow to the then Prelaticall *Bawl*: 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.

prelats patrons
of Familists.

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*, *Poperie* 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 ingratiate 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 adaies doe?

2. They defy all to object any thing against them, except dissident *Puritans*, who maliced them these 25 years, and what marvell, for *Hen. Nichol.* saith (prophet of the Spirit, c. 13. § 8.) He can no more erre in what he saith, than could the Prophets of God, or Apostles of Christ, He saith § 9. Almost all of his way were:

an unclean whorish covetous and fleshly company.

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

4 They say, onely right gracious Sovereigne, Wee have read certaine bookes, brought forth by a German Author under the Characters of *H. N.* --- one of which service or writings we be taught all dutifull obeaience towards God and a Magistrate and to live a goodly 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 onely 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 disclaimes all the protestant faith. 2. They will not have the scriptures a rule of faith, but as they understand them.

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

6 That nothing could ever bee 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 enlargement upon baile out of prison. Yet the Puritans maintaine errorr willfully.

But the truth was the Prelats, because the Familists bowed to their Baal of conformity and hated Puritans and courted 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 up-

der warme prelacie, spake nothing against their domination and now in this time of liberty they come out to the sunne and day-light.

CHAP. XV.

Of the Familists and Antinomians of New England.

ABout the yeare 1630. The Christians of England, who could not beare the *Antichristian* yoke of prelacy, nor submit to the *Popish Ceremonies* and new inventions of infamous *Laud*, the late persecuting *Antichrist* of *Canterburie* who for his Tyranny to soules, 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 reclaime 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 faithfull witness, and approved by M. T. *Weld* in his preface to the book.

The rise of the late Familists in N. England.

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 saith 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 intire Christ, as one spirituall 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 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 mysticall 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 holdeth forth a Covenant of works. By which, beleivers 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 actuall beeing out of Christ, it is Christ beleiving 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, Saltm. Spark. of glory, p. 235, 236, 237, 238.

9. All Covenants to God expressed in words, are legall, Saltmarsh. Spark. p. 244.

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

11 Christs example is no paterne to us, because 'tis externall and voyd of the spirit.

12 The soule 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 beleivers 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,

eternity, So Saltmarsh Sparkles of glory, p. 190, 191, 192. as if the decree of Justification, and Justification it self were all one, and the decree of God to create the world, and permit sin, and redeem the Elect, were all one with the creation of the world, permission of sin, Redemption of the Elect. Yea so that which is from eternity, and since God was God, and that which falleth out in time, must be all one.

17 Faith is not a receiving of Christ, but a discerning that the man hath received him already, Saltmarsh ibid.

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

19. A man is never really and effectually Christ, till he have such assurance as excludeth all doubting.

20 The witnesse of the Spirit, is merely immediate, without respect to sanctification or acts thereof, as signes, or concurrence of the word, So Saltmarsh Spark. of glory. p. 274, 275, 276.

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

22 To question assurance of a spirituall good estate upon the commission of murdher or adultery, is a token of no true assurance.

23 Sanctification can be no evidence of a good estate, Saltm. Spar. of Glor. 275 276, 277, 278.

24 I know I am Christ, because I beleve that Christ hath crucified my lusts for me, not because I crucifie them my self.

25 What telle ye me of graces and duties, tell me of Christ, as if Christ and duties of sanctification were contrary one to another; by this meanes, 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.

26 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.

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

28 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 efficaciously

casionally 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 exhorted to beleve but such as we know to be the Elect of God, and to have the spirit working in them effectually, Saltmar. 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-
worke, Saltm. Sparkles of glory p. 242, 243, 244.

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

34 The efficacy of Christs 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 acts most in the Saints when they indeavour 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 hee must needs build upon his sanctification and trust to it.

39 Frequence and length of holy duties argue the partie to bee under a covenant of workes. So Saltmarsh, faith Spark glory. pag. 224, 225, of prayer as if to bring forth much fruit, which is to glortie our heavenly father Joh. 15. To goe about doing good Act. 10. To bee abundant in the worke of the Lord 1 Cor. 15. To pray continually 1 Thes. 5. favored of the law and had nothing to doe with Gospel-grace.

40 It is dangerous to close with Christ on a prowl life. Contrary to Joh. 5. 25, 26. Joh. 11. 25, 26. Joh 7. 7. Joh. 3. 16. Mat. 11. 28, 29. Rev. 22. 17. Rev. 2. 7. Rev. 3.

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 suppose his faith in ill houres 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 sustained by the inhabiting spirit, contrary to Christs continued intercession

cession that we fall not. 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. Ps. 119. 25. 32. 35. 36.

44 *Christ works in the regenerate as in those that are dead and passive in all spirituall 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 spirituall 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; yea, Saltmarsh goeth so farre on with Swenck. H, Nic. Job. Wallasse and Det, in this that hee refuseth Scriptures as not necessary to the perfect ones as is clear to the reader in his late peece called *Sparkles of glory* p. 289, 290. &c. p. 315, 316. and clearly pa. 245. others say (*Familists in opposition to Protestants:*) *their 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 unction, or anoynting, 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 mere witnessing to the Lord, and the discoveries of God of what we are taught, not any ministerie (as formerly) for teaching.* Why then saith Christ, search the scriptures, and why doth Job 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 seaven Churches read or heare the seaven Epistles that Christ wrote to them? For all these are but shaddowes that are done away, and the spirit without the word must only teach *Seekers, Familists and Antinomians*, 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 seale of the spirit can infallibly 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 legall to say wee act in the strength of Christ. As if it were legall 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 hee hath experience of in his owne soule.

50 Hee that hath true faith of dependency is not justified. Where-as the Scripture saith frequently wee are justified by faith, and faith of leaning and dependency on God is true faith, *Psa. 22. 8. Hee rolled himselfe on the Lord Esa. 10. 20. The remnant shall leane upon the Lord. Psa. 118. 18, The Lord was my stay. Esa. 26. 3. Thou wilt keepe him in perfect peace whose minde is stayed on thee. Psa. 112. 7. His heart is fixed leaning on the Lord. And full assurance may be wanting, where there is faith, and fainting conflicting together Jona 2. 4. Psa. 31. 22. Mark 9. 24.*

51 All that preach and beleve not as Familists and Antinomians doe, are under the Law, not under grace, and so under the everlasting curse.

52 Pauls Doctrine was more for free-grace than Peters.

53 No Christian must bee prest to duties of holinesse. So Saltm! Sparkles of glory p. 245, 246.

C H A P. XVI

Of the first sowers of the tares of Antinomianisme and Familisme in New England.

Of Mistris Hutchison and her tenets.

THe first Authors of these wicked opinions were *N. Wheelwright* some adherents to *M. Wheelwright*, and *Mistris 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 beleevers, as in dead and passive Organs 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, tooke 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-towne 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 *Presbyteriall* Government, and while they imbrace that Apostolicke Government, they shall ever be infested with heresies, as now they are this day with new Bee-hives of *Anabaptists, Seekers, Enthusiasts, Familists, and Antinomians*: they come, blessed bee the Lord, a little nearer to it then they did, *M. Cotton* in his Treatise of the keyes of the kingdome of heaven, set out by *M. T. Goodwin* and *M. Philip Nye*, is well found in our way, if hee had given some more power to assemblies, as is clear *Act. 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. Wheelright* and others were convened before a civill court in *Massachusetts*. Octo. 2. 1637. For disturbance of the publick peace, where in the month of March, *M. Wheelright* was convicted of sedition: upon occasion whereof, a number of *Familists* gave in a Petition or Remonstrance complaining that their beloved *M. Wheelright* was condemned for no fault, whereas his doctrine was no other then the very expressions of the holy ghost himselve, 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 incouraged the people to rise up again't them, as Philistines, and pronounced the curse of Meroz on them who would not joine with them.*

Of *M. Wheelwright* a preacher in N. England, a prime *Familist*.

them against the churches of the legallists. And made mention of *Moses* his killing the *Egyptian*. Much false doctrine and debates 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 censured, some banished, some fined, and imprisoned. *Mistris Hutchison* boldly justified her selfe, that she might teach as *Priscilla* did, reproached the Ministers as *Legallists*, told by revelation and many misapplied Scriptures that shee 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 *Daniell* 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 immortall 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 I Cor. 6.19. She knew not how Jesus could bee united to our fleshy bodies.

3 Those who have union with Christ shall not rise with these fleshy bodies. I Cor. 15. 44.

4 The Resurrection I 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 his.

5 There be no created graces in the Saints, Christ takes them out of their owne hands into his.

6 There was no created graces in the human nature of Christ, he was only acted by the God-head.

7 The Image of God in Adam was not in holinesse, but in being like to Christs manhood.

8 No scripture warranteth Christs manhood to be now in heaven, but the body of Christ is his Church; so Salum. Sparkles of glory, as before observed.

9 We are united to Christ with the same union that Christs humanity on earth was with his Godhead, Joh. 17. 21. that is right downe, Christ and every Saint is one person; then were the saints personally and really crucified, dyed, buried, rose again, and ascended to Heaven with Christ.

10 No evidence of our good estate, is either from absolute or conditionall promises.

11 The Disciples were not converted before Christs death, Matth. 18.3.

12 The Law is no rule of life to a Christian.

13 There is no Kingdome of heaven but onely Christ.

14 There is a first ingrassing in Christ by union, from which a man might fall.

15 The first thing God reveales, is to assure us of election.

16 Abraham; till he offered his son, and saw the firmnesse and certainty of his election, was not in the state of grace.

17 Union to Christ is not by faith.

18 All commands even of faith, kill, as the Law doeth, Rom. 3.

17. Contrary to the Gospel that gives life, and commands faith in Christ also.

19 There is no faith of dependance, but onely that of assurance.

20 A hypocrite may have Adams righteousnessse, and perish, and is obliged to keep the Law.

21 There is no inherent righteousnessse in us.

22 We are dead to all spirituall acts, and onely acted by Christ.

23 Not being bound to the Law, it is no transgression against the Law, to sin, for our sins are inward, spirituall, exceeding sinfull, and onely against Christ.

24 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 beleieve the one as well as the other.

25 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 worke out our salvation, to make sure our calling and election by good works, are given onely to those that are under a covenant of works.

M. Weld sheweth, when preaching could not prevaile 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 appoointed 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 *Matth. 18. 15, 16, 17, 18, 19, 20. 1 Tim. 5. 19.* And they accused upon the Testimony of witnesses, and publickly rebuked, and not onely 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, *Act. 15. 24.* and that the people of God beleieve no such lying opinions, nor follow such wicked practices, *Act. 21. 25.* and if the Opinionists should refuse to heare the Church or Churches offended, they should be excommunicated and holden for *Heathen and Publicans*, as *Matth. 18. 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 chiefe 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 vilde affections, for divers of them became unclean, M. Weld saith, they had no prayer in their family, no Sabbath, in-

suffera-

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 ſwoune, and being recovered, ſaid : *Oh God, thou mightſt have ſtruck me dead, as Annianias and Saphira, for I have maintained a lyſe.*

Miſtris Hutchiſon and others were excommunicated for lies, others for other foule ſcandals. *Miſtris 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 interpoſeth 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 *Glaſcow* 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 childe, (as the Story ſaith, *Riſe, Reigne*, 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, the Navell and all the belly, 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 armes and hands were as other childrens, 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 convened

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 beleivers, that *Adam* was not made after Gods 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 Devill, and now an active *Familist*.

3. The Monster was concealed five moneths, yet in the day *Mistris Hutchison* was excommunicated, she revealed the Monster, the Magistrate caused to digge up the grave, and it was seen in the hornes, claws, holes in the back, and some scales, and that by an hundred persons.

4. When the childe dyed, being two houres after the birth, the bed violently shook, that all in the house conceived it to be an earth-quake.

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 Mid-wife with two other, of which one fell asleepe.

Mistris Hutchison, who defended her opinions with lies, and equivocations, and pretended she was still of *Mr. Cottons* judgement, 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 Kingdome 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, desired the Congregation to pray for her, afterward she was found to be a lyer, gave no satisfaction in her answers, but lying circumlocutions, and denied she held any such opinions as were impured to her, the contrary whereof was known to many godly persons: she was banished to the Isle 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 custome, 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 Shaw-omet, otherwise called Providence, and their tenets.

There 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 censured, by that seven-headed Church-government united in New England.* Its a piece stuffed with wicked principles and grosse and blasphemous deductions of *Familisme*, smelling rankly of the abominable Doctrine of *Swenckefeld*, *Muncer*, *Becold*, *David Georgius*, and of *H. Nicholas* the first Elder of the Family of Love, of the piece called *Theologia Germanica*, and the *Bright Starre*. It is flowred 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 one Saints, and of the Kingdome of Christ, but *Familists* and *Antinomians*, and all the rest enemies, is reported to be *R. Becon*, who wrote a *Catechisme*, of stufte not unlike this.

1 *Sam. Gorryn*, and his late Disciples of *Familisme*, hold 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 *Sathan* works, false teachers, &c. and what not, and themselves the onely Saints.

2 The calling of the Apostles and ministers, extraordinarily without the ministry 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 Testameent-Ceremonies, and Gods divers ways of revealing himself 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 Gortensians

3 Libraries, books, and humane learning are to bee 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 coming to his temple, Ibid.

5 Herod, Act 12. Taking on him to be a Magistrate, to protect the people with wisdom and Counsell. to minister Justice unto them, took on him an office that belongs onely to God, (and so did Brother Winthrop, the Governour of New England) for which cause Herod was stricken with wormes, Magistracy then in it selfe must be unlawfull, Simplic. Defen. p. 17, 18.

6 The two Olive trees and canule 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 weaknesse of Christ: for he was crucified through weaknesse, but liveth by the power of God, Simplic. Def. p. 19, 20. Thus these Wizzards change the true Christ, true man like us in all things, except sin, into a Metaphoricall imaginary Christ; for Gorton in the Postscript, expounding these words, Except ye eat the flesh, &c. Joh. 6. saith p. 104. And whereas he saith, I say unto you, or, as the word is, I say in you, it signifies, 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 hath he 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 suffers in them, else (saith Gorton) He cannot dye, nor suffer, because p. 105. He is that fountain of life, yea, life it selfe. 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 fraile, in regard of us, or our nature that he took. But he means that Christ took our

Gortiae 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, *Joh. 6.* saith, 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, vertue and vigour of the Son of man, runnes in the blood in creatures, and such is the life, descent, and power of the Son of man, as he is of the life, descent, 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 weaknesse and strength, --- that is by weaknesse 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 metaphoricall flesh and blood that Christ took, not reall 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 forecast, 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 (saith 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 Metaphoricall Saviour, And if we eat the flesh of Christ and drink his blood (saith he, p. 107, 108.) that is, if we eat and communicate with that weaknesse and frailty that is naturally in man, and which the Son of God assumed and took into unity, (he saith 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 surfeit 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 weaknesse that is in us, (as though no such thing were) and dreame of an high and spirituall estate, which doth not arise out of, and is the result (through the wisdom of God) of that weaknesse that is in us, then doe we either sink in our folly, and become sottish, the things of God being drunk up onely with the things of this naturall 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 on God. And if the reader consider it *Salut.* speaketh the same way with *Gortine* 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 weaknesse 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 beleever) and weaknesse anoynted with the spirit. Then every saint is Christ, and Christ hath no body and soule of his owne, but every beleever, Goded, deified; and anoynted with the spirit, is Christ.

2 Christ is not one single man, who was crucified on Mount Calvary: But every weake beleever made of flesh, and a fraile bodie, and of a soule Goded and anoynted with the spirit, is God manifest in the flesh, and another Messiah we have not but every Saint is his owne Saviour, Christ is nothing but mysticall Christ by his spirit dwelling in the flesh and weake nature of all Saints; is not this the Antichrist who denyeth that Christ is come in the flesh?

Now Christ suffers in us saith *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 weaknesse, 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 Metaphoricall Saviour of *H. Nich.* and unclean *Familists*; for if flesh and blood be but Metaphors, that is, the weaknesse and nothingnesse of man, and blood be Metaphorically only the power of the divine nature, and if the blood and water that issued from Christs side was not materiall blood and water, and if Christs being crucified according to the flesh, and his living according to the Spirit, be but faire Metaphors, as we say, the *Meadows* laugh, when they are but vigorous,

vigorous, greene and flourishing, and are not capable of materiall 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 phantasie 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* saith, *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 Crosse, folded it in clean linen, layed him in a new Tombe, hee truly 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 seene of all the Disciples, and was seen of more than five hundred brethren at once, 1 Cor. 15. 5, 6. And hee shewed himselfe to his Disciples after his suffering, by many infallible proofes, being seene of them fourty days, and spake of the things concerning the Kingdome of God, yea, *Paul* saith, *Ad. 20. 28. God purchased a Church by his blood. Our Divines with good reason say, Here is concluded against the Socinians 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 saith his blood is to bee expounded 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 saith, 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*
A a sinnes,

sin, *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 say the *Familists* and *Anomians*, 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. Salmarsh*, who in his latest peece (that I cannot now examine this worke 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 spirituall one, and fashioning like his glorious one, that place, Phil. 3. 20, 21, that speakes of Christs naturall body, Salmarsh exponeth 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 Crosse for our sinnes. And pag. 43. When Jesus (saith he) went out of flesh into spirit, or ascended, he confirmed this ministration &c.* Then Christs ascension to heaven in his manhood is not locall 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 glorious being into heaven, and if this bee 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 wee then make sense of that *Heb. 2. 14.* *For as much as the children are partakers of flesh and blood, he also himselfe likewise tooke 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 partakers of flesh and blood
that

that is of weakeneſſe and the power of God, or the God-head, for ſo *Familiſts* expone *ſleſh* and *blood*, except we ſay that every beleever is both borne of the ſeed of *David* according to the *ſleſh*, and is God bleſſed for ever. A horrible blaſphemy, for ſo *Chriſt*, *Rom. 9.* partakes of *ſleſh* 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*, wee muſt make the world an Imaginary and Metaphoricall world, the Creation muſt be but an allegorie, *men* muſt be figures, allegories and metaphors, ſo muſt heaven, earth, ſea, land, birds, *ſiſhes*, be metaphors, for there is as true a reall history of all that *Jeſus* did and ſaid untill 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 confeſſe the way that *Del* and the *Familiſts* take, when they cite theſe words for an internall word, and a ſpiritual and allegorick ſenſe, beſides the litterall ſenſe, *The words that I ſpeake are ſpirit and life*, Is an unavoydable 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, turnes all *Chriſt* in a Metaphoricall Imaginary *Chriſt* in theſe words pag. 137.

Del ſer p 19.

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 ſinfull man.

Q. Is the ſinfull man ceaſed?

A. Yes, in Chriſt.

Q. How ſo?

A. He was left nailed on the croſſe.

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 properties 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 turneth *Chriſt* over in a metaphoricall Saviour as all *Familiſts* doe.

all personall and materiall sufferings of Christ, which is a speciall and fundamentall article of our faith, and ought not to be omitted in a Catechisme, he cometh to a morall suffering of the body of sin by influence of Christs death on our soules; now first and primarily Christ himselfe was nailed to the Crosse 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 Christs dying teacheth us to die to sinne, and so Christs 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 spirituall and allegoricall senses under pretence of a spirituall 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 expositors and know nothing of the spirit and spirituall learning.

7 These *Familists* teach, that Christ reveales his will by no voyce, but the voyce of the Spirit in the Saints, p. 104. that is, the internall Spirit and word is our onely rule, and not the written word, sutable to *H. Nicholas* his Spirit, and to the *Embyssimes* of *Swenckefeld*, and to *John Wallesse*, (a piece that *M. Beacon* highly extols, p. 138. *Catechi.* who saith, *Consideration 3. p. 8.*) That beleivers 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 same Popish Author, *Conf. 32. p. 107, 108.* maketh crucifixes, Images, and the holy Scriptures Alphabets of Christian Piety for beginners. (*M. Beacon* who commends

John Wallesse so much extolled by *M. Beacon* is an Embyssist and rejecteth the Scriptures.

mends this superstitious Familistick book, must alwayes judge Images unlawfull) so as a Christian having first (saith Waldeslop p. 108.) served himself with holy Scriptures as with an Alphabet, he 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 Its folly to conclude of certainty of Scripture, and not of infallibility in the interpretation thereof, So M. Saltmarsh, and M. Dell, 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 he 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 dited the word must expone it.

Answer. Then must the writing of H Nicholas, and the uncle n 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. 130. 105. Luk. 4. 17, 18, 19, 20, 21. Joh. 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 of Inke, 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 fiduciall recumbency on Christ, God and Man. Nor doe we eat his flesh and drink his blood spiritually by beleeving in Christ crucified, but by acts of humility, seeing our self to be flesh and nothing, and Christ to be in us blood, that is, the spirit, life, and power of God, as if we were Goded with him. Seaven headed policy p. 111.

10. God and man united in one ate the flesh of the Son of man,

and drink his blood, or man as Goded, and God as humanized, p. 111

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 eternall, not humane and temporary. Wind-mills, and phanacies must they be bigge withall, who leave the Scriptures, and imagine that God onely, acts, understands, wills, loves, feares, hopes, &c. and doth all in the Saints.

12 Swearing at all, though before a Judge, is unlawfull, Simpl. Defenc. p. 22.

13. While you tell the people (say they to the godly in New-England;) that by sorrow, compunction, and anxiety of Spirit, and trouble of minde, they communicate in the sufferings of Christ, it is nothing else, but to conclude the Son of God to be Beliel.

14 Baptisme is unlawfull, except it be conjoynd with the crosse and sufferings of Christ, So Saltmarsh Sparkles of glory, p. 30, 31. denyeth all Baptisme.

15 As every Saint ought to hear the word, so ought he to preach it, Calling of Ministers is groundlesse, so p. 66, 67. so the Antinom. Beacon, Catechi. 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 Gesspel 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 contributed to me for the same, then I goe 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 Enthyasiasticall gang of Divinity, in which Antinomians in praying, beleiving, loving, bereave us of the use of minde, 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 unlawfull, contrary to 1 Tim. 5. 17, 18, 19. which grant, if stipends

pends be the preachers deſigne and end.

19. *None is to forethink of what text or ſubject he is to preach on, but as Gods Spirit for the time caſteth 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 expounded *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 an iburiall, and ſo an allegoricall and ſpiritual reſurrection onely.

21 He moſt corruptly and unſoundly 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 *Doctour Taylor*, and by *M. Eaton* in his *Honey comb*, and *Saltmarſh* of late falne off conformity to Antinomianiſme, and *Tob. Criſp*; 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 ſyllables 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 joync *Paul Hobſon*, who ſpeakes more warily then the reſt, and *R. Beacon*, in 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*, *Scinianiſme*, or the like to be preached in their ears.

Of other *Antinomians* now in *England.*

CHAP. XVIII.

Saltmarsh cleareth his minde touching personall mortification faintly, and holdeth many other points of Familisme, as of Christ crucified, risen, ascended to heaven in a figure, or in the spirit, not really in his true Mat-head.

Saltmarsh is now the cheife Familist in England, hath writ ten of late a Treatise called *Sparkles of glory*, which contains the spirits and extractions of the doctrine of *Swenckfeld*, *David Georgius*, *Henry Nicholas*, and all the Familists, *Antinomians* and older *Libertines*, in which he professeth himselfe *A Seeker*, and disclameth *Presbytery*, *Independency*, *Anabaptisme*, and that there is neither *Ministry*, *Church* or *Ordinances*, nor any promise of continuance of them till Christs second comming, 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 beleev'd perfectly, repented perfectly, mortified sin perfectly for us; which hee thus explaineth to wash it from *Antinomianisme* and so calleth it a pretended Heresie.

Saltmarsh would cleare how he said Christ hath perfectly beleev'd, repented, and mortified sin for us, but to no purpose.

1 (saith 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 beleev'e, repent, mortifie sinne.

2 That

2 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 supernaturall habit of grace in us and working in us to wil and to do, this is that which Protestant Divines say, that Christ is our *Savior merito* and *efficaciâ*, by the merit of his death, against *Papists*, and the affectuall; yea, and the irresistable 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 himselfe 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 effectuall 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 saith, our pure and Gospel mortification is to beleeve that Christ mortified sinne perfectly for us, and the like hee saith of sanctification, and repentance, p. 84, 85. So *Saltmarsh* willeth us not to repent, nor beleeve, nor mortifie sinne in our owne person, but to beleeve Christ hath done these for us perfectly, and then we beleeve, 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 workmanship created in Christ *Iesus* unto good workes. Those be good workes that wee in our owne person doe, by the spirit of sanctification. But *Saltmarsh* exponeth 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 beleaved perfectly for us, hee

hath repented perfectly, he hath sorrowed for sinne perfectly, he hath obeyed perfectly for us, and all is ours, and we are Christs, and Christ is Gods. Now Salmarsh can have no such sense as here hee 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 Christs? onely 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 Christs perfect beleeving, perfect repenting, and his perfect mortifying of sinne be ours, because Christ did these acts for us in the dayes 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 beleeve perfectly to justification, and that we be his workmanship, to walk in good workes, 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 holyghost in scripture must either speak nonsense or whē he saith, *walk in love evē this day, repent while it is to day, stand up from the dead to day, beleeve 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 beleever, 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 saith, *I am able through Christs strength to doe all things*, his meaning must be, Christ worketh in me, in my sinfull soule, understanding, will, affections, and whole man, to doe all things through Christs strength perfectly, as Christ doth all things perfectly. Now, sure, Christ doth all things perfectly, and without sinne: But did Paul by Christs 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 Leg-
 alists* have done in former times, as he saith, pag. 61, 62. Now
 if his mortification be in Christ onely, and not in the sinner
 himsele, nor any act of him, and a perfect mortification in
 Christ onely, as the meritorious cause, and also as the onely
 efficient, not in us, and as in Christ the onely subject not in
 us: then I grant he gives us a finer mortification, because what
 Christ doth onely and perfectly, and in himsele, not in us, must
 be finer then any mortification or acts 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*
 nill he, will he, must say, the Gospel-mortification is that
 whereby Christ hath perfectly mortified sin for us, and not that
 (which he saith. *Sparkles of glory*, 324, 325.) mortification which
 Christ first doth in himself, and then in us through himself; and so he
 vindicates not himsele. (4.) I never yet (saith 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 concep-
 tion, and measure of light. — The Christian as the English or
 French, can onely speak in his own 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, Mortifi-
 cation, or rather, (as *Town* saith) gifts of Faith, &c. But 1. they
 are not Gospel-mortification. Why? Gospel-mortification is
 perfect in Christ, saith *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 omis-
 sions should be sinne, they are onely 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 per-
 sonally by us; Yea, *Saltmarsh* saith, 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 gra-
 cious: but I said saith he, this is my infirmity. In which words, Da-
 vids 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 sinfull 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 alledges on the contrary, and confessed Mr. Gattakers doctrine was sound 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

Sparkles of
glory, p. 3.

1. 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 brightnesse of his glory, the expresse 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 last & 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 literall 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 literall and historicall, as if Adam were a true
reall

recall man) by which this mystery of God was made to appeare. But what Scripture is there, that Adam in the state of Innocency was a figure of the Mysticall body of Christ Mediator? We may not at our will fanſie 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 saith 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 *Knewstubb* against H. Nicholas.

2 The Scripture saith, *Rom. 5. All sinned in the first Adam*, as the head, root, first nature and publick father of all mankinde. By one man many were made sinners, inherently and intrinsecally. Saltmarsh will have all men to sin in Adam, as in the first figure, type and Sampler by imitation, onely as *Pelagius* said, or he will have the first Adam, a man figuratively, onely, not really and indeed, and wee know Familists change the whole story of Adams fall, and say the tree, the Garden, eating were not materiall trees, gardens, &c. but meer 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 Gods Revelation, Gods Christall. He calleth him not the Son of God, by an eternall generation, as Divines from Scripture speak:

5 The vaile of this first Temple or creation, was rent by him who crucified all flesh through the eternall spirit and entered in his glory.

Ans. What Scripture saith Christ crucified all flesh through the eternall spirit; hath Christ nailed all his flesh to the Crosse? or must he mean, as he elsewhere hinteth, that Christ had not a proper naturall body of his owne, in which he dyed, but all his mysticall 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.

Familists acknowledge no visible, but only invisible Church.

6 Sparkles of glory, p. 15, 16, 17. He acknowledgeth no visible Church, but onely the invisible baptized into one Spirit.

An. The word acknowledgeth a visible kingdome like a draw-ner that gathers in good and bad, a barne floore in which is chaffe and corne, a field, in which is wheat and tares, *Matth.* 13. a visible house of sons and servants.

7 The man of sin 2 *Thess.* 2. is the corrupt flesh in every man, not the Antichrist the Pope of Rome.

An. So said H. Nicholas judging all the externalls 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 legall shaddows, and all baptizing spoken of in the Epistles; is spirituall baptizing.

An. Christ gave a contrary mandate, *Mat.* 28. 19, 20. and Peter saith, *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 indifferent, as they doe all externall administrations, for to them they are but the killing Letter, the flesh.

Familists teach that Christ is not ascended to heaven in our flesh and nature.

9 Christ ascending to heaven, went out of flesh into spirit, p. 43. Sparkles.

An. 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 saith, 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**ntichrist, or the mystery of iniquity came in upon this ministration by gifts and Ordinances, and the glory of the spirit, and power of gifts, went off from the visible Church, as the glo-

ry of God from the Temple to the threshhold, till it was wholly departed. --- and all things in the absence of the Spirit, and of gifts were Administred by Arts and Sciences, and Grammaticall knowledge of tongues and languages, p. 45. The ministry that shall destroy the Antichrist, is Jesus himselfe, the Prophet whom we must heare, and the God of whom we shall be all taught, pa. 49. Not that of Arts and Sciences acquired by naturall power and industry.

Sparkles of
glory p. 49.

An. The falling away was not the ceasing of extraordinary gifts of the Spirit in the Apostles. But the Antichrist bring- ing in of another Gospel, Joh. 2. ver. 10. and the Spirit that confesseth not that Jesus Christ is come in the flesh 1 Joh. 4. 3. is Antichrist as the Libertines H. Nicholas, Joh. Saltmarsh and Familists who pag. 219. parreth with the common Protestant to behold 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 one 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 fleshy spirituality. And why? because this comes not by a Yard-length up to the Familie 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, workes of supererogation &c. but all these are indifferent to Mr. Saltmarsh and only Antichristian because literal and externaall, not because they are not warented by scripture. and hee brought in the abuse of Philosophy, Logick, Arts and tongues, which much darkened Gospel-glory.

What is Anti-
christ to Fami-
lists, not the
Pope but the
Protestants
whom they
falsly call legal
teachers

1 The Apostles with gifts and the Spirit made much use of arts and tongues as inferiour helps in their kinde to convert foules, because sinners are not Angels, and faith came by hearing 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 besprinkles the margine of his book in the beginning, till his breath faile and he dry up, with the popish lace

Saltmarsh mak-
eth the Anti-
christ to come
in with arts &
tongues, & yet
flowers the
Margine of his
book with bits
of broken
Greek, such as
he can.

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 onely beleeve, &c. in *Saltmarsh* his bookes) but from Tongues, Arts, Logicke, 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 *Masse* 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, *Ye shall be all taught of God*, he hath such a stomach against *subordinata 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 goe 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 himselve.

1. Libertines said, the Gospel or Word was the Spirit himselve, *Saltmarsh* here sayth, 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 principall cause: But the principall cause removes not the Instrument, as Familists imagine; but the Ministry of Familists shall never do it.

Where

Whereas former *Antinomians* made two contrary administrations, 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 greater number of spheres and circles of Administrations, following the spirit in his fulnesse and variety, he foldeth them up in three, of Law, Gospel, and Spirit, or of Letter, Graces, and God, or of the First, Second, and third Heavens. After the cut of *David 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, literall, carnall; but the last under David George the true Messiah was spirituall, purely spirituall, beyond that of Christ and the Apostles, and so spirituall, that to have conscience or sense of uncleannesse, or sinne, was a work of the flesh. And *Saltmarsh* saith it is fleshly, and literall that a pardoned man should confesse sin, p.69,70, a Christian (saith hee) passeth through severall ages, even as Christ was under the Law, circumcisor, Supper of the Lord, Baptisme, and then hee crucified all that flesh hee walked in under these dispensations, and entered unto glory.

Ans. 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 *Saltmarsh* to call the Ordinances of the New Testament, flesh, or fleshly 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 fulnesse of time, made under the Law, bearing our sinnes, crucified, dead, buried, and risen, and ascended, 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

sins; And the confession of Faith, made in this Assembly at Westminster, yea, all the Reformation now, is onely in some outward ordinances (saith 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 spirituall things, or Christ risen, but as to Christ in the flesh, or under the Law, of which these Ordinances, were a signe, And p. 198, 199, 200, 201. which he calleth the last, highest, and most glorious discoverie 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 righteousnesse, but onely the dying of Christ is a meere figure, insinuating that he dyed not in our nature as true man, but as Gortyn saith, 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, Swenckefeldians, Anabaptists, &c. Concerning Election, Reprobation, the power of free-will, the supremacy of the Pope, Idol-worship, the consubstantiality of the Son of God, Christs manhood, his dying, satisfaction, merit, buriall, 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, (saith 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 ether legall Rites and Rudiments, were a clear figure of the Christian under age, or under tutors and Governours, and worldly Rudiments.

Wars under the New Testament for any religious cause not lawfull to Familists who yet practise them not a little.

Here lawfull Warres, and the use of the Sword, are made legall rites and figures. War (saith 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, heare, must be as unlawfull as to be circumcised, which *Paul* saith, *Gal. 5.* is to fall from Christ. See if these men mind God.

13 The Disciples of Christ (saith, p. 70, 71.) according to *Johns* 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.*

Ans^r. These under non-age, *Gal. 4. 1.* are under the Law of *Moses*, and yet Heirs of the promise: The Disciples were under Christs ministerie, and beleaved 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 ministry, 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 beleaved, but because, though Babes and weake, yet they were contentious, and Shismatics, ver. 3, 4. For one saith 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 (saith hee 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 Kingdome to the Father, which is not only when the fulnesse of time, or ages is come, but in transacting and finishing in parts and Members of the body of Christ, and is not one single act, poyn, or effusion of glory, but a perfecting and fulfilling it, in severall

Sparkles of glory
ry 71, 72.

The different ministrations of law Gospel and all Spirit, and that the life to come is already in this life according to the way of Familists.

members of Christ, till the fulnesse of the stature of Christ; for the day dawns, 1 Pet. 2. 19. 75. And for a Disciple to stay longer in any ministracion then the Lord, or the life and Spirit of Christ is in it, is as if Lot should tarry in Sodome. For (saith he, p 72.) A Christian must crucifie each condition he passeth through.

We must then learn from Familists, 1. That Christ was a legall and literall Saviour, as David George said, for he passed through all these ministrations. And Saltmarsh must bee nearer to all Spirit, then Christ and the Apostles.

Familists say
the day of
judgement is
in this life.

2. Saltmarsh growes in transitions to new Orbs and Heavens: For in his Treatise of Free Grace, we heard of nothing but Law and Gospel; now he is upon the secrets of Familists, and Enthusiasts, to crucifie Scripture, praying, hearing, writing, and he is become all spirit. And this is a third state. I grant the Scripture saith, that the Messiah shall, Dan. 9. 27. *cause, in the midt 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 saith, when the Spirit commeth, even in this life, he shall cause praying, beleeving, prophesying, scales, the Scriptures, to cease, and we shall be above and beyond all Gospel 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 wee heard before H. Nicholas say, *even now in this present day, doth the Lord sit in his Throne, and judge the world*. I rather beleeve Paul then Saltmarsh or H. Nicholas; For Paul saith, 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, *ἔτι τοῦ τέλους ὄρας*, &c. Then, when the resurrection of the body shall be, Then shall bee the end, when he shall render up the Kingdome to the Father. So the rendring up of the Kingdome to the Father, which Saltmarsh saith, pag. 72. is even now, when the day dawneth, and the Day-starre ariseth, shall not bee till the end, and till the generall Resurrection of all bee: And therefore Saltmarsh misleth a step in his

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 resurrection, 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.* beleeveeth with al 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 speakes 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 spirit of Scripturelesse revelation, as now *Anabaptists* and *Familists*, have said, the day of judgement was neere, or begun in this life; yea, the Scripture saith, *It is a day appoynted 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, & 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 possibility 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, bee in this life, how is it that so many daily repent and escape out of the snare of the Devill? And the market of buying oyle in this life, is not passed: For *Peter, Act.* 8. willeth *Simon Magnus*, while he liveth, to repent and sue for pardon. And so the time of the offered 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 spirituall, 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 spirituall 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, & the rendring of the Kingdome to the Father. And where are

wee now, If the dead have beene a rising now these fifteene hundreth yeares, and a dying all this time? For Saltmarsh assureth us that the rendering of the Kingdome 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 parts, till the fulnesse of the stature of Christ, that is Ephes. 4. 11, 12, 13. that we meete all in heaven, and the Lord Jetus 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 Christs 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, beleeving, 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 heare and read no more, when John saith they are blessed who read, 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.

Saltmarsh
Sparkles of
glory.

Since Antichrist now reigneth, and Prophets, Apostles, Evangelists are no more, there is no warrant to labour a reformation like the Apostolicke times. God hath 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.

Saltmarsh is
for the ceasing
of all ordnan-
ces since the
Apostles dyed
and till new
Apostles rise.

1 For who can perfect the Saints but Christ? Apostles cannot doe it, and we have no Apostles new nor any of the pure gifts of the holy Ghost. Doth the scripture any where speak of Apostles, Evangelists, Prophets, only for the first age, and Pastors and teachers onely for the ages after? And that of Matth. 28. Lo I am with you to the
end

end of the world is (if more clearely translated) to the finishing of the age, or that age of ministration, pag. 108, 109, 110, 111.

Ans. It cannot bee denyed 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* saith, locall 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 expressely commanded the Christians, come out of her my people; and a Church-separation, where there is nothing sound, as to come out from the unclean Family of Love, is *Christian* not *Jewish*, except we should communicate with the unfruitfull workes of darkness, 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 *Mass*, 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 truly godly who hate the deeds of the *Nicollaitans*.

Separation
from Rome
lawfull.

2 *Familists* and *Seekers* would have no Churches reformed according to the Apostlick paterne; because they think the Apostles *legall* and *Jewish* men, and they judge all externals and outward Ordinances, as hearing, baptisme, 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 *Antinomians* say, this is the only gospel-work and way to beleeve, and there is no sinne but unbeliefe; adultery, murder, 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. *Dex* 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

There are no new lights nor doctrines more to be expected, after the canon of holy Scripture is closed.

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 carpeth at, as p. 107. darke, legall, 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 setteth up a firmament of new lights especially of *Antinomian* and *Familistick* wild-fire to shine to men, and we confesse we endeavour 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 beleve that Christ died for sinners, rose for their righteousness.
- 6 Or to pray continually.
- 7 To heare.
- 8 To be baptized with Water, &c.

Ans^r. I. Paul saith, 1 Cor. 2. 1. He determined to know nothing but *Jesus Christ and him crucified*, then Paul knew no discovery or new light, nor any more spirituall 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, desired to know it, yea, all other things *πᾶντα* what-ever they bee, are dung and losse to him in comparison 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 bee 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 cleare, *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. *Feare not, I am the first and the last, and see thou doe it not, I am thy fellow-servant, worship God.*

3. It will be found that the anoynting and the holy spirit that leads in truth, leadeth by no other meanes then by the word preached, *Rom. 10. 14. Esa. 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 bee another Gospel, then though the Apostles or an Angel from heaven preach them, let alone *Familists*, we are to pronounce them as accursed, knowing wel, 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 wise the simple, Psa. 19. 7.* and that new spirit must involve us under a curse, and the breach of a commandement, if we adde to the word of God, *Revel. 22. 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 say they sinne not, *Pro. 20. 9. 1 Job. 1. 8, 9, 10. Eccles. 7. 20* nor of any beyond the reach of praying, beleeving, growing in grace.

4 Nor can there be any more in Heaven than the perfecti-

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 fulnesse of Christ. For the most perfect and most spiritaall, that are *all Spirit*, shall have mortall 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 ruled by ordinances.

5. It is true, *Christ onely* perfecteth, as the principall cause; but the *Apostles* and *Ministers of Christ* present men perfect in *Christ*, 2 Cor. 11. 2. 1 Theff. 2. 19, 20. and they save themselves and others, 1 Tim. 4. 16.

6. We have not *Apostles* now so eminent in gifts, tongues, miracles; but a *Ministry* there is, and beleivers, till *Christs* second 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 prevaile against the Church builded on the Rock, Matth. 16. and therefore the Scripture warranteth us to think there were *Apostles*, for the first age, and Pastors and Teachers till *Christs* second comming.

7. *Salymarsh* exponeth, or rather depraveth the place, Matth. 28. 20. with the help of the Greek Tongue: then he must be a Legalist, and in his Book give us Sparkles of Law, Flesh, Judaismisme, not of glory.

The place
Mat. 28. 19. &c.
proveth that a
ministry there
must be, and a
Church, till
Christs second
comming, what
ever Seekers
and *Salymarsh*
say on the con-
trary.

And sure his Interpretation comes not from *all spirit*; nor must we take his allegories, types, corrupt glosses phansied consequences, to be Discoveries of pure glorious light, and *all Spirit*. For *day*, the world, is not an age containing the life time of the *Apostles* only, but it is the world. For the sin that (Mat. 12. 32.) is said, *not to be forgiven in this world, nor in the world to come*, Mark 3. 29. *hath not forgiveness*, εις τ̃ αι̃ων̃α, it cannot be that it hath not forgiveness for that age, because it is punished with eternall damnation. Matth. 21. 19. *Let no fruit grow on thee for ever*, εις τ̃ αι̃ων̃α. *Salymarsh* his new Discovery of *all Spirit*, must say, the Figze-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*, εις τ̃ αι̃ων̃α, 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 Discovery, hath found a good way to make heaven and hell endure but for an age, and then have an end. For *John 10. 28. Christs sheep shall never εἰς τὸ αἰῶνα, perish.* He that liveth (saith Christ, *John 11. 26.*) and beleeveth in me, shall, ἐμὴ ἀπειράνη εἰς τὸ αἰῶνα, never die. But doe Seekers and Familiars think he shall die the next age, and live the first age? *John 12. 34. We have heard that Christ abides for ever. John 14. 16. The holy Ghost abides with you, εἰς τὸ αἰῶνα. for ever. Demas hath loved this present world, 2 Tim. 4. 10. 2 Cor. 4. 4. Satan is called, the God of this world, τὸ αἰῶν ἵνα, in opposition to the world to come, 2 Pet. 2. 17. 17. To whom the mist of darknesse is reserved εἰς τὸ αἰῶνα, for ever. The darknesse of hell endureth not for an age onely.*

3. And αἰῶν ὁ is simply everlasting, and that which hath no end, *John 3. 16. He that beleeveth shall not perish, ἀλλ' ἔχει ζωὴν αἰώνιον, but hath eternall life; that is, not life for an age onely. So John 3. 36. John 4. 14. John 4. 36. He gathereth fruit to life eternall, John 5. 24. John 6. 40. v. 54. John 10. 28. John 17. 2. Acts 13. 46. and yee judge your selves unworthy of eternall life. Rom. 2. 7. Rom. 6. 22.*

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, ἕως ἑξαις ἐν τῇ συντελείᾳ τοῦ αἰῶν ὁ. 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 coming, and of the end of the world? And here, Lo, I am with you, ἕως τῆς συντελείας τοῦ αἰῶν ὁ, 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 onely in the first age after Christs resurrection: For this promise of Christs presence, is extended not to Apostles only (for Christ walketh with all true Churches, *Rev. 10. 2.*) but to all the faithfull. 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 kingdome, nor Scepter of Word or Ordinances. He reignes in the midst of his enemies by

his Word: *slayeth the wicked with the rod of his mouth; hath an everlasting kingdom, & hath dominion till all his enemies be subdued*, Psal. 110. 1. 2. Psal. 2. 6. 7. Heb. 1. 8. Psal. 72. 7, 8, 9. Esay 9. 7. ch. 11. 4. And if there be no Ordinances, no Church, no word of righteousness preached, which is the Scepter of his Kingdome, no Sword of the Spirit comming out at his Mouth, no word of the Kingdome, no Embassadors, no Ministers of the Gospel, his Kingdome had an end above fourteen hundred years agoe.

6. Now to all this we must say, Christs order is strange. First, he led his people through the Law, then to a purer and more glorious Gospel-dispensation, and (say Familists) to a pure spirituall 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 so under a darker then a Law-dispensation 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 beleivers cannot sinne, nor confesse sinne, nor are to walke in any Commandement of God, nor after any Ordinance of Word, covenant of Grace, Seales, Faith, Prayer, &c.

16. In this most pure, most spirituall manifestation of God (saith he pag. 36.) all shall be spirituall 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.

Ans^r. Here 1. all distinction of Church-Officers, which Paul saith, 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 Christs body, 1 Corin. 12. 19. Rom. 12. 4. But it is apparent, Familists dreame of a dispensation, when either Christ shall not be head, and have no body, and the Familists so denude him of his headship; or if Christ have a body, then all the members have the same Office, contrary to Rom. 12. 4. and all the body is one member, and so 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

I Thess.

Saltmarsh taketh away all ministry, and calling thereunto, and maketh all Saints Preachers without industry and study, in his third orb or circle of ministration.

1 Thess 5. 12, 13. Heb. 13. 7. 17. Tit. 1. 5, 7, 8, 9, 10.

2. There is a cleare 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 poynt upon tradition from Familists.

17. The Christian is and was (saith 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 saith, we may deny Christ and Religion before men.

Mr. Saltmarsh indifferent in all externall worship.

2. Saltmarsh saith, 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 universall, 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 workes.

CHAP. XXI.

The Doctrine of Saltmarsh and Familists touching Magistracy, and Spirituall discerning of Saints amongst themselves.

Magistracie (saith he, p. 135.) is a power ordained of God, an Image of the power and judgement committed to Christ; Scripture and the gift of wisdom, justice and righteousness, are his unction 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,

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 cit th, speaketh of *Nero*, whose head was dry from all unction of the Gospel, or new Testament. If the Magistrate be an Image of Christs power, and that power committed to him; they may 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* saith most of them all are, shall be under no Magistrate; but this he saith 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 spirituall man can be a Magistrate.

2. They are set up to *minister justice to the people of God in their flesh*. But these that are spirituall, 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 steel sword of the *Magistrate*? And what judgement minister they to *Saints*, in whom there is no more sinne, nor in *Christ*? And is a beleever obliged to confesse murder, parricide, adultery, to a Magistrate who is a man, and to crave him pardon, when *Saltmarsh* saith, he is not to confesse any sinnes to God, page 192. He seemes to grant Magistracie, and so do the *Familists* in their petition to King *James*. But it was their doctrine there should be no Magistrate, 141, 142.

19. *Spirituall men may know each other in Spirit and in Truth, as men know men by the voyce, features, stature of the outward man.*

Of the discerning of the Spirits that *Familists* have, & certain knowledge they have to know one another.

An. Tis true, there is a spiritual instinct that will try the spirits, but dul in 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

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, statures 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 beleieve not every spirit?

Peter (sayth 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 flesh 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 flesh 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 Sinnelesse, Gallelesse, selfe-defence and defensive warres, without malice, desire of revenge, are perpetuall morall duties under the Gospel obliiging the most spirituall man by the sixth Commandement (*thou shalt not murther*) to defend his owne and brothers life from unjust violence, Eph. 5. 28. 1 Chro. 12. 1. 2. 22. 36: 1 Sam. 25. 2. 2 Kings 6. 32. 1 Sam 14. 44. Pro. 24. 11. So *Fortunius Garcias* Comment. in l. ut vim vi ff. de juri & jure. So the Law l. Gener. c. de decur. l. 10 l. si alius S bellissime ubique gloss. in vers. &c. *Ferdin. Vasquez* illustr. question. 1. 1. c. 8. 11. 18. the Gospel, the spirit loo- seth no man from the Law of nature (*thou shalt not murther*).

Familists are
against all
wars.

2 Eye for eye, was a judicial Law, falsely expounded by the *Pharisees* to maintaine hatred of our enemy, 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 beasts doe, but, the Gospel must forbid this, the Gospel must forbid

bid to eat, drink, sleepe, cloth our selves.

4 *Saltmarsh* in this, condemneth *Christians* and *Familists* to beare armes, or to be Magistrates, the contrary of which is their daily practice, (*preserve thy selfe*) and (*deny thy selfe*) are nor contrary as *Saltmarsh* 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.

The first & second Adam men only in figures not truly and really by the way of *Saltmarsh*.

OF the highest & last discovery of God to man saith *Saltmarsh*. 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 communion 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, lesse 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 fullnesse 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 everlasting 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, buriall, resurrection, ascension, were so many discoveries as to us in the flesh, 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 reall man) of the whole nature into which God enters, or is born into the world, and so takes our nature along with him, through severall administrations into glory.

Answe. In all this observe a greater and higher mystery of Familiists then in Antinomians, though they be birds of the same nest. Saltmarsh speakes of them in the third person, that he may seem not to own them, but they are his own Sparkles of vaine glory, while as he would speake his Antinomianisme and Familisme, in so high, mysterious, subline 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 saith Calvin of Libertines, They used strange and dark language, so prating of Spirituall things, that they could not be understood. *Instruct. advers. Libertinos*, cap. 3. in *Oppusc.* p 435. *Ceterum obscuro & peregrino sermone utebantur, ut de rebus spiritualibus obgannientes minime intelligi possent Libertini.* But lest this high and last discovery of the Spirit, should not be known to all the Familiists of England, he will reveale it them, and in print too, to all Legalists, whereas before we heard Familiists reveale their secrets, but to some few of the perfectest of their own Tribe. So H. Nicholas tels us, Exhor. 1. c. 6. Sect. 5. 7 8, 9. And in his Elidad. Sect. 5.

But 1. 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 stood 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 Familiist way, to expone the word in the letter and flesh, not in the Spirit. For such he, thus they interpret those Scriptures of mans first glory and fall, lesse in the very Letter, and more in the mystery. So to expone all the histories of the first Adam, and of

Christ, not in the Historically, Literally, and Grammatically sense, but in the Mystical, Allegorical, and Spiritually 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 quickeneth. Read Philosophy dissected, and the peeces 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 meere figure, sampler, document or example onely, 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 sacrifice 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 sonnes are justified, 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 crosse, 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, Elai. 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 meere example of patient suffering, if we follow him,

him, his example will save us ; but they denyed he payed a reall satisfactory ranfome to Gods justice for us.

4. By Christs 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 excellent 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 (sayth Gortine) and dies in us, when we who beare his Image (For Man saith 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 Saltmarsh saith, p. 288. Others say (he himselve and Familists, in opposition to Protestants, who make Gospel-administration to stand in repentance faith, sanctification, justification, 285, 286.) the mystery of salvation is no other then Immanuel, or God with us, Christ being no more but an anointed one, and that anointed one is our nature or weaknesse, anointed with the Spirit, even God himselve who is strength. And this mystery of great and exceeding glory, is revealed in peeces and parts, and after the manner of men, according to the infirmity of our flesh, within the Christian in graces, &c. and in the Scriptures, or expressions and formes without the Christian : then is Christ crucified nothing but a beleever graced within with Gods Image. And p. 283. he saith, O how doth the pure appearance of God powre shame upon a flesh, and fleshly glory, --- Either by letter or by graces, the day of the Lord will be upon all our Cedars and Oakes. Now a Saint anointed, is God manifested in the flesh to Saltmarsh, and will the Lord powre shame on God manifested in the flesh ? or is the day of the Lord against Christ revealed within the Christian in graces, and in the Scriptures without the Christian ? Then is Gods wrath kindled against grace within, and Scripture without ; brave Divinity. The Scripture saith not, that Christ on the Crosse killed the strength, life, and power of the first creation, that is, Gospel-grace, beleiving, and God manifested in the Saints, that is, the new creature in them; and the first creation, that is, as they say, the naturall faculties of knowing, willing, nilling ; so as the holy Ghost, and the Lord Jesus must come in place of these faculties, and in us, love, feare, beleve, rejoyce; and we &c. all our powers that we had in creation, must be dead passive organs ; Industry, Arts, Sciences, Tongues, Labouring, acting of

Duties, quite removed, as flesh and corruption, and we turned in all spirit. See Rise reign, Er. 1, 2. For *Salm* faith, Sparkles 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 yee my face, Pray continually*, are onely 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 himselfe, or the presence of others, that mind of God, and so the Spirit of God cloathes it selfe in flesh, or letter, or expressions as to the outward man. If by a pure work of the Spirit, *Salmarsh* mean, that the Spirit acts as the principall determining, moving, acting cause, carrying on the work so, as our Spirit, and naturall faculties of mind, will, affection, have their own subordinate, and inferiour active influence in the work, the holy Ghost helping our infirmities, it is good; but this is no new light, nor Familisticall secret of all Spirit, but that which Protestants teach against *Den*, and other *Arminians*, & old liars, and new lights. But I feare, a pure work of the Spirit, is as much as the Spirit acts purely, wholly, only, in praying, and all supernaturall acts, and the naturall 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 supernaturall duties of beleevers, 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 sinne from our nature, must be as perfect as pure works of Angels. And if our naturall faculties be not wholly dead, they are but acts of the creature, as the creature: then are all our supernaturall personall duties, no lesse perfect and sinlesse, then the imputed righteousness 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 act and work out our salvation in feare, 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 meeke 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 beleevng, praising, is the like.

CHAP. XXIII.

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 ministratioun of prayer, as children are to a Father in non-age and pupillage, Sparkles, p. 232.*

Praying is to Familists a part of Legall bondage.

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 frō 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 meaneeth of Legall Bondage, and feare of the curse, and fleshly and carnall feare, and most blasphemously he makes Pauls thrice praying, to remove the Messenger of Satan, & Christs thrice praying, O my Father, if it be possible, remove this cup, not be praying in the spirit, but in weaknesse, or the flesh, according to their own wills; which must make praying in faith to be in the same act, praying out of legall and fleshly unbelieve, and make Christ under a fit of unbelieve, and not to pray in the Spirit, when he said, Remove this Cup, &c. Now Saltmarsh could not have brought a place more against him selfe, to prove that prayer is not a fit of Legall bondage, then Rom. 8. For it is said, v. 15. For ye have not received the spirit of bondage again to feare, but the spirit of Adoption, whereby we cry, Abba, Father.

23. *The meere Commandements and letter of Scripture, is not a Law.*

Saltmarsh holdeth that neither written law nor Gospel is any obliging Rule to the creature.

Calvin Inst.
advers. Libert.
c. 13. c. 14. c. 15.
p. 445, 446,
447, 448.

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 beleever to pray, beleeve, give almes, or not to kill his father, or King; but when the H. Ghost breatheth in the soule to doe these duties, then if a beleever whoore, swear, kill, rob, blaspheme, misbeleeve, &c. he sinnes not against any command in Law or Gospel, because the holy Spirit acted him not to abstain, and God the holy Ghost is the onely cause of all the sinnes of the Saints, because he concurreth not with more then the letter, even with saving grace, to prevent these sinnes. Wee sinne not in not praying, not beleeving, when the grace of God joyns not; then a man being in Christ, may whore, rob, blaspheme, misbeleeve, &c. if God wil be wanting to him with his flowings, and out-shinings of free grace, let him see to it, blame himselfe, he faileth against no Law, Commandement, or Obligation. *Libertines* taught the very same, to wit, *That God is the onely cause of sin, no creature, Man nor Angel is to be rebuked or punished for sin, God sinnes 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 expresth 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 faileth 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 *regulatum*, a thing ruled; and this is to make the Spirit within us, not the Spirit as speaking in the Word, the formall object of our faith, the Judge of controversies, and that is then lawfull, that every unwarranted spirit biddeth us doe and beleeve.

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 Scripturelesse revelation; if then a Spirit in the heart, command *Beold & Knipperdoling* to doe acts of murther and Rebellion, as they did, they sinne 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 meere Commandement and Letter of the Scripture, the last obliging law at least to a Christian. And then yet when the Spirit does not conjoyne his sweetest breathings to procure in us an holy abstinence from murther, harlotry, perjury; but the Christian falls in these sinnes, he sinnes not, because no man sinnes, 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 actuall 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 stirreth 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 heynous, the Christian sinnes 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 sinnes; 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 Indulgencies cease to all these things under which they are walking, some in conscience, some in liberty. *Sparkes, 251, 252, 253.*

Ans. The Scripture speaketh of no Indulgency 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 Pauls 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 incomming 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* must God give dispensations to *Prelaticall* Saints, under that *Antichristian* ministrations, to bow to Altars, and Crucifixes, to all their Popery that now they professe 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 intire Christ, as one spirituall 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 flesh is crucified in the power of God, and of the Spirit, the outward man or flesh dying daily, and it is no more we that live, but Christ manifested in us, as in resurrection, Sparkles, 255, 256.

Ans^r. Saltmarsh here quits the Protestant, but leaves him with

with a slander 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 beleieve Christ died, and rose, and in our flesh is sitting at the right hand of God, and withall, that in a spirituall manner he dwels 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 finest purest glory; *This is Christ in us, the hope of Glory.*

CHAP. XXVI.

The Familists fantasie of our passing from one ministrat[i]on to another of higher glory in this life, and the Lords Prayer, and Christian Sabbath.

27 **T**Here 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.

Ans. Law or Gospel-n 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 dawns. But that we are to admit new lights contradictent to the old, is an untruth: there

Familists fancy a day of iudgement in this life, in which we cast off all our former ministrations, and enter into a new ministrat[i]on 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 workes*; but now *Paul is justified without workes by the imputed righteousness of Christ*. Nor was it of old, a *pardoned man can sin*; and is forbidden to murder; but now a *pardoned man can not sin*, & no written law forbids a Saint to murder. 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, contradicent 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 burnes 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 joyfull day of their passing from their scoffing, merits, selfe-righteousnesse, to a new ministration of glory. 2. *Peter* minded a reall, not metaphoricall 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 dreames.

Of the Lords
Prayer.

28, Page 262, 263. *Saltmarsh* censures the Lords Prayer, as a legall

gall peece, because it sayes, *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 Christian knowes no Sabbath but the bosome of the Father*, 266.

Ans. No wonder *Antinomians* destroy the fourth Comman-
dement, they destroy the other nine, and all the letter of the
Bible, as fleshly, and a killing Letter. I beleeve the Lords day is
morall and perpetually morall till *Christs* comming, from Gen.
2.2. Exod. 20. 8. Deut. 5. 12. Matth. 24. 20. John 19. 42. Luke 24.
56. 1 Cor. 16. 1. Acts 20. 7. Rev. 1. 10. Let Saltmarsh and Fa-
milists call for the book of sports on the Lords day: I knew ne-
ver any truly Godly in either Kingdom despise the Lords day.

Saltmarsh and
Familists are a-
gainst the
Lords day.

30. *The Scriptures, or writings, are the true Scriptures; not as they
are meerly in their Grammaticall construction & sense, or common rea-
ding, which any that understand the Hebrew and Greck may perceive.
And according to such and such interpretations, are not to be imposed
as meere things of Faith and Fundamentals; but so farre as the Spi-
rit of God reveales them to be the very mind of God, else they are recei-
ved for the authority of Man. The Pharisees had the Scriptures in
the Letter.*

Familists are a-
gainst the writ-
ten Scripture.

Sparkles, 269.

Ans. Scriptures are not the word of God, but in their
Grammaticall sense and reading; otherwise Jewes and Phari-
sees have not the Scriptures in the letter, that is, in the true lite-
rall sense; for the Pharisees 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 corrupt-
ly also expone Scripture as the Pharisees did of old. For exam-
ple, 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 Theff. 2: and the place, Rev.
11. 1, 2. where Saltmarsh saith, p. 17. the outer Court of the Tem-
ple, 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 phantasticall allego-
ries and senses, that are not the minde of the Spirit, nor his
scope.

2. If yee receive not Fundamentals, but in so far, as the Spirit

reveales them in the literall sencie, yee doe well. But a naturall Spirit may receive the Orthodox sound sencie, and be farre from inward revelation, that makes the word effectuall.

3. We will no man to receive the Word beleevingly, because men or Churches command so to doe. But of this before: the same 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 uselesse to us.

31. **N**O outward Ordinance or Ministration of the Creature, or of Letter, can convey or conferre any spirituall thing, they are but images or shadowes of spirituall 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 saving soules; because it is not an effectual instrument without the Spirit; but the word internall, 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 Religion of his own, by which he is saved.

32. *Salmarsh* now riseth higher, for whereas he said, *Free grace* c. 49. p. 179, 180. *To doe any thing merely as commanded from the power of an outward commandement, brings but forth legall and mixt service, or at best finer hypocrisie.* Now hee saith in his *Sparkles of glory*, now the outward Ordinance or ministration of the creature or of the letter cannot convey spirituall things to us, and epist. to the Reader p. 6. The other opinion (of Protestants) is that the setting up of such a forme of worshipping 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 glorious and allmighty spirit by them, when as they are onely signes, figures, and Images of more spirituall things enjoyed, or to be enjoyed, and that of Gods appearance, and conveyance of himselfe in outward things according to this opinion, is such as the Papists hold, as to Images, &c. Or things conferring grace ex opere operato, and all Idolaters accordingly conceiving that God immediatly informes and glorifies, and (spiritualizeth those formes and figures to the beholders; as the Israelites when the Calf was made cryed these are thy Gods O Israel.

The minde of Saltmarsh and his Familists concerning ordinances such as scripture, praying, preaching, sacraments &c.

I know Ordinances used in their true nature and as things that are the parables, figures, and types of spirituall things, are not to be rejected, but many Christians doe sweetly partake of them in this their estate of weakenesse or bondage, wherein God makes heavenly things appeare by earthly, that men as Thomas may see and beleeve, though blessed are they that have not seene, and yet doe beleeve. — 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 wisdom suffer the weakenesse of some spirituall men to come forth, and by this hee carrieth spirituall things in more mystery, and manageth the glory of his spirit through wayes 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 affraid of the glory of the spirit, lest it proove delusions.

Ans^r. Here is, good Reader, a more avowed reproaching of the wisdom of God in Ordinances, Familists 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 formes, that is, the written scriptures, praying, preaching, sitting, hearing, conference, and that if we beleeve, God conveys his spirit in, or by thete, we are Idolaters and worship God in formes, images and signes, the very Doctrine of H. Nicholas, but Rom. 7. 6. the oldnesse of the letter is

What is meant by letter and Spirit in the Gospel.

the law commanding intire and absolutely perfect obedience under a curse, and having no promise of the spirit and grace, to obey, and this *oldnesse of the letter* is the meere letter of the law, as law-holding us as the Sonnes of the old *Adam* under condemnation. And the *newnesse of the spirit* is the grace of the Gospel inabling 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 *oldnesse of the letter* is opposed to the *newnesse 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 condemning.

But the *oldnesse of the letter*, or of the law is not contrary to the ordinances of scripture, Hearing, Praying, Sacraments; for then the law should condemne and forbid all these, which it doth not.

2 Because *Paul* had called the Law the *oldnesse of the letter*, some might say, then the Law is essentially an ill thing, and sin. He answereth, ver. 7. *What shall wee say then? is the Law sin?* God forbid. Then it is cleare, by the *oldnesse of the letter*, he meant the law.

3 The *oldnesse of the letter* is opposed in the Text to the *newnesse of the spirit*, then the *oldnesse of the letter* cannot be ordinances, scripture, the letter of the Law and Gospel, the written and preached word, for the written and preached word is never opposed to the grace of Christ, or the renewing spirit. The word & spirit are diverse, never opposite or contrary. And 2 Cor. 3. the letter is not the written word, and seales, and ordinances, and Ministers preaching the Gospel.

1 Because *Paul* saith expressly, *God hath made us able Ministers of the new Testament*. Now sure, in this sense, they were Ministers of the letter to the far largest part to whom they preached, yea the savour of death unto death, 2 Cor. 2. 16. and their Gospel hid, 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 Ministers of the spirit, not of the letter, not because they preached not the letter, and externall word of the crosse to the effectually called, for the contrary is said, 1 Cor. 1. 23. and if the let-

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 fleshy 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 Gospel 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 spiritualnesse, 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 *signe, figure, and shadow*. But a spirithall 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 meere formes, 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 meere sign, figure, and shaddow, for they are not done away. The old and new Testament doe remaine, and must be preached till Christs 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

after the ministration of the Spirit was come, and to these who have the anointing that teach them all things, 1 John 2.27. saith 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 plainnesse 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 Gospell 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 heart, the only

Saltemarsh and Familists call it Idolatry to serve God in ordinances, the contrary is proven.

word of Swinckefeld and Familists, but at the externall word preached, for they never knew the internall word. 2. When (saith he) Protestants set up such a form of worshipping God (in Ordinances; hearing, searching the Scriptures, reading, praying, seales) 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, *Evangelically*, or joyfull message of the Kingdome, 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* saith, worshipping God according to the Scriptures, is an immediate way of fixing God and his Spirit to this forme. ~~To~~ 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 tyed or fixed to Scriptures, yet are we tyed 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, *Esay* 8. 20. *Gal.* 1. 8. 2 *Joh.* 10.

3. We confesse, if to tremble at the Word, as *Josiah* did, 2 *Kings* 22. 19. and these in whom God dwelleth, *Esay* 66. 1, 2. *Esay* 57. 15. be a making of an Idoll of the Word, and a Legall service, then did God command and reward Idolatry in the old Testament, which is abominable; and then we professe that wee, 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 Prophecie 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. *Acts* 9. 5, 6. *Acts* 16. 29, 30. *Luke* 7 37, 38. They adore not the Letters, nor sounds of the Word, but God that conveyes himselfe to their soules by these meanes of his own appointing.

3. It is abominably false, that God conveyes himselfe in outward things, as *Papists* say, he conveyes himselfe to the soule by *Images*: For *Images*, or Portraits of God, are in themselves religious meanes of worship utterly unlawfull 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 Crosse, is to them that perish, foolishnesse; but unto us who are saved, it is the power of God. 21. It pleased God by the foolishnesse of preaching, to save such as beleve. 23. But we preach Christ crucified, to the Jewes a stumbling-block, to the Grecians foolishnesse, 24. But unto them that are called, both Jewes and Greeks, Christ the power of God, and the wisdom of God. Rom. 1. 16. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that beleeveth, to the Jew first, and also to the Greek, 1 Cor. 2. 4, 5. 2 Cor. 10. 4, 5. Rev. 1. 16, and this is never said of Images in old or new Testament.

Ordinances
are not bare
shadows and
Figures.

4 We utterly deny that God immediately informeth, glorifies, and spiritualizeth these forms and figures, as the Israelites thought that God informed the Calf. 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 meere figures and signes, but holy, divine, powerfull 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 sence, 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 annunciate the Lords death till he come again, 1 Cor. 11. 26. and therefore are not for the state of bondage onely.

7. Nor are Ordinances earthly things, but lively, spirituall, heavenly treasures, 2 Cor. 4. 7.

8. Who ever expounded Scripture as Saltmarsh and Familists doe? For he calls the seeing, groping and feeling of the holes in Christs side, and the print of the nailes in his hands and feet, the ordinances of the written and preached Word, and Seales, or Sacraments, by which he clearly insinuates, that some never enjoy ordinances of Word, Scripture, and Seales, and yet beleve in Christ,

Christ, as Christ saith, that some never saw, never groped the holes in his hands and side, as *Thomas* did, & yet do beleve, and so are more blessed then *Thomas*. But let *Saltmarsh* shew who are these who beleve, 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 scandall 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 happinesse, is the great scandall, 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 happines 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 appoynted for the ruine 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*.

Naturall men do not stumble at the letter of the Gospel, but at the thing signified thereby.

10. We cast 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 1. as the Word knoweth not: 2. Revelations contrary to the word, for the Scripture saith, the justified person can sin, must confesse sin, because God is faithfull to forgive: But *Antinomians* say, the Spirit, that exponeth Scripture to them without arguing, discouraging, reasoning, or comparing Scripture with Scripture, but by an immediate revelation, teacheth that the justified cannot sinne, are not to confesse sinne, 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 contradicent 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 beleve a Spirit separated from the Word.

CHAP. XXVIII.

Of our assurance and comfort from Acts of free Grace

Sparkles of
Glory p. 274.

Sermon on
Wisdom iusti-
fied of her
children, p. 204

33. **T**He 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 unction 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 meere 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 saith) as in a glasse.

Paul Hobson, who speaketh more congruously to Scripture then any of this way: I read (saith he, speaking of our joy) It is one thing to rejoyce in an act, and another thing to draw our joy from an act. It is one thing to rejoyce in our suitable walking up to a Rule, another thing to draw our joy and refreshing from the apprehension of a suitability betwixt the Act and the Rule. Men may pray and mourne for sinne, or perform any other particular duty, and have much joy in that opportunity, and yet not draw their joy from it, but onely their joy is distilled from a secret in-come of Christ, which carries them above it, while they are acted in it; but these poore soules, they onely are joyfull when they see they act suitable to a Rule, and they draw their joy from that suitability, which appeares in this, that if their suitability flagge, their joy is destroyed. I doe not say, but that every sinne ought to produce sorrow in us; but it is one thing to mourn for sinne, enjoying faith with peace; and another thing to mourn for sin to confirm faith, and to beget peace.

Of assurance,
joy and sorrow
in our acts, as
suitable or not
suitable to the
rule of the law
or word of
God.

Answer. 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 happineſſe with immediate light; but I utterly deny, that, in every moment of time, when the perſon beleeveth, he is aſſured he is in the ſtate of ſalvation: for this reflect aſſurance is not eſſentiall to faith. Many beleeve and ſay, *My God*, and yet complain that God forgetteth them, and ſhutteth up their prayers, and caſteth off their ſoule, as is cleare 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 beleeves and loves the brethren, and hath a hope cauſing a man to purifie himſelfe, 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 alledged by Saltmarsh, ſpeak not of the way or the manner how the Spirit, the white ſtone, the unction doth teach us, or bear witneſſe; they onely ſay, they beare witneſſe 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 annoynting teach us all things, then far more doth the Spirit's anointing teach us that we are the Sonnes of God, becauſe we love the Brethren, becauſe we beleeve, 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 intimateth) 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 voyd of all Goſpell-revelation, is contrary to *Job. 19. 25, 26. 27. Act. 10. 1, 2, 3, 4, 5, 6. 34, 35*

4 Far leſſe 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 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 rationall 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 rationall 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 signes and effects can be.

8 It is a wonder to me that *Salymarsh* 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 *Salimarsh* 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 wee are at home in our countrey in the lite to come, yea, the highest light, in which we see with open face, & are changed therby from glory to glory, is in a glasse, ἐσὸπτες ἐν ἀνίματι 2 Cor. 3. 18. is called a seeing, 1 Cor. 13. 12. ὁπτις ἐξ ὁρατοῦ: then must *Salymarsh* make the certainty of faith to be as conjecturall and low as the certainty by signes, which he saith is dim, formall, discursive, and that is shadowed and clouded, which overthroweth the *Antinomians* Principles touching the assurance of faith, which they say, excludeth all doubting.

As for the conceit of *Paul Hobson*, that we may rejoyce 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 rejoycing is vain ; for then doe we rejoyce 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 (saith he,) but these two are not contrary, but friendly agree : For this in-come of Christ that procures our joy, is for the graciousnesse 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 rejoyce in the gracious act, because gracious ; we yeeld it willingly. But then wee gather neither ioy, nor peace, nor assurance, from the act simply, but from the act as gracious, and as wrought in us by the in-come and supernaturall 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 conveniencie 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 conveniencie and suitableness of the act, is wrought by free grace, and so we yet rejoyce, 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 be lessened, 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 supposition: 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 strengthen faith, in regard an act of beleiving 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 onely child, Zach. 12. 10, 11,

12.

CHAP. XXI X.

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.

34. **T**He onely scope (saith he to the Reader) of this Book is to mind you of an higher excellency then meere created things can afford you of the truth that is in Jesus, or in Spirit: and of that unity of Spirit which Christians should live in under their severall formes and attainments, and I have not held forth any discovery of Truth, or of any higher dispensation, so as to darken too much other dispensations in which Christians live, or to lessen and under-value their attainments, but only to be faithfull in the power of God to his discoveries in mine own spirit.

The mind of Saltmarsh concerning high Familisme, and other administrations that to him are lower, and touching the law, repentance, duties, Synods, Church government, Episcopacy, Presbytery.

I desire we may beare one anothers burdens, and consider that God is in all his severall dispensations, and measures; and Christians are not to hasten out of any, till the Lord himselfe say, Come up higher, and the stronger are to beare 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 setting of Church-government prudentially, as now, so as all of another way be not persecuted, because I know God hath his people under severall 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 martyrdome 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 perswaded, because this is but to allow such liberty to others consciences as we desire our selves: And surely, if they would propound such things onely as they have received, or they are in conscience perswaded of to all the kingdome, and so leave it to the Spirit of God, and their Ministry, to perswade and convince, and not desire power from others to compell: this were but to minister as they had received.

Ans^r. 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 here 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 denieth, that Christ is come in the flesh, or is true man, or hath any other body that he suffered in, *but the mysticall 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 designe is to make his Saints his Temple, his tabernacle, his body, his new creation, his habitation or house; and God thus manifested in the flesh was a figure of that mystery of godlinesse 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 saith, 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 designe it 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 dwells 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

Saltmarsh denyeth that Jesus Christ is come into the flesh.

Christ really
crucified and
dyed, and not
in a figure, as
with his Fami-
lists, saith
Saltmarsh.

man, or a man in representation, in forme, in meer shape, not truly and really; so as the Disciples heard, *saw with their eyes, and looked on, and their hands handled the Lord of life*, 1 Joh. 1.1. of him they said, *He is not here, he is risen againe; except ye beleve that I am he, yee shall dye in your sinnes.* And in his crucifying (saith 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, nayling 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 Gospel, or Christ crucified.* H. Nicholas document, c.3. sen.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 Christs dying on the crosse, except Familists 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 consubstantiall 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 reall, no true satisfaction; nor any satisfactory rancome to justice for us, but that God forgave all men their sinnes without a price or rancome of blood; and Christ gave not himselfe as a reall rancome, 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 personall merits wee might be saved, as we were saved by following the godly lives of other holy men. The Scripture saith, he nailed his owne flesh to the crosse; for so it is, 1 Pet.2.24. *Who his own 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 beleivers, of Saltmarsh and others, really to the crosse, nor were their bodies really laid in Josephs new tombe, nor did God truly and really raise them from the dead, only in a spirituall meaning, we dyed, are buried with Christ, and partakers of his resurrection. But (saith Peter) Act. 5. 30. *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. But Saltmarsh saith, the Christ, crucifying and nailing all the flesh of his Saints to the same crosse, 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 beleivers in the same crosse, 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 Christs sufferings were, but castigatorie, to deaden them to the lusts of the flesh: and the Saints sufferings are not Christ crucified, nor Christ on the crosse 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. v. 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 saith Gortyn, Christ being the Lord of life, cannot dye, nor suffer in himselfe, and therefore hee suffers in his Saints, and so 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 sabbaoth is Christ Evang. c. 2. f. 15. or the service of love is Christ. Exhor. 14. f. 1. or the godly being in men is Christ Evang. 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 saith, p. 14. *Now all this of this new or second creation, as they are spirituall 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**

H.N. 1. Exh. c. 16. The Orders of love are godded with God, incorporated to God in all love, with whom God in one being, and power of his holy Spirit, is homified or become man; and this is their God incarnate.

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 spirituall, 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 beleevers, 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* (saith he, speaking of the invisible Church) which the *Angel* measures with a golden reed and the alter 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 or the flesh and first creation, and all outward ministrations which are given to the Gentiles to tread downe. Ans. I feare that by nailing the creation to the crosse, and offering it up to God when *Christs* flesh was offered up, is meant that which *H. Nicholas* said Spir. land. c. 56. sect. 7. if a man would enter into life, he must be taught in the service of love, and unlearne againe all that he hath taken and learned to himselfe; 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 feele neither adultery, murther, lying, stealing, 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 unlearne 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. Hee hath a good head that can take these giddy fleshly notions of *Salmarsh*, and can render the sense either of *Gortyns* 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 (saith he) he left out the outer court, and the flesh or the first creation, and outward ad- ministrations,

ministrations, then the crucifying of Christ in the flesh, as the Scripture calleth it, is but a dreame; Saltmarsh saith, That is the outward court the letter; the flesh, which all the Gentiles trample upon, and these Protestants that beleieve Christ suffered according to the flesh, are heathen and prophane men. Christ in the flesh or under the Law, is to Saltmarsh p. 195. the same with the literall Christ of David George, not the spirituall true Messias.

Henry Nicholas said every creature in the first state of creation was God, 34. 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 fast 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 essence 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 (saith Randal in a Sermon) is vanity and a lye, 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 it selfe 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, wherewith man was godded and died 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 fleshly wisdom without God, and of the weaknesse of this creation in its owne nature, as it was drawne away from its life in God, and communion with God to live in its selfe, or owne life, or

H. N. Evang.

Saltmarsh with H. Nicholas teacheth that every creature is God, or a substantiall part of God.

See Saltm. Sparkles p. 199. 200, 201, 202.

to be its selfe what God should have been, wisdom and life, righteousness, and power, and strength, and preservation, and all things. If *Salmarsh* mean with Protestants, that *Adam* did leave his morall or spirituall 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 *Salmarsh* 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 peece and substantiall parcell of God. For Familists say that *Adam*, or an *Angel* should have ascribed being, power, or any thing to it selfe, was sinne and nothing else but the devill, 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 *Theolo. Germanica* and *Salmarsh* 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, *Joh. 17*. The life or being of the first creation, as it is a part of God or the sinlesse 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 *Christs* death, and his Spirit, the naturall being and life of the Saints as they are living men consisting of soule 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 naturall, reall life and blood, as a ransome satisfactory to the justice of God for our sinnes: But this deceiver meaneth that *Christs* annihilating on the crosse all the naturall faculties, power and excellencies that the Creator gave to us, when we were created, and nailing these to the crosse, was *Christs* crucifying of the flesh, and we are the same way

way, crucified with *Christ*, as so many joynt *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* himselve 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 alledge, 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 indifferent:

2. *S* Alm. saith, Christians should live in the unity of the Spirit. Under their severall formes and attainments. Now by formes and attainments he meanes Prelacie, Presbyterie, Independencie, yea Poperie, and all outward worship and ordinances of which he saith, 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 dreaning of a Spirit in the breast of the Pope and cursed Clergie to be the master of our faith, the other an Anabaptistickall Spirit of unwritten revelations to be our leader, and they reproach the word of God, as formes, characters, figures, a faith Ceremoniall, and figurative services out of the knowledge of the Scripture, as H.N. saith, 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 Arrians that say Christ was but a mere godly man; Antitrinitarians, Socinians, Arminians, Seekers, Anabaptists, most of them all being.

being *Arminians*, *Familists*, *Antinomians*, *Enthusiasts*, and all these should agree in the unity of the Spirit; and as he saith 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 royall 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 thinke he should cite the place) that is, doe as *Anabaptists* among *Anabaptists*, be a *Presbyterian* among *Presbyterians*, an *Independent* among *Independents*, *Prelaticall* among *Prelaticall* 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 crosse or not using it; and all the five Popish bastard Sacraments are lesse then loving our brother: upon this ground *Familists* make all externalls free and indifferent; and so doth *Oliver Cromwell* in his letter to the House of Commens 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 smelleth rankly of that fleshly sect, it was printed before by *Authority*.

A Letter Printed by Authority under the name of *Oliver Cromwell* opened, and found to contain many secrets of grosse *Familisme*.

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 beleve 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 far as conscience will permit: and from Brethren in things of the minde, we looke for no compulsion, but that of light and reason, in other things God hath put the sword in the Parliaments hands, for the terror of evill doers, and the praise of them that doe well, if any plead exemption from it, he knows not the Gospell, if any would wring it out of your hands, or steale 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 publicly Printed, and contains doctrine unbound and scandalous 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 meeknesse and fear, 1 Pet. 3. 15. especially when he giveth a publick scandall of unsoundnesse in the faith, I thought my selfe tyed in conscience (and others are debtors 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 unsound this Letter is.

Presbyterians, Independents all have the same Spirit of faith and prayer, the same presence and answer.

Answer. This is no just enumeration to prove the inward and spirituall 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 disclaime 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 unsound and corrupt tenets, especially that of Liberty of conscience, which bordereth 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 wayes 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. 1. and c. 55. l. 9. No wonder then this Author cry downe outward formes, and cry up inward spirituall unity: For the same Spirit of faith they cannot have, that beleve contradictorie articles

of faith. But many that goe under the name of *Independents* and *Presbyterians*, beleeeve with *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, buriall, ascending 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 *R. James*, An. 1604. professe they will take or leave *Familisme* as the King and his Laws thinke fitting it may be for State intere's, their practise now is a little eccentricke 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 heresie, 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 grossest 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 Atheisticall 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 bestow 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 satisfie 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 contradictent truths, for *Saltmarsh* saith, 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 speaks the just contrary in Presbyterians, and if men iudge 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, prophaneesse; 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 beleewe 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 permit.

Ans. No union to this Author, is reall and most glorious and spirituall but the inward union: externall union is excluded

from being a reall union. Why? this union in hearing the same word of faith, receiving the same seales 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. *Drinke yee all of this*, *Eat yee*, is an unity in the externall, visibly acted, and performed worship of God, is it not both commanded and reall? it is no notion of the braine, but externall worship commanded. True, but not in the same forme, manner, way, time, place; but we disclaime an uniformity in the Physicall circumstances of time, place, and never tye any but to the generall, naturall, simple conveniencie of time, place, persons.

But the Author hath a higher aime then to exclude this uniformity; for I finde Mr. *Del* and *Salmarsh*, 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 saith, inward unity is the reall unity. Observe, he calls it the unity, the reall unity, then that we all speake the same thing, 1 Cor. 1. 10. is no unity, not any reall 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, uncleannesse, 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 reall unity, but imaginary unity, because outward, and in visible formes before men, not inward, not spirituall, not most glorious; so are whoring, lying, chambering, sinnes 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 Familiars are *literall, outside, carnall and legall preachers*: to *H. Nicholas* Evang. c. 4. f. 4. *unilluminated, unregenerated, unrenewed, ungodded, 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 professing, 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. f. 2.* 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 spirituall*. What then is become of all outward Ordinances that have an outside by Christs appointment answering to an inside, and these two united make but one and the same spirituall 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 acted by a beleever in the outward, is no lesse spirituall (when inside and outside both joyne with the word and Spirit) then the inward acts of the minde transacted 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 consists 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 spirituall, 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, literall and fleshy wisdom*. So his Epist. to the two daughters of *Warwicke* speaks; and *Evang. ch. 34.* he rejects the *figurative services* and *Ceremonies* that arise from the knowledge of the Scriptures, as contrary to the spirituall 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

Saltmarsh writeth that God manifested in the flesh is nothing but God by his Spirit discovering new lights of Familisme and other damnable heresies.

formes, the letter, characters, figures, flesh or externall fleshy 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. Dels 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 spirituall. So Saltmarsh Sparkles p. 217. And this Antichrist is one who denyes Christ comming in the flesh, or God in his people, who is comming and comming, that is ever flowing out in fresh 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 results, and counsels, and consequents and Lawes 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 spirituall 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 spirituall 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 beleever to be God manifested in the flesh. And as Papists make as many hosts, 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, Loe here is Christ, or loe there is Christ, beleeve 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 paine of a curse, we may not adde, Rev. 22. 17. 18. is unlawfull,

full, because the scripture to *Saltmarsh* is but a forme that perisheth with the using; and to *Familists* a fixing of God Idolatrously within created formes.

Union in formes commonly called *Uniformity*, every Christian for peace sake will study. Why should the Authour speake of *Uniformity*, with such an estranging and detestable expression, for with his hand lifted up to the most high God, he swears 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, characters, which we tie no man too, so they speake not as *Hereticks* and *Familists*, who tell us of an incarnating of God in every Saint, or a Godding, a Christing of a Creature, see *H. Nicholas* Evange. c. 34. Nor doe we meane union in time, places, persons, as Mr. *Del* ignorantly phancies, in his *Uniformity examined*: 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 substantiall practises of faith, worship, government of the Church in the fundamentals: 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 Authour were neither of the faith of *Del* nor *Saltmarsh*, but his letter smelleth rankly of them.) Yea, by this way all *England* are licenced to doe what they list on the Lords day, and the Booke of sports, licencing all Plays and pastimes from morning till night on the Lords day, must be called for againe, which grossensh, the Bishops were ashamed of: for *Uniformity* of all Christians and Churches to keepe the Lords day is but a forme, and no spirituall worship to *Familists*.

Del saith, the spirituall Church is taught by the anoynting the carnall Church by counsels. By this the *Familists* deny all Oathes, 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* so teacheth. Now counsels, as sermons

What *Uniformity* we mean in that Covenant.

Uniformity examined p. 10.

sermons, and preaching, and the written word, are but formes to these men. Anoynting is the work of the alone Holy Ghost 1 John 2. 27. and no worke of men; and they are all carnall men, or such (as *H. Nicholas* speaketh) are wise with *Worldly Antichristian, false and fleshy wisdom*.

2 He tels us, the New Testament worship consisteth in faith, hope, love, and c. ceth John 4. 23. and Paul preached at Troas and administred the Lords Supper till breake of day: all that beleeved were together and continued daily in the Temple. and did breake bread from house to house, he e was union, but not a word of externall Uniformitie.

Ans. 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 Grammer, but all the twelve preached the same thing in Doctrine, & prayed for the same thing, & all administred received the Supper of the Lord according to the Institution of Christ all did sit at table, all did take, break, and eate,, 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 beleeving of these same fundamentals are one, as the letter would say: for if all have love, and all give faith and beleeife to the dictats of their Conscience and a Spirit leading without scripture. this unity sufficeth not Though *Familists* beleeve Christ is not God incarnate, yet we beleeve he is God incarnate, & though *Antinomians* beleeve a justified man cannot sin, needs not cōfesse nor sorrow for sin, yet we beleeve 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 indifferency in what ye beleeve, if yee beleeve what Conscience or an Enthusiasticall 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, (saith *Del.*) But we judge *Familists* to be ignorant of the state of the question. For the preaching and worshipping

worshipping of God in spirit and truth is not the thing in question, but how the outward Ordinances, whither the spirit concurre with them, or concurre 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, not 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. Beaton say, we must please one another in love in outward things, so H. Nicholas saith, paterne of the present Temp. The Services and Ceremonies (he meanes 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 Bebold sinned 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 enlargeth & straitens the spirit of God, which would have some colour, if preaching of the word, sacraments, hearing, were to be ordered by the wilddome of mere men, and if Orthodox Doctrines of counsels 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 onenesse in externall 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, wee have no law in these, but peace & pleasing one another in love.

No rule for Uniformity of doctrine worship, Government in the word, Familists make the fancy of a spirit without the word, the only rule.

And what may we not doe then? If we keepe *Familistical* 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 please 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 *Antinemics* and *Familists* is a forme, a letter, and some certaine figures, which yet are not the Christian mans obliging rule *Salm. Sparkes of glory* p. 238, 239. for p. 216, 217. *The whore is adorned* (saith he) with gold and pearle, which are those excellencies of nature and formes of worship, and Scriptures with which shee decks her self 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 unity 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 compulsion, but of light and reason.

The *Aurbour* 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, beleeving, hoping, fearing, loving, for bowing to Idols, perjury, adoring of the Devill, vocall covenanting with *Sathan* these have nothing to doe with Religion, for they are not things of the mind, I observed before that *H. Nicholas* epistle to the two Daughters of *Warwicke*, said, Christ gives leave to any man to deny his Religion before men, if the heart be good Christ is not so cruell nor taken with the blood of

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 beleewe he may take fifteene wives, and offer his childe a sacrifice to God as *Abraham* did, and that hee may take his neighbours goods, because the Saints are the owners of the earth, and may marry his wives sister, his owne mother in law, he cannot act according to his faith, because he may be compelled to unact and abstaine from such things of the mind 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, onheard, said, 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 meanes 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 meanes 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 false 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 destroyes the flocke of Christ, they give their power to the beast, and their hornes and strength to the false Prophet, and I writ it, God shall

The sword a meanes of defending souls 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 soules 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 handfull after the harvest, and none shall gather them, and make them as a wheele 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 meeke shall inherit the earth, these that sweare a Covenant when they are low, as Familists doe 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 beleieve that conscience leads them in all these, as he is to beleieve all Religions are to be suffered, and the justified man cannot sinne, cannot steale, murther, swear, whore, blaspheme, cosen; 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.

Ans. 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 these 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 bell 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 usurpingly to sweare to defend the Reformed Religion of the Church of Scotland, to extirpate heresies, and what is contrary to sound doctrine; that is, to root out Familisme, Antinomianisme, Socinianisme, Arrianisme, Antiscripturisme, 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 totum*, many, of the Authors way, subvert the doctrine of the Gospel, as all the familists: But the Author saith not, hee shall feeble 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 Magistrate, no 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 Chaplaine of the Army professeth he knowes more of the Gospel then Wickles, Calvin, Luther, and all Protestants generally. Yet he sets the Magistrates 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 (saith 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 Magistracie, is to come backe and remaine in Sodome, pag. 75. when the Lord hath bid you come out, pag. 121. 122.

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 blood asunder; the one from the other) for H.N. saith Spirit. Laud. c. 34. f. 8. 9. The family of love have no heads, nor Kings which are borne of the flesh and blood of sin. And c. 37. f. 7. It is well-pleasing of God, that one man of God loveth not over the other, neither that the one be the others bond-servant, c. 38. f. 4. A King is the scum of ignorance. Then the Saints cannot returne to that carnall dispensations to bee under Magistrates, but Familists by their principles, have leave to say one thing and beleieve the contrary: So doth H.N. teach Epist. to the two daughters of Warwick.

M. Bowls for ingratitude a monster of men, if he be the Author of that lying Pamphlet, called Manifest truths, could have

witnesse more against the sense of this letter, but he, defending it, betrayeth the truth, the Covenant of God, as too many like him doe now, for he casts a covering over this letter, and passeth it in a word, and boldly asserteth for truths many grosse lyes, and spake never one word in Print of the heresies and foule tenets which he heard as an eare-witnesse in the Army, though his charge was to be a preacher.

To conclude, I know none that would wring the sword out of the Parliaments band, 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.

That we must
in outward
things please
one another in
love, as if all
outward acts of
Idolatriy, mur-
ther, perjury,
were indiffe-
rent, is taught
by Familists,
Saltmar.
Beacon,
and others,

So Beacon in his *Familistickall Catechisme*, p.189. would prove the truth of this, that all externalls 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 butward 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 Royall and excellent, then committing Idolatry or not committing Idolatry, then murder, 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 saith in Judaizing in a lesse matter, he was to be blamed, and looked awry 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 murder, or not murder, whore or not whore, because the Law of love cannot stand with murdering, whoring, stealing.

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 Commandements 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 sinnes against the second Table, but freeth us from condemnation as touching Idolatry, perjury, blasphemy, Atheisme, unbeleeve, 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 murther? he that said, (*Thou shalt not worship false Gods*) said (*Thou shalt doe no murther.*)

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 Commandements, as the Law of loving of 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 beleevvers of the Gentiles, and not to be circumcised, offended the Jewes, then doe what yee can, yee must fail against the Law of love and the unity of the Spirit: And then *Saltmarsh* and *Beacon* among Jewes must bee circumcised, and *Paul* saith, that is to *fall from Christ*; then may wee whore or not whore, murther or not murther, to please one another in love, and professe 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, *Salmarsh* and *Beacon* doe preach, writ 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 writ any thing, which they thinke and professe 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.

The place *Gal.*
6. 15. neither
circumcision
nor uncircum-
cision availeth
to be cleared.

Or rather, neither the *Jew*, 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 murder our brothers 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 commandement next to the love of God. But loves excellency stands not in this, that we must breake any Commandement of God, to please our Brethren in love. *Christ* should have the preheminance in all things above our Brother.

6. Saltmarsh hath no warrant to call the Commandements of Christ in outward things such as to read, and search the Scriptures, to preach the Gospel, to heare 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 honourably of the Commandements 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 heaven.

I well remember that H. Nicholas, Evang. c. 31. f. 1. 2. and f. 23. Calleth the Church of Rome, the communion of all Christians; the Pope the chiefe 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 worihip, if love be in the heart. The Familists repute all personall mortification and sanctification done in the strenght 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 prayiug; 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 villanies 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 (saith Saltmarsh) undervalue other attainments or essen them; he meanes, Prelacy, Popery, Presbytery, Independency,

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 darknesse, but rather reprove them, Ephes. 5. 11. as meeke will-worship, and lies spoken in hypocrisie, but all, that is contrary to true sanctification, is but trifles to Familists.

Familists will
it lawfull for
no man to
come out of
Prelacy, Popery
or any un-
lawfull way till
the spirit effectually
draw them.

4. In severall 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 attainments he speaketh of) up to higher attainments, to a Gospel way of Antinomianisme, to a higher way of all Spirit, and pure Spirit, which now Salmarsh hath found out, though H. Nicholas, David George, Muncer and Becold of Leyden, have saved him a great deale of labour. For H. Nicholas proverbs ch. 3. f. 12. divided sundry orbes or severall out-breakings of light; 1 From Adam to Noab. 2 Then from Noab 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 Salim. 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 burthens of Popery and persecution; so doth Salmarsh 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 speake effectually to the heart, and say, Come up hither.

3. Then,

3. Then we doe 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 beleieve in Jesus Christ*, and hasten from out of the intrhalling law, now this yeare, *he will have men staying under any dispensation, and not hasten but 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 comes, they are, conteatedly and submissively unto Gods revealed will, to sit still, there in a sinfull and unlawfull worship, for this is Gods will so to doe.

4. *I am not against the Law* (saith he) *nor repentance, nor duties, nor ordinances*, so as all flow from the right principles.

Ans. But I never knew a controversie between *Antinomians* & *How Salt-marsh is against Duties.* *Protestants*, whether repentance & duties flow from the principles of Free grace, and the in-dwelling Spirit of Jesus, if *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 disclaime. But

3. The question is touching our obligation to repentance and duties; they say to sorrow 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 murder, or lie, say they being justified, yee sinne not, but the flesh in you. 2. Wee are not guilty therein, because the Spirit acted us not to for-

beare. 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 countrey, and to testifie 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
note.

Saltmarsh is
for any Church
government of
mans devising.

Ans. If Prudentiall-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 Authour.

2 The King of the Church, in all substantialls, hath set out a plat-forme in his word; *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, Patriarchs, Metropolitans, Arch-Bishops, and the Government absurd in his Covenant, for these be prudentiall 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 prudentiall way, in which the Magistrate sits as a Church-Officer to judge. But this is the detestable Neutrality of Antinomians in all Religions to be neither hot, nor cold, this, nor that.

6 Nor is this any cause or reason why Saltmarsh should not be against the Prudentiall Government of mans devising, because God hath his people under severall attainments and measures, as in *Queen Marias Martyrdom*, for then, because God hath saved some under Prelacie, some under Poperie, yea, before Christs comming, some under Gentilisme, as Saltmarsh thinketh of *Job*, for then Saltmarsh and Familists should not be against the settlement of Prelaticall Government and of their Romish Ceremonies: not against Popish and Heathenish Prudentiall and Idolatrous Church-Government, I thinke then Saltmarsh will be any thing in externals, Paganish, Popish, or Prelatical, no wonder then, that Familists in their Petition raile against Pu-

ritans for none-conformity, and professe in their Petition to King James their obedience to all the Prelaticall will-worship.

CHAP. XXXI.

Saltmarsh and Familists teach that there is salvation in all Religions.

I Am onely 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 under 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 Spirit of Sathan, it is no lawfull Religion to Saltmarsh. Now that this is his minde is cleare from that he saith 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 beside that Saltmarsh 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 Familists set but letter to letter, and are literall legalists, and have no certainty what they beleeve, and when this Spirit cometh, 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 saith, p. 68. And in his Epistle to the Parliament p. 2. 3. does but dictate to him errors, hay and stubble that must be consumed; for if he so do, when he hath taught these toys hee teacheth the contrary the next day, what a spirit is this?

3. If the Scripture be not the judge of controversies, by setting letter to letter, Scripture to Scripture (understood according to the naturall, and genuine grammaticall sense, which the words yeeld without constraint) then is the Scripture, as Scripture, and in its native sense, a nose of wax, and hath no native sense, but wee are to expect a higher, spirituall allegorick sense, then the letter can beare, & that from the Spirit. We have by this way then no certain rule of faith: the unstable then may lawfully wrest the Scripture to their own destruction. Paul proveth Jesus to be the true *Messiah*, and that convincingly, he confounded the Jewes, *οὐκ ἔχουσιν*, confuting them, that they were confounded in their mind, and strongly proved, with violence and strength of Scripture light, that this is the *Christ*, *οὐκ ἔστιν ἄλλος* *Act. 9. 22.* and Christ remitteth the Jewes to the Scriptures as the judging rule, *Act. 5. 39.* If the Scriptures be so dark, uncertain, doubtfull to naturall men, void of the Spirit, ye shall not convince *Cain* by the 6. Commandement that he is a murtherer; nor *Achan* by the 8. Command, that he is a thief: nor *Ananias* that he is a liar. All may say 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 Kingdome (he saith not, all the Churches) what they 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 *Salmarsh*, is to teach and propound to others, and walke themselves, and accordingly beleeve 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 *Alcarron* were the truth of God, he should thinke 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 Anabaptists in a sixth, and propound such things only as they have received,

Every mans
owne conscience,
and owne
spirit is his only
Bible
and obliging
rule in all Religions
to Mr. Salmarsh. and Familists.

ceived or they are in conscience perswaded of, to all the Kingdome, 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 perswasions, 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, Ezeck. 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 perswasions 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 systeme, 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 perswasions of the consciences of Familists, Antinomians, Socinians, Arminians, Arrians, and all the sects that say they are the godly party, be very God, beleeving, professing, teaching in them, then, if such can no more be judged then God, what ever their spirit perswadeth them, must be truth; for God cannot but perswade truth, then I confesse 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 beleve and have proved that the Sectaries speake lyes in hypocrisie, 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 *Seētaries*, who are but men, judge God, and punish us; because we minister to others what wee 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 c. 10. Sect. 4.

CHAP. XXXII.

What certainty of faith the Saints may attaine to beyond the Familists fluctuation of faith: of Heresie and Schisme.

5. **F***amilists*, and *Antinomians*, goe one with the *Belgicke Arminians*, and all our late *English Independents*, who are for Liberty of conscience, and a Catholicke 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 two-fold infallibility; one in teaching, flowing from immediate inspiration, proper to the *Propbets* and *Apostles*: and another infallibility and certainty of perswasion common to all beleevers. Now *Libertines* turne all our faith in a topicke and conjecturall opinion, so most of them are turned *Scepticks* and affirme that we know nothing with any certainty; yea the more supernaturall and sublime that fundamentalls of salvation are, the more indulgence and latitude of liberty is to bee yeilded to the consciences 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 supernaturall things, that doe so farre transcend the sphere and orbe of naturall reason, then of knowledge in naturall things, our mindes being in their owne element, and in a capacity to reach their connaturall and proper object whē they are among natural things knowable

A twofold infallibility.

by the light of nature, hence that opinion now so prevailing, that all and every Religion is to be Tollerated, and an indulgence yeelding to all in superstructurs 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 originall, 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 generall 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 Hymeneus and Philetus, and other Libertines in the Armie, doubt of, or deny these; therefore not owning these points of faith, nor the doctrine of faith, repentance, love, new obedience, praying, preaching, sacraments, as if hee professed himselfe no Protestant in these points, faith, these are beleev'd 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 falles in on his owne secrets of Antinonianisme and contradicteth the Protestants, and debaseth the confession of the late Anabaptists the seaven 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, p. 198, 199, &c. he tels 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 saith 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.

Saltmarsh with Familists, denyeth the personall union of the two natures in Christ God-man.

What a new union between Christ, God and man, devils and Angels, Saltmarsh hath devised.

47, 48, 49, 50, 51.) but manifestations of God. Thus God being infinitely one, yet in a three-fold manifestation (saith 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-Devill, (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 saith he, p. 199. God makes out himself in an image in this creation or nature, & therefore he takes to himself 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 enjoyes God in this manifestation is called the Angels, the Saints, the elect, the Sonne, the Tabernacle of God, the new Jerusalem, the Temple, the Spouse, --- 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 calls this the great mystery of godlinesse, God manifested in the flesh. Saltmarsh maketh this as great a mystery, God manifested in the Devill to cast him into hell. And as the new Jerusalem, the Spouse 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 lives 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 righteousness 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 beleevc *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 meere 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.

A twofold certainty one Prophetically, another of faith, the former was peculiar to the pen-men of Scripture, the other to all beleevers.

For 1. The Scripture tells us of a sure perswasion of things beleevcd, *Luke 1.1.* *πρὶς πληροφόρημένων* and *Luke* holdeth forth to *Theophilus* a certainty of knowledge *ἐν ἀσφαλῆς* *πρὶς ὧν κατηχήθης λόγων τῶ ἀσφαλῆς* 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. 2.36.* Let all the house of Israel know *ἀσφαλῆς* assuredly. A full and certaine perswasion excludeth 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, *ἐν παντὶ καὶ τῇ πληροφῶριᾳ τῇ συνέσει* *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 a faith as by which wee are justified without workes, Rom. 14.5. Let every one be fully perswaded *ἡλικόπισθω* in his owne minde, 2 Tim. 4.17. That by me the preaching might bee fully knowne. Nor is that perswasion of Pauls Apostolicke, or by revelation extraordinary, but common to all Christians, Rom. 8.38. For I am perswaded that neither death, nor life, nor Angels, &c. shall be able to seperate us from the love of God which is in Christ Jesus our Lord, 2 Tim. 1.12. I know in whom I have beleev-ved, and I am perswaded that hee 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.

What infallibi-
lity agreeth to
the Saints, and
the Church
Catholick, and
invisible.

But all our *Divines* and your owne confession of the As-sembly at Westminster saith; ch. 31. Art. 4. All Councells, generall or particular, since the *Apostles* times, may erre, and many have erred.

To which I answer, No Councells, nay nor the whole invisible Church is infallible in the sense that the Apostles are infallible, both in beleaving 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 foully and grossely for a time; *ergo*, he is not *infallibilis simpliciter*, but may finally and totally fall away. And that of our Saviours, *I have prayed for thee, that thy faith faile 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 foully, yet it secures them by Christs intercession in a state of infallibility in fundamentalls, and in a condition of indeclinability in conversion, so as beleevers are

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 traditions of man, and for Mark. 7. 9. he citeth Matth. 9. or heresies; Now a heresie (saith he) is something against the doctrine of faith in the word or Scriptures not against any interpretations, doctrines, conclusions, glosses, comments, or preaching of men, who speak not Scripture 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.

How Familists define heresies.

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 resurrection, 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 denyes the Scripture as the Scripture, and except he deny it in so farre as teachers speak the truth in Jesus, and in the Spirit of God, else (that is if they be not Familists, that teach and speak not in the Familicall spirit) they teach for doctrines the traditions of men, that is heresies for Gods truth; then to speak heresie is to speak 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.

The Schisme
that Familists
acknowledge

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 himselfe with *H.N.* and godded *H.N.* with himself, published the light of glory. *H.Nicholas, Evangelic.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 spirituall Church;--for they that are joyned to the Lord, are one Spirit, and they are made perfect in one.

Ans^r. 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 these that made a rent, were both the visible and the invisible Church, that they were the visible, *Salm.* 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 spirituall Church of Christ, but the invisible Church: so that upon this account, they that beleeve and visibly professe neither Christ nor his truth before men, yea who all their dayes deny Christ, and so shall be denyed of Christ before the Father and his holy Angells, *Matth.10.32,33.* may be and are the true body of Christ and the Spirituall 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 spirituall Church, when of a Church of beleevers effectually called consisting of foure hundred, two hundred seperate, from two hundred? I think they may as well as Barnabas, a good man and full of the Holy Ghost, seperated from Paul. But

But in so farre as they are (saith he) in that one Spirit they cannot be divided.

Ans. True, but Saltm. speaks lyes in hypocrisie, when he saith, the spirituall 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, murther: but out of some remnants 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 Affe the flesh that sinnes, as Libertines said, but that is no violation of the Law of God.

CHAP. XXXIII.

Saltmarsh Sparkles, pag. 226. Familists minde touching Prayer.

ALL constant speakings to God in this (as they call) a conceived way or impremeditate or extemporary way, is taken commonly amongst Christians for prayer in the Spirit, and for that Spirituall way which the Disciples of Christ used in the Gospel, who were growne up from the infancy and childishnesse of formes or words taught them, which is but a meer natural or outward thing, as they say, which any may perform by strength of naturall 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 immediatly.

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 al their daies have a naturall 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 spirit 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 argument, all that Saltmarsh writes is but a mere naturall 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 darknesse, and flesh that Saltmarsh writes, for the Spirit never taught such dreames, or rotten phancies, nor such interpretations, as he doth offer to us, as dictates of the pure spirit.

CHAP. XXXIV.

A taste of the wild allegorick interpretations of Scripture that are in this peece of Saltmarsh, which he fathers upon the pure immediate actings of the Spirit beyond law and Gospel

Saltmarsh will have as many publick preachers as are in covenant with God.

FROM this, Is God the God of the Jews only, and not of the Gentiles also? Rom. 3. He inferreth that God hath not limited ordination to the Presbytery, so as none in a constituted Church should preach but they, as if to be a God to his people in Covenant were to make all in Covenant men & women sent preachers of the gospel.

2 Psa. 50. Thou thoughtest I was such a one as thy selfe : Because I punished thee not, but was silent at thy Adulteries and Slanders, so the true sense is, but Saltmarsh saith, that is a God merely of one image, or figure : Therefore God is not in one forme of worship, (saith he) the law, the gospel, but in another beyond both, to wit the spirit. What greater violence can be done to the scripture?

3 And the Heavens cannot containe him, therefore God is not in one forme of worship, doctrine or confession. He may inferre, therefore 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 pearlesse and pretious stones, the Cynamon and Odors, then must God poure shame upon all flesh, and fleshy glory, upon all the visions and dreames that man hath of God by reason, creature-imagerie, or outward administration, & notion by letter or by graces &c.*

Ans. In such a noone-day light of the Gospel, can we beleeve that Antichrist should call Gospel-administration by the letter, that is, the preached Gospel, inward graces, and faith, laying hold on Christs imputed righteousness, with the name of flesh, dreames, imagerie, idols, oaks of Bashan, Babilons pretious wares? Did the Holy Ghost Isa. 2. 12, 13. &c. Rev. 18, 12 intend any such thing?

4 Touch not mine anoynted, ergo, give the anoynted liberty of conscience to preach or teach of God, what they please. An. but that (doe my anoynted no harme) will warrant that the Prophets should not sadden the hearts of the anoynted in the way of righteousness. But it shall never follow, ergo Nathan may not rebuke David the anoynted of God, for his adultery and murther: ergo if an anoynted of God commit murther, the Magistrate should not punish him for it, nor ought the anoynted 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.

Ans. 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.

Ans. 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.

2 Thess. 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.

Nd

Ans.

Salmarsh maketh Christ coming in judgement to have beene these 1647 years as H. Nicholas did before him, and Hymeneus and Phylatus said the resurrection was past, H.N. evangel. ch. 34, and ch. 35 ser. 8.

Salmarsh proves by perverted Scriptures that there is no baptizing with water.

Ans. Then Christs second coming is not in the end of the World, in a bodily manner, but so spirituall, as it is daily 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. 1. is the old man.

Ans. Salmarsh will not have the Pope the Antichrist, because Popery and all Religions are indifferent.

The first Tabernacle stood in meats and drinks and diverse washings and carnal ordinances, then baptizing with water is Jewish, Sparkles 29. 30. we are circumcised with him in baptisme, ergo, there is no baptizing with water, Spark. 31. 32.

Ans. The affirming, in some respect of the operation of the first cause, doth not annull all the actings of the second cause, nor bring to nothing all ordinances.

Job 29. 2. The candle of God shineth upon their beads, 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 flesh, when that ministraton came but to its psint---it became a place for Satyrs and Owls.

Ans. Job speaketh of his worldly prosperity, before his troubles came on him, and Esa. c. 13. 19. 20. of the desolation of Babylon, neither of which the Disciples saw: Salmarsh citeth the place of Job as if the Holy Ghost intended his monkish sense, 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.

Ans. 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 speake of the ministraton of the Holy Ghost or gifts, which were to continue for that age only.

Ans. But the Apostles ministerially as instruments and Servants could make Disciples, and baptize outwardly: Christ only inwardly and effectually as the principall cause.

Col. 2. Being circumcised with circumcison made without hands, when as true circumcision is made without hands, so is baptisme.

Ans. But it followeth not, circumcision with hands is forbidden Gal. 5. 3, 4. but baptizing is commanded, Matth. 28. 19, 20. By this argument Salmarsh should not preach, nor

write

write books, nor bow his knee, nor pray, nor read Scripture, because true preaching to the heart, is God teaching without a mans 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 be 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 Christs 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 spirituall, that is God living by grace in the Saints, then as many Saints as many Christs crucified and rising againe.

I Cor. 8. We know that an Idoll is nothing, nor an Idoll Temple; then outward formes 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, I Cor. 13.

Ans. The meaning of that, an Idoll is nothing, is, or is vanity, as the Prophets say, an Idoll is of no force or power to hallow or pollute meats, that of themselves are indifferent, yet the things sacrificed to Idolls should not be eaten before the weake, and if they be eaten in the Idoll Temple, we partake of the devills Temple, and that is nothing, what ever Familists imagine. Then we are to abstaine from Popish Idols, and to abstaine from murther, and to walke in love, according to the rule of the Gospel and Law commanding good, forbidding ill, only while we are unrenewed men, Ordinances are as the horne-booke to children

Christ crucified is nothing, but the Saints Godded & Christed with grace, and with all the Str, suffering patiently as Familists say. All externalls, Idolls, and with worship to Saltmarsh are indifferent.

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 fleshy wisdom, the espousalls of the woman, the weaknesse of creation. p. 57.

Ans. Then the story of Adam, Paradise, serpent, trees, eating, 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 Sparkles p. 64. 65. By meeknesse of the Saints only shall the *Jelousie* and enmity of their enemies be allayed, Revel. 14. here is the patience of the Saints.

Ans. There is not in the text one jot of overcoming the enemies with meeknesse, 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 Christs meeknesse 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 strengthen 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 baptisme of the Spirit, as fire, was to lick up this of water, 1 *King*. 18. 34. to. 38. p. 60.

The doctrine of John Baptist is gone and away if we beleieve *Saltmarsh*.

A. But *John* speaketh not so much of his Ministry, which was in the same doctrine and Sacrament to continue to the end as of *Johns* evanishing 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 fulnesse whereof was in Christ, and that *Elijahs* 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 builded upon the doctrine of the Prophets and Apostles, *Jesus Christ* being the chiefe 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, Math. 5. 39. And love your neighbour, but there is a higher ministration of the Spirit in the Apostles time, Love your enemies, avenge not.

Ans. 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 meeke. Christ prophesied of a ministration in the Spirit by meeknesse and patience of the Saints, Revel. 14. 12. and Heb. 4. there remaineth a rest to the people of God.

Ans. This meeknesse and patient suffering of injuries and heavenly Sabbathos 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.

I saw no Temple there: then in this life the Saints shall be without ordinances, and the Kingdome shall be delivered up to the Father, he 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.

Ans. 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 Kingdome, 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, saith H. N. Evangel. ch. 35. se 9. In which resurrection of the dead, God sheweth unto us that the time is now ful-

filled, that his dead, or the dead which are fallen asleepe in the Lord, rise up in this day of his judgement and appeare unto us in goudly glory, which shall also henceforth live in us everlastingly with Christ, and reigne 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 beleve this and receive it, that is, except, we make shipwracke of faith, and say the resurrection is past in this life, as did *Hymenius* and *Philetus*, wee 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 Christs 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 conquered and purchased people, as it is most agreeable to *Eph.* 5. 27. I dispute not now, but *Saltmarsh* saith 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 *εἴτα τὸ τέλος οὗτων παραδῶ* 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 speaketh, *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.* 38 2. He that goeth forth to the Chaldeans shall live, but if yee stay in the City yee 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 appeares upon it.

1. *Ans.* We know not this Spirit that dreames of phansied types,

types, and allegories without shadow of reason in the holy Scripture, wee have no ground to beleevē that the Holy Ghost intends any thing of this kinde, only Saltmarsh his Popish Spirit saith so; the Scripture is silent.

Saltmarsh pag. 145. 147; 148. he saith Mal. 3. ver. 18. *Ye shall discern betweene the righteous and the wicked, proveth the Spirit of discerning, by which we shall know false teachers, Antichrists, as in the Apostolicke Church, and who feares God truly, who not, as the sense knows its object.*

Ans. By this Familists deny the spirits 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 abuseth 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 dayes of his flesh, though in these times the Ceremonies were still in vigor, but the Heir under *notage* 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. Job 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 commandments of our Lord and Saviour Jesus Christ, as hee commanded them to doe Matth. 28. 19, 20, 21. 1 John 1. 1, 2, 3, 4. 2 Pet. 1. 15, 16, 17, 18, 19, and though Christ promised at his ascending

The place Gal. 4. 1. of the Heir under the law corrupted to grosse Familisme by Saltmarsh.

to send the Spirit, this was not to abolish the doctrine of *John* and that which *Christ* had taught them in the dayes of his flesh, for of that Spirit he promiseth to send, he saith, *Joh. 14. 16* *Ye know that Spirit, for he dwelleth 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.

Spark. p. 70. 71.
The place 2 Cor
3. 1, 2, 3. where
the Apostle
calleth the Co-
rinthians car-
nall perverted
by Saltmarsh.

And for the other place, *Paul* 1 Cor. 3. 1. 2. calleth the *Corinthians* carnall, and could not write to them as spirituall, 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 walke as men? For while one saith, I am of Paul, another I am of Apollo, are ye not carnall? if the Apostle call the Corinthians carnall, as Saltmarsh saith, 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, schismes, 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 observe, every man should stay under the ministration he 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 schismes. 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 spirituall, and so under the all-Spirit, or pure glorious Spirit of *M. Saltmarsh*; for as they are called carnall, so also spirituall, 1 Cor. 1. 10, 11, 12, 13, 14. *washed, 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 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 Johns and Christs Ministry, some under all-spirit?

1 Cor. 1. Christ sent me not to baptise but to preach. Then hee baptised according to his spirituall liberty, to the Jew he was a Jew.
p. 83.

We have free liberty to all externall worship to take or leave, do or leave undone at will, as Saltmarsh saith.

Ans. Hee sent not Paul to baptise rather then to preach; for Paul baptised 1 Cor. 14.16. then he did it as sent, but it is a trick of Familists 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 Pauls Ministry, which Saltmarsh denies.

Heb. 12.

The spirits of just men made perfect, or the true Christian in spirit, are these true spirituall 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 triall 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 spirituall and truly anointed, by the same Spirit,
91, 92.

How Saltmarsh would have the spirits tryed,

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 Prophecie 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.

Christs Disciples not under a stinted liturgie in the dayes of our Saviours conversing with them on earth (as Saltmarsh sayes) at which time they were the anointed of God as well as afterward.

So H. Nich. Exhor. 1. c. 16. No man can rightly, according to the truth of the holy Scripture, or according to the spirituall understanding of the godly wisdom, deale in, or use the true Gods service, -- nor should take in hand to busie himsele therein, but only the illuminated Elders in the godly wisdom which walke in the house of love, &c.

2. There is nothing in this triall of his aptnesse to teach, and his knowledge in the Scriptures.

Saltn. 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 formes, the rocke, baptisme, 271. these both of Old and New Testament are alike outward letter, visible, and perish with the using.

Ans. The Ordinances of the Old Testament are called carnall in opposition to endlesse 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, Passeeover, or that the Corinthians did adore preaching, baptising: for their Idolatry, *1 Cor.* 10.7. is the worshiping not of the Passeeover, Manna, water, but of the golden calfe, *Exo.* 32.6. when they feasted and played. *Saltn.* then deviseth an Idolatry the Holy Ghost never intended. So here *1 Cor.* 10. hee dissuades 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 baptisme, 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, Passeeover: but *Saltn.* 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 Christs

Dis-

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 saith they have the priviledge of Sonnes, and so the spirit of adoption *Rom. 8. 14.* and so have the seale and witness within them 15, 16, 17. 26, 27, 28. who beleve 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 speciali 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 Impostors 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. Hush, 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 hold 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 amoynted.

Ans. 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 Emperour, and only Saltmarsh and the Anabaptists of Munster put a note of shame & Antichristianisme on Luther & Calvin as literall reformers, &

Saltmarsh esteemes our Reformers Calvin Luther men that had little of the spirit, much of the letter and le-gall straine,

Saltmarsh 124
135:

no question, because Martyr refutes Anabaptists, Calvin the Libertines and Anabaptists, Bullinger the Anabaptists and Enthusiasts, Luther the Antinomians: 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 Moses 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 priviledges as they had in promise & donation from God: under the Gospel the Lord suffered the same figure in Peter, who walked about with Christ in his fleshy 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.

Saltmarsh
mocketh the
Scripture in
ex-
poning Peters
sword, and the
laying of it a-
side to be a type
of glorifying
his Disciples
with the glory
that Christ had
with the father
before the
World was.

Ans^r. Who ever mocked the word of God as these men do? Yet these froathy allegories must be discoveries of all-spirit, above Calvins and Lathers light.

1. Such types or dreames 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 feels any Law bondage, yea, nor know it.

3. If Peters Sword was a figure of ministration of the flesh, to be layed aside, whē 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 mysticall and the Saints his body were then to enter into the glory that Christ had with the Father before the world was that is eternall glory when Peter was at Christs command to lay aside his sword.

1. What warrant to make Peters Sword, a figure of Christs fleshy

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 eternitie? Then should not *Familists* warre any more, but disband and breake their speares into plowshares.

3. Who made them capable of the glory Christ had before the world was?

4. What Spirit fancied this interpretation? *Father glorifie me, &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 despiseth interpretations by consequences, and whence had he these more then monstrous consequences?

161. p. *In that a Christian is bone of Christs bone, he is more then a conquerour, Ro. 8. quencheth the violence of fire, Heb. I.*

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 doe not live, or that thing called themselves doe not live, that which is called a mans selfe is his owne reason, his wisdom, his righteousness, his desires, or will; his lusts, &c. Now if these live, God was never yet seene.

Ans. This place *Exod. 33. 20.* is foolishly wrested by Saltmarsh, for God speaketh not in that place of the seeing of God by faith in the light of his Spirit, as if these naturall faculties were annihilated and pulled but in regeneration; and God did actually see, know, beleve, love in us, and our soules were turned over unto dead passive organs; nor doth God speake there to *Moses* of regeneration, but he represseth the spirituall 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,

The place *Exod. 33.* is corrupted by M. Saltm.

Moses desired to see more then the Lords backe parts, v.18. Moses said, *I beseech thee shew me thy glory.* God answers, 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.

Salmarsh 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 spirituall 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 Prophetically 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 Messia's 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 ashamed, and shall not dare to professe himselfe a false Prophet, but a herdsman, 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 dissemble and deny his Religion for feare of his life and say, *I am a herdsman, 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 followes upon the strong convincing arguments used against them by Libertines, as the sole and only way of extirpating heresie? and are false Prophets so afraid of arguments that

convince them, that they deny their Religion for feare of them? this is prodigious; false teachers boast that they cannot bee answered.

4. These false teachers shew the visible wounds they received in the house of their friends, and complaine of the zeale of their friends against them in delivering them up to the Magistrate to suffer bodily punishment, *v.6.* lesse then death, *pro merito culpæ*, if 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.

THere is much talking by *Enthusiasts* and *Familists*, of the *Spirit*, *teaching in the Spirit*. I shall therefore speake to to that: And,

1. *Of the Prophetickall 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 mee, below me, on every side of me. I was as a vessell 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 conjoynd with organickall knowledge; another intellectuall and abstract.

2. There is an evident intellectuall knowledge, and a more imperfect and darker knowledge.

Heb. 13. 7. 17.
1 Tim. 5. 17.
1 Tim. 3. 1. 2. 3.
4. v. 12.
1 Tim. 5. 19.
Rev. 1. 16.
Rev. 2. 1.

Of the knowledge of such as are under a speciall vision in a trance.

Then

Then if we speake of an organicall knowledge, the man under actuall 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, *Act. 10.10.* but was wholly acted upon by God: but *Act. 12.* an *Angel* comes to him and loſeth his chaines and causeth him gird himſelfe and binde on his ſandals, and he thought it had been a *viſion*, and knew not that it was any thing but an intellectuall, viſionall, representation, not a reall 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.

Prophets not
ever under a-
ctuall viſion as
Prophets, when
they preach
their viſions
to men, and in
a far other caſe
then when they
are in a trance
and actuall ſee
the viſions of
God.

2. If we ſpeake of a weaker Propheticall ſight, ſince the light of Propheſie 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 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 chuſe but ſee a ſeething pot toward the North, becauſe the object naturally offers it ſelfe to the fancy, & God never threatneth a Prophet under pain of puniſhment, to ſee viſions, for he cannot here wink and cloſe the eyes of his mind. *Balaam* could not chuſe, but ſee the *viſions of God*, and the goodlineſſe of *Jacobs tents*, *Num.* 24. and if the Spirit thus ſhould act the Saints to pray, praife, hear with faith, I thinke their acts ſhould not bee acts of free obedience, nor capable of a precept, nor the omiſſion of theſe acts lye faire for a threatning, 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 Propheticall rapture, but by the Spirit of grace ſometimes, or by a common Propheticall gift, as in wicked Prophets, not that Prophets doe actually publiſh their viſions and Propheſie, not as Prophets but as godly men, I have not that meaning, but that an immediately inſpiring impuſſion 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 loynes, arise and speake unto them all that I command thee;* and he threatneth 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, *c. 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 impulsions of the Holy Ghost that they are under while they are in a trance, and actually see the visions of God, as *Jeremiah* was *c. 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 beleevers by which he was inclined to bee faithfull in speaking, what he had heard and seene: and the like I say of *Micaiah* in preaching to *Ahab*, 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 durst not preach smooth things, nor conceale the visions of God. False Prophets as *Balaam* and *Caiaphas* doe out of a Propheticall impulsions 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 Propheticall light. And because the Propheticall light is not perfect, but infused *ad modum recipientis* as we are capable to receive, the species of things may be objected to the Prophets understanding, and they see them as things, but not in the spirituall signification they stand under; so *Iohn* saw seven starres, and seven golden Candlestickes, but knew not that the one noted the *seven Angels of the Church*, and the other the *seven Churches*.

Prophets see not really the things themselves present, offered to them in the visions of God, but only the species or images thereof in the decree of God or some other way.

The way God offers the species to the understanding is not knowne to us, but it is suitable and congruous to the nature of Spirits. Yet doth not God let the Prophets see the things themselves, but only the intellectuall species for *1 King. 22. 17. 19, 20.* compared with *v. 28.* cleareth that *Israell* was not really scattered, nor *Abab* really killed at *Ramoth-Gilead*, but only visionally, for *Abab* then should really both be dead and alive, & *Israel* scattered, & not scattered, at the same time, which involveth a contradiction, yet *Micajah* 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 offered to his imagination. Now this Propheticall Spirit doth not act the Saints in beleiving 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 cleare truth between us and *Antinomians*, who runne the way of *Enthusiasts*.

Hence, 1. That we may more exactly know the nature of worshipping God in *Spirit* and in the letter.

The Spirit opposed to that which is bodily and to that which is external.

We are to consider 1. a spirit is opposed to that which is a body and bodily and external, as *Luke 24 39. Handle mee and see, for a spirit hath not flesh and bones, as you see I have;* thus they call *Christ* in the flesh, not a spirituall *Christ*. *David George*, and *H. Nicholas* call him a fleshy and a literall *Christ*, because such a *Christ* (say they) commeth under the senses, as if *Christ*, because true man in the flesh, who was filled with the anointing above his fellowes, and because he was clothed with our flesh, could not preach and pray more spiritually then *David George* or *H. Nicholas*.

2. A spirit is opposed to that which is literall and external, and is only a signe, a forme, a sound, and hath nothing of life

life and spirit in it, *Ioh. 6. 63.* It is the Spirit that quickneth, the flesh profiteth 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, materiall, bodily and externall eating of Chri's flesh, and drinking his blood, Christ refuteth 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 sonne of mans 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 expounded spiritually, in a carnall and literall 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 spirituall and internall worship in life and power.

But if yee speake, *in sensu composito*, only and meerly, *externall* and *literall* working is hypocriticall, when there is no heart-worke, 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 hypocrisie, 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 diviso*, 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 joyn 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 spirituall, and others beyond & above all Ordinances externall, and taught of God immediately, because they are (forsooth) under all spirit, and purely spirituall, and so taught of God, as

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 *Waldeffo* saith. But how the word and Spirit are particularly united, happily, is more then the learned and godly can define.

Three wayes
of union be-
tween the word
and the Spirit.

I should thinke the word and Spirit are united, as the King and the Kings Law revealed to his Subjects are one, as we say 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 *Esaiah*, yea, or any faithfull Ambassador speaketh in *Christs* 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 *Christs* 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* cloatheth himselfe with the word, or Scripture read, or sounding in the eare, 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 *παρενθε* by whom she is married to him though she never saw the King himselfe in face and countenance.

How the word
remaineth in
the new birth,
and how it passeth
away.

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 passeth 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 passing away things, they are not limbs nor members of a new creation, the species 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 casten into the earth, the husk passeth away and rot-
teth;

teth, but the substance of the graine remaineth and is turned into thee stalke, blade, and eare of growing wheat, and (though these expressions and similitudes come short of the thing it selfe) 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 actings, 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 fulnesse of God, that they could not speak, and have been like vessells 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 cryed, *Full, full, pained with a fulnesse of God with marrow and fatnesse,* *Heb. 3.* which I am sure is the joy unspeakable and glorious, spoken of *I Pet. 1. 8.* and the begunne fulnesse of God, *Eph. 3. 19.* and a bodily soule-sicknesse for Christ, a fit of the swoone that *Iohn* fell into, *Rev. 1. 17.* *And when I saw him, I fell at his feet as dead.* It is true that was a Propheticall extasie in *Iohn* 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 palenesse, 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*

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 redundancy 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 actings 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-godlinesse, as if the Spirit were frozen into inke, and dead figures, writings, letters, or as if naked languages of *Hebrew, Greeke 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 workes not the cure, but the oyle in it. The Doctors written directions in the sicke-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 beleever is not under an obliging and morall commanding power, because the Spirit acts them in prayer or beleiving, 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 noteth 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 *Salmarsh 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 spirituall things are not by Ordinances conveyed into the soules of men.*

Now

Now *Aninonians* deny outward Ordinances to be commands of *Christ* that oblige to obedience, for p. 243. the meere Commandements or letter of Scripture, is not a Law to a Christian why he should walke in duties, but the Law written in our hearts (he saith) 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.

Ans. 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 Commandements, though they want the Spirit, or then the unconverted cannot sin more then the justified, because these that faile against no commandement sinne not, and *Christ* hath laid upon justified *David*, *Peter*, and all beleevers outward Commandements that we sinne not, 1 Joh. 2. 1. v. 26. that we keep our selves from Idolls, though the Spirit act us not to abstaine from sinne, otherwise no man can sinne whether unconverted or justified.

2. *Christ* bad 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 *Salmarsh* will have the Commandements 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 impossible, except God bestow sufficient grace on all; and againe they must say none unconverted are condemned for not beleeving that Gospell, because it is impossible in the letter, as well as the Law to any, except the Spirit worke in us to will and to doe.

We are to wait on God in the use of outward Ordinances, though the Spirit worke not ever with the word, nor upon our hearts.

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 the

Divers wayes
of the Spirits
concurring
with the word.

the soule, 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 spirituall 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 soule, 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 *Salmarsh* his way, we are nor to heare the word, nor to wait on God in the use of any meanes, nor to use any meanes and commit the successe to God, but to waite on extraordinary raptures, and inward teaching (say 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 (say we) as some saile 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 *Saltn.* angry that we heare, preach, read, (though the unconverted doe not these spiritually) and in the Lords good houre, when the *Angel* commeth downe and troubleth the water, the Spirit lifteth up the sicke 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 means, 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 wisdom, *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

them any higher place then 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 Bethsaida* moved not the *Angel*, to bring him downe, but the *Angel* came downe and stirred the *Poole* ; so the Spirit first stirres and blowes upon both our spirit, and the word, and then the word, and we both are invlied ; 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 Authour creator and in the immediately inspired Organs, the *Prophets* and *Apostles*, the Pen-men, and the Spirit, devised and dictated 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, 70.

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 *Joh.* 16. 13. *Joh.* 14. 26. *Joh.* 2. 21. 22.

4 The Spirit acts by rods, judgements, and afflictions, *Deut.* 30. 1, 2, 3, 4, 5. *Hof.* 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, promising, threatning in the fervour and zeal of God, there cometh upon the soules of the servants of God some strong and mighty propheticall impreffion, and violent impulsion that they speake and prophecie 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 tryed.

Familists have no ground to dreame that *Jeremiah* or *John* intended a contrary betweene 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 brother, 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 anoynting teacheth you of all things, and is truth.

1 The *Authour* to the Hebrews c. 8. applyeth the saying of *Jeremiah* to *Christ* and his dispensation under the Gospell, 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 bretheren teaching bretheren, and neighbours instructing neighbours, which close subverteth the end of *Christs* ascending to give some to be *Apostles*, &c. for the perfecting of the *Saints*, for the worke of the ministry, 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 cheife corner stone. Eph. 2. 20.

3 The *Authour* 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 *Salmarsh* and his *Familists* say only the perfect ones and these that are all Spirit are beyond and above all Ordinances of man teaching man, *Sparkles of glory* pa. 247. 87. Yea *John* should in writing this epistle contradict himselfe, for he was a man, not God who wrote, and hee saith even to these who had the anoynting 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 professeth, 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 anoynted ones; or then *John* was more than a man, or then in writing that he might teach the anoynted, he contravened what he wrot in all his exhortationes, and teaching in these three epistles, and the Evangel, and the Revelation.

Againe, it is a cleare *Hebraisme* of which there be many in *Johns* 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 the Spirit of grace (would Jeremiah say) under the New Testament, that rather God himselfe shall be the teacher, then one man shall teach another; there shall be such exuberancie and seas of knowledge under the Messiahs Kingdome, 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 exponeth it. I desired the knowledge of God, more then burnt offering, and Christ exponeth it so, *Matth. 12. 7.* that mercy to the life of the hungering Disciples, who plucked eares of corne 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 expounded 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 any thing, neither he that watereth; but God that giveth the increase, that is, he that planteth or he 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 saith, *1 Cor. 1. 17.* Christ sent me not to baptise, but to preach the Gospel, yet *Mat. 28. 19.* he sent all the Apostles to baptise also.

Nor can we beleewe that the word of God hath two senses, one internall, spirituall, 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 lesse excellent, and but preparatory for the more excellent, as *Arminians* falsely impute to us. *Sim. Episco. par. 1. Thess. 17. dispu. 2.* But as it is the opinion of *Enthusiasts*

falsely imputed to us, because we teach that there is a necessity of the supernaturall illumination of the Holy Ghost, to cause us savingly know and beleve 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 Devils, otherwise they could not beleve and tremble, apprehending Christ as their tormenter, and in many wicked men, or then they should not be inexcusable.

2. The Scripture could not say they know God, *Joh. 7. 28. Joh. 3. 2. &c.*

3. Nor could they mocke and scoffe at the wilddome 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 beleeves and the other scoffes, mockes and stumbles at the word, *Matth. 11. 25. 1 Cor. 1. 18. 25. 1 Tim. 1. 15. 1 Pet. 2. 6. 7. 8.*

2. Then should these words, (*Christ is God and man the Saviour of believers*) have one sense to beleivers, which they receiving 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 Calvary 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 Gospell: That *Christ is but God*, or the anointing of God suffering, afflicted, and dying in the Saints, when the words in the letter doe beare the just contradicent, that *he was a man like us in all things except sin.*

2. The

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 undoubting conscience in all we beleve in all we practise, doe all? for how shall poore people be resolved which of the two senses to follow, since contradiſtory senses were offered to them, for Protestants literall sense and *Familists* spirituall sense, are as contradicent one to another as yea and no, light and darknesse.

3. Since *Familists* deny that they are infallible in expounding any Scripture, and yet the Spirit doth suggest these spirituall senses, that *Antinomians* and *Familists* boast 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 seeing the visions of God, this must be a Spirit that is fallible, and a Spirit that immediately suggesteth and teacheth untruths to some, and to others, such truths and senses as may admit of a further light, and of a retractation and a beleaving of the very contrary, and so a Spirit both fallible and infallible, like to the Spirit immediately inspiring the *Prophets*.

We take literall exposition sometimes as it is exposed 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 spirituall sense, and yet the grammaticall and the spirituall sense are opposed, as Ps. 72. 16. *There shall be an handfull of corne 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* saith, 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 the Scripture cannot beare another interpretation which saith, *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 vilde affections to the *plucking out of our eyes*, and *cutting off our hands and feet*, because this literall and grosse expounding of Scripture is contrary to the sixt 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 *Familiists* reject all literall expositions, and so cast away Scripture, Ministry, reading, hearing, because the Scripture depresseth 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 affirme: for *Scripture* hath not two senses, but the grammaticall 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 seeth 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 seeth 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 add these considerations

I To preach (the like I say of praying, hearing, and the using of all ordinances in their kinde) *with the wisdom of words*, *1 Cor. 1. 17. with excellency of speech* with the loftines, high riding, and soaring of words, or humane eloquence, and wisdom, a predominant starre shining in all false teachers, especially in *Enthusiasts*, *Familiists*, and the like, who give out that they speake coals,

How the Spirit is opposite to the letter and to externals:

The Spirit contrary to humane eloquence.

coales, and fire-flaughts, when it is but wildfire 2 Pet. 2. 3. Rom. 16. 18. much in request now) to preach (I say) so loftily, is contrary to preaching in the evidence or demonstration of the spirit, so Saltmarshs 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 wandering 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 creatures below, no not on ordinances) are ordinary to them. But then, 1. They speake none sense, 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 understand or judg of the things of the spirit, whereas they are the only spirituall 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 Scripture-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-sun 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 twise more beautyfull without these, then with them.

2 To speake in the spirit, is to speake with power, life, majesty, in a peircing 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 drily, coldly, deadly, or if it be with sense and affection, it is naturall, like Cicera, Demosthenes, but without the majesty and some what of heaven, and Christ in the tongue, like a very Scrib and Pharisee in the chaire, not as Christ who speake with Authority, for when purselvants 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 apostolie, never man speake as this man, suppose the same sermon and these very words in matter and sense had come out of the

To speake
drying and
coldly is not to
speake in the
Spirit.

the mouth of a Pharisee, they had lost the Majesty in his tongue, I confesse every hearer cannot know this, and a spirituall Preacher can no more cause a naturall eare heare this, then yee can write sounds, or your eyes can discern the sweetnelle of honey where the taste is only judge, and a battard Spirit may goe 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 keepes many elect, and many precious Christians in England this day captives under the power of abominable heresies, but God shall (I hope) rescue them, and seek out his sheepe that are scattered in the darke and cloudy day.

3. That which excludes humane industry, and much of the actings and ratiocinations of man in the first moulding of heavenly truths, is most spirituall. So the Prophets were inspired *πνευματι* carried, rolled, moved, acted immediately by the Holy Ghost, for God used not reason, or humane discoursing as an intervening organ or acting instrument to the devising and inventing of spirituall or Gospell truths, *2 Pet. 1. 20, 21.* but yet this immediately inspiring Spirit spake written Scripture, commanded the Ordinance of actual prophesying, commanded the Prophets to write, and the people to hear and to read the words of the Prophecie, *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 actings of the Spirit doth include and carry along the actings of reason, minde, will and affections, but elevated above themselves.

That which is most spirituall excludeth most of us, yet not alwayes our discoursing and arguing part.

The Spirit is contrary to wil le and carnall logicke.

4. The Spirit is opposed to carnall and wilde logicke and ratiocinations, and so all carnall thoughts and sinfull *λογισμοι* discourses, are *Satbans* fortifications and Souldierworks against the knowledge of God, *2 Cor. 10. 5, 6.* *1 Cor. 1. 17.* but the Spirit sitteth upon and acteth reason to make our whole service *λογισμωδω* reasonable service

service, yea and all the Scripture is a masse and booke of discourive refined reason, unbelievers are *ἄβητοι*, absurd, unreasonable men, going against sense and sound reason. And the spirit goeth on in a perswading way, 2 Cor. 5. 11. Gal. 1. 10. Paul *Ἀπὸ*. 13. 43. perswaded them to continue in the grace of God, *Ἀπὸ*. 18. 4. he perswaded the Jewes and Greeks, *Ἀπὸ*. 19. 8. hee perswaded the things concerning the Kingdome of God. So doth the Spirit carry us along with exhorting, *Ἀπὸ*. 2. 40. 2 Cor. 9. 5. 2 Theff. 3. 12. 2 Tim. 4. 2. Heb. 3. 13. 1 Pet. 5. 1. Jude. v. 3.

5. Amongst the characters of a spirituall state and condition. Some concerne the state, some the actions. For the state, a renewed man is said to be in the Spirit.

The expressions of the spirituall estate.

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 spirituall walking; 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 spirituall 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.*

The Spirit determineth the actions of the spirituall man according to their specification, or nature and kinde.

For the actings; the Spirit determineth the action according to the nature and specification, and rendereth the action spirituall, so as they are led in their conversation by the Spirit, and so are knowne to themselves to be the *Sonnes 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 testified to the Jewes, that Jesus was Christ, Ἀπὸ*. 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 spirituall acts is managed most from the Spirit, when there is more Spirit, and lesse Law in our acts of obedience. But that this may be rightly understood, give me leave to distinguish 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 threatning.

How obliging
Law and a free
Spirit confi-
steth together.

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 sinne 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 actuall obedience, the written and preached Law as Law, and as a Covenant of workes is void of the Spirit, and hath no more power to cause us obey then dead and spiritlesse 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 Gospell externally proposed without the Spirit is a dead letter also. I grant the Gospell 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 Gospell 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 3. The Law in compelling under the paine of eternall death to superlatively perfect obedience, hath the Spirit by accident and extrinsically conjoynd 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 chaines of hell, that he may flye to the Gospell-surety, which the same Spirit reveales to him in the Gospell. Now this is an extrinsicall 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 Gospell.

2. Its a Gospell-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 ayلة, and gives no strength, nor way of redemption, cannot have of it selfe any influence to lead the broken man

to a surety. But this the Law doth of it selfe, hath not of it selfe one fourth part of an ounce of Gospell-courtesie, 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 severall 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 dayes of his flesh, and the elect Angels; or 2. fallen sinners.

In the former consideration, the Law, in it selfe 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 dayes 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 strictnesse) hath no compulsive 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 literall 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

principle, to wit, a Gospell-spirit in him, he is pardoned in Christ, and the rest is accepted for Christs sake, as if it were obedience.

Now in this new obedience, the Spirit so oyleth the wheelles of free-will as obedience, in its kinde, is as free, con-naturall, delightfull, being sweetned 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 awfomenesse of the Law, and supplyes 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:

How morall
compulsion of
the Law is ex-
hausted by the
freenesse of a
Gospel-spirit of
love.

1. The higher and larger measure of willingnesse, 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, *Pf. 51. 12. 2 Cor. 3. 17.*) the more freenesse: and the more freenesse, the more renewed will in the obedience: and the more renewed will the lesse constraint, because freenesse 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 sinlesse innocencie, to worke upon the will of the first *Adam* and *Eva* 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-threatnings had no influence on the will of

Threatning
had influence
on the will of
the first *Adam*,
not of the se-
cond, or of con-
firmed *Angels*.

the confirmed Angells, much lesse on the perfect and holy will of the second *Adam*, which was so filled with God, so balasted with so many talent weights of sweet delight and free love, *Pf.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 beleever 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 cursing Law (not that the directing and obliging power thereof is removed) and asteth a beleever to obey, as if there were no Law over him at all, and freeth him from the Law of sinne, from the domination 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 freeness of a Gospel-spirit led by God, does well consist with the necessity of an obliging and strongly commanding Law, though the sting of the cursing, and threatening be removed.

7. Now the fond conceit of *Waldesso*, consideration 63. is utterly to be rejected, for (he saith) the Scripture shines as a light in a darke place untill 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 departs of it selfe, as the light of a candle departs when the Sunne-beames enter, even as *Moses* departed at the presence of *Christ* and the Law at the presence of the Gospell. But (as untill) noteth not a certaine time of the removing of the light of the word; since *Peter* there preferres it to the revelation at *Christs* transfiguration. *Matth.1.25.* *Joseph* knew her not untill 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

The place
2 Pet.1. untill
the day-starre
arise vindica-
ted, as making
nothing for a
naked light of
the Spirit with-
out the Scrip-
tures,

when he has brought forth judgement to victory, he must then break the bruised reed, and be no longer tender to weak ones, *Matth. 14. 22.* he constrained his Disciples to goe to the other side till he send the multitude away: then he sent not the multitude 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 Kingdome of God come, ergo, they shall live no longer then they see the Kingdome of God come? it followeth not: *Matth. 22. 44.* Sit thou at my right hand till I make thine enemies thy footstole, ergo after Christs enemies are subdued, he shall sit no longer at the right hand of the Father: *Job. 5. 17.* My Father worketh untill now and I worke, *ἐως ἀπ᾽ νῦν* 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 Timothy read, exhort and preach no more after Paul is come? The place presseth us to wait on the Ordinances and hearing, untill the day-starre, the saving 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 effectuell: for though candle-light and sunne-light cannot concur to make one light, because the lesser light evanisheth and disappeareth 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 *Waldeffo* 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 Spirit is not formally light, but effectually only; for it is that faculty by which the eyes of the understanding are strengthened 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 say 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 which

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 beleevers 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 Pj. 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 literall we are, that is, we repose the lesse on the letter, and are the more spiritual, 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 beleevers 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 evanish when the perfect day commeth; yea the nearer that the dawning of the morning face of God shine in at the windowes 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.

how true that is to be taken (the more of the letter, the lesse of the Spirit) and what truth is in it.

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 effectually application of the word to our soules; 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 soules is in a sort of dominion over the letter of the word, when our soules are transformed into the things contained in the *Gospel*, and we are changed into the spiritualnesse of the word, so *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* contains 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 spirituall image in our soule, *Gal. 4. 19.* a new engraving 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 spirituall 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 virtually in the seed; the new birth, and new *Spirit* we receive in regeneration is in the word virtually, 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

How we are changed into the same spiritualnesse contained in the *Gospel*.

Jer. 31.

bers are in the *second Adam*, these same 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 master peece, the flower and glory of the Acts of God, in creating new creatures after the second creation, and there is framed on him holinesse, lowlinesse, meeknesse, humility, patience, heavenly mindednesse, and the spirit according to this glorious mould draws the legges, armes, and all the severall limbes 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 crosse and follow me*, Marth. 16. 24. *let this minde be in you that was also in Christ Jesus*, Phil. 2. 5. so doth the Spirit change us unto a *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 spirituall children like our brother the fairest among the *Sonnes of men*, holy, heavenly, spirituall, meeke, lowly like Christ, though because of in-dwelling sin in all, all the new Creatures come farre short of the first copy. And when we are thus changed and made spirituall, 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 & spirituall priviledges contained therein stand still 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 *lif hid up with God in Christ*, is a protracted thread of continuall dependance 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 *Joh*. 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 *Sathan* on this side of heaven, we yeeld that the shield of the word is to be layed aside, but that we know not, see *Eph*. 6. 15, 16, 17. 1 *Joh* 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 wee can sin no more, as *Antinomians* vainly

boast of themselves as *Towne, Eaton, Salmtarsh, Den and Crispe* 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 Wallesso*. 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 so there is not any thing signified, and holden forth to us in the scripture, nor promised or prophecied in the Covenant of grace *Deut. 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 syllogisme.

Whosoever beleeveth shall be saved.

But I, *John, Marie* beleve.

ergo.

Is in Scripture and the same spirit of faith and the beleiving spoken of by *Esaiah, Ieremiab, Ezechiel, &c.* The same circumcised and new heart that they prophecied of, is in *John, Mary*: and so the Spirit worketh the same new heart, and the worke or act of beleiving 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 *Salmtarsh* calleth for, *Sparkles of glory* pa. 194, 195, for he complaineth 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 meanes 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 *Saltn.* objecteth to us, might any object against the Canonick Epistles of *Iohn 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 Iesus Christ, or our union with the Spirit, or glory as to spirituall 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 reveale nothing but old truths, and we cannot give to Saltn.* any other new cut or fragment of truth, but what the Scriptures, held forth.

We know none
of the Famili-
lists new dis-
coveries of the
Spirit, that are
not warranted
by the word.

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 we can but baptise with water, and can but build, plant, water, and are but underworkmen and instruments of words, formes, sounds, 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 foolishnesse of preaching, give the holy Spirit. If *Saltn.* can give purer or more glorious discoveries of God, of his Spirit, *Christ Iesus, &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 *Saltn.* 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, Malachy*, prophesied of *John Baptist*, though hee

did no miracles. Let us see the like warrant, for these new discoveries.

Act 9.23.

Act. 16.22.

Luke 4. 20, 21,

22, 23.

4. This Spirit must be tryed by the word, as *Christ* was willing to make the Scripture judge, whether he was the *Messiah* or no, *Joh. 5. 39.* *Paul* out of *Moses* and the *Prophets* proved that *Maries sonne* must be the only *Saviour*, so did the rest of the *Apostles*.

5. Wee 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 *Iohn* received from the Lord, *Gal. 1. 8.* *2 Joh. v. 10.* *1 Cor. 11. 23.* But *Familists* will have the Scriptures to beare witnesse to us of, and to reveale, 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 beleve 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 relye upon the word of such seducers, as *H. Nicholas*, *Del*, *Saltmarsh*, and the like, who come in their owne name, and bring neither word nor workes to witnesse 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? *Familists* have no escape but to say that their new discoveries are revealed to them by the Spirit to be contained in the spirituall and allegoricke sense of the Scripture. Now undeniably the Scripture hath a literall sense, and here it hath a mysticall and spirituall sense, and so many senses, as the *Pasists* teach. So *Bellermino de verb. dei. l. 3. c. 3.* *Thomas p. 1. art. 10.* So *Cajetanus ibid.* *Alphonus a Castro. l. 1. adver. her. Lyra in 2. Reg. 7.* *Bucanus in Theolog. Scolastic. part. 2. c. 3. q. 5.*

How 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 ransome, 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 affirme 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 beleve the word: now the eye-salve or anointing is not that which we see and beleve, that which we see is the saving Gospel-truths we beleve.

Saltmarsh with *Familiists* denying the Scripture to bee the word of God, will have the inward supernaturall grace and anointing to be the only obliging rule of faith, otherwise (saith 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 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 *Maries son is the Messiah, & only Saviour* ye do answer, because so saith 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 beleieve it because I have eyes within inlightned, 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 efficient cause when the question is made of the formall objective cause. If any aske, 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 buisnesse, to the latter I see colours in day-light, because they are seeable, and colours cloathed with light before my eyes: so 1 *Ioh. 5. 10.* He that beleeveth on the Sonne of God hath the witness within him, that is the beleever hath objectively 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 beleaved or received, but the saving helpe by which wee are strengthened to beleave and receive the testimony, the inward speaking of God to the heart, as *Augustine* saith, *lib. 11. confess. c. 3. sine strepitu & clamore*, 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 strengthning the soule to beleave and receive these Gospell-truths; for without the day-starre and Spirit, no man can see these truths.

All the Gospell
to Antinomians
and a meere
killing letter
to the Law is.

12 Upon the principles of *Antinomians* and *Familiarists*, 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 break; Come to me all ye that 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; Iee that have no money come buy, and eat, &c.*

are

are as literall and legall 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 promisseth not any new heart, but presseth the Law in its condemning rigor in the old heart: for the Gospell is but a form to them, and these Gospel-promises of pure free grace as opposite to the Law of works in their grammaticall sense, are but carnall, legall, *fleshy, outward visible formes*, 271. now to us, the promises of free grace in that which they signifie 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 Gospell 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 spirituall, so heavenly, as the imputed righteousness of a slain Saviour justifying 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 imbracements of *Christ*, love-sickness for him, joy in tribulation, &c. all smell beyond characters, paper, inke, or any thing visible.

The word spirituall beyond figures and letters, in every consideration.

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 intrinsecall 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 then a two-edged sword*, peircing even to the

the dividing asunder of the soule and spirit and to the joynts and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4.12. carrieth along *Christ* to the soule, casteth 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, ebbings, 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 spirituall man according to the exercise of them.

14. For the exercise of spirituall acts, through the Spirit, we then testifie a 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. *Matth.* 6.20, 21. *Heb.* 10.19, 20, 21.

2. When we savour 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 savoury heart, *Col.* 4.6. *Eph.* 4.29, 30. And though humane wisdom & learning in the Scriptures that is meerly literal, be not of it selfe not idolized contrary to the Spirit, but is capable of being spirituallized & heightened above it selfe, and is actually gilded & skied with saving light coming 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 spirituall man feeleth and tasteth nothing of *Christ*, but misseth *Christ* in all these, they are as tastelesse to him as the white of an egge, yea all drv, saplesse,

capable, dead, his Lord *Jesus* is not in that empty grave, and therefore his heart lodgeth not a moment there, *Can.* 3.1,2,3,4. *Phil.* 3.7,8,9. yea the spiritual man fathers no good upon the empty creature, *I Cor.* 3.8. the creature smells 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 bridegroom, the Spirit aimes, pants, and breaths after a personall 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, *Iohn* 4. 13. 14. *Paul* possibly from his Tent-making, draweth 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 so bound up by the rule of Scripture; but a spirituall soule in the order of his acting, *secundum prius & posterius*, is carried on by the only free blowing 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-

must be lawfull, 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 immediatly 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, *hic & nunc*, at this time, with the heart of a sinner and catcheth Matthew, Peter, Saul, floweth from Spirit-worke.

2 This Major Proposition, *whoever beleev shall be saved*, is certainly knowen by the light of Scripture, when the Spirit is pleased to open the eyes, to cause us to see and beleeye, savingly this trueth

But this assumption.

But I beleeye.

Is proven not by the shining light of Scripture, but in the kind of reflect knowledge that is cleare 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 syllogisme, thus. *He that loveth the brethern beleeveth. But I love the breithren, ergo, I beleeye.* The assumption which is not ever cleare but often needeth an higher prooffe, 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 knowen, 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 prooffe, because the scripture prooveth not to you, that either you, such a man, by name beleeveth, or that the characters of beleiving, to wit, that you *John, Anna* by name, love the breithren, that you know him, because you keepe his commandments more than it doeth evidence the same 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 cleare reflect knowledge of the assumption. But I

beleeye

The assumption of a syllogisme of our reflect acts of knowledge of our spiritull state is at length proven only by sense and the testimony of the spirit without discoursing.

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, & can not settle the conscience, or that this is a strong consequence *these that keepe his commandements, 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 keepe his commandements, 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 yee may prove, all that have life and perfect eyes see and discern 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 discern colours, if they shall thereof doubt.

2. Our Divines upon warrantable grounds of Scripture say as *I know, he that beleeueth shall be saved, by light of Scripture, and I know that I believe by the testimony of an inlightened 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 knoweth*, he that hates 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 so grow in knowledge, that they must ever leave place for new light from the Spirit?

How far the Saints are to leave room for new light.

I answer in the sense the *Seētaries* 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, justifieth 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, to wit, that Christ God-man dyed not for sinners, as Famili-
lists teach, and that he rose not for our righteousness, that he justifieth
not the ungodly that beleeve in him; and that there were not eight per-
sons, but only two saved in the arke. 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 beleeve.

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 darknesse in him, and so the Spirit cannot teach two con-
tradictorie ways.

If we make the question whether are we to know and
learne 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 deducti-
ons of the Spirit from the old truths implicitly, and more
darkly known which were not so distinctly knowne before,
and so after ages hath more light then former ages, and that
because,

1. The least of the Kingdome of God is greater, in re-
gard 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 Johns time, and when the
Apostle wrote to the Hebrews, 1 Ioh. 2. 27. Heb. 8. 10. and the
Spirit is to be powred on all flesh, as was prophesied, Joel 2. 28, 29.
and fulfilled Acts 2. when the Holy Ghost was sent downe, as
Peter saith, 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 there-
fore I crave leave to doubt, if these Prophecies bee fully and
compleatly accomplished, Esay 2. 1. 2. as touching the peace
that shall be under the Messiahs Kingdome, or that which is
Esay 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

Many new de-
ductions from
ancient truths
may be known
which were
knowne before
only implicit-
ly and in the
anecedent not
distinctly.

light of the Moone shall be as the light of the Sunne and the light of the Sunne shall be seven-fold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke 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 *Jewes*, there shall be one shepheard and one sheep-fold and admirable unity and peace like a river among the Sainrs, 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 destroyes the former articles of *Protestant Religion*, in the faith of which, millions are arrived safe to heaven, and are now up before the throne.

Salmarsh in his late giddy treates, 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 Preaching of are externall and obvious to the eyes of men contrary to spi- duties or of ex-
rituall teaching or worship in Spirit, for then should it have ternall worship
been our Saviours intent, *Job. 4.* when hee will have us to not contrary to
worship him in spirit and truth, to remove in the *New Testa-* the teaching of
ment vocall praying, bowing of the knees to the Father of the Spirit, as
our Lord *Jesus*, contrary to *Act. 20. 36.* Paul kneeled downe and Anomians
prayed with them all, *Eph. 3. 14.* and he should not charge us, dreame,
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 externall and spirituall.

And now the *Army* send *Laws* to the *Parliament* to remove the penall statutes against all hereticks, what ever they be, *Arrians*, *Libertines*, *Davi Georgians*, *Familists*, *Antiscripturists*, such as deny there is a God, a Saviour that bought them, *Antinomians*, and what hel can devise, that their impure conventicles and Churches may be tollerated through out all *England*, except only *Popish Recusants* and found and proven to be such, because the *Papists* disturbe the peace of the state; yet under the decke, this lyes hid, that all Religions, being professions of the outward man, are indifferent and no sinne in any worshipping of the Devill, or any creature.

What the Law
of the Spirit of
life is.

Yea there is nothing to be builded 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 subjection to the old.

Characters of a
spirituall con-
dition.

9. We are then spirituall, when we observe the wayes 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.

Other char-
acters of a spiri-
tuall dispo-
sition.

2. When we observe the Spirits various dispensations in leading some through hell and deaths and despaires to heaven, *Pf 88. 15.* and that from their youth, and in feeding others with the flower of wheat, with the hony combes of inward

inward and spirituall feasts of joy and consolation, filling them with marrow and fatnesse. When the Spirit ebbs and flowes to the sense of a beleever goeth and cometh, casteth downe and benighteth the soule, and againe shineth in glory and beauty.

3. When we obey the breathings of the wind, and yeeld with chearfulnesse to the comforting, shining, witnessing, sealing, enlarging of the heart with boldnesse and accessse, to the overjoying, strengthening, quickning, directing, enlightening, confirming works and acts of the Spirit.

4. When we obey from freeneise and the sweet attractions of grace, from a Spirit of love, not of feare 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 iudge that fire, heat, eagernesse of affection in praying for a way, a sect, a warre, when wee hate the contrary sect, Presbyterian, as we imagine, is not spirituall boldnesse and freedome of heavenly accessse to God through Christ.

6. When we inclose not the Spirit or God in the letter or sound of words, nor obey for the awe of dead characters or sounds, but formally are led because the Spirit goes along with an obliging precept or promise, and we adore not dead characters and sounds, but tremble at, or submit to the word, for the thing signified, and doe not seperate the signe and the thing signified: therefore Salmarsh is farre out when he denies the distinction of Gospel-ordinances in opposition to legall ordinances, because (saith he, p. 270.) nothing is pure, spirituall divine-Gospel, but that which is light, life, glory, Spirit: for hee taketh the fruit of the Gospell and the spirituall efficacy of the Gospel for the Gospel. But as the Law is one thing, to wit, he that doth these things shall live thereby, is truly Law, and actuall obedience to this Law is a farre other thing so the Gospel (he that beleeveth shall be saved) is truly Gospel and a Gospel way to salvation, but actually by the grace of Christ to beleieve is a farre other thing.

Salmarsh saith, the letter and outward forme is a thing that perisheth with the use, which is spoken of meat and drinke, that

Sparkles of glory, p. 271.
The written word to Familiars is as a type or shadow of the ceremonial law that perisheth: but wee hold the word written and preached to be the everlasting Gospel.

waste

waste away while we use them; and as *Christ* saith, *Matth.* 15. 17. *enter into the belly, and are casten 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 indured 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 separte 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, *Zach.* 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, sacrifices 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 glasses must be broken then we must say, reading, hearing, preaching, Scripture, seales 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.

Ordinances of the written word, and preaching are to continue to the end.

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. 1, 2. 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 *Iesus Christ* *1 Tim.* 6. 14.

It is known 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 saith *Palladius de heresibus hujus 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 mean the internall word

or the Law of the Spirit of life written in the heart, but the preached word, *Act. 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 Apollos, who are nothing, *Joh. 14. 25.* the word which you heare is not mine, this was not the internall word, *Act. 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, *2 Chron. 36. 12.* Zedekiah did that which was evil in the sight of the Lord his God, and humbled not himselfe before Jeremiah the Prophet (speaking) from the mouth of the Lord, *Mat. 10. 32.* he that denieth me (saith Christ) before men, I will deny him, but *Mark. 8. v. last.* he 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 saith? all outward administrations whether as to Religion, or to naturall, civill and morall considerations, are only the visible appearances of God as to the world, or in this creation, or the cloathing of God, being such formes and dispensations 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 worship an Idol, an image, a forme without God, or any manifestation of God in it, save to him (who as Paul saith) 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 Divinity: here he maketh the garment wherewith the Sonne of God was cloathed, *Rev. 1.* all the formes of worship wherewith God manifested himselfe to the Jewes under the Law, to Christians under the Gospel, yea to the heathen that had

Sparkles of
glory, 314, 315.

Divers wayes
and formes of
worshipping of
God, and of
leaving these
formes, and as-
cending higher
and higher,
from naturall,
to civill and
morall Religi-
on, from thence
to Law, then to
Johns baptisme,
then to Christ
in the flesh,
then to pure
Gospel, then to
poore and all-
Spirit, or Fami-
lists phancies,

but naturall and civill Revelations of God: Shall wee aske 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 devills, not the Son of God, *Levit. 17. 7. Deut. 32. 17. Ps. 106. 37. 1 Cor. 10. 20, 21.*

2. Is not here a saving of every man in his own Religion? and a saving revelation of God in the workes of creation?

3. What ground of so many circles and new formes of Religions, a naturall, civill or morall Law, *Job. Baptists* way, *Christ's* way in the flesh, the *Spirits* 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 Gospell that we read of.

4. That we worship God in all these formes acceptably, in the heathens way of adoring *Jupiter* and *Bacchus* wee know not.

5. Wee know not what this meanes to worship the Law, the heathens Religion, the Gospell, we know no worshipping of created things, of word, Sacraments, figures, Scriptures, reading, all these being meanes of tendering worship to God, not things worshipped, Christians worship none but God.

6. It 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 sinnes of the outward man, adultery, lying, swearing, forswearing, a tongue speaking vanity, a right hand of falsehood, are no sinnes, because done by the outward man, and *Salmarsh* 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 renewed men who have knowledge that an Idoll is

nothing, not any externalls to *Familiars*, the wickedst pranks hell can devise are no sinnes, and sinne is but an opinion, know then killing of your father, and bowing downe and adoring the devill to be no sinnes, and say by conscience of sinne, 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 *Phylosophy* of *Plato*, *Secrates*, *Seneca* can goe farre on this way: But when a beleever seeth him selfe, and his life incorporated in *Christ* and his crosse, *Gal. 2. 20. I live not, but Christ lives in me*; not because his deadnesse to the creature cometh without being procured (as *Waldeffe* consider. 91. 3 & 5 saith) or sought 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 worke mortification; But then our Spirit must be as dead to these acts, as acts, as if they were not in us in the poynt 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-re-
doundance 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. d. 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 lively, as touching righteousness both to be acted and laid hold on by faith, so the renewed man is in a manner greived that he must satisfie his naturall life, yea so that he could rejoyce, if he were deprived of his senses,

How mortification is a
signe of a spirituall condition.

or at least, were freed from extreame quicknesse 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, so the spirituall man saith, *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 Christs 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 keepe under my body, but how?* As those that runne a race for a Crowne, there is much will in such a running & sweating for the garland, and much consent and eager-nesse of mind, that the flesh, body, muscles, and loco-motive power pay for it, so doe spirituall runners for the incorruptible Garland, this argues deadnesse 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 owne will of selte-seeking, which is a singular note of deadnesse, for he trembles for feare that selfe came in with the spirit and cry balse mine *1 Cor. 9. 25. every one that striveth for the mastery is temperate in all things* Temperance of the mind is much affraid of vaine-gloriation.

4 There is much will also in joyning consent with suffering. Gods wil: so rejoycing 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 deadnesse of will to satisfie 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 Christs sake: but he suspects himselfe in this deadnesse. yer. 11. I am become a foole in glorying, he checkes himselfe, that he may suffer for Christs sake, not for his owne sake, and the more dead the will is, the more mortification and the more mortification, the more of the spirit, and the lesse 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*, de-
fender of the faith, &c.

The Family of love. an. 1604.

MOST Gracious Sovereigne a Lord, where there is published, in a booke written by your Highnesse, as an instruction a to your most noble Sonne (whom Almighty God blesse with much honour, happinesse and long life) of a people that are of a vile sect b among the *Anabaptists* called the Family of love, who doe hold and maintaine many proud, uncharitable, unchristian, and most b absurd opinions, unto whom your Highnesse doth also give the name of c Puritanes, affirming in the said booke that divers of them (as d Browne, Penry, and others) doe accord with them in their foule errors, beady and phantasticall opinions, which are there set downe at large by your Majesty, advising your royall Sonne (as is most meet) e to punish them, if they refuse

a There is nothing in this Petition that smels of Christs ornaments, nothing that locks with my face, like the anointing that teacheth a l things, nothing to heighten Christ, much to flatter *K. James* and to list that abominable impostor *H. Nicholas* up above Christ, the stile and words full of gall against Puritans, and the truly godly in England, the words base, earthly, low, devilish, hereticall, temporizing, &c.

a Basilicon Doron written to Prince Henry.

b Their filthy and abominable doctrine, as especially that the Familists may wallow in adul-

teries, blood, rebellion, perjury, and if the Spirit helpe them not against these sinnes, they are as innocent, as the maid forced in the field, who did cry and there was none to helpe, 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 misinformed 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 Anabaptists in England, and Enthusiasticall revelations beside the word of God. e It is not unlike that such fleshy teachers who crave Liberty of conscience to themselves, will 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 Schismatics.

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 walke with God, they call Legalists, Pharisees, litterall 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's indifferent. 2. They reject Scripture and embrace revelations. 3. They contemne close walking with God as pharaisme and law-living.

f But I noted before that Familists will have no Magistrates over them, and we may see it to be their practise this day.

g The Familists subjection of their consciences to the spirituall Popish lawes of Prelates prove them to be men

of more wide consciences then Puritans, they need not feare to be called Puritans. g Deceivers as *Simon Magus* and others take godly titles to themselves, for *H.N.* faith, *fideli-tas* decl. c. 4. 1. et. 11. beside Gods service of love there is not another in heaven or in earth: here they call themselves the family of God. h They knew well that Prelates imbittered the mind of *K. James* against Puritans his faithfullest subjects. i 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. k Protestants know Puritans to be godly, and sound in the faith. Familists turne their backe then on the Protestants and the found: ft of them. l Reader iudge how the Familists and Antinomians now in England shall deale with Puritans and the truly godly, what a bloody heart they beare toward them, since their fathers the old Familists do persecute them with so bloody a tongue before their Prince. m Obedience to the Kings lawes to the effusion of their blood, can have no other sense, 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 lawes which respecteth the time to come, so as if the King and Parliament should againe establish Popery they say for all time to come they shall be ever truly obedient, and adde no limitation, condition of obedience in the Lord. You may see the consciences of Familists that (as after ye shall heare) they prostitute themselves to avouch or deny, take or leave all Religions, as the times and mens lawes shall approve them or not.

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 f faithfull, loyall and obedient Subjects to all your Lawes and Ordinances, civil, politique, g spirituall and temporall, they with humble hearts doe beseech your Princely Majesty to understand that the people of the family of love, or of g God, doe utterly disclaime and detest all the said absurd and h selfe-conceited opinions and disobedient and erroneous sorts of the i Anabaptists, Browne, Penry, k Puritans, and all other proud minded sects and heresies whatsoever, protesting upon paine of our lives, that wee are not consenting nor agreeing with any such l brainesicke preachers, nor their rebellious and disobedient sects whatsoever, but have been and ever will be truly obedient to your Highnesse, and your Lawes to the effusion of our blood m 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 unpartiall a Justitiar to governe over us, besee-

ching him daily to blesse your Highnesse with his godly wisdom and holy understanding to the furtherance of his truth and godlinesse, and with all honour, happinesse, peace and long life, and to judge rightly between falsehood and truth.

And because your Majesty should have a perfect view or an assured perswasion of the truth, of the same our protestation, if therefore there be any indifferent man of the Kingdome 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, unlesse they be such our o mortall 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, annis and cummin, p and in the preferring of such like pharisaicall and selfe chosen q outward traditions and grounds, or hypocriticall righteousnesses, then in the performing of judgement, mercy and faith, and such like true and q inward righteousnesse 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 foule 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 orderlinesse and peaceablenesse of life, where we dwell, and with whom we had to deale; s or if we do vary or swerve from the t established Religion in this land either in service, ceremonies, Sermons, or Sacraments, or have publickly spoken t or inveighed either

q 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 righteousnesse, and that is all and enough. r Then Puritans only none or few of the prelaticall way or other Secturies 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 (say Familists) are above and beyond all laws and Rulers, Magistracie is but for fleshy men. u Familists by their principles may proteste or deny any Religion, as the Market goes.

n What Pharisees bee these? doth not Paul judge himselfe the chiefe of sinners? is not Elias a man compassed with infirmities? No wonder it bee hard to prove any wicked doctrine or practise, for H. Nicholas in his Epistle to the two daughters of Warwicke would prove men may bely and dissemble, and deny their Religion and Christ before men, so the heart be good.

o Shall wee then beleieve that Familists now in England will not be deadly persecuters of Puritans?

p Puritans are against all religious ceremonies of mens devilings, so that tything of mint, is unjustly ascribed to 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.

by word or writing against our late Sovereigne Princeſſe government in caſes ſpiritual or temporal, then let us be rejected for Sectaries, and never receive the benefits of Subjects.

Only right gracious Sovereigne, we have read certaine bookes brought forth by a Germane Author under the characters w of H. N. who affirmeth therein that wee is prepared, chosen and sent of God to minister and set forth the most holy service of the love 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 honest life, and to love God above all things and our neighbours as our selves y agreeing therein with all the holy Scriptures, as z 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, whose writings we e suppose under your Highnesse correction your Majesty hath yet never seen a or perused, heard of by any indifferent 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 yet praise nor dispraise any of them by name; but doth devotion; in all this petition, only shew in particular in his said writings (as saith he) nothing smelleth of Christ his Spirit, eternicy, nothing of Scripturall or spirituall 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 umpire and judge in the matters of God. ¶ They afterward tempt the King to forsake the Protestant Religion, and to be Familist. ¶ Its a pure commendation that H Nicholas wrote much, the more the worse, since he writeth against the Prophets and Apstles. c Christ and his Apostles name false teachers Saduces, Hymeneus, Philetus, Simon Magus, Elimus, &c. but though hee name neither Calvin nor Luther, yet their doctrine he calleth often, carnall, fleshly, false, ceremoniall wisdom, the Jewes, the flesh, the devill, hypocrisie.

the unpartiall service of love, requireth what is good or evill for every one, wherein the man bath right or wrong in any point, d whether it be in the state of his soule towards God or in the state of his body toward the d 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 f 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 againe 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

demption that is in Christ Jesus, so as we must be justified by workes, eitherwise let any man make sense of these words. g Our Saviour saith yee shall know them by their workes. b The foulest of the bookes of H. Nicholas containing the mystery of Familisme and fleshly loosenesse, are only to be seene by the wise and experienced Elders who can digest them. 1. It is hard to prove any thing against them who professe it lawfull to deny their Religion before men. H.N. Epist to the daughters of Wauwicke. b It is not like but Q. Elizabeth heard of these bookes and saw them, since many of her and K James his Gouern

d These men that cry out against Scripture-wisdom as carnall, ceremoniall, devilish, selfe, as H. Nicholas and his, cannot speake honourably of the perfection of Scripture.

d The family of love have no heads or Kings that are borne of the flesh and blood, of spirit, laule 4. sect. 8. they themselves reigne as only Kings on earth everlastingly, fide in decl. c. 4 sect. 18.

e Of all the meanes by which men are saved through Christ, they speake only of the workes of the Law, of inherent righteousness and repentance, not one word of free grace, faith in Christ, and the imputed righteousness of Christ. Familists then are the legall Pelagians, not we: no reformation is knowne to Familists but inward, & that of the heart. f Not more said then truth can beare, for H. Nicholas his doctrine is a sentina, a pumpe dunghill, and a sea of many fleshly errors and heresies.

f The due fruits of repentance, and newnesse of life, are here made antecedent meanes and wayes going before our saving in Christ, or our free re-

i Job. Kuenstus, M Micronis, H. Anſworth wrote againſt theſe filthy errors, and ſet downe their own words to the world. k The Prelates, the Popiſh Magiſtrates never trouble d theſe licentious men, becauſe they tooke part with them againſt the Puritans, only ſome godly Magiſtrates nick-named Puritans, caſt ſome of them in priſon.

l Neither by oath or any other way could they be brought to make confeſſion of the ſecrets of unpure Familisme.

l They ſay they will take or leave their Religion of love as the Laws thinke fit, but they lie, for here being caſt in priſon by the inferiour Magiſtrate, they perſiſt; then the inferiour Magiſtrate to them is no Magiſtrate, the Law is no Law.

m All heretickes and impure ſectaries ſay they dee wilfully maintaine no hereſie, and therefore plead for liberty of conſcience, and a toleration of all religions.

n The Familists deſame the doctrine of the Apoſtles and Scriptures, and have nothing to doe with the martyrs of the primitive Church, for H. N. as I obſerve, taught that Chriſt never had any man lay down his life for him, or his truth; his meaning was only allegorically to renounce his luſts for Chriſt, otherwiſe Chriſt rejoyceth not (ſaid he) in our death or blood. o The Puritans reſuſing the Popiſh ceremonies, and the Romiſh denomination of Prelates are branded by thoſe men as diſobedient to Magiſtrates. p They deſire the Popiſh Laws againſt hereticks to be uſed againſt them by which any man, that denies his hereſie and ſaith, he beleeveth as the Church beleeveth, is abſolved which Familists do.

againſt the ſame and us, ſhould thereby bee revealed and diſproved to their great ſhame. Through which their moſt odious and falſe complaints againſt us, the Magiſtrates did then, and alſo have now lately caſt k divers of us into priſon to our great hindrance and diſcredit, but yet have never proved againſt us, by ſufficient and true testimony, any one of their many ſoule accuſations, as the records in ſuch caſes and the l Magiſtrates that have dealt therein can teſtifie, but are ſo utterly void of due and lawfull prooſe thereof, that they have framed divers ſubtile articles l for us, being plaine and unlearned men, to anſwer upon our oath, whereby to urge and gather ſomethings from our ſelves, ſo to approve their falſe and unchriſtian accuſations to be true, or elſe will force us to renounce, recant, and condemne that which we doe not m wilfully maintaine nor juſtifie, (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 o diſobedient and wicked acts (of what profeſſion ſoever they be) upon our backs, to the end cunningly to purchaſe favour and credit to themſelves, 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 without any indifferent triall and lawfull or orderly proceeding, as heretofore hath beene uſed in the p Chriſtian Church in ſuch caſes, for confuting and condemning of hereſie, be utterly rooted out of the land: with divers other moſt cruell practiſes proceeding out of their bitter and envious hearts towards us, tending to the ſame unchriſtian and mercileſſe purpoſe, the which we will here omit to ſpeake of, becauſe we have already been over tedious to your highneſſe, and moſt humbly craves your moſt

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 Jewells q that God hath given to mankind in this world) and also for that r we have few friends or any other meanes then this to acquaint your highnesse with the truth and state of our cause, whereof we thinke your Majesty is altogether ignorant, but have very many t enemies whom we do greatly suspect will not be slacke to prosecute their false and malicious purpose against us unto your highnesse, even like as they have accustomed to doe in times past unto our late sovereigne Queene, through which prevailing in their slanderous 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 hindrance.

Wherefore, most gracious Sovereigne, this is now our humble suit unto your highnesse w that when your Kingly affaires of importance, which your Majesty hath now in hand shall be well overpast (for the prosperous performance whereof we wil(as duty bindeth us) daily pray unto Almighty God) that then your highnesse will be pleased (because we have alwayes taken the same Authors worke aforesaid to proceed out of the great grace and love of God and Christs x extended toward all Kings, Princes, Rulers and people, upon the universall earth (as he in many of his workes doth witnesse no lesse) 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 bookes your selfe with an impartiall eye, conferring them with the holy Scriptures, wherein it seemeth by the books x that are set forth under your highnesses name, that you have had great travell, y and are therefore the better able to judge between truth and falsehood. And we will whensoever it shall please your

can settle upon no Religion till K. James find leasure to try and read the hereticall and fleshly writings of H. Nicholas.

q Faith and a good conscience then are not the two chiefest Jewells that God hath given to men.

r The Prelates and prophane courtiers, and the multitude were their friends, as they are to all licentious religions.

t Divers of the court of Queen Elizabeth and of K. James, and some nobles were Familists, 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 Prelacie and court, when many thousands of pretious Christians for non-conformity were silenced, banished, prisoned, wasted.

w If the way of H. Nicholas be the only true way of salvation, as here they say *fideliſſas* decl. c. 4 sect. 11. 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 affaires, but they petition for a delaying triall, becaule every one that doth evill, hateth the light.

x Then they allow a share of the grace of Christ on all rulers, (for they except none) though heathens and persecuters, and on all mankind on the universall earth.

y Groſſe flattery.

z Then they

Highnesse to appoint the time, and to command and li-
 cence us thereunto, doe our best endeavours a to procure
 4 In this they professe their zeale to have K. James an illu-
 minated Elder of the family of love, as it would be their joy, this day to have K. Charles of such godly, learned and indifferent men, as it shall please their way, that so hee might your Majesty to appoint.
 compell all others to that way,
 for they talke 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. b They conceive King James and all not of their way, that are but Scripture-learned with the fleshly wisdom (as they speak) of the latter to be the very Antichrist, and all lyes that the ungodded or anilluminated men out of the imagination or riches of their owne knowledge, and of the learnednesse of the Scriptures bring forth, Institute, preach or teach, See Evan. ch. 3. 2. ch. 33. 34. and H. N. Exhor. c. 14. Sect. 9.

And we will also (under your Highnesse lawfull li-
 cence and commandement in that behalfe) doe our like
 endeavour to procure some of the learned men in that
 Country (if there be any yet c remaining alive that were
 6 They doubt if there be any of their way and family in
 Germany, which evidenceth that it is a notations lie that
 H. N. saith, Evan ch. 34. that he is godded to publish the joyfull
 mess-ge in all the world. And who can much more sufficiently instruct and re-
 H. N. Exhor. 12. sect. 40. and Exhor. 14. sect. 9. that all the
 Kingdomes of the world should assemble them to this
 your Majesty at your appointed time convenient,
 one Kingdome of peace and doe.
 love: and this same love ser-
 vice shall breake in among all Nations and let it selfe be heard over all lands; but here they
 doubt if in one corner of Germany one man of this way can be had. c All heretickes, as
 Ca. viii. noted of libertines, delight to speake in uncouth language, beside the Scripture, that
 they may be the only spirituall men, whom none can understand but spiritualists of their
 owne way.

And so upon such your Highnesse advised con-
 sultation and censure thereupon (finding the some
 workes hereticall or seditious and not agreeable to
 Gads holy word and testimonies of all the Scrip-
 tures) to leave them, to take them as your Ma-
 jesties

jesties d Lawes, shall therein appoint us, having no intent nor meaning to contend or resist there-against, how-ever it be, but dutiffully to obey thereunto according to the counsell of Scriptures e and also of the said Authors workes.

d They clearly professe they will not suffer for familisme, nor that which to them is the only true Religion, and make K. James the absolute and pe-remptory judge, that if he find them hereticall, 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 agreeth with the Familists of our time De/, Saltmarsh, Bacon, Randal, and others, to whom profession of truth and of Christ before men is an externall and a forme in Religion, and who cry out against formes and uniformity; and teach that we should please one another in love in all these externalls, we may doe or leave undone, Sabbath, preaching, hearing, Sacraments, let them be inrolled in the Kallender of the late indifferent ceremonies, since they are Jewish, carnall, littrell, fleshly, and perish with the using, 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 Kingdome of Christ is neither promoted nor hindered by these. Familistickall love in the heart is all, then surely, the Nicodemites in Calvins time, these that buy a religion with every new-moon, erre not e Then the Scriptures and H. Nicho. bids us follow the Kings religion, what ever it be; and denying of obedience to the King and his Lawes, if they forbid a Religion that is the holy service of the love of God (as they say) is resisting and undutifull 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 behalfe that all of us your faithfull 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 as we are able to give, and that neither we nor any of that company (behaving our selves orderly and obediently under your Highnesse Lawes) may be any further persecuted or troubled therein untill such time as your Majesty and such godly learned and indifferent men of your Clergy, as your Highnesse shall appoint thereto, shall have advisedly consulted and determined of the matter

f f 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.

g They are willing to submit their cause to the Clergy, that is to the godly Prelates who would be loath to condemne them, because they take the

Puritans off from thinking upon their lordly domination and will-worship, and the more enemies and persecuters the Puritans have, the more ease and lesse contradicting of the Prelaticall cause, as this day the Prelaticall party declare themselves willing to compound with Arrians, Socinians, Familists, 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
 In all ages Hereticks and charge of imprisonment and persecution, and by the
 Sectaries have called punishing hard dealing of our adversaries; for we are a people but
 of seducers, or not receiving few in i number, and yet most of us very poore in worldly
 them in our house as being evil doers, 2 Ioh. 10. and so justly
 wealth.
 punishable, Rom. 13. 4. 5. with the name of persecution. i Yet they pestered twelve Coun-
 ties 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
 discern between the right and wrong of our cause, ac-
 cording 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 Yee k shall know the tree by his fruits, and in our obedi-
 sort of fleshlinesse and Idola-
 try, murthers, 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
 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 disciples as
 Gods habitation, the seale of Gods Majesty, the holy City of peace, the new Ierusalem, 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 Fami-
 lists 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 hap-
 py Prince, your royall son doth conclude I Principis est

The Puritanes are the
 proudnes that King James
 is to subdue, all others the
 Antichristian sect, and the
 being, &c.
 Familists only the house of God, of love, of the godly

no doubt, God will blesse your Highnesse with all your noble off-spring with m peace, long life, and all honours and happinesse, 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 judgement, all the happinesse of Saints is closed with in this life, the day of judgement, of resurrection, is even now in this present day, H. N. Evang. c. 1. feat. 9 ch. 33. c 34. s. n. 1, 2, 3. the immortality of the soule, the resurrection of the body, heaven, hell, or judgement beyond this life there is none.

m Twice they pray God for the King and his son, that they may have long life, honour, happinesse, a long reigne, but

Most gracious Prince, here followeth the brieft rehearse and confession of the Christian beleefe and Religion 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 persecuted and imprisoned in this Realme for the same profession by their aforesaid adversaries, and by meanes of their false accusations and complaints unto the Magistrates against them; the which we have thought necessary to present here unto your Majesty : for that you may thereby the better understand of our innocent intent and profession whatsoever you shall heare reported to the contrary by our enemies or by any that be ignorant thereof. Humbly beseeching your Highnesse to vouchsafe to read the same, and with your unpartiall and godly wisdom to consider and judge of us and our cause in equity and favour accordingly, till your Majesty, shall have further true intelligence thereof.

n This confession was seene by few, it is said to be Printed an 1575. It cannot be known that ever either this petition or that confession was offered to the eye and view of King James, how ever that confession was not theirs, for the word of God to them is the only eternall word in the minde, the word as they expone it, but not the Scriptures of the old or new Testament. But it were good that the Familists and Antinomians now in England would publish to the world a confession of their faith. But I expect it not this yeare, they that doe evill hate the light.

Here followeth also the true copy of an Abjuration tendered to the Familists an. 1580. octob. 10. of Elizabeth by ten Lords of the Privy Council. Because there were divers Courtours 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-conformists then called Puritans.

The

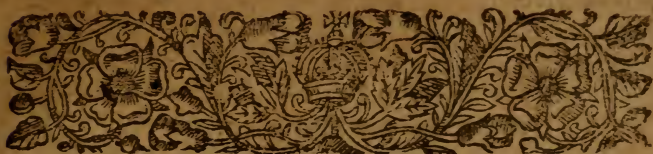
The Abjuration.

WHosoever teacheth that 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 henceforth live in us everlastingly with Christ, and reign upon the earth is a detestabl hereticke. a But H.N. teacheth so, Evangel. c. 37. sect. 9.

WHosoever teacheth that to bee borne of the Virgin Mary out of the seed of David after the flesh is to bee expounded of the pure doctrine out of the seed of love is a detestable hereticke. But H.N. teacheth so, Document. sent. c. 3. sect. 5.

WHosoever teacheth that Jesus Christ is come againe unto us according to his promise to the end that they all which love God, and his righteousnesse 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 hereticke. 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 holdeth these heresies, and we think in our hearts, and of our own knowledge affirm that H.N. is in these heresies a detestable hereticke, promising faithfully befor God and your honours never hereafter to have any dealing with his bookes and doctrine, nor to go about to bring any to the love, liking, or reading of them, and that we now speak 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 Kingdome of England.



A MODEST SVRVEY
of the secrets of *Antinomianisme* ;
with a brieſe 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 ^a answer those that ¹ Pet. 3. 15.
ask a reason of our hope ; eſpecially when we
are nick-named *Legalists*, *Antisidians*, *Phari-
ſees*, *Antichriſtian teachers*, enemies to free Grace ; becauſe we
ſtand for a rule of righteouſneſſe in the Law, repentance from
dead workes, ſtrict and cloſe walking with God ; againſt all
which, that is to me a wall of braſſe, ^b *As deceivers, and yet* 2 Cor. 6. 9.
true ; as unknowne, and yet well knowne. Yet I give a brieſe
account of thoſe ſaving and innocent Doctrines of the hoſt 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 (ſaith an indifferent man)
genus hæreſeos nunquam 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

reares of repentance wash us from our finnes, that the covenant of grace is a covenant of works, that we are to seeke righteousness in our selves.

CHAP. II.

Antinomians are Pelagians.

^a Saltmarsh
pag. 12. & 45
of free grace.

^b Pag. 16 17

^c Pag. 16.

Rise, raigne,

er. 13. There

is a new birth

and the co-

venant of

works.

The Scrip-

ture knoweth

no such birth

^d Towne as

fert. of free

grace, pag. 7.

^e Saltmarsh

Free grace,

pag. 34.

^f Rise, raigne,

ruine of the

Antinomians

Familists, Li-

berties of

N. E. er. 12.

pag. 3.

^g Ibid. In/auory speeches, er. 6. pag. 19.

^h Rom. 6. 13, 14, 15. ⁱ Gal. 3. 21. Rom. 7. 8,

9, 10. ^k Jm. 2. 17.

Wee 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 instructed 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 righteousness, 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 saw 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.

^a Saltmarsh
Free grace.

We teach not that, which ^a Saltmarsh falsely chargeth us, that Vowes and undertakings never ascending to Christ,

Christ, fit us for conversion, nor doe we too much burne, or heat the wine of Gospel-grace, with the Law-fire of workes and conditions ^b. For 1. we deny, against *Antinomians* and *Arminians* any such Gospel-promise; he that doth this and this, and is so, and so fitted with such conditions, quallifications, as money and hire in hand, shall be converted, as a reward of his worke. The question touching preparations is not, whether an humbled soule, because humbled, hath a good warrant to beleeve and receive Christ. We conceive the bottome of no mans faith is within himselfe, but the common ground and Royall charter, warranting all to beleeve 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 Christs order of bringing us to beleeve and close with Christ; and the question is, whether a damned Pharesee on his high horse of merits and law-righteousnesse, an *undaunted Heifer*, a *Simon Magus*, a despitfull *Atheist*, *Elymas* a Witch never broken, nor convinced by the law, must in that distance to Christ and the Gospel, be charged to beleeve an everlasting love of election toward himselfe, and without more adoe, be led into the *Kings 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 so led to Christ. *Antinomians* ^c say, *Sinners as sinners belong to Christ*, ^d and have Christ offered to them as sinners, and ^e none can beleeve too hastily in Christ: but sure, they can beleeve, or presume, too misorderly, and arrogate Christ to themselves (as you teach them) while they know no sinne-sicknesse for Christ. For 1. some too hastily will bee Christs Disciples, before they make their reckoning what it will cost them. ^f 2. The Lords 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 Physitian, the trembling Publicane to his Saviour; as the 8 word saith, *Christ converteth not sinners as sinners*; so as their sinnefull condition should be the *ratio formativa*, the formall reason why they are converted; for then should

^b Crispe vol. 1. ser. 2. pag. 314. *Serm.* 14. p. 419. 420. and vol. 2. ser. 14.

^c Crisp vol. 7. ser. 7 p. 190. *While you are thus sinnefull (with all sinfulness that can be imagined in a creature) Christ may be your Christ.*

^d Ans. In Gods decree, its true so the world was made, millions of ages before time, ere one of it was laid, but Christ is never really yours, so long as you have the Devil reigning as a Prince in your soule nay, never till you beleeve.

^e Saltmarsh Free grace, p. 184. ^f Pag 98. Crispe vol. 1. ser. 7. 210. Luke 14. 28. 29. 30. 31. 32. 33. 1 Acts 2. 37. Acts 9. 6, 7. Acts 16. 27, 28. 19. Zach. 12. 10. Jer. 18. 19.

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 Physitian who healeth the sicke without money, healeth none but such as are sicke, for that were a contradiction: Yet their sicknesse is not the formall reason, why he healeth them, for so he should heale all. So Christ cureth sicke sinners, and these onely; s but not because they are sinners, nor because they are sicke, but because, and as they are freely chosen of God, *Joh. 17. 6. Thine they were, and thou gavest them me*; here the cause and the reduplication, for which he saith, *they have kept thy word*. But this suiteth with *Familists*, who will have no new creature at all, no grace inherent in a beleever, as we shall heare; and so no reall change made, but onely a putative or relative change.

* Luke 19. 8;
9, 10.

A cts 7. 3. 7.

Esa. 61. 2.

A cts 9. 6. 7. 8.

M. t. 9. 12. 13.

Luk 15. 1. 2.

3. 4. 5. 6. 7. &c.

Sinners are

not healed by

the Physitian

Christ, as sinners,

nor as,

or because

repenting,

or sick

sinner, but

as freely

chosen of

meere

grace to

that blessed

transition

from death

to life.

CHAP. IV.

How we teach a desire of grace to be grace.

VVe never taught that a desire of the grace of conversion, in the unconverted, is conversion; or that a desire in them, to pray and beleve, is prayer or belefe; as ^a Antinomians charge us. But in the converted, a reall unfaigned supernaturall 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*. ^b 2. Its grace in Gods acceptance. *Abrahams* aime to offer *Isaak*, is in the Lords bookes an offering of him. ^c *Because thou hast done this thing, &c.* 3. Where ever a desire of grace is, concomitantly there is grace. ^d *With my soule I have desired thee in the night*; this desire is blessed of God, ^e as saving grace; judge then of *Familists*, ^f who say tis a vaine and delusive Doctrine, that God passeth by our dayly infirmities, accepting our wils for our performances. But they contend for a perfection here in this life.

* Saltmarsh
Free grace, 17
18, 19.

^b Denms con-
ference be.

twene a sick
man and a
Minister.

Pa. 3.

^c Pa. 1. 1. 1.

^d Gen. 22. 16

Heb. 11. 7.

^e Cor 8. 12.

^f Esa. 26. 9.

Neb. 1. 11.

^g Power of

love. p. 21.

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 steeld, and clothed with constraining love, and a lovely authority of thankfulness to God-Redeemer, and as due debt to the Lord-Ransomer *Iesus Christ*, (and this is a morall motive) and as it cometh from the grace of Christ, bindeth us to obedience, not onely in regard of the matter, but also of the authority of the Law-giver, though ^b *Towne* say, *We are freed from the Law in its dominion, offices, and effects*; and another, ^{ser. 3.} *the sonnes 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, ^d *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 beleve he is so.*

the first commanding, 1. the promising; 3. the threatening power of the Law.

¹ 2 Cor. 5. 4. ² Rom. 12. 1, 2.

^b Towne as-
fer. 3.

^c Theo' o. b. Germanica, cap. 8. pag. 70. 71. 72.

^d Solemarth cap. 29. Free grace, pag. 140

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 Ceremoni- als 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*, ^a *Rom. 13. 8.* and his Apostles, presse the morall Law upon the *Gentiles*. *Paul* ^{3, 10.} commandeth the *Romans* the ^a *fulfilling of the Law in love*; ^b *Eph. 6. 1. 2* he *Ephesians* ^b the first Commandement (given by *Moses*, ^c *Jam. 2. 8. 9.* *Exod. 20.*) with promise. *James* his hearers ^c *the fulfilling* ^{10.}

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 *vers. 11. Hee that said* (this is the authority of the Law-giver) *Doe not commit adultery, said also, Doe not kill*; and ^d *There is one Law-giver*; so the Apostles adde in their Epistles these very things that *Moses* commanded, to the doctrine of faith, shewing that they are *Christs* 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. ^e *Doe wee then make void the Law, through faith? God forbid. Yea, 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 unthankfulnessse: but this should be no sinne to a *Tartarian* to murther; why? he never heard of *Christ*. *Iob. 15. 22.* and so can be guilty of no unkindnessse 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

^a *Iam. 4. 12.* ^b *Deut. 12. 31* 4- The law of Nature bindeth perpetually, and bindeth th
Levit. 18. 14. ^c *Gentiles*, ^f then must also the Morall law bind; for the au
^{25.} *thority of the Law-giver, for the law of Nature hath all its obli*
¹ *Cor. 5. 1.* *gation from God, who wrot it in the heart. When the Heathe*
Rom. 1. 19. 20 *were charged by their consciences for great sinnes, they natural*
Rom. 2. 14. *ly feared vengeance from a Law-giver, who had written the*
Law

lawes 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 meane of our conversion. *Ps. 19. 7.* as all the obligeing power that the rest of the Word of God, even the Gospell is usefull for *& doctrine, for reproofe, 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 meane 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 saith expressly *that he came not to loose any from obedience personall,* though unperfect to the least jot of the law. The law as a covenant of works (for so ⁱ the Scripture calleth it) is now so farre forth abrogated ^k as that we are freed from the necessity of justification, ^l 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 as wee are not to seeke the light of one beame; now when the Sunne 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 ^o all covenants in the written and preached Word take men off Christ.

CHAP. VII.

How the Law and the Gospell require the same obedience.

BUT seeing the Law cannot contradict the Gospell, and speaketh nothing of a Surety and Mediator, and so is negatively diverse from the Gospell, 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

³ 2 Tim. 3. 16
⁴ Math 5. 18

⁵ 19

⁶ Deut. 4. 13
He declared unto you his covenant, even ten Commandments.

⁷ Deut. 29. 11,

⁸ 12. 13.

⁹ 1 King. 18.

¹⁰ 12.

¹¹ Gal. 3. 10. 13.

¹² Rom. 3. 19,

¹³ 20. &c.

¹⁴ Gal. 3. 10.

¹⁵ 1 Heb. 7. 18,

¹⁶ 19.

¹⁷ Hebr. 8. 6 7,

¹⁸ 8, 9.

¹⁹ Saltmarsh

²⁰ Free gr. 146.

²¹ Rife, reigne.

²² 35.

²³ Er. 74.

²⁴ Theol. Ger.

²⁵ 70. 71, 72.

The Law and Gospell are not positively contrary one to another.

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 same 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 imperfect obedience which the Gospel accepteth (for it requireth perfection as well as the Law doth) are but graduall differences; as the same summe of gold, though clipped, if accepted by the creditor as full payment, the rest which is wanting being pardoned, may in grace and value, bee as good as the full payment. It is the Law that commandeth the love of God, under paine of eternall death, for the least faile, and by way of a covenant 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 preached to *Jewes*, addeth more guiltinesse, when they ^a disobey, and these same duties that *Moses* commanded of righteousnesse, holynesse, and sobriety, *Exod.* 20. doth the grace of the Gospel injoyne. *Tit.* 3. 11. and the Apostles command as acts of sanctification; and though *Moses* should not command them by the motives of the grace of Redemption (which yet is false, except when he presseth 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 perfection; for tis as holy, pure, and spirituall in commanding, *we be perfect as our heavenly Father, and holy, as* ^b *he is holy*, as the Law is. In acceptation of grace, the Gospel accepteth lesse then the law, but commandeth no lesse, therefore the Gospel granteth pardons, but no dispensations; the Law though it deny not pardons, nor forbid them positively, yet it granteth neither.

The Gospel commandeth all that the Law requireth but accepteth of lesse.

^a *Mat.* 5. 48.

^b *1 Pet.* 1. 11.

^c *Dut.* 17. 26

Gal. 3. 6.

CHAP. VIII.

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 bargain. 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, betweene 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 ^a *Godliness hath the promises of the life that now is, and that which is to come* : and to the followers of Christ, ^b *1 Tim. 4. 3.* (and though they halt in their walking) and such as forsake all for Christs name, is promised *sitting on thrones, and a hundreth 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 peece 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. ^c 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.*

^a 1 Tim. 4. 3.

^b Mark. 19.
28, 29.

^c Rom. 4. 4.

^d Rom. 11. 5.

II. 36, 37. the Gospel giveth of free grace. But 4. the Law could not accept another mans imputed righteousness, that is supernaturall; and to beleve this required grace, and strength of a higher straine then *Adam* had; it demandeth but a mans owne personall and perfect righteousness, and curseth the sinner for the least wrinnesse or crookednesse 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 *doore of hope*, to a lost sinner; and the speciall condition is Faith, that a ranfome payed by Christ shall buy me a title and right to heaven, of which the Law saith 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.

Touching the third part, as the Law is in strict tearmes divided from the Gospel. 1. The Law-threatnings are on the person for the actions, and for the least faile 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 *Pareus*^a saith, that the Gospel, as the Gospel, hath no threatnings at all. For indeed the state of the kingdome of the beleever fenceth him from the curse; ^b 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 *Spaine*, not because his act of Murther deserveth not hee should die; but because he is a member of the state of *Scotland*, and no penal law of *Spaine* can reach him in that Sate. *Pareus* thus farre saith true, that it is the Law properly that curseth, and that the Gospel, as the Gospel, curseth not, but is properly *glad tydings*. For 1. *He that beleeveeth not in dñ xpc̃i, is already condemned*; that is, before his unbelieve, sentence is pass'd 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 *Mediatour*, the sinner should have been a cast-away and sentenced man; but now because *he beleeveeth not* ^d *he shall* not

^a *Pareus in commen in ca. Ep. ad Rom.*

^b *Rom. 8. 1.*

^c *Ioh. 3. 18.*

^d *vers.*

not see life, but the wrath of God μένεται ὀνείων: abideth on him; then it was on him before, if hee should beleeve 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 bloud-shed 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 deservedly, that both he killed the Son, and despised his Princes grace; or rather his doome is aggravated, and the chaines 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 extreame distemper of body, and by a gracious Physitian may be cured, but refuseth the medicine, the distemper is the Physicall 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 so 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; unbelieve is a morall cause, *non removens prohibens*.

2. The Gospel is an exception of grace against the Law; for the Law saith, *He that sinnes shall dye*; the Gospel addeth, *except he beleeve*; or, *he shall certainly dye, except he beleeve in him who justifieth the ungodly*; so that the Gospel saith Amen to the Lawes threatning, 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 man is lost under Christ; if therefore the Gospel say, Whoremongers, Adulterers, Murtherers, Drunkards, shall not inherite the kingdome 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 beleve and be saved,

CHAP. X.

Of Gospel feare.

How the feare
of hell consi-
steth with Go-
spel freedome.

Math. 10.

26, 27

Isa. 66. 2.

Heb. 11. 25

Ph. 1. 3. 12.

13.

2 Cor. 9. 23

1 Tim. 6.

19.

8 Affer. 130.

Amor merce-
dis et amor
mercenario.

IT is consistent with Gospel-freedome to feare hell, so wee feare not hell and punishment more then sinne; for sinne is a greater ill then punishment. For 1. we are commanded to feare him, who can cast both soule and body into hell^a. 2. Its not a Law-spirit of bondage, that some tremble at the word of threatning,^b nor for *Josuahs* heart to melt at the reading of the Law. 3. Not to be affraid 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 mercenary to love the reward, so it be not more in our intention, then a holy communion with God. For 1. *Moses* by Faith had an eye to the recompence of reward^c. Paul set the garland before him as his end^d. 2 Wee are commanded so to runne, that we may obtaine^e: to lay up a sure foundation, that we may^f lay hold on life eternal. Onely wee are not to make happinesse, and our created blessednesse, so much our formall end in running our race, as holynesse and our objective happinesse, which is God himselve. If *Antinomians* would difference betweene love of a hire, and hireling love; then should not *Towne* condemne 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 hypocrisie in *Job* cap. 1. vers. 9. 10. See *Psalms*. 73. 25 *Job* 13. 15.

CHAP. XI.

Law-feare and Gospel-faith consistent.

NOr doth Master *Towne* and *Antinomians* inferre by good arguing, because beleevvers 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* saith, 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 panâ*; for feare of the condemning

Job 31. 14.

vers. 25.

demning Law, is not free, Gospel-obedience. For its most false, seeing this obedience for feare of the desert of sinne was in *Paul*, though he was perswaded, that eternall wrath should never be inflicted on him, ^c as is cleare by his words. *Knowing therefore the terror of the Lord, wee perswade men.* And ^d *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 assureth 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 ^e *teach that the Gospel perswadeth rather then commandeth — and reasons and argues us to duties, rather then bindes and enforces; and that* ^f *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 renews 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 meere reasonings, and morall and objective acts on the minde and will, and so 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*; ^g but it doth this (saith 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 Christs Spirit can doe any thing. And I find *Salmarshes* Euthyasticall pulse and straine of *Familisme*, when hee saith, that *the Preaching of Faith is the Spirit given to a beleever, and it makes him the very Law it selfe.* For 1. the Preaching of Faith, or the Gospel preached, even to hardened Pharisees, cannot give the Spirit renewing the Pharisees; for Faith was preached to them by Christ and his Apostles, but they stumbled at Christ, and never beleaved, 2. The preaching of Faith and the Spirit differ as much, as the principall cause and the instru-

^c 2 Cor 5.11.
^d 2 Cor 5.1.

How Law-threatening and Gospel-obedience, may consist together.

^e *Salmarsh*
Freegr. 48.
^f 146.

^g *Psal.* 19.7.

Antinomians make the Gospel the very Spirit of grace.

Antinomians
remove all or-
dinances and
substitute an
Enthusiasti-
cal Spirit in
place of them.

^a Affer. 139.

ment; now who can say, the writing of the penne is the writer? 3. *Antinomians* meane by the Gospel, or the preaching of Faith, here divided from the Law, not the glad tidings of peace preached, but the renewing Spirit, without all letter, or word of promise, or command, that is, the teaching spirit, and the inward anointing without the Law, or Gospel either.

Now Sanctification in this sense must bee wrought without Law, Gospel, Precept, Command, Promise; and wee may lay aside the Bible then, and all Ordinances; and therefore no wonder then, *Antinomians* tell us so often of the *Letter*, and the *Spirit*; for to them old and new Testament, and all the sweet promises are a very Letter, and in the new Testament we are *not to serve God according to the Letter*; and therefore all Preaching, Commands, Exhortations, Promises, Threats of both Law and Gospel must be laid aside. *The Lord keeps us* (saith ^h Towne) *under the Gospel in righteousness, without all Law Ceremoniall and Morall*; and every where they say, *we serve God now according to the Spirit, not according to the Letter*: outward Ordinances then to *Antinomians* are matters of meere courtesie.

CHAP. XII.

Antinomians deny actuall pardon of sinnes to the Jewes.

^a Denne doff.
John Baptist,
p. 51. 52, 53.

^b Rom. 4. 4.
6. 6. 23. 14

^c Act. 15. 11.

^d Heb. 11. 13
^e 1 Cor. 10.

2. 3.

^f Gal. 3. 8. 9.

Crispe vol. 2.

ser. 5. pag. 149

Their covet-

nant took not

all their sinnes away,

Antinomians deny that the knowledge of ^a actuall and eternall remission was an Article of the Jewish Creed, but a mystery not revealed till the Gospel. But then ^b David, and the Fathers, Abraham, and others, were justified by the imputed righteousness of Faith, as wee are also. David must Psal. 32. 1, 2. describe an happinesse he knew not what. David saith, *Thou forgavest the iniquity of my sinne*, vers. 5, 2. *We beleeve 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 spirituall meat, ^e and did all drink of the same spirituall Rock, and the Rock was Christ. 4. The Scripture foreseeing, that God ^f would justify the heathen through Faith, preached before the Gospel to Abraham, Esaiah prophecied of Christ as an Evangelist. Daniel of the slaying of

the Messiah, and everlasting righteousness through him. The Prophets ^h testified before hand the sufferings of Christ, and ^h 1 Pet. 1. 11. the glory that should follow; actually remission then was no mystery to them. Abraham ⁱ rejoiced to see Christs day, and ⁱ John 8. 56. saw it.

CHAP. XIII.

Of the nonage of the Jewes, what it was.

NOr was the tutorie, bondage or nonage of the Jewes any thing, but 1. A lesse measure of the Spirit then is now. 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 Jewes were under the Law. For 1. then should they be ^a under the curse; and so must eternally perish, contrary to the Word, ^b nor was their pardon of sinnes by halves and quarters. 2. Then must they be saved by works; Paul ^c saith, *They came short of righteousness, because they sought to establish their owne righteousness, and ^d stumbled at the stone laid in Zion, and sought it not by faith.* And it was never lawfull for them, more then us, to seeke righteousness and justification ^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 ^f are. 3. Yea, many sweet Evangelike promises are made to them, as to us, & *Ho, every one that thirsts, come to the water, &c.* ^h *Behold I lay on Zion a stone, &c.* ⁱ *The just shall live by faith.* ^k *Who is a God like unto thee, that pardons iniquity.* ^l *I, even I am he that blot out thy transgressions, for mine owne sake; and divers ^m other Scriptures prove this. 4. The Prophets cryed ⁿ against legall and outward service, and pressed washing in Christs blood, and faith and repentance, as the Apostles doe. And to ^o Christ gave all the Prophets witnesse, that through his name, *whosoever beleeveth in him shall receive remission of sinnes.* There is much of the Spirit of adoption, ^q of spirituall li-*

The Jewes were not under the Law but under grace, though more scant, as we are.

^a Gal. 3. 10.

^b Heb. 11. 13

^c Rom. 10. 3

^d Rom. 9. 31

^e Rom. 3. 9,

^f 10, 11, 12, 13

^g Rom. 4. 2, 3,

^h 4. 5, 23.

ⁱ If 5. 1, 2, 3,

^j Ifa. 28. 16.

^k H. b. k. 2. 4.

^l Mic. 7. 18.

^m Efy. 43. 25.

ⁿ Psal. 130.

^o 7-4.

^p Psal. 103. 8, 9,

^q 10, 11, 12.

^r Exod 34. 6 7.

^s Ifa. 1. 11,

^t 12, 16

^u Psalm. 51. 8,

^v 16, 17.

^w Efy. 6. 1, 2

^x Acts 10. 43

^y Psal. 22. 1.

Psal 88. 1, 2. Ps. 69. 1, 2, 3. Psal. 63. 1, 2, 3, 4. 9 Gen. 32. 26, 27, 28, 29. Exod. 32. 10.

Ifa. 62. 6, 7.

Mat. 26. 9. 10 berty in praying, ⁊ wrestling with God, ⁊ giving no rest to
 Mat. 6. 16. God, ⁊ Heavenly boldnesse, and access to the throne of grace,
 If 11. 34. 6. 7. in *Isaiah*, *David*, *Moses*, and sweet Evangelike, and Gospel-
 8. 9. familiarity " between *Christ* and his *Spouse*, the *Church* in
 Psal. 22. 2. the *Song of Salomon*, * Feasting and banqueting together; on-
 Psal. 102. 1, 2 ly the Lawes administration was wrath by accident, through
 2. 4. 5. our corruption, lesse glorious, because of darke typos, and a spa-
 Pl. 6. 1, 2, 3, 8. rer measure of the Spirit, 2 *Cor.* 3. *Ephes.* 3. 9, 10. and
 Pl. 1. 12. 1, 2, 3 *Paul* heightneth Gospel-glory, and lesseneth the Law in the
 1 *Cint.* 1. 1, 2 vaine sense that false Apostles, and legall Teachers, put on it
 Cant. 2. 4. 16. in over-exalting it, as if without *Christ* it could save, y or with
 11. 12. c. 5. 1. Faith it could justifie. 6 All under the Gospel, Elect and
 * cap. 1. 12 Reprobate, must be freed from the Law, if the Jewes were
 cap. 5. 1. under it, all to whom the Gospel is preached must bee freed
 7 Act. 15. 1, 2 from it; and to *Denne*, and *Moore*, who are both *Arminians*
 Gal. 1. 1, 2, 3 and *Antinomians*, all and every one of mankinde must bee
 Rom. 2. 17, 8 under grace, none under the Law of Commandements: for
 Rom. 3. 1, 2, 3 the argument holdeth for all in opposition to the Legall Jew.
 4, 5, 6.

CHAP. XIV,

The old man, or the flesh to Antinomians is under the Law, the new Man freed from all Law.

2 Towne, p. 35. of grace. T is admirable, that ^a Towne will have the *Old man* in be-
 leavers, shut up under the Law, and the *New man* above all
 Law, or subject to none at all; as *Familists* and *Libertines*
 when they sinned, said, *Non ego pecco, sed asinus meus*; not I
 but the flesh doth sinne; or sense, reason, the *Old man* doth
 sinne, because the *Old man* onely 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 sense only. 4. Thus *Denne* and *Saltmarsh*
 say, Faith, righteousness, light, joy, and peace is in conscience, in
 the sense, flesh, conversation is sinne; yet nothing that can
 condemne, because the conscience is washed in justification;
 but sinne is in the conversation, saith *Denne*,^b and ^c in the
 sense, reason, or flesh, saith *Saltmarsh*, so here originall sinne
 shall be no sinne

C H A P. X V.

Antinomians hold the justified to sinne before men, and as touching their conversation, not before God, and as touching their conscience.

SO *Antinomians* ^a say, the justified have no sinne in their conscience, nor can God see any sinne in their conscience; yet there is sinne in their conversation, and flesh. But 1. sin Originall, and the flesh lusting against the Spirit, dwelleth inherently in its essence, being a blot in the conscience, and whole man; though guilt and actuall 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.

C H A P. X V I.

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 judicall, and law-removall of the guilt or obligation to eternall punishment. 1. It is a judicall and forinsecall Law-declaration that is opposed to condemnation; but this removeth Law-guiltinesse to die, not the intrinsecall 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

^a D. one ibid.
Saltmarsh
Free grace.
42 & 40.
compated to-
gether. Power
of love. pag.
23. 19.

^b Rom. 7. 23.

^a C. 1. p. 101.
2. 1. 3. p. 8.
89. Christ
himselfe is not
so completely
righteous, but
we are as right-
eous as be
we are.

^b 1 Ioh. 1. 9. justified are *lyars*, if we say we have no sinne ^b. 3. Sin dwel-
^a Rom. 7. 18, leth not in Christ at all, nor was there in him flesh and concupi-
 19. 10. scence, lusting against the Spirit, as in ^c us. For it is cleare from
 Gal. 5. 17. the Scriptue ^d that sinne dwelleth in the justified.
^a Eccl. 7. 10. Prov. 6. 9. Psal. 14. 3. Rom. 7. 10, 11, 12, 13, 14, 15, 16, 17. 1 Iohn 1. 8, 9. 10.
 Rom. 7 19, 20, 21, 22, 23, Maith. 6. 12.

CHAP. XVII.

Christ not formally the sinner, as Antinomians dreame.

^a Crispe vol. 1. 1. 3 pag. 90. 91. 92. 93. **N**OR was Christ so made sinne, as the intrinsecall guilt of sin was laid on him, as ^a Crispe saith, Christ was onely the Adulterer, the Idolater, the sinner imputatively, not inherently, and formally; in that he did beare the satisfactory punishment of wrath and hell due to our sinne. 1. Christ was so made sinne, not in the imagination, but really suffering in our person; yet so as sinne physically and inherently, in its blot, remaines in us, and after wee are justified, ^b wee have sinne. ^c We are sold under sinne, and carnall; ^d 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 onely legally, penally, imputatively, the debtor: there is no injustice in the surety, as in the principall in borrowing money, and profusely wasting 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 physicall person and natures, was innocent, holy, harmelesse, undefiled, separated from sinners, even while he was a surety for sinners. 3. Scripture expoundeth Christs bearing of our sinnes, not as if the essence, forme, and intrinsecall, fundamentall, and essentiall guilt of sinne had been on him, then he should have been a sinner as we are, and so not a sinlesse sacrifice for sinne, but in bearing the punishment due to us in his owne body ^c on the tree, in being ^e wounded for our transgressions: but its the Antinomian way to confound Sanctification and Justification, and to make us as inherently and intrinsecally, in our very persons, holy, sinnelesse, righteous, free of the indwelling of Original

nall sinne, and the old man, and the flesh, as Christ himselfe : *We are not as* and this is the *Familists* principle ; That Christ hath *Goded* *innocent and* and *Christed a Saint*, and *Christ is incarnate and maned* *sinners* *as* *Christ.* *in the beleever* ; so that the beleever is *God manifested in the* *flesh, and dwelling personally in us* : all the sinnes that a beleever commits, are no more sinnes then the actions of Christ : for all our sinnes were swallowed up and annihilated in Christ : *g Towne as* *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* *Asser. 71.* *faith there is no sinne.* *72.*

CHAP. XVIII.

That we are not justified untill we beleewe.

WE hold against *Antinomians* that we are never justified till we beleewe. They say *a from eternity we were* *The Author* *justified* ; or *b from the time that the Messiah dyed, all sins* *of the Faith-* *were finished, and wee justified, or from our birrh.* *full Messengers* *sent after the* *Antinomians* *relate b this of* *them, pag. 1.* *2. 3. and* *bring b their* *arguments for* *it, and answer* *eth them ful-* *ly.* *c Crispe vol.* *2. ser. 5. 56.* *157. 158.* *159.* *d Eph. 4. 3. 5.* *e Mic. 7. 19.* *f Jer. 31. 34.* *g 1. r. 50. 30.* *h Eph. 2. 1. 2.* *i Col. 1. 11.* *j Rom. 5. 6.* *k Ephes. 1. 2.* *l Joh. 3. 16.* *m Revel. 1. 5.* *n Ezech. 16.* *6, 8. o Ezech. 16. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, &c. o Rom. 3. cap. 4, cap. 5. p Ha-* *bak. 2. 4. Rom. 1. 17.*

from eternity, betweene the elect and God, yet a compleat union betweene us and Christ, without the Spirit, and without any faith, though it be boldly ^q asserted by *Familists*, is against the Scripture : for then might wee bee borne againe, and not receive Christ by faith, contrary to the ^r Scripture ; and be united to Christ, as branches to the Vine-tree, and not abide in Christ, ^t have Christ dwelling in our heart, and not by faith, contrary to ^u *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 ^v the Scriptures. All which, or most of them, prove that wee were not justified, when Christ dyed on the crosse. 6. All that are justified, are un-
^{separably sanctified and called, x and the blessing of justification hath with it, the receiving of the promise of the Spirit, through y faith, and z peace with God, through the Lord Jesus Christ, acceſſe by faith into grace, whereby we stand, re-joycing 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 Crosse, but that is not justification.}

CHAP. XIX.

There is a reall 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 spiritall condition before God ; and that God hath the same love to us, before and after conversion, and that it is a vaine distinction of Gods love of good will, called *amor*, *eudoxias*, vel *benevolentia*, and good liking, *amor complacentie* ², because God loveth, because he loveth, and for no cause in the creature, nor 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,

^q *Rise, reigne,*
^{cr.} 37.

^r *Ioh. 1. 11, 12*
Antinomians
bold an union
with Christ
before we be
leeve.

^t *Ioh. 15. 1,*
^{2, 3, 4 5, 6.}

^u *Ephel. 3. 17*

^v *Gal. 2. 20.*

Rev. 2. 7.

Ioh. 6. 35, 40.

⁴ *47. 54 55.*

^x *Rom. 8. 30*

¹ *C r. 6. 11,*

¹²
R. m. 6. 18.

⁷ *Gal. 3. 14.*

¹ *Rom. 5. 1,*

^{21, 3, 4, 5.}

¹ *Denne Ser.*
of grace, m. 7.
^{9, 33. 34. 35.}

glory, and to all the meanes, even to share in Christs Mediator love, and the fruits of his death : in this love he willeth, and ordaineth, and layeth up good and happinesse for us, expecting no payment at our hand, the other love is onely denyed by *Antinomians*, but without ground ; for this love of complacencie is of things, not of persons ; and when we say, God loveth his Saints, for their inherent holynesse, 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 meanes to fulfill the love and gracious decree of good will, of free election ; not that any new immanent 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 create the object of their love, but find it created to their hand, and expect to have some perfection added to them in an union 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 lover, and his owne love. 2. When hee loveth the chaines and bracelets about the neck of his *Sponse*, *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 being to these ornaments of grace, the inherent holynesse in his Bride ; so that the same love continueth it selfe 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 putteth on her, ^b *Ezech. 16.* and still he loveth his owne in Christ, for his owne rare workmanship, not that the creature was cause or begetter of that love ; and he crowneth his own gifts, not our meritts, saith *Augustine*, his owne worke, not our worke ; for we are meere vessels to containe grace as grace ; and meere patients in this love : and so he loveth Christs imputed righteousness in us ; and this righteousness imputed is not simply eternall, but hath

Gods love of good will toward our person, and of good liking toward our faith and holy walking, a necessary distinction grounded on scripture.

God createth a love-worthy object to himselfe, freely, and loveth it freely.

^b *Ezech. 16.*
14.

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, *a 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,* ^e *he taketh pleasure in them that feare him.* *The Lord is ravished with* ^f *one of his Spouses eyes, with one chaine of her necke; to him she is all faire, and not a spot in her.* All these include not onely inherent holiness, 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 beleve, pray, walke 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 Christs sufferings, is to us abominable.

CHAP. XX.

There is a reall change of our state in justification,

Yea, clearly before God, there is an excellent change in the state of the Saints, from ungodliness to justification, so as they were not from eternitie, nor before they beleaved, justified and godly, 1. because the Lord saith, ^a *In time past the Gentiles were no people, and obtained no mercie, and now are a people,*

^c Psal 146.8

^d Psal 51.6.

^e Ps. 147.11.

^f Cant. 4.5.7

^a Hos. 1. 10.

^b Pet. 2. 10.

ple, and have obtained mercy. *Jerusalem* ^b was once polluted in her owne blood, 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 reall change is holden forth, and that in Gods eye.

^b Ezech. 16.
1, 2, 3, 4, 5.
^c 1 Tim. 1. 13
^d Rom. 6. 17.
18.
Tit. 3. 3.
Ephes. 2, 1, 2,
3, 4
Ephes. 4. 20.
2 Tim. 1. 9.

CHAP. XXI.

We mixe not works and grace in the matter of justification.

WEe utterly deny that *Antinomians* can make good their charge, that we mixe works and the Law in matter 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 Jewes 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 deserving 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.

Gal 3. 10.
Deut 27. 26.

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 partner, corrvall, or fellow with *Christ*. *Paul* will have his owne righteousness in the plea, but dung.

3. It quite brangleth the peace of God that issueth from justification, that it is a peace that free will createth to my selfe from my owne works, and not a peace dipt in satisfactory blood.

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 threds be of free grace, and that full glory be given to the Lambe ^b.

^b Rom. 4. 25.
2. Cor. 1. 20.
Rev. 5. 9.

5. Law and Gospel, Grace and Law-payment must be confounded.

6. *Christ* must die in vaine.

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 Gods holy Law; And ^b *Crispe* saith, Its close removed, as if it had never been. All which is true of the Law-guilt, and actuall 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* payed for, is so sinne, that it wee ^c who are pardoned, *John* and the rest of beleivers, who have ^d an Advocate with the Father, *Iesus 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 saith) of sinne, as an underling dwelleth in all the justified, but is not 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, forgiveness of sinnes ^l; 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 blood, for the guilt obligeing to satisfactory punishment, is fully washen away not covered onely.

^a Baro. Hony combe, c. 3. ca. 30. 31. 32. Towne offer. pag. 131. *Salmarsh* free grace, 140.

^b *Crispe* vol. 2. ser. 5. pag. 154. 155. 156. ^c 1 Ioh. 1. 8.

^d 1 Ioh. 2. 1.

^e Prov. 20. 19

^f Eccl. 7. 20

^g R m. 3. 12.

^h Psa. 14. 3.

ⁱ August.

^j Inest, non ut

^k non sit, sed ut

^l non imputetur

^m Rom. 7. 14.

ⁿ 15. 16.

^o Gal. 5. 7. 18.

^p Heb. 12. 1.

^q Aug. contr.

^r duis epist. Pe-

^s lagii. c. 1.

^t Inest non ut

^u non sit, sed ut

^v non imputetur

^w Col. 3. 7.

^x 8. 9.

^y Ephes. 4. 22.

^z 23. 4.

^{aa} Pct. 3. 4.

^{ab} March. 6. 12.

^{ac} Towne Offer. of Free grace, 133.

^{ad} Rom. 7. 22, 23.

CHAP. XXIII.

Antinomians say, to faith there is no sinne.

VVe judge that unsound, which Towne ^a faith, *To* ^a Towne *aff*
Faith there is no sinne, nor any uncleane heart ; for *pag. 71.*
 then should Christ dwelling in the heart by faith, and sinning,
 be inconsistent, which is known to be contrary to Scripture;
 to the experience, weakneses, complaints of the Saints groan-
 ing under a body of sinne, as ^b captives in bolts and yron ^b *Rom. 7. 2 3.*
 fetters. 2. And must argue, that who ever beleeve, are as
 perfect as Angels in heaven. 3. That a justified person be-
 leeveth not onely pardon, but the perfection of Angels, and
 that he sinneth not, and must be perfectly sanctified, if he be-
 leeve a lye, to wit, that he sinneth not, but is perfectly holy;
 and this fancie they build on *Luthers* words perverted, who
 faith, *I beleieve that there is a holy Church, which is indeed*
nothing else, but I beleieve 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, condemne, and inflict the second
 death; in which sense, in point of free iustification, 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 Gods
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, ^a Towne *af*
that in faiths kingdome of grace, there is no sinne, which scr. 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 wee
 cannot yeeld to either *Libertines*, or *Antinomians*, that Faith
 is so absolute a Prince, as that all sin, rout, and branch, not on-
 ly

ly in its fullest dominion, but also in its being, and simply indwelling must be banished out of Faiths dominions, so as once beleaving, we could no more, as sinnefull men, but must act as beleivers for ever; but wee thinke under faiths raigne, sinne dwelleth as an underling, as of old the *Gibeonites* dwelt, under conquering *Josuah*, and victorious *Israel*, as *hewers of wood, and drawers of water*. Yet these *Cananites* were said to be spued out of that good land. 1. *Jure belli*, by the Law of conquest, and of victorious inheritors, as sometime they were. 2. They make the state of justification, a state of sinnelesse and absolute 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 righteousness, 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, refused.

^a Towne of

sert. 96. 17. 98.

Eaton Honey-

combe chap. 7.

1. 6. 137. 138

^b Cuisse vol.

5. der. 5. p. 49.

Their care

nant took not

all their finnes

away, but

some finnes

were upon

them for that

time, which

was the cause

of that com-

plaint.

^c Numb. cap.

13. v. 10. 11.

22. 21.

^d E. 1. 1. 1. 1.

combe. 7. 139.

& p. 47. 2. 68

WEe judge it abominable to say, that God can see no Adultery, no lying, no blasphemy, no consensing, ^a in beleivers, though they doe fall in such enormities. It is true, he seeth no sins in beleivers, as a just Judge to condemne them, therefore; but will *Antinomians*, who deny that the *Jewes* under the ^b *Old testament*, and first covenant had a compleat and full pardon of all their finnes, 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 enchainment against 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 finnes that justified persons commit. But *Antinomians* deny, that the finnes of beleivers, committed after they are justified, are finnes at all, and so God cannot see them to be sins, which are not finnes; but so we cannot see sinne in our selves, except by the sight of unbelieve, which is a false sight. And that is their meaning, which I prove. Because saith *Eaton* ^d 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 deniall, all the sinnes that the justified, yea, of all the elect, are (say Antinomians) ^c pardoned and remitted, before they be committed, and taken away on the Crosse, by Christs blood; then the sinnes committed by justified persons, are no sinnes. 2. To faith there is no sin (saith ^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 a-farre off, ^g and knoweth all things, ^h and so must know evill and sinnefull thoughts. 2. He forbiddeth Davids Adultery in the 7. Command, and Peters deniall of his Lord in the 3. Command, even after they are justified persons, except David, because justified, have a dispensation to sinne under the Gospel, contrary to the Word ⁱ. 3. The Lord rebuketh sinnes in the justified, in David, ^k in Peter, ^l Get thee behind me Sathan. 4. The Lord punisheth sinnes in the justified ^m. 5. He is displeased with them, ⁿ doe yee provoke the Lord to jealousy. But the thing that David had done displeased 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. Directeth them as sinnes to his owne glory, ^q which hee could not doe, if he saw them not as sinnes committed by his elect, ^r to manifest the glory and riches of his free grace.

Rev. 19. 10. cap. 22. 8 9. ^q Zach. 12. 10. ^z Acts 2. 37, 38, 41, 42, 47. 13, 14. ¹ Tim. 1. 15.

CHAP. XXVI.

Confession required in the beleever.

TO confesse sinne in the justified, cannot be a worke of a unbelieete. I have sinned, saith David. 2. And forgiveness

E 2

is

Crispe vol 2. ser. 3. pag. 91.
92. 93. 94.
Honeycombe cap. 1. 3. 5. 7.
through the whole worke.
Rom. 7. 1. 96.
97. 98.
^g Psal. 139. 2
^h Ioh. 2. 1. 174
Psal. 11. 4.
Psal. 139. 1. 2.
3. 4. 5.
ⁱ King 8. 39.
^l Math. 5. 27.
28. 29.
Math. 10. 32.
^m 2 Sam. 11.
7. 8. 9.
ⁿ Math. 16. 23
^o 2 Sam. 11.
9. 10. 11.
^p Cor. 11. 30.
^q 1 Cor. 10.
22.
^r 1 Sam. 11.
27.
^s Deut. 1. 37.
^t 2 Sam. 12.
Gal 2. 11. 12.
Math. 26. 69.
70. 71. 72.

^b Prov. 28. 13
^c Psal. 32. 5.
^d 1. Cor. 1. 9.
^e 1. Tim. 1. 13

The believer
 is to confesse
 his sinnes against
 Antinomians

Antinomian
 confession re-
 fused.

^c Psal. 7. 8.
^d Eccl. 64. 5, 7
^e 1. Cor. 13. 14.
^f Dn. 9. 5, 6,
 7, 8, 9, 10, 11,
 12, 13.
^g Jer. 14. 8, 9,
 10.
^h 1. Ioh. 1. 8.
ⁱ Crispe vol.
 3. ser. pa. 160.
 161.

is promised to the sinnes confessed by beleivers ^b nor can it bee said, that the justified may confesse their sinnes committed before their effectuall calling, as *Paul* ^c doth, or that the Church may confesse their sinnes, according to the unjustified and unregenerated number that are mixed with the visible Church; because these truly, as they make one visible body with the justified, have sinned. To which I answer. 1. By the *Antinomian* grounds, *Pauls* sinnes which he confesseth, 1 *Tim.* 1. 13, 14, 15. were pardoned before they were committed, and so taken away, as if they were no sinnes, before they can be named blasphemy, or persecution, and so *Paul* must lye in calling himselfe the chiefe of sinners; for hee could never truly say to God, he was a sinner; pardoned sinnes to *Antinomians* are no sinnes. 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 saith, *Thou hast set our sinnes in the light of thy countenance; and our transgressions are multiplied before thee, and our sinnes testifie against us; which Antinomians* can never prove, and is a meere conjecture, and manifestly false, for that company confesseth, *Psalms.* 90. Who had God their God from everlasting to everlasting, *Vers.* 2. and that saith *Esa.* 64. 8. But now, o Lord, thou art our Father; and who acknowledgeth God to be their hope and Saviour, *Jer.* 14. 8. Nor is it confession, that we have sinned, as ^h *Crispe* saith, to acknowledge that *Christ hath satisfied for our sinnes.* 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 suffered, 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.

CHAP. XXVII.

The Law is yet to be preached to beleivers.

^a Towneall.
 grace p. 31.

THe Law is yet to be preached, as tying us to personall obedience, whatever ^a *Antinomians* say on the contrary; in the covenant of works, personall and perfect obedience was craved

craved. *Antinomians* judge that by the Gospel, *Christ hath done all for us*, which is most true in the kinde of a meritorious and deserving cause, satisfying justice, but they doe loose us from all personall duties, or doing our selves, or in our own persons, so as we should be obliged to doe, except we would sinne. We thinke the same Law-obligation, but running in a Gospel-channel of Free-grace, should 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 sweat for, and commeth by Law-debt; *Antinomians* make all duties a matter of courtesie. Yet would we wish

1. Preachers to extoll Christ, and study Christ as their dayly Text, and heighten free-grace.
2. Preach Christ the garland, crowne, and floure of all duties.
3. Presse duties as taking their rise from Gospel-grace, and running as in a channell of free grace, and into Christs bosome.
4. Let people often know, doing is no merit.
5. That selfe-righteousnesse is the great Idol, the bosome and breast-God brought up with us from our youth, and warmed with us in *Ægypt* without first life-hear.
6. That imputed righteousness *is a way too high for a foole, from the wombe*, while grace casts us in a new mould.
7. 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.
8. That *Antinomians* vainely argue from the strength the Law giveth, to obey (which is as good as nothing of it selfe, without the Spirit) to disanull all binding power of the Law.
9. 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, fearelesse, 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*.

How duties are to bee preached.

Towne d. 36.

CHAP. XXVIII.

Strict and precise walking, a necessarie and commanded Gospel-dutie.

THe quitting of our owne righteousness is scarce a toe, or an inch of that large body of strict, precise, and accurate walking 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*; Nor did the Spirit of God speake that ^b for want of the knowledge of love; we walked very uncomfortably spending our time in fasting, weeping, mourning, praying, reading, and hearing, and in performance of other duties, and all to get Christ. Suppose that heat be naturall, holy fire, from a right principle. Rom. 12. 15. in a right object. Gal. 4. 18. in a right manner, and due end, Numb. 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 saith right; and ^c Towne also who saith, *away with your strict injunctions*; as if he would nick-name Gospel-grace to be a sowre and uncomfortable Puritane. But 1. sure the needles eye is a strict ^d way, 2. Travellers must sell all, and buy the ^e pearle; hate father and mother — yea, and their owne ^f life: so runne that they may obtaine, strive for the ^g mastery, resist unto ^h blood. As strangers and Pilgrimes abstaine from fleshly lusts, (this is more then lusting after self-righteousnesse) that warr against the ⁱ soule; fight, indure ^k hardnesse, ^l overcome, die in the cause, and warre your mothers sonne on, ^m walke ⁿ duties, accurately, Puritanically; ^o beware of the least spot of the ^p flesh; and of the very wrong use of the ^q lip, or glimpse of the ^r eye. 3. Many seeke to enter in, and shall not ^s be able; and the righteous shall scarcely be saved. Antinomians say, we are Pharisees in all this; and that God ever intended to man a pleasant and a comfortable life; he meaneth, loosed from the soure life of a Precisian. But Antinomians shall wish to die Puritans. Matth. 5. 47. *what over-haunce or singular thing doe you?*

CHAP. XXIX.

*God is truly angry with the sinnes of elect,
and beleivers.*

Antinomians hold, that God cannot be angry at the sinnes of the justified, because they are done away, and abolished in Christ. Anger is in God (saith ^a Saltmarsh) onely by way ^a Saltmarsh of allusion and Allegory. God is not angry at the sinnes of the elect (saith ^b Towne,) and ^c Eaton. Its true of anger flow-^b Gattaker. ing from justice, which Christ hath fully satisfied, and removed; but not true of Anger and displeasure against the sinnes of the justified, both to hate, rebuke, and correct their sinnes, though God hate not their persons. **1.** Because then God should be angry at no sinnes committed by the elect, before their effectuall conversion, as well as after; for both these sorts of sinnes are abolished in *Christs blood*, ere they bee committed. **2.** The Adultery and murther ^d committed by David, ^e when he is justified 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 (saith Moses) for your sake. The Lord ^l was very angry with Aaron. Though thou ^m wast angry with mee (saith 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 behinde me, Satan, for thou art an offence to me. ^o Doe we provoke the Lord to jealousy? Are we stronger then he? **3.** The command laid upon beleivers, 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 saith to beleiving Ephesians, Honor thy Father and thy Mother. And the Lords hatred of, and displeasure at the sinnes of a sonne, may well stand with love to his person, except the Adultery of the justified bee no Adultery.

CHAP. XXX.

The justified countable to God for sinne.

Antinomians hold that the justified are not countable to 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 iustice, 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.

Towne as- ser. pag. 13. Ab Papiſticall spirit, is a man justified, and yet countable for sinne? Culpe vol. 1. 1er. 8 p. 245. Though a be- leaver sinne, the Law hath no more to say to him, then if he had not sinned. Saltmarsh Free grace. pag. 140. He is as free from the law on earth as if he were in heaven.

CHAP. XXXI.

God punisheth sinne in beleevers.

SO doth the Lord inflict temporary punishments, and spiri- tuall, on unbelievers, though *David* for his Adultery, felt not the stroak of revenging justice; yet sure it was Evange- like justice; that he who tooke another mans wife secretly, 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 persue 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 weake, many sickely, many dead. *Zachary* was stricken with dumb- nesse because hee beleaved not the Angels word, *Luke* 1.

2. The Covenant in which perseverance is promised, threat- ning the rod of men to beleevers that transgresse the Lords Law, prove the same. 3. God was angry, and in a mercifull anger, punished *Moses*, *Aaron*, *Salomon*, *Jeboſaphat*,
No

1 Cor. 11. 30.

Lev. 26. 21.

4. Psa. 89. 30.

32. 33. 3.

Exo. 4. 4.

Deut. 30. 20.

2. Chron. 11. 3.

2. Chron. 19.

Nor is it of weight, that God smote men to death in the Old Testament for light sinnes, but its 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 bee blessed, and they should cry, *hills fall on us, and cover us.* 2. Did beleevers in the Old Testament make satisfaction to revenging justice for their sins that Christ did beare? 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.

VVe judge the Spirit of grace to be a mourning spirit, ^a *They shall looke on me whom they have pierced, and* ^a *Zack. 12.*
mourne. ^b *They that escape shall be on the mountaines, like the* ^b *Ez. 7. 6.*
doves of the valleis, all of them mourning, every one for his
iniquity. 2. As this is promised, so is it practised; ^c *Peter* ^c *Mat. 16. 75*
having denyed his Lord, remembred the words of Jesus —
went out, and wept bitterly: and ^d *a woman that was a sin-* ^d *Luk. 7. 18,*
ner stood at Jesus feet, behind him weeping, and beganne to
wash his feet with teares. Wee roare ^e *all like Beares, and* ^e *Esa. 59. 11.*
mourne like dones, — for our transgressions are multiplied.
 3. It is commanded ^f *Be afflicted, and mourne, and weepe.* ^f *Iam. 4. 9.*
^g *Let your laughter be turned into mourning.* 4. *Mourners* ^g *Iam. 4. 9.*
are ^h *blessed.* *Antinomians* after Adultery, rapine, bid us be- ^h *Math. 5. 4.*
leeve, rejoyce; for God ⁱ *loveth not heavinesse, dulnesse, sor-* ⁱ *Honey comb*
rowfull cogitations: there is nothing to a beleever ^k *but joy,* ^k *Towne as.*
comfort, rejoycing; sorrow for, or sense of sinne, is sorrow ^l *15. 26. 24.*
for a shadow, and sinfull unbeliefe, for pardoned sinne is no ^l *Honey combe,*
sinne. But (say wee) pardoned sinne is sinne, and sorrow ^{c. 16. 446. 447}
for offending him whom we have pierced, is the Gospel-groa-
ning of the Turtle, and sorrow according to ¹ *God; and this* ¹ *2 Cor. 7. 10*
is the Libertines mortification to sinne, without sorrow or ^{11.}
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 Evah did eat, say the Libertines.

CHAP. XXXIII.

To crave pardon for sinne, or to have any sense of sinne denied to beleevers by Antinomians.

^b Towne as-
ser. pag. 32. **V**Pon this ground, its a worke of fleshly unbelieve, (say they) ^a 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 blood of Christs Crosse, and cease to be sins, as *Antinomians* teach: and if we be justified ere we beleeve, a beleever having committed Adultery, must ly, when he saith, out of the sense of sinne, *Lord, in this, I have sinned against thee*. These that call God Father, *Mat. 6. 12.* pray for forgiveness dayly.

Sense of sinne is an act of unbelieve to *Antinomians*, if beleevers 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 beleeve pardon in Christ, as of sins to be mourned, or humbled for, they judge amisse, not by the light of Faith, but by the carnall feeling, and mis-apprehension of sense, reason, the flesh. ^b So to be deadned to all sense of sinne, to have a conscience burnt with a hot yron, is mortification.

^b Honey comb
cap. 5. pag. 87.
cap. 9. pag. 95.
^c Saltmarsh

Free gr. par. 2. cap. 32. p. 142. A beleever in Christ hath perfectly obeyed the whole Law, perfectly suffered and satisfied for all his sinnes, is perfectly righteous, sitteth in heavenly places, — but if he live onely by sense, reason, and experience of himselfe, as bee liveth to men both under the power, and feeling of sinne, and the Law.

CHAP. XXXIV.

Antinomians hold, wee are in the boyling of our lusts, without any foregoing humiliation, immediatly to beleeve on Christ.

VPon this ground, that we are justified by Christs bearing our sinnes on the Crosse, and before that of unbelievers, by the grace of Christ, wee be made beleevers, 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-

immediatly to beleieve in Christ, though remaining Adulterers, Murtherers, Paricides, &c. ^a *Tea, nor is salvation tyed to beleife, 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 truly 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 walke according ^f *to the course of the world, according to the prince of the power of the ayre, that now worketh in the children of disobedience*; which clearely stateth, a communion between Christ and Belial, God and the Devill, the enemy of God, in one and the same soule.

covenant is made void by him. ^d Cisse vol. 1. ser. 7. pag. 190. ^e Rise, raigne, err. Ephes. 3. 17. & 2 Tim. 2. 26. ^b Ephes. 2. 2.

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 say, and when we have grace, to see we have no ^b grace. its grace (faith ^c 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-lesse, and beggarly condition, the more ^e grace: because the poverty of humility is riches; he is neere to Christ, who findeth he cannot buy him. 2. Its true, that not to bee too quick-eyed in a reflect knowledge, to know our graces, and not to rest on them; nor make bigge undertakings, as Peter did, that wee can doe all, is also spirituall poverty. A beleever cannot lay a fowme and a great wodfie on himsele; but grace doth not undervalue grace, and belie the Spirit in it selfe. 1. The Saints give judgement of their owne graces; ^f *Lord I beleieve I am black, but comely as the tents of Kedar, & I slept but my heart waked; h for I am i the least 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

^a Christ's counsell to Laodiceans. pag. 35.

^b Power of love. p. 29 30.

^c Cisse vol. 1. ser. 5. pag. 159

^d In the covenant of grace

^e man is tyed to no condition,

^f that he must performe, that if he doe not

^g performe, the

^h Rise, raigne, err.

^a Rise, raigne, err. 17.

^b Rise, raigne err. 50.

^c Town off. pag. 56.

^d Rev. 3. 15. 20.

^e Math. 8. v. 9. 10.

^f Entes. 7. 8.

^g C r. 15. 9.

^h Mark. 9. 4.

ⁱ Cant. 1. 5.

^j Cant. 1. 5.

^k 1 Cor. 15. 9.

10.

holy 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 ⁱ 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 rejoycing, ^k and that wee may see our debts, and wee may praise Christ, because wee cannot pay him.

1 Cor. 12.

2 Cor. 12.

CHAP. XXXVI.

Repentance mistaken by Antinomians.

^a D. nee con-
science with a
flicke may. P. 5.
3¹. 3². 3³.

Repentance is not (as Denne ^a saith) a part of Faith, or a change of the mind, to looke no longer for righteousness 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 ^b works. 2. True repentance is sorrow according ^c 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, ^d never by repentance. Wee thinke not that teares wash away sinnes; Protestants speake not so.

^b Heb. 6.^c 2 Cor. 7.

11, 12.

^d R. m. 3.
Gal. 3.

*Repentance
is not a formall
bottom and
ground of
peace.*

^e El. 1. 57. 15.^f Ps. 1. 51. 7.^g Esai. 61. 1.

233.

2. Nor that they make peace with God by teares; 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 promisseth to revive the contrite Spirit, ^e to accept broken bones, ^f to comfort mourners in Zion ^g; 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 terrours 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 authority

rity 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 sweet attractions and drawing coards of the secrets of Christs love. And 2. from *Evangelike faith that purifieth the heart*. 3. From Physicall principles, and supernaturall habits of grace, good works are this way necessary.

1. That as grace and glory differ not in nature, but gradually as the morning dawning of twy-light, and the noone-day-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 promise of the blessings of this life, and that which is to come*; ^a 1 Tim. 4. 8. the Lord hath made a passe betweene 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 ^b bringeth forth fruit in me (saith Christ) my Father purgeth, ^b that it may bring forth more fruit, unto every one that hath ^b shall ^c be given, and he shall have abundance. He that sow- ^c Math. 13. 29. eth ^d to the spirit, shall of the Spirit reape life everlasting. ^d Gal. 6. 8. There is a harvest promised to this sowing; ^e as to a speciall ^e 2 Cor. 5. 6. furtherance of our reckoning in the day of Christ; hee that ^f Phil. 4. 17. 18. soweth bountefully, shall reape bountefully; yea sent once and againe unto my necessitie; not because I desire a gift; but I desire fruit that may abound to your account, ^f if ye, through ^f Rom. 9. 13. the spirit, doe mortifie the deeds of the flesh, yee shall live. But being made free ^g from sinne, and become servants to ^g Rom. 6. 22. God, yee have your fruit unto holinesse, and the end everlasting life. Blessed are they that ^h doe his commandements, that ^h they may have right to the tree of life, and may enter in thro- ^h Rev. 2. 14. ugh the gates into the city. And lest we should think the commands are all but one only precept of beleeving, hee addeth for without are Doggs and Sorcerers, and Whoremongers, and Murtherers, &c. ⁱ He that hath my commandements, and ⁱ Joh. 14. 21. 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 termes 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 beleaving, 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 commandeth 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 justifie us. 3. They are the end, for which Christ redeemed us, that ^m we should live to him, ⁿ bee redeemed from our vaine conversation, ^o from the present evill world, that ^p 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, *Every tree that bringeth not forth good fruit, shall be hewen downe, and cast into the fire. What shall we doe ^r to be saved, receiveth this answer, Repent, and be baptized every one of you; Except ^s yee repent yee shall all likewise perish.* 5. They are commanded as acts of the new creature; and partly, as contrary to sinnefull fiery, and mighty temptations of ^t Satan, and the flesh, as mortification to fleshly lust, faith to unbelieve. Partly as expressions of thankfulness for the free ^u 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 *Isaak* 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 injoyneeth; onely we cannot

* Rom. 1. 1.
2, &c.
Ephes. 4. 1, 2.
Matth. 7. 21.
22, 25, 16, 17.
Matth. 12. 50.
1 Thes. 4. 1,
3, 4.
Ephes. 6. 1, 2.
Eph. 5. 1, 2.
3, 4.
Col. 3. 3, 4.
1 Pet. 2. 1, 2,
3, &c.
1 Pe. 4. 1, 2,
3, &c.
1 Jam.
1 Pet. 1. 24.
1 Pet. 1. 3.
G. 1. 1.
Tit. 2. 24.
Math. 3. 10.
Acts. 2. 37, 38.
Luk. 12. 3.
Ephes. 6. 14.
15, 16.
Col. 3. 1, 2,
3, 4, 5, 6, 7.
1 Pet. 4. 1, 2,
3, 4.
Mar. 1. 37.
Deut. 5. 5.

not say, Good works doe merit salvation, or purchase right to life eternall, Christs blood is onely so a ranfome 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 justification: but that which *Crispe* y saith is not of God; *But withall* (saith 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 justification, or of salvation, or that the Gospel hath any conditions at all. *Yea* though yee should not beleeve, yet God is faithfull, and cannot deny himselfe to be your Redeemer. So (saith *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 antecedent qualification going before Redemption, the Gospel is no covenant of grace, so as God will neither redeeme us in Christ, nor propose a covenant of grace, nor transact covenant-waies to be our God, while we beleeve. 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 justification, 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 tearmes 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 justification, 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.

Crispe vol.

1. ser. 4. pag.

89.

Crispe Ser. 5
vol. 1. pa. 160.

161. 162.

*Power of
love*, pag. 1.

Saltmarsh
Free grace.

pag. 106. 207.

Saltmarsh

Free grace, pa.

152. 157.

What a con-
dition, pro-
pely.

lication, or worke to be done by a party, by way of contract, league, and bargain, and done, of the parties owne strength, as the one side, halfe, or quarter of a covenant, that obleigeth the other party, to bestow a favour or reward for the performed condition, as *Armians* say, and neither in this sense, doe wee ascribe a condition to men. 1. Because Christ as surety undertakerh by promise to fulfill both our part, and his owne, *I will writ 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 lith, 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 works*. 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 bely the Gospel. For the whole Gospel saith, *He that beleeve^eth, hath life, is freely justified; hee that beleeve^eth not, is damned, and the wrath of God abideth on him*. And that repentance^f and doing of Gods will, and new obedience, are conditions, is evident by s Scripture. Nor is it a Popish way by works, to say, *We seeke glory, and honour, and immortality^h by well doing*. Workes are not so much conditions of justification, as Faithⁱ 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.

1 Jer. 31. 33.
34.
Jer. 32. 19. 40
Isa. 54. 11.
Heb. 8. 10.
Ezech. 36. 26.

* Joh. 5. 25.
Joh. 7. 18, 36.
Luk. 3. 1.
A. t. 2. 3.
Joh. 5. 4.
s Mat. 7. 21.
Eph. 4. 24.
Put on the
New Man.
Rom. 8. 13. If
ye live after
the flesh, ye
shall die.
Heb. 12. 14.

What holynesse none shall see God. Matth. 17. 10, 21. Matth. 20. 30. (b) Rom. 2. 7.
Rom. 3. 26, 27, 28, 29, 30. 31. See I h. 8. 24. 1 Cor. 6. 9, 10. 1. Matth. 18. 3. Eph.
5. 5. Acts 16. 31. Hebr. 11. 2. Matth. 16. 24. Matth. 11. 50. 1 Joh. 3. 3.

CHAP. XXXIX.

Of Mortification.

WEe judge Repentance, and Mortification of the old man, to be a personall turning from sinne, and the abating of the lusts of the old *Adam*, a deadning 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 beleeve 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, ^a *Salmaris* 59.60.61. nor is it ^b the mortifying, cleansing, and purifying our sinnes ^b 61.63.64.65. out of the sight of God, no not by the Spirit of sanctification, ^c *Ecc. Hon. combe, c.8. ca. 164.16.* 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 (saith ^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 ^d affection, &c. And to forbear lying, *Antinomians* free us from all personall mortifying our selves, and put us on an imputative mortification, to beleeve that Christ hath satisfied justice for our fornication, and that Christ was chaste 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 lusts, and beleeve our lusts to be mortified in Christ, and they are so; and if wee should live slaves of sinnes, and sonnes of the Devill, and under the dominion of our lusts, if we beleeve that Christ hath mortified our lusts, our naked act of beleeving, without any personall change in our selves, maketh us sonnes of God; which is nothing else, but to turne the grace of God into wantonnesse. *Antinomians* tell us, it is but an abusing of grace to wantonnesse, to sinne, because grace doth abound, and he that beleeveth cannot walke still and live according to the flesh, if he still lives in his lusts, his faith is no faith.

Ans. 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 lusts, and beleeving his boyling lusts are pardoned, and remitted before ever they were committed, and that they are no sinnes.

^a *Salmaris* 59.60.61.
^b 61.63.64.65.
^c *Ecc. Hon. combe, c.8. ca. 164.16.*
^d *A man in Christi, p.3.4. Denne duet. of Iohn Baptist pag.4.5.*

^a *Col. 3, 5.6.9*
Antinomians
Make mortification no real or personall worke in us, but an imputative apprehension, beleeving Christ was mortified for us.

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 beleve, contrary to sense, that Adultery, and deniall of Christ, are not sinnes ; because sinnes pardoned are no sinnes, then grace it selfe doth teach us to sinne.

3. 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 beleve, repent, pray, mourne, rejoyce in God, we have this Gospel-sense of these from *Antinomians*, we doe all this compleatly, when wee beleve that Christ beleaved, repented, prayed, mourned, rejoyced 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 Christs 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 beleve Christ mortified our, or his owne lusts for us, but in reall and personall acts of obedience, to be deadned to to the world, *Gal. 6. 14. To abstaine from fleshy lusts, that warre against the soule, from fornication, uncleannesse, inordinate affection, evill concupiscence, and such sinnes, 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 beleve not s that he, of whom they never heard, hath crucified those sinnes for them on the crosse.

1 Pet. 2. 11.

Rom. 10. 14.

Ioh. 15. 22.

CHAP. XL.

Antinomians, the perfectists of our time, say, wee and our works are compleatly perfect.

Towne offer.
of grace, 1 2.
p. 76, 77, 78.
Eaton Honey
combe, cap. 13.
373.

Antinomians ascribe not onely an imputative perfecti-
on, in that Christs 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 grow-
ing as the Moone, as a vessell not full to the brime and banks of
the soule, it receives quarts and gallons more. Its true justifica-
tion

tion removeth the evill of works, as touching all guilt, or obligation to eternally revenging justice. But as Christs grace ad-
deth 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 sinnetull 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 imper-
fection 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.

*How Christ
removeth the
sinne cleaving
to our work.*

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 *Anti-
nomians* 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 in-
herent 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 sinnefully imperfect.

2. *Paul* acknowledgeth his sinnefull imperfection, ^b *I find*
a Law in my members, rebelling against the Law of my minde,
not as ^c *if I were already perfect* 3. *In many things we offend*
all: If any man offend not in word, the same is a perfect man.
Hence the man that is perfect, sinnes not; but ^d *there is*
none in the earth that sinneth not, and doth good. 4. Wee
crave pardon of sinnes, as we seeke dayly our dayly bread? Its
contrary to Christian humility, to say wee are perfectly
^d cleane.

^b Rom. 7. 23.
24. 25.
Gal. 5. 17.
Phil. 3. 12.
^c 1 Tim. 1. 2.
Be les. 7. 20.
Prov. 20. 9.
Rom. 3. 12.

^d 1 Job. 1. 8. 9
10.

Object. *God can accept nothing that is imperfect and sinne-
full*

full, because they are accursed, Gal. 3.10. For God is veritie it selfe, and will not suffer the losse of the least jot of the righteousness the Law requireth. But all our best works are polluted with sinne. ^c Towne.

^a Towne of.
pag. 77. 78.

Ans^r. 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 pardoned and washen, not from their sinnefull imperfections, inherent, or adherent to them, (for then they should be intrinsically perfect, and God should judge amiss of them) but as washen 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 condemne us; and 4. that of meere grace.

CHAP. XLI.

Antinomians say, we are compleatly saved in this life as in heaven.

^a Towne ass.
pag. 58. 59 60
^b 61. 155. 156
^c Saltmarsh
Free gr. 140.
^d 2 Cor. 5. 6.
1, 2, 3.
^e 1oh. 6. 37.
44.
^f Phil. 23.
^g 2 Tim. 2. 18
^h 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 we are not perfect men in Christ, till we meet all in the unity of Faith,

SO we thinke *Antinomians* faile wickedly with *Libertines*, who say, ^a We are as actually saved, and as perfectly, as ^b the glorified in heaven; and not ^c in hope onely, or in reall beginning, in regard of Christs sitting in heaven, and therefore good workes can no more bee the way to heaven (saith Towne) then my walking in the Citie, in which I am already, can be my walking to the City. But so while we are absent from the Lord in the ^d body, even in this life wee should be in heaven, whereas the dissolution of our earthly ^e tabernacle, the raising of us up at the last ^f day, are betweene us and the full redemption of our bodies. And this is that which *Libertines* 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 *Hymeneus* and *Philetus*, who said, the ^g 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 we are not perfect men in Christ, till we meet all in the unity of Faith,

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 sinne 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* saith, *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 beleeveeth 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.

^h Rom. 8. 24.
ⁱ Col. 2. 2.
^j Ioh. 3. 1.

CHAP. XLII.

Our happinesse is in sanctification, as well as in justification.

Our happinesse is not meerely passive, as ^a *Towne* saith, ^a *Towne. 1/2* and in being justified as if that were all; for though our blessednesse be in justification, as the cause and fountaine, 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 ^b *no guile in the Spirit*, that we are *undefiled in our way*, and are ^c *poore in Spirit*, meeke, that wee *mourne, hunger, and thirst for Christ*, &c. 2. We should not oppose *Antinomians*, if they meane nothing, but that Christ is the seed, floure, and Mother-blessing, and that our chief blessednesse is in being freely justified in his blood. 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 impd and ingrafted in Christ, as a branch of wild Olive, is blessed, not because it is such a crabbed and fruitlesse branch, but because it is ingrafted in the true Olive, and partaketh of the sweetnesse, life, and sappe thereof, and from thence bringeth forth fruit; but we know *Antinomians* doe reproch acts of Sanctification, as Pharisaicall Poperie. 2. That they call

^a Towne. 1/2
^{ser.} pag. 47.
^{48.} 49.
^{Saltmarsh.} 56.
^{57.}
^b Psa. 1. 37.
^{1.2.}
^c Psa. 119. 1
^d Math. 5. 2.
^{3.4.}

so walking, selfe-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 courtesie 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 blessednesse to any acts of Sanctification, whereas we say with our *Saviour*, *c* if we know *e* these things ; happy are we if we doe them, they that heare *f* the *g* word of God, and doe it, are more blessed then the womb *h* that bare Christ, and they are blessed who *i* doe his Commandements, that *k* keepe judgement, that *l* keepe his testimonies, that keepe *m* the waies of wisdom, that *n* suffer for Christ ; all which we judge inconsistent with that which *o* *Crispe* saith, *p* that Sanctification is not a jot of the way to heaven.

a Joh. 13. 17.
b Luk. 11. 28.
c Revel. 2. 4
d Psal. 106. 3.
e Psal. 119. 2.
f Prov. 8. 3.
g Math. 5. 10.
h 1 Per. 3. 14.
i Crispe vol.
j 1. ser. 4. 89.

CHAP. XXLIII.

Sanctification crushed by Antinomians.

Antinomians while they cleare themselves further then we can see in their writings, must be judged grand enemies to Sanctification. 1. They confound Sanctification and inherent holynesse, which undoubtedly is imperfect, and in this life growing more and more into the perfect day, with Justification which is perfect ; for nothing can be added to Christs righteousness, yea, they destroy, and utterly cry downe all Sanctification.

For, 1. *a* Towne saith, *The new birth*, Joh. 3. 3. is our justification, or the making of us of unjust, just — and every true Christian is a fulfiller 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 fulfill 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.

a Towne as-
ser. of grace,
pag. 32.

b E. con H. n.
combe. cap. 13
pag. 37. 373.

2. They teach *b* That justification beateh the children of God, of the imperfections of Sanctification from before God, and

and that ^c justification alone giveth to our good works both beauty and acceptance; so as ^d they are made perfect, and free from sinne adherent to, or inherant 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 originall corruption, that hath the being or essence of ^e sinne. Yea, M. ^f Eaton saith on these words, But now yee are washed, &c. What can be more plaine then that the time, state, and condition, wherein they were foule and sinnefull was past and gone, but the time, state, and condition, wherein they were washed and made righteous to Godward by justification, and also to man-ward by Sanctification, was onely present and biding forever. But ^g Eaton, ^h Crispe, ⁱ Saltmarsh, ^k Denne, ^l 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 all one with our Justification, and as this is perfect, so is that; and what wonder the Adulteries of the justified, their perjuries, and lyes committed after their justification, be no sinnes, nor they more capable of sinning in that case, then Jesus Christ; for pardoned sinne (saith 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 truly then contrary to Gods Law.

Ans. They were pardoned before they had being, or were committed, sixteen hundred yeares agoe, on the Crosse; then were all the elect justified; sure all these sixteen 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 ⁿ 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. ^o Denne *Dectrine of John Baptist*. 51. 52 53. 54. ^p Towne *offer. of grace* pag. 71. 72. ^q Saltmarsh *Free grace*, pag. 140. ^r 1 Theff. 4. 2. 3.

o 1 Pet. 1. 14 contrary to Sanctification by *Peters* o arguing, and *P Pauls*, as
 15, 16, 17. light is to darkenesse, and day to night; then the Saints Sancti-
 fication must be imperfect, and farre different from justification,
 P 1 Thess. 5. 4, and to walke in Sanctification, to repent, to obey God, must be
 5, 6, 7, 8, 9. another thing, then to beleve Christ walked for me in San-
 R om. 13. 11, ctification, Christ repented, and obeyed for me.
 12, 14.

sinnes of be-
 lievers to An-
 tinomians,
 their lying,
 swearing, cou-
 soving, decei-
 ving, are not
 truly and re-
 ally to faith
 which seeth
 things as they
 are sinnes, but
 only seeming-
 ly, false to our
 deceiving
 sense and fee-
 ling.

q Saltmarsh
 Free grace, pa.
 142.

r Eaton Ho-
 ney combe, ca.
 13, 368. 369.

s Saltmarsh
 Free grace,
 154.

t Honey combe
 cap. 16 p. 159.

u Rise, reigne,
 er. 17.

v True poverty
 of spirit d r b
 kill and take
 away the sight
 of grace.

w Rise, reigne,
 error, 46.

3. Sanctification to *Antinomians* is not our personall wal-
 king in holinesse before God, because walking in the flesh, and
 sinning, Adulteries, lying, swearing, deceiving, in justified per-
 sons, which are opposite to sanctification, are not sinnes be-
 fore God, but onely sinnes to our *sense*, and to our *reason* and
 q *experience*, or to our feeling, r *to our flesh*, or *men-ward*,
 or they seeme sinnes to the s *world*, but are not to God, in his
 account, and in the apprehension of faith (which seeth things as
 they are) sinnes at all. Now things that seeme to be, and ap-
 peare so to our unbelieve, and misapprehending sense, are not
 so in themselves; so both our sinnes, we being once justifi-
 ed, and our acts of sanctification upon the same ground, must
 be meere fantasies and delusions, and if we judge our lies, and
 murders, after we are once justified to be sinnes, it is our false
 apprehension. They must then bee lying differences, that
 M. t Eaton tendreth betweene justification and sanctification.
 Yea, upon this ground, the *Libertines* u say, if we see *graces*
 or sanctification in our selves, we are not poore in spirit; and
 * that it is no sinne in a beleever not to see his grace. Which
 is all one, as not to know, try, and prove himsele, whether
 he be in Christ or no. And so wee may contravene a v com-
 mand of God, and not sin; and to sin against one of the z offices
 of the Spirit, which is to make us know the things that are freely
 given us of God is no sinn. And in *Calvins* time, *Libertines* say, to
 know good or ill, was the old Adam, to know and want the feeling
 of grace, of holinesse, 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
 and true mortification; so the * *New England Libertines*.

* Rise, reigne, r. 64. A
 man must take no notice of his sinne, or of his repentance for sinne.

CHAP. XLIV.

Antinomians say, all doubtings is inconsistent with Faith.

THe justified (say the Antinomians) are to ^a doubt no more, ^a freedome and libertie purchased in Christ, frees you from ^b 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 commission of some heinous sinne, whether God be my Father, argueth the party doubting to bee under a covenant of works.

No question, doubting in justified persons is a sinne. Christ rebuketh it, & *Why doubt yee?* 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 truly justified; Faith and fainting are almost woven thorow either in the same prayer in David, *Psal. 31.22. I said in my hast, I am cut off from before thine eyes*; this is great fainting, yet there is fire under ashes, faith bordering with fainting, nevertheless thou hardst the voice of my supplication: So is it with ^m Janah, ⁿ Ezechiah, ^o Job. Dregges in the bottom when the wine is jumbled, appeare in the Prophets complaint, an ague of madnesse starts up beside reason, and above faith, even after ^p *Alaph*, and ^q *Jeremiah*, both had received the broad seale of the revealing Spirit; when Faith sickens, it dyeth not; *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 lyar, and as waters that faile?*

2. This goeth on another false ground; that being freed from the curse of the Law, wee are freed from all fits of the old agues of the Spirit of bondage, and that all trouble of conscience ^r argue a Law-state of works; but that old guest upon sense of sinne, and apprehension of wrath, can make a new plea betweene the soule and Christ, and there will arise new

H

stormes,

^a Towne as-
ser. 34.

^b Saltmish
pag. 140.

^c Towne, as-
ser. 7.

^d Crispe vol.
111. Ser. 1. p.

19. 10, 21, 33.
& 10, 41,

45, &c.
^e Rise, raigne,

er. 4.
^f Rise, raigne,

er. 32.
^g Power of love

pag. 27. 28.
^h Rise, raigne,

er. 20.
ⁱ Math. 14. 31.

^j Math. 21. 21
^k Luk. 12. 25.

^l Acts 1. 12.
^m Rev. 21. 8.

ⁿ 1 Tim. 1. 8.
^o Rom. 14. 23.

^p Luk. 20.
^q Ionah 2. 4.

^r Esai. 8. 13.
^s 14. 15, 6. 17

^t Job 16. 12.
^u 13, 14, 15, 16,

17, 18.
^v Psal. 77. 7.

^w 1 Jer. 5. 18.
^x Rise, raigne,

er. 70.

^f 2 Cor. 7. 1, stormes of love-jealousies and complaints against the beloved,
ⁱ 1. surmises of unbelieve, because sinne dwelleth in the justi-
 Can. 3. 1, fied.

3. 4.
 Can. 5. 2, 3, 3. Davids bones were broken, for sinne, and for his
 2, 5, 6, 7. sinnes the arrowes of God sticke in his flesh, and his ^x moi-
 Esa. 6. 7, 18 sture is turned into the drought of summer.

El. 64. 7, 8, 9 4. There can be no neerer way to despaire, and shake the
 Psal. 90. 7, 8, very foundations of a beleevers faith, then comfort him so
 Psal. 51. 8. miserably, as say, if ever he doubt, he is under the Law, and
 Ps. 39. 2, 3. under the curse; since it argueth the strong man to be cast out
 Ps. 31. 1, 3, 4 when he throweth in fire-brands of doubtings in at the win-
 dows, to see if he can regaine his place.

CHAP. XLV.

Antinomians, not Protestants, Merit-mongers.

Of Merits.

² Towne as-
 ser. of grace,
 pag. 144.

Antinomians ² say, that wee teach the same with Merit-
 mongers, who say the reward is given, *ex pacto*, by cove-
 nant, as due debt, because of the fideliry 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 digni-
 tie and meritorious vertue that Christs 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 Christs meriting vertue. Paul, Rom. 3. argu-
 eth, that none are justified by works, because (saith hee) all
 have sinned, *vers. 9. both Jew and Gentile, every mouth, vers.*
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 asser. 77. 78.
 Eaton Honey combs, cap 16. 459. 460. 461. say, Christ gi-
 veth perfection to our works, and maketh them free of inherent
 sin; this is as much as Papists say, Christs blood 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 then a meriting power to good workes, while they make them perfect as Christ, and free from sinne as his actions are; Why? but then should they not justifie us before God? if they be perfect and render us before God, perfect as M. Towne ^b saith; and ^c Eaton saith, *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 favor and blessings of God,* then must it merit the favour of eternall election to glory, of effectuall calling, of Christs comming 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.

^b Towne off. 77. 78.
^c Eaton Honey combe ca. 16. pag. 459.

2. But *Sanctification* (saith he) *of it selfe merits nothing;* nor doe *Merit-mongers* say, *their best works of themselves merit any thing,* but as dipt in Christs bloud, from whose grace they borrow a meriting power; and of justice, besides a free promise and paction. 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 workes have from the grace of Christ the formall principle of them, a meriting power beside, before, and without all free paction 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 himself, not to us, is cleare: For ^d God is not unrighteous to forget your worke (saith the Scripture) and labour of love; and ^e it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you who are troubled, rest with us, &c. And *Merit-mongers* say, our good workes are made condignely and morally inmeritorious from Christs merits, and so are made and dignified with a sort of infinitenesse 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 workes of Christ, or the elect Angels. Wee judge that there is no worth to come neere in value or proportion

Vt tinea sanguine Christi, vim merende habent

^d Heb. 6. 10.
^e 2 Thes. 1. 5.
7.

to grace or glory, and that no reward is promised for them, none to them, but as to signes 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.

Grace inher-

rent.

^a Town off.

Pag. 13.

^b Rise, raigne

cr. 7.

^c Er. 8.

Er. 15.

^d 2 Cor. 5. 17.

^e Col. 3. 9. 10.

Ezech 36

26, 27.

^f Eph. 4. 4. 3.

^g Zach. 12. 10

^h Jer. 31. 33.

ⁱ Deut. 30. 6.

^j 1 Ioh. 3. 9.

^k 1 Ioh. 2. 27.

^l 1 Tim. 4.

^m 2 Tim. 1. 6.

ⁿ 2 Cor. 5. 7.

^o 1 Cor. 1. 1.

Rom. 1. 6.

Eph. 1. 1, 2.

Phil. . .

^p I. b. 3. 2.

^q 1 Pet. 1. . .

Rom. 8. 17.

WEe accord not with Antinomians who say, that grace is onely in Christ, none in us, they are but ^a gifts and effects of grace in us, saith Towne. The new ^b creature, the ^c armour of God, and ^d 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 floure in the root, but in vs, as the sinell, that comes from the floure, and is communicated to us who have senses. The Scripture saith, 1. If ^e any man be ^e in Christ, he is a new creature; a new creature cannot be Christ the Creator; the new man is created in righteousness, and ^f true holynesse; and these be created graces in us: as the lusts 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 wee are to pray in Christs name, then they cannot be Christ himselte, saith may be weake, Christ cannot be weake; prayer lesse fervent, Christ not so. 3. The Scripture saith, God putteth in the ^f Saints a heart of flesh, a new heart, & powreth water, that is, his spirit on the ^h thirsty ground, the Spirit ⁱ of grace and supplication on the Family of David; writes his ^k Law in our inward parts, gives, ^l a circumcised heart. 4. There is an in-biding principle, ^m The seed of God remaining in the Saints, ⁿ the annoyning that teacheth them all; Grace in ^o Timothy, ^p faith unfained dwelling in him, and his grandmother. 5. The Saints are denominated ^q new creatures from grace inherent ^r faith-
full and sanctified in Christ Jesus, ^s borne againe of God,
^t Sonnes

Sonnes and heires, ^a partakers of the Divine nature, ¹ 2 Pet. 1. 4.
^b Kings and spirituall Priests to God, ^x changed and renewed. ^a Rev. 1. 5, 6.
 ed. 6. From this ^y Libertines say, there is no difference between
 tweene hypocrits and beleevers, whereas they are blessed, ^x Rom. 12. 2.
 meeke, shall see ^z God, shall be satisfied, have a great reward ^y Ephes. 4. 23.
 in heaven; which is falsely said of ^a hypocrits: and its neere ^z Rise, raigne,
 of kinne to that fofile error. ^b The Spirit works in hypo- ^{er. 16.}
 crits, by gifts, and graces; in the Saints immediatly, whereas ^a Matth. 5.
 the Saints doe many things from the feare of God, ^c from Faith, ^a Job 27. 8.
^d from humility, and ^e meekenesse, which are graces in them, ¹ Job 10. 5, 6.
 and it neighbours with that heresie, that Christ acteth im- ^{75d.}
 mediately in the Saints, hee being incarnate in them, and they ^{Math. 7. 23.}
^f Christed and Godded with him; Christ dwelling in their flesh, ^b Rise, raigne,
 which maketh every Saint, Christ, and the onely begotten Son ^{er. 18.}
 of God; and it sides with that error ^s that the efficacie of ^a Job 31. 23.
 Christs death doth kill the activity of all graces, and that ^{Heb. 1. 7.}
 the activity of a beleever is to act sinne, there being nothing ^d Heb. 11. 10.
 in him but sinne; Christ without acting all in him. ^{25, 26.}
^c Col. 3. 11, 13.
^f Rise, raigne,
^{er. 11.}
^g Rise, raigne,
^{er. 35.}
^h Rise, raigne,
^{er. 30.}

CHAP. XLVII.

That we are not meere patients in the acting of the Spirit of Sanctification.

SO doe Antinomians hold that we are meere patients under
 the actings of the Spirit, ^a the Spirit acting in us immedi-
 ately as on blocks and stocks. So there is, ^b say they, no obliga-
 tion to pray, at set houres and times, but when the Spirit acteth
 and stirreth us immediatly thereunto. And Salmarsh ^c saith,
 this is a bondage to times, and no spirituall serving of God. So
 hath Randel the Familist, prefixed in an Epistle 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, Gospell,
 Scripture, Ordinances, Praying, hearing, to a Monastike contem-
 plative life, in which their perfectists see, injoy, live in God, with-
 out beholding him in formes, (or materiall images, the signe of
 the Crosse, lawfull books, as they thinke, to young beginners,) ^a Towne off.
 without any acting in them, either of understanding, will, desire, ^{pag. 49. 50.}
 or any power, they, and their love, desire, joy, being all drowned, ^{55. 61. 68.}
 annihilated and swallowed up in God, immediatly injoyed, and <sup>What can yee
 doe more to-
 ward the san-
 ctifying, or
 changing of
 your selfe, then
 toward the
 justifying of
 your selfe
^b Rise, raigne,
^{er. 49.}
^c Salmarsh
 Free grace, pa.
 79.</sup>

the Spirit acting immediatly, Euthysiaſtically, in them as men dead, crucified, mortified, and if they have any acts of knowing, or willing, or loving, they bee acts of the old man and the flesh. And upon the same ground, God not efficaciously and immediatly 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 hath its 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* (saith 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 beleieve, 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 foule 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 *fore-knowledge*, 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 pittied and excused, if hee were an occasion onely of sinne.

But 1. if the Spirit act immediately on us; so as wee we are passive in beleiving, praying, and in all acts of Sanctification, as Towne saith, and we must be the same way passive,

^d Calvin in
puse. in Instru-
ctiōe adver-
sus Libertinos
^e Saltmarsh
Free grace.
pag. 116. 117.
^f Archer on
John, 14.
Saltmarsh
his mistake of
providence
touching sin.

as when God justifies us, which he doth ere we be born again, ⁵ *Crispe* vol. 1. ser. 7. p. 195. and as *Crispe* & saith, by forcing grace on us, as a Physician 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, beleeve, 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 evill, 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 impossible but we must fall into sinnes of commission, as swearing, lying, blasphemie, heresie, unbelieve, adultery, murther, stealing, except either the restraining 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 guiltlesse in all sinnes, by this opinion, and let them then choose upon whom they will father all sinne.

2. We are to pray continually ^h, and watch thereunto with all perseverance, ⁱ and keepe our selves in the love of God. Watch ^k and pray. Waite ^l for the coming of the Lord with girded up loynes, ^m 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 Christs heart, on our heart, or no, to the supernaturall acts of praying, beleeving, hoping, watching. Nor is Christs act of free grace in drawing, stirring, and actuall inliving, 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 whithered 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

^b 1 Thes. 5. 17

^c Eph. 5. 18.

^d Iude v. 21.

^e Math. 26. 41

^f Luk. 21. 36.

^g 2.

^h Math. 24. 42,

ⁱ 43, 44, 45, 46,

^j 47, 48, 49.

^k Rom. 28. 13,

^l 24.

^m 1 Pet. 1. 13.

to the letter, or then that the Spirit is obliged to attend and joine his bedewings and flowing of free love and grace, ever when we heare or read the Gospel. But when ⁿ Saltmarsh, ^o Towne, and others of that Tribe say, the Gospel is not in the letter, durie, 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 thereof, are not the rule whereunto Christians are bound to conform themselves, to live thereafter. So as old Anabaptists taught, wee shall all bee taught of God, and the anointing 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 ¹ Law, and the Testimony, & the weapons of our warfare are not carnall, but spirituall and mighty through God. Here are both *Word* and *Spirit*. As for me ¹ 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 ¹ Prophets, ² Christ, and the ³ Apostles recommend to us, as our onely rule : it is to subvert all Ministry, and Ordinances, contrary to ⁴ Scripture, and to make the Gospel written, the holy Ghost himselfe. 3. This is to loose us from the Commandements, and Gospel-exhortations to holy walking, delivered by the *Prophets*, *Christ*, and his *Apostles*.

¹ Esai. 8. 20. ² Cor. 10. 4. ³ Esa 59. 21. ⁴ Hos. 8. 17. Deut. 8. 26. D. ut. 7. 8. Jer. 1. 2. 2. 2. 3. 26. 28. Deut. 3. 19. ⁵ Ioh. 20. 37. Math. 4. 4. Mar. 1. 2. Ioh. 6. 3. 1. 2. 10. 4. 5. 35. Luk 24. 25. 26. 7. 44. ⁶ Ro. 15. 15. Hebr. 3. 2. Gal. 3. 11. ⁷ Pet. 5. 2. ⁸ Ioh. 2. 14. Rom. 1. 17. 2. 2. 24. 3. 4. 10. 2. 4. 17. ⁹ Pet. 1. 16. ¹⁰ Tim. 3. 16. ¹¹ Eph. 1. 11. Rom. 10. 14. ¹² 1 Tim. 4. 15. 16. ¹³ 1 Cor. 12. 28. Revel. 1. 20.

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 stirreth the fire. Commandements, and Gospel-promises, Reasonings

nings, Preaching, Ordinances, must be as vaine and unrea-
sonable, to move men, as stones and dumbe wood; Upon this
ground, *Saltmarsh*, with *Antinomians* would have all Logick
abated. But carnall ratiocinations and discourses, *λογισμοι*, That
exalt themselves against the knowledge of God, wee are more Antinomians
will have all
reasonings by
consequences;
all the letter
of the Law,
Gospel, Pre-
cept, Promise,
threatnings, to
be legal Ordinances, that
binde not us
under the N.
Testament.
willing should be abated and exiled from Divinity then *Antinomians*: who set free grace on pinnes of love rather than
Faith, as if wee were justified by loue, as their brethren of
the Family of love dreame: And 2. who be they who re-
maining *Antinomians* turne *Arminians*, and fight for free
will, and universall 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 na-
turall principles tendeth to the universall salvation of all, and
every one of mankinde; yea, of a world, including Devils al-
so? And upon this ground ^a *Cornewell* saith, *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 inter-
preting (saith hee) of the Scripture thus in the letter, and in
consequence, hath much darkened the glory of the Gospel.
And the Gospel (saith he) ^c is formed of exhortations, perswa-
sions,—conditionall promises, commandements,—to the end that
divinne and spirituall things might be more naturally conveyed,
in a notionall and naturall 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
fusteme of non-senses, and foolish dreames, and all Logick
banished, that the Gospel may be a fardell of phancies, under
the vaile of spirituall and supernaturall knowledge for the per-
fect; like that piece called the *Bright Starre*, and *Theologia*
Germanica, and the *Power of Love*, and the *Tree of knowledge of*
good and evill. 2. All reasonings, and use of Logick, which
the *Prophets* and *Apostles* make a heavenly and spirituall use
of, in the Scripture, to them are Legall, and smell too much of
the dead Letter, the sowe and killing Law; yea the Letter of
written Gospel, because written, and because preached and

^a *Cornewell*
conference of
M. I. Cotton
at Boston, pag.
17.
^b *Shaddowes*
fleeing away,
pag. 8.
^c Free grace,
pag. 163.

Cornwel con-
fer. pag. 17.

opened in spirituall discourses to *Cornwell*, and others, is a *hu-
mane thing*, and begets but a humane faith, so that (*Faith
commeth by hearing*) is to *Saltmarsh* not vocall Preaching,
but the very Spirit of grace working faith, as I observed be-
fore. 3. All expounding of Scripture, *by consequence*, is ex-
pounding of Scripture in the Letter, saith *Saltmarsh*; in the
Letter to *Towne*, is in a *Law-way*; to *Cornwell*, is in a *hu-
mane*, 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 proveth 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 igno-
rant, 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 *Joseph* doth;
Shall I doe this, and sinne against God? Is a worke of *Old
Adam*, discerning good and evill, as wee shall heare, if the
Lord will. And *Saltmarsh* saith, *Exhortations, perswasions,
conditionall promises, and Gospel-commandements are natural,
and so conveyances carnall, Legall, and of the Letter.* Which
to me is a foule aspesiron laid on the Gospel, and a mixing of
Law and Gospel, Works and Faith, according to the *Antinomi-
ans way*, and a rendering of the preaching of the Gospel,
which is the ^d power of God, and the ^e wisdom^e of God, as
odious, as the *Jewes* and *Greeks* ^f made it of old, that is to
make it a meere naturall and humane thing. But reasoning
from Scripture, is as Divine, as to convince, silence, & rebuke,
^h convert, and open the heart, though the Spirit bee the prin-
cipall 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 na-
ture to blow with, and concurre with them, and with the
Word read and preached, which were a fettering of the *Holy
Ghost*

^a 1 Cor. 1. 14.

^c 1 Cor. 1. 23.

^e Act 9. 21.

^f 2 Tim. 3. 16

Acts 16. 14.

^b Acts 2. 37,

38, 39.

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 onely these heathen and others, who resisted 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 manifestations of the *Holy Ghost*; so 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 darknesse, and false apprehensions under sad desertions, should bee counted on the *Holy Ghosts* 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 ⁱ *In the saving conversion of a sinner, the faculties and workings of the soule in things pertaining to God, are destroyed, and made to cease; and ^k 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 soule and heart; but maketh it ^l new, ^m sanctifieth it, ⁿ reneweth the Spirit, ⁿ purgeth the conscience, ^q 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.

ⁱ Rise, reigne
er. 1.

^k Rise, er. 2.

^l Eze. 36. 26

^m 1 Thes. 5.

23.

ⁿ Rom. 12. 2.

^p Heb. 9. 14.

^q Job. 14. 26.

6. It fomenteth the presumption of ^r the *Libertine*, who ^r *Rise, reigne,* saith, *If Christ will let me sinne; let him looke to it, upon the perill of his honour bee it.* Which may have this good sense, ^r *as to be a word of boldnesse of faith, holding forth as much as it highly concerneth the honor of Christ, his faithfulness and unchangeable grace, who is intrusted with all the flocke, young and old, to suffer none to fall in such sinnes, as may tend*

^r Rise, reigne,

^r as to be a word of boldnesse of faith, holding forth as much as it highly concerneth the honor of Christ, his faithfulness and unchangeable grace, who is intrusted with all the flocke, young and old, to suffer none to fall in such sinnes, as may tend

^r as to be a word of boldnesse of faith, holding forth as much as it highly concerneth the honor of Christ, his faithfulness 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, or be a small falling from Christ, but that upon the perill of his glory, *He will lose none, but raise them up at the last day*; but as *Libertines* sense carrieth the matter, the justified cannot sinne; Christs Spirit is engaged to enact immediatly, and to preserve the ransomed man from all sinne, if the man fall, Christs Spirit not inacting 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 himselfe from his iniquitie*.

¹ 1u'e ver. 23

² Psal. 119. 23.

CHAP. XLVIII.

Antinomians hold that the beleever cannot sinne against God, but against men, in his conversation.

WE beleve 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 sinlesse, 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 so pardoned and remitted, before it was committed; I see not how to *Antinomians* it must not bee meere nothing, as concupiscence is to *Papists*, who make justification the expulsion of the habit of sinne, and the bringing in of habituall righteousnesse, 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.

^a Towne. 23.
ser. pag. 149.

^b Arraignment
of the Anti-
nomi ns pag.
35.

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 pre-judge salvation by demerit; it onely scandalizeth men, but cannot offend God. *My soule enter thou 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 aske
Antinomians

Antinomians is a justified person obliged to eschew Adulterie, 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. *How the justified are not obliged to eschew sinne, according to the Antinomian way.*

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 forbear, 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 *Englishman* committing felony against the Lawes in *England*, (it is the *Antinomians* owne comparision) or killing a Swan in *Thames*, which is forbidden by the Lawes of *England*, does faile against the Lawes of *Spain*. 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 worthinesse. *Heb. 12. 14. Prov. 4. 18. Town 56. 57. 58.*

Ans. It is good that Towne granteth, though good works

Townes ob-
jections ten-
ding to prove
that good
works are not
the way to sal-
vation, remo-
ved.

Antinomians
deny good
works to be
necessary, by
necessity of a
command.

Deus coronat
in nobis non
nostra meri-
ta, sed sua
dona.

be commanded in the Gospel, yet grace may, for all that, bee the onely cause of salvation ; but contradicting himselfe, hee saith, *If good workes be commanded in the Gospel, then grace is not the onely cause of salvation, but grace and workes, Law and Gospel, must be confounded.* We say not, they are so necessary, *necessitate medii*, by necessity of meanes ; but that any savingly beleieving at the nick of the extremity of his twelfth and last houre, God taking away all opportunity of good works, is undoubtedly saved ; 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 precepti*, in regard of Gods commandement ; but *Antinomians deny good works to be necessary by any commandement of God.* 1. Because to omit them, maketh the justified partie lyable to no guiltinesse, or sinne before God, say they, *Because he is under no Law, and where there is no Law, there is no transgression, nor guilt, saith 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 conditon, 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 sinnefull 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 sinnefull 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 crowmeth 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 conjoyne our worthinesse which is none at all, with our good works, which are something, for they are conditions of meere grace.

Object. 2. So saith he, *Yee make workes the causes of salvation.*

Answer. It followeth not, that they are con-causes, or joynt-causes with Christ, but onely conditions ; just as a mans jour-

journeying on foot or horse, to a City, or a Kingdome to inherit it, is the way, condition, of his entring 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.

Calvin. Instit. lib. 3.

August. Bona opera non precedunt iustificationem, sed sequuntur iustificationem.

Object. 3. *If salvation depended on condition of our good works or dignity, it would be uncertaine and doubtfull*, Rom. 4. 16.

Ans. The Apostle, Rom. 4. 16. clearly is on the theme of *Justification by faith*, and the condition of it, which is faith onely. 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.

Phil. 2. 13.
Heb. 13. 21,
22.

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.*

Ans. It is a new heresie of *Antinomians* to deny a conditionall Gospel, it is all one, as to bely the *Holy Ghost*, who saith, *He that beleeveth shall be saved, hee that beleeveth not is condemned already*. Or they may say, Whether men beleve or no, they are saved, as D. Crisp saith. 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.

Crispe vol. 3. ser. 5. pag. 176.

Object. 5. *Yee strengthen naturall knowledge, and the opinion of men, that God will justifie none that are unworthy and uncleane, freely; for every naturall conscience doth require a worthynesse in man, the Gospel teacheth the contrary.*

Towne asser. 57.

Ans. Towne confoundeth ever justification and salvation, and perverteth the state of the question. 2. The naturall conscience

*The Gospel a
middle be-
tween despaire
and presum-
ption.*

science is a Merit-monger and dreameth of inherent satisfaction, and hand-paiment to God, for heaven without a Mediator, in so 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 justified and saved, in, through, and for the righteousness of another, and these who are thus saved, *must be new creatures, have their fruit in holinesse*, else they cannot have life eternall; and the naturall conscience knoweth neither waies.

*Towne answer.
57.*

Object. 6. *It must follow, that impured righteousness 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.*

*Sanctification
fitteth us for
heaven, and
how.*

Answer. Sanctification fitteth us in the owne kind for heaven, though not in any sort as the meritorious cause; and when the positive is denyed, 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 fittesse for salvation, therefore it cannot adde any higher degree of fittesse, above that which sinners have from the merits of Christ. We grant all: but when *Paul* saith, *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 fittesse 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 pleasing, being fruitfull in every good worke.* *Vers. 11. Strengthened unto all patience.* This was a part of their fittesse, and that holy walking conferreth a fittesse and disposition for salvation to me is cleare, because *no unclean thing can enter within 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 ^h shall remaine, as a part of our garland, and crowne, the one must be

1 Rev. 21. 27.

1 Cor. 13. 8.

13.

a fit

a fit disposition to the other ; and when the Apostle saith ¹ *Fol- low peace with all men, and holinesse, without which no man shall see the Lord.* It cannot be meant of imputed righteousness, for by the same reason; *peace with all men*, must bee meant of *peace with God.* But the truth is, these arguments fall of wyl : therefore I come to that which is the bottome, the mother Heresie of *Antinomians*.

CHAP. XLVI.

Antinomians free us from any obligation to Evangelicke 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 beleev- ing and faith the onely Evangelick Command. Unbelieve the onely Evangelick sin ; and acknowledge no righteousness of inher- ent sanctification, imputed righteousness must be all that the Go- spel requireth, and to bring the Saints under a commandment 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-warmenesse 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 prison, as if they had come out from under the Law, upon baile and surety, to enter in the old Goale againe upon demand.

^a For, 1. Mr. Towne ^a tells us, that D. Tayler, and all ours, are strangers in the Scriptures (as if he, and his, were the onely domesticks, and children of the Prophets and Apostles) who grant not, that *to Faith there is no sinne, and hee that beleeveth cannot sinne* : and ^b Eaton, that *Free justification doth make us so perfectly holy, and righteous, from all spot of sinne in Gods sight, that he seeth no sinne in us* ; he meaneth, of perfe- ction, both of persons, and workes, both imputed and inherent mortification : and saith, that the inherent mortification of Pro- testants, ^c by the Spirit of sanctification, was the foundation of Eremites, Monks, Anchorits, Nunneries, who shut themselves up within walles, to mortifie their sinnes out of Gods sight, by the Spirit ; and call Sanctification ^d the very heart of Popery,

^a Towne as-
ser. 71. 72.

^b Eato. Hon-
combe, cap. 8.
pag 163. 164.

^c Honey combe
cap. 8. pa. 172.
173.

^d Pag. 171,

^c Honeycombe
cap. 5. p. 8. 95.

pag. 87.

^f Saltmarsh
Free grace. pa.

5 and par. 2.

cap. 2. p. 142.

^f Saltmarsh
free grace,
154.

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 unbelieve, which is a blind ^c Judge. For saith ^f Saltmarsh, The Scripture calleth us ungodly, and sinners; not that we are so, but seeme so, or net so in Gods account, but in the worlds. So as the justified mans 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 meere 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-commandments*. 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, saith ^g Eaton, ^h Denne, and ⁱ Saltmarsh, but onely before men, in our conversation, or seemingly, in our sense (saith Towne) and in the worlds account, as Saltmarsh speaketh.

^g Honeycombe
cap. 5 pag. 95.
87.

^h Denne ser.
of the man of
sinne, pag. 9.
10. 11. 12.

ⁱ Saltmarsh
Free grace,
p. 8. 154.

3. Mr. Towne saith, to beleieve is to doe all duties; and he citeth ^k Rollock on John, and Calvin; It is Townes aime, as it is the marrow of *Antinomianisme*, that there is no sinne condemned in the Gospel, but unbelieve; so there is no command of holy walking, and sanctification in the Gospel, but onely Faith; therefore Saltmarsh ^l saith, 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 strengthneth me, &c. All these Scriptures set forth Christ, the sanctification and the fulnesse of his, the All in All. Christ hath beleaved perfectly, hee hath repented perfectly, hee hath sorrowed for sinne perfectly, hee hath obeyed perfectly, hee hath mortified sinne perfectly: and all is ours, and wee are Christs, and Christ is Gods.

^k Towne of
ser. pag. 39.

Rollo. in lo-
an Dnm ju-
beo creder
omnia j. bec.
C. lvi. Fides
omnia in se
contine.

^l Saltmarsh
Free grace,
pag. 8. 155.

Hib 13. 20.
21.

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 beleeveth; our change of the whole man true in him, who is righteousness, and true holynesse; and thus without faith, it is impossible to please God. And this is the divinity of ^m Denne, That mortification, and vivification, are but the living by, or through faith, and beleeving in him that justifieth the sinner. And that learned Divine Mr Tho. Gataker ⁿ saith of one Heyden, a follower of Eaton, That in a Sermon on 1 Joh. 3. 7. He that doth righteousness is righteous, he expounded that place of our doing righteousness in Christ, who hath done righteousness for us; so hee expounded the doing of our heavenly Fathers will, ^o the putting on of the New man, which is created in righteousness and ^p holynesse, abounding ^q in the worke of the Lord, to be the beleeving of Christs imputed righteousness, to bee ours. So doe Saltmarsh, and his fellowes teach us to expound all the Gospel-precepts, and exhortations, to holynesse; to walke in Christ, to be abundant in the worke 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 abstaine from fleshly lusts, to mortifie our members, not to defraud one another, not to lye, &c. to be nothing but, beleeve Christ hath done all these for us. So as the grace of God, and the Gospel, layeth on us no tye, or obligation in our persons, to deny our selves, to live holily, justly, and soberly in this present world, to love one another, by vertue of a Commandement, for that is Legall, saith ^r Saltmarsh, and Jewish; so as Christ Jesus is made the same very way, our imputed sanctification, as he is our imputed righteousness: and so personall holynesse should no more be added by any obligation of command to Christ our sanctification, then to Christ our righteousness.

Antinomians deny all personall holynesse, or any necessity thereof, and make contrary righteousness all.

^mDenne conf. pag. 30. 31.

ⁿ Gataker, shaddowes without substance, pag. 36. answer to Saltmarsh of Free grace. ^o Math. 7. 21. Math. 12. 50. ^p Ephes. 4. 24. ^q 1 Cor. 15. 58

^r Saltmarsh Free grace, 168. 169.

C H A P. L.

How we are freed from the Law in regard of Sanctification, as of Justification.

^a Towne as-
ser. 5. o.

^b Rom. 8. 14.
^c Gal. 5. 18.

The obliging
rule of the
Law, not con-
trary to Go-
spel-love.

^d H b. 12. 21.

How the Go-
spel and the
Law demand
the same debt
of obedience,
how not.

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 saith, *As many as are Christs*, ^b *are led by the Spirit of Christ*, and so not under the Law; and ^c *if yee 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 cursings, 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 cardinall and first principle of grosse mistaking in the Antinomian, while hee grosely 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 causeth *Moses feare and* ^d *quake*, but it is because it acteth and breatheth out curses on *Moses*, as a sinner, and a broken man, to chase him in to his surety, and the sweet sanctuary of a terrified conscience; but the Law demandeth the same 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 sinnelesse 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 sinnefulness of flesh, out of the Kings treasure; the fullness of Christ, and his Spirit of grace; the sinner is the same debtor, that is obliged to the same creditor and Lawgiver, onely the bond, and the tenor of it is changed; grace is in the bond,
and

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 choiser; it is the coyne of a new King, and stamped with a new Image of Gospel-grace; in another respect it is worse, because tainted 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 saith, ^a *All Gospel-ordinances are onely wayes and meanes for God, to reveale his love and grace by the Spirit of adoption, not any wayes or meanes of ours, for getting some love from God, which Christ himselfe hath not gotten for us. So there is not now (saith he) Gospel-teaching and obeying, but men now runne in a Legall straine, and would worke God downe into his old and former way of revealing 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.* Saltmarsh Freegrace. 163. 169.

We cannot but complaine to God of these men, who slander our Doctrine, and cease not to pervert the right wayes 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 inherent; We professe 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 hee himselfe beleeveth his owne penne, dorth any other but lye, when it scribles that the Law-straine

Neither the Jewes under the Law, nor we under the Gospel, could ever buy the free love or grace of Christ.

and Divinity of the *Jewes* 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 himselfe had not gotten for them? Fasting and praying was never since God had a Church on earth, a hire, a bribe to free grace, nither *Jew*, nor *Gentile* could by doing; nay, not *Adam* before his fall, nor the *Elect Angels*, could ever buy, prize, or mortgage the free love of God. 3. Wee conceive the love of God to bee the sole cause, fountaine, well-head and adequate reason, why the Lord chuseth some to glory, rather than ^b others, why the Lord sent his Sonne Christ to die, even because ^c God extremely and freely loved the lost world; and therefore fasting, and praying, was never the cause of Gods chusing and electing love, either to *Jew* or *Gentile*, either under 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 *Esaiahs* daies, wine and milke without money and price; the Market was dearer then, it is at a lower rate now. But I perceive, *Antinomians* miserably mistaken, in confounding the error of the *Jewes*, and the state of the *Jewish Church*. Paul *Rom. 4.* saith right down, *Abraham* 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 Jewes* followed after the law of righteousness, but obtained not the Law of righteousness. Wherefore? Because they sought it not by faith, but ^{32.} 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 ^c righteousness, have ^e not submitted themselves to the righteousness of God. It was never lawfull for the *Jewes* to dreame 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 breake 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-

^b Rom 9. 11.
12, 13, 4, 5,

16, 7.

^c 1oh. 1. 16.

1 1oh. 4. 2.

The error of
the *Jewes* a
farre other
thing then
their state
and Pedagogie,
though
^c Antinomians
confound them.

^d Rom. 9. 31,

32.

Rom. 4. 1, 2,

3. 4.

^e Rom 10. 13.

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 ^f saith. And it was not any Legall justification by works; But it was, (1) in that they were kept 1. 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 sparer measure and dyet of grace, then wee have. But 1. it was never lawfull for them or us to seeke justification by work, and by fasting and prayer. 2. The Lord cryed out against Merit, and placing all godlinesse in *their new s Moones*, and in saying, *We have fasted, and thou^h seest it not*; So there was no Legall straine in getting the love of God by fasting, praying, &c. To the *Jewes*, 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 Devill acknowledgeth to be ⁱ hypocrisie; and that they should ^k pray, or rather *howle, like hungry dogs, for corne and wine*, or follow Christ ^l 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 ^m imagineth, it being a sinne; for their duty it was, to feare him as a Father, no lesse then ours, to ⁿ rejoyce in trembling, to feare his goodnesse, ^o his mercy; ^p to esteeme God rather then his gifts, their reward, their ^q portion, their soules ^r love; so were they to love and ^s 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 ^t rewards, was damnable, then as now. Now what was Gods 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 Testam-*

Gal. 3. 24.
25. 26. 8. 19,
20, 21 22.
Gal. 4. 1, 2 3,
4. .

Esai. 1. 11,
12, 13, 14, 15,
16, 17.
Ecc. 4. 1, 2, 3,
24, 25.
1. Cor. 7. 21, 22,
23, 24.
Mt. 6. 7, 8.
Ecc. 1. 6, 11.
Zach. 7.
vers. 5 6.
Ecc. 1. 8. vers.
3, 4, 5.

Job. 1. 9.
cap. 2. 4 5.
1. Cor. 7. 14.
1. Joh. 6. 16,
17.
Towne as
fer. Grace, pa.
120.
Honey combe,
pag. 15.

Esai. 64. 8.
Esai. 63. 16.
Deut. 32. 18.
Ma. ach. 1. 6.
Psal. 2. 11.
Ho. 3. 5.
1. Cor. 3. 9.
Psal. 130. 4.
Genes. 15. 1

^f Psal. 16. 5, 6. ^t Psal. 73. 25. ⁿ Psal. 45. 10, 11. Cant. 1. 16. Cant. 1. 17. Cant. 3. 1, 2, 3,
4. Cant. 5. 6, 7, 8, 9, 10, 11, 12, 13. ^x 1. Sam. 7. 8, 34, 35, 36. ^y 1. Sam. 6. 19. 20.
Deut. 28. 1, 2, 3, 4, 5. Esai. 1. 19.

ment way of serving God, now under the *New Testament*
^a 1 Tim. 4. 7. to beleieve ^a that godlinesse hath the promises of this life, and
^b 1 Cor. 9. 24 of that which is to come, and that now under the new Testa-
 25. *We strive* ment: yea, we may looke to the ^a reward of life eternall, as a
for an incor- motive to blow wind in our sayles, in our journey to heaven,
ruptible crowne though not as the formall object of our desires, in serving
 Heb. 10. 34. God; for ^b we are onely, and ever now and then, to serve God
Ye have in for himselfe, not for hire. 2. If wee speake comparatively,
beaver a bet- a created Crowne of incorruptible glory is to be laboured for,
ter and endu- rather then trifles and feathers of corruptible clay, and that both
ring substance Heb. 11. 25. to us, and to these under the Old Testament.
 26.

^b Rev. 12. 3, 4 4. How Prayer revealeth the love of God, I know not,
 Phil. 1. 13. Saltmarsh, by the next may expound it. Christ saith, his Fa-
^c Luk. 8. 6. 7 ther giveth the *Holy Ghost* to those that pray and seek him, and
^d Math. 7. 7. he avengeth the blood of his Saints, and ^d he giveth whatever
^e Ioh. 14. 13. we aske 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, destruction of Satans king-
 dome, the propagating of the Gospel, deliverance from warre,
 the pestilence, insight in the mystery of the Gospel, the Spirit
 of revelation, &c. 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 reconciliation and peace with
 the Jewes under the Old Testament, rather then pacified; ex-
 cept Antinomians say, God saw sinne in *Jaacob*, under the old
 Testament, Numb. 23. 21. He blotted not out their sinnes as
 a thicke cloud, Elai. 43. 25. and cast not their iniquities in the
 depth of the Sea, Mich. 7. 19, 20. Nor blessed them with par-
 don, Psal. 32. 1, 2. but kept an after reckoning of wrath, as
 a non-pardoning, as an unpacified God toward them, which
 belyeth the *Holy Ghost*, in the Old Testament, almost in eve-
 ry page.

6. Nor is it true that Christ getteth us the love of God, he
 purchaseth to us all the fruites of Gods free love, such as Re-
 demption,

demption, pardon, imputed righteousness, effectuell calling, justification, repentance, faith, perseverance, glory. But we all maintaine against Papists, that Christ given as Mediator, Christ dying for us, is the fruit of Gods free love, and of our election to grace and glory; but not the cause, or a meane getting to us Gods love. Learned *Twist*, and protestant Divines, (to whom *Saltmarsh*, though he undertakes to write of free grace, is but a yesterday novice) prove against *Papists*, *Dominicans*, *Iesuits*, that Christ Mediator his blood is not the Meritorious cause, of the free and eternall love of God to man. 1. Because nothing in time is, or can be, the cause of that which is eternall; Christ is given in time, and dyeth in time, as our surety; he is an eternall Mediator dying in Gods decree, but that cannot make him the cause begetting Gods love to us. 2. Gods free love and his grace is the cause, why hee giveth his Sonne to dye for us, *Joh. 3.16.* 1 *Joh. 4. 9.* then Christ dying cannot bee the cause of Gods 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 to obey; but by this wee are not under the Gospel, because the Gospel of it selfe, 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* ^b teacheth us, *That the Spirit of Adoption* ^b *S. Iohn* ^c *worketh Legally, not freely; when wee doe things meereley as Free grace, commanded from the power of an outward Commandement,* 179. 180. or precept in the word, that brings forth but a Legall, or at best, but a mixt obedience, and service of something, a finer hypocrisie. But if hee meane, by a meere outward command, the letter onely 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 meereley from the power of an outward command

command; for the very outward command of the Gospel holdeth forth to the understanding, in the very Letter (which is a signification of Gods good and holy will) the authority of God, the love of Christ; as this, *Peter, lovest thou mee, 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 refuteth not us, for we teach no such thing. But *Salmarsh* his meaning is, that the meere outward Letter of the sweetest Gospel-command or promise; such, as (*He that beleeveth in the Sonne hath life, and shall never come to judgement,*) (*him that commeth, I will in no sort 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 immediatly moving us effectually to obey, layeth on all the obligation, and all alongs. M. Towne^c proveth, wee 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, (saith^d *Salmarsh*) *So much as a beame of light*; nor to command, bind, or oblige us, because the Law (saith^e Towne) *hath not any sanctifying vertue 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, ^f *the Law of works is a meere passive thing*; and ^g *urge the Law never so earnestly with all its motives and meanes, yee can never make me keepe it*, ergo, *wee are freed from the Law*, and clearly^h then are wee under the commanding power of no outward ordinances, because they cannot effectually sanctifie 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 onely actuell, such as is the effectuell and irresistibile blowing of the *Holy Ghost*; for sure habituall grace in us cannot effectually worke for the subduing of sin. So sayⁱ *Libertines of New England*, We are under no Gospel-exhortations to beleieve; and *none are so bee exhorted to beleieve, but such whom we know to be the elect of God, or to 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*

Antinomians will have us under the obligation of no outward ordinances, because they cannot effectually sanctifie, which is to make the Spirit our rule^c Towne asser. pag. 3. 4. 5
^d *Salmarsh* Free grace.
^e Towne asser. pag. 6.
^f Towne asser. pag. 9. 10.
 pag. 12. 13.
^g Towne asser. pag. 38.
^h Towne asser. 147.
ⁱ Rise, raigne, &c. 2.
 Antinomians will have us obliged to no duty, which we have not power to performe, as the old Pelagians taught.
^k Mark. 6. 15
 Matthe. 8. 19. 20.
^l Rise, raigne, &c. 34.

against all sinne, because the old man must be in us so long as wee live; So said the Pelagians of old; and ^a A man may not bee ^a Rise, raigne, exhorted to any duty, because he hath no power to doe it. All tend ^{er. 59.} to this, that to preach the Gospel to sinners, and for Saltmarsh to write a booke of free grace, is a Legall straine of teaching, and not becomming the glory of the New Testament, because grace goeth not ever along with teaching literally.

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 to 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 deepe Pelagianisme, to say, wee cannot sinne; if we have not power to eschew sinne, and obey God, and to make our owne strength, or the strength of another with-out 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 ^a Rise, raigne, no need that a soule once in Christ goe out for new and fresh ^{er. 51.} supply of actuall 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 unnaturall is all such obedience, and the lesse from a spirituall power within. The beleever is (saith 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 sit and remaine in the glory of heaven with Christ for ever and ever. — he is out of the power, kingdome, and limits of the Law; he is one Spirit with Christ, — hence is peace, securitie, consolation, joy, contentment, and happines of a Christian.

Hee is a compleat man (if wee beleewe 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 ^c Saints ^{2 Pct. 1. 12.} ^{13.} ^{2 Cor. 7. 6.}

^d Ph 1. 7. 13.
^e 2. Co. 1. 3. 8.
^f Rom. 7. 23.
 24. 25.

that Paul be comforted by ^d Titus, and that Christ from without, blow on, and act the soule *to will, and ^c to doe*; and that Paul beseech Christ ^f thrise, 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 ^g world. 4. Nor any ground of spirituall submission and patience, while the Lord be pleased to deliver; And 5. of trusting in God, and exercising faith in him, who *delivereth us ^h from so great a particular death as came on Paul in Asia; and from heavinessse, ⁱ through manifold temptations, if need be, for the triall of our faith*. Now if all were within us, and the obedience more violent and Legall, lesse free and connaturall, 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 hypocrisie, and lesse 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.

^g 2. Cor. 2. 14.
 2. Cor. 1. 9, 10
 2. Cor. 1. 9
 10.
 1. Pet. 1. 6, 7.

CHAP. LIV.

What peace we may fetch from gracious performances.

^a Saltmarsh
 Free grace.
 180. 181.

THe Spirit acteth Legally, say ^a Antinomians, when men measure forgiveness by their sinne and sanctification, and can beleieve no more then they have peace for, and that peace dependeth on some of their owne performances; in so doing (saith Towne) ^b Legalists had rather gather peace and securitie from repentance and reformation of life, then from justification, which is onely effectuall to make and cause true peace.

But our minde is this;

^b Towne of
 free grace, pag.
 29.

Affer. 1. We are not to measure forgiveness 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 womans 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 quallity 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, resisted.

Affer. 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 so with the Saints, that they have faith for pardon, and yet no feeling for peace.

Affer. 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 fit wee should have peace with our selves, under some great sinne, it is but carnall security; if *Peter* after the deni- all of Christ, be quiet in Spirit, and have deepe peace: the disquietnesse of unbelieve, apprehending eternall wrath is sin- full; but in regard of anxiety of godly sorrow, its kindly; there be stormes 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 sutable to a right frame of na- ture.

Affer. 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 quallified and gold- ned 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

What qualifi- ed performan- ce, can bottom our peace.
Towne as- ser. 1. 9. 120.

How we ga- ther peace from spirituall performanc.

Peace with God, not the same with peace from our selves.
L. k. 7. 47.
d Rom. 5. 7.

and rotten peace, but such acts of holynesse, as essentially flow from heightened principles of soule-saving grace, and are floured and crowned with Christs merits, may bee grounds of solid peace, though not causes, and though some of our drosse still accompany our best performances, yet may we difference in them Christs gold from our oare; his wine, from our dregs; this peace is a heart not smiting, 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 soile: so speaketh the Church, *h with my soule I have desired thee in the night,* — whence followeth, *i Lord, thou wilt ordaine peace for us.* Why, *For thou hast wrought all our workes in us.*

^f 2 C 1. 1. 12.
^g Rom. 14. 17
^h Eccl 26. 9.
 ver. 12.

^k Towne of
 ser. grace, pag.
 134.

But wee had not rather draw our peace from walking with, nor from beleeving in God thorow Christ: nor did wee ever meane that faith, farre lesse holy walking should bee the cause of that fundamentall peace, of peace betweene God and the sinner, as ^k Towne supposeth, works are not fellow-mediators with Christ, works had no bloud to interpose, 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 groweth on the stalke, the floure or rose of *Jeſſe*, rather then peace, and it hath the right hew and replendencie of peace, because there is so much of Christ in either our faith or holy performances: the rose, pleasant, and beautifull morning skie is not the Sunne, but the result and daughter of the Sunne, and the faire skie, together; and faith that acteth much upon the promises, as upon the report of credentiall letters, doth, and must apprehend more pardon then peace can beare witness to; sinne hath a bloody tongue, and cryeth fury and vengeance aloud, faith must lye on the attonement 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 acting 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-

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, mortified sinne and lusts on the Crosse for us*; and we beleewe this, and there is an end. Hence they condemne all experience of the acting of God in, and on the soule, to comfort the ¹ soule, or helpe faith in times of desertion. For *Salmarsh*, 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 ^m written, and vocall, to be old Testament, and Legall waies, though *Peter* call them, ⁿ sincere milke, ^o exceeding great and precious promises; and *Paul*, *Thinke they were written* ^r for our learning, that we, through patience, and comfort of the Scriptures, might have hope; and *Christ* ^s 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 yee keep my Commandements, yee shall abide in my love, even as I have kept my Fathers Commandements, and abide in his love.* And to ^t *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. ^t *Thy lips, O my Spouse, drop as the honey combe: honey and milke are under thy tongue.* To *David* ^t they were sweeter then the honey or honey combe, ^u sweet to his tast, yea, above gold, ^x or fine gold, as ^y all riches, better ^z then thousands of gold and silver, his ^a beritage for ever. To *Salmarsh* 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 *Bulking. adversf. 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 Ministry, 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,

¹ Rise, raigne, er. 52.

^m Saltm rsh

Free grave

pag. 180.

ⁿ 1 Per. .2.

^o 2 Per. .1.4.

^p Rom, 15.4.

^s Joh. 15. 10.

^t Job 23. 11.

^t Cant. 4. 11.

^t Psal. 19. 10.

^u Psal. 119.

^x 103.

^x Vers. 127.

^y Vers. 14.

^z Vers. 73.

^a Vers. 111.

^b Rom. 5. 4. ^c Psal. 77. 1. ^d Psal. 63. 2. ^e Pet. 2. 3. ^f Job. 35. 10. ^g Antinomians reject experiences. ^h Rife, raine, cr. 16. ⁱ Saltmarsh Free grace, pag. 179. 180. ^j Cor. 4. 7. ^k Saltmarsh Free grace. 61. 62. 63. 64. Towne offer. grace, pag. 120. Cripe vol. 1. Ser. 15. 4. 2. 437. 34. 435. 4. 6. Rife, raine, raine, cr. 33. To act by vertue of, or in obedience to a command, is Legall.

ture, ^b experience worketh hope; then it should cheere us in sad houres: thus the Church comforteth her selfe. ^c I considered the dayes of old, and called to remembrance my songs in the night. So ^d David looketh back to this longing, to see (saith 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 saith, where is God my maker, who giveth songs in the night? saith Elisha. 4. Antinomians are angry at experiences; 1. Because they teach, there is no difference ^g betweene the graces of hypocrits, and beleevers in the kinds; and so no experiences betweene the one and the other can render any difference. 2. Experience is an outward ordinance of gathering from such and such a dispensation of God, such a tryed 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 spirituall, 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, any thing. Yet Apostles and Teachers are not Legall ordinances. 3. Antinomians offend at all inherent grace and created qualifications in us, as evidences, or helps, to testifie wee are in Christ, ^k for they are all deceiving differences, saith Cripe, and may be in hypocrits; and (say I) they can be no otherwise in hypocrites then 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 remaine as inherent and habituall observations of the Spirits actings in the Soule.

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 signes and marks of our justification, because indeed they are enemies to sanctification.

For establishing soules (saith ^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 beleeve 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 be the author of it, yet this is but a sand e 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 Christs, not because I doe crucifie the lusts of the flesh, but because I doe not crucifie them, but beleene in Christ that crucified them for me. So ^g D. Crispe, ^h Cornewell, ⁱ 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 Crispe.

We never said, that a naturall mans devotion, or his bastard prayers, or wild-fire of blind zeale, can argue the translation of the man from death to life, as ^l Saltmarsh dreameth; or that wee labour to draw assurance of a good spirituall estate from outward reformation; which saith ^m Towne, 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 asserr. grace, pag. 137.

Asser. I.

Saltmarsh
Free grace,
pag. 31.

^b Rise, reigne,
er 6c.

^c Rise, raigne,
er. 72.

^d Rise, er. 75.
c. 77.

^e Infaturation.
speeches, er. 7.

^f Cr spe vol. 2.
scr. 5. pag. 32

430. 431. 432
433. &c.

^h Cornwel
confer. of. M.

Cotton, pag.
89. m. 11.

12. &c.
ⁱ Towne as-

ser. f. grace,
pag. 15.

^k Saltmarsh
Free grace,
pag. 31.

^l Saltmarsh
Free grace,
pag. 17. 18.

Naturall and
externall de-
votion cannot
argue the
mins transla-
tion from
death to life.

To see the act-
ings of the
Spirit in our
selves, and
overlooke our
selves, is the
surest arguing
of a spiritual
state.

Keeping of the
Command-
ments, may
prove to our
evill spirits,
that we are in
Christ.

1 Ioh. 5. 13.
1 Ioh. 3. 14.
1 Ioh. 3. 8.

1 Ioh. 2. 21.

Affer. 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 Christs 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 abstracted, and the elevation of the Spirit, wee see these created excellencies in the deep and boundlesse Sea, which hath no shoares nor coasts, nor bottome, in a vast and great God, we are farther from Idolatry, then when wee pore on, and pine away in the minds restings in this side of an infinit Majestie; 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 sleeping, 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, *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 same. 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, cleanseth us from all finnes. 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 own personall security and knowledge of our owne state, as all the Epistle aymeth at this, and not so much, as we 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 *Antinomians*, as is cleare, ¹ *These things have I written unto you that beleeve on the name of the Sonne of God, that yee may know that yee have eternall life, and that yee may beleeve on the name of the Sonne of God.* So saith he, 3. Putting a difference ¹ *betweene 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, who-soever doth not righteousnesse is not of God, neither hee that loveth not his brother.* Then certainly some hath said in *Johns* daies, *It is enough to salvation, if a man beleeve in Christ, he is obliged by no Law, nor Commandement that is outward and written, to doe righteousnesse.* *John* saith, such a one is not borne of God. And ¹ *My little children, let us not love in word, neither in tongue, but in deed and in truth; and hereby (by reall loving of the brethren) we know that we are of the truth, and shall assure our hearts before him.* And ¹ *What-soever 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 beleeve without more adoe in Christ, and he is a saved man. So saith *John*, ¹ *Little children, let no man deceive you; he that doth righteousnesse, 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 righteousnesse, was neither condition, nor way, nor meane to salvation, nor any infallible signe of a mans being in the state of grace; Now who saith all these this day, but the Antinomian?*

Now if *Antinomians*, y as they doe, say that a discourse by way of a practicall Syllogisme, or naturall Logick, can produce no Divine, but onely a humane Faith. And ² that all Logick is to be abeted; the carnall and corrupt discourings by Logick, that exalt themselves against the knowledge of God, are to be abeted, but that the use of naturall reason not corrupt, should be disclaimed, is against the tenour of the *Old and New Testament*, in which there bee Lawes, Ordinances, ¹ *Cornwel* ² *Saltmarsh* ³ *Saltdown* ⁴ *Saltdown* ⁵ *Saltdown* ⁶ *Saltdown* ⁷ *Saltdown* ⁸ *Saltdown* ⁹ *Saltdown* ¹⁰ *Saltdown* ¹¹ *Saltdown* ¹² *Saltdown* ¹³ *Saltdown* ¹⁴ *Saltdown* ¹⁵ *Saltdown* ¹⁶ *Saltdown* ¹⁷ *Saltdown* ¹⁸ *Saltdown* ¹⁹ *Saltdown* ²⁰ *Saltdown* ²¹ *Saltdown* ²² *Saltdown* ²³ *Saltdown* ²⁴ *Saltdown* ²⁵ *Saltdown* ²⁶ *Saltdown* ²⁷ *Saltdown* ²⁸ *Saltdown* ²⁹ *Saltdown* ³⁰ *Saltdown* ³¹ *Saltdown* ³² *Saltdown* ³³ *Saltdown* ³⁴ *Saltdown* ³⁵ *Saltdown* ³⁶ *Saltdown* ³⁷ *Saltdown* ³⁸ *Saltdown* ³⁹ *Saltdown* ⁴⁰ *Saltdown* ⁴¹ *Saltdown* ⁴² *Saltdown* ⁴³ *Saltdown* ⁴⁴ *Saltdown* ⁴⁵ *Saltdown* ⁴⁶ *Saltdown* ⁴⁷ *Saltdown* ⁴⁸ *Saltdown* ⁴⁹ *Saltdown* ⁵⁰ 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Calvin. Inst. adv. r. Lib. 1. c. 1. An Pock- quus ut. Ex- istimabam me aliquid intel- lere, nec quicquam in- telligo: Plus enim intelle- ctum me est, virtus mea. Calvin. pag. 460. ^a 1 Ioh. 3. 14. ^b 1 Ioh. 1. 7. ^c 1 Ioh. 2. 3. ^d 1 Ioh. 5. 1. 3. Supernatural- acts may reci- procally prove one another, and argue our spirituall con- dition.

reasonings, practicall Syllogismes to beget faith, to cause us flee sinne, follow holynesse, which no man can say is a humane thing, except *Antinomians* following their old Masters, the *Libertines*, who said, to lay aside naturall reason, discoursing, to know neither good nor ill, was true mortification, and natu- rall reasoning and knowledge of sinne, or righteousness, sense of ill doing, or feare of sinne, or judgement, are but the tastings of the old Adams forbidden fruit, as wee shall heare after- ward.

Affer. 2. Yea, we may know our selves to bee in the state of grace, by holy walking, and acts of beleiving, and we may know our holy walking to be true, by other acts of holy wal- king and beleiving; so *John* saith by the loving of the bre- thren, we may know we are in Christ, and so that wee be- leeve and love God; and againe, reciprocally, ^b *By this wee know that we love the children of God, when we love God, and keep his Commandements*; for this is the love of God, that we keep his Commandements. Then the loving of God, that may argue, that wee beleieve, 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 of the children of God; and againe, our loving of the Children of God, by our loving of God, ^c *1 Ioh. 3. 14. 1 Ioh. 5. 2.*

Affer. 3. One and the same cloud that is the cause of our doubting, whether we beleieve or no, is not the cause of our doubting, whether wee love the brethren or no, and so they must furnish different evidences: from a misty twilight, or evening of desertion from some apprehension of the sinnes of youth: often our faith is clouded, 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 actu- all inference, *ergo*, they were translated from death to life, because that actuall inference requireth the actuall blowing of the *Holy Ghost*; a Saint in naturall Logick, may be forced to yeeld an antecedent, and the necessary consequence, because both must bee

be the cleere Word of God, as 1 *Joh.* 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 naturall light, he may be farre enough from faith, and a supernaturall evidence of the Spirit, to make him to beleieve it for his owne inward peace, comfort, and quieting of his soule; and this deceiveth *Antinomians*, that they thinke the knowing of their spirituall condition, by marks, being convincing and strong in a naturall way, is presently the supernaturall 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 own inherent righteousness, and *then must they be justified* (saith *Cornwell*) ^c *by works.* Yea, 3. the ^d *New England Libertines* ^c *Cornwell* say, *A man cannot evidence his justification by his sanctification, but he must needs build upon his sanctification, and trust to it.* And M. ^e *Towne* saith, *The Saints are to forget, and never remember their own holy walking.* So say they, ^f *That true poverty of Spirit, doth kill and take away the sight of grace.* ^c *Cornwell* confesse with *Cotton*, pag. 18. 19. 20. 21. ^d *Rise, raigne,* er. 67. ^e *Towne* as *ser.* pag. 66. ^f *Rise, raigne,* c^o. 17. But all the three consequences are false; for a naturall 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* saith, *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, *Ezechiah* dying, comforteth himselfe in this. ^g *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 ^h *Psal.* 18, *David, I have kept the waies of the Lord, and have not* ⁱ *wicked-*

wickedly departed from my God, all his judgements were before
 1 Job 23. 11, me. And Job, ¹ My foot hath held his steps, his way have I
 12 kept, and not declined, neither have I gone back from the Com-
 1 Jer. 15. 15, mandemen of his lips, I have esteemed the words of his mouth
 16, 17, more then my necessary food. And Jeremiah, ^k Thy words were
 1 Cant. 1. 5, found, and I did eat them, &c. And the Church, ^l I am come-
 m Can. 3. 1, ly. ^m In my bed by night I sought him whom my soule
 n Cant. 5. 1, loveth, &c. ⁿ My heart waked. ^o In the way of thy judge-
 o Eisa. 16. 8, 9, ments, Lord, we have waited for thee, the desire of our soule
 p Eisa. 57. 15, is to thy name, &c. Nor can a Legall Pedagogie be objected;
 cap 66. 2, for spirituall poverty ^q was enjoined, confidence in our own
 cap. 11. 4, righteousness condemned in ^r the Old Testament, as well as
 Plal 37. 11, in the new; and Paul hath the same in the New Testa-
 Plal 25. 9, ment.
 q Rom. 9. 3, 32, 33.
 R m. o. 3.
 Plal. 130. 3.
 Plal. 14. 2.
 r Acts. o. 31.
 31, 4
 Heb. 13. 18
 2 Tim. 4. 7, 8
 1 Cor. 15. 9, 10.

Antinomians
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 of our certain-
 ty of being in
 Christ, and the
 state of salva-
 tion, from in-
 herent grati-
 tious qualifi-
 cations in us.
 Eph. 3. 9.
 1 Joh. 2. 9.
 1 Joh. 2. 27.
 1 Joh. 14. 16.
 17.
 1 Joh. 14. 23.
 Ez ch. 36.
 26 27.
 D ur. 30. 6
 1er. 31. 33 34

Affer. 4. What ever objections, *Crisp, Salimars, 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
 1. such as *Papists* bring to prove, None can have undoubted
 assurance they are in the state of grace. 2. The arguments
 that prove these marks may be counterfeit, because they may
 be such in hypocrits. We conclude also, that the *Faith of the*
Saints, and their broad Seale, and immediate Testimony of
the Spirit, may be in hypocrits? A white Devill, and a noone-
 day Angel, may interpose himsele in a bastard voice, coun-
 terfeiting the tongue of the immediate speaking-Spirits, and the
 faith of the Elect; and there can be nothing that Saints can
 rejoyce 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. ^c And the Holy Spirit in them, and
 abiding with them. ^u The Father and the Sonne making their
 abode with them. ^x A new heart in the midst of them, and the
 stony heart removed. ^y A circumcised heart, ^z 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 hy-
 pocrits; as universall obedience, sincerity, love to the brethren,
 and

and any inherent qualifications that are in beleivers ; for saith
^a *Crispe*, *All these may be in hypocrits*. But its true, there is ^a *Crispe* vol.
 not a living man, or beatt, or bird in nature, but a painter can ^a *ser.* 15.
 counterfeit the like by Art ; nor a rose, or flower in the garden,
 but there a is wild flower and rose in the mountaines like it. The
 Devill is an exact painter. But this wil not prove, but that he that
 hath a new heart, and *the anointing dwelling in him*, and inhe-
 rent quallifications of the Spirit of Christ, knoweth with a
 full perswasion, that these are not counterfeits, or such as may
 be in hypocrits ; nor doth it follow, as *Papists* and *Antino-*
mians argue, a mad man, or a sleeping man, knoweth nor that
 he is mad or sleeping ; (for madnesse and sleepe remove all re-
 flect acts of knowledge) that therefore a sober man, and a ^b *2 Cor.* 1 12
 waking man knoweth not that he is sober. *Paul* was not in a ^b *Esa.* 26. 8.
 golden transe, nor in a pleasant night-dream, when he said, ^d *Plal* 44 17.
^b *For this is our rejoycing, the testimony of our conscience, that*
^b *in simplicity and godly sincerity, not with fleshly wisdom, but*
^b *by the grace of God, we had our conversation in the world,*
^b *and more abundantly to you-wards.* Nor doe the Saints speake ^c *Ier.* 26 15.
 to God wild-fire, and windmills in the skies, when they say, ^e *Amos* 3. 8.
Lord, the desire of our soule is toward thy name, Lord, ^f *Heb.* 11. 17.
our heart is not turned backe ^h *1 Ioh* 2 3.
^d *neither have our steps declined from* ⁱ *1 Ioh.* 4. 18.
thy way, &c. They knew and were perswaded 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 spoke to them, when *Jeremiah*, upon life and death said,
^c *of a truth, the Lord hath sent me to speake all these words in*
^c *your eares.* And *Amos* ^f *The Lord hath spoken, who cannot*
but Prophecie ! 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 ^h grace, no
 lesse then by his word of the Gospel. *Augustine* ⁱ said, *By a*
certaine heavenly tast, hee 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
Suane, 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

^{9.}
ⁱ *Ioh.* 3. 14.
² *Cor.* 1. 12.
Augustinus
confess. Di.
scerno, nescio
quo tempore,
quem verbis
explicare non
possum, inter
Deum reve-
lantem & a-
nimum mean-
somniantem.
The testimony
 of the Anti-
 nomian spirit
 is a more lū-
 gous and con-
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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 conjecturall assurance onely, not an infallible and undeniable confidence, such as Christ rested on, by faith, breedeth.

Ans. 1. But the question is as great a doubt to a weak one, if he receive Christ, and his immediate noone-day irradiation and light, for the weak beleivers act of knowing his full interest in Christ, from either the immediate light that cometh from Christ, or the immediate voice and testimony of the Spirit, especially separated from the Word, as *Antinomians* fancy, is in him a created act, and an inherent qualification, and if inherent qualification furnish no infallible evidence to ascertain 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 spirit assuring 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 interpose, 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, *because 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 conveyance of light, when the Scripture saith, 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 beareth immediate witness that we are sonnes, whatever be the meanes, as *Abraham* was to beleieve 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 lesse then when God spoke immediatly himselfe, and might not *Abraham* have beene deduced in thinking God, was not the true God, that immediatly 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 immediatly inspired Prophet, and not a counterfeit, *who ranne and the Lord sent him not?* When *Antinomians* loofe this knot, they answer themselves.

Affer. 5. First, the truth of what the Spirit speaketh, dependeth 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 substance of the body of the Sunne; yea now, when God hath put his last seale to the Canon of Scripture; the word of Prophecie is surer to us then the Fathers voice from heaven, 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 Pharesee 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 delighted in iniquity, can be no true spirit. The Spirit of Christ as he cannot bely his owne Word, so will hee not take it ill, to be tryed by his owne hand-writing, and seale, and his own works.

Secondly, it is needlesse to make comparisons between assurance 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 same love sealed to the Spouse from the Bridegromes owne word, and seale, and hand-writing, and confirmed 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 warme and lovely characters, and undenyable expressions of

Note.

Assurance from evidences and assurance from the Testimony of the Spirit, are both divine and supernaturre evidences.

the true Bridegromes soule-love, and that they came not from a stranger, as *Antinomians* say, they may be bastard and fained love-tokens, and come from another lover then Christ ; Yet the Lord Jesus manifesteth himselfe, and gives evidences of his love by them, no lesse then by the Spirits immediate testimony.

But we thinke, and can prove the Saints passing, even in their speeches, prayers, and confession to God, their judgement 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. *Iob* 23. 11, 12. *chap.* 31. 1, 2 3. 4. &c. *Psal.* 18. 21, 22, 23, (so *Ezechiah* holdeth forth his holy walking before God, *Eesai.* 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. *Antinomians* thinke both they may be counterfeited works, and the reasoning and inference from thence to be a worke of our owne Spirit onely. We say of the Spirit of grace joyning with our Spirit, as is cleare, 1 *Cor.* 2. 12. (3.) The inference (say 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 ; *Antinomians* 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.

Affer. 6, The assurance of our spirituall acts resulting from our Christian walking, is a mediate assurance collected by inference, not immediate, as when we see the Sunne. 2. It is called knowledge and assurance in the Word, 1 *Ioh.* 2. 3. 1 *Ioh.* 3. 14. *vers.* 18. 19. but it is not properly Faith, but sente ; therefore we doe not build assurance of justifying faith on works of grace. *Antinomians* say, that we make our works the pillars and causes of our Faith. But the promise, the sufficiency 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 rook that is higher.

The good
works of
Saints not
pillars, yet
meanes of
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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 resting on the blood of attonement; as Sunne-light is the formall 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 neere wee are to shoare; by them we know, that we know and beleve in Christ. Finally, they are rather negatives against unbelieve, 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 naturall 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 sight shall leade us.

CHAP. LVI.

How duties and delight in them, take us not off Christ.

Hence Antinomians, when they say, we must not so much ^a see our good works, for not to see them is ^b spirituall ^c poverty, and we cannot see them, but we must trust ^d in them, and build on them. And therefore best remove such chalke stones, and rotten foundations, as holy walking, and live loosely, that wee sowing sinne, may reap pardoning grace; So they say, ^e I know I am Christs, because I doe not crucifie the lusts, but beleve that Christ hath crucified them for mee. And our sanctification, ^f when darke and lesse maketh justification brighter. And ^g frequencie and length of holy duties, are signes of one under a covenant of works, and so under the curse of Law. And ^h to take delight in the holy service of God, is to goe a whoring from God. And ⁱ the Spirit 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 so sinnefully to omit the duties that the grace of God calleth for. *Tit. 2. 11.* is the way

^a Towne as ser. grace, pag. 66.
^b Rise, raigne,
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Saltmarsh
Free grace.
84.

to have the Spirit acting graciously ; then sinne that grace may abound, be sicke, and exceeding sicke, that Christ may bestow on you much Gospel-physicke ; *To be abundant in the worke 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 ⁱ Saltmarsh 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 beleaved, repented, sorrowed for sinne, mortified sinne perfectly for me, and this (saith 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 lesse yee doe, the more Christ doth for you.

Object. 1. *Christ saith not, Peter be encouraged to beleieve, because thou art an holy, obedient, loving Apostle. But I have prayed that thy faith faile not,* Saltmarsh, Free grace, pag. 32. 33.

Ans^r. In that place he doth not shew Peter how he should know by such and such signes, that hee beleaved ; but for Peters comfort and faith, he sheweth him the true cause, why he should not fall away, to wit, because his Advocate intercedeth for him.

Object. 2. *Christ saith 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 layes in promises, yee beleieve in God, beleieve also in me, I will send the Comforter* Saltmarsh, pag. 33.

Ans^r. We make no qualifications, object, or ground, or cause of faith, but onely signes to know wee have faith, therefore might Christ haue said, ye shall know yee love me, and beleieve, because you love those begotten of me.

1. But we thinke, though naturall sweating at duties, setteth 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 houres, 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 comforts

How we may
abuse our evi-
dences from
walking by
looking to
much on our
owne sanctifi-
ed acts, and
to little on
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forts of our owne gracious actings, more then on Christ himselve 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 himselve 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 actings 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 dwelleth a Law in the members, it is muddie, clayie, in dregs, and concretion, *abstracta sunt puriora concretis*. 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 nature, 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* ^a Town offer. *wherewith Christ hath made us free*, and we contend for ^{grace, pag.} the same, but the question is, wherein the liberty consisteth, ^{26.} it concerneth us much, that we take not *licence* for *liberty*. We ^b Gal. 5. 1, 3, thinke, 1. We are freed by Christ, from not onely ^b the Ce- 3, 4, 5. remoniall Law, so as Christ profiteth us nothing, if we come ^c Gal 5. 1. under that ^c yoake againe, but also from all Commandements ^d A. 8. 15. 10. of men; for all these Ceremonies being now not comman- ^d Col. 2. 18. ded, but forbidden of God, become the Commandements ^{19. 10.} of ^d men, from which both *Jewes* and *Gentiles* were freed in ^{Mat. 15 9.} Christ. 2. We are freed and redeemed, ^e from the Morall ^{1 Cor. 7. 23.} Lawe are bought ^{with a price}

be not the servants of men. ^e Gal. 3 10, 11, 12, 13.

Rom. 1. 3. 3. Law as cursing, ^f and condemning, by ^g the Son of God who
^{4.} makes us free indeed. 3. We are redeemed from the dominion
of ^h sin, by the Spirit of ⁱ grace, for where this Spirit is, there
^h Rom. 6. 1. 1. is liberty; and Christ ^k freeth us from this service of sin, in re-
^{13, 14} gard that the Law is a Lord by irritating our ^l corruption more
¹ 2 Cor. 3. 17. and more (though this be accidentall to the Spirituall Law) ^m that
¹ 1 Joh. 3. 34. bringeth forth in us ⁿ sonnes and children to death; and ^o over-
^{35, 36.} aweth, and compelleth us to keep the Law, as a manifestation
¹ Rom. 7. 5. of wrath; whereas the Spirit of the Lord is a free, sweet,
^{6, 7.} lovely-constrayning-Spirit in the Gospel-working, ^p in a farre
¹ Rom. 7. 6. other way, obedience to the Law, then the Law-spirit of bon-
¹ Rom. 8. 3. dage doth. And upon these are we ^{4.} freed from a necessity
¹ Rom. 7. 12. of being justified by the ^q Law, or the works thereof. 5. From
¹ 2 Cor. 3. 7. all conquering Law-power of all ^r enemies. But we are not
^{8, 9.} delivered and freed from the commanding, directing, obliging
¹ Rom. 8. 2. and binding power of the Law, as a binding rule of life; so
^{33.} as beleivers once being beleivers sinne not, because they are
¹ Gal. 5. 18. under no Law, farre lesse is it such a freedome, as is that which
¹ Rom. 8. 15. is from the yoke of the Ceremoniall Law, as ^t Towne saith.
¹ 1 Joh. 4. 17. But if we be free from the Law, with this kind of freedome,
^{18.} which is licence, it is free to us to sinne, whereas the end of
¹ Gal. 3. 1. 7. our Redemption is to change the yoke of a condemning and
³⁴ 5. 6, 7, 8. cursing Law, in a sweet easie yoke of ^u Christ, to serve God
^{9, 10, 11, 12.} in holynesse and righteousnesse (the compend of the two
^{13.} Tables of the Law) to deny ungodlinesse and worldly lusts.
¹ Luk. 1. 74. 2. The Word of God calleth freedome from doing Gods
¹ Rom 8. 17. will, a not using ^x our liberty in Christ, as an occasion to
^{38, 39.} the flesh; and commandeth doing and fulfilling of the Law, in
¹ Towne af. loving our neighbour as our selfe. 3. The service of sinne is
¹ 1er. 32. 8. 16. the greatest bondage that is; and the sinner is overcome by this
¹ Math. 11. 9. Tyrant; now ^y the Sonne of God hath freed us from this bon-
¹ Luk. 1. 74. dage. Whosoever committeth sin, is the servant of sin; if the Son
^{45.} make you free, then are ye free indeed. And to serve God is a free
¹ Tit. 2. 11. 12. mans life, as David saith, ^z I will walk at liberty, for I seek thy
¹ Gal. 5. 13. precepts; and Christ hath loved us, and washed us in his
^{14.} blood, ^a and made us Kings and Priests unto God. Now Kings
¹ 1 Joh 8. 24. are, of all men, the freest on earth: but Kings and Priests to
^{28, 26.} God, are Lords over their owne lusts, which is more then to
¹ Ro. 6. 6, 17. take a walled City, and are to offer themselves, and their bo-
¹ Pla. 19. 45. dies, as ^b a holy, living, and acceptable sacrifice, which is their
¹ Rev. 1. 6. reasonable

reasonable service. 4. And the whole Gospel urgeth the same ; for it subjecteth us to Gods externall Commandement, of honouring father and mother, ^c of having our conversation honest amongst the Gentiles, ^d in abstaining from fleshly lusts ; of walking in Christ, as we have received ^e him, and ^f it is the Commandement that the Apostle gave by the Lord Jesus, which ^g is our sanctification, and that we should abstain from fornication ; and the whole doctrine of the Apostles, that we be holy, as he is ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} 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obedient to all his good Lawes, and *ergo*, this pardoned man, is in all other things, and good Lawes, loosed from this oath of allegiance and the band of loyalty, and hee is no more 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 meere covenant of works; yea, or as hedged with ceremoniall and bloody sacrifices, that are Heraulds of our guiltinesse and hand-writings of condemnation, is accidentall to the Law, not essentiall, though the Law have its denomination from this sad office, *Rom. 7. Rom. 8. Yee are dead to the Law, yee are not under the Law*; so that under the Gospel the Law is substantially and formally the same, saith *Luther*, as death is essentially the same, before the fall under *Moses*, and under *Christ*, *Luth. tom. 1. fol. 56. Relativè non formaliter aut substantialiter, est peccatum sublatum, Lex abolita, mors destructa*, then the Law in its essence and obliging power is eternall, never abolished.

But *Antinomians* will have the Gospel-grace to loose a man from all commanding Lawes, because he is pardoned, and because he getteth a pardon for Adultery, and murther, and such like, they conceive this pardon giveth a dispensation, that though he commit Adultery and Murther, being once a pardoned *David*, he sinneth now against no Law; hencee beleeeve and be pardoned (saith the *Antinomian*) and sinne if you can. The most ingenious *Antinomian* I know, is *M. Randall*, who as *M. Gataker* saith, Preached, *that its as possible for Christ himselfe to sin, as for a child of God to sinne*. And *M. Simson*, *That if a man know himselfe, by the Spirit, to be in the state of grace, though he be drunk, or commit murther, God seeth no sinne in him — And when Abraham denied his wife, and lyed, even then, truly, all his thoughts, words, and deeds, were perfectly holy, and righteous from all spot of sinne in the sight of God. And Randall, Its blasphemy for a child of God to crave pardon for sinne*. And it cannot bee avoided, the Adultery of a beleever is but seeming Adultery, and he is an Adulterer and a sinner, so (saith ^o *Saltmarsh*) to the eyes of the world, and else-where to sense and feeling, not truely and before God, or in his account; for to Faith (saith ^o *Towne*) there is no sinne, And even that same Text, *That not a tittle of the Law can perish*, proveth the same; for

Gataker
Prefat. to
Gods eye on
Israel, Mart n
Organs.

• Saltmarsh
Free grace,
pag. 194.
• Towne of
Jer. 71. 71.

for *Matth. 5. 19. Whosoever* (beleever, or unbeleever) *shall breake one of these least Commandements, and shall teach men so, (as Antinomians doe) shall bee called the least in the kingdome of heaven; and whosoever shall doe, and teach the same, shall be called great in the kingdome of heaven.* Now, 1. that *Christ* speaketh of the Law there, as ordinarily, it was taken for a binding and obliging rule is cleare, *vers. 17, Think not I am come to destroy the Law and the Prophets*; for hee speaks of that, which he 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 saith, *Whosoever therefore shall breake, &c.* (2.) That he intendeth that the Law stand as a rule binding to personall obedience, and not to imputative obedience, onely in the Mediator is cleare. For 1. he saith, *Whosoever shall breake 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 kingdome 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 beleevers both from the cursing, and obliging, and commanding Law. Now sure *Christ* came to destroy the Law, as it curseth and condemneth beleevers, for he exhausted the curse, and dyed the cursed death for us, but he 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 kingdome of heaven*, that is, with being excluded out of heaven, by a *meiosis*, for it is opposed, *to be great in the Kingdome*, and also he promiseth a reward to the doer, *he shall bee great in the kingdome*. Now that Law which is hedged with threatning, and reward is a binding Law. 2. The beleever 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 cursing 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*)

The place
Matth. 5. 19,
I came not
to destroy
the Law, &c.

nomians) all the binding and commanding, all the threatening and minatory power, and the rewarding and promissory power of the Law from beleivers. What then leaveth hee of the Law to any man who beleeveth? Just nothing. *Antinomians* say; *Christ came to fulfill the Law by doing and suffering, and so came not to destroy it.*

Ans. 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 Commandment of the Law, and teacheth others, to doe so, bee debarred out of heaven, and who so doth, and teacheth men to doe the Law, be great in heaven, then Ishe Saviour of man, came not to destroy, but to fulfill the Law. But the former is true. Ergo, so is the latter.* The major proposition hath no truth; for by the *Antinomian* way, beleivers, 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 breake a Law, who is under no Law? *Where there is no Law, there is no transgression*, saith *Salmarsh*, 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 *shaddow*, 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 1 the Law commandeth the whole feare of God, and the offending of his Majesty by sinne. And 2 *happy is the man that feareth alway*; this fearing of sin is contrary to hardnesse of heart, he is happy who 3 feareth an oath, lest he be insnared. Now *fearing sinne as sinne is contrary to a law. is bondage, and floweth from the Spirit of bondage* (say *Antinomians*) *Yea it is unbeliefe, and a making God a lyar, because* (say they) *there is no spot of sinne in the beleever*; *Antinomians are ignorant of the Law, and of our freedome from it, as if the Law should command slavish state and mer. enary service.*

ver; But the beleever 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 beleeveth not that God seeth no sinne in him, being once justified, robbeth God of his glory; and is undoubtedly damned, say they; for its impossible, God can see sinne, where there ^x 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 hireling hope, as ^y Towne saith. 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* ^z *slayeth us*, *when the heart is like a deceitfull bow*, as ^a *Pharaoh* did, is slavish feare, and to *serve the Almighty*, for hire or gaine is ^b 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, liberall, ingenuous, sinlesse, sonnely, filiall and holy, for the Law is ^c spirituall; it is ^d *holy, just, and good*.

6. *Christian liberty* is not in freedome from subjection and obedience to Magistrates, Masters, Kings, Parliaments; for this, *Peter* ^e saith, *is to use our liberty as a cloake of maliciousnesse*, and that opened the mouthes of ignorant and foolish heathen, ^f who objected this to some peeping-up *Antinomians* in these daies, who said, their *Christian liberty* freed them from that yoke of subjection to lawfull Authority, *Kings, Governours, Masters*; now beside that, *Antinomians* teach, that Saints should not serve, nor obey those that are not Saints, nor beleevers, as if Dominion and Civill power were founded on grace, as *Papists* teach. They doe 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 beleevers, are no sinnes before God; and that *there is no more sinne in the children of God, then in* ^g *Christ himselfe*: and upon this ground, God in justice cannot ^h punish, yea, nor ⁱ rebuke them for sinne. Then say I, these Adulteries, and Murthers committed by beleevers, if they bee no sinnes against God nor his Law, they can bee no sinnes before man

they would beplaine ^h Eaton Honey combe, cap 3. pag. 25. ⁱ Honey combe, cap. 7. pag. 238. ^h Honey combe, cap. 4. 72.

Eaton Honey combe, pag. 41. 108. and cap. 3. pag. 25. C. 1. p. vol. 1. ver.
Honey combe pag. 40. 108. ^z pag. 108.
Honey comb cap. 3. pag. 77. 78 79.
Towne as. se. 137.
It cannot bee said that my spirit doth that voluntarily which the command of the Law bindeth to, forceth unto; ag. 11. 12. 13. 14.
P sal. 73. v. 34. 45. 36 37. 38.
^b Exod. 6. 22, 23. 24. 25. 26, 27. 28.
^c Iob 1. 9.
Iob 21. 15.
Mal. 3. 14.
^d Rom. 7. 14.
^e Rom. 7. 14.
^f 1 Pet. 2. 10.
1 Pet. 2. 16.
^g 1 Pet. 2. 14. 15.
Christ freeeth us not from obedience to superiours; as Antinomians insinuate, if

neither. For the *Magistrate beareth the sword^k 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, ¹ *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 Vicegerent 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 lesse then to love God; and he that loveth not his brother,^m loveth not God; and then, who ever sinneth not as an evill 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 lost the nature and being of sinne, as being against no Law; as all the Adulteries, Murtherings, Cousonings, Cheatings, Robbing, Stealing, false-Witness-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 ⁿ *Towne*, ^o *Salymarsh*, ^p *Denne*, ^q *Eaton*. So the Magistrates doe punish men for seeming Adulteries, and Murthers fancied to be murthers, but are not so indeed, nor before God; onely the unbelieving 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

^k Rom. 13. 3.
⁴
^l Pet. 2. 14.
¹ 2 Chron. 19
⁶
Magistrates cannot draw the sword of God against the manners, adulteries, are oppressions of beleevers, be cause by the Antinomian way, they are not really, but imaginary sins.
^m 1 Joh. 3. 15.
¹ Joh. 2. 8, 9,
 10.
ⁿ Towne as-
 sert. 39 40.
^o Salymarsh
 Freegrace.
 pag. 57.
^p Denne, Ser.
 Of the Man of
 sinne, pag. 9.
 10 11. 12.
^q Eaton Ho-
 wrycombe, cap.
 3. pag. 87. &
 95.

of God can condemne as a sinne ; nor can hee, in justice, for imaginary Murther inflict reall death. 3. Adultery and Murther must be then true and reall innocencies.

CHAP. LVIII.

Antinomians teach, beleivers 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 beleivers, 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, ¹ Towne as= *Keep the Law and works here below on earth, and as Enoch, ser. 39. 10.* converse in spirit, and walke with God, in the alone righteousness of Christ, and though justification be one individuall 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 everlasting favour, peace, securitie, happinesse, though the Jebusite must be in the Land, and the prick in the flesh, unceasingly 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 fleshly living. 1. The word requireth sincerity, as in the Free grace. sight of God, in our walking and conversing, here on earth below with men. ^c Paul) obey in all things, ² Col. 3. 12. 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 beleiving they are under the eye and sight of God ; and childrens obeying their parents, is ^d well-pleasing to God ; then doth God see and judge our works ; and Enoch walking with God, was not in onely beleiving

^c Towne as-
ser. 41. 42.

that GOD walked with God, or the Sonne Christ with the Father for him, as ^e Antinomians say, making imputative sanctification all in all that is required in us, but also in *Enochs* 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

^f 1 Thess. 5. 6
7. 9.

^g Gal 5. 15.

^b Coloss. 2. 6.

^h 1 Pe. 4. 2.

ⁱ 2 Cor. 1. 12.

So to walke as the ^f children of the day. As wise men, not as fooles ^g in Christ, as ^h we have received him, and to live no longer the rest of our time ⁱ in the flesh, to the lusts of men, but to the will of God, to have our conversation ^k 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 dayly conversation with men; and the Antinomian doctrine in this, is that, though beleevers walke as carnall men, serve their lusts, whore, lye, coulsen, 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, coufening to bee sinne, and their beleeving that God seeth not their wickedness, is their living by faith, and walking in the Spirit with God up in heaven, as *Enoch* did.

Non ego
pecco. sed A-
linus meus,
caro mea.

^l Towne as-
ser. pag 35.

2. Nothing of beleeving Antinomians sinneth, but their flesh, as the *Libertine* said in *Calvines* time, *I sinne not, but mine Ass, the flesh*; the conscience the justified person that is in Christ sinneth not, because the flesh is under the Law, (as Towne ^l saith) nor is this sinning 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 be Murther; but Antinomians say, nothing that a beleever doth, no Adulteries, nor Murthers are finnes, nor can God see them as finnes; For how can the Lord see sinne (saith ^m Eaton,) where there is none? There is no more sinne ⁿ in a beleever, then in Christ himselfe.

^m Eaton H-
ney combe. ca.
3. pag. 77.

ⁿ Honey combe
cap. 3 25.

3. It is no matter (saith ⁿ Eaton) that we feele sinne and death still in us, as if Christ had not taken them away, because God thus establiseth the Faith of his power: and therefore that there may be place for Faith, we feele the contrary;
for

for it is the nature of Faith to seele 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 beleeveeth pardon, and freedome from the guilt and obligation to eternall wrath, which is a Gospel-truth, farre from sense, but faith closeth not its eyes to beleeve a lye, that Adultery is no sinne before God, because a justified man committed it. The glory of God needeth not to begge helpe of a lye, that it may be manifested.

4. By this the justified man liveth and abiderth (as Towne o saith) 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 Phyletus, nor are the justified yet glorified, they abide not ever under Gods eye sinnelesse, and as cleane as Christ, (as P Eaton blasphemeth, to his everlasting shame) for the Jebusite (saith a Towne) remaineth in the Land, the Law of the members, and sinnefull corruption of the flesh, dwelleth in them. 2. They must say dayly, Forgive us our sinnes, if God be their Father, else they neede not pray dayly, Hallowed bee thy name, thy Kingdome come, &c. 3. The flesh of sinne dwelleth with the Spirit, Rom. 7. while they live. 4. Death is not an imaginary lye and fancie, so as Faith must beleeve the contradictent; that is, that beleevers breath goeth not out, they retorne not to their dust, they are to beleeve; sure, beleevers see corruption, Acts 13. 36. Act. 2. 27, 28, 29. 1 Cor. 15. 42, 43, 44. Then Antinomians cannot say 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 flesh, for he was both viator 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 saith.)

o Towne as-
ser. f. grace,
pag. 129. 130.

p Honey combe
cap. 3. pag. 25.
q Towne as-
ser. pag. 40.

r Towne as-
ser. grace, pa.
40.

CHAP. LIX.

How justification is one indivisible act, not successive, as Sanctification, and yet God dayly pardoneth sinnes.

WE make no question but we are at once justified, and not by degrees and succession, as wee are sanctified, because justification is a foreinsecall, and Law-change, or judicall 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-persuuing justice, and that for the alone righteousnesse of the surety Christ, freely imputed, and by faith received of him, ^a and the bloud of Jesus Christ shall purge you from all your sinnes: ^b in whom wee have redemption, the remission of our sinnes in his bloud. Now the Scripture no where intimateth a favour of free grace in purging us from sinnes, by halves or quarters, as if some were halfe washen, halfe delivered from the wrath to come; and halfe unwashen, 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-acceptation, or second receiving of a soule into the state of a justified person, from the state of an ungodly man, as if he had fallen from the former state, and there can bee no second deliverance from eternall wrath, to be inflicted for a new committed sinne.

Yet doe I not see that one and the same justification negatively, because it is never retracted, is therefore a successive and graduall worke that groweth more and more, as sanctification doth; for so predestination to glory, which is negatively, one and the same should bee a graduall growing worke; for as no shaddow of change can fall on God, so neither can Predestination be retracted.

Yet is there no cause to deny that sinnes are dayly pardoned, and remitted as they are committed; for God is said to remit sinnes dayly, when he reneweth the sense of the once passed act of attonement, and applyeth what he once did to the feeling and comfort of the beleever, for we never tau^ht that Faith is a cause, or so much as an instrument or condition, without which Christ doth not on the Crosse, by the power of his bloud

^a 1 Ioh. 1. 8.

^b Ephes. 1. 7.

blond take away sinnes; now he that denyeth that God by his Spirit reneweth the lively apprehension of this act of attonement; must deny that a beleever can oftner then once lay the weight of his soule, in a filiall recumbencie on God, and with adherence to Christ crucified for pardon of sinne; which were to abolish the dayly exercise of our faith on Christ crucified.

2. God forgiveth sinnes, when he removeth the temporall punishment, and fatherly rod inflicted for sinne. Hence to *bear*

our whoredomes, to beare sinnes, to beare iniquitie, is to beare the punishment of sinnes. To *bear* 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 eternall wrath. *The Lord shall be my light. Thou shalt bee dumbe*

because thou beleevest not my word, saith Gabriel to Zacharie, Luke 1. 20. then to remove the temporall sword, must bee a

forgiving of, and a relaxing from the temporall punishment. So Nathan saith to David, *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

cleare, *vers. 14. Howbeit, because by this deed, thou hast given*

great occasion to the enemies of the Lord to blaspheme; the child also that is borne to thee shall surely dye. Ergo, his sinne

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 pardoning of sinne, is the taking away of the guilt of sinne, when

the punishment remaineth: for the Papists have a wicked meaning, that God doth so forgive sins, as he removeth guilt, and

remembreth not the sin, but leaveth the sinner also as good as halfe drowned in it, to revenging justice, by suffering for

these same sinnes 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 sinne. 3. The Lords taking away, and pardoning of *Dauids* sinne, is

not the Lords justifying of *David*, because justification is the reall or law-translation, in a forensicall way of a sinner, an un-

godly man, an unwashten one from the state of sinne, into the state of grace and favour with God for the imputed righteousness of *Christ*, as is cleare, and *such were some of you, but yee*

Lev. 7. 8.

The soule that

eateth shall

bear his in-

iquitie. Lev 20

19. Levit. 5.

17. Levit.

10. 17. Levit.

21. 16. Eze.

18. 19. 20.

Ezech. 4. 4.

Israel shall

bear their in-

iquitie, Eze.

33. 1 Christ

shall beare

their iniqui-

ties; that is,

he shall be pun-

ished for

their iniqui-

ties, Levit 20

20. 10. y shall

bear their in-

iquitie, they

shall dye, A-

ro. beareth

the iniquity of

the holy things

of the people.

2 S. m. 12.

13.

Sinne is dayly

committed, whē

temporall pu-

nishment is

removed.

* 1 Cor. 6. 11. Taking away or remitting of sinne, in some sense, a farre other thing then justification.

are washed, & but yee are sanctified, but yee are justified, so 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 Christs imputed righteousness, so as this justification is an act of incorporation and ingrafting of a stranger and enemy to be a free Denison, and Burgeess, and free Citizen of the new Ierusalem, intituled to all the priviledges and liberties of the brough. Now *David* was not this way pardoned; for undeniably he, for his person was justified, and all his sinnes 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; its 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 a 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 unbelieve, 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 errorr discovered in this point.

Saltmarsh ^a saith, *That neither Faith nor Repentance are to be preached, the one without the other, neither without Freegrace. Christ, and yet neither of them as bringing in Christ to the soule, but Christ bringing in them.* ^{pag. 168. 189.}

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 ^b faith. ^c He dwelleth in our hearts by Faith; ^d we live by faith; none of these can be said of Repentance. 3. *Saltmarsh* saith, this is to debase faith; yea, but it is to make swine wallowing in their lusts one with Christ, though they beleever not: heare his reasons.

^b *Ioh. 1. 12.*

^c *Ephes. 3. 17.*

^d *Hab. 2. 4.*

Rom. 1. 17.

Salutem rñ
Free grace
1:8.
Salmarshes
reasons to
prove we are
not justified
by faith, an-
swered.

Object. 1. *Christ is not ours, by any act of our owne, but by an infinite act of Gods imputing his righteousnessse. Ergo, Christ is not ours by faith.*

Ans. Christ is not ours, by any act of our owne, as by a ranfome, a meritorious and principall cause. True, *Ergo*, not by faith, as a condition knowing, apprehending, feeling, applying, receiving, opening the everlasting doores, that the King of glory may enter in. Its false. 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 cause : *Ergo*, Bread is not ours in a civill way, by plowing, sowing, earing, and in a spirituall 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.

Salmarsh
Free grace.
189.

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.*

Ans. Nor doth this follow, but onely wee should bee the more assured, the stronger our faith is. And the reason why it 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 cease to be justified.*

Ans. Nor doth that fellow 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 righteousnessse to us, when we actually beleeve, 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 Physitian to heale ? and too filthy for a Fountaine opened to wash ?*

Ans. Nothing is concluded against justification by faith ; but it presumeth a beleever the humblest nothing ; that is, to be so proud
that

that he cannot looke out to Christ for salvation, physick, and to be washen, he is so filthy, sicke, wounded, and polluted : a beleever thinketh not himselfe too good, and too holy a sinner to be washt and made faire ; like some, in whom pride and want contest ; begge they must 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.

Ans. The Argument presupposeth a faith of the sinners owne creating, which is a bastard, and cannot owne, nor receive Christ, and a condition of the same 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 effectually calling, Christ is both without doores knocking, *Revel. 3. 20.* and within doores opening, *Act. 16. 19.* yet he never cometh in, but upon condition we open, and the condition is his owne worke ; he commeth in to no soule in a miracle, when the doores are shut, for by his grace he removeth the *handles of the barre* ; so in justification, hee both offereth imputed righteousnesse, so the sinner beleeveth, and he works beleefe, and bringeth of his owne, when he comes to sup with us ; for repentance we give it not the roome of Faith, as *Antinomians* doe.

Object. 6 It is no more to offer Jesus Christ, then any grace of Christ to a sinner ; for a sinner is as unprepared and unfit for the one, as the other, equally in sinne and pollution to both. Saltmarsh
ibid. 190.

Ans. All proceeds on a false ground, and concluds 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 conquiesse justification, and freely imputed righteousnesse, 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 justifieth no ungodly man, but a beleever onely ; no more then it followeth, faith is no meritorious qualification for life ; then must it follow, he that beleeveth not, is

not damned, and he that beleeveeth is not saved, which is down right against the Gospel.

Saltmarsh
ibid. 190.

Object. 7. *This spirituall work is a new creation, Ergo, it needeth no preparation.*

Ans. 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 consequence. 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?*

Ans. 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 Christs blood, as a cleane vessell is fit to receive so precious blood ; we grant, we receive not first imputed righteousness, and Christs blood 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 blood, and imputed righteousness, and both without price and hire. But hence is never concluded, *Ergo*, Christs righteousness is not made ours by Faith, apprehending Christs righteousness, as a condition or instrument, but the contrary must be a true consequence.

Object. 9. *If God justifie no man but a beleever, then hee doth not, as the Scripture saith, justifie the sinner and the ungodly : for a beleever is godly, holy, and cleane from sinne.*

Ans. 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 beleever, and in Christ, and then he is justified, though there be no ordinary time between his ungodlinesse and his justification, the Lord justifieth the ungodly, *in sensu diviso*, not *in sensu composito*, as the Scripture saith, *The lame man shall^h leap, the tongue of the dumbe shall sing, andⁱ the blind*

^h Esai. 35. 6.

ⁱ Maik. 11. 5.

see, the deafe heare ; 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 caused the blind, as blind, to see ; and the dead, as dead, and lying in their graves, to live ; the myracle should put all Divines to Schoole againe, to trie their contradictions, if one, and the same man, at the same time, in the same sense, καὶ τὸ αὐτὸ ὡσαύτως καὶ ἐν τῷ αὐτῷ χρόνῳ, as Aristotle taught us, be both lame and whole in the legges, blinde and seeing, deafe and hearing, dead and living ; it may be *Antinomians* who will have the beleivers Adultery no Adulterie, have a way of Logicke of their owne, to goe with *Libertines*, who said, knowing sinne to be sinne, holynesse to be holynesse, 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, beleeving, which is an act of sanctification, must goe 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 beleivers, 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 ingrafted in Christ ; for sure, to beleeve is an act of the life of Christ in us.*

Ans. If beleife or faith be an instrument, and so a cause in its kind, or a condition (call it as you will) without which *Paul* in the Epistle to the *Romanes*, and *Galathians*, and *Hebrewes*, &c. faith, we cannot be justified, I see not any inconveniencie of this order.

1. The sinner dead in sinne, a sonne of wrath.
2. A walker after the course of the prince Sathan, The order of conversion,
whoruleth in the children of disobedience. and of the
3. The Gospel of free grace is Preached to the dead, to Lords justifying the sinner.
the Eleēt, heires of wrath, but freely for Christs sake, and with an intent on the Lords part of the same circumferance and speare, with the decree of the election to glory, though they know not.
4. The Law and curses of it preached to them (with the Gospel, lest 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 onely that God may intend the same preparation, in an elect, for conversion; which he intendeth for no conversion in a reprobate.

6. The stony heart of mere grace removed, in the same moment, a new heart put in him, *Ezech.* 36. 26, 27. *Zach.* 12. 10. *Deut.* 30. 6. *Jer.* 31. 33. or the habit of sanctification infused.
7. In the same moment, the soule beleeveeth in him that justifieth the ungodly.
8. In the same moment, God, for Christs sake, of mere grace justifieth the beleeving sinner.

How the infused habit of sanctification, and the habit of faith, and the act of beleeving, by order of nature, goes before justification.

And every one of these necessarily presupposeth the former. Nor can Antinomians free themselves, or any with them, of the pretended inconveniencie, they would put on us, to wit, that we must beleeve, before wee be actually joyned to Christ, in justification; for they will have us justified, and so please God, and actually injoy the fruit of election, which is justification, *Rom.* 8. 29. before we beleeve, that is, before we feele, and to our owne sense know, that we are justified. Now this feeling and knowledge, is an intellectuall 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 bee 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, *Wee are justified by faith. God justifieth the man that beleeves in him that justifieth the ungodly.* Now sure the Lord giveth to us faith to beleeve justification, before he justifie, 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 vitall and supernaturall 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, Esai.* 44. *vers.* 3. to these who pollute his name among the heathen, and have stony and rockie hearts, *Ezech.* 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 Christs sake freely, *Gal. 4. 4, 5.* then before we be actually in Christ, by justification, and branches in him, by order of nature ; first, wee so farre find favour in the Lords eyes, or please him, or rather he is of free grace pleased with us, that he giveth his holy Spirit to us, and upon the same ground may we, being yet not justified ; and so, in that sense, not in Christ, by order of nature, first beleve, 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, before we be justified, which the Scripture saith.

But to returne, weare not obliged to M. *Saltmarsh*, who argueth against justification by faith, slandering Protestants most ignorantly, and the doctrine of *Paul*, as if 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 *Cornewell* doth) Whether faith be active or passive in receiving Christs imputed righteousness : though if hee speake of actuall beleiving, to call it passive, is an unproper speech, i. we hold that *ad credere*, to beleve is not imputed, as our righteousness, which is *Socinianisme*.

2. That for the dignity, worth, and merit of Faith, Christs righteousness is not imputed to us ; and therefore neither wee, nor Scripture before us, saith, *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 reaching 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 speech, the arme, and the act of stretching it forth to receive the almes, the sense of

poverty, the opinion of the goodnesse of him, from whom he seeks almes, doth bow the consent and will, to seek almes, and receive it, were bestowed on the begger, 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 begger doe no wayes impeach the freedome of the grace of the giver. Now, here not onely the gift of freely imputed righteousness, but faith, a mind to beleieve, sense of poverty, and want of Christ; the actuall exercise of faith are all from the free grace of God, and so except one free grace, clash and counterworke against another; I see no inconvenience, to say by the act of Faith, as a condition, or instrument, we receive and apply Christs 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 *Cornewell*, *Saltmarsh*, and other *Antinomians*, Wee are justified, whether we beleieve or not and long, yea, from eternity, say some, before we beleieve.

CHAP. LXII.

The Antinomians way and Method of a sinners comming to Christ, confuted.

Saltmarsh
Free grace,
cap. 34 pag.
144. 145.

THe way and method that a *Saltmarsh* taketh to lead a sinner to Christ, is not Gods way, for hee thus goeth on. *A beleever in all his dealing with God, prayer, or drawing neere in the first place, puts on the relation of Sonneship and righteousness, and considers all his sinnes, as debts payed and cancelled, and himselfe made free by the Sonne — and now hee comes in the Spirit of adoption, and calles God Father; and here beginnes all faith, hope, confidence, love, liberty; when as others dare not beleieve themselves in such a condition till upon termes of humiliation, sorrow for sinne, workes of righteousness, they have, as they thinke, a reasonable measure, price, or satisfaction to come with; and then beleieve, hope, and be confident, and thus in way of compounding and bargaining with God, deale with him at all occasions; but such submit not to the righteousness of God; for they that beleieve upon something first in themselves, shall as they have kindled a fire, lye downe in the sparks of their owne kindling, and have nothing in Christ, because*

Saltmarsh his
Antinomian
Method, and
order of bring-
ing a sinner
to Christ.

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 beleve their interest in this salvation.

Ans^r. 1. *Saltmarsh* dresseth up a man of straw to come to Christ. 1. In all his dealing with God (saith hee) and so before ever he come to Christ, or at his first beleiving, 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 sinnes as debts payed and cancelled,* (saith he) What? ere ever he come to Christ in the Spirit of adoption, hee beleeveth remission, that is, hee putteth on the wedding garment first, and then commeth to Christ, who onely must give him fine lynyng, the righteousnesse of the Saints. So *Saltmarsh* maketh him first a washen man, (for so he must be) if he first beleve Sonne-ship, and then come to Christ the fountaine to bee washt; he first getteth money, and bread, and wine, and milke; for he first beleeveth his Sonne-ship and pardon, and then he commeth in the Spittit of adoption to Christs waters, his wine and milke, to his fatnesse 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, (saith he) *He beleeves Sonne-ship, and cancelled debts,* — and now he comes, — and calles 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 affraid, if the sinner stand a farre off, and looke to God with a rope about his necke, that he bee hanged and accursed eternally.

3. So ^b *Crisp* saith, *comming to Christ* noteth no more *disunion* nor *distance* betweene the *commers* and *Christ*, then before; they beleve they are united and justified, and also *comming to Christ* (which we call *beleiving*) is wholly *passive*, as we say, a *Coach* is come to *towne*, when it came drawne with horses; which is clearly as much, as we are Christs, and our sinnes pardoned, and both these wee are to beleve before ever wee come to God. Shew a patterne for this preparation before we come to God.

^b *Crispe* vol. 3. ser. 3. pag^e 260. 261. 262. ^c *Pag.* 263.

The abuse of preparations before conversion, to merit, or no preparation is pre-sinuation, both condemned, the former in Pelagians, of the later in Antinomians

4. Others (saith *Saltmarsh*, meaning Protestant Divines) Dare not beleieve, till upon termes of humiliation, sorrow for sinne, works of righteousness, they have a price and satisfaction to come with, and in way of compounding and bargaining they deale with God, &c. This is a forged calummie of *Saltmarshes*, not our doctrine ; some carnally minded men, thinke they dare not goe to Christ, because they have not holynesse and enough of preparations to merit saving grace, so doe *Pelagians*, *Arminians*, for merit is naturall to us all, this is the abuse of humiliation, of sense of sin, not humiliation it selfe, but swelling Pharisaicall pride ; we forbid any to beleieve, and come to Christ upon such termes ; but on the other hand, *Antinomians* 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, sorrow for sinne, as a price and hire, to buy or compound for saving grace, so they may have it at an easie rate ; therefore (saith the *Antinomian*) away with all preparation, away with all humiliation, all sinne-sickness for the Physitian. *Saltmarsh* hath found a shorter cut to Christ ; let every Pharisee, and proud undaunted heifer, every Dragon and Dromedary that standeth on his tip-toes to justifie himselfe, remaining wedded to his lusts, without any humiliation, or sense of sinne, though as proud as a *Pharisee*, and a *Belzebub*, beleieve all his debts are payed and cancelled, and come to Christ, and there beginsse all faith, hope, confidence, love, liberty.

5. We make humiliation, sorrow for sinne, no warrants, no ground of beleieving, no price at all : land-marks we make them in order to beleieving, and require the sinner to put the price of dogge on them, have such preparations, be humbled for sinne, sorrow, and in this order beleieve, not for your humiliation, nor for your sorrow ; *Judas* may have more then you, and never beleieve ; 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 *Antinomian* saith, cast them away both in your esteeme and practise ; to have such preparations, to sorrow for sinne, and be humbled before you beleieve, is to seeke righteousness in your selfe, and not to submit to the righteousness of God.

The *Antinomians* condemn both the opinion & the practise of humiliation and all preparations before that we beleieve, and approve Pharisaicall pride in men, before beleieving, as self-righteousnesse, we onely condemne the vaine opinion, but approve the duty it selfe.

6. That

6, That is an often abused place, *Walke in the light of your owne sparks*; as if it were in sense, if yee be humbled, feeble the burthen of sinne before yee beleeve, and upon that ground beleve, yee shall lye downe in sorrow. Yee may as soone bring the East and the West together, as make the place speak any such thing. *Vatablus* saith, *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 beleve, if yee judge your selfe worthy of ten hells, notwithstanding of all these, and yet come trembling, and touch the hemme of Christs garment, is not seeking of righteousness in your selfe, 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 holynesse to bee now fashioned by the Law of outward Commandement, but by the preaching 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 fountaine, and Christ will not be beholding to any of the light on Moses his face.* But the place 2. Cor. 3. that *Salmarsh* 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 *Iesus* is; but the light of teaching direction to know our dutie, and how we are to order our walking in Gospel-holynesse, 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

We need Law-light to teach us our duty, whether Antinomians will or no.

essentially to the Law, as a Sunne shining, whether hell, and *Antinomians* will or not, till *Christs 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 sinne 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 said, 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 devised a combate and contrariety between the directing light of the Law and the Gospel, and betwene *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 sanctifieth. Just so did *Henry Nicholas*, and the *Familists* say, *God incarnate was Christ manifested by love, and a vision of God, in the hearts* ^b *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* ^c *of New England say, As Christ was once made flesh, so he is now first made flesh in us, ere we be carressed to perfection.* The Word of God speaketh but of one incarnation; for the Lords coming 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 lights 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 speaketh.

Saltmarsh
sides with *Fa-*
milists.

^b See the
Bright Star.

And Theolo-
gia Germa-
nica.

^c Rise, raigne,
cr. 17

CHAP. LXIV.

Antinomian differences between the Law and the Gospel, confuted.

WE cannot be satisfied with the Antinomian differences between a Law and Gospel. The Law (say they) 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. *143. Towneasser. grace, 53. 54. How can good works be required as necessary conditions toward the attaining of justification, salvation, and blessedness, since these are possessed before we can doe any good works? Towneasser. 144. I see little difference between merit, and the reward you stand for.*

Ans. The Law never, neither before, nor after the fall of Man, did command obedience as a merit and deserving cause of having God to be our God, for so Antinomians speake of all Law-obedience, that it hireth God, and of all our Gospel-obedience, that it putteth 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. *Law-obedience did not winne God to be our God in the first covenant, nor Evangelick believing, or acting, to be our God in covenant of grace.*

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 paction to reward his obedience with eternall life was to goe on, that Adams 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 refute 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.

Ans.

Ans. When *Salmarsh* shall make these two contrary, to the authority of God as a Law-giver, and of God as a Father, nor contrary, as Antinomians imagine. *Towne* of-
 fers, pag 30.

Ans. When *Salmarsh* shall make these two contrary, to the authority of God as a Law-giver and as a Father, as wrath and love, we shall say *Amen* to this difference. But *Antinomians* thinke to command as a Law-giver cannot be, except God command under the paine of an eternall curse, for (say ^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 Christ dissolveth one tittle 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 spirituall 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.

Salmarsh
ibid. 148.

Diff. 3. The Law (saith ^c hee) commandeth, by promises and threatnings, blessings and cursings, the Gospel rather perswadeth 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 reflections againe, and Christ is chiefly proposed to us for holynesse, obedience, mortification, newnesse of life. So the Gospel commands rather by paterne, then precept, and by imitation, then command, *Hebr. 12. 12, 13*.

Ans. 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 soule-conquering love of God, to give his blood and precious life a ranfome for his enemies. But (I pray) why doth not *Salmarsh* speake accurately, in setting downe the differences between the Law, and Gospel (For they are the very hinges of the controversie betweene *Antinomians* and us:) he speaketh doubtfully, neither denying nor affirming, but the Gospel commandeth, onely he saith, it rather perswades and argues, then commands. 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 purse and stocke, without the grace of a Mediator, under pain of everlasting burning, then he should not have said, it *rather perswades, nor commands*, which is as much, as it commands, but swaies more to the perswading hand, but thus it commands not at all any in Christ, it speaks its commands, and issueth forth royall mandates, 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-

The Gospel commandeth not any thing by the Antinomian way.

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 beleevers, as well as he resigneth his Law-giving Authority to curse and condemne beleevers: for the same way that God by no Law can condemne and curse beleevers, because Christ was condemned, and made a curse for them; so neither can the Lord command by the authoritie of a Law-giver, any duty in the ten Commandements to a beleever, as a beleever. For saith,^d Towne, with the *Antinomians*;

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.

d Towne answered of grace, pag. 140.

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 advise, 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-hortations, (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 Law; but wee are no more under the Law, say *Saltmarsh, Crisp, Towne, and Denne*, then an *Englishman* can fall against the Lawes of *Spaine*, and where there is no Law; to the same purpose, saith

c Saltmarsh there is no free grace, pag. 44.

Honeycombe
cap. 3 25.

transgression, nor trouble of minde 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 beleever, (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 essentiall 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.

That the Gospel both commands and persuades, as grace friendly together, but are not contrary, as Antinomians propose.

Towne as Jer. pa. 40. Libertines call obedience to God, a miserie, a yoke, and a bondage.

4. *The Gospel (saith 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 perswadeth; 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 Sonnes of Beliall, from under all yoke, but that with a stronger tye, we should live in holinesse and righteousness to him who dyed for us. O then (saith *Towne*) *I am sure if we bee faster tyed to the obedience of the Law, then before; we have no helpe by Christ, but rather hee hath made our case more miserable, — why doe you unloose the coards, and abate so much of the rigour of the Law.*

Ans. Miserable bee they, with Herod and Pilate, who call it a miserable case, that Christs filken coards of love, and tyes of free Gospel-bands, oyled and sweetned with the love of Christ, renders us no helpe, but makes our yoke and Law-chaines heavier. It is happinesse, not misery, and sweet liberty to serve God. But to *Antinomians*, Puritanicall walking, and strickt 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

Wherein Low rigour and Gospel-sweetness doe con-
trast.

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 sinnefull 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 righteousness of Christ freely, and of onely pure grace imputed to us.

5. ^h *Cornewell* and other *Antinomians* make arguing obedience, and perswading comforts, by inferences and consequences, works of man, not able to produce assurance; and *Saltmarsh* thinketh, discoursing and reasoning not enough to produce assurance of faith, and he thinks 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 perswading, arguing, reasoning. All other assurances (saith *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 janglings by this.

6. Nor doth the Gospel command by patterne rather then precept, as if the examples of the cloud of Witnesses, who running their race with patience, inherit the promise of free salvation, *Hebr.* 12. 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 tye and oblige us to obedience and imitation; for if patternes, as patternes did tye 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 spirituall as we should be, wee should need no Law, but that which is spirituall, and written in the heart, no more then Angels need a written and outward Law. Now

^h Conference
of M Iohn
Cotton, p. 7.
Saltmarsh,
155. 156.

Saltmarsh
Free grace.

85.
Antinomians
reject all inference, and
arguing in
matters of
faith, as humane
and
Legall.
The Gospel
contains pre-
cepts, as well
as patternes to
be followed.

¹ Saltmarsh that Antinomians meane this, is cleere by ^k Saltmarsh his
Free grace, Divinity, — Commands (saith hee) are for obedience, as
170 p 2.c.37. well as tydings of forgivenessse; — this kind of Gospel fits both
God and man: and God the Father may be seen in commanding
holynesse, and the Spirit in forming the holynesse commanded,
and the Sonne 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 spirituall, 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, meere
is for a spirituall condition, or estate of glory, as Angels who
live by a Law spirituall, and state of revelation.

Though we be regenerate and spirituall, yet need we scriptural teaching, and the written Scriptures are not given to the flesh onely and the unrenewed part, as Antinomians fancie.

Ans. 1. Here be strange conceits of old libertinisme. Gospel commands are as well (saith he) for obedience, as tydings of forgivenessse. But why for obedience? Any disobedience to them, is no sinne in a beleever, as is proved; then they are not to a 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 spirituall, he hath need of no Law, nor letter of an externall command. Timothy then hath no need, as he is a renewed man, to give himselfe to meditation, and reading, and doctrine; ¹ nor to continue in the things that he had knowne from the Scriptures, which are ^m given by divine inspiration to save his owne soule ⁿ and others, and to make him ^o perfect to every good worke. Nor have the Saints at P Colosse need, that the word of Christ dwell richly in them. Nor the called of Iesus Christ at Rome, ^q as they are called and sanctified, any need of learning from ^r 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 ^t hope. 1 Pet. 1. 3. and as they obtained the ^u like precious faith, relish the promises as great ^v and precious: but onely their flesh found sweetness in Gods word. And Mary, not as renewed, but ^x according to the flesh

¹ 1 Pet. 1.² 2 Pet. 1. 3.³ Ver. 1.⁴ Luk 10 39.⁵ 40. 41. 42. 43.

flesh and corruption, sate at *Christs feete*, and heard his word, and choosed the better part, that could not bee taken from her. And this sorts well with the old *Anabaptists*, who said 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 ¹ any teach his neighbour, ² because we are all taught of God; and ³ the annoynting teach them all. And ⁴ the Sonnes of God are not subject to the Law; that 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 evill, or the like. The same Spirit, I say, doth command or enjoyn them; likewise to retaine the best, and quit the contrary, and obey them accordingly. And so speake the *Libertines* of ⁵ N. ⁶ England, These that bee in Christ, are not under the Law, or commands of the Word, as the rule of life. 3. If inan, 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 vitall 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 Pharisees; or by the flesh must be understood, the unrenewed and sinnefull corruption. This must be the sense of *Salmarsh*, for hee citeth, *Rom. 7. 14. The Law is spirituall*, that is just, and holy; as *vers. 12. Wherefore the Law is holy, and the commandment is holy, and just, and good; but I am carnall*: that is, sinfull, flesh, unholy, and sold under sinne. Now thus, Law and Gospel commands threatnings; Gospel-promises sweet invitations of free grace, that laden sinners would come to Christ, and bee refreshed, eased, saved, are all given to man, because he is sinnefull; and no outward Commandment 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-

naill, or sold under sinne. Yea, so it would appeare to *Antinomians*, nothing in man is under an outward Law or Command, either of Law, or Gospel, or any Gospel-promise, or Law-threatning, 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 beleieve in Christ, to eat the flesh and drinke the blood of the Sonne of man, to live with, and in Christ, to sit 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 beleieve, 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 favours strongly of another *Antinomian* and *Familisticall* fancie, *The old Adam sinneth*, Jam. 3. 2. is found to bee a sinner, re-proved, accursed, condemned; he, and all his works, shut up under 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 Asses*, corrupt *Adam sinneth*, is to be reprov'd, 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 *Abraham*, 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 saved 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 dwelleth 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 lusteth in man, against the holy and just Law? but God seeth it not? What dreames are these?

^c Town offer.
grace, pag.
35.

^d Saltmarsh
Free grace,
pag. 148. 149.

The last difference ^d is, *The end of the Law* (saith he) *was to bondage, feare, tutorship, revealing of sinne, outward conformity, the end of the Gospel-Lawes is to love, newnesse of Spirit, praise and thanksgiving for righteousness, and life received.*

Answer.

Ans. Bondage and feare (servile, such as he meaneth here) was never any proper, or intrinsecall end of the Law, the Law is spirituall, and can command no sinne, nor have any intrinsecall end that is sinnefull; servile feare, is sinnefull feare. This is an use of the Law which God maketh, through occasion of our sinnefull condition: and holy feare that the Law commandeth, is the end of the Gospel-Lawes as well as love, Gospel-grace teacheth us to feare 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 guiltinesse, and a rigid exactor and craver of our debts, to compell us to runne to the surety, and as the persuer and avenger of blood, 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 attaine the resurrection of the dead, and may come by life eternall, the free reward of grace.

CHAP. LXV.

The Gospel is a rare Covenant of grace.

VEe agree, that the Gospel is not a Covenant; such as is betweene God and man in Law-termes, like this, *If yee doe, without a Mediators grace, perfectly, yee shall live*? God in a manner said 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, limes, and parts of the covenant, is free grace. Christ undertaketh for his Father, hee 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

Every thing singular and rare in the covenant of grace.

^a Saltmarsh
Free grace.
pag. 5. 153.
Saltmarsh
findeth fault
with the holy
Ghost, because
he termeth the
Gospel a Co-
venant. &c.

bindeth for his people in covenant, to give them of his fulnesse, to keepe them in his truth, to intercede and Advocate for them, *that their faith faile not, and to raise them up at the last day*; this *last* is in no covenants between man and man. But *Saltmarsh* speaketh not ^a soberly, when he indirectly challengeth the *Holy Ghost*, as a Legalist; for using the word *Covenant*, which bath a little (saith 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 legall 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 betweene 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 asserted, and never proved. ^b *That if righteousness and life, be covenanted to us; upon conditions meerely Evangelick, and which the pure, free, unmixed grace of Christ, worketh in us, then life should be purchased by us, not for us.*

CHAP. LXVI.

Antinomians errors touching the covenant of grace.

^a Saltmarsh
Free grace,
127.

There are no
conditions in
us moving God
to be our God,
but the cove-
nant takes its
rise and spring
from free
grace in God.

A *ntinomians* ^a grossely mistake the conditions of the *Covenant of works*, and of grace: they would hold forth, *That wee were taken into the Covenant of works, upon some condition in us before. But in the New Covenant* (saith *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 *Christ*, and provoke free grace; so as, in all reason, and congruities, God must, if he be rationally, joyne in league, and article himselfe to be our God. Why? We have first articulated our selves, by the condition of honest hirelings, to be his people.

1. This is as much as *Christ* will never covenant, nor indent to be our husband, while we first make our selves, by some preparing

preparing grace, his married Spouse. 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 weare 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 seale, in the Marriage-contract, both to bestow this chaine on her freely, and to infuse a Spirit of grace and love, to close in her heart with such a lover, and to yeeld consent to the match, and to adorne 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 *Salmarsh* 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.

No antecedent condition on mans part in the covenant of works, as Antinomians dreame.

Antinomians have a second great mistake of the covenant of grace, while they make it as old as election to glory, and the *Lambe slaine from the foundation of the world*, ^b *its 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 slaine from eternity*, but that was onely in Gods decree, and eternall purpose, as touching the beginning

2. *Mistake how the covenant of grace is eternall.*
^b *Salmarsh Free grace, pag. 123, Crispe Ser. on the Cove,*

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 beleeve. 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 ^c past; walking according to the course of this world, according to the Prince of the power of the aire? And sometimes, ^d foolish, disobedient, serving divers lusts and pleasures, lyving 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 Murthers, cousening, stealing, persecuting, whoredomes, if we be chosen, and so justified and washed, when wee are chosen, are ^e seeming and fancied, not reall 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* ^f tells us that the new covenant is no covenant properly 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 feed, 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 beleeving to bee performed by us, and the Gospel shall tye us to no holy walking. Why? *Wee* are, (saith *Saltmarsh*) to beleeve, that our beleeving, repenting, new obedience, mortification, are all true in *Christ*, who beleeved, repented, obeyed for us. It is true, wee are to beleeve our repenting, obeying, beleeving, are true in *Christ*. 1. As in the meritorious cause, who hath satisfied justice for all

^c Eph. 1. 2. 1. 2
^d Tit. 3. 3.
 See 1 Tim. 1
 13. 1 Cor. 6
 9 10, 11.

^e Honeycombe

cap. 5. 87. 95

Saltmarsh

Free grace.

57 79.

Denne, Ser.

Of the Man of

sinne, pag. 9.

10 11, 12.

^f Towne as

ser. grace, pa.

39. 40.

^f *Saltmarsh*

Free grace,

125 126.

3. Mistake.

How the co-

venant is

made with

Christ in the

Antinomian

way of L. ber-

tinisme.

^f *Saltmarsh*

Free grace,

pg. 84.

our finnes, and for the sinfull defects in our believing, repenting, obeying. 2. We are to beleeve, 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 beleeve, they are true in us; as personally, and in our selves, though by Christs strength acting them, or doing, or performing the duties of beleeving, repenting, mortifying our lusts by any obligation of the Law or Gospel commandement.

CHAP. LXVII.

Of Legall and Evangelicall conversion.

WE deny not, but there is a *Legall conversion*, and Gospel *terrors*, and Gospel-hell fire, and condemnation, and the worme 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 sinoake and fire-slaughts of everlasting burning, especially where the conscience neighbours with a Melancholike complexion, and when the party comes to such a Physitian 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 still in the gall of bitternesse, no sense of sinne, but a dumbe beastly feeling of the flashes of hell fire, a Pharaoh-like disposition, the counterfeited white Angel faith to the perplexed soule, *Beleeve everlasting love*, and read Pharaoh, and Simon Magus, and your own names in the *Lambes 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 wearie nor laden, nor pricked in heart with sinne; and be yee assuredly perswaded, that that bloud was shed for you, that yee are as cleane from sin 160. yeres agoe, 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, rejoyce evermore; sorrowing for sinne is Legall unbelieve, severe and*

The Antinomians Conversion.

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, still in a merry pinne, as if he were above the starres, before the throne, under no Law, above all duties; reades, heares, prayes none, but when some immediate rapt 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 preaching, 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 tie 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 persuer (saith *Saltmarsh*) hath to doe with the murthrer, who hath fled to the citie of refuge.

^a *Saltmarsh*
Free grace.
pag. 177. 178.

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 meerly as a change in affection and conversation, without Christ, Faith, and saving grace. 2. *Antinomians* make all the change in conversion, to be meere imputative, to beleve that Christ was converted, and repents for us, ^b and to regard no inward change, 3. It is false, that *Saltmarsh* saith, 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 meane, 1. commands without the Spirit, that is,

^a *Saltmarsh*
How meere commands from the Word, cannot worke a change.

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 *Xenophon*, from debauched flagitious men, into white cive'l Morallists, without some Spirit, if he meane 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, without God, can work no change. But *Salmarsh* (if I mistake not) hath a third meaning, that meere commands from the authority of God, the Law-giver, can worke but a Legall and counterfeite conversion; this is most false. We have a grave controversie 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 supernaturall and divine faith, when the Holy Ghost followeth the Word, and rendereth it lively. If then we beleieve divine truths, and Scripturall commands. because *so saith the Lord*, in his Word, either Law or Gospel, this is a divine and supernaturall faith; so to beleieve upon Gods meere commands, as Law-giver, not because naturall reason so dictateth, nor because the Church, or man so saith, nor because the times favour the Gospel, (as the seed is received with a sort of beleife, that falleth on stony ground) is divine Faith, and is not contrary, but sweetly complyeth 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 beleieve it naturally for the authority of the Law-giver; for so naturall faith of the Law, should fight with naturall unbeliefe, and deepe security, to laugh and sleepe sound under the curse of God. Wee naturally know much of the Law, but we have not a Legall faith, to beleieve, because so saith the Law-giver, by nature.

How the Law
is in the heart
by nature.

5. Its false also, that Nature can *propound to it selfe life eternall, as its end*, as *Salmarsh* saith. *Balaam* could not desire

Salmarsh
Free grace,
178.

Naturall men
cannot propose
a supernatu-
end to them-
selves.

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 meanes are gone about, when the end is intended that may conduce to that end, all meanes 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 so 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 beleeving an eternity, desires to sucke. 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.

2. Pag. 179.

Saltmarsh ^a boldly goeth on to hold forth, *When the Spirit of adoption works not freely, but servilly and legally.*

Object. 1. *When men put something of satisfaction on any performance, as if God were prevailed with by any thing of their owne.*

How our per-
formances pre-
vaile not, or
prevaille with
God.

Ans. Satisfaction to revenging justice, or of merit, or of perfect obedience to the Law, in our performances, we disclaim; or that we prevaille 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 obtaine a blessing by prayer and teares, we say it with the Scripture, *Hof. 12. 3. Jaakob by his strength had power with God, yea, hee had power over the Angel, and prevail-*

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* ^b bringeth the example of *Elias* for the prevailing of prayer; and *Christ*, ^c *This kinde of devill is not cast out but by fasting*, and prayer; and so the Spirit of adoption worketh ^d freely.

Object. 2. Saltmarsh; ^e *The Spirit worketh not freely when wee take in Christ; but by the way, and rest not wholly on him.*

Ans. 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 bee not whole Mediator: its 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.*

Ans. 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 unrighteousnesse, at any time ere we bee put out of our stewardship; 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, swearing; 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 adultery, 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

^b *Iam. c. 16.*

^c *Mat. 17. 21.*

^d *Rom. 8. 17.*

^e *24. 25.*

Saltmarsh
Free grace.

^f *179.*

Who looke on
Christ in the
by.

^g *1 Thel. 5.*

^h *17, 18.*

ⁱ *1 Cor. 13.*

^k *52.*

^l *1 Tim. 6.*

^m *7.*

ⁿ *Lk. 16. 9.*

Antinomians
boldt l gi
service to be
obliged in bo-
ly performan-
ces to any
written rule
of the Word
but only to the
back, Spirit.

back, by his immediate impulsions, and breathings, from adultery, and murder : I desire an answer, intimating a difference between sins of Adultery and Murder ; and so sinfull omission of duties, of Chastity, 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 dayes, as the heathen Kings Law was, upon supposition that the Spirit act not, and stirre not up to prayer for thirty dayes ; 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 spece of legall bondage.

As for *Saltmarsh* 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 hypocrisie, 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 already, 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 beleeving, and obeying Scriptures, from trembling at the Word, and a most wicked way of Enthusiasme.

Saltmarsh
Free grace
180.

Object. 5. *Saltmarsh*¹ 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 fulnesse 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.

Ans. 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 Psalmes 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 acted them. So *Hebr. 11. Psal. 51. 10.* and infinite other places on the contrary.

2. Nor can yee say, by the same reason, that a naturall conscience, a desire of a name, lest they should be reputed covenant-breakers, moved these in the *Old Testament* to act, for so none could have been tearmed, *men according to Gods heart*, nor perfect and upright men, as *David, Job, Ezechiah, 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 feare 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 betweene 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*. ^m *If Onesymus hath wronged thee, or oweeth 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 Jesuiticall way to loose men from all covenants, promises, bargaines in buying and selling, treatise, and Indentures betweene 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 ⁿ condemned all these and taught us ^o to live righteously, and ^p not to coulsen and defraude one another. Who now come nighest to the lying

^m Phil. ver. 18

ⁿ Rom. 7. 3.
^o 2 Tim. 3. 3.
^p 1 Thes 4 6.

Antichrist, who can dispense with all Lawes of God? For *Saltmarsh* who calleth Presbyterians, Antichristian Legalists, because they cannot away with *Antinomian* Heresies, saith, *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 fulnesse of the Spirit of adoption; then a Gospel-obedience by the free Spirit of adoption. I remember 9 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 subjection to them; deny the Law, the Letter of the Law and Gospel; all Learning, Lybraries, Bookes, reading, and all such externals, as Saltmarsh argueth against in this Chapter, as favouring of Legall bondage. But to keepe Covenants and promises because ye have put your selves under them by a willing ingagement, 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^t they come to God in any act of worship or prayer, &c. as to a Creator, rather (saith Saltmarsh) 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 acceſſe with faith nor boldnesse.

Ans. 1. But Saltmarsh, I conceive, speaketh of the Spirit of adoption his not working freely, but in a Legall way, as under the Old Testament bondage; by which hee must insinuate, that the Saints under the Old Testament, in any act of worship or prayer, came to God as Creator, rather then Father, and as God, rather then as God in Christ. How then saw they the day of^t Christ? How were they saved by^t faith, purifying the heart? And by the grace of the Lord Jesus Christ, the way of Jew and Gentiles both? And were justified by the imputedⁿ righteousness of Faith, as the Gentiles?

The 7th. being refuted before; I come now to the last, which is a strange Character of a servile Spirit. *When they measure (saith he) their forgivenessse by their sinne and sanctification, and can beleeve no more then they have peace for, and that peace upon something of their owne performed, and not from beleeving on him who hath performed all. God hatb*

not

*4 Simplicities
defence against
Seven headed
Politic p. 22.
⁊ Pag. 23.*

*⁊ Act. 15. 9.
⁊ Act. 15. 11.
⁊ Rom. 4. 1, 2,
3, 4, 5, 6, 7, 8.*

*⁊ Saltmarsh
189.*

not given us the Spirit of feare, but of power, and of love, and of a sound minde, 2 Tim. 1. 8. or of a minde not corrupted with any of these.

Ans. 1. To measure forgiveness by sin, that is, to thinke our sinnes are too many for Christ to pardon, and we too foule for Christ, out of free grace to wash is indeed a Spirit of bondage: but that is not the *Antinomians* sense. But thus, *To measure forgiveness 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 forgiveness, and am not washt from my old sinnes*; then truely, it is most false and licentious doctrine, to say in this sense, *its Legall to measure forgiveness by sinne and sanctification*; for sinne is a measure to sanctification thus: but *Antinomians* will have living after, and walking in the flesh, and free pardon of sinne to consist together in one.

How sin and sanctification is a measure of forgiveness and how not, and the Antinomian sense thereof.

2. It is good to beleieve no more of forgiveness, then wee have sound 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 unbelieve to be of the same circumference and compasse with pardon.

3. Peace flowing from justification as the cause, we allow; and also peace flowing from our spirituall performances, done in the strength of Christ, and his free grace, as from signes, and land-marks, and evidences; So the wearied night-watch hath both comfort, or freedome from night-fears, 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.

What Peace is?

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 spirituall performances in the Saints, as bastards begotten of pure nature, and father them not on Christ.

5. Nor is the act of beleieving 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 *Rise, raignes*, that the faith that justifieth a beleever, is the faith, that is and

er. 68.

remaineth *subjectively in Christ*, and not the faith, that is in the beleever himselfe; 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 feare that *Paul* speaks of, *2 Tim. 1. 8.* is that servile, mercenary feare in Devils and hirelings, not the feare of such as keep covenants, and promises, and pay their debts, and stand to treaties, because they thinke just promises and covenants doe bind, even beleevers in Christ, in the feare of the Lord, to performance, except they would sinne against the Law of God, which *Antinomians* cannot beleeve. If this externall tye be contrary to the free working of a Gospel-Spirit of adoption I confesse, 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.

The doctrine of saving faith utterly corrupted by the Antinomians.

^a Jer. 2. 35.
Antinomians teach presumption in stead of faith.

^b Jer. 31. 8.
Hos. 8. 9.

^c Jer. 2. 23. 24.

A *Antinomians* do obtrude a dead, vaine presumption to us, in lieu of saving faith. 1. We follow Christs own fashion and order of beleeving; that sinners sick, pained, humbled, plowed by the terrors and the Law: who are onely under such breakings, and rentings of preparations, should relie on Christ for salvation; not for these preparations, nor because they are thus prepared; but meerly in this order, lest they should say, ^a *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 pricking of heart, and feare of shutting up under an everlasting prison, may highten the price of an excellent Saviour. *Antinomians* will Pharises, as Pharises, obdured undaunted heifers, ^b *swift Dromedaries traversing their wayes, wild Asses used to the wilderness, snuffing up the wind at their pleasure*, all sinners as such, without any order of first breaking the iron sinnow 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 beleeve and relie on Christ for Salvation. This we judge to be

bee presumption, and in regard of Gods order, simply impossible, that they that say ^d they see, can see remaining such; but rather bee blind, and their sinne remaine: that the wearie and laden, and those that are judicially ^e blinded, and hardened, remaining such, and as such should be invited without any preparatorie sense of their damnable condation, 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 unsound. For 1. Christ decreeth, and holdeth forth the very contrary order, and method of beleeving, not the merit thereof. 2. When he ^f saith, *How can ye beleeve that seeke honour one of another?* He clearly intimateth, that there must bee some preparatory abating of that swelling lust, or then they cannot as such, beleeve in Christ.

^d Joh. 9. 47.

^e Joh. 9. 2.

39:30.

Math. 13. 14.

1.

^f Joh 5 44.

2. *To beleeve now (say & they) is the onely worke of the Gospel;* and *Salmarsh* proveth it to be the onely worke, this is the worke (the onely worke hee must meane, if he prove his conclusion) *That yee beleeve on him whom hee hath sent,* Joh. 6. 29. *This is the commandement,* (that is, the onely worke commanded in the Gospel) *That yee beleeve in his Sonne Jesus Christ,* 1 Joh. 3. 23. Then nothing falleth under a Gospel-commandement, but beleeving; 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; murther the hating of our brother, adulterie, robbing, stealing, lying, idolatrie, swearing; so as these should be acts of obedience, or of sinfull disobedience to God; but as acts arbitrary, and of meer courtesie, and simply free to beleevers, and to be done or omitted, onely as the immediate rapture of the Spirit, without any commandement obliging to obedience rewardable, or to sinne 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 sence of their commandements; but in this sence: 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

Faith only and no other duty, commanded in the Gospel by the Antinomian way.

Antinomians
dissemble in
that they say
not downe
right, that the
beleever can-
not 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 himselve, 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 sinneth; 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 merit of righteousness 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 Christs suffering on the crosse (*Antinomians* fall out among themselves touching this poynt) so their unbelieve, and finall impenitency cannot be sinnes.

Nor can Christ as God, or Law-giver, command beleeving, for the notion of Law, or Law-giving under penalty of sinne, and curses, is contrarie to Christs *Gospel-love*; so Christ must renounce his office of Law-giving, and his authoritie, as God to command faith and forbid unbelieve; and must onely as *Mediator* put on love and counsell; and advise us to beleeve: as one friend doth another, so as wee have no command obliging us (except wee would sin) to beleeve, for a command of love, being contra-divided from a command of Law, to *Antinomians* obligeth neither to sinne nor to wrath, if it be disobeyed.

3. If 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 forbidding hateing of our brother, doth not act an *Evangelist*, or *Apostle*; but speaketh 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*

^a Rise, raigne,
unfavo. speech
et. 8.

(the Familists of New England should take in John and James, for Saltmarsh saith, 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* i. looke beside the Gospel, for *Saltmarsh* proving that Christ is offered to sinners, as sinners saith, none can be such a sinner to whom Christ and his blood may not be tendred, 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* (saith 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* (saith 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 sicknesse for Christ; be they Elect, or Reprobate, beleeve 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 ^k 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 poynts of Divinity, of which he is as ignorant as a child; nor doe *Antinomians* know these poynts, of the depths of eternall free grace, though they talke of them, to abuse them to licentiousnesse.

Saltmarsh,
Free grace.
p. 18.

Antinomians
faith is to be-
leeve the uni-
versall Electi-
on, and Re-
demption, all
and every one

^k *Saltmarsh*
fr. 27. 132.

Saltmarshes
reasons for
immediate be-
leeving with-
out all prepa-
rations, remo-
ved,

But let us for the clearing of the Doctrine of Faith, wipe off *Saltmarshs* poore reasons, for immediate beleeving without all preparations,

preparations, his 3. Argument to the other two, which yet are but one, is.

Saltmarsh
fr. gr. 186.

Object. *It exalteth grace more to receive a sinner who hath no money, no price, no righteousness.*

Who invited
immediately to
come. Esa. 55.

Ans. Adde an assumption. But he that cometh dry, empty, finfull, and prepared with some sense of sinne, of the Physitian Christ, is the onely man that hath no money, the Pharisee, as a Pharisee, is the man that hath money, and righteousness in himselfe; and is whole and needeth the Physitian in no sort; and in that he is thus undisposed for Christ, it should debase 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 restriction 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, Pharises, or no Pharises; 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 Christ meanes them not to me, but to some worthier then I.* Now, Pharises, 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 beleeve, but in truth, they presume. This poore argument confoundeth preparations of sense and feeling, which are preparations not of causation or action, but of meere order, which we assert according to the Scripture, with preparations of merit, or with the market-preparations of *Pharisees, Papists, and Arminians*, which we detest and abhorre; and hee cannot frame an argument from *Esa. 55.* against us.

Saltmarsh

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Object. 6.

Object. 4. *Its right lifting up of Iesus on the Crosse, as Moses lift up the Serpent in the wilderness, not for the healed to looke upon, but the wounded; the sixth Objection saith no other, but that its most agreeable to the Gospel-way of dispensation, the whole need not a Physitian, but the scke. I came not to call the righteous, but sinners to repentance.*

Ans. These places are much for us, for the stung and wounded *Israelites*, did not typifie sinners, as sinners, not all sinners

sinners 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*, *Numb. 21. 9, 10, 11.* but onely such as were sensible of their paine, and looked to the Serpent; then that the type may not halt in this. 1. *Salmarsh* 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 saith the contrary, onely the people of *Israel* had the benefit of the cure. 2. Onely such as knew the vertue of the Serpent of brass. 3. I confesse, *Antinomians* with *Pelagians*, and *Arminians*, take ever 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 alledged, are opposed to these that neede not the Physician, and to the righteous, who sure are not the sinners, and the sicke that the Physician Christ came to cure, and to call to repentance. *Salmarsh* cannot cull out a Text in all the Scripture, so contrary 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 beare. *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 Pharisees, who thought themselves no sinners, but righteous, and whole; were sinners, and obstinate, and proud, and malicious sinners, and truly needed the Physician no lesse then Publicans; but in their owne apprehension and swelling conceit, they were neither sinners, nor sicke, nor unrighteous. Then whether *Salmarsh*, will or no, by the sick and sinners, and the stung and wounded, Christ must meane some inherent qualification, and preparation for the Physician Christ, which was onely in such and such sinners; to wit, who were lost in their owne eyes, and sinners in their owne feeling; for really and truly Pharisees were sinners, sick, and dead in sinnes, and trespasses; and yet the Lord Jesus denyeth that hee came to call the Pharisees, and selfe-righteous sinners, he came to call his owne sinners onely, not all sinners. This then is no Gospel-

*Christ calleth
not sinners;
as sinners, nor
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 Christs Apologie giving a reason, why hee conversed with *Publicanes and sinners*, with *Mathew*, cap. 9. and *Zachens*, *Luke* 19. and other sinners, *Luk*. 15. *Math*. 11. and not with *Scribes and Pharisees*; for, Christ expressly saith, that he did it, because the fittest place the Physitian can be in, is to sit at the sicke mans bed-side?

Object. 5. *It leaves men (saith he) under greater condemnation, when Christ is brought home to the soule, 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 blood, because thou art foule, and that is no excuse.*

Ans. 1. Nothing can be concluded against the truth from a lye; *ex veris non nisi 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 infallibly, yea or necessarily produce faith, and the receiving of Christ. Many are sick, and pained with storme 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 beleewe.* 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 cleannesse a preparation for washing, nor a sinnelesse, innocent, and guiltlesse 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 drewst*

*We teach not
that men are
converted,
because they
are in their
apprehension
sinners.*

Paul,

Paul, and Peter, I should have received Christ, but thou drewst me, in away, that thou drewst Judas, when I was guiltie, and my heart rockie. We make preparations Christs 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, Ephessians, Colossians, received him in a sinnefull condition, when they were unwashen, darkenesse, dead in sinnes, enemies in their minds by wicked works.*

Ans^r. Nothing followeth against us, preparations removeth not a sinnefull condition, nor deadnesse in sinne, nor minde-enmity by evill works. Christs blood 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 Christ remove our darkenesse, and quicken the dead.

Object. 8. *God offereth Christ in time, as God gave him; Pag. 187. God before all time gave him to us, because we were sinners, and now he is but offered as he was given.*

Ans^r. *God offereth Christ 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 Physitian Christ, or the Physitian for the sicke before time; and neither preparations is the cause, nor necessary condition or ground, why he giveth Christ to us in time. But it is not true, in regard of the order of giving Christ, before time, or in time; for, in time, God giveth Christ to these that heare the Gospel onely; but I hope he decreed not to give Christ 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 beleve, and repent; yet neither faith nor repentance were preparatory conditions to the decree of grace.* 1. *God neither before time, nor in time giveth Christ, because we are sinners; or because wee are thus and thus humbled and prepared, but because he will bee gracious to whom he will be gracious, sinne is onely the occasion and the matter, and preparations are the meere order of his proceeding; first he humbleth by the Law, and then giveth*

Onely free grace, preparations neither before time, nor in time, are the cause, or condition, or reason, for which sinners are converted, or ordained for conversion.

V 2

Christ

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.

Salemars
Free grace,
pa. 192.

LET us also try *Saltmarsh* his reasons, to prove his short way to heaven, and that its the onely Gospel-worke to beleeve.

Salvation (saith 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.

Ans. 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 a 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 shall*

Doing, because Christ hath redeemed and saved, not contrary, but sweetly subordinate to doing that wee may be possessed in the purchased Redemption.

^a Galat. 6.

^b Col. 3. 24.

^c 1oh. 21. 17.

^d 1 Pet. 5. 4.

shall

shall appeare, they shall receive a crowne of glory that fadeth not away; and because we are redeemed, we are ^c 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 worke is both a worke of salvation, and a worke in salvation. ^{c 2 Ioh.º.}

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 sinne in not working. Let them in their conscience say, if they sinne, or can sinne. 1. being once justified; for sin is as cleane removed, in its nature and being, from the beleever, as from Christ, say the *Antinomians*. 2. If they sin 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; beleieve, and be saved, Paul telleth you. Say not in thine heart, who shall ascend to heaven? that is, to bring Christ from above, &c. The word is nigh thee, even in thy mouth, &c.*

Ans^r. We would not willingly make the way to heaven longer then Christ hath made it: *Paul* speaketh, *Rom. 10. 6, 7, 8.* of a Law-way that is long, wearisome, unpassible, as who would strive to climbe up to heaven, or to goe downe to the grave to fetch Christ from either heaven or hell. The Gospel-way sure is a sweet, easie, passible way, *Beleeve, and be saved.* Yet must we not fancie that the way is shorter then Christ hath made it, and that it is *not a puzling worke to flesh and blood.* *Saltmarsh* with his *Antinomians* maketh it but one step, at the very next doore. I rather beleieve Christ, who saith, it is a way of many miles, strait, narrow, and thorny. The meritorious way to us is easie, beleieve by the grace of Christ, but the way of a Christian conversation, whether *Antinomians* will or no, lyeth through duties, doing the will of ^f God, its not words, *Lord, Lord*, but working, & sweating, ^h running, ^h wrestling, ⁱ *1 Cor. 9. 23* *24, 25, 26.*

ⁱ Luk 1:24. ⁱ wrestling, ^k fighting, ^l bleeding, ^m suffering ⁿ abounding in
^{αγωνίζεσθαι} the worke, ^ο Sowing, ^p Selling all the sweetest delights, ^q ma-
^{εἰσελθεῖν} ny tribulations, ^r night-watching: which yet all are honyed
^k 2 Tim. 4. 7. and sugared with the love of Christ, so as *his yoke* ^t is easie,
^{Rev. 2. 7. 17.} and his ^t Commandements not grievous; yet not so easie, as
^{26.} that the onely naked bare act of beleeving, should be the only
^{Rev. 2. 12. 21.} Gospel-worke, and yee might lye in an yvory bed, and sleepe
^{Rev. 1. 9.} and be carried into an *Antinomian* fancied Paradiſe, being under
^{"Hebr. 12. 4^t} no Law, no obligation of doing, no danger of sinning, and
^{° Mat. 16. 24,} incurring the rodde of men, and the fatherly and sad dis-
^{25.} pleasure of God for sinnes; no broken bones, no terrors, no
^{Iam. 1. 12.} sense of our sorrow for sinne, no progresse in personall repen-
^{P 1 Cor 15.} tance and mortification, no care of *watchfull walking to perfect*
^{58.} holinesse in the feare of God, no abstaining from worldly lusts,
^{Gal. 6. 6. 8.} no strictnesse of blamelesnesse of conversation, for feare of sin,
^{Math. 13. ver} onely belevee, that as Christ hath suffered for all sinne, and so
^{45. 16.} you are as cleane as Christ from all sinne, originall and actuall,
^{Acts 14. 22.} and Christ hath done all these for you, and belevee hee hath re-
^{Rev. 2. 9.} pented for you, mortified lusts for you, walked strictly and holily
^{1 Act. 20. 19.} for you; this is an easie worke, and no *puzling businesse*, and
^{Math. 24. 12.} there is an end.
^{43.}

Saltmarsh

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* Iam 2. 20.

† Iam 2. 13,

14, 15, &c.

1 Ioh. 3. 17.

1 Ioh. 2. 9,

10, 11.

Rom. 12. 1, 7,

3, 4.

1 Theſſ. 4. 7,

2, 3, 4.

Col 3. 1, 2, 3,

4, 5, &c.

Ephes 5. 1,

2. &c.

Saltmarsh

Free grace,

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Object. 2. *Saltmarsh*, Its the Gospel-way of dispensati-
 on to assure and passe over salvation in Christ to any that will
 belevee.

Anſw. True. But wilt thou know, *o vaine man*, * that faith
 without works is dead; and faith is effectually by love. See the
 Scriptures laying other Commandements on us under the Go-
 spel, then beleeving onely, and threatning disobeyers.

Object. 3. *Saltm.* There needs no more on our sides, to
 worke or warrant salvation to us; but to bee perswaded, 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 narrow-
 er compasse, to onely suffering, at least *Saltmarsh* was wont to
 take in the actions of Christ, and to will us to belevee that
 Christ beleevd, repented, and mortified sinne for us, and that
 is all our beliete, repentance, mortification.

Object. 4. 5. *They onely are justified who belevee*, Rom.

1. 17. *Acts 13.39. We are justified by grace, not of workes,*
Rom. 3.24.

Ans^w. And who denies that but *Papists* and *Antinomians*.
Antinomians say, from eternity, and from the wombe wee are
justified; and from *Christs* time of dying on the *Crosse*; and
sure the date of our beleiving is not from eternitie, or from
the wombe, or from 160. yeares agoe, when *Christ* dyed
then they onely cannot bee justified who beleeve; for so thou-
sands who beleeve not are justified. 2. *Wee are justified by*
faith, without workes. True. *Ergo,* Wee are carried to heaven
being once justified under no comand of God, to doe good
workes, or to eschew evill, and so as wee cannot sinne; it fol-
loweth 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 naturall faculties, of understan-
ding, will, and affections, doth all the workes of these naturall
faculties, and *Christ* and grace working all the supernaturall
workes of beleiving, repenting, and^c that immediatly; the
free will must have lesse liberty in loving God, and beleiving,
then the Sunne hath to give light, and the fire to cast forth heat;
for fire and Sun are thought to be agents in their naturall actions;
but free will is a meere patient in these. 2. None are to be ex-
horted to beleieve (say^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* immediatly and onely worketh all their
workes in them; so all the faculties of the soule lye as dead pas-
sive creatures, and powers void of freedome and action, and
Christ immediatly, as the humane nature, and the faculties
thereof doth^f act and worke in the Saints, as^g *Christ* is
made flesh, and incarnate in the Saints, and doth in them be-
leeve, repent, rejoyce, love; and beleivers have neither free-
dome nor action at all, more then blocks in their actions. Hence
(say

^a Eaton H-
ney combe. ca.
8 pag. 163.
Townes-
sert. of grace,
131.
Saltm rth!
Fice grace,
pag. 216.
^b Rise, raigne,
er. 1. 2.
^c Rise, raigne,
er. 7. 8. 15. 18.
^d Rise, raigne,
er. 12.
^e Rise, raigne,
er. 2.
^f cr. 11.

^g Rise, raigne, (say s they) *all the beleevers activitie is to abstinne*. So saith the ^h Libertine ; If Christ will let mee sinne, let him looke to it, upon his honour be it.

ⁿ Rise, raigne, unfavoury

^{speech, ex. 4.}

ⁱ Ioh. 8. 36.

^k Ro. 6. 7 18.

^l 2 Cor. 3. 17.

^m Psal. 119.

vers. 45

ⁿ Rom. 5. 2.

^o 1 Pet. 1. 8.

^p 1. 3. 4.

^q Psal. 1. 1

^r Rom. 7. 12.

^s Psalm. 119.

^t Psal. 119. 6.

^u Psal. 119. 30

But 1. there remaineth true liberty in the regenerate man, his free will is not destroyed. ⁱ If the Sonne make you free, then are yee free indeed. But ^k God be thanked that ye were the servants of sinne, but yee have obeyed from the heart that forme of doctrine which was delivered you, being then made free from in, yee became the servants of righteousness. Now the ^l Lord is a Spirit ; and where the Spirit of the Lord is, there is liberty. ^m I will walke at liberty, for I seeke thy precepts. Hence rejoycing ⁿ in God, ^o delight in his Law, ^p rejoycing in his word, ^q choosing of God above all other lovers ; and ^r 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 cast out heate and light. 3. This foolish opinion is bottomed on this conceit : That a beleever as a beleever, walketh by faith perpetually ; is admitted (saith ^t Towne) to live and abide for ever, by sense and sight, in the kingdome of glory. And wants nothing of heaven (saith ^u Saltmarsh) but to beleeve bee is in heaven, ^u is as cleane from sinne (saith ^x Eaton) as Christ himselfe. Nothing sinneth in the regenerate but sense & the flesh, the members of the body of sinne, or the Affe ; 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 rapt and pull of the Holy Ghost removeth all freedome, reason, de-liberation, knowledge, action from the soule, in either supernaturall works of grace, or sinne, as if the soule were turned in a rock, or a stone. 5. All the finnes of beleevers, their Adulteries, murders, lying, cousening, 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.

^t Towne as-
ser. grace, pag.
125.

^u Saltmarsh
Free grace.

140.

^x Honeycombe
cap. 3. pag. 25.

^x Towne as-
ser. grace, pa

39. 40.

Honeycombe
cap. 5. pag. 87.

Dennie, Ser.

Of the Man of
sinne, pag. 9.

10, 11.

Saltmarsh
Free grace,

p. 74 75. 142.

CHAP. LXXII.

Glorifying of God in sanctification needfull.

Antinomians ^a tell us of a two fold, glorifying of God, ^b Horeycombe
 one in the eyes of God, primary, immediate, passive, di- ca. 13. 394.
 vine, by faith, in which God glorifieth himselfe in us, justifying 395. 396. 397
 us, Faith being the Creator, as it were of a certaine divini-
 tie, as Rom. 4. 20. Abraham gave glory to God, whereas un-
 believe maketh him a lyar. There is another glorifying of God Our active
 that is outward, more fleshy and humane, secondary, mediate, glorifying of
 in the eyes of men, by good works, in sanctification, in which God in acts of
 we are agents, and glorifie God by the Spirit, by which wee are sanctification
 partakers of the Divine nature, 2 Pet. 1. 4. and it is done in ascepted in the
 a grosser manner, by declaring God glorified before men by our sight of God.
 good works, Math. 5. and greatly inclineth to the glorifying of
 man; by this Abraham bath to glory and joyce in holy works,
 but not before God.

Ans. 1. We are not meere passive in beleaving, for then
 should we not be commended for beleaving, nor should wee
 know, rely, and trust in an all-sufficient Saviour, in beleaving on
 him, though there be a passion in beleaving. *2.* These ene-
 mies of Sanctification abate all holy walking and works of san-
 ctification, calling holy walking; 1. glorifying of God out-
 wardly, and before men, in a fleshy manner. Whereas God see-
 eth it, and acknowledgeth it in his owne sight, sincere, unfai-
 ned, perfect in its kind, with perfection of parts, not of de-
 grets; they would have all Sanctification finer hypocrisie. *I*
know thy works (saith ^b Christ to Smyrna) and tribulation,
 and poverty, but thou art rich. That wee ^c might serve him ^b Revel. 2.9.
 without feare in holinesse and righteousness, ^c ἐν φόβῳ κυρίου, be- ^c Luk. 1. 74.
 fore him, all the daies of our life. And whatsoever yee (Ser- ^d Col. 3. 23.
 vants doe) doe it heartily, as to the Lord, not to men. Commē- ^e 2 Cor 4. 2.
 ding our selves to every mans conscience, ἐν φόβῳ τοῦ κυρίου, as in
 the sight of God. Abraham, walke before mee, and bee thou
 perfect, saith 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 ^f marke iniquity. But Antinomians are so at

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, plaistered hypocrisie: 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 hypocrisie, and holy, and harmlesse corruption and flesh.

3. A declarative glorifying of God in the eyes of men, not of God, must argue the beleever 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, hee is behinde Gods backe, the Lord seeth him not; if he walke unjustly, in fornication, uncleannesse, cousening, lying, God seeth not these to be sins.

4. Why doe *Antinomians* exclude from works of sanctification, the worke of beleiving? 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. vers. 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, immediatly*, in the sight of God, passively, in this declarative, and active, and secondary 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 trust to our good works, or vainely conceit we are justified by our good works, and then being abused, they incline to glorifie men, and make us
vainely

vainely rejoyce and boast in them before God. So if *Abraham* should thinke his act of beleeving, were his onely righteousnesse before God, his beleeving in God should be as fleshly a glorifying of man, as any his works of Sanctification.

CHAP. LXXIII.

Sanctification concurs as well as Justification to make Saints.

THough Sanctification, say ^a *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 ^b *Eaton*, and *Saltmarsh*, and *Denne* say, Protestant Divines, whom they are pleased to call Legalists, doe, for such holiness as they say, is in *Anchorits, Eremites, and Monks* for externall works done without faith, it makes men neither Saints before God, nor men, but meere faireded hypocrites; such a sanctification wee disclaime. But take Sanctification for holy walking in the strength of the grace of justification, and grace inherent in us; so we say, Justification and Sanctification ought not to bee 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* ^c saith, *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 so Antinomians make Sanctification nothing but a poore 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 Spouses beauty, not onely in regard of imputed righteousness, but also a holy and sincere walking and blamelesse profession of the truth, in a ^d chaine of the Spouses necke; and in her personall acts of praying, and praying, and the sweet ministry of the ^e 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 shooes, her two breasts like two Young Roes, that are twins, &c.* Sanctification must render the Spouse a societie of Saints even in the eyes of God, and not only meere and

Sanctification makes Saints, as well as justification.

^a *Honey combe ca. 1. p. 39.*

^b *Honey combe*

ca. 1. 3. 0.

Saltmarsh

borrowing

Eatons words

barb the same

see grace, pa.

62. 63.

Denne ser.

of the Man of

sinne, pag. 9.

11.

^c *Honey combe*

339.

^d *C. nr. 4. 9.*

^e *Cant. 7. 7. 2.*

1. 3. 4. 5.

1. 3. 4. 5.

1. 3. 4. 5.

1. 3. 4. 5.

declaratively to men-ward: as the Yvie-bush 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?

¹ Phil 4. 8. 2. *If the charity of the Philippians & bee an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God? And*
² Heb. 13. 16. *& If to doe good, and to communicate, be such sacrifices, where with God is well pleased; though their charity and good works doe not justifie them, yet these good works must smell sweetlie, to God, and bee well-pleasing in his sight, and by them, God must repute them sanctified (though the sanctification be unperfect, and not in its measure, every way conformable to the spirituall and perfect Law,) and they are not then meerely declaratively and to men-ward onely, Saints by their works of Sanctification.*

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 onely *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. Forbiddeth them in his Law. 3. Rebuketh them. 4. Punisheth them. 5. Setteth the conscience on against the beleever that doth them, that they are grieved for them, and mourne. 6. Hideth his countenance from ^h 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 himselve pronounceth the Saints blessed, not onely for Christs imputed righteousnesse, which is indeed the first cause, fountaine, and ground thereof, but also for our works of Sanctification; as ^l *Blessed are the undefiled in their way, ^m that feare the Lord and delight in his Commandements, that ⁿ keepe judgement, and that doe righteousnesse at all times, that ^o doe what Christ commands, that ^p doe his Commandements.* Then ^q God must judge them more then declarations to men-ward, because this is the blessing of eternall life in Christ Jesus.

¹ Psal. 51. 10.

² Jam. 1. 16.

³ Ioh 1. 9.

⁴ Math. 5. 12.

¹ Psal. 119. 1.

² Psal. 112. 1

³ Psal. 106. 3.

⁴ Ioh 13 77.

⁵ Rev. 22. 14.

⁶ Mat. 14. 23.

24.

CHAP. LXXIIII.

The harmonious compliance of old Libertines, Familists, and Antinomians.

VEE doe so much the more hate the *Antinomian* way, as *Antichristian* and fleshly, (for there bee other *Antichrists* then the Pope of Rome, and many *False Christs*,^a risen now) in that in the doctrine of sinne, sorrow for sinne, repentance, sanctification, &c. they doe so comply with the old *Libertines* in *Calvins* time, and with *David Georgius*, and *Henric Nicolas*, and the late *Familists*.

Parall. I. *Libertines* in *Calvins* ^b time, said, *The state of* ^c *innocencie was to know nothing good, or ill, more then children,* ^d *and Adams first sinne is to know good and ill, and regeneration is to be stript naked of the knowledge and sense of either* ^e *gree in that, sinne or righteousness; and therefore the Libertines* ^f *said to* ^g *any man troubled in conscience with sinne, O Adam dost thou* ^h *yet know somewhat? Is not the old Adam yet crucified? If* ⁱ *they saw any stricken with the feare of the judgement of God,* ^j *Hast thou yet (say they) a tast of the old Aple, beware that* ^k *that morsell doe not strangle thee. If any man was touched* ^l *in conscience with remorse of sinne, and did sorrow or repent* ^m *for his transgressions, they, said, sinne raigned in that man, hee* ⁿ *was sinnes captive.*

portere, & veterem Adamam interire. Calvin. Ibid. 451. Quia hoc Adami peccatum fuit comedere de fructu scientia boni ac mali; sic, ex libertinorum sententia, veterem Adamum mortificare nihil aliud est, quam nihil discernere quasi mali (peccati) cognitione sublatâ; puerorum more naturalem sensum atque inclinationem sequi huic orationi locus scripturae accommodant quibus purtilis simplicitas commendatur. ^c *Calvin. Ibid. 4. 1. Si quem vident mali conscientia moveri, & Adam (inquunt) adhuc aliquid cernis? Vetus homo nondum in te crucifixus est? Si quem vident timore iudicii divini percelli, adhuc (inquunt) periculum habes? Cave ne buccella ista te strangulet, si quis peccata sua considerans sibi displiceat, ac maiore afficiatur: peccatum adhuc in ipso regnare dicunt: & sensu carnis suae captivum tereri.*

Just so the *Familists* ^c of *New England*. In conversion ^d *Rise, raigne,* ^e *(say they) the faculties of the soule and workings* ^f *thereof are destroyed, and in stead of them the holy Ghost comes* ^g *in. And* ^h *a man must take no notice of sinne, nor of his repen-* ⁱ *tance for sinne. And* ^j *frequency or length of holy duties, or* ^k *speeches.* ^l *trouble*

trouble of conscience for neglect thereof, are all signes of one under a covenant of works; that is, of one in whom old Adam liveth and reigneth. And ^c I know I am Christs, not because I crucifie the lusts, but because I doe not crucifie them.

^c Unfavoury
speeches, cr. 7.

^c Towne as-
ser, pag. 102.
^k I own offer.
pag 97.

And our late Antinomians say, To bee touched with any sense of sinne; and for David ^f to confesse his sinne, or bee grieved for it, was saith M. Towne, from want and weaknesse of faith, that is from the old man. I cannot (saith he) looke on my selfe, my actions (sinnefull) and my conscience, and see my sinnes remaine — but I looke 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 happinesse consisteth in the forsaking and not considering my selfe, and in my living and abiding in Christ, who is in heaven.

Antinomians
with Lib r-
tines repue
all repentance,
sense or sor-
row for sinne,
acts of the flesh
and unbelieve.

^g Eaton Ho-
ney combe, rap.
5. pag. 87. 88.
^l Saltmarsh
Free grace.
142.

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 unbelieve, and of the Old Adam, just as the Libertines said: so to feele sinne dwelling, in them, as Paul did, Rom. 7. saith ^s Eaton is an act of the flesh contrary to faith; and if (saith ^h Saltmarsh) A beleever live only by sense, reason, and experience of himselfe, and as hee lives to men (he meaneth dayly sinning by reason of an indwelling corruption) he liveth both under the power and feeling of of sinne, and under the Law. But if hee live by faith — he liveth out of the power of all condemnation, and unrighteousnesse. Then to Antinomians feeling of sin in us, and sense reason, and experience knowing, and discerning sinne in us, and our fearing 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 ill, 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, dejection of men for feare of sinne. Hence Master ⁱ Archer, ^k D. Cresse, and ^l Saltmarsh, make Sermons against feare of, or trouble for sinne

ⁱ Archer Ser
on Job. 14. 1

^k Cresse vol.
3. ser. 1. pag.
19 27.

^l Saltmarsh,
Free grace.
p. 44. 45 p. 174
175. 176.

sinne, 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 regeneration.) Familists say, To fetch comfort from experience of grace in our selves, is no way of grace. And o 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 rejoycing 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 sonnes, 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 worke, 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 spirituall enemies. David Georgius placed the spirituall 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 eating this filthinesse; which shame was the fruit of the first Adams disobedience. And that they should confesse all their sins, to their shame, again and again, in the publike assembly, till all pride and glorification of the flesh bee crucified, that grace and mercy may be seene to be more glorious. And they must goe in this selfe-denyall, 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 Kingdome of David Georgius, where they are to live above all lawes of marriage, &c. or consanguinity, or the like.

lun, denique omnem sensum iudicii; qui nulli habent rationem peccati novae creaturas vacant quod ab opinatione vacui sunt. Per Christum Redemptorem beneficium ponunt in hoc quod opinationem, i. e. mundum, diabolum, peccatum distinxerit. Historia Davidis Georgii conscripta ab ipso Genaro Nicolao Blesdikio, Pag. 23. ar. 7. Pag. 24. ar. 8. in libro perfectionis seu prophetie, B. 3. 4. 5. 6. In disputatione Argentinae Habita, An. 1538. Blesdikius in Histor. de Geor. Pag. 32. ar. 18. Ib. d. p. 29. ar. 15. ar. 16.

m Pag. 40. 41.

42. 43. 44.

45. &c.

Rise, raigne, er. 58.

Rise, raigne, er 50.

Adulteries, lying, blasphemy of beleevers; to Antinomians, are not at all, but onely seeming, and falsely supposed finnes.

P Calv n. o. pusc. cap. 18.

pag. 43. 45.

Notandum

peccati mundum, carnem,

veterem hominem nihil

esse ad

istis, quam ad

quod opinationem v cant,

si modo ne

amplius opinemur, ex eorum

sententia non peccamus; sub

bia autem opinatione com-

prehendunt omnem synte-

resin, scrupu-

Antinomians doe well neere border with this way ; onely that which *Libertines* doe call opinion or discerning of sinne. *Saltmarsh*, *Eaton*, and *Den*, call *sense*, *Towne* calleth it *sense*, or *unbelieve*, 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 finnes*, *finnes in mens account*, saith ^u *Saltmarsh*, but not so before God, and to the eye of Faith. Now to live by faith is *Antinomian Sanctification*, or *Mortification* ; or these finnes (saith ^x *Towne*) before God, are no finnes, to faith they are *meere nullities*, but to our sense and flesh they are finnes. So ^y *Saltmarsh*, and ^z *Eaton*, to sense, reason, experience, or to unbelieve that can but lye and deceive, they are finnes ; to faith, and before God, who seeth no sinne in us, they are no finnes. Or, as ^a *Master Denne* saith, They are finnes 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, unbelieve, ignorance of their Christian liberty, and the erroneous opinion of the old *Adam* ; Faith beleeveth Adultery to bee no sinne at all. Its true, to the beleever 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* saith) can be in beleevers ; 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 beleve sinne to be no sinne ; and this is with *David Georgius*, not to thinke 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.

^u *Saltmarsh*
Free grace,

151.

The Scripture
calli us; ungod-
ly and sinners
not that wee
are so, but
seeme so : or
not so in Gods
account, but
in the worlds.

^x *Towne* as-
ser. pag. 97.

^y *Saltmarsh*
Free grace, pa.
142.

^z *Honey combe*
ca. 8 pag. 165.

^a *Denne* Ser.
Of the Man of
Sinne. pag. 9.
10. 11. 12.

^b *S. I. marsh*
fr. 27. p. 44.

CHAP. LXXV.

Libertines, Familists, and Antinomians free us from all Law, and that we neither sinne, nor are to be rebuked for sinne.

Paral. III. **L**ibertines ^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 ^c England. These that are in Christ, are under no Law, and ^d Antinomians; as Towne, ^e 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 condemne.

Calvin in o-
pule. pag. 16.
Sublata omni
destinacione
totam legem
abolere vo-
lunt, inquen-
tes nullam,
amplius ejus
rationem hē-

bendam. ^b Bledikius histor. Dav. Georgii, pag. 29. ar. 16. ^c Rise, raigne, ex. 4. 5.
^d Towne assir. g. pag. 8. 19. 20. 21. &c. ^e Saltmarsh Free grace, pag. 149. 146.

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 beleever 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 beleeve he is so. And ⁱ Hee that beleeveeth (saith 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 beleivers person ^l and works are perfect before God, and free of sinne, and sinfull imperfections.

ⁱ Calvin, In-
struēt. advers.
lib. r. pa. 452.
Fingunt rege-
nerationem
instar Ange-
lici esse status
in quo homo
detinere aut
labi non posset
^h Rise, raigne,
V. saury
speeches ex. 4.

ⁱ Honey combe, cap. 3. pag. 25. ^k Towne assir. of grace, pag. 71. ^l Towne Assir.
pag. 77. ^m Honey combe, cap. 11. pag. 321. 23. 324.

Paral. V. When Libertines ^m were rebuked for sin, they said, Its not I that sinne, but my Affe, or sinne dwelling in me, and they cited that text, 1 Joh. 3. He that is born of God, sinneth not. Its true, Paul saith, Rom. 7. Not I, but sin 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 sighing in my fetters, and complaining that I am wretched through necessitie of sinning.

^m Calv. adver.
Liber. 452.
Cum repre-
henduntur de
maleficiis di-
cunt, se illa
minime admi-
sisse; sed a sinu
sum.
Libertines
and Antino-
mians say, the
beleever sinnes
not, but his
sinning. flesh.

ning. *I doe the evill I would not doe*, Rom. 7. 17. 18. 22. 23. But the *Antinomians* conspire with *Libertines* in the same sense; for ^a *Towne* saith, *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 beleever once justified can sinne any more, *For in many things we sinne all*, Jam. 3. 2. And if wee say we have not sinne, we are lyars, ¹ *Joh. 1*. But *Antinomians* deny that beleivers can more sin, then *Christ* & himselfe, or then ^q *the glorified in heaven*; and ^r *to a beleever there is no sinne*; ^s *God can see no sinne in them*. Now, sure *Libertines* who said the state of the regenerate, was an Angelike puritie, did thinke sinnes acted by their Asse, the flesh, were no sinnes, as *Antinomians* deny *Adulteries*, and coufening, and robbing done by the justified, to be sinnes, but seeming sinnes as ^t *Saltmarsh*, and no sinnes before God, as ^u *Eaton* saith.

CHAP. LXXVI.

Libertines and Antinomians destroy Scripture, and make the Spirit all, and some.

Calvin. Instruct. advers. Libert. p. 412. *Hi* (*Libertini*) adeo se Spirituales simulant, ut nihil pluris faciant sacramenta Dei verbum quam fabulas nisi cum ipsis visum est.

^b *Calvin*. Instruct. advers. Libert. cap. 9. pag. 441. *Scripturam naturali suo sensu acceptam literam mortuam esse, ideoq; missam esse faciendam, ut ad spiritum vivificantem veniamus—Alegoricis interpretationibus,—sublimibus & nobis revelationibus ludunt.* ^c *Bledikius* pag. 29. ar. 16. *His nullam legem ponendam, &c. ar. 17. Deum enim arcano Spiritus sui motu effecturum, &c.*

Paral. VI. Libertines (saith ^a *Calvin*) are so spirituell 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 ^c *David Georgius*, and so doth *M. Delt*, Sermon. pag. 19. citing the same words; so *Randel* the Familist, in a Sermon, said, *That Christs 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*

Sacraments of Christ, and he cited, Doe this in Remembrance of me; and that a spirituall minde, in all the things of nature, and of this life, might see the mysteries of the Gospel. This man who preacheth most abominable Familisme, is suffered in, and about London publickly, twise on the Lords day, to draw hundreds of godly people after him.

The New England Libertines say, ^d The will of God in the Word, and the directions thereof are no Rule whereunto Christians are bound to conforme their life. And the ^e due search and knowledge of the holy Scriptures, is no safe way of searching and finding Christ; And ^f all Doctrines, Revelations, and Spirits, must bee tryed by Christ, not by the word of Christ. And ^g the whole Letter of the Scripture holdeth forth a covenant of works. ^h 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 Libertinisme and Antinomianisme, their rejecting of the Lawes direction, of the Scriptures, of personall sanctification, and of repentance, and mortification, the perfection of beleivers persons, and works, &c. all meere consequences from Scripture, the contrary being commanded expressly in Scripture. So ⁱ Saltmarsh saith, The power of an outward Commandement and precept in the word, bringeth but forth finer hypocrisie, and the Spirit worketh not freely therewith. And ^j M. Towne hath much of this stuffe, through his whole Booke.

^d Rise, raigne, er. 4. 5.
^e Er. 39.
^f Er. 61.
^g Er. 9.
^h Shadows fleeing away, fig. 8.
ⁱ Towne asser. grace, pag. 4. 5. 6. 7. &c.

Much like to this is the doctrine of Henry Nicholas in his Epistle to two Daughters of Warwicke, Ar. 7. While the Apostles dayly went about with Christ, and had 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 prudence in the Literall 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 prudence are genered and begotten) feelee, either perceive the same? ——— They reject the word of the Lord, Jer. 8. Here giveth the Prophet a distinction or diversitie betweene 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 Familyts*, Rise, raigne, Er. 41. say, *There be distinct seasons of the working of the severall persons, so the soule may bee said to bee under the Fathers, and not the Sonnes, and so long under the Sonnes worke, 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 Baptist, p. 51. The knowledge of both actuall and eternall remission, was no Article of the Jewish Creed; but now (55.) is remission past and done.*

H. Nicholas maketh two words of God, one false, and in the letter, another true, and in the Spirit.

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 must, by opposition, cleare the glory of the Gospel, Shaddowes fleeing away, pag. 8.* So doth *Cornwell, Confer. with J. 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 ;* Protestants 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, Seales, and all Ordinances, as Legall things.

It is true, this wretched man seems to give enough to outward ordinances, for he saith, Epist. 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 Epistle, as *Answer* in his answer observeth, hee calleth the outward ordinances but Ceremonies, and perswades them not to suffer death in confessing the Scriptures to be the perfect rule of our faith and life, against the Romish Antichristian Doctrine and Ceremonies. For (saith H. Nicholas) *No man doth rightly, according to the truth of the holy Scriptures, nor according to the spirituall understanding of the godly wisdom 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 illuminated Elders in the godly wisdom which walk in the house of love.* And in the Epistle, *Let no man (saith he) boast himselfe in any of the works of righteousness, or take on the same to salvation, neither to condemnation, before that hee in the Spirit of Christ, through the love of the Father, be renewed in all righteousness of life, not that I meane in the Elementish Ceremoniall righteousness, which the man setteth forth or occupieth out of his owne prudency, 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 Scriptures 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 righteousness, in being Goded and Christed, and in communicating with the essence and godly being.

H. Ainsworths answer to H. Nicholas Epistle in the Preface.
H. Nicholas in his first exhortation, cap. 16. Ser. 16.

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 Murther or Adulterie is, but in the sixt and seventh. But Towne forgetteth himselfe, and pag. 3. saith, 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 bee 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 immediatly acting is all our rule.*

¹ Calvin. adv. Libert. cap. 9. pag. 44¹.

² Hist. Da. Georg per Ni ho. Blesdikum, p 37
è Libro memorandum.

Paral. VII. Libertines speake disgracefully of the Penmen of Scripture; and called Paul a broken vessell, John, stolidum juvenem, a foolish young man, Peter, a denyer of God, Matbew, an Usurer. The Church was in her infancy, (said Da. Georgius) Under Abraham and the Prophets, in its young age; under John Baptist, Christ in the flesh, and the Apostles, its grown, and now presently under David, the Christ, its spirituall 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 England¹ 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^m Saltmarsh maketh all the Prophets in the Old Testament, Legall men; andⁿ Christ in the flesh, and his Apostles preached free grace, but in degrees and parts; but we dare not (saith 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 meerely and barely revealed in the history of the Gospel, or Acts of the Apostles, where onely the Doctrine is not so much revealed,

¹ Rise, raising, Unfavorable speeches cr. 8.

^m Saltmarsh Free grace. 167.

ⁿ Saltmarsh Shaddowes fleeing away, p 10.

^o Saltmarsh Shaddows, p. 15.

as the practise. — 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. saith, 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 Testament*, or all the *Prophets* in the *Old*.

2. Christ, and the *Prophets*, and *Apostles*, except in the *Epistles*, 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 bargain with God for salvation, and submit not to the righteousness of God, and lye downe in the sparks of their owne kindling; are Christ, his *Prophets*, and *Apostles* such? Such as from the notion of a covenant, conceive a little too *Legally* of free grace. Such as have neither the use nor freedome of the heavenly inheritance; that are subject to death and bondage. Such to whom God appeared onely, as it were, upon tearmes and conditions of reconciliation. Such as 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* saith, 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 *Jaacob*, *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 righteousness of God, but sought righteousness by the works of the Law. All these, how they agree in part to Christ, *John Baptist*, 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 was nothing but the Spirit of God, and the Letter of the Scripture, *pag. 442. Verbum Dei Spiritum esse aiunt. 443. Verbum Dei nihil aliud quam Spiritum esse, similiter Christum esse spiritum. Vitam etiam nostram spiritum esse debet.*

P Saltmarsh
Free grace.
pag. 145.

Free grace,
153.
Free grace
158.
Free grace,
167.

Free grace.
169.
The Fathers
of old Testa-
ment saved
contrary to
Antinomians.

Psal. 32-1, 2.
v. 5.

Cant. 4.7,
Isa. 43.25.
Isa. 1.18.
Isa. 6.7.

Isa. 40.2.
Isa. 44.22.

Mic 7. 9, 10.

Calvin, in
instru. ady.
Libert. ca. 19

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 soule meerely immediate, without any respect unto, or concurrence with the Word. And ² from this, Wee are not to keepe a constant course of praying at set houres, or alwayes, but as the Spirit move us. And ³ all doctrines and revelations must bee tryed 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 (saith 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 renews and sanctifies a beleever, and makes him the very Law of Commandement in himselfe, and his heart the very two Tables of Moses. This is to say the Word begetteth not Faith, but onely Historically instructeth the flesh; and expressly, in terminis, the Libertines sense 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 meere dead Letter, and the Gospel all Spirit, and to free us from the Letter of all Scripture. And ^d Saltmarsh upon 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.

(nisi sit historica) sed ab inspiratione Dei. — Non tollimus Scripturam & ministerium, Sed ea in summa loco pro carnis eruditione statuimus. ^e Towne *asser. gr. pag. 7 8. 9.* 10. 11. 12. ^d Saltmarsh *fr. gr. p. 180.*

CHAP. LXXVII.

Antinomians and Libertines foule opinions touching God
and the Author of sinne.

Paral. IX. **L**ibertines ^a said, There was but one Spirit in ^a Calvin. In-
the world, that lives, and moves, and acts all ^a Aru & adveri.
things in stead of our soules, yea and in all creatures. And ^a Libert.ca. 11
that ^b God was the Author of all good and ill, sinne and righ-
teousnesse, because hee workes all our workes in us, and the ^a pag. 443.
Creature workes nothing, and that sinne was but an opinion, ^a Statuunt uni-
the Devils and Angels but motions. And so taught ^c David ^a esse Spiritum
Georgius, That Devils were but ill motions, and ^d the good ^a Dei, qui sit ac
Angels are but qualities and motions of mens minds. And the ^a vivat in om-
same is like unto the minde of New England Familists, who ^a nibus creaturis
say, That in conversion, the faculties and workings of the ^a Animarum
soule are destroyed, and ^c instead of them the Holy Ghost; yea, ^a nostrarum lo-
and in place ^e of all love and graces, & Christ himselfe comes ^a co aiunt De-
in, and Christ incarnate and made flesh is in every beleever. ^a um vivere in
^a nobis; vegeta-
^a re corpora no-
^a stra, nos susti-
^a nere, atq; om-
^a Blesdikii-

nes vitales actiones efficere—quia unicus est tantum Deus, qui verè sit. ^b Blesdikii-
Hist. Dav. Georgius, pag. 27. ar. 13. ^c Blesdikius Hist. de Geor. pag. 50. 51.
art. 24. in maiore apologia, art. 24. ^d in libro mirabilium per totum. ^d Rise, rage, &
er. 1. ^e Rise, rigne, er. 2. ^e Er. 7. er. 8. 8. Er. 11.

Now Randell the Familist, and Antinomians hath prefixed a
commendatory Preface to a peece, called *Theologia Germanica*,
which ^b saith, That all good is onely God; and he maketh no
difference betweene created and uncreated good: and ^b God
becommeth all things, in man, nor is there any thing that can
challenge to it selfe being, or goodnesse, that ⁱ true Christ is
in man; and that the true and perfect God, and true and per-
fect man are one, and man doth so yeeld and give place unto
God, that where God himself 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. ^k Theol. Ger.
And ^k he that is illuminated with the eternall love is a divine ^a cap. 22. p. 52.
and deified man. And the Author of the Bright starre, set out ^a Ca. 22. p. 109.
by Randell also, ¹ Nothing is, or bath being, but God and his ¹ Bright Star.
will. And God is all, the creature nothing, Man is nothing, be- ^a cap. 8. p. 70.
71. 72.

m Pag. 78. 9. *cause he is not good nor infinite ; being, m and good are conver-*
tible. They say, The Devils and Angels also are nothing. If a-
ny say, that I cannot impute any such opinion to our Antinomi-
ans. But 1. Antinomians confute them not, but still
come up to all that the Libertines of New England hold.
2. They never refused Randell the Familist to bee theirs, but
Antinomians are his constant hearers and Disciples. 3. Ar-
cher and many Antinomians say, Sinne is nothing, and God
cannot hate it. 4. I have proved, they hold that the personall
acts of Sanctification, and sins of the justified are sins, onely in
the conversation; to the sense, to the flesh, to unbeliefe, and seem-
ing to be so, not in conscience, not really, not before God, not
truely, not to faith. 5. The Antinomians say, that the Spirit
acteth in the Saints immediatly, and the Saints are meere pa-
tients in all their works ; because o Saltmarsh saith, The Spirit
of adoption works not freely, when men are in bondage to some
outward circumstance of worship, as time, &c. and they can-
not pray, but at such houres ; no Protestant doth teach any
such thing ; but Antinomians thinke, We are holden to pray, at
no certaine houre, nor at any time, o unlesse the Spirit stirre us
thereunto ; which is to make neither Law nor Gospel our rule
of walking, as if the Commandements in the Letter held out
not any obligation to us to doe good, or omit evill, but the im-
mediate acting of the Spirit were our onely rule : so p Salt-
marsh, The Law is now (saith he) in the Spirit, and holynesse, and
sanctification, is not now such as is fashioned by the Law, or
outward Commandement, as if in the time of the Old Testa-
ment, not now, holynesse were wrought in us, by a meere out-
ward Commandement without the Spirit ; And yee may re-
member q D. Crispes Argument, to prove that Faith is no con-
dition of the covenant of grace ; because its God onely who
worketh Faith in us, and beleeveth in us, (as M. Towne saith)
We being meere patients, and if wee beleeveth not, then God
should breake the Covenant, not wee ; because God doth not
what is his part, when he works not faith in us, which is a
strong Argument to prove that the Holy Ghost, is the imme-
diat and onely Author of sin in the beleever. Because the holy
Ghost onely, by this reason, without us works in us to will and
to doe, and keeps the beleever from Adultery, Murther, sinnefull
non-calling on God, not beleeveth ; when therefore the beleever
whoore,

• Free grace.
 179.
 • Rise, raigne,
 et 49.
 Antinomians
 come neere to
 Familists, who
 said, God
 wrought all
 in the Crea-
 ture, the crea-
 ture doth ne-
 thing good or
 ill, they say,
 the Spirit
 works all in
 us as in blocks.
 p Saltmarsh
 free grace,
 146.
 q Crispe vol.
 1. ser. 6 pag.
 161. 162.
 • Towne of
 ser. grace, pag.
 51. 52.
 Antinomians
 Principles
 make God the
 Author of sin.

whoores, murtherers, repents not, beleeve not, God is the cause, and the onely cause thereof : So *Crisp* ^{Cr. spe vol. 1. Ser. 6. p. 161.} saith, The Co-
 venant it selfe doth plainly shew that the whole performance
 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 Co-
 venant. And ^{ibid. p. 163.} must not (saith hee) the fault or failing to
 performe the Covenant be his, who is tyed and bound to eve-
 rything in the Covenant, and saith he will doe it ? If there
 be a condition, and there be a failing in the condition, hee
 that undertakes all things in the Covenant, 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 ob-
 ligation lying on us to beleeve, and lay hold on the Covenant,
 as *Esaiah* saith, 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 beleeving, and wal-
 king 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 on-
 ly worke faith in us, we being dead and passive. As *Libertines*
 " speake, and if God promise and undertake to put his Spirit in
 us, and to cause us walke in his Commandements, as hee un-
 dertaketh, *Ezech.* 36. 26, 27. *Ier.* 32. 39, 40. *Deut.* 30. 6.
Ier. 31. 33, 34. *Ezech.* 11. 19, 20. *Hebr.* 8. 9, 10, 11, 12.
 And if Gods promise to worke in us, to will, to doe, to walke
 in his Commandements, to abstaine from fornication, bloud-
 shed, lying, violence, oppression, unbelieve, free us from all
 tye and obligation to these duties, as *Crispe* saith ; then the
 Lord must bee the onely and immediate Spirit that doth in us
 beleeve, mis-beleeve, walke in Gods wayes, or whoore, lye ;
 for saith *Crispe*, Must not the fault, or failing to performe
 the Covenant be his, who is tyed and bound to every thing in the
 Covenant, and saith he will doe it ? Reader, then judge how
 farre *Antinomians* differ in this, from *Libertines*. And M.
 * *Saltmarsh* saith the same, What ever promise there is, which
 hath any condition into it, it is ours in him, in *Christ*, who was
 the onely conditioned and qualified person for all promises. ^{* Saltmarsh Free grace. 105.}
 And M. *Towne*, *Saltmarsh*, and all *Antinomians* in every
 page of their bookes say, wee are freed from the Law, as an
 obliging

⁊ Silmarth
Free grace,
pag. 159.

obliging rule of holy walking, and under grace, that is under the Gospel; because the Law is a killing dead Letter, and can never give life, nor Sanctification. *But the Gospel, (⁊ saith hee) is like the Sunne, carries 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 beleaving, 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 beleieve nor repent, nor abstaine 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 actuall breathings of the Holy Ghost, when we omit good, and commit evill, then the holy Spirit must immediatly, and onely act good in us, and his non-acting immediatly, must be the only cause of beleevers murthe-ring, 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.

⁊ Calvin. cap.
19. adv. Li-
bert. p. 448.
Nullius rei
conscientia
moveri.

⁊ Rise, vaigne,
Vnsavoury
speeches, ex. 4.
⁊ Archer. Ser.
comfort for
beleevers, pag.
35. 36. 37.

Paral. X. **L**ibertines 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 see to his owne honour.* And upon the same ground, *⁊ M. Archer* saith, *Wee are not to bee 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 sinfulnessse of his people.*

people. So doe other *Antinomians* though they speake not out.

2. Upon another ground *Antinomians* bury all conscience of beleevers sins. 1. Because their sins are no sins, being remitted before they be committed. 2. Because ^d (say they) it is against Faith, and from unbelieve, the flesh, and want of mortification, to be moved, or touched in conscience with sinne, as I often have proved.

^d Rise, raigne,
Er. 64.
Townes-
sert. of grace,
115, 116.

129, 130. Saltmarsh Freegrace, pag. 140. Honey combe cap. 7 pag. 139. Denne Ser. Of the Man of sinne, pag. 9. 10, 11, 12.

CHAPTER LXXIX.

Libertines and Antinomians Parallel beleevers with
Christ incarnate.

Paral. XI. **A**S David ^a Georgius, and his cursed follow-
ers; so ^b Libertines said, Christ in us dwel-
ling was God manifested in the flesh, or Christ is but a pat-
terne, ~~type~~, a representation or figure of patient suffering, and
of these vertues required in these that are to be saved.

^c Blesdikius
hister Da. G.
ar. 12. pag. 48
^b Calvin In-
stitut. adver.
Libert. ca. 17.
pag. 450.

Componunt Christum ex Spiritu Dei, qui in nobis omnibus est, & ex eo quod opinionem
ac mundum vocant—Christum figunt veluti imaginem ac exemplar, in quo figurata sunt
quæ ad nostram salutem requiruntur.

So ^e the Author of the *Bright Starre*, makes Christ-man
the patterne 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 fancie Christ incarnate, to be a divine and holy man, and
so evert a principall Pillar of our faith; that is, that wee be-
leeve in the Sonne of God, Christ-God made manifest in the
flesh. And the ^f *N. England Libertines* teach, That Christ is in-
carnate in every beleever. So the English *Antinomian* saith,
I have nothing to doe with your Moses or the Law. I am
Christed, and Goded. And a late giddy, phranticke Pamphlet,
^h which I should not honour to cite, saith, A man in Christ
is baptized into a living active God, and a dead passive crea-
ture. And though *Antinomians*, as yet seeme to grant, that
the Sonne of God was incarnate, yet we know not how long,

^c Bright Star,
ca. 16. 108.
109.
^d Bright Star.
ca. 8. pag. 76.
77. 78.
^e Theolg. Ger.
c. 22. p. 52. 53.
^f Rise, raigne,
cr. 11.
^g Town offer.
pag. 5.
^h These and
light of a man
in Christ, pa.
57.

i Eaton Ho- for they equall a beleever most proudly i with Christ, making
nycombe, ap. both his person, and all his actions, k though Adultery, Robe-
3 pag. 25. ric, Lying, as cleane from sinne, as Christ, or his actions, or
Honeycomb l as the glorified in heaven. 2. Saltmarsh saith, m The Go-
c. 11, pa 313. spel commands rather by patterne, then by precept, and by imi-
&c. tation, rather then command. They deny all obligation, either
Saltmarsh Free grace, by Law or Gospel, to lye on us. 3. Because wee are in
pag. 149. Christ, they say all our sinnes, all our sufferings, are so drow-
Saltmarsh ned up, swallowed, and nothings in Christ, that we are nei-
Free gra 148. ther to feare, or be touched with the sense of either n sinne or
C i p vol. 3. o affliction; and that the beleever is to remaine in Christ al-
Ser. 1. waies, rejoycing, triumphing, being in p heaven already, and
Acher Ser. q sorrow and sighing for evermore, being banished away.
on fol. 14. 1.
Towne
Asser. grace,
7. 34. 35. i 5. 130. Towne ass. gr. pag. 156. 157. 158. q Saltmarsh Free gr.
p. 8. 140.

CHAP. LXXX.

To follow sense as a Law is our rule, say Libertines
and Antinomians.

Calv. ad ver. Paral. XII. **L**ibertines a taught, That any calling was
Liber. cap. 20 Lawfull, and to follow callings was to follow
454. Q. 12 their naturall inclination, and to live as they pleased. Quin-
tusque in ea, in tinus the Libertine to one that asked how hee was in health,
qua vocatione said in wrath, Can it be ill with Christ? When hee was pre-
est per mare debet, docent sent at a solemne Masse with a Cardinall, he said, Hee saw
unumquemque the glory of God; from this ground, that Christians cannot
operire natu- sinne, that their inclination and nature is their guide, which
ralem inclina- they called the Spirit, and they are loosed from all Law; there-
tionem sequi fore with David Georgius b they said, A marriage-covenant
atque sic vi- tyed Christians no longer, then the naturall temper and dispo-
vere ut libent, sition of husband and wife would carry them on to agree to
et è re sua live together, when inclinations of Christians did thwart, they
videbitur, were free to marry another. And so said they of goods, that
Hinc fit ut
Quintus nas
(tactus secta Libert. Dux) excandescat, quoties rogatur, ut valeat, Quomodo, inquit, An
Christus male habere potest? exponunt, consummandum est, de præteritis omnibus doloribus
Christianorum, dolores, aut morbos se sentire negabant quod jam præteriti essent, et ipsi
in gloriam cum Christo jam egressi essent. b Biesdikius A. 1. 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* ^g *Towne* as-
say, Beleevers are as cleane from sinne, before God, and as they ^{ser. pa. 39. 40.}
live by faith, as ^h *Jesus Christ himselfe*, but to men-ward de- ^d *Honey combe*
claratively, and as they live by sense, or seemingly, as *Salt-* ^{cap. 5. pag. 87.}
marsh meaneth, or according to the flesh, as *Towne* saith, (now ^e *Denne* ^{ser.}
the flesh is the Asse.) The beleevers sinne, and may whoore, ^{Of the Man of}
kill; but this following of the sense, and the flesh, is nothing ^{sinne. pag. 9.}
but the *Libertines* following of his naturall inclination, or ^{o. 11.}
calling. Now the beleevers *Adultery* to ^h *Saltmarsh*, is but ^f *Saltmarsh*,
seeming Adultery; then it is not in deed, and before God, A- ^{Free grace,}
dultery; and he followeth his sense and naturall inclination, (as ^{pa. 143. 154.}
the *Libertine* said) in putting away his wife without cause, ^g *Honey combe*
and Marrying another, and in robbing the Widdow and Or- ^{ca. 3. pag. 25.}
phan, and taking the Oxe away from the fatherlesse; and so ^h *Saltmarsh*
followeth his calling. 2. Sinning according to sense, and the ^{Free grace,}
flesh as lying and whoring, are not sinnes according to Faith, ^{pag. 154.}
and before God, sense is unbelieve, and a blind judge, and repu- ^g *Honey combe,*
teth that to be sin, which is not sinne, saith ⁱ *Eaton*, For Faith ^{pag. 87.}
seeth them above sense to be utterly abolished. 3. The be-
leever 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 cal-
ling, as the *Libertine* said, or it is unlawfull. The *Antinomian*
must speake conditions, to call that unlawfull, which is against
no Law.

2. *Randell a Familist*, setting forth a peece of *Cusanus*
Intituled, *The Vision of God*, hath a Familists conscience, to pi-
cture God himselfe, and Clouds encircling him, expressly for-
bidden in the second Command, but it is no Command to him.
Master Denne, *Doctrine of John Baptist*, 65. retaineth the de-
stinction of *Clergy* and *Laicks* condemned by all Protestant
Divines; and *Pag. 66.* hee saith, Hee will condemne
the removall of Images, Idols, Crucifixes of Wood, Glasse, of
Stone, but he mentions no command of God to justifie it; for
we are commanded no worship externall in the New Testa-
ment, but Faith, that is, no sinne, as sinne, is forbidden, but
unbelieve

unbelieve ; 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 extollet the Romish Church, Pope, Cardinals, Bishops, Priests, &c. Service, Ceremonies, till hot contention arose about them.

3. We know *Antinomians* thinke nothing of Idolatry, adding to the worship of God, and that some of them speake their conscience, when deterred from Adultery, Murther, Rapine, they have said. *What ? Adultery ? God seeth no sinne in beleivers.* 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 blasphemous 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 *naturall inclination* ; Yea, all outward Commandments to *Towne* and *Saltmarsh* are but shaddowes, the Spirit is all the beleivers obliging rule. No externall Command can oblige a Beleever, 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.

^a Calvin. In-Parall. XIII. **L**ibertines ^a 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.

Homo, (in-quitur) sciat animam suam Spiritum immortalem esse perpetuo viventem in calis : ac Christum morte sua, opinionem ablevisse, eaque ratione, nobis restituisse vitam, que in eo est, ut nos minime mori cognoscamus.

^b Crispe vol.
3. Ser 1. pag.
19 - 7.

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 beleeving, and neither feeling, nor fearing, sinne or punishment ^b for sin;
for

for that is against the ^c power, ^d faithfulness, ^e providence ^c 40. ^d 41.
^e free grace, ^f sufferings of Christ, ^g faith, ^h all religion: ^e 42. ^f 43.
 and Archer, Saltmarsh, Crispe, upon the same grounds, that ^g 44. ^h 44.
 the beleever committeth Adultery to his owne sense, but ⁱ 44.
 his Adultery really, and to his faith is no sinne; so they are not
 to feare, or feele any afflictions, or death, but to beleve them ^{Antinomians}
 to be shaddowes. Now the removall of feare, and the opini- ^{remove all}
 on of dying, is imputed to Christs death; so as ^{sense of affe-}
ⁱ Saltmarsh faith, *The Spirit of Christ sets a beleever as free from hell,* ^{tions and}
the Law, and bondage here on earth, as if hee were in heaven, ^{turne us in}
nor wants he any thing to make him so, but to make him be- ^{stones.}
leeve he is so; for Sathan, sinne, sinnesfull flesh, and the Law, ^k Saltmarsh
are all so neere him, that he cannot so walke by sight, and in ^{Free grace.}
the cleare apprehension of it; but the just doe live by Faith, ^{pag. 140.}
and Faith is the evidence of things not seene. 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 ^k Towne faith, *Faith banisheth all the mists and vapours*
arising from these earthly members, out of Gods sight and pre- ^k Town offer:
sence. — Thus I am a sinner, and no sinner, dayly I fall in ^{grace, pag.}
my selfe, and stand in Christ for ever. But Towne lyeth, in ^{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 ^l is a sinner in himselfe;
 and upon the same grounds, sense of death, and sicknesse, and ^l Honey combe
 paine, and feare, are but deceiving opinions, and errors contrary ^{cap. 3. pag. 25.}
 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.*

CHAP. LXXXII.

Libertines and Antinomians doubt of the Resurrection,
and life to come.

Paral. XIV. **L**ibertines denied the Resurrection, and said with Hymeneus and Philetus, That it was already done, and in this life, they mocked salvation, in hope of the ^a coming of the Lord; they said, To walke in newnesse of life, was the Resurrection with Christ, and all the resurrection wee are to looke for. David Georgius saith, As there was ^b a revelation under Moses and the Prophets, and a more cleare 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 Mountaine without hands: there was now a farre more glorious revelation, and most spirituall, that he exceeded so farre Christ according to the flesh, and the Apostles; as that all Ordinances and externall worship, and seales, 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 ^c clouds in the which Christ was to come, to judge the quicke and the dead, must bee Allegorically expounded of the mindes of the Saints. ^d The Archangell that shall sound the Trumpet, is the Doctrine and discipline of this David the Christ. And that the ^e place of happinesse was in this earth, not in heaven. The ^f kingdome of God is the Spirit of Iesus Christ, and that Christ would have shortly a glorious kingdome; and that ^g 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 use which shortly should come to the Saints.

^a C. l. i. ad. ver. lib. ca. 2. p. 458. Paulus mentio- nem facit Phileti & Hymenei, qui jam suo tem- pore resurrecti- onem esse la- tian dicebant, — vident (Li- ber i. i.) spem omnem, quam de resurrectio- ne habemus, idē jam no- bis evenisse dicunt, quod adhuc expe- ctamus, Pag. 459. Clamat Scri- ptura & cla- ra voce cotē- dit, ut si salu- tē in nostram velimus con- tempari, ad supream illum diem animas erigamus. Canes vero isti latrant frustra id fieri, nosq; jam re- surrexisse; nullam an pias resurrectionem expectandam. ^b Blesdikius Hist. Davidis Georgij lib. Mirabilium, Pag. 41. 42. 43. 44. 45. 46, &c. ^c Pag. 51. Art. libro Mirabilium, 24. ^d Ibid. Art. 26. ^e Art. 27. ^f Art. 28. ^g Art. 29. The blasphemies of Dav. Georgius.

^b Henry Ni- cho. a Germā, 100 yeares a- goe, in his Booke intituled the Joyfull message of the Kingdome, cap. 1 sent. 9. & cap. 34. 35 sent. 8. ⁱ Ainsworth Preface, in an answer of an Epist. of H. Nichol. Love,

Love, who saith, ^k of himselfe, 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 Goded me with him to be a living tabernacle, or house, for his dwelling, and a seat of his Christ, the seed of David.

^k H. Nicholas joyfull Message of the Kingdome, or his Evangel. cap. 34 sent. 1.

And ^l Behold and consider, my beloved, how wonderfully God worketh in his holy ones, and how 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 how that on the same judgement seat of Christ, (that the Scriptures might be fulfilled) there sitteth one now in truth (the wretched impostor H. Nicholas) in the habitation of David which judgeth uprightly, thinketh upon equity, and requirereth righteousness.

^l H. Nicholas in the same, cap. 31. The Blasphemies of the deceiver H. Nicholas touching the Judge of all, the last judgement, the resurrection and the life to come.

And ^m againe, Behold, in this present day is the Scripture fulfilled, and according to the Testimony of the Scripture, the raising 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 likewise in this present day, to an Evangelike or joyfull Message of the Kingdome of God, and Christ, publish in all the world under the obedience of love.

^m H. Nicholas Evangel. cap. 33. Sentence, 8.

Sent. 9. In which Resurrection of the dead, God sheweth 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 people, &c.

ⁿ Familists in England deny the resurrection and the life to come.

One of the hearers of Randel, a preaching Familist at London was asked, If he beleeveth the bodies of men dead and buried

^a Briefe discovered in the earth, should be raised to ⁿ life, Answered, I know very of Fa- not.

militists, p. 1.

° Rise, raigne,

P. 59.

Art. 1. 2.

P. Art. 3. 4.

Ibid, pag. 60.

1 Ibid art 14.

For ° *Familists*, *Mistresse Hutchison* and hers say, *That the souls of men are by generation mortall like the beasts*, Eccles. 3. 8. *But in regard of Christs purchase immortall ; and that those who are united to Christ in this life, have new bodies, and two bodies*, 1 Cor. 6. 19. *These who have union with Christ shall not rise with the same fleshy bodies*, 1 Cor. 15. 44. *And that the Resurrection a spoken of 1 Cor. 15. and John 5. 28. is not meane of the resurrection of the body, but of our union here, and after this life with Christ. That there is no kingdom of heaven in Scripture, but onely Christ. So said Hymeneus and Philetus, and the Libertines, who made the resurrection a spirituall communion with Christ.*

Antinomians doubt of the Resurrection, and think that our heaven is actually in this life.
° *Salmarsh* Free grace, pa. 140.

Antinomians have never shewen 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, ° *Salmarsh* to me owneth no heaven, but that which is in this life, if a naked opinion were added to it. For saith he, *The Spirit of Christ sets a beleever 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, sadnesse, perfect joy, pleasures for ever more, seeing of God, and injoying 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 *Salmarsh* professeth a finer 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 beleever at the last day ?*

1 Job. 6. 39. 44.

2. While *Antinomians* cleare us, touching their mind of the sense, the flesh, sinning before men, not in regard of faith, or in Gods sight or account. I must conceive, they meane with *Mistresse*

stresse

stresse *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* saith, 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 * saith 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 x say Saltmarsh, and y 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.*

* *Man of sinne*
pag. 9. 10.

* Calvin, In-
stru&. advers.
Libert. ca. 2. 1.
pag. 458. 459.
* Saltmarsh
Free grace.
149.
* Towne as-
ser. pag. 157.
158.

CHAP. LXXXIII.

Familists, Libertines, Anabaptists, goe before Antinomians
in denying all externall worship and obedience.

Paral. XV. **H**ENRY NICH. called love the Being and God-head of Christ, which we received through the power of the Holy Ghost ; and that love within was all, and that all externall obedience from the Letter of the Word was fleshly and Ceremoniall. Just as Master Dell, Ser. 19. rejecting all external Reformation, calleth it hypocritical and carnal, and refusing the Scriptures, either Law or Gospel, as meere carnall Letters, devotes all on the Spirit, and acknowledgeth no Lawes at all in Christs kingdome, but the Law of nature.

H. Nicholas
Epist. to the
daughters of
Warwicke
Sect 4.

2. The Law of the Spirit of life in Christ, which is the Spirit himselfe in his working. 3. 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 be renewed ; not (saith hee) that I meane in the Elementisb Ceremoniall righteousness, which the man setteth forth, or accomp-

b Epist. Sect. 2

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 weell according to mans wisdom or industrie, which to the luterall Scripture adde their own prudence, and even so goe forth, or occupie their own righteousness without the Spirit of Christ, which is a miserable doctrine, being taught without the Spirit of Christ.

Epistle to the
two daughters
of Warwick.

Henry Nicholas, Sect. 5. Epist. These that are not taught by the Spirit of life, expound the Scriptures upon an earthy or Elementish foundation, where-through the man cannot attaine any renewing of the heart. Sect. 17. They that are Baptized to Christ, have put on Christ. But I would gladly aske of these that say, 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 incarnate) and that they have received not the Baptisme of Christ, but their owne. The like he saith of the Lords Supper, Sect. 19. Sect. 20. Sect. 21. When the Scripture saith, we must forsake our lives for Christs sake, understand, I doe meane of the forsaking 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 thereunto 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 beside the life of God (namely the concupiscence of the sinne) then went he into his owne life and contention, and forsooke the life of God, and lived even so his owne life, and the life of the Devil. Sect. 23. The whiles now, that the office of Christ hath is Ministracion, for to bring the man againe to God: so cannot Christ bring the man to the Father, unlesse that the man forsake 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 overshooting, 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 forsake

H. Nicholas
as he condem-
neth all out-
ward obedien-
ce to God,
as fleshly and
Elementish, so
doth he con-
demne laying
downe our life
for Christ, and
expoundeth it
of laying down
our sinfull life
for him.

for sake, that he might be reconciled unto God? Not any thing else but his owne life, that is the man of sinne, which hath so long lyen hid in the heart of man, which is the Temple of God, and hath said, that he was God, 2 Thess. 2. 27. they are grossely deceived, who apply this to the Pope, the Antichrist, therefore 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 Leviticall 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 Kingdome 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, *Liberi Anabaptista*, said, That Baptizing of Infants, Magistracie, oathes, 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 needlesse, and had little fruit, for when they had the Spirit, they needed not externall signes, and that it was free to confesse the truth 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.

H Nicholas denyeth the Pope to be the Man of sinne, and expoundeth 2 Thess. 2 Allegorically, as be doth all the Scriptures of sinfull concupiscence.

Bullinger advers. Anab. p. p. 1. c. 4. nullam fidem habere (quoad externam professionē) nunc v. l. are est. Some Anabaptists in the time of Bullinger thought all externall obedience and reformation, needlesse, and confession of Christ to the deaith, not required of God.

Now you see Henry Nicholas held.

1. That the externall written Word, was Ceremoniall. fleshly, Elementish, that the Spirit was all.
2. All externall obedience and Reformation was fleshly, and the being Goded and Christed with love, and the lovely being of God

H. Nicholas
bi soule Te-
ners,

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 doe, we are regenerated and reconciled to God.

4. That Christ seemed to die but dyed not, but onely in an Allegoricall, Figurative, and Exemplary way he suffered as a patterne and copie for us, that we might reconcile our selves to God, as sonnes 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, coppie, 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 saith, were the two daughters of Warwicke, that H. Nicholas wrot to, and all the godly in England not of his way, were regenerated onely according to the litterall Scripture, not according to the being of God in love and the Spirit: or as the Familists of ^a New England say, That some are so converted, that they may, and doe attaine 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.

^a Rise, raigne, er. 12.

^{*} Saltmarsh
free grace,
177. 178. 179
180.

^y Saltmarsh
Free grace.
216.

7. That the Word and the Spirit are two contrary things. Towne ^z saith, If the Spirit be free, why will you controule or rule it by Law, as if the Law could contradict any Spirit, save the Euthyastical Spirit of H. Nicholas and Antinomians.

^z Towne af-
fr. pag. 138.

8. The Letter of the Scripture, externall Ordinances, Church-assemblies are nothing, that there is no reformation, but inward and of the Spirit, as M. Del lately Preached before the House of Commons, That the Gospel and a beleevers Law (as Saltmarsh saith) is Christ and his Spirit.

9. All outward service, ordinances, confession of Christ before men are things free, and indifferent, and the Popish external Service, of Masse, Images, Pope, Bishops, Cardinals, Deanes, and such dirt, are lawfull and free; onely Antinomians and Saltmarsh will have them a little Legall and literall, 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 custome 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 saith ^a Saltmarsh, to wit, not of confession of Christ to the death, as James who was beheaded for the Gospel, ^b Acts 12. and the Apostle Peter ^c who dyed for Christ, and the Saints ^d who loved not their lives to death, and were ^e slaine for the word of God, and the testimony of Jesus, and the two witnesses against whom ^f the Beast that ascendeth out of the bottomlesse pit made warre, and killed them; and the Apostles who were ^g scourged, the Saints who were killed all the day long, and counted as ^h sheepe for the slaughter, for the Lords sake, and ⁱ 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 ^j of truth; but its spiritually 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 Masse, 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 wish 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 bee not profitable to save without the inward Baptisme of the Spirit.

Antinomians border well-neere with Familists, in many of these points. For ^k Saltmarsh is much upon the Spirit for a

^a shadows fleeing away, p. 8.
^b 1 Joh. 1. 18.
^c 19.
^d Rev. 12. 11.
^e 12.
^f Rev. 6. 9.
^g Rev. 11. 7.
^h 8. 9. 10. 11.
ⁱ Act. 4. 41.
^j Rom. 8. 36.
^k 37.
^l P. al. 4. 12.
^m Math. 10. 31.
ⁿ Math. 19.
^o 19. 30.
^p H. Nicholas held there was no need to confess Christ before men, but the laying downe of our life for Christ was to be expounded spiritually.

^q S. Irmarril, Free-grace, p. 8. 16.

¹ Saltmarsh,
Free grace,
pa. 215.

^m Ibid. 146.

ⁿ Ibid. 179.

180, 181.

^o Pag. 206.

^p 07, 197 192

^q 147, 148.

^r 28.

^s 152.

^t 59 48 49.

73, 74, 75.

^u 44.

Rise, raigne,

or 64.

^v Saltmarsh

Shadows

fleeing away.

pag 8.

The Scripture

hath but one

sense, Anti-

nomians

and Familists

devise a Lite-

rall; 1 Mysti-

call, Spiritual,

and Allegori-

cal sense.

Law, and against ¹ one beam of the light of the Letter of the Law, and ^m against all externall Ordinances, Covenants, Vowes, as Legall, and Old Testament service; ⁿ against conditions, or performances, or doing on our part by any Gospel-covenant, yea against beleeving 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 ^o perswading; against all ^p commanding Law, (the Gospel is rather to them a ^q promise then a ^r Covenant,) against personall mortification, ^s trouble for sinne, as all Legali, unlawfull now, smelling of bondage, and Law-service; and *bondage it is to pray at such houres, unlesse the Spirit move us, ^t 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, *Literall, Spirituall, Mysticall, Allegoricall, Tropologicall, Anagogicall*; 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) doth carry in their face. The Spirituall sense, is not a sense different from the Literall, 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 giveth 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 desected*, and the like.

CHAP. LXXXIV.

Master Dell, and Saltmarsh deny all outward reformation, all Scripture seales, Ordinances, with Familists, and flee to an Euthyastical Spirit, and an internal word onely.

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 Euthyastical Spirit, not the Spirit of God, for all.

For he holdeth, that ^a *In the time of Moses and the Law, till Christ came, there was no true inward reformation; but notwithstanding of 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 ministration of the Spirit.* But this man understood not his owne Text, *Hebr. 9. 10.* in which the Spirit of God opposeth Leviticall 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 saved by the grace of Christ, as we are, *Act. 15. 11.* as Dell imagines, dancing to Dennes ^b piping, one *Antinomian* to another, for both agree, that *David, Asaph, Heman, Moses*, prayed, and made heavenly and spirituall Psalmes, 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 ea ipsa nova legis Sacramenta à Sacramentis antiqua legis non differre, nisi quia ceremonia sunt alia, & alij ritus externi, anathema sit.* The Sacraments of the Old Testament (say Papists) doe but signifie, not exhibit grace. *Socinus* goeth before *M. Del* in this. For *Socinus* saith, in 1 *Epist. Joan. pag. 145. Nemo negare potest sub V. T. nec vitam aternam promissam fuisse*

Del Chaplain to Sir Tho: Fairfax, the Gener. ll, in 1646. Nov. 25
^a *Del Ser. pa.*

^b *Den Doff. Job. Bop. ist. pag. 11. 52*
The knowledg of both actuall and eternall remission was no Article of the Jewes Creed.

M. Del ignorant of his owne Text, and follows a Socinian and Popish sense.
^c *Pag 3.*

Del of the
same minde,
and his Anti-
nomians with
Papists Socia-
nians, and Ar-
minians tou-
ching the faith
of the Jewes
in the old Te-
stament, and
ours in the
new.

à Deo, nec modum illam consequendi fuisse patefactum. Ostorodius Inst. lib. 1. cap. 5. pag. 21. *Promissiones veteris Testamenti tantum corporales fuerunt, spiritualibus in N. T. promulgatis* — Non autem spirituales & eterna fuerunt & consequenter non accidentale tantum, sed substantiale discrimen inter Vetus & Novum Testamentum, si res promissas spectes, statuendum est. Smalcus de Divin. I. C. pag. 25. 26. *Faten- tur omnes Judaei hodie* — nullum vita aeterna apertum ex-
tare, in ipsorum lege, ut ut apertius loquar in federe, quod De-
us cum iis per Moysen pepigit promissum. M. Del boldly saith, They are all Antichristian, that are not Antichristianly Popish, and of the Socinian way with him, to teach there was no conversion, no inward reformation, no promise of salvation and life eternall, nor the same covenant of grace in the old Testa-
ment, that is now under the New Testament; and that there was no saving grace, nor operation of the Spirit accompa-
nying the Sacraments of the old Testament, but onely tem-
porall things promised them. He hath Arminians also on his side, as *Episcopus Disp. 11. th. 5. The promises of the Law were touching temporall felicity, of the Gospel, concerning the everlasting inheritance. Th. 7. The doctrine of the Old Testa- ment was known by nature, as agreeable to right reason, the doctrine of the Gospel was unknown to the Princes of this world, it is evident there is no precept (say the Belgick Re- monstrants, Apol. cap. 22. cap. 24.) clearly delivered in the Old Testament, for beleeving in Christ, nor interminis any promise of life eternall. Its iure Arminians, are limbs of Anti- christ, and enemies to free grace. Yet Antinomians with Del joyned hands with them against Protestants, who all teach to this day, the same Saviour, the same promises of life eternall, the same free grace of impured righteousness, the same covenant of grace was revealed darkely, in shaddowes and types to the Jewes, and more sparingly, and to us more clearly and abundantly in the New Testament, and that Abraham was saved as we; who now are Antichristian, whether Del and his Antinomians, or wee? These that teach the same with Anti- christ, and contend for perfection and freedome from all sinne in this life, are not the men who must fight the battels of the Lambe.*

But 1. was there then no Spirit and life in the Patriarchs,
Pro-

Prophets, Moses, David, till Christ came in the flesh, and reformed them inwardly? What became then of the soules 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 severity of the second death, as never inwardly converted? Hee belyeth the Old Testament who saith 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. Joh. 8. 21. Joh. 9. 41. Joh. 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 saith, ^d No outward Law, of Synods, Councels of men, can make men perfect, as pertaining to the conscience, more then Leviticall Lawes could doe, and so the Gospel abolisheth all such outward Lawes, imposed on conscience, as well now as heretofore under Moses. — Gospel-reformation (saith e he) is the mortifying, destroying, and utter abolishing out of ^d Pag. 3. the faithfull and elect, all that sinne, corruption, lust, evill, 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 righteousnesse of God dwelling in their hearts by faith. ^d Pag. 4. 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 righteousnesse. — Again, Christ as hee makes us righteous with his owne righteousnesse, and makes us the righteousnesse of God in him; so hee is called our righteousnesse, not in himselfe onely, but in us.*

— And therefore, 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 Sancti-

on ; and enforced upon men by secular power , when in the meane time, all that inward corruption, and sinne they have brought with them into the world, remaines in their hearts and natures as before, so the old Prelats reformed.

His reasons are 1. All things belonging to Christ, a Spirituall King having a spirituall Kingdome, are spirituall ; a carnall Reformation is not sutable to a spirituall Kingdome. The reformation of the Civill and Ecclesiasticall state is but carnall, wrought by the power of flesh and blood, and stands but in outward things.

2. Gospel-reformation is inward, layes hold on the heart, soule, and inner man, and changes and renewes that, d th not much busie it selfe about outward formes, or externall conformitie, but onely mindes the conformity of the heart, for when the heart is right with God, the outward formes cannot bee amisse. Christ saith touching the worship of the New Testament, God is a Spirit ; and they that worship him, must worship him in spirit and truth, hee speakes not one word of any outward formes. So that God in his Gospel-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 Ecclesiasticallr formation is outward, and so industrious and elaborate about outward formes, outward orders, outward governing, outward confession, outward practises ; like the Reformation of Scribes and Pharisees, notorious hypocrites, who made cleane onely the outside of the cup, or platter, leaving them all filthy and uncleane within. So Civill Ecclesiasticall reformation makes a man cleane outwardly, with an outward confession of Faith, when inwardly he is all filthy throw unbelieve, and whites him over with new handsome formes of worship.

Obj^{ct}. But is there no change of outward things in the Gospel? Ans. Yes, an outward change that flowes from an inward ; but not an outward change to inferre an inward, &c.

Ans^w. 1. Master Del must lay downe a ground, that outward Lawes were imposed on the conscience, and forced on them with violence of Magistrates, and Synods, without any foregoing teaching, under paine of corporall punishments to the
fewes

Jewes, as he and his faith, *Presbyterians* doe now urge consciences, how shall *Del* prove that? 2. Hee must say, that outward, and meerely litterall 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, doe make men perfect as pertaining to conscience, which is *Dels* dreame, not our doctrine. 3. Hee and his condemne 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 Law Morall, or Gospel, and so condemnes all Acts of Parliaments.

Ans. 2. You could not have heard more, if *Henry Nicholas*, or *Anton. Pocquius*, or *David Georgius* had beene preaching to the Honourable House; for *Del* follows them at the heeles. For *Henry Nicholas* (if you but change *Dels* word of Reformation, into the word regeneration or begetting) in the same Spirit debaseth 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 meere externall reformation, and the inward reformation, are by Protestants made two contrary reformations; 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, whosoever hath not Christ, he is without God, and without righteousness in this world, I meane the being like Christ, which is received through the power of the Holy Ghost, and not any Ceremoniall Christ, which one man speaketh to another, or promiseth to another through the Ceremoniall service, (*Dels* Grammar is, Pag. 6. through the word of the letter in their bookes, in outward formes, outward worship, outward confession) which he 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 (*Del*, 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
^b Epist. Sect. 5 carnall thing, and an *Elementish*, ^h Ceremoniall, and flesh-
 Sect 7. Sect. ly service; yea, and ⁱ confession with the mouth ^k as car-
 10. nall, outward, hypocriticall, and Pharisaeicall, and doth expresse-
ⁱ H. Nicholas ly reject all the teaching of men, or by the ministry of men,
 Epist. Sect. 10 which the Apostle asserteth, *Ephes. 4. 11. 1 Cor. 4. 2. 2 Cor.*
^k Del. Sect p. 4. 7. And the Lord Jesus, the great Apostle of our profession,
 6. pag. 7. *Math. 28. 19, 20. Act. 1. 6, 8.* and pronounceth the Mini-
 stery of one man teaching another, to be *fleshly prudence*, and
 not such a way, by which the begetting or procreating of the
 children of God commeth to passe. Now that Monster of men,
 knew Protestants, whom hee refuteth in this, taught against
^l Epist. Sect. *Pelagians*, and the Pope, (whom he denieth ^l to be the Anti-
 27. christ) and Papiists, that we utterly deny, that the Scriptures of
 themselves, yea, that the Man Christs teaching in the flesh, or
Paul, or the Apostles Preaching, or any mans externall in-
 structing of another man, most soundly according to the Scrip-
 tures, can without the *bearing and learning of the Father*,
Joh. 6. 45. and his omnipotent drawing of men to the Sonne,
Joh. 6. 44. and the inward teaching of the Spirit, inwardly
 reforme, or beget men over againe to God: So his condemn-
 ing of one mans teaching of another, as *Fleshly, Ceremoni-
 all, 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.
ⁿ See Blefidi- *Del* speaking of inward Reformation, that is, conversion of a
 dius, Histor. sinner to God, that onely being his Gospel-reformation; hee
 Dav. Georg. knoweth well, Presbyterians and the Assembly of Divines,
 pag. 20. 21. who are (if they shall condemne his Gospel for the substance of
 ar. 1. 2. 3. 4. it,) the enemies of the truth of Christ, and the last prop of An-
 tichrist in the Kingdome; doe teach, that inward reformati-
 on, or destroying of the body of sinne, is not wrought by the
 onely Letter of the Word, and the teaching of men, or Lawes,
 or Constitutions of Synods; but that wee conjoine with all
 outward meanes, the inward and omnipotent power of the
 Holy Ghost, without whose grace all other meanes, are no-
 thing, yea *Pauls* planting, and *Apollo his* watering, are no-
 thing effectuall to an inward reformation. M. *Del* argueth a-
 gainst the Holy Ghost and *Paul*, who Preached the Gospel to the
 blasphemers

blaspheming Jewes, and scoffing Athenians, *Act. 13 Act. 17.* for all he could say to them, was but outward and littrell preaching, the Apostles were but men, and not Lords of the heart, and therefore could but *worke outward conformity to outward duties, when the heart remained corrupt.*

Nor is it much that *Del* saith, there is neede of an outward change in the Gospel, which indeed is a belying of himselfe, for an outward change, is an outward reformation, and hee saith, *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 righteousnesse 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 Ministry, outward worship, or outward ordinances, as *Familists* did before him. For the *Author* of that blasphemous Peece, ⁱ called *Theologia Germanica* saith, *Just men have neede of no law, are led by the Spirit, and are not to bee taught by any Law, 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 be commanded or enjoined them, as to doe good, to shunne evill, or the like, but Pag. 72.* Yet hee saith 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 ^k *Henry Nicholas* saith, The Lord speaketh in the Scripture, but he saith withall, that the *Spirit is the Word*, not the Letter. So *Del* maketh an opposition betweene the Letter in the bookes, ^l and the living Word of God in the heart.

3. *Del* speaketh exclusively, *Other reformation beside this of the heart*, saith he, ^m *I know none.* 2. *Gospel-reformation* (saith hee) ⁿ *onely mindes the reformation of the heart.* If onely, then it mindes not externall reformation. 3. Christ speaking touching the worship of the New Testament, saith, (saith 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

Del for the
justification onely
requireth an
outward re-
formation.

ⁱ Theol. Ger.
cap. 18. p. 71.
72.

^k H. Nichol-
as Epist. fecit.
8.9.

^l *Del* Serm. p.
6.

^m *Del* Serm.
pag. 5.

ⁿ *Pag. 6.*
Del rejecteth
all outward
worship,
Scripture,
Preacht go,
Hearing, Or-
dinances, seals
as *Familists*
& *Libertines*
did before him.

these must come from the heart, yet essentially they are externall worship, and something in the outward man, beside that *which is onely in the heart*; and something of formes they must have; for they are externall, visible, and audible acts of worship. The same was taught by a *Silesian*, *Casparus Schwenckfeldius* in *Luthers* time, as saith *Conradus Schlusfeldburgius*, *Catologo Hereticorum*, lib. 10. pag. 30. *Per externum verbum Dei ministerium, & predicationem homines non converti*; — *non esse homines obligatos ad audiendam predicationem verbi, externam predicationem non pertingere ad eos*; *tantum herere in externis sensibus, testificari duntaxat de Christo, fidem aliam non esse, & predicationem verbi nisi historicam, neq; esse fidem accidens, aut qualitatem, sed esse essentiam Dei, Scripturam non esse verbum Dei, verbum Dei non esse aliud quam substantiale nempe Christum*. *Luther* Tom. 2. in *Gen. cap. 19 fol. 133*. Answereth externall Ordinances invented by God, profit to salvation; not these that are invented by men.

Pa. 6.

4. *When the heart (saith o Del) is reformed, all is reformed, — and when the heart is right with God, the outward form cannot be amisse*. It is cleare that *Del* and *Antinomians* mean, there is no externall 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* saith, *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, confesse Christ before men, receive the Seales, wee are then obliged to acts of externall 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 externall 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 immediatly 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, *The Holy Ghost comes in place of the naturall faculties of the soule, and acteth us immediately to all internall acts of loving, and beleeving, and to all externall acts of outward worship, or reformation, and 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 activitie 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.*

P. Rise, raigne, er. 1. 2.

er. 49.

Er. 14.

Er. 21.

er. 36. er. 59.

Er. 4. 5.

M. Del Pag. 26. denies there should be any Lawes in Christs kingdome; 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 authoriry 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 curtesie, the free Spirit, and no written Law must lead the outward man, but hee who said, *purifie your hearts, gave a Commandement for the outward man, cleanse your hands; and Paul forbids the Saints who are sealed to the day of Redemption, of corrupt communication, of bitternesse, wrath, anger, clamour, evil speaking; and that all fornication, uncleannesse, covetousnesse, should not be once named amongst them, as becommeth the Saints; yea, and filthinesse, and foolish talking, and jesting, which are not convenient, because signes of the outward man doe also exclud men out of the kingdom of heaven, as well 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 Archde-*

1 Jam. 1. 8.

2 Ephes 4. 29.

30 31.

3 Ephes 5. 3.

4. 5.

2 Ephes. 5.

5 6. 7.

Col. 3. 5. 6.

1 Cor. 6. 9. 10

^a Bullingerus
advers. Ana-
bapt. lib. 1.
cap. 1.
Ducebat Tho.
Muncerus,
Concionatores
qui illis tem-
poribus predi-
cabant, neque
à Deo missos,
neque verum
Dei verbum
predicare, sed
esse scribas,
& predicare
tantum mor-
tum scriptu-
re literam, ex-
terius unque
verbum non
esse verum
Dei verbum,
sed solum re-
sponsum ve-

mits, who denyed any necessitie 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 cometh immediatly
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
Popish Priest, 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 saith 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 naturall sense doth kill, and is but
a dead Letter, and therefore wee must leave the Scripture,
and come to the quickning Spirit.*

ri verbi; hoc autem internum & celeste esse & immediate ex ipso Dei ore prodire, & hoc
interius doceri oportere, non autem scripturis & concionibus. Baptismum aq. i. viti. endi-
bat & infantium a Deo non esse, — somnia ut respirata à spiritu sancto dicebant
voluntatem Dei esse, bonum meretricum & Diaboli proslidum esse verum torum et impulsu-
tum. Cap. 2. Celestes quidam revelationes, & visiones iactabant.

^b Calvin. advers. Liber. in. cap. 10. pag. 441. Verbum Dei Spiritum esse aiunt quia
Dominus ait, ebaque loquor spiritus & vita sunt. — Pag. 441. Verbum Dei nihil aliud
quam Spiritum esse: facilliter Christum esse Spiritum; nosque cum ipso spiritus esse oportere;
vitam etiam nostram spiritum esse debere.

^c Pag. 441. Scripturam in naturali sensu suo acceptam, Literam mortuam esse, atque occi-
dere; ideoque missam esse faciendum, ut ad spiritum vivificantem veniamus.

^a Bullinger Bullinger ^a also tells us of a sort of Anabaptists called Li-
advers. Ana- bertini, or Liberi Anabaptista, free or Libertine Anabaptists,
bat. Lib. 1. ca. 4.

Statuebant Pedobaptismum, magistratum ius-jurandum esse res liberas & medias; —
externam predicationem, & sacros cultus & Sacramenta nihili faciebant, — fideles
omnes, eum habeant Spiritum externis signis non indigere, — Liberum esse fidem confiteri
— Si gravia pericula urgent, tum posse fideles dissimulare ac facere; Juxta enim esse coram
Deo; si quis veritatem in corde retinet, etiam exterioris coram hominibus contrarium
faciat

who taught, That Baptizing of Infants, Magistracie, 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, beleevers have the Spirit, and need not externall Signes or Sacraments, it is free to us to confesse, or not to confesse Christ, if danger be imminent, its enough to keepe 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 spirituall, changeth the inner man only, and mindes onely the reforming of the heart, and that doth change the outward man, then he excludeth all Civill, Externall, 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 externall 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 beleever have the Spirit, and retaine God in his heart; Dels reformation medleth not with outward practises, to forbid, and rebuke such practises, as Parricides, Murthers, Incests, Adulteries, Thefts, Oppressions, Lying, Blasphemy, Idolatry, Sorcerie, Sodomie; neither the Preachers of the Gospel can reforme these with the Word, nor the Magistrate with the sword, 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 ^d circumspectly, nor to walke in ^e Christ, nor to confesse Christ before men, as we desire Christ to confesse us before his father, and his ^f holy Angels; nor to observe externall order in the worship ^g of God, nor to abstaine from fornication, evill 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 prayeth, Yet by this

Ephes. 5. 15

Col 2. 6.

Mat. 10. 32.

1 Cor. 14.

32. 33. 40.

Col. 2. 5.

1 Thes. 5. 23

way, I see not but all externals of either worship, or conversation 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, sweare, worship Idols, couzen and deceive, steale, robbe, oppresse, if the Faith of imputed righteousnesse bee in the heart, then is the body of sinne destroyed (saith *Del*) and another Reformation that is outward he knowes not, and *Dels* argument runnes thus.

The onely true Gospel-reformation is spirituall not carnall. But the Civill and Ecclesiasticall Reformation is not spirituall, but carnall, and wrought by the power of flesh and blood, &c.

Answ. The Major is doubtfull, and the Assumption false.

1. For civill Reformation as civill, is not spirituall formally, but onely materially and objectively spirituall. But to say, that Ecclesiasticall Reformation should be spirituall, as spirituall is opposed to externall and outward, and onely spirituall, and in the heart; Satan could not fancie a more wicked untruth to destroy all godlynesse and holynesse, as it appeares in the outward man, in the duties of the first and second Table, for Gospel-reformation, as touching Gods part, is inward, spirituall, invisible, done by him that is Lord of soule and conscience; but this is but the halfe, though the choicest halfe of Reformation; but as touching mans part, it is externall, and also spirituall, 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, Hierusalem, Syria, and Silicia*, and that spiritually, and externally (for these are not contrary) when they send to them commandements, not to bee circumcised, nor to keepe the Ceremoniall Law; but to abstaine from blood and things strangled, as at that time scandalous, and from fornication, as a sinne against the Morall Law, because they that held the contrary opinion, were, *ying Teachers, and perverted soules*; and so deformed with a spirituall deformity, the Churches of God, as *Del* and Familists now doe.

How Ecclesiasticall and externall Reformation is spirituall, not carnall.

Now the Assumption, That Ecclesiasticall reformation is carnall as done by men, and not spirituall, is most false, for carnall it may bee in some part, and in some

sense,

sense, that is, standing in outward, externall Commandements, and yet spirituall, given by the Law-giver, an infinite Spirit, tying and obliging the Spirits of men, and leading to a spirituall end; so the Ceremonies of *Moses* are carnall, not sinnefull, nor unlawfull, vicious, fleshly, as *Del*, pag. 2. 3. 4. fouldely ignorant of the sense and meaning of his owne Text he preached on, expoundeth it, in opposition to *Gospel-reformation*, which is spirituall, 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 blood*: *Del* meaneth, by the word carnall, the corruption of *flesh and blood*, as the phrase is taken, *Math.* 16. 17. which is a manifest untruth; it is wrought by men consisting of flesh and blood in a carnall, that is, in an externall, outward, audible, and visible manner, and yet spirituall; also it is in that very externall Reformation, is according to the Word of God, who is a Spirit. 2. It liyes an obligation on the consciences, and spirits of men, both actively to reforme, in that outward way (though God must make it effectuell by an inward reformation) it leadeth men, even as it is externall, to a spirituall 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 *Dels* 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 bread alone*, and inferre, that they are grossely mistaken, who take true nourishing of men to be outward plowing, harrowing, sowing, earing, grinding, for all these are carnall, fleshly, and wrought by flesh and blood, and by the power of man; but true effectuell 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 amisse;

Externall and
Spiritual re-
formations are
not contrary.

Del removeth
with fleshly
Libertines,
all the work-
ing of second
causes.

amisse; So the *Libertines*, made God the onely author of sinne.

Del citeth, *Joh. 4. God is a Spirit, &c.* A place that *Gnosticks, Enthusiasts, Libertines, Anabaptists* abused, to deny all externall worship and acts of Sanctification; and *Towne* cannot answer Doctor *Taylor*, who objecteth, that *Antinomians* deny all externall worship, for he saith, A man is a fulfiller of the Law in Christ who dyed for him, so that faith is all; and the same saith *Del*, pag. 4. 5. *Gospel-reformation is a destroying of the body of sinne, by the presence and operation of the righteousness of God dwelling in their hearts by faith.* He speaks not one word of sanctification, and personall mortifying of the body of sinne, and of walking with God, but saith, *He knoweth no reformation besides this*, as if sanctification were no heart-reformation.

The covenant of grace, and the Gospel, commandeth externall as well as internal holines and reformation, whatever *Del* and Familists say on the contrary.

Del pag. 5. and pag. 6. alledgeth, that the new covenant standeth for onely a heart-reformation, and writing of the Law in the heart, *Jer. 31.* but forgetteth that the same covenant saith, *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, *Psalme. 89. 30, 31, 32. The forsaking of Gods Law, the breaking of his Statutes, and the following after the heart of their detestable 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 Beliall, and unrighteousnesse, and the touching no uncleane thing, the cleansing our selves from all filthynesse of the flesh and spirit, and perfecting holynesse in the feare of God, 2 Cor. 6. 16, 17, 18. chap. 7. 1.* these speake outward and inward reformation. *M. Dels* righteousness of Christ in the heart, by faith, his onely inward reformation he knoweth must then be to beleieve Christ was Reformed inwardly for him, beleaved, repented, sorrowed for sinne, and obeyed the Law for him, and that is all the reformation (as *Salmarsh* his Colleague saith) that is required of us.

Nor is this reformation wee urge, *Hypocriticall*; 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,

crease, yet they neither injoyne, nor preach hypocritical reformation.

And its of the same Mettall and Coine that *Del* bringeth, *Page* 89. Gospel-reformation is thorow and compleat in the inner and outward man, Ecclesiasticall reformation is by halfe, — 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, Ecclesiasticall reformation hath only the power of man, and by it the heart and nature can never be changed.

Ans^r. Gospel-reformation to *Del*, is the taking away, and destroying the body of sinne, and this (saith he) is thorow and compleat, a great untruth, the body of sinne in this life is never compleat. But *Del* meaneth with ^k *Eaton*, and ¹ *Towne*, and other *Familists*, that we are as perfect, as cleane from sinne as the Lord *Iesus*, or as ^m the glorified in heaven, and as ⁿ *Pocquius* the *Libertine* said, They cannot sinne, being once inwardly reformed, and would prove it from *1 Joh. 3. 9.*

2. It is an argument against the whole Ministry of the Gospel, seales, promises, rebukes, commands, threatnings, as the *Swinkfeldians* and *Seekers* teach. For *Paul* is called a Father that beget the *Corinthians*. *Timothy* is said to save himselfe and others. Now *Dels* Argument fights with the Scripture; *Paul* begetteth men *Instrumentally*, *Timothy* saveth *Ministerially*; sure neither *Paul* nor *Timothy* doe convert men thorowly, compleatly, perfectly, within and without; nor doe they it irresistibly, and by an omnipotency in them, as the Lord doth; shall wee then say, *Paul* and *Timothy*, their saving, begetting, and converting of men, is no converting at all? And no more lawfull then the Civill and Ecclesiasticall States reformation, which is utterly unlawfull to *Del*? Because saving of men, and begetting of men by the Gospel, in *Paul* and *Timothy*, was externall, and of it selfe by halfe, without the effectuall working of the Spirit, (which Spirit neither *Paul* nor *Timothy* could command to blow) was onely externall, literall, incompleat, by halfe, carnall, as all the Ceremonies of *Moses* were, to *Del*, nor could *Paul* and *Timothy* write the Law in the heart and inward parts; so *Del* must meane that all Ministry, Preaching, Seales, Covenants, Praying, praying, fasting, all reading, all bookes, and Arts, and learning,

^k Honeycomb, c. 2. p. 25.

¹ Towne of Ser. pag. 77.

^m Saltmarsh Free grace. pag. 140.

ⁿ Calvin, adv. Libert. ca. 18.

pag. 452.

^o 1 Cor. 4. 15.

¹ 1 Tim 4. 16.

Dels Argument for onely

internall reformation is

against all the Ministry and

Ordinances of the Gospel, as

the *Swinkfeldians* of old,

and the *seekers* now

teach.

p Bullinger
adv. ti. Ana-
bapt. l b. .
cap. 9

ning, as all holy practises and walking with God, and acts of sanctification incurring in the senses, and eyes of men, might be cryed downe, because all of a Christian is spirituall, invisible, and the *Gnostick* faith in the heart onely ; in which *M. Del* and *Familists* surpasse the deedes of old *Enthyasts*, For at *Munster* p there arose a Prophet (saith *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 futable to the spirituall Kingdome of Christ.

Del.

For (saith he pag. 6.) *As the Kingdome of Christ is Spirituall, so all the things belonging to it are spirituall. Del. pag. 9. The Gospel-reformation is constant so long as Gods nature dwels in ours, it will dayly be reforming it, till it be altogether like it, as long as the Spirit of God dwels 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 spirituall. But Civil Ecclesiasticall Reformation at first makes a great noise, but when men have attained their owne ends, its activity ceaseth.*

Del proveth
that there is a
difference be-
tweene inter-
nall and exter-
nall Reformati-
ons, which is
not in questi-
on, but not
that externall
Reformation
appertaineth
not to the G-
spel.

Ans. 1. This poore Argument proveth great odds and wide differences betweene the *Lords* inward and spirituall way of reforming, and the externall reforming by the ministerie 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 l berry of Conscience is *Socinian* and *Epicurean Atheisme*) or *Ministers 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. Dels* 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 spirituall*, is hereticall, and not according to the forme of sound words ; for there is abominable Heresie in speeches. *Henry Nicholas* the father

ther of the fleshly *Familist* & speaketh so. God was one in substance 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 *Libertine Pocquins*, and his) and his Godded man, and so be all manned Gods, and children of the most high. Let *Del* cleare himselfe of this same 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 sense with *Peter*, who saith, *Wee are made partakers of the Divine nature*, that is, by Faith, and the created graces of the Spirit; not that wee are partakers of the essence or substance of the Godhead, or equall with Christ in any respect, hee speaketh soundly, as the confession of *Britaine* cleareth; but his words are not found.

2. Whoever except *Henry Nicholas*, and *David Georginus* spake as *Del*, who saith, *The Spirit of God dwels in our flesh, till the whole body of sinne bee destroyed, and the naturall 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 Crosse of God is God*.

3. The Spirit dwelleth not in our flesh, that is, in our sinfull and unrenewed part, for so is flesh taken, *Rom. 7.* who dreamed that grace dwelleth in originall sinne? or if by flesh he meane the naturall man, or the carnall man, or the outward man that is in our person; hee then thinks this outward and naturall man, or our body is turned in a spirit, or spirituall nature, 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 *Salmarsh* speaketh of the beleivers; and as he himselfe saith, *You may as well goe about to bring the Angels of heaven under an out-*

H. Nichols
Epist. to the
daughters,
Sect. 1.

H. Nichols
Evang. cap. 8.
Sentence 3.

Assembly of
Divines of
both King-
doms at West-
minster, cap.
26. art. 1. art.

Del holdeth
with *Famili-*
lists, that
Gods nature
dwelleth in
our flesh.

Rise, raigne,
er 21.

Bright Star,
cap. 15. pag.
225 226.

Pag. 19 pag.
244.

Salmarsh
Free grace.
pag. 140.

Del. Ser. pa.
22.

Beleevers: ^{re} no more in need of preaching, or outward reformation (saith M. Del) then the Angels in heaven.

ward and secular power, as the faithfull, who being borne of the Spirit, are more spirituall then they. If so, then beleevers being more spirituall then Angels, and so lesse literall, and lesse carnall, because by imputed righteousness they are Christed and Godded, and to the body of sinne destroyed by the imputed righteousness of Christ, tully and compleatly then, as Angels need no secular power, becaule they are spirituall, so need they not heare the Morall Law preached, nor the threatnings thereof, nor need they give attendance to reading, nor need they marry, nor can they die, nor sin; as our Saviour saith, and that because they are spirituall; if then beleevers be more spirituall, as Del saith, they need farre lesse then Angels the written Word, or the Preaching of the Law, or any Ordinances, nor should they marry, or dye, nor can they sinne, nor lie, nor whore, nor steale, nor kill, but bee as the Angels of heaven. I cannot but professe my jealousy of all Familists, I much feare, when Del saith, beleevers are more spirituall then Angels; and that the naturall man must bee made spirituall, which is done (saith he) by the imputed righteousness of God, Pag. 6. 7. that hee mindeth, with Mistresse Hatchison; that ^a these who are united to Christ, have in this life new bodies, ^{ex. p. 59. r. 3.} and two bodies, 1 Cor. 6. 19. And ^b that the soules of men ^{ibid. r. 1. 2} are mortall, in regard of generation, like the beasts, Eccles. 3. 8. but made immortall by the purchase of Redemption. And that ^c the Resurrection, Joh. 5. 28. is not meant of the Resurrection of the body, but of our union here, and after this life with Christ. And so taught that abominable Priest ^d Antiochus, and the Quintists with him, with Phyletus and Hymeneus, that the Resurrection of the dead was in this life, and that we are not saved in hope onely in this life, but really and compleatly before we die; and the same perfection of life eternall in this life, is taught by Antinomians, to wit, ^e by Towne, and ^f Salmarsh, the colleague of Del. These must lie upon Antinomians, while they condemne their Fathers, the Familists, upon whose principles they walke, which they have never yet done, nor have they denyed the foule Heresies that are in the Story of the Rise, raigne, ruine of Antinomians.

4. Ecclesiasticall reformation in the intention of the work hath

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 *Nicholaitans* doe, that the Letter of the Scripture, and all Ordinances externall, Word, seales, prayer, reading bookes, under the Gospel are abolished to the s^t just man, and onely the Spirit leadeth him; yea, that these are all ^h *Elementis, Ceremoniall, carnall, and fleshly, and that i its* impossible that any act, meditation, thinking, aspiring, or working, can be sufficient to attaine 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; that ^k we are onely passive in receiving the will of God; that we ^l and all our acts of the soule, of willing, loving, trusting, 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 eternall 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 sinnefull 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 sinnefull, fleshly, carnall, yea, devillish, and so unconstant in good, and therefore its a vaine thing for M. *Del* to argue from the abused and sinnefull 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 excellencie of Christs 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

^g Theolog. Germanica cap. 28. 71 72
^h H. Nicholas Epist. Ser. 6. p. 7. 10.
ⁱ Bright Star, cap. 2. p. 11.
^k Bright Star, cap. 1. p. 13.
^l Bright Star, cap. 11 pag. 106. 107. 113 109. 110.

Externall Reformation constant in its owne kind, as well as inward.

truth before men, is commanded in the Gospel, *Math. 10. 32. 33.* And abstinence from grosse and scandalous sinnes.

Del pag. 10. If the Church be to be redeemed, Christ must redeeme it; if it be governed, Christ must governe 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 hee had committed it to all the Princes and Magistrats in the world. All things are given to me of my Father. Christs love to redeeme, is his love to reforme; he will not break the bruised reed &c. and he reformes not ruggedly, and with violence.

D. I with Libertines make it as unlawful for men to reforme by preaching, and rebuking, as for them to attempt to Redeem and save sinners.

Ans. 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 godlinesse, and honesty to his Church, as well as God onely Redemeth, onely Governeth, onely Protecteth 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 godlinesse, as the Word saith, *1 Tim. 2. 2, 3.* then away with Magistrates, Swords, Gunnes, warres; yea, away with Castles, Houses, Forts; for if the Church bee to bee 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 *Adams* world returne, for sure Christ onely in his way, feedeth, cloatheth, protecteth, saveth 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 *Libertines*, to prove, *That sinne was nothing but an opinion, and that wee should not rebuke any for sinne, nor praise any for wel-doing, Quia De-*

^a Calvin. In
fruct. adv. r.
Liber. cap. 3
ca. 14. 15. 16.
17. 18 pa. 44
446. 447. &c.

us efficit omnia in omnibus, because God worketh all in all things, and the sinner the Creature doth nothing. Christ reformeth onely, 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 sinne in not Preaching Law and Gospel. For M. Del saith, p. 12. *As none can redeeme, but Christ onely, so none can reforme the Church but Christ onely; for he onely takes away transgression, and is made righteousnesse and wisdom to his people; and he onely, Esa. 2. Layeth low the loftinesse and haughtinesse of men.* So he onely reformeth inwardly, Angels 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, wisdom, and redemption. And M. Del layeth no lesse blasphemy on the Parliaments of both Kingdomes, and on the three Kingdomes, when they sweare to endeavour in their severall 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.

*Covenant of
the three king-
domes, Act. 1.*

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 anothers 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 (saith Del) the onely Redeemer; and then how durst 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 shall arise and build the Temple, and intrude on Christs sole prerogative, to redeeme and reforme inwardly? 2. It was both Typicall, Positive, and Temporary, 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 Gospel 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 onely high Priest, and that the Divines are men of blood also, and bee they men of peace, or men of blood, they must bee too bold to sit in an Assembly, as so many sacrilegious intruders and usurping Lord-Redeemers and that by Authority of Parliament. For Del applyeth to himselfe, in preaching *Familisme*, *Socinianisme*, *Popery*, *Libertinisme*, calling them all the props of the *Antichrist*, who are not *Familists*, *Socinians*, with himselfe, that which is peculiar to Christ, *Joh. 7. 12*. That some will say, Del in Preaching thus is mad, as they said of Christ, and hee is more then a *Nathan*, but I thinke, the truly godly will confesse, *Christ* to be the wisdom of God, and thinke him spiritually mad, as other *Familists* and *Antinomians* are.

Del Ser. pag. 13. I doubt not (saith hee) of the Churches Reformation, because it is Christs owne worke, and hee 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 he lets lye in sinne, as not belonging to his charge, so I am at rest and quiet; Christ will reforme.

Ans^r. So doe the New Englandⁿ Familists, who abusing the absolute decrees of grace, say, None are to bee exhorted to believe, but such whom we know to bee the elect of God, or to have his spirit in them effectually. Then the reprobate, because absolutely reprobate, are not to heare the Gospel, nor should the Gospel be preached to them, who stumbled at the

M. Del with
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Rise, raigne,
Er. 64,

the stone laid on Zion, contrary to the expresse Word of God, and Gods absolute decrees must take away all industry, care, paines, praying, seeking of God, for if we be chosen to life, *Christ hath undertaken to redeeme us*, if not, we must lie and perish in sin. *M. Del* saith, *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 heare the Word, pray, repent, beleeve, or preach the Word to others, nor labour to bee converted, or to convert others, then to redeeme them with our blood; we will be at rest and quiet, *what Christ hath undertaken to doe, the powers of hell cannot hinder*; these that belong not to Christs care, why should they heare, pray, knock, or why should the Word be preached to them? Saved they cannot be, as not belonging to Christs care. So saith the *New England P. Family*, *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 these that are absolutely reprobate; and upon the same ground, they need use no meanes, who are absolutely chosen to glory. Christs love and care is as great to reforme inwardly, and to convert, as to redeeme; upon the same ground, these whom God hath decreed shall live so many yeares, (sure God undertakes to fulfill all his decrees with a like strength of irresistible omnipotency) they need not eate, drinke, sleepe, plow, care, labour, for no power in hell can infringe one decree of God more then another, all husbandmen, sit 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, takes away all reforming in men, all undertaking in second causes: the husband-man can no more feed your body with bread, then he can redeeme your soules with his blood, both belongs to Christs care. But though *Paul* knew it belonged to Christs care, *Rom. 9. To call whom he predestinate*, yet he had exceeding sorrow in his heart, for his kinsmen the *Jewes*, to save some of them, that is, to reforme them, and the care of all the Churches lay on them. *M. Del* hath more courage,

° *Isa* 6.8,9,10
Ezech. 2.3,5.
ch. 3.4,5,6,7.
Math. 13. 4.
15. Math 21.
40 41, 42.
Ioh. 9. 39.
ch. 1. 37,38.
Act. 28. 24.
25. 26. Rom.
9.30,31,32.
ch 10. 14,15,
16,17. ch. 11.
5,6,7,8,9,10.

P. Rise, raigre,
Unflavoury spe-
ckes pag. 19.
er. 4.
R. monstr.
1. Script. Syn-
nod. utr. Ob-
ject. 4. *I frin-*
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rationes. preta-
tem promoven-
tes que su-
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nitentia so facili-
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preces.
et *Art.* 1. in
expof. p. 94.
ad Rom. pag.
90 91. &c.

Calvin. ad-
vers. Libert
ca. 13. 14. &c.
pag. 445. 446.
447.
Theologia
Germanica,
ch. 4. pag. 8.
Theol. Ger.
ch. 55 p. 158.
159.
Bright Star
c. 8. p. 69. 70.
71.
Bright Star
c. 8. p. 71.

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 (saith the Familist) is onely God. And God becommeth all things in man, and nothing is, nor hath being but God, and his will, * God is all, and the creature nothing.

Del by this Argument inferres a cessation 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 resist him; no lesse then Christ redeemeth his alone. Parliaments ought not to sit, 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 presse. But shall men therefore omit all duties in outward reforming? Stoicks can say no more.

Del Pag. 14. 15. 16. Holding forth the meanes of Reformation, he saith, Christ reformeth by the Word onely, and doth all, he calles, rejects, bindes, looses, terrifies, comforts, enlightens, makes blinde, saves, damnes, and does nothing in his kingdome without the Word. Now are yee cleane 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 saith, Goe teach all nations; he sent them not out with Swords and Guns, and this Word only truly reformes, the outward power of the world sets up an image of reformation only.

Del and Familists seem to extoll the word, but they intend to extoll an Enthyasiaticall Spirit.

Del, Saltmarsh Familists, and Antinomians deny the Scriptures, to bee the Word of God, and call it a dead Letter, as Libertines doe.

Ans. 1. *Del* and Familists seeme to extoll the Word of God, but they juggle with David Georgius, and Henry Nicholas, who understood by the word, *Verbum internum*, the Enthyasiaticall inward word of the minde, and the Spirit; for, he and Saltmarsh as they are sparing in citing Chapter and Verse of Scripture, so they never expound this Word to bee the Scripture; nor can I observe in all their writings, that they call it the Scripture; as Christ and his Apostles frequently say, *The Scriptures must be fulfilled, as it is written in the*

Scriptures,

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 dite Scripture.* Mistresse Hutchison with hers, y said, *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 beleve 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 *Pen-men of Scripture*, were also the same sanctifying Spirit of grace, that is in all belevers; whereas these differences are cleare betweene them.

y Rise, raighe, p.61, art.27.

The Antino-mian Spirit cannot Dite Scripture.

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.

The immedi-arely inspi-ring Spirit in Prophets and Apostles is a Spirit w^h act-ing of God, farre different from the Spirit of Sanctifica-tion in all Saints.

2. The *Prophets and Apostles* were acted above the reach of free will, humane doubtings, discourses, ratiocinations in searching and finding out the truth, they needed not advise, counsell, teaching from men, or *Angels*, from *flesh and bloud* to come to the very knowledge of the *Letter of the Gospel*, *Gal. 1. 11. 12. Ephes. 3. vers. 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 speaketh, is *Gods word* secundarily, and in so farre as it agreeth with the written *Word of God*, and no otherwise. *Jeremiahs* word was not secundarily the *Word of God*, and so farre forth onely the *Word*, as it agreeth with the writings of *Moses*; and though *Paul* forbid *Circumcision*, and *Moses* command it, *Pauls* command is no lesse primarily and simply 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*.

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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 saith *Saltmarsh*, *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 promes of Christ, to make it spirituall 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 evill 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 flesh, but of the 2 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 Enthysiausticall spirit. David Georgius said, they are Legall and Literall Preachers, and Christ but the Literall Messiah, and he the true spirituall Sonne of David, borne of the spirit, not of the flesh. 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 Kingdome. He saith, *All the*

the powers in the world cannot reforme the Church as the Word of God can doe, for it is quick and powerfull, 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* (saith he) *doth all in his Kingdome 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 Kingdome, 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.* clearly 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 saith, *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 *Antichrists*, because they were regenerated onely by the *Ceremoniall, Elementissh, Fleishly, Literall Word*, he meaneth the Scriptures that are not a Preached by their Enthusiasticall Spirit of Familisticall love, that acts without, beside, and contrary to the Scripture. *Paul* and *Apollas*, when they water and plant, doe preach the Word, but this reformeth not inwardly, nor is it mighty in operation, and sharper then a two edged

Sword, without the Spirit ; so that this is the very Spirit, who onely as the efficient and Author of inward Reformation ; not as the meanes, or the onely meanes (as *Del* saith) doth comfort and convert effectually the soule.

4. *Del* citeth *Eesai* 61. 1. to prove that the Word is the onely meanes of conversion. *The Spirit of the Lord God is upon me, — he hath annointed me to Preach good tydings to the poore.* If *Del* meane that this Spirit and anointing on Christ, is the Word of God, Christ 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 dueties, to preach the Gospel to the poore.* Now *Del* cannot for shame, give us so Literall a Christ. For sure this Spirit whereby Christ was anointed, was the Holy Ghost in gifts and fulnesse of grace given to him above his fellowes. And beyond all Controverlie, if Christ saith truely, citing that Text, *Eesai. 61. 1. This day (Luk. 4. 21.) is this Scripture fulfilled in your eares.* Then Christ Preached in a pure Gospel-way, and not as a Legall Preacher (as *Salmarsh* saith he was to some) even to these that were filled with wrath, and persecuted him, vers. 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 Christ 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 eares ;* which should bee against the Text, and a horrible blasphemy, to wit, that Christ should be a Literall Preacher, as *David Georgius* said, and so a Legall Presbyterian, as *Familists* and *Antinomians* say. But if *Familists* and *Del* mean, that the Spirit went not along with the pure Gospel-preaching of Christ, as is clear from *Eesai. 61. 1.* and *Luk. 4. 21.* Then its false that *Del* saith, *That the Gospel hath the Spirit alwaies joyned 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 Christ was anointed, for so *Del* expoundeth it. So doth *Del* cite *Psal. 2. I will publish the decree,* and he expoundeth *Eesai. 59. the Spirit*

rit to be the *Word*; which cleareth, that he acknowledgeth no word of Scripture for a meanes of inward reformation. For hee saith, *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 Georginus, and Henry Nicholas, their internall *Enthyasiasticall word*, that is, the Spirit, excluding all Law and Gospel that are but written, Inkie, and dead Letters of themselves, dothall; 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.* *Ezech. 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 Ghost*, 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 reformation,) 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 ignorance, if not worse, in *Familists* and *Antinomians*; in this ^b *Saltmarsh* saith, *The Spirit worketh Legally, and not freely,* ^b *Saltmarsh* *when men doe things as meereley commanded from the power of Free grace.* *an outward Commandement, or precept in the Word;* ^{pag. 179. 180.} (he meaneth in the written Scripture.) For (saith hee) that bringeth forth but a Legall, or at best, but a mixt obedience and service, and a finer hypocrisie, — 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, ^{How the outward word onely reformes} *us, and how not; and how Saltmarsh with his Antinomians are deluded Enthyasists, in speaking against the Scriptures, and pleading for their new Spirit.*

onely because it is light; and nothing else can be the object of the sense of seeing, but light and colours; and we onely heare sounds, meerely because they are sounds; and smell things odoriferous and smellable, because they cast a smell: and onely taste meats, meerely, and formally, because they are sweet, sowre, bitter, sharpe, 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 wee doe meerely for the Word, in the Prophets and Psalmes, without us, and out of conscience, and meerely *as commanded from the power of an outward Commandement or Precept*; I adde, or a Gospel-promise written in the Word, then we obey God in a free, filiall, Gospel-way, out of meere conscience to an outward Command, as the onely objective ground, warrant, and rule of our obedience, what ever *Papists* on the one extremity say; for an unwritten Word of God; and *Enthysiaasts* on the other hand; for a *Word within*, or a Spirit acting and obliging as their onely rule, excluding the Law and Gospel; because they are Letters, and written, and Scripture and a *Word without*; as the onely 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. Vers. 27. And beginning at Moses and all the Prophets, hee expounded unto them all the Scriptures, the things concerning himselfe. Vers. 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 sinnes should be preached in his name, among the Nations. — Then Christ would have beleeving and repentance, Preached and commanded for no warrant and objective ground, but because the Word without the Commandement or Precept in the Word commanded it; and this Satan cannot call *finer hypocrisie*. So Revel. 2. 11. Hee that hath an eare to heare, an inward, and renewed, a circumcised 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

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regenerating Spirit in the heart of beleivers 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 externall *Epistles* that the Spirit sent to these seven Churches, and so the onely meane of *Abrahams* obedience, to sacrifice his onely sonne *Isaak*, and the onely warrant for his faith was the Commandement of God, and a *Word without*. *Go now take thy sonne, thy onely sonne Isaak, and offer him to me.* Many other things, naturall reason, a seeming contrary word, that he should be the sonne of Promise, seeme to command the contrary, but *Abrahams* faith appeared in this, that he closed his eyes at all Commandements, and carnall inhibitions of nature on the contrary, and meerely for an externall command of God, as the sole and onely objective warrant, and formall object of his faith, and of his obedience without; because God so commanded, he obeyed; and so are wee to obey and beleeve 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 onely meane 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 onely Word, as the Law doth.

But it is not the onely Word, that is, the efficient and effectually working cause of our obedience, if the Spirit of grace doe not concur with both the written and preached Law, and written and preached Gospel and covenant of grace, wee cannot obey. *Antinomians* make obedience for the outward written command, as the onely objective cause, and warrant of our faith and obedience, through the effectually working of the Spirit, two contrary obediences imagining that the former is Literall, Legall, and *finer hypocrisie*, and the latter the onely true obedience.

A grosse mistake, 1. Because none can sincerely obey, meerly from the power of an outward command, or precept in the Word; but the man whose eares the Lord circumciseth, *Deut. 30. 6. Revel. 2. 11.* and whose understanding Christ openeth to understand the *Word without*, *Luk. 24. 45.* and therefore the *Word without*, is the onely meanes 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 beleeveth 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 visive faculty of seeing within us; or that sounds, or sweet smelling flowers without, because they are without, must be contrary to the naturall 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 renews without the sense of the Letter, received in the understanding.

Ser. p. 19.

Elai. 53. 1.

Mat. 13. 14.

15.

Act. 28. 24.

25. 26.

Ioh. 9. 39.

Ioh. 3. 17. 18.

Ioh. 12. 35, 36

37. 38, 39.

Now *Del*

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Del. Ser. pa.

39.

Page. 20.

Libertines

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ca. 10. p. 442.

Verbum Dei

Spiritum esse,

aiunt, p. 443.

Vitam etiam

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bere; They say

the Word, and

And most false it is, that in the Gospel, the Word and the Spirit are alwaies joyned, as *Del* saith, for then all hearing the Gospel should belong to the converted and saved onely, where as the Scripture saith the contrary, & for many are hardened, and heard the Gospel without faith, damnable eternally the hearers, as well as the Law.

It is as wild *Libertinisme* that *Del* speaketh; That the Spirit reformeth, by taking all evils out of the flesh; he meaneth in Justification, 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 likenesse, for (saith he, dreaming awake) the Spirit is as fire that changeth every thing into it selfe, and so doth the Spirit in the flesh, make the flesh spiritual.

But, Master *Del*, what meane you by flesh? The corruption of sinnefull nature, then is sinne made spiritual, heavenly, holy, meeke, good, loving, &c. Familists and Libertines thanke you for that, but sinne is destroyed, as your self 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.

3. Rise, raigne, pag. 59. art. 3.

3. If

3. If by *flesh*, you meane 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. *Familists* 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 ^h *Libertines*, and by this they deny the Resurrection. But 4. if by *flesh*, you understand the sinnelesse frame of soule and body, take heede 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*, sport so with the truth of God.

vegetare corpora nostra, nos sustinere, atque omnes vitales actiones efficere, quia vivens est tantum Deus qui vere est.

^h Calvin. Instruct. advers. Libert. ca. 11. pag. 443. *Libertini statum animarum nostrarum loco Deum vivere in nobis.*

CHAP. LXXXV.

Libertines and Antinomians come nigh to other, in making God the author of sinne.

Paral. 16. **L**ibertines 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 so we should pardon the sinnes one of another, and ^d beare 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 Pocquius the *Libertine*, in his booke, *Rebuke not one another for sinne; since its Gods will it should be so.* ^f 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 Enthusiasticall conference with other *Anabaptists*. *Thomas* commanding his brother *Leonard* to sit

^a Calvin. Instruct. advers. Libert. c. 13. 14. pag. 445. 446. 447. ^b Calv. Ibid. cap. 16. advers. Libert. pag. 446. Hoc praeceptum quod secus Deo regi finant, ex eodem principio deducunt perperam fieri, si de re aliqua indicatur.

pag. 449. ^d Antonius Pocquius in libello suo impio, Quinetiam dicit: infirmitates alij aliorum sustinere; nam si detractores sumus, erimus cum Serpente, &c. ^e Ibid. Calvin. pag. 46. ^f Pocquius Scrip. Enim omnia mundi mundi: qui autem fide purificatus est, totus est gratus Deo, sed caveat, ne infirmus fratri ruina sit: quia scriptum est, ama proximum, usque ulcisci velis. ^g Bullinger advers. Anabapt. lib. 2. cap. 1.

downe on his knees before him, in the sight of his Parents, and others, who admonished him to doe nothing but what was to be done, answered in the same Argument of *Libertines*, *nihil metuendum esse, neque enim hic quicquam præter 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 cryed, *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.

[†] Rise, raigne,
er. 22.

[‡] Rise, raigne,
er. 34.

¹ Crisp vol. 3.
Ser. 1. p. 42.

[‡] M. Archer
Comfort for
beleevers p. g.
36.

Libertines &
Antinomians
take away
prayer, feare,
rebukes, and
use of meanes,
because God
decreeth all
things.

¹ Archer, p. 36
Comfort for
beleevers.

[‡] Archer p. 38
¹ Ibid. p. 35.

¹ Ibid. p. 46.
² Ibid. p. 47, 48.

³ Crisp vol. 3.
Ser. 5. p. 178.
379, 180.

The same course doe the *Libertines* and *Familists* of New England take. For ^s none (say they) are to bee exhorted to beleeve, but such whom we know to be the elect of God, or to have his Spirit in them effectually. And we should ^h not pray against that which cannot be avoided, nor yet against all sinne. The *Antinomians* come nigh to this; For Doctor ⁱ Crispe the *Antinomian*, and ^k Archer, both dissuade beleevers to be troubled or dismayed at sinne; their reason holds good against all sinnes of unbeleevers 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* (saith M. ¹ Archer) acknowledge not so much of God in sinne, as is in sinne and ^m Gods will and pleasure is, the wombe that conceived, and whence springs every worke of the Creature, whether it be good or bad. Secondly, ⁿ saith he, All things by sinne, or sorrow, which befall beleevers, come from God by a decree powerful, — yea ^o 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 purpose

pose, M. *Del* crying downe all outward Reformation, faith, *Serm.* pag. 13. *I doubt not of the Churches Reformation, because it is Christs 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 dissuades 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 beleieve, without faith; upon this ground, that they were elected absolutely to glory, as if God had ordained them for the end, but the meanes 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**ibertines said, ^a *All that are without God* ¹ *Pocquius.*
^{are nothing, all that wee doe or know is} ^{in libello a-}
but vanity, therefore are we to deny our selves; this they said, ^{pud Calvin;}
^{infering, we may live as we list, and doe nothing, but beleieve} ^{16. pag. 463.}
^{that God workes all our works in us, and for us; and impute}
^{all things to God.} *Salmarsh* ^b speaketh most like this, when ^b *Salmarsh*
^{he saith, that all the precepts of Sanctification, set forth Christ} ^{pag. 84.}
^{to be all in all; Christ hath beleaved, repented, sorrowed,}
^{mortified sinne perfectly for us, and we are} ^c *but dead passive* ^c *Rise, vaigne,*
^{creatures, and the Spirit so acts in us, as in blocks, and so we} ^{er. 36. er. 37.}
^{must act nothing, being as blocks, and God must be the author} ^{er. 14.}
^{of all sinnes of omission.} *Familists* commonly say, I have no-
 thing from the Creature, I can doe nothing.

CHAP. LXXXVII.

Antinomians answered, in that they say, wee make the
actings of the Spirit, like to the acts of Mo-
rall Philosophie.

IT is a most unjust charge, that ^a Antinomians put on us, That
the way of the Spirit is grosse and carnall, which we follow,
and our Divinity carnall. But (saith Saltmarsh) we (An-
tinomians) 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 infallible, as to write of Re-
generation, as Philosophers doe of Morall vertues.

^a Saltmarsh
Free grace,
pag. 71. 72.

Antinomian
Divinity most
carnall.

^b Eaton Ho-
neycombe ca.
3. p. 25. l. 24.
25.

^c Towne as-
ser. 71. 72.

Let us examine, whether Antinomians way bee Spirituall
Divinity. We professe it to be a most carnall way of Antino-
mians, to say as ^b Eaton doth, An unjustified man that belee-
veth that Christ hath taken away his sinnes, is as cleane with-
out sinne as Christ himselfe. And ^c To a beleever nothing is
sin; to Faith there is no sin. Blasphemers, if you have either face
or conscience, can yee say that Christ could sinne, or that a be-
leevers denying of Christ, his lying, his Adultery, are no sinnes?
Is not this carnall Divinity?

2. If God see not Drunkenesse, Lying, Murthering in be-
leevers to be sins? Are they not then no sinnes? And should
not the beleever say, My light of faith seeth no sinne in my
selfe; but my Drunkenesse, Lying, Murthering committed,
I beleeve are no sinnes; for sure justification, and abolishing
of sinne, should be seene by my faith, as they are seene by God,
if God see them, and count them no sinnes, its unbelieve in
me to see them, and count them sinnes? If a beleever steale
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 Judge-
ment is according to righteousnesse and truth, then it must bee
no sinne; and the beleevers judging of it to be sinne, must
be a lying and a false judging, contrary to Gods judgement
of truth.

^d Saltmarsh
Free grace,
84. pag. 44.

3. Doe not Antinomians say, to sorrow for, or to bee
troubled in conscience at pardoned ^d sinnes, is unbelieve, and
a worke

a work of the flesh, and that it is *Regeneration and Faith* not to see sinne in our selves, and that it was *Adams and Eves sinne*, to see their sinne; for then it was imputed to them as sinne, and the *Pharisees sinne* was, *Joh. 9. that they saw their sinne, and therefore their sinne remained.* These bee the words of *Pocquius*, that *Carnall Libertine*, and are the words of *Salmarsh, Eaton, Towne, Denne, and Crispe*, and their matter is the same when once we beleeve, we sin no more then *Christ* doth, but all these that are supposed to be sins, as the *Adulteries, Murthers, Lying, Swearing, Cousening, Oppressing* wee fall into, being once beleevers, are no sinnes before God, nor to our Faith, nor are we to see them as sinnes, they be sinnes onely to our sense, to our flesh, and to menward.

peccat in omnibus, sed cum in spiritu in deum, omnia ista non videtur, non enim habitat in Deo peccatum. — Primum non videbant (*Adam & Evah*) voluntatem suam: neque pudebat eos suae humanitatis; non videbant peccatum suum, sed cum viderunt ipsum, imputatum est illis in peccatum, & prorsus immutatum est in contrarium. — Quare reliquamus veterem Adam (ne cernamus amplius peccata nostra) id est, animam viventem, & veniamus ad rem maiorem, id est, ad spiritum, — nunc vivificati sumus cum secundo Adam qui est Christus, non cernendo amplius peccatum, quia est mortuum.

Pocquius in libello suo apud Calvin. Instruct. adv. Libert. pag. 462. 463. Scriptum est, (*Joh. 9*) Qui videt peccatum, peccatum ei manet, & veritas non est in ipso; deinde preterea dicit, qui peccat in uno,

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 quatum iustitiebatur, illis displicebat, ut minus Augusta & exilis, non satis spiritualis, alta & perfecta.* So *Tho: Muncer*, whose followers said against *Luther, Zwinglius*, and others, the writings and Epistles of *Muncer* was more spirituall then theirs, and their whole reformation was narrow, hungry, not perfect, and high enough.

3. The way of the Spirits Divinity is in this like to Morall vertues, that 1. both are learned by teaching, the one by *Morall Philosophie*, the other by the *Scriptures*, *Antinomians* are thus Spirituall with a carnall and divellish Spirituality to reject the *Scriptures*, and follow an *Enthysasticall 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 vertues; that both bring an *externall reformation*, (though the Spirit throughly also
 wherein our Divinity consisting thing Sanctification agreeeth with Morall Philosophie in acts of Morall vertue, and wherein
 Not:
 changeeth

2 Pet. 3. 14.
Math. 25. 20.
21. 22.
f Towne as-
ser. pag. 77.
78. 79.
g Saltmarsh
fr. gr. 140.

An account of
our Divinity
as more spiri-
tuall then that
of Antinom-
ians and Mo-
rall Philoso-
phy.

h Ezech. 36. 26
Zach. 12. 10.
Elai. 44. 5.
Ier. 31. 33.
Deut. 30. 6.
Ezech 11. 19
i Rom. 7. 14.
k Rom 1. 16.
l Esai 53. 1
m I h. 12. 19.
n Hebr. 4. 12

changeth the inner side) both in force a ceasing to doe ill, a learning to doe well, and procuring of things that are honest in the sight of men; *Antinomians* boast of a *Libertine*, Idle faith, and of a phancied 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 *Iesus 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 beleve we are in heaven, and there wee are; a Spirituall lye cannot but be a most carnall sinne.

4. But the Spirituality of our Divinity above *Antinomians* and *Moralists*, we place 1, in that God infuseth supernaturall habits in us, even a new heart, a new Spirit, whereas *Antinomians* deny any stocke of grace inherent in us. *Moralists* acknowledge onely acquired habits, and deny all infused and supernaturall habits. 2. We judge the Law to be 1 Spirituall, and the Gospel written, read, or preached, the power of God to salvation; the arme of the Lord, and the most lively, quicke, 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, so as they misse God, and the sweetnesse 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 Moralist knoweth no over-crowding of desertion, a sanctified soule doth know it. Nor doe *Antinomians* and *Familists* know any desertions, 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
seale

Seale being received, they are ever in a merry mood, ever rejoycing, to mourne for sinne, to call in question Gods favour to them is proper to onely unconverted Legalists under the Law, *Rise, ruigne, cr. 20. pag. 4. cr. 32. pag. 6. cr. 42. p. 8. cr. 64. pag. 12. cr. 70. pag. 53.* (6.) A beleever must have the actuall influence of the Spirit to know these things, that are freely given him of God. A Moralist needeth no supernaturall light, to know that he hath a masse of Morall vertues, Temperance, Fortitude, Justice, and his owne Spirit teacheth him that he is a temperate, valerous, just man.

6. A beleever cannot act according to his supernaturall habits, except actuall grace stirre him; a Moralist needeth but naturall reason, the stirring of his owne Spirit with a common influence of God, to cause him act according to his Morall habits.

7. The *Moralists* habits of vertue are of no better house then his owne conqueise; 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. Deut. 30. vers. 6. Zach. 12. 10.*

Saltmarsh doth little lesse then blaspheme, when he saith, 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 feelings of flesh and bloud; for flesh and bloud cannot assure us that we are *translued 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 justified, and yet sinners in our selves, is proved against Antinomians.

Antinomians hold, *That we cannot be both righteous in the sight of God, and also sinners in our selves.* It is thus farre true, we cannot both be righteous, by Christs imputed righteousness, and freed from the guilt of sinne, and not righteous by imputation, and not freed, that should involve a contradiction.

tradiction. 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. saith, Purge mee with Hyssope, 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 saith Crispe; as cleane from sinne, saith Eaton, as Christ himselfe. I confesse, 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 sinne, 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 sinned not as under the full dominion of sinne.*

2. *The Lord pardoned and covered the sinnes of his people*

in Christ ^b in the Old Testament, ^c tooke away their iniquity, ^d and purged their sinne, ^e blotted out their transgressions, and remembered not their sinnes, and that ^f as a thicke clond: God described himselfe to Moses ^g 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 Jewes, 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 ^h was righteous, did good, and sinned not; or that ⁱ could say he had made cleane his heart, or was pure from sinne; or that ^j could stand before God, if hee should mark narrowly his iniquities, nor was there ^k any flesh could be justified in his sight. Not a righteous Job, a none-such ^l 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 ^s there is rebellion in him against the Law of his minde, captivity to sinne, wretchednesse under the body of sinne.

4. So the Corinthians were justified, washen, ^t sanctified, and yet these of them ^u 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 Evah, 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 foole, slighted him, and extolled 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 ^z Father and the

^a 1 Ioh. 2. 1. Sonne, were purged from all their sinnes, had an ^b 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 (saith ^d 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 ^c Christ Jesus, or as the ^f glorified in heaven, and so ^e absolutely perfect in our person, and our works; maketh all sanctification no sanctification before God, and that inherent holynesse 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 saith, ^h That our sanctification is the will of God, ⁱ that our service is holy, living, and acceptable; that God ^k is well-pleased with our sacrifices of almes in Christ Jesus. And ^l that a holy and sincere profession and walking, doth take the love, and ravish the heart of Christ; yea, by this way we sinne onely 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 ^m meereley declaratively; for Eaton tells us, that if any more be ascribed to Sanctification, but a meere declaration to the eyes of men, that we are healed, we goe on with Papists, and Bellarmine, to make sanctification the onely formall cause why we are justified. But the man is farre out. Bellarmine and Papists say, that God so farre accepteth works of inherent holynesse, that without Christs imputed righteousness, we are justified for these works, we acknowledge that God for Christ loveth, 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 meereley 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 finnes 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 wee 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.

Ans. Sinners are taken two wayes in Scripture. 1. For wicked men, servants of sinne, sinne having a dominion and Lordship over the party; as in many Scriptures is cleare. 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 Sathan, as hee objecteth. But we take sinners in this, for these that are sinnefull, 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 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 forinsecall and judicall freeing us from all sinne, that is, from the Law-guilt and condemnation of all sinne, and so all our finnes are removed as a cloud; are taken away, as if they were cast into the bottome of the Sea; but justification is not a Physicall washing away, and expulsion of all indwelling and inhabitation of sinne, and an introduction of the contrary habit; as when heat cometh in the same subject, in the place of coldness, light in the place of darkenesse, whitenesse in the subject in which blacknesse did reside, as Antinomians with Papists fondly conceit, this is sanctification which is imperfect, and graduall 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 Sathan, and also a member of Christ.

2. Christ obtaineth his end in Redemption, which is to free

° Eaton Honey com. cap. 13. pag. 376. 377. 78. Plal. 1. 1. Plal. 26. 9. Prov. 1. 10. Cn 13. 21. Ch. 3. 17. Esa 1. 28. ch. 13. 9. c. 33. 4. Sinners in Zion. 4. afraid. Amos 9. 10. All the sinners of my people shall dye. 1. h. 9. 31. God heareth not sinners. James 4. 6. Gal. 2. 7. Jude ver. 15. 9. Mat 9. 10. Mark 2. 15. Luk 15. 1. L. k. 7. 37. Behold a woman that was a sinner, &c. How we are righteous in Christ, and yet sinners in our selves, and M. Eatons Argument removed as Papists. Papists and Antinomians are both ignorant of the doctrine of justification.

cause the light of faith discovereth the finnes of a justified person to bee hainous provocations of the majestie of God, so ^e David; *I acknowledge my transgression, and my sinne is even before me.* And the Church, ^f *For our transgressions are with us, and as for our iniquities, we know them.* And Paul ^g in the New Testament; *I know that in me (that is, in my flesh) dwelleth no good.* And ^h *I find then a Law, that when I would doe good, evill is present with me.* And ⁱ *I see another Law* The light of faith clearly findeth and discerneth sin to be in the beleever. *in my members, rebelling against the Law of my mind, and bringing me into captivity, to the Law of sinne, which is in my members;* these three words, *ἵδω, ἐνέχω, βλάτο.* 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 ^k *Esaiah*, ^l *Job*, to ^m *Paul*, to the woman that ⁿ washed Christs feet with teares; then reason can reveale to them.

2. Faith doth not stupifie the conscience, to blot out all sense of sinne out of it; its true, the *Libertine* ^o *Pocquins*, spake in the stile 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 commeth in the soule with a candle, to make us see, and know, and feele 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 beleieve, we have sinne, if we confesse it; this was Gods challenge to a heardned people. ^p *Yet thou sayest, because I am innocent, surely his anger shall turne from me: Behold I will plead with thee, because thou saist, I have not sinned.* This is that which the ^q 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 ^r Scripture beareth against himselfe for sinne. The want whereof is the *Whores* ^s *forehead that cannot blush*; and therefore must Faith see and know finnes, that are the cause of shame.

5. This lying faith, is to beleieve, that Adultery and Lying,

^e Psal. 51. 3.

^f Esa. 59. 12.

^g Rom. 7. 18.

^h Vers. 21.

ⁱ Vers. 23.

The light of faith clearly findeth and discerneth sin to be in the beleever.

^k Esa. 6. 5.

^l Job 42. 5. 6.

^m 1 Tim. 1. 13

ⁿ Luk 7. 47.

^o Calvin. i.

cap. sc. ad ver.

Libert. pag.

464 Nunc

vivificati

sumus cum se-

cundo Adam

qui est Chri-

stus, non cer-

nendo ampli-

us peccatum,

quia est mor-

uum.

^p Jer. 2. 35.

^q Jer. 3. 13.

^r Ezck. 9. 6.

^s Ezck. 16. 32.

Rom. 6. 21.

^t Cor. 7. 11.

^u Jer. 3. 2.

Esa. 3. 9.

to come, as well as the past sinnes, are pardoned, and abolished; and so that they are no sinnes before ever they bee committed; what feare then, what holy care, what challenges of conscience can be required to an *Antinomian* lying faith, to eschew and feare these sinnes ere they be committed? For its the act of lying sense (say *Antinomians*) to apprehend them as sinnes, then sure they cannot lawfully be apprehended as ill to bee feared and eschewed, if it bee a lying apprehension to thinke that, that is a snare to my feet, which is no snare at all, but a boggle to affright a childe, it must be a lying apprehension to conceive, that a fancied snare to be an evil to bee shunned and declined. If the Whore be no Whore, the *Antinomian* needs not eschew the going neere her house, for feare the house fall on him, as *Salomon* intimateth, *Prov. chap. 5*. And surely, the justified *Antinomian* may goe on in Adulteries and blouds before he act them, and feed his lusts without feare; for if he conceive these to be sinnes, it is his lying sense, and deceiving reason, for faith is to beleieve the just contrary, that they are no sinnes, and so not to bee eschewed as sinnes; because an antedated pardon doth no lesse abolish their being, and nature before they bee committed, (in which case they are remitted, and so nullities and shaddowes before God) then a pardon doth utterly abolish their being, when they are committed in the *Antinomian way*.

CHAP,

CHAP. XC.

Antinomians free all converted, or non-converted from obligation of obedience, or practise of Christian duties.

Antinomians ^a cry out against Preaching of duties as a Legall way, and destructive to Gospel-preaching of Christ and Faith. ^a Saltmarsh
Free gra. pag:
40.44.

1. Because there bee no acts of Sanctification commanded in the Gospel: so as the beleever 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 Legall 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* adviseth the troubled in spirit, onely to beleieve immediately everlasting love, without any foregoing humiliation, desire of the Physician, 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 dutie, 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 sinne in not giving to the poore, because they cannot give it for God; nor in abstaining from murder, because they cannot abstain out of sorry feare; or in not praying, because they cannot pray in faith;

whereas *Peter*, *Act.* 8. commandeth *Simon Magus* to pray, though being in the gall of bitterneſſe, hee could not pray in faith. 3. The converted ſo ſhould be under no obligation to pray, heare beleeve, 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.

^a *Criſpe vol.*
^{3.} *ſer. 5. pag.*
^{176. 177.}

Antinomians ^a hold, that Chriſt advocateth at the right hand of God, for the unbelieving and unconverted elect; as well as for beleivers; onely Chriſt intercedeth not (ſay they) for the manifeſtation of the purchaſed Redemption to the elect, not converted.

^b *Criſpe vol.*
^{3.} *ſer. 5. pag.*
^{180.}

Its true, the purchaſed Redemption and bloud-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 beleeve. But the Scripture knoweth not any interceſſion of Chriſt; but for application of the purchaſed Redemption.

Chriſts interceſſion is properly for ſuch as beleeve.

1. Becauſe Chriſt liveth againe, that hee may beſtow 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, *Joh.* 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.

^c *Luk.* 21. 31.
^{32.}

^d *H. b.* 7. 25.

^e *Heb.* 4. 15.

^f *Hebr.* 4. 14.

^{1.} *Heb.* 10. 20.

^{21. 22. 23.}

2. The thing he prayeth for, as interceſſor, is the not failing of the faith of the ^c Saints, and he liveth to ſave the comers to God through him, that is, the beleivers, and is touched with our ^e infirmities, and that we ſhould ^f hold faſt our profeſſion, and by him as interceſſor; & *We have boldneſſe to enter into the holieſt, and to draw neere with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an ill*

all conscience, and our bodies washed with pure water; all which agree to the beleivers onely.

3. John^h deduceth a ground of comfort from Christs Advocation with the Father, if we sinne. Now this extendeth onely to such, as 1 Joh. 1. 7. walke in light, as confesse their sinnes are pardoned; and they know him by keeping his Commandements, 1 Joh. 2. 4. This comfort cannot be stretched out to the unconverted who sinne not of infirmity, but with a higher hand, as is cleare from Ephes. 2. 1, 2, 3. Tit. 3. 3. 1 Tim. 1. 13. 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.

^b 1 Joh. 2. 1, 2

CHAP. XCII.

Antinomians contend for the faith of assurance, and reject the faith of Dependence.

Antinomians contending for faith of assurance, and leading Amen to be ^a perswaded, that God loveth every one whom he commandeth to beleieve with an everlasting love; and that ^b no man ought to call in question more whether hee beleieve, or no, then he ought to question the Gospel, and Christ, doe with ^c 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, saying faith most frequently with a dependance and recumbency on God, as Psal. 22. 8. he trusted, or he rouled himselfe on the Lord. that he would deliver him. *Jehovah was ^d my stay, or staffe.* So the same word is used, *The Lord taketh from Judah the stay and ^e the staffe. The residue of Israel shall leane upon the Lord.* So is *πιστευω* *ἐν τῷ Χριστῷ*, to beleieve on Christ, or rest on the stone layd on Zion.

^a Saltmarsh fr. gr. 200.
^b 201. 202. 203.
^c Saltmarsh free grace, pa. 93. 94. 95.
^d Rise, raigne, er. 55.
^e Psal. 18. 18.
^f Esai. 3. 1.
עוֹלָא
Fulcrum As
Dr. Montan.
Scipio as Lu-
nius, and the
10. *ἐν τῷ Χ*
ἐν τῷ Χ
As faith of de-
pendencie is
true faith.

2. Many weak ones rest upon Christ, and so beleieve, who cannot come up to an assurance of perswasion they are chosen to life, and have faith, and yet faint and doubt. As Mark. 9. 24. *I beleieve, helpe my unbelieve.* Psalm. 31. 22. *I said in my*

hast, I am cut off from before thine eyes. Then there hath not beene in David much assurance, yet he had faith, else he could not so pray, as to be heard, when he saith. *Neverthelesse thou heardst the voice of my supplication when I cryed to thee*; a crying faith is Faith, whereas a dumbe faith is no faith. See *Jana 2. 4.*

CHAP. XCIII.

Antinomians deny the Law to bee any instrument at all of our Sanctification.

^a Towne of-
fer. grace, pag.
3.6.

Del Serm.
pag. 17.

^b Towne of-
fer. pag. 3.

^c Towne. of-
fer. pag. 6.

^d Del Ser.
pag. 19.

Antinomians
make an igno-
rant and une-
quall compari-
son betweene
Law and Go-
spel.

Antinomians teach, that the ^a Law is no instrument of Sanctification, but the Gospel onely. Now the reason they give is, because the ^b Law commands, but gives no grace; to obey the ^c Gospel is the operation of the Spirit, and the ministration of righteousness. And in the Gospel (saith ^d Del) *The Word and the Spirit are alwaies joyned; and therefore saith Christ, the words that I speake are Spirit and life, that is, they come from the Spirit, and cary 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 actuall 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 promisseth 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 savour of death unto death, no lesse then the Law, but both Law and Gospel in their onely*

only Letter, through our sinne and unbeliefe are death; only the Gospel promisseth 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 wisdom and righteousness, 1 Cor. 1. 31. But such is the Law, Gal. 3.

*The Law an
instrument of
sanctification.*

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; wee 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 only as *Antinomians* dreame, the Spirit wrought with the Law, or with that which *Antinomians* call only 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 *Jaakob* then, as now, *Isai.* 59. 19, 20. (2.) They were justified by faith, as we are, Rom. 4. 13, 23, 24. 5. 23. 24. Pardon-

ned as we are, *Psalms*. 32. 1, 2. *Eesai*. 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 *Psalmes*. *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. Presse the same Law-dueties commanded in the Law as acts of Sanctification.

5. Whereas *Del* saith, the Words of Christ are Spirit and life. Just so said the *Libertines*, and cited the same Text, as *Calvine* saith, *Instruct. advers. Libertat.* cap. 10. pag. 442. *Verbum Dei Spiritum esse aiant, quia Dominus ait, — verba quæ loquor, Spiritus & vita sunt.* Pag. 441. *Verbum Dei nihil aliud quam Spiritum esse.* — Pag. 451. *Scripturam in naturali sensu suo acceptam literam mortuam esse, — ideo quæ missam faciendam, ut ad Spiritum vivificantem veniamus.* Were they to *Capernaum*, that stumbled at his words of life; to *Corazin* and *Bethsaida*, to the heardned *Jewes*, and the blinded *Pharisees*, *Spirit and life*? they were death to them, as well as the Law. But saith he, *Christs words come from the Spirits, and carry Spirit with them.* If he meane a Ministeriall and Propheticall 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 lesse then the Gospel, 2 *Tim.* 3. 16? And doth the Gospel ever carry Spirit with it? Then unbelievers, the blinded, and hardened hearers of the Gospel, not onely resist the Ministeriall 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 close with *Del* in this, but *Del* shall not close with himselve; for he saith, inward Reformation caryeth along with it the Omnipotent power of God, that cannot be resisted, pag. 8.

6. This opinion confoundeth the Gospel, and the Spirit making the Gospel effectually, 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 Gospel cannot be the Gospel to these 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.* saith, there is no Lawes in Gods Kingdome, but Gods Lawes, and hee speaks not one word of the Scripture, and written, and preached Gospel, onely he acknowledgeth three Lawes in Christs Kingdome. One, that the *Socinians* acknowledge, *The Law of a new nature*; other two that the *Enthysiafs* 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 saith, *If the Spirit be free, why will you controule it by the Law.* To which I say, because it is the *sent. of grace,* lawlesse Spirit of *Enthysiafs*, the murdering Spirit of *Anabaptists*, *Libertines*, *Familists*, who kill all as Antichristian that are not of their way; as *Del* threatneth all *Presbyterians* in his Preface, that is a Spirit controuled, or
 contradicted, by the Law or written
 Word; but not the true
 Holy Spirit.

2

FINIS.

