

An incorruptible Key

Composed of the

CX. PSALME.

WHEREWITH

You may open the rest of the holy Scriptures:
Turning it selfe onely according to the composure and art of that
lock, of the closure and secrecie of that great mystery of God
manifest in the flesh, but justified only by the spirit, which
it evidently openeth and revealeth, out of

Fall and resurrection,
Sin and righteousness,
Ascension and descension,
Heighth and depth,
First and last,
Beginning and ending,
Flesh and spirit.

Wildome and foolishnesse,
Strength and weaknesse,
Mortality and immortality,
Jew and Gentile,
Light and darknesse,
Unity and multiplication,
Fruitfulness & barrenness,

Curse and blessing,
Man and woman,
Kingdome and Priesthood,
Heaven and earth,
Life and death,
Allsufficiency and deficiency,
God and man.

And out of every unity made up of twaine, it openeth that great two-
leaved gate, which is the sole entrie into the City of God, or new Ierusalem, into
which none but the king of glory can enter: and as that porter openeth the doore of the
sheepfold, by which whosoever entereth is the shepheard of the sheep, See Isa. 45. 1. Psal. 24.
7, 8, 9, 10. Iohn 10. 1, 2, 3. Or (according to the signification of the word translated
Psalm) it is a pruning knife, to lop off from the Church of Christ all superfluous twigs
of earthly and carnal commendments, Levitical services or Ministry, and fading and van-
ishing Priests, or Ministers, who are taken away and cease, and are not established and
confirmed by death, as holding no correspondence with the princely dignity, office, and
ministry of our Melchisedech, who is the onely Minister and Ministry of the Sanctua-
ry, and of that true Tabernacle which the Lord pitcheth, and not man. For, it supplants
the old man, and implants the new: abrogates the old Testament or Covenant, and
confirms the new, unto a thousand generations, or in generations for ever.

By Samuel Gorton, Gent. and at the time of the penning hereof, in the place
of Inducature (upon Aquethneck, alias Road Island) of Providence Plan-
tations in the Nanhyganset Bay New England.

Printed in the Yeere 1647.

Z 33. 15

(1)

To the worthies^a & much honoured in the Gospel^b, those who occasioned the penning of this Treatise, by Letters out of the Massachusetts^c, together with all our indeered and longed-after society, that

love and have learned the truth as it is in JESUS, in Providence Plantations in the Nantuxet Bay, New England:

Grace, mercy, and peace be multiplied to you^d and your offspring for ever e.

Dearely beloved in the Lord,

THough in the eye of the world you seeme to be strangers, scattered abroad throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia^a, yet are you as those twelve Tribes scattered abroad, unto whom our great Apostle and high Priest^b daily sends greeting^c, whereby you are with those twelve Tribes (under hope of the promise) encouraged instantly to serve God day and night^d, and for which hopes sake, though you be often drawn before the rulers of this world, and accused by such as say they are Jewes but are not^e, yet is it for no other end, but that the Lord, by leading you through Heathenish Nations, may thereby instruct you in the signification of all voices that are in the world, that so you may utter in them all the praises of him that hath called you out of darknesse into his marvellous light^f; for there are so many kinds of voices in the world, and none is without its proper signification; so that if we knew not the meaning of the voice, we should be as Barbarians one to another, in our expressions, and receptions of the things of God g.

Observe therefore, that the changes the Saints passe through in this life, is onely to give them the knowledge of all voices and sounds, that so they may speake by revelation, by knowledge,

^a Acts 5. 41.
^b Ruth 4. 11.
^c Mat. 10. 13.
^d Rev. 3. 4.
^e Rev. 5. 9;
^f 10.
^g 2 Sam. 7.
^h 10.
ⁱ Can. 3. 7.
^j Eph. 4. 20.
^k 21.
^l Heb. 11. 34.
^m King. 18. 7.
ⁿ c Iohn 7. 41.
^o d I Pet. 1. 1.
^p 2.

^q Jude 2. ver.
^r P sal. 69.
^s 35. 36.
^t P sal. 102.
^u 28.
^v P sal. 89. 29
^w 11 Pet. 1. 1.
^x b Heb. 3. 1.
^y c Iames 1. 1
^z d Act. 22. 7.
^{aa} e Rev. 2. 9.
^{ab} Rev. 3. 9.
^{ac} f 1 Pet. 2. 9.

^{ad} g 1 Cor. 14.
^{ae} 10, 11.

h i Cor. 13. *by prophecying, and by Doctrin^e, for things without life give a sound unto us whether pipe or harpⁱ, even the courtes the world*
 i i Cor. 14.7 *holds with us in this life; who are dead in sinnes and tref-*
 k Ephs. 2.1.2 *passes k, and have no life of Christ in them at all, yet even these*
 l Rom. 1. 12. *give a certaine and distinct sound unto us, that wee stand in*
 12. *readinesse prepared for the battell, and know very well what*
 John 6. 53. *is piped and harped^m. So that when the world thinks it is*
 m i Cor. 14. *confounding us by their Babilonish conference and courtes*
 7,8. *held with us, they are then contrarie to their owne nature,*

ability and intentions, instructing and teaching us in the high things of Godⁿ, and howsoever they are in a babilonish confusion^o, yet doth their voice or voices give a certaine and distinct sound unto us^p, so that wee are not terrified by our adversaries in these their practises, which is to them an evident token of perdition, but to us of salvation and that of God^q; for it is evident and apparent, that God is our salvation, and not the power and policy of the world which doth nothing else but seek our ruin^r.

But you know the hand of the Lord upon our adversaries, amongst whom hee hath brought us in every place^s, who have sought our hurt^t; and wrested our words to effect their ends^u, the more they have struck at us, the more they have broke themselves in pieces in the waies of their Covenants and Combinations, in the wayes of their Assemblies and Associations in which they delighted to put such confidence and trust, which appeare in the eyes of all to bee but as that broken reed of Egypt, whereon if a man lean it will go into his hand and pierce it^x.

So that you may sing with the Psalmist a hymne of praise, wherever the Lord hath led you, saying, *there brake bee the arrows of the bow, the shield and the sword, and the battell, Se- lah: thou art more glorious and excellent then the Mountaines of prey, the stout-hearted are spoiled, they have slept their sleep and none of the men of might have found their hands y^y.*

Freely therefore can I make choice of you to patronize this small Treatise or Epistolum, if now were the time that naturall breath should no longer preserve this present life^z; for there

are

are two things necessary in the patronage, defence, or protection of any thing.

First, that the Patron be wise and able to judge of the state and condition of the thing patronized, to give it its due respect, worth and usefulness, according to its nature and relation.

Secondly, he must be furnished with ability to answer all objections that may bee made to invalid, weaken or invalidate that which is committed unto him to bee patronaged, defended and spoken for: in both which respects it is joyfully presented unto you, being very sensible and willingly acknowledging that God hath made you instruments not onely to consent unto and conclude upon, but also to teach and instruct mee in these or such like principles from the Word of the Lord unto my edification and comfort, therefore cannot but bee able (through God) to discern the nature, benefit, and use of them.

And for the answering of objections that might be made by any Adversarie, I doubt not, knowing very well, that when you have been in your solemn exercises, gaine-sayers being present, and when you have beene brought to answer before worldly Governours, Church-Assemblies, and Jewish Senedrions, there hath not appeared a spirit able to resist or gaine-say that wisdom and spirit by which you have spoken^a, which spirit uttereth it selfe freely without respect of Persons^a in all the Congregations and Assemblies of Saints, giving words for edification and comfort of the Church sometimes in one, and sometimes in another, that all flesh may bee silent before him^b, and onely listen unto the Oracle of God by whom hee is pleased to utter it^c; for yee may all prophecy one by one for the edification of the Church, but if any thing bee revealed to another that sits by, let the first hold his peace^d, and that is the order of the Churches of the Saints, or of that great Saint or holy one of Israel, for God is not of confusion like that way of Babel^e, To speak e but of peace, or as the word signifies, of unity, for every Saint verie one is one with, and hath a like share in every particular grace uttered or exercised in the Church; in case the lamps in the Temple be trimmed^e, and the boules of the golden candlesticks rightly filled^e Excd. 27. by 20.

f Zech. 4. by those two pipes that empty themselves into them f, otherwise
 11, 12, 13, if we find the Ministry of the Word so monopolized, that it is
 14. ried unto one in the Church, more then to any other, or all the rest,
 (which one cannot be justified to be the head of the Church,
 which is the prerogative royall of the Son of God, that great
 g Psal. 80. 1. heard-man, shepherd, and feeder of Israel g) then may we know
 Psal. 23. 1. that in that place vision failes h, yea the light of the Sanctuary is
 Job. 10. 11, gone out, for they have hewen out unto themselves a Ministry,
 12, 13, 14. divination, and vision, by the art, wisdom, and will of man,
 Gen. 49. 24. prostrating themselves thereunto, depending upon man, and not
 h Isa. 28. 7. on the Son of God, who utters himselfe in whom he pleaseth, choo-
 Ezek. 7. 26. sing the foolish things of the world to confound the wise i, so that
 Ezek. 13. 6. we may plainly discern, that in such waies of Ministry the
 7. people sits in darknesse, and under the shadow and regiment of death k,
 11 Cor. 1. and are in that condition the Prophet speakes of, behold the peo-
 27, 28. ple borrow much, but they never pay againe, whereas the righteous
 k 1er. 6. 4. is mercifull and giveth liberally l, like unto the two daughters
 Mat. 4. 15. of the Horse-leech, they cry give, give m, are alwaies in want
 16. and necessity of hearing, but never bring forth any thing to
 Isa. 9. 1, 2. give againe in publishing the riches of the Gospell to their
 l Psal. 37. brethren, they never pay againe, as though the word were
 21. not to bee put forth unto the exchangers n, and binds them
 m Prov. 30. over to returne it with increase and advantage. Of that
 15. sort are these (that tie the Ministracion of the Gospell to
 n Mat. 25. any particular man in the Congregation) which our Apo-
 27, 28. 9. stle speakes of, that are ever learning and never come to the
 o 2 Tim. 3. knowledge of the truth o, ever borrowing, but never found pay-
 6, 7, 8. ing againe p.

These think and boast, they receive the Word with great
 joy, and cheerfulness, and with no small ingagements for
 the maintenance of him that brings it, that he may live upon
 the Gospell that preacheth it; but if it should bee brought by
 such as looke to live on it indeed q, that is, when they preach
 unto a people, they expect that fruit, crop and harvest of the
 grace of God to arise amongst them, and appeare in that glori-
 ous manifestation of that abundant and rich grace of God
 in Christ in every of the Saints, which is the very life, comfort,
 and satisfaction of him that speaks it, and the onely tie and
 cause

cause of his abode and stay amongst them: if the Gospell from a
 spirit that looks only for livelihood in such things (in the mat-
 ters of God) appeare, then will these carnall framers and ere-
 ctors of Ministers and Ministries prove Jannes and Jambres to
 resist the truth, for then is the time to manifest and shew them-
 selves r, as of old men of the same mind did in Egypt, and al- r 2 Tim. 3.
 so in the wilderness s in their wrestling of it. 8. 9.

But, Oh how happie a thing it is (as you know, for I appeale f Exed. 7.
 unto you herein) for brethren to live together in unity! for so 11, 12, 13.
 the word is, that is, to see themselves so united in the Sonship Numb. 16.
 of God, as to have an equall share, right and interest in every par- 1, 2, 3, 4.
 ticular grace of the Gospell, be it what it is or may be, other- wise they can never acknowledge themselves to be equall sta- 1.
 rers of death, and in every particular misery thereof through the
 fall, which is to deny that by nature we are all alike u, and so o- u Eph. 2. 1,
 verthrowes the grace and blessing of the Gospell: for, the one 2, 3.
 sets forth the truth of Christs death, and the other the glory of his
 resurrection, and if we give not each of these its due, we spoile
 the Sonship that is of God, both unto our selves and those that
 heare us x. But the unity of the Saints is through that holy unli- x 1 Cor. 8
 on upon the head, even our spirituall Aaron y, and also upon his 11.
 beard z, that is, it multiplies its self as the haire upon the head*, Rom. 14. 15
 yea, upon the border or collar of the garment, viz. strongly bin- y Psal. 45. 7
 ding and uniting the whole vestment together, that no rent z Psal. 133.
 nor schism can befall it, or be found in it; else do we not hold the 1. 2.
 head which by joynts and bonds tieth and completh the whole body * Psal. 40.
 together to bee one, and so it increaseth with the augmentations of 12.
 God a; that word translated increase or augmentation, signi- Mat. 10.
 fies to advance or to grow together, so that we are increased, or 30.
 advanced together with the Son of God, and according to that a Col. 2. 19.
 fulnesse, growth, or advancement of the Son of God; such
 doth our Apostle reckon and account ours to be, for according
 to the advancement and fulnesse of his death, such is ours b, b 2 Cor. 1. 5
 and we know that hee was lifted up, and triumphed upon the
 Crosse c, which death admits of no increase or diminution, for c Job. 3. 14.
 it is full according to the fulnesse of him that filleth all things d, Col. 2. 15.
 so also according to the fulnesse of the advancement of his re- d Eph. 1. 2, 3
 surrection and ascention, such is ours e, and wee know, that e Rem. 8. 17

- f Heb. 7. 26 *our Mediatour is made higher then the heavens* (so that they that reach degrees in the house of God, and in the grace of the Gospell from such Scriptures as these, *they teach perfection by the*
- g Gal. 2. 16. *Law, by which no flesh can be justified* & for if righteousnesse were by the Law then Christ died in vain^h, such kind of Ministers neither know how sin is taken away by the Son of God, nor how the righteousness of the Son of God is made that righteousness that justifies sorry man; for he takes away our sin by becoming that in us that is miserable unto the uttermostⁱ, and not in way of any gradation at all, and we are blessed in him by becoming one with that righteousness that is perfection in the height thereof^k, which knowes nor can admit of any graduall distinction at all, being the righteousness of him who is God ever all blessed from eternity to eternity^l, and such righteousness and perfection can onely give the spirit of man content, for if he can comprehend it and go beyond either in looking forward or backward, he makes an end of his happiness and is at a losse in himselfe.
- l Rom. 9. 5. *So that the weights and measures of the Sanctuary^m, namely of that Sanctuary the Lord pitcheth and not manⁿ, are upon termes of certainty for the truth of them, as also of fulnesse for*
- m Dent. 25. 13, 14, 15. *the perfection of them^o, for there is in the house of God stone*
- Exod. 16. 36; *and stone, Ephraim and Ephraim, as the words are in the places quoted,*
- Prov. 20. 10 *that is, one bigger and heavier then another, and one lesse and*
- n Heb. 8. 2. *lighter then another, for there is not a greater measure of humiliation and a lesse in this house, for there is but one humiliati-*
- o Job. 1. 14. *on of one Son of God; so also there is not a greater and a lesse*
- Col. 1. 19. *exaltation in this house, for there is but one exaltation of that*
- Col. 2. 9, 10 *one Son of sorry man, there is not a greater and lesse sanctity*
- p Psal. 71. 22. *and holiness in this house, for it is but one sanctity or holiness*
- Psal. 89. 18 *of that one Saint or holy one of Israel^p, there is not a larger and*
- q 1 Tim. 1. 17. *more specious wisdom, and one of a narrower scantling to*
17. *be mentioned in this house, for it is that one onely wisdom of him that is onely wise^q, that is to be the only word^r, and only to*
- * 1 Cor. 12. 8. *be justified in the house of the Lord^r; there is not a more famous redemption and deliverance and one of a lesse and more in-*
- r Mat. 11. 19. *feriour nature to be heard of in this Assembly, for it is a ran-*
19. *some not by any corruptible thing, but by the precious blood of that*
- f 1 Pet. 1. 18 *undefiled Son of God^s, for it is hee who of God is made unto us*
- 12, 30.

or as the word is in us all these things^t, that according as it is t 1 Cor. 1. written, he that rejoiceth let him rejoyce in the Lord, or as the words 30. are, hee that praiseth himselfe, let him praise himselfe in the Lord u, u 1 Cor. 1. that so the glory may be given to him and not unto our selves^x; if 31. then the vision doe appeare unto us as to our spirituall Jacob, x Psal. 115. we see it extended from heaven to earth, and from earth to heaven, 1. from the highest excellency of the Son of God to the lowest and deepest misery of the Sons of men, and from the lowest misery of the sons of men to the highest glory and dignity of that Son of God^y; such is the^z ascension and descension of the Angels y Gen. 28. upon that son of man, that is, the message or Ministry of the 12, 13. Gospell is such in all the Revelation and Embassage thereof, z Job. 1. 51. as descends from the highest to the lowest, and ascends from the lowest unto the highest, and then onely doe wee anoint the head stone as a pillar, or stable and firme state and condition of holiness unto the Lord^a, and give it the name of Bethell, even the ^a Gen. 28. 18 house and dwelling place of the Lord for ever^a, of such substance and certainty as to become pillars in the house of God^b, and ^a Gen. 28. 19 to be made an habitation for God for ever^c are the matters of this b Rev. 3. 12. Kingdome^d.

And in this point is the world much deceived, in our seeming high-flown Professors or Phanaticks of these times, who think the Revelation of Christ stands in some strange apparition, which is such a new thing unto the Spirit of God in that man, 17. that others that have the Spirit^e may not attaine therunto: But whatsoever is revealed unto the Saints of the true knowledge of Jesus Christ, it is a thing familiarly knowne unto the Spirit, who is acquainted with the deep things of God^f, and in that respect all things in the Word of God are old Commandements f 1 Cor. 2. 10. given unto us, which we have knowne from the beginning, and so Rom. 8. 27. there is no newnesse in it at all, neither is there any thing in g 1 Job. 2. 7. the Word of God but to the spirit of man^h is a new thing, h Rom. 8. 16 strange and wonderfull as though it had never appeared beforeⁱ, i 1 Cor. 2. 9, 10. and in that respect the whole Word of God in every particular thereof, is a new Commandement given or written unto us, and so it is true in him, and also in us^j, for if darknesse in us do not passe away, the light cannot be made manifest, and so the truth consisteth in God and man, in light and darknesse, the one b passing

passing away that the other may appeare and bee made manifest.

R1 Cor. 3. 11.

Of such grace, truth, and certainty is the Gospell, that it is not without man, which is the ballancing and setting the soule upon its true base and sure foundation for ever^k; so that the Revelation of Christ in the Church is not as a phantasma or uncertaine vision that comes and goes upon dubious termes, lifting up to heaven whilst it abides, but when it is gone no such matter, but the visions of God are the manifestations of the Son of God upon grounds and termes of infallability and certainty, as when we see the light to be light, and know it to be so from the nature and operation of darknesse, all the world cannot make us thinke it is some other thing, nor can wee approve of him that goes about to perswade us therunto; of such like certainty are the visions and revelations of the Gospell, therefore do the Saints of God bear witness unto the things of God as of that which was from the beginning, which wee have heard, which wee have seen with these our eyes, which we have looked upon, and these hands of ours have handled of that word of life^l, for that light was made manifest, and we have seen it, and beare witness, and shew unto you that eternall life which is with the Father, and is made manifest unto us, or as the word is,

m 1 Joh. 1. 2 in us^m.

Gal. 1. 16.

So that the goings up, the departures or going away of the visions of God is not a leaving of the soules of the Saints at a losse for a time, or vacant and desitute of his presence, it is but a distinct and gracious change of the vision, administration, or apparition from one glory unto another*, for the perpetuall delight and refreshing of the Saints, so that when vision seems to cease in one distinct and particular respect, the soule is filled in another particular and distinct respect, which alwaies keeps the heart of a Christian in its approach unto and familiarity with his maker, o Isai. 63. 9. and every distinct way of Gods manifestation having the weight of heaven in it he finds a glorious entrance into the Kingdome, p 1 Joh. 17. 21. and Regiment of a dear or onely sonⁿ, and cannot be at a losse of the love of the Father, nor laid waste and emptied of the blessing of his presence^o, no more then the Son of God can lose (for a moment) the light and lustre of that continuance which is one and the same with himselfe^p.

28, 21.

These

These things I make bold to put you in remembrance of, not as to informe you, knowing you have them in that store-houſe and treasure which is your owne, which the world knowes not of, neither doth it know you, nor can it acknowledge the one, nor the other, for the abundant riches of this treasure is Christ, in you the hope of glory^s, and we know that as he is so are we even in this world^t.

q Col 7. 17.

2 Cor. 4. 6.

For we know that the Son of God is come, or sprung up, as the word signifies, in his Saints, and hath given us a mind to know him which is true, that is, hath set up a light* in our minds to acknowledge him only that is truth and substance and no vaine shadow* 1 Cor. 4. 5 nor ceremony at allⁱ, and we are in him that is true in that his Son Jesus Christ, that is, we are of him that is truth, and of that his Son Jesus Christ, that is, of that lineage, race, and off-spring of him^t, and so it answers to the former Verse, the whole world is of that wicked one, for so the word is^u, this is the true God or this is the verity of God, and everlasting life, in that way of multiplying of himselfe by Jesus Christ, without whom no verity, truth, nor certainty of God appears unto the creature^x, little children, babes, or Idiots, as the word signifies, that is, children in respect of any estimation or dependance you have of the things of this present life; Idiots in regard of any knowledge or skill you have of the things of God and matters of eternal life; (as of your selves) keep your selves from Idolls, that is, look diligently unto your selves that you esteeme not of, nor depend upon those false Christs^y and carnall worships which the world hath vainely formed and moulded up unto themselves^z; so are you hence forth no more children but are met together in the unity of faith, and acknowledgement of the Son of God, in a perfect man, in the measure of the age of the fulnesse of Christ, in whom all the body being coupled and knit together in every part for the furnishing of it selfe, according to that effect, all power in the measure of every part, receiveth increase of the body in the edifying of it selfe in love*, AMEN.

r 1 Joh. 11.

4. 17.

* 1 Cor. 4. 5

1 Joh. 1. 17.

t Act. 17.

28. 29.

u 1 Joh. 5.

19.

x 1 Joh. 14. 6.

Mat. 11. 27

y Mar. 13.

22.

z Ma. 24. 24.

2 Joh. 4. 22.

2 King. 17.

28, to 34.

* 1 Joh. 5.

19. 20.

B he. 4. 13.

14. 16.

Yours in that onely and alone bond that I stretch for ever in all services of love, in life and death according to the faith of the Gospel.

Samuel Gorton.



To the Reader.

Courteous Reader,

MY request is that two things may be observed in thy pursuing of this ensuing Treatise.

First, *the occasion of the penning of it.*

Secondly, *some cautions in the reading of it.*

For the first, the Author having had to do with the men of the Massachusetts, and other peoples and Colonies united in New-England (*as a small Treatise intituled, Simplicities Defence, doth faithfully declare*) shortly after his returne unto his family, in the Nanhyanset Bay, *some of the most eminent and approved Church-members among them of the Massachusetts, writ Letters to the Authour to this effect:*

SIR,

Since your departure from amongst us, *M. John Cotton, Teacher of the Church of Boston*, hath taken occasion to expound the hundred and tenth Psalm, in the reading of it, we thought there were divers glimpses of that light which shineth in our Lord Jesus, appeared unto us. But in his handling of it, and glosses which he gave upon it, we thought the light and truth of Christ was rather darkened and obscured by him, then any wayes cleared and brought forth in the Church.

We intreat you therefore, *that as the Lord gave us no little satisfaction and comfort in your opening of the Scriptures unto us both by word and writing, whilst he was pleased to keep you here amongst us*, so you will now be pleased, to take the paines to write unto us (with what speed you can) what your thoughts may be of that Psalm, as God shall manifest unto you the sense and meaning thereof; in the meane time we waite in a continued expectation, earnestly desiring our hopes in this particular may

not be deferred, blessing the Lord that his good hand of providence brought you amongst us, though men propounded other ends unto themselves, which God hath prevented in the issue, and beautified you through deliverance, blesse we the Lord, Amen.

*Your unfeigned friends,
much indeeded.*

Their names are concealed of purpose to quench, or at the least keep under heart-burnings, which otherwise might break out, for the divisions of Ruben, that elder brother after the flesh, that alwaies goes up unto his fathers bed and defiles his couch, are great thoughts of heart*. When ever Deborah, and Barack doe
* *Iug. 5. 15.*
appear*, that is, according to the signification of their names, 16.
when ever that Word that comes as lightning*, is revealed and
* *Gen. 49. 3. 4*
made manifest in the world. * *Juig. 4. 6.*

Upon the reading of the Letter above said, the Authour took pen and paper and immediately went about to answer the desires and expectations of his friends, and when it was writ, it was much desired to be put in print, for ease in reading, and view of all in those parts who had to lately proceeded against the Authour in point of conscience and worship of God, and laid things to his charge which never man heard from him*, but
* *Psal. 5. 11.*
in many things directly contrarie to that which they affirmed, *Psal. 56. 5.*
and therefore was perswaded beyond his own thoughts in the writing of it, to let it go to the presse, being that he never desires to write any thing privately to any in the matters of God, that he would not freely publish before any in the world, knowing that the Word of God is as free, supereminent, and void of all danger, to take hold of everie heart in the world, as the Sun in the firmament is in its course to take hold of every creature here below on the earth, and manifest its operation upon the same, therefore the Apostle saith, *let every soule bee subject to* 1 *Psal. 19. 4.*
the supereminent power, for so the word is rightly rendred, im- 5. 6.
plying a power that depends upon nothing for support, but *Rom. 10. 18*
hath prerogative and priviledge over and above all, which is pro- *Rom. 13. 1. 2*
per to that Word or Son of God, whom that Scripture teacheth

* 2 Cor. 3. 6 as all others do, though applyed according to the Letter* to the Civill Magistrate, yet according to the life and spirit of the Scripture it cannot have its proper scope: and end in him, for Christ is the end of all Law of relations in point of that righteousness that indures for ever, which is in every one that believes b, so that the translators sometimes wrong the Text in that word translated *Magistrate*, as in *Titus* the 3. Chap. Ver. 1. *Put them in mind to be subject to principalities and powers, to obey Magistrates*, the word there translated *Magistrate*, is truly read the *Ruler in submission*, which is properly applicable unto Christ, of whose Kingdome and Rule there shall be no end c in way of supereminency and submission, for as he is God he ruleth over all things d, and as he is man, he submits unto the will of the Father in all things e, so that rule and submission is founded in one and the same substance and being, and shall continue and abide so for ever in Christ: So that where ever the Word of God is revealed, there is not onely submission in the messenger unto the will of God. in whatever befalls him for the name of Christ; but there is also in the Word of God a supereminency and authority to rule, succeed well, and have dominion in whatsoever he submits and subiects himselfe unto the Will of the Father f; so that the worke of the men of this world in dealing with the people of God in matters of the Worship of God, is nothing els but to knock themselves in pieces, and the faster they strive to stand, the more they tumble and fall upon that stone of stumbling, and rock of offence h; for whosoever takes upon him to redresse things between God and the conscience any otherwise but by revealing of that light of the knowledge of God, in the face of Jesus Christ i, even as the Sun lendeth his beames unto the earth for the well ordering and growth of all things here below, he may as well interpose his owne wisdom, power and authority between the humane nature and divine in Christ, and ascribe unto himselfe the glory of the worke in the unity of them both, which glory God will not give unto another k, therefore must it be irreligious and Antichristian, once to attribute it unto the Sons of men; so long then as we know and hold the supereminency and subjection in the things of God, yea that ruler in submission to be one, so long we feare not to publish and proclaime unto the world what

what ever is revealed unto us in the Word of God, which is according to godlinesse, and carries in it the mind of the Lord, who knows how to maintaine his owne cause, and *justifie misdomes words in whomsoever spoken and made knowne* l.

1 Mat. 11. 19

The occasion then of penning of this Treatise, was M. *John Cotton* his preaching, not giving satisfaction to all that heard him upon this Psalme: the ground of the printing of it is an indifferent eye in the Auhour unto all men in the things of God, who desires to manifest God to be true, and every man a lyar m, not having mens persons in admiration for advantage n, m Rom. 3. 4. knowing that there is not one that doth good, no not one o, nor n Iud. 16. fearing any that is not a lover of truth, for it is God that justifies, o Rom. 3. 8. who then shall condemne p? For, truth makes free in the publication p Rom. 8. 33 in of it q, for when the Sonship is declared, it makes free, and q Ioh. 8. 32. if the Son makes us free, then are we free indeed r: Therefore doth this present it selfe unto thy view, and looks upon thee with an eye that shall judge the secrets of thy heart, and duly observe thy rejection or acceptation of it, according to the motions of thy mind, in all the out-goings and operations thereof; and thus much for the occasion of penning, and ground of printing of this ensuing Treatise.

Now for the cautions to be observed in reading of this Treatise, First, consider of that great mistake in the Ministry of the world, in judging of the state and differing condition of mankind in this world, teaching the workes of the Law for the righteousness of faith, and imbracing the workes and operations of men in point of Religion accordingly, and so preferre the first-borne after the flesh to be the onely acceptable one in their societies and Churches, &c. judging of all they receive and rejoyce in, even as they thinke of that elder brother after the flesh in that History, or rather Parable of the prodigall s; for they think the elder brother kept himselfe in an excellent condition, in comparison of the prodigall, whereas the truth is, the descention and humiliation, as also the ascention and exaltation of Jesus Christ are taught in the prodigall, and that pharisaicall righteousness of the justiciaries of this world, is set forth unto us in the condition and carriage of that elder brother, and the employments of the Churches in these daies so acceptable unto many, according as they

t Phil. 6. 7. they have composed themselves in severall formes, is nothing
 8. 9. else but that honoured field-labour of that first-borne after the flesh,
 u Luk. 15. which ever ends in murmuring and grudging at the bounty of the
 29. Father, unto him that hath made himselfe of no reputation, to re-
 x Luk. 15. turne in our nature into the wealth and glory of the father^t, which
 30. kind of Sonship that ends in the flesh, alwaies keeps it selfe at
 y Esa. 65. 2. home in its owne righteousness and performances, through his vain
 3. 4. 5. 6. opinionated keeping of the Commandements of the father^u, and
 z Luk. 15. that by his vilifying and disgracing of others^x, still being upon
 24. the termes of stand by thy selfe, I am holier then thou^y, who
 Revel. 1. 18 cannot endure the returne of him who was dead but is alive, that
 Rev. 2. 8. was lost but is found^t, they being alwaies such as anger and fill
 Mat. 18. 11. themselves with wrath^{*}, from that bounty and goodnesse of the
 * Luk. 15. Father, to him who hath so descended out of the bosome of
 28. the Father into that base and servile condition, which the rich
 a Luk. 15. Citizens and farmers of this world put him unto^z; for hee made
 15. his grave with the wicked and with the rich in his death^b, and
 b Esa. 53. 9. therefore hath hee a portion with the great, and divides the spoile
 c Esa. 53. 12. with the strong^c, because he powred out his soule unto death in his
 d Lu. 15. 17. returne unto life in the bosome of the Father^d: So that the el-
 18. 19. 20. der brother is angry when he hears of that melody and dancing in
 e Luk. 15. the house, and habitation of the Father and the Son^e, upon that
 15. joyfull returne of the Son or happy translation of death into
 f Luk. 15. life, not being able to behold that rich robe of righteousness to
 29. 30. be put upon him, that hath wasted and consumed that whole
 Mat. 5. 20 patrimony of mans owne righteousness, which that elder bro-
 g Luk. 15. 9. ther ever delights in and depends upon^f, and thinks there is no
 10. 11. 12. righteousness that can exceed the righteousness of the Scribes and
 h Rom. 13. Pharisees^g, and therefore will not put on the Lord Jesus Christ^h,
 14. that righteousness which is by faith in the Son of Godⁱ, onely is
 i Phil. 3. 9. wrath and irefull at them that have it, and takes care onely how
 k Rom. 13. to make provision for the flesh^k, nor can they indure that upon
 14. that hand, or Ministry of the Son^l, there should appeare that
 l Psal. 77. Ring or ornament which is of such forme as no end thereof can
 20. be found^m, and for those shooes put upon his feet which is the
 m Luk. 15. preparation of the Gospel of peaceⁿ, namely that courage and for-
 22. titude of the Sons of God, it is an offence unto all such as wait
 Rev. 14. 6 for superiority in the way of the flesh, who are ever offended if
 n Eph. 6. 15: smooth

smooth and soft words be not spoken, and much crouching and
 cringing to any thing that seems eminent to the flesh, or in the
 way of mans judgement^o, and therefore will needs set it up in
 the worship of their God p.

Neither can they abide the fat Calfe which is killed, the onely
 refreshing and mirth both of Father and Sonne q, which is killed
 and crucified concerning the flesh^r. So that nothing of the Spirit
 and livelihood of that is left at all. But so full, lively, and fat of
 the life, spirit and power of God, that it gives plenary satisfactio-
 on, fulnesse of delight, mirth, and consolation to all those that once
 have a true taste, and enjoyment thereof^s. Now the Churches of
 New England, with all such as stand upon the like foundation,
 and are in like relation unto the Father, as that elder brother was,
 and ever is; labouring in the field of their own home-made covenants,
 and performances, cannot endure to come into the house where such
 mirth, melody, and fulnesse is; Nor can they communicate with a-
 ny who keep such Festivities: For it blasphemeth, or strikes
 through their Pharisaical keeping of the commandements^t, pierce-
 ing through all the glory and goodnesse of man^u: That so the glo-
 ry and grace of our God may spring up and appeare^x. And they
 can no more leave their own naturall propensity, in desiring the
 glory of a creature to be their excellency and dignity, nor desire
 or incline after the other, then the earth can forsake its own na-
 turall and ponderous condition to incline after, or lift up it self in
 such sort as to become one of those glorious lights, and heaven-
 ly bodies.

Therefore it is their proper and naturall delight to hold their
 feast with the leaven of maliciousnesse y: scandalizing and crying
 downe all those that cannot hold that unjust length and bredth
 together with themselves, as persons not onely unworthy of
 their society, in their hewn-out, formed, moulded and self-po-
 lished covenants and ordinances; but also doe looke upon them
 and act in their utmost endeavours towards them^z, as such per-
 sons whom they cannot (in their hearts) afford a place of
 residencie and abode upon the face of the earth^z.

c

Observe

Observe therefore, that the whole scope of this Treatise declines the setting of the crown and dignity, in the matters of God, upon the head of that brother, *who beautifies and enricheth himself with the things of man, such excellencies which man by his skill and industry may attain unto*, who will not only murmur at the glory of another a, but shed the blood of his innocent brother, in case he once get power and authority into his hand, if he can but draw him aside into the field, where his own superiority according to the things of man, appears, and the face of our heavenly Father shines not, which is alwayes in such a field, where the fruit of the ground is offered in sacrifice; namely, earthly, momentany, corruptible and fading things b.

But the drift of this Treatise is, to set the Diadem upon the head of that contemned and despised one in the eyes of all flesh c, (in all the wayes of their carnal worships, contracts, and practises, which are spotted with the flesh d:) but the chiefest of ten thousand in the eyes of the Father, the only begotten of the Father, yea his delight and solace for ever e.

Secondly, in perusing of this Book, walk by it as by a river, or fountain running; in what points it pitcheth upon, and comprehend, and gather up together in thy mind, both the beginning and conclusion of the matter it treateth of, as a sillfull Mathematician brings the Heaven and the earth together, when he useth his Art to know the height and latitude he is then in, by his observation; for it is not Bucketted up in such particulars, as the Art of man useth to bring things into, to take with the naturall and artificiall spirit of the reader and auditor: which no doubt hath been a great reason of dividing of Histories, propheties, & Epistles in the word of God, into so many chapters; whereas indeed the whole matter of the History, Propheties, or Epistle, ought to be gathered up, and looked upon together, else the scope and drift, root and branch, doe not appeare unto us as a true and infallible vision, and so wee become not Seers with the Prophet Samuell, and the rest of the holy men of God g.

But rather utter that Spirit of Saul in that condition, when vision faileth, when he saith, *Seek me a woman that hath a familiar spirit h*. The words translated, *woman having a familiar spirit*, are in the Originall, *Baal Oboth*, as if hee should say, 7. bring me hither *Baal Oboth*, that is, bring me hither the Lord in a

Bottle,

or the Lord bottled up, that is, such a Ministry as is not as a fountaine of life i, or as a well springing up unto, or (in) or by an everlasting life k, declaring hereby what that Ministry of the Law is, or that artificiall worship that is acquired by that art and ability, the principles whereof man naturall hath implanted in himself, which always buckets, or bottles up the things of God; so as he can bring them forth at his pleasure, and so stores up Sermons and prayers, to fit persons, times and seasons, so as to please and give content to naturall understanding and reason l, which alwayes hath an high estimation of the Traditions of its fathers m, and vilifies the command, streams and riveret of the Citie of God n, and from this bottled up spirit, or bottled up the Lord; for the word is of the feminine gender, noting the wayes and workes of the flesh; and hence ariseth all your peckered up Sermons, and composed & treasured up Academical Comedies and Tragedies, which can be kept in store to bring out at their pleasure, as though they could Lord it over the holy word and Spirit of God, in its incommings and out-goings. in the revelation of the mind of the Father o, through Jesus Christ. Whereas the Saints of God changed from the Spirit of Saul p, to the spirit of Paul q, which alwayes forgets the things that are behind, and reacheth out to those things which are before q, that is, the things that have passed through my heart and hand, in way of the ministry of the Gospel, they are forgotten, that is, they are to me as though they had never been, in regard of any skill or ability that is in me to gather them up, call them in, and bring them into use again, either for my own profit and comfort, or for the fruit and benefit of the Church, but am wholly at the good will and pleasure of him that gave them [in] at the first, to bring them again, and to give them their proper measure, weight, operation and glory in their return, according as they have their being in that way of Christ, without which they are as things forgotten and as though they had never been r, further then he as a continued fountain of life seedeth them s. They also reach out, or stretch out themselves to those things that are before, or stand on tip-toe, to look at the furthest distance that possibly can be, for that which is their present help and supply; yea, so far as God and man are by nature separated one from the other t, who are in that way of Christ u Ephes. 2.13 become one u; and they know that no more then they can fetch

things out of the bosome of the father, at such a distance (which never yet appeared unto them) no more can they of themselves call again any thing into present use, which hath formerly passed their hands. Whence it is that the comforter hath that two-fold office, not onely to teach and lead forth into all truths, but also to bring to our remembrance the things that have been taught unto us, which the common Ministry of the world is ignorant of, and loves not that it should be y.

Thirdly, observe diligently in this Treatise, that as it gives all power and dominion unto the Son of God, both in heaven and in earth: so it also gives (notwithstanding) due authority to all civill Magistrates, without which their right cannot be given unto them, if their place and office be not bounded within the compass and lists of civill things. For Christs power and authority is spiritual; so that if once the Magistrate be engaged, by vertue of that his office, to deale in the things of God, and to intermeddle between God and the consciences of men; he is then also bound over in conscience, to subdue to the uttermost of his power, all other civill States unto himselfe, and to engage them to serve and worship the same God he serves, what ever Idoll he hath set up unto himselfe, or his Leviticall Priests have framed and fashioned for him. and so must of necessity greed and endeavour after the subjecting of all civill States unto himselfe, else doth he not deale faithfully with his God, which is the very spirit that suggested the like temptation unto our Lord, which spirit Antichrist ever goeth forth in, and so sets himselfe in the seat of God, and proves opposit to our Lord Christ, in all things d. But keep the office of the Magistracie, (according to sobriety) within the compass of civill things, that is to have relation to what ever concerns the relation between creature and creature simply as they stand in reference one unto another in that respect; and then in that way onely, it is the preservation and honour of all States in their severall wayes of Rule and Government: otherwise there could but be one government in the world, and all the rest must be cried own and ruined; or if more stand, they must be altogether dishonorable. For where God is conlined to appear in the Magistracie, there the glory must be, and all other Governments under shame and contempt. Yea the glory of that Prince that should subject all others to himselfe, is made more dishonorable then otherwise

therwise it would be: For if he have not honorable Princes and States, to converse and commerce and negotiate with, his owne Crown, Kingdome and People, cannot possibly beare that glory and lustre which otherwise it would doe. And wee know, that in respect of outward priviledges and glory that come by temporary deliverances, the Lord hath done to wicked and Heathenish Nations the like things he did of old to Israel the people of God, and therefore convinceth them thereof by the Prophet Amos, when they would have the glory of Religion to arise from such things, saying, *Are yee not as the Ethiopians unto me, O children of Israel? Have not I brought up Israel out of the Land of Egypt, saith the Lord, and the Philistines from Caphtor, and Aram from Kir?*

So that by how much the civill Magistrate interests his office into the Gospel, as an order thereof, by so much hee doth arrogate unto himselfe the glory of God, if things succeed well: for unto Christ it cannot be given, but as a generall hand of providence, which reacheth to all Creatures: For his Kingdome, Rule, and Authority is not of this World; but is spiritual, as he himselfe is

Fourthly, if any thing in this Book seeme dark, or doubtfull, read it over and over, and peruse the Scriptures alluded unto in the Margent; and the oftner thou readest it, (if thy eye be single) the more light shall break forth, and the more shall the fruit appeare. Conferre the matter propounded, and the Scriptures alluded unto, together, and the more thou foundest the waters, the more they will arise, and the depth of them appeare, to be waters of swimming, that none can passe over, but they shall flow either in the way of life or death, in his conscience, even as the waters of Noah did; and shall appeare to be strong and able to beare up the Ark of our spirituall Noah, for the saving of that righteous one in every particular of his Family.

Fifthly, again my advice unto thee is, that thou never goe about to peruse this Booke, but when thy spirit is retired, and drunk up by the grace of God, from the cares and employments of this life, as though thou hadst nothing else to doe, but attend upon him that speaks peace to his people, and to his Saints, that they return not again to the folly of the things of

x Joh. 14. 26.
y Jerem. 5. 31

a Joh. 18. 36

b Dan. 3.
Exod. 32.

c Mat. 4. 8.
9.
d 2 Thess. 2. 3. 4.

e Psal. 72.
10. 11.
f Is. 43. 3. 4.
g Psal. 45. 9.
h Amos 9. 7.

g Job. 18. 36.
h Job. 1. 4.

i Mat. 6. 22.
k Hos. 14. 9.

l Ezek. 47.
m Isai. 11. 9.
n Gen. 7. 17.
to 24.

o 1 Pet. 3. 20.
p 1 Cor. 12.
q Mat. 13.
r Luke 5. 14.

p *Psal.* 85. 8. of this present life p. And when thou sees the hand of God upon
 q *Exod.* 33. thee so, as though thou wert to converse with him in prayer, thy
 11. heart being disposed to deale for the present with nothing, but in
 an immediate and familiar conversing with him q, and the hand
 of his providence also making way thereunto, by setting the
 creatures apart from being any interruption or obstruction in this
 present work and imployment: so shall the distillings of Him
 appeare, *who is a Dew unto Israel, and causeth him to grow as a*
 r *Hof.* 14. 6. 7 *Lilly, casting forth his root and branches abundantly*: and thy
 smell shall be as *Lebanon*, and others shall return and delight to
 dwell under thy shadow; yea they, (through this meanes and Mi-
 nistry that is by Christ) shall revive as the corn, and flourish as
 s *Hof.* 14. 8. the vine, and the seat thereof shall bee as the wine of *Lebanon*s,
 t *Hof.* 14. 9. and if this fruit be found upon thee s, my reward is given into
 u *Mat.* 13. 42. my hand u. For in desiring I have desired to see the life of the
 Lord Jesus in his elect, in all the wayes of his own administrati-
 on, and how am I pained till it be observed x! For that (as I have
 x *Luke* 12. respect unto this world) shall be the renewing of my strength,
 50. before I goe hence, and be no more y.
 y *Psa.* 39. 13.

Thine in Christ Jesus,

Samuel Gorton.

Here



Here followeth a Table of what particular poynts are handled in
 this Treatise, or briefly touched upon, to give occasion to the
 Reader of further consideration, with the particular page allu-
 ded unto by letters, according to the order of the English Al-
 phabet.

1. **V**hat the proper ground and reason is, why men doe inter-
 pret some places of Scripture, not to bee properly meant
 of Christ, but of some other. Page 1. at A.
2. The Title or first verse in the Psalm opened, and expounded,
 pag. 1. at B.
3. What the proper summe, scope, and subject matter of the Psalm is,
 together with the nature of that question which Christ propounded
 to the Pharisees in his time, from the words in the beginning of this
 Psalm. P. 4. at C.
4. How this Psalm manifests it selfe to be indeed the Oracle of God,
 and cannot be the word of a meere man, nor applicable to any earthly
 state and condition whatsoever. P. 5. at D.
5. The manner how the word of God takes our nature into himselfe.
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6. Of what continuation and duration the death and humiliation of
 Iesus Christ is according to the true life, spirit, vertue, intent
 and meaning of it. P. 7.
7. What operation the death and humiliation of Christ hath upon the
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8. What the proper enemies of the Priesthood of the Sonne of God
 are. P. 9.
9. What the two Cherubims are that cover the Mercy-seat, in the
 true signification of them. P. 16. at E.
10. What is the onely root and rise of the manifestation and exercise
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- 11 *What are the onely enemies of Christs Kingly Office in the Church, and how overcome.* p. 18. at G
- 12 *How men may be said to deny the resurrection, authority or Kingly power of Iesus Christ.* p. 20. at H
- 13 *What those Cherubims placed at the East of Eam, in their true intent and meaning, are, and what their Office is to such as are in the way of sin, and of the fall.* p. 21. at I
- 14 *The time and manner of the Saints assembling together, When and what it is, according to the authority and operation of Gods call in the Assembly.* p. 28. at K
- 15 *What the proper Ornaments of the Saints are in the time of their holy assemblies.* p. 30. at K
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- 17 *The proper Rise, Nature, and Number of the Oblations and Offerings of the Saints, according to the plenteous grace of the Gospel.* p. 31. at M
- 18 *What the Oath of God is, by Which our high Priest Iesus Christ was consecrated and installed into his office.* p. 38. at N
- 19 *How the work of God though in it selfe a creature comprised in time and place, may truly be said to be infinite, as God himselfe is infinite, and yet there is but one infinite. See p. 48. above the letter O.*
- 20 *What that Plurality properly is, which is comprehended in these words, Let [us] make man in [our] own Image.* p. 49. at O
- 21 *What is meant by the Angels not keeping their first estate, opened and discovered.* p. 52. at P.
- 22 *What the Keyes of the Kingdoms of heaven are, or that Key of David that openeth and no man shutteth, and shutteth and no man openeth, explained and discovered.* p. 56. at Q
- 23 *What the life of man, (as he excels all other creatures) properly is, and of what correspondency the life of Christ springing out of death, and the death of Antichrist fading or consuming out of life, are, in way of Antithesis, or opposition.* p. 60. at R
- 24 *What the sound of the last Trumpet is, and how the change is made in the twinkling of an eye.* p. 60. at S

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- 35 *That the resurrection spoken of, and principally intended in the Scriptures, is spirituall, perfected at once in one act through Iesus Christ, and yet denies not, but confirms the resurrection of the body out of the grave in due time.* p. 102. at E

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- 38 How we are to conceive and judge of an Eldership in the Church and House of God, in case it bee according to the order of that Priesthood of our Melchisedec. p. 113.
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Here followeth a Table containing the heads of such poynts as are handled in the second part of this Treatise, according to the order of the English Alphabet.

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- 41 A difference most needfull to be observed between that which is properly the Crosse of Christ, and that which Doctrinally teacheth what it is, without the knowledge whereof, true Baptisme cannot be understood. p. 115. at L
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- 44 What it is for the seed of the Woman to bruise the head of the Serpent, as also what it is for the Serpent to bruise his Heele. p. 23. at O
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Errours escaped in Printing in the first part
of this Treatise.

Pag. 6. line 14. for bey nod, read beyond, p. 9. l. 36. for hoeft read holiest, p. 14. l. 18. for all alike, read we are all alike, p. 15. l. 25 for ny read any. p. 19. l. 24. for emencies read immensitie, l. 25. for seemes, read gives, l. 30. for righteous read righteoufnesse, p. 21. l. 7. for no read not, p. 22. l. 7. for shuttings read shutting. l. 22. for diving read divining, p. 23. l. 26. for head read heart, p. 25. l. 36. for crucifed read crucified, p. 29. l. 12. for tion read nation, the first syllable being misplaced in the former line, p. 33. l. 9. for fo read for, p. 39. l. 10. for ever read over, p. 49. l. 34. for Serp. n read Serpentine, p. 50. l. 33. for become read becomes, p. 51. l. 9. for heavens read the heavens, p. 55. l. 29. for vice read rise, p. 57. l. 9. for pofession read profession, p. 62. l. 9. for least read last. p. 63. 3. for m n read man, l. 15. for charge read change. p. 68. l. 17. for manifest r. manifested, p. 70. l. 4. for a any r. at any, p. 73. l. 32: for iall read fall, pag. 75. l. 3. for conrary read contrary, pag. 77. l. 21. for if he shall, read if they shall, p. 88. line the last, for fighting, read fightings, p. 99. l. 12. for iatermassion, read intermission, l. 21. for dety r Deity, l. 23. for n. ts, r. in its, p. 100. l. 3. for and viour, read, and alone Saviour, p. 102. l. 8. for reurection r. resurrection, l. 22. for over me read overcome 106. l. 11. for cure read curse, p. 110. l. 13. for governs read concerns, p. 111. l. 25. for sit at read sets at, line 27. the word *him* used the second time, is superfluous, p. 113. l. 30. for any read an, p. 116. l. 15. for mystery read Ministry, p. 117. line 23. for therewith read wherewith, l. 32. for ocher read either, p. 118. l. 10. for i read it. p. 119. line 1. for duy, read duly. line 16. for was read goes, line 22. for ll read all, p. 120. line 14. for t read to, line 15. for git read gift, l. 18. for Lawes read Law, line 27. for Lamb spottle, read Lamb spottles.

Errours escaped in printing in the second part
of this Treatise.

Pag. 6 line 21 of the Epist. Dedicatory, for there is in, read there is not in, p. 10 line 3, for misery read mystery, p. 21 line 10, for not Spirit, read not the Spirit, p. 23. line 14. for read read Head, p. 28 line 27, for Lord Hosts, read Lord of Hosts, p. 40 line 7, for ministry read mystery, p. 49 line 30, for spake read speakes, p. 61 line 1, for acts read act, line 8, for prosperity, read and prosperity, line 19, for truth read tenth, p. 67. line 19. for apoaers read appeares, p. 69 line 30, for life, read of life, p. 70 line 14, for acting read a thing, line 22, for you and goodnesse, read joy and gladnesse, p. 91 line 36, for blood read bloody.



AN
INCORRUPTIBLE
KEY.

Composed of the hundred and tenth
Psalme.

*Wherewith you may open the rest of the ho-
ly Scriptures.*



Howsoever men seek to evade and put off other Scriptures, as though Christ himselfe were not the proper and onely subject and matter of them; if standing them upon so to doe, otherwise man could not lift up himselfe, and set up his own glory and excellency, if Christ himselfe should have all) yet this is too strong for them to deale with, to falsify in that point, either in respect of his Priest-hood, which is for ever after the order of *Melchisedech*, or his kingly power and authority, which is of that force and vertue, as to interest into an office of such rise and duration as that is of the Priesthood.

Now that It concernes the Sonne of God, and setteth forth him
B onely, as all other holy writ doth, appears, not onely in the

B

Title

Title or first clause of it, being said or affirmed to be a Psalm of David, which name or title is given to our Lord himselfe, *Hos. 3. 5. Ezech. 34. 23.* But also by the testimony of the Apostle, *Heb. 10. 12. 13.* yea, our Lord assumeth it to convince the Pharisees, as being spoken of himselfe, *Matth. 22. 43, 44.*

And whereas it is said to be a Psalm of David, it is evident that the Scripture intends him onely, and none other, in what ever it uttereth in way of Kingdome or Priesthood, in Masculine or Feminine gender; in Singular or plurall number, in way of substance or annihilation, in preter, present, or future tense; & for the original word *Mizmor* translated *Psalm*, it signifies a cutting off of superfluous Branches or twigs; even as the curiosity, and melodious ditty of a Song, cannot endure any needlesse or superfluous speech or phrase.

So that if Christ be a sufficient King and Ruler in his Church, all other Authority and Government erected therein is superfluous, and as a branch to be cut off, if he be compleat in his Priesthood, then all other Priests brought in and set up in his house, are superfluous, & to be cut off, for so farre as we arise & set up such, so far we vilify, & pul down Christ Jesus from his Thron, & Altar, which is done, by whom, and whensoever some in the Church are professed, to be higher in place, and more noble and holy in office then the rest, or then any other of the Brotherhood; for either the least of our Brethren, are one with us in the greatest dignity that wee receive by Christ, or else wee are not one with them in the greatest infirmity taken away by Christ: and then in the one, and the other, we destroy that great salvation unto our selves. For if the most honourable in the Church, receive his dignity in Christ, the least in the house hath the same honour, for whether male or female yee, are all one in him; and if they receive it out of the way of Christ, as indeed all doe, who make difference of persons and places, and offices in the things of God, they are then Superfluous, and by all them that will ever Sing the Psalm of David or Song of Christ our Lord, to be lopped and cut off, as wee will clear our selves from sinning more and more, or adding daily to our sins by making Molten Images and Idols, according to our own understanding, for these things are the Worke of the craft-men, even of old Demetrius and his

his followers: for they that are sacrificers of men, that is, that dedicate men unto God, holding one more holy, or standing nearer unto God, by his Office and place, then another, they Kisse the Calves; that is, willingly submit unto, and communicate with that spirit of Idolatry, that set up a Calfe in the wilderness, and afterwards, one at Dan and another at *Bersheba*; even lovingly imbrace Idols and Idolatry, as the glory of all their worship; See, *Hos. 13. 2.* Read the margent from the Hebrew phrase.

Therefore the Apostle Peter having pronounced that all flesh is grasse; and the glory of man as the flower of the field, and that the Word of the Lord abideth for ever; presently inferres, that there is no receiving of it, but as Babes freed from the desire of preheminance, not mixing the milke of the Word with carnall preferments of men, which shall vanish as the grasse, bidding them lay aside all malice, guile, & hypocrisie, envy, and evill speaking, in advancing men in the things of God; the word translated malice, signifies to viliate or corrupt, to make sick, or to make to dye; even as superfluous branches make a plant (as it were) sick, and unable to beare fruit, So is it with the plant of Israel, where ever they breake forth, that preferre any in the Kingdome of God before another: for they must either professe Christ not compleat, or else themselves to set up superfluous branches. *1 Pet. 2. 1. Col. 2. 10.*

So the Apostle James, after he hath concluded that every good and perfect gift is from above, and comming down from the Father of lights, in whom is no varying, no not so much as a shadow of change but is the same in one, that he is in another; or else no gift nor light of his: nor is it from above, but from below onely; presently inferres a laying aside of all filthinesse and superfluity of naughtinesse, which is that lust conceived in man, to advance him selfe in the things of God, as that chapter and the whole Epistle declareth, *Jam. 1. 21.* wherefore he presently addes, receiving with meeknesse or lowliness the ingrafted Word: the word ingrafted signifies an artificiall setting of one thing in another, which by nature are foreigners and strangers, as the holy Word of the Lord and all mens nature are; but wee know that difference of persons, offices, places, and degrees in the Churches, are no

strangers nor sojourners unto mans nature; witness the practice of all peoples and Nations that are, & ever have been, who have had only nature to set them a worke, as at this day, two see in these Natives amongst whom wee live, avoid therefore these things as filthy and unclean, in the things of God; that you can not touch but be defiled; and lop and cut them off as superfluous branches, not becomming the Vineyard of God; nor any plant that is of our heavenly Fathers planting; if ever you intend to utter a Psalm of David; or sing an acceptable Song or Hymne unto Almighty God, who hath made himselfe perfect and durable in all things by Christ, & so wil remaine & abide the same, when these changeable, fleeting, deceitfull, and hypocriticall things of that man of sinnee, and Son of perdition, shall vanish; and in shame and ignominie goe down unto Sheoll, or that corrupting pit, for ever. Amen. So much for the Title.

The summe and scope of the Psalm contains a description of that transcendent and co-equality of dignity that is in the Kingly and the Priestly offices of the Son of God; Jesus Christ our Lord, even Jehovah our righteousnesse, Jer. 23. 6.

By which it evidently appeares, that the Pharisees of our dayes are more ignominiously audacious then those were in the dayes of Christ: For when they profess him to be the Son of David, Christ knowing the blindness of their minde in that poynt in respect of the spirit and life of it, asked them from this Psalm, *Matth. 22. If Christ be Davids sonne, how doth David in spirit call him Lord?* saying, *The Lord said to my Lord, Sit thou at my right hand untill I make thy enemies thy foot-stoole*: which our Pharises can presently answer and say, He is Davids Lord according to his Divinity; and Davids sonne according to his Humanity. But those Pharisees knew well enough, it was not an answer to Christ his question; nor could it be the intent of that phrase in the Psalm; therefore they have so much modesty as not to answer, though they could not be ignorant of that answer which our Interpreters give; for it was the thing they still looked for; yet they saw his question so farre beyond them, that they durst not ask him another question after that. For they saw very well his question was, how he could be Davids Lord as he was his sonne, and descended

out

out of his loynes, as well as he was his Lord, as he made him to be that which he was, namely a Lord and King himselfe. For they perceived his question about his Sonship to be spiritual; in that he saith, *How doth David in spirit call him Lord?* For Christ as he is Davids son, is his Lord: for he is begotten, produced, and brought forth by David, (or else he could not be) according to his death, which death of his birth Lordship and Domination over all flesh in the glory of it, to bring it to naught, destroy, and dissipate it for ever: For the Son of God could not die, but in and by becomming the seed of David, by which death he overcomes him that had the power of death, that is the Devill, *Heb. 2. 14*. If therefore the Pharisaicall Teachers of our times doe as farre surpass (those) in cruelty, hardnesse of heart, and hypocrisie, as they doe in blindness, audacious boldnesse, and constancy therein: Let those onely that are ignorant of the Lord Jesus, look for comfort and benefit by their society and ministry; for to others it yeeldeth none at all, but onely laying of snares, and practising of treachery against the anointed of the Lord.

Verf. 1. *The Lord said unto my Lord, &c.*

In these words of the Psalm for order sake, note these particulars:

1. The manner of the Speech, or Phrase, *The Lord said, or assuredly said.*
2. Observe a two-fold Lordship, or an interchangeable Domination, *The Lord said to my Lord.*
3. The matter of the Speech, or Sentence, in these words, *Sit thou.*
4. The place, condition, or state to sit in, noted in these words, *At my right hand.*
5. The time how long this Royalty shall remain, *Till I have made thine enemies thy foot-stoole.*

For the first, noted in these words, *The Lord said, or the Lord avouched, or faithfully and assuredly said.*

It is a word peculiar to the Oracle or Speech of God, 1 Tim. 1. 15. the like phrase is used, and it is proper unto God onely to utter himselfe in such an affirmation, because the thing uttered cannot comply with any earthly state or condition whatsoever. That the Authority and Lordship of a King, and the Lordly estate,

B 3

and

and condition of a Priest, should both consist in one and the same person or subsistence, in such an extent as each of them takes the right hand of all things: what so ever in heaven or in earth.

For Christ is Lord as he is *Dauids sonne*, descending out of his loynes, and so becoming one with the nature of man in all points; by which descension the humiliation of his Priestly office is such, that it takes the right hand of all: for it being the humiliation of the sonne of God, it must needs be of an infinite Worth and value; and there is but One Infinite: therefore it alone is set aloft and reigneth. So that he is a Kingly Priest, as *Melchisedec was*, *Hebr. 7. 1.* and thence it is, that the *Saints are a Kingdome of Priests*, or a *Priesthood of Kings*, *1 Pet. 2.*

For there is not any thing that can get beyond that which is infinite: and therefore his humiliation is eternized and perpetuated; which the men of this world cannot endure to hear of.

But that which is of an eternall value, must also be eternall in respect of time, and such is the Priesthood and humiliation of Jesus Christ: and that on this wise.

Christ in taking our nature upon him, takes not unto himselfe any thing of excellency whatsoever: For he in no case taketh hold on Angels, in way of our redemption, *Heb. 2. 16.* that is, on any excellency or dignity; for then he could not be the Son of God (infinite in glory) if any excellency were added unto him. But on the seed of Abraham he taketh hold, that is, of a poore and mean condition, one that had not the breadth of a foot in the holy land, *Acts 7. 5.* So that Christ in communicating with our Nature, takes unto himselfe: onely baseness, ignominy, and reproach, and can no more receive any jot of glory in us, then we can possibly receive any the least stain or blemish by him: onely that which man counts his honour, and is of highest esteem in his own eyes, is that which is truly base and abominable before God, *Luke 16. 15.* and

and in that doth the humiliation of the Sonne of God consist. For the greatest baseness before God, is, when man goeth about to make himselfe excellent and honourable by transitory and corruptible things; as by offices, places, gifts, riches and relations to this present world; who by this meanes preferres and brings in the excellencies of the Creature, above, and instead of the glory and dignity of the Creator, wherewith man was blessed at the first, and through the same vitious desire to exalt the creature, vilifies, and so falls from his Creator: for the dignity and glory of the creature, and the glory of God the Creator, cannot subsist nor stand together.

For that which is infinite in it selfe admits not of any other in co-partnership or fellowship with it selfe; that is, with any other in way of the same kind, or respect: as, if it be glory, it is but one glory, or the glory of one; if it be shame, it is but one shame, or the shame of one. So that of necessity the Sonne of God assuming our nature, must burn up, waste, cause to wither, destroy, and consume all the glory and goodliness of man, *Isai. 40.* So that as dust and ashes, it falls into the ash-pans of the Altar for ever; and by consuming of that, to wit, all the fat, the sweet, the firstlings, chiefe and livelihood of the creature for ever:

He brings in that first begotten of the Father; yea, the Chiefe and Excellency of the Son of God, as a Sacrifice, perfumatory, a sweet Saviour, and of an eternall acceptation with God, so long therefore as this one onely sacrifice, findes acceptation with God, so long is his humiliation and descension before God, for if he be exalted in the power and dignity of God as he is the Sonne of man, a so is he also humbled and debased, in regard of all excellency of man, as he is the Sonne of God. b and so long as the one lasteth, so long shall the other, for as Gods excellencies shall for ever be exalted and set aloft, so shall the arme of flesh (which is mans excellency) c for ever be abased and kept under, which is most acceptable and well pleasing unto faith, to have this glorious exchange

a *Job. 5. 27.*

b *Phil. 2. 6.*

7.

c *Jer. 17.*

5. 6.

Eze. 30. 21.

22.

d Col. 1. change, ratified and confirmed unto, and in the Saints for ever, 27. that Gods glory may appeare and be made manifest in man, a
 e Psal. 32. 1. and the things of man may be hid and covered in God, e
 Zep. 2. 3. is that interchangeable, translativ and relative sentence uttered
 viz. *The Lord said unto my Lord, or as the word will beare, 7 he Lord said in my Lord, that is the Kingly Lordship, and authority of Christ speaks, and uttereth it selfe, in the Priestly; and the Priestly Lordship, & authority of Christ, speaks and utters it self in the Kingly; so that each of them hath preheminence, and is at the right hand of the other; for the Kingly Office and dignity, speaks not, nor acts, but in, and by, the Lordship, and authority of the Priesthood; and the priestly office and dignity speaks not, nor acts, but in, and by, the Lordship, and authority of the Kingdome, or of the Kingly office; for they are the right hand of each other; by which, (and not otherwise) they mutually, and interchangeably worke, and make themselves manifest to be, that which indeed they are, and ever will, for he lives for ever to make intercession for the Saints. f This twofold Lordship and dignity then, is the very summe, substance, and matter of the Gospell (even of all that good newes that comes from Heaven, as out of a farre Country, into our nature in that way of Christ): g And therefore must needs be the whole scope and drift of this Psalme; Yea, the very life and marrow of all the holy Scriptures, so that all the rest of this psalme, is wrapped up in this first verse, even as the sap and life of the Tree in the root, and as the Blossom and fruit in the Bud, which Bud hath vertue in it to produce and bring forth thousands, and ten thousands of Trees, of the same kind; which when our Sun of righteousness, shineth upon it, who hath health and vertue in his wings b drawes out, brings forth, and causeth it to appeare, in such a royall Kingdome, and Priesthood, as is here made manifest in the rest of the Psalme, which is perpetuated, and eternized; both in the one and in the other, for the Kingdome and Priesthood of the Sonne of God, are co-existent in there rise, race, and duration; yea, co-operate, and co-apparant also, so that the one is
 i Heb. 7. 2. not, nor ever can be, without the other; for as he is King of Sion, 32. 1. lem, Prince of peace, and so rules in righteousness for ever - that*

of

of his Kingdome and Dominion there is no end k. So also as he is k Dan. 4. 3.
 Priest of the most high God l; being made not after the carnall commandement, but according to the power of an endlesse life, abideth a l Heb. 7.
 Priest for ever after the order of Melchisedec m. For this man, because he continueth ever, hath an unchangeable Priesthood, and m Heb. 7.
 16, 17, 21, therefore remaines and abides the same for ever. 24.

And this is that also that the men of our dayes, and unbelievers in these times, as well as in the times that are past, cry out against, and cannot endure it, as a doctrine most pernicious and abominable, that the humiliation or death of Christ should be eternall; they would not have that word to be made good, which saith, *He was a Lamb slain from the beginning n*; nor that he n Rev. 13. 8.
 should in his death and Priesthood, as well as in any part of his Mediatorship, be *Jesus Christ, the same yesterday, and to day, and for ever o*. For if his death should appeare unto them so, as to dye to the power, wildome, riches, & preferments of this world, (otherwise they cannot communicate in any grace of God p) p Math. 6.
 then is their heaven gone, *their God is taken away from them q*, so that they cannot but cry out against such doctrine r, and are James 4. 4.
 necessitated either to hold the death of Christ to be momentary, and so past as that for the present it is not, and so the blood of sprinkling speaks not at all s, (but onely a farre off, as they phantastically and vainly imagine through their traditions; for the Kingdome of God, and the sufferings of Christ, are ever at a like distance to us t) or else all their glory and power exercised in religion, must prove Antichristian; being they consist of such things, which as the grasse shall fade, wither, and come to nought u; For the death of Christ, as it concernes the elect of God, and the livelihood, operations, and exaltations of men in the things of God, cannot possibly stand together, being in direct opposition the one to the other. And hence it is, that our Prophet addeth these words:

Untill I have made thine enemies the footstool of thy feet.
 Who then are the onely enemies of that Princely dignity that is in the Priesthood of Jesus Christ, by vertue of which Priesthood he entreteth within the veile, into the Holy of Holies, or into the Holinesse of Holinesses, as the word is x, yea, into

x Exod. 26.
 33.

2. Heb. 1. 3. into heaven it self z: And sits down on the right hand of the Majesty
 & 6. 19. 20. on high: So that none can take place of him a. Now the utter and
 a Heb. 8. 1. sole enemies of the dignity of this Royall Priesthood of the Son
 b Gal. 1. 11. of God, are all manner of virtues, and excellencies whatsoever,
 12. attainable by man b, that have not in them the rise and continu-
 c Heb. 1. 7. ance of Melchisedec c: For such things be seem not the Royalty
 15, 16, 17. of this Priesthood d, that brieth nothing unto God for accep-
 d 1 Pet. 2. 9. tation, but what holdeth correspondencie with him in, all
 9. points e. The adversaries therefore of this grace, are all things
 e Heb. 1. 3. brought into the worship of God, as things acceptable to God,
 f Col. 2. 21, that are temporary, momentany, and of a fading condition f. In a
 22, 23. word, what ever had beginning, or shall come to an end, is an
 g Heb. 7. 3. enemy to this Priesthood g. For it is not the humane Nature in
 h Act. 20. Christ, that is the acceptable thing or offering h, but it is the glo-
 28. rious state and condition of the unity of both Natures; consist-
 ing in one eternall Being, which no Man or Angell can ever find
 out a time of their conjunction, and unity, no more then a time
 i Mark 10. of their dis-uniting, and separation can be found i. For if a time
 6, 7, 8, 9. of conjunction can be found, without eternity; which hath no
 beginning; then may a time of their dis-junction be found with-
 out eternity that hath no end at all: For Gods account and rea-
 soning admits not so of time in the way of Christ, as to permit a
 dis-junction in that one pure, simple, single, and eternall act, in
 that workmanship of Christ. And therefore it is, that when the
 mystery of God is finished, or perfected; that is, when the per-
 fection of it is revealed and made known unto us, then is this gi-
 ven in upon oath by the Angel, that *Time shall be no more* k.
 l. Then doe we reckon and account according to God, with whom
 1. Eph. 1. 23. all times are present, because he is the fulnesse thereof in us.
 m Cor. 15. For if he be *all in all*; then is he all in time, as well as any other
 28. thing l. So that we must reckon, and keep the Records of the
 n Isai. 55. House of God, according to his account, and not according to the
 8, 9. shallow register of a creature m. With whom things are past,
 o Heb. 13. that shall not return again, and also to come, that never yet were.
 18. But the account of God is, *Yesterday and to day, and the same for
 ever* n. And, *one day with the Lord is as a thousand yeares, and a
 2. Pet. 3. thousand yeares as one day* o. So are we to account, if we keep Re-
 cords

cords according to his wisdom, and not after the wisdom of
 vain man in any thing, no more then we are to *speak or preach in
 the enticing words of mans wisdom, but according to the wisdom
 and power of God* o. The enemies therefore of Christs Priesthood,
 (that keep without the veile, and so from sitting down, or abiding
 at the right hand of Majesty, hindering our Ministry, that it ta-
 keth not place of all, and hath not effect in all, either as a *favours
 of life, or as a favour of death*, p) are all temporary things brought
 into the House of God, as things acceptable to God, as places, P 2 Cor. 2.
 offices, gifts of learning in Arts, in Tongues; yea, the worlds 15, 16, 17,
 created gifts of grace, which it prepondeeth to it selfe in point 18.
 of salvation, bearing it selfe in hand, that there are created gifts
 of grace in a Christian, which are neither humane, nor yet di-
 vine; so as to be properly the holy Spirit of God, which indeed
 is to annihilate the Sonne of God, by destroying and bringing to
 nought the grace of his Kingdome, in setting another form up-
 on it, *then ever the Father of Lights did* q, That gives a true forme
 to every thing r. For Christ is the onely paterne and platforme of
 all Christianity s. And to hold and teach something to be in
 Christ, beyond or besides the reality of God and Man, Humane
 nature and Divine, in one individuall subsistence, is no better
 then to Idolize the Son of God, and to set him up, as a vain and
 empty thing in the world; and as our Apostle saith, *We know that
 an Idoll is nothing in the world*; or to make him to be *Belial*;
 For there can be nothing but humane nature and divine in the
 way of Christ, nor can there be any thing but humane nature and
 sin in the way of Antichrist: So that to bring in a middle thing
 in the way of Christ, is to bring in time into that holy One of
 God; and to bring in a middle thing in that way of Antichrist, is
 to make him to hold some correspondency with the Son of God;
 whereas the Scripture concludes there is *no agreement at all be-
 tween Christ and Belial* u. But stand in direct termes of opposi-
 tion, Antichrist being, *that wicked One* x. So that if we give
 Christ his true forme according to the holy Scriptures, there ap-
 pears an utter impossibility of finding such kind of grace in him, as
 the men of the world, or your misrefined Priests in the eyes of
 the world, form unto themselves, and such as heare them. For take

away the body of the Sun from any part of the world, or from any horizon, and the beams and raies of it cease to be in that place and are not found at all, to give either heat or light; but the place is in death and grosse darknesse.

Moreover if Christ should but have a sparke, (as they call it) beame or ray, or certain influence of the spirit, or divine nature that being lhed forth, or infused into the humane, and not the reality; and essentiality thereof; then he were not God, as
 z *Isai. 12. 2.* well as man; and then no Saviour; for *salvation is of the Lord:* z
 a *Acts 4. 12.* and there is no other name given whereby men shall be saved, but our Lord Jesus Christ. a

But to forme a grace in a Christian, otherwife, or besides, that which is in Christ; is to set up another name or authority to be saved by, then him alone, and that is the Antichrist, which hath ever been found conversant amongst those Jewish & Pharaisaicall builders, who alwaies set at naught and refuse the truth, and verity of the chiefe corner stone. : b which notwithstanding, the
 b *Psal. 118.* malice of you builders, (as our Apostle speaks) will be the head
 Acts 4. 11. stone in the building of that house, not made after the device and handicraft of man, but whose builder is the Lord, that will
 c 2 *Cor. 5. 1.* maintain and uphold it for ever : c though you have alwaies laboured, to pull down, and to demolish Gods building (because it
 Heb. 11. 2. hath another foundation, then you can approve of) by halcing
 d *Psal. 134. 13.* 14 (through your doctrine, and hypocriticall and selve-seeking clamours) the Saints of God; before your Elders, Synods; and judgement seats, for the confession of that rich grace of God; and working that great worke of God, in curing the lame and impotent at the beautifull Gate of the Temple : d by speaking a

word in such away, as your selves can never find out, nor purchase the glory of such a cure unto your selves : for Christ you
 d *Acts 3. 6.* cannot indure to have the credit of it : e and that is the reason
 e *Phil. 2. 21* why Tobya, and Snaballat, play their partes and bring out the
 f same spirit unto this day : f wee conclude then, of this point, in opposition to the doctrine of all false and pernicious builders: That there is nothing in Christ Jesus that is created,

which is simply divine; nor is there any thing in him, that is increate, which is simply humane: the unity and conjunction there-
 fore

fore of these twain in one, is that workmanship of God, created in Christ Jesus unto good worke : e or as the word will beare, in a
 good worke; that is, in that good worke of God, that remains and abides firme and stable for ever: being that one eternall and good grace of God; and also that one eternall and good worke of God, which twain, can stand & agree together for ever, without confounding; but gloriously harmonizing the one with the other, so as faith or grace shall ever be made manifest, in this good worke; and this good worke shall ever appear in that faith of Gods Elect; in whom to ever it is: (the deniall whereof doth sufficiently declare a man to be vain, & empty of any thing that is of God; for faith without worke is dead : h) and this one worke, in which consists all faith, or this one grace, in which consists all good workes, and operations of God; Hath as many distinct favours or graces in it, as also workes and operations: as there are varieties of workes, and distinct favours, beauties, and splendant glories; in that infinite and unsearchable word, or mind of God manifested in Christ.

If this be the created gift, or these the created graces, which the world intends, then let them describe, and delineate the Lord Jesus; in whatsoever they speak of, or in what respect they hold him forth unto the souls of men; that is, in what term of relation soever they propound him unto the world: let them do it so, that the grace proposed, may appear to be such, as is ever accompanied with this great work creation and making; that is, with the true spirituall and mysticall forming of the Sonne of God : i who is made of a woman, made under the Law, and so under the curse; k that so he might exalt our nature in the blessing and glory of a Sonne; and man of God : l and this is that created gift, or those created graces, and only worke of God in Jesus Christ; m which the world denies by teaching gifts, and graces of another nature or kind.

Yea, furthermore, those that hold and teach a created gift, that is of, and from the spirit; and yet not the spirit, neither dare they affirme that it is humane, lest the way should be too narrow, and the ordering too narrow. m so rest upon, and to man, them selves; m; therefore they are driven to affirme it is a sparke, of
 C 3 divinity

divinity, a beame, or ray, of the nature divine, but not the divinity itselfe; (which they say is in the Saints) but yet will affirme by their traditions, that the reality of it is in Christ for otherwise in the truth of the thing, they know not how it is in him; but education in another way, would have brought them to have spoken other things, especially if preferment, had been intailed or annexed thereunto: these are so faithfull in their doctrine, that they must inevitably hold also, (and that by that undeniable law & rule of contraries according to the way of the first *Adam* and the second: n) that all men, save only the first man that fell, have but some beame, ray, or certain spark of corruption in them; and that onely *Adam*, the first man, he had the whole body of sinne death and corruption in him, so that all other men, much lesse any particular of them, are not so engaged unto God for the revelation and manifestation of such an infinite and unspeakable portion of his grace and vertue, of that blood of sprinkling, as the first man was; and by this meanes, they deny the plain testimony of the word of God, which affirms that by nature we all a like. o So that if the first man had sinne, both in the root and branch, so have wee, and if the second *Adam* had both the root and branch of righteousness in him, so have wee: p for what wee are unto God, wee are as in him, and not in our selves.

o Eph. 2. 1. and branch, so have wee, and if the second *Adam* had both the root and branch of righteousness in him, so have wee: p for what
p Rev. 22. 16. we are unto God, wee are as in him, and not in our selves.
i Joh. 4. 17. So that the doctrine and profession of the world in this point, takes away and destroyes unto men, the very vertue, authenticke, and extent of the royall Priesthood of Jesus Christ our Lord.

Yea, all things of this nature are the onely enemies of this Royalty & dignity that is in the Priesthood of Christ; and therefore must all be made the *foesfoole of his feet*; otherwise he hath not the honour of the right hand of God given unto him. For so far as we lift up these as helps and furtherances in the House of God, as beautifull and comely in the House of God, considered either in our selves, or among a multitude; so farre we pull this Kingly Priest from the Majesty of his Throne. For he were not a Priest if he were on the earth; that is, in that way of the order of *Levitic*; For his Priest suting with the wilddome of men, in their administrations, can exercise the authority of this Lord; for so they cannot be Priests, but by maintaining the workes and wilddome

doim of the flesh; & so they are enemies to this sacred order and ordinance of God. For every such Priest, though he should not so far carnialize the Gospel, as to uphold the civill Magistrate to be the defence of his Ministry in the Church, by the civill Sword, (as the hypocrites ever doe, for they will take up no Tabernacle but the Tabernacle of *Moloch*, and beare the Booth of the Kings) yet he must of necessity maintain his own place, to be a condition and state, separate, and divers from the place, office, and state of the rest of his brethren; which is to maintaine the flesh in upholding the dignity of one man above, or beyond another in the House of God, which the Kingdom of God admits not of: for they are either all Kings and Priests unto God; and all heires, co-heires, and first born in Christ; Or else not at all of that Kingly Priesthood: for if Jesus Christ had made himselfe a person or subsistence, separate, or divers in any respect from the rest of his brethren, we had never been saved: for to retain in, or to him selfe, any part of his excellency, is to retain and keep back all; even as if we should retain any part of our sin that Christ took not upon him; it were enough to lay the whole displeasure of God upon us for ever: for his seamless Coat cannot be divided. And, he that is guilty of the breach of one of the Commandements, he is guilty of the breach of all y. No, that single simplicity of his divine Being, cannot be given, or kept back in part. Therefore the more curiously man worketh to adorn himself before God with any temporary thing whatsoever; the more diligently he labours to draw the veile over the Holy Place, that neither himselfe nor others can enter. Which is the fore-runner is gone, and is already envied for us. And so long as he holds the place into which he is entred, and keeps that Throne of Majesty whereon he is said to sit, (to note unto us the duration of it b.) So long shall all mans abilities and excellencies, be made the *foesfoole of his feet*; that is, the basest things that are; therefore never to be presented before him in any way of his worship, or in any submission or obedience unto him. For all our righteousnesses are as a filthy rag, cloth; and as the ashy dove that passeth away; therefore is that word [*vanitie*] brought in, to denote the everlasting condition of mans abatement in respect of any excellencies of his owne before God. [Ynith]

[*Unill.*] That is, alwayes, or for ever, as it was said of *Nicol.* that he should not have a child [*unill.*] the day of her death, that is, should be childlesse for ever. Or (as the word 2 Sam. 6. will beare) [*so long*] that is to say, so long as Christ sits upon the throne of Majesty, so long shall mans abilities and excellencies be debased, and brought to nought before him.

The dignity and Lordship therefore of our High Priest, can in no case admit of any humane ordinance brought in, as appertaining to his administration and service, in the things of God: For that were to diminish the glory and compleat acceptation of the Son of God, whatever it were, or is, that is brought in, that consists nor in faith, which never fades, but is of the race, generation, confirmation and dignity of that *Melchisedec* that abides Heb. 7. 21. a Priest for ever. Man therefore is poore, miserable, and naked, stripped of all manner of created excellencies, if hee hold and maintain the vertue and dignity of our high Priest, who is on the right hand of God, having subdued, consumed, and brought under the exaltation of the creature in its own excellencies and vertues in all things. And thence it is that our Prophet addeth,

The Lord will send out of Zion the Rod of thy Strength, vers. 12.

As in the former verse is declared, how Christ as a Priest by offering up himselfe unto death for our sinnes, rules and reignes as high Priest over all things, that are properly the death and sin of man before God. For, as it was in the beginning, even so it is now, the creature going about to exalt it selfe, by some excellency in it selfe, Apostatizeth and falleth away from his Creator, and becometh most wretched and miserable. So in this

Gal. 4. 29.

1 Cor. 15. 26. he declares how Christ as a King, reigns and rules in righteousness, having overcome and subdued in us, all that basenesse, wretched, and miserable estate and condition that naturally all flesh is captivated in, and lies under, and in these two doth the life and death of the Son of God appeare, yea his Kingly Priesthood and his Priestly Kingdome; And so the Lord saith to my Lord, Sit thou at a victor at my right hand, interchangeably. In these two doth consist that twofold Lordship, as it is said, The Lord said to my Lord (interchangeably) Sit thou on my right hand.

And

And these are the two Cherubims of glory raised up, and standing on each end of the Mercy-seat, covering it, and reaching each other with their wings, and are both alike glorious; of which we say with our Apostle, we cannot now particularly speake, only this, no further is the Mercy-seat of Jesus Christ set up amongst us: for they are made and beaten out of it, and of no other matter, both the one and the other, of the same pure gold, beaten so with the hammer, as to leave neither excellencie of a creature, nor misery of a creature to be found in them; nor can the lively Oracle, or that word of life, be uttered, so as to give life, but only from between them, that is, from between the life and death, or from within the Priestly Kingdome, and the Kingly Priesthood of our Lord Jesus, the one consuming all the glory of the creature, by the brightnesse and splendent glory of that pure word of God, descending into it: the other destroying all the misery and frailty of the creature, by taking it into the dignity and blessing of that word of God, and out of that infirmity to magnifie his power and Princely authority for ever. And this honour have all his Saints. Praise ye the Lord.

F

Therefore it is That the Rod is sent out of Zion, the Hebrew word *Shebet*, signifies, Rod, Staffe, Scepter, or Tribes. The signification of the word *Zion* in this place to be noted also, which is by interpretation, *Dust*, or *Driness*; noting the infirmity of mans nature, and impossibility (in respect of any thing that is in man) to be fruitfull, multiply, or increase in the things of God; yet even out of that doth our Lord spring, and exercise his Scepter, and power of his Kingdome, so that when the Kingdome and Dominion of Christ is prophesied of, he is said to be a Root of Jesse, not mentioning the House of David, a King; but the Family of Jesse, out of which it was so unlike that ever a King should come; when as he of whom he came, was but a follower of the Ewes in it, yea the Ewes great with young; whereby hee is subjected to such Offices in their bringing forth which are below the spirit of a man; from such a condition is he raised up to be

D

the

p Heb. 9. 5.
q Exod. 25.
18, 19, 20.

Exod. 25.
21, 22.
Numb. 7.
89.

s Psal. 149.
whole Psalm

t Isa. 53. 2.

n Isa. 11. 10

x Psal. 78.

70, 71.

the feeder of his people Israel, yea to be the head of the Heathen,
 y¹ Psal. 18. and Lord of all the earth y. And in the exaltation of his
 43.44. Kingdom, when the songs of Salvation are heard in all the
 Tsa. 2.8, 9. earth, it is said, *Cry out and shout, thou inhabitant of Zion: for*
 Jer. 10.7. *great is the holy One of Israel in the midst of thee* 2. The word
 z Isa. 12. 6. *Inhabitant* there yled, is in the Feminine Gender, *Inhabitrresse*
 as being in regard of our nature, but a weak and fraile wo-
 man, even then when the Lord appears so mighty in it, and
 dwells in the midst of her, even as a man when he is at home.
 in his own dwelling-place, manifests all his power, wisdom
 and authority, which he doth not amongst strangers.

The Rod or Scepter, therefore of Gods Princely power & au-
 thority, springs only out of mans weaknesse and insufficiency,
 a Num. 17. *yea this Staffe, or Rod that buddeth a; and this Stock or Tribe*
 8. *that multiplies it selfe, as fishes multiply without diminution b;*
 b Gen. 49. *hath no other predecessor, or progenitor, but onely mans base-*
 22. *nesse and infirmity, to bring him forth, inasmuch that the Ho-*
 Gen. 48. 16. *nour, Riches, or Power of Man, shall never bring it forth:*
 But arising out of mans debility, and infirmity, so it becomes,
a sent Rod, being there is no power nor ability in the crea-
 ture to produce it, God must needs be the Authour of it:
 And it is sent from as great a distance as is between heaven
 c Isa. 55. 8. and earth e: So as God is the Author of it onely, and doth
 10.13. authorize it in its work; therefore it is said to be *Thy Rod*, im-
 plying that he is the owner of it, and will acknowledge it in
 its work, to be of, and from, him alone; yea, it is said to bee
The Rod or Government of his Power: And therefore though
 many may strive against it, yet none can be able to prevaile;
 yea, though many *Archers shoot at him, yet shall his Bow abide*
in strength, and the Armes of his hands are made strong by the
hands of the mighty God of Iacob. And thence is the Feeder, or
Shepherd the Stone of Israel d: Therefore he saith, in adding
 d Gen. 49. the next words:
 23.24.

Rule thou in the midst of thine enemies.

What then are the onely enemies of the Throne, Domi-
 nion, Dignity, and Glory of a King; But weaknesse being
 void of strength, shame being void of honour, and respect,
 poverty,

poverty being void of wealth and riches, and folly being
 void of wisdom and Councell, and in the midst of these, or
 as the word signifies in the heart of these, doth our Lord and
 King Christ Rule and Reigne, for he becomes, or makes
 himselfe powerfull and able to save to the uttermost, through
 our weaknesse e, in which we come unto God, else can ne- e Heb. 7. 25
 ver be joynd to the Lord to be one spirit with him f, for he f 1 Cor. 6. 17
 being a God that heareth Prayer, that is, hath all sufficiencie in
 himself to supply, therefore, *all flesh cometh unto him*, the
 meaning is, we bring nothing but weaknesse to him, that he
 may be all in all g, yea, he is made honourable, and re- g Psal. 65. 2
 nowned, through our shame and nakednesse, he is rich in i Cor. 15.
 Salvation through our poverty; and is made wisdom and 28.
 Councell through our ignorance, and folly: yea, he is made, h 1 Cor. 15.
 & puts on immortality through our mortality h, becomes im- 53. 54.
 corruptible, through our Corruptible condition; for whatsoever i 1 Cor. 1. 30
 the Sonne of God is, he is made to be such a one i, which Gal. 4. 4.
 cannot bee, but with respect unto man, and that onely, as
 he in himselfe is miserable, and wretched in all points wha-
 soever, otherwise Christ should be made excellent by the
 glory of a Creature, which the Sonne of God cannot admit,
 that the Creature should ad unto his Excellency in the
 least degree k, The Creature therefore in this way of Christ, k Job. 22.
 onely gives demerit unto emengities, which otherwise 2. 3. 4.
 could not appeare: yea it seemes, *height, depth, length, and*
breadth, unto that which without it, cannot admit of any
 such thing, and so could not be knowne, admired, or wor-
 shipped, by the creature at all l, and hence he is made mani- l Rom. 11.
 fest to be the Sonne of God, by being life from death, be- 32. to 36.
 coming the Lord our righteous m, by being made sin in us n, Ephes. 3. 16,
 yea the blessednesse of the Father to us; by being made a 17, 18, 19.
 curse in us, or wee the blessed of God in him, by his be- m Jer. 23. 6.
 coming a curse in us o, For it is Gods property, work, and n 2 Cor. 5. 21.
 prerogative Royall, to make himselfe honourable by infirmi- o Rom. 8. 4.
 ty, and it is mans worke onely, and all that he can attaine Gal. 3. 13.
 unto, to make himselfe honourable, by things that are exe- p Acts 12.
 lent, at least in appearance, or in the corrupt mindes of 21, 22, 23.
 those

p *Alti* 12. those amongst whom he lives p. But so farre, as man is from
 21.22.23. making the Sonnes of God, or from devising and inventing,
 q 1 *Cor.* 15. tie, and purifie him through Corruption, q even so farre,
 42.43.44. is he from justification and acquitting before the Throne of
 God, by any thing that is in himselfe, and so farre as any
 strive, to make themselves, or the Sonnes of God honoura-
 ble, by fading things; so farre they are from acknowledging
 that Christ is become life unto us, through death, which the
 Saints of God ever acknowledge, and confesse themselves
 to be his death, as absolutely, as he is their life, r and as
 r *Gen.* 6. 5. Christ cannot be without the one, nor the other, no more
 2 *Cor.* 3. 5. can they, for he cannot become the Sonne of man but must
 dye to all mans excellencies and glory, else his own, as he is
 God, were not full and compleate, neither can we be made
 the Sonnes of God, but we must rise from all wretchednesse &
 infirmitie, or else his death is not full and compleate, but he,
 is detained in the grave, which is impossible that the Sonne
 of God should be held of death. s So then, so farre as our
 s *Gal.* 2. 19. sinns prevaile over us, or the feares, doubts, terrours, and
 20. troubles, that naturally man is subjected unto, make us
 wretched and miserable, breeding perturbations, and dis-
 quietnesse in our mindes. Soe farre doe wee deny,
 that Christ is risen from the dead, and ruleth in the
 heart of his enemies, namely that his Authori-
 ty springs out of nothing else in us, but meerly out of our in-
 firmities, therefore it is said to be a *rod that is sent*, as in
 the Text, exercised in us, or in our nature, and not in himselfe,
 t *Psal.* 16. 10 or his own nature, as he is God; for then it could not bee
Rom. 6. 9. 14. a *sent Rod*; as is affirmed, nor given, as in the second Psalme,
Rom. 8. 10, namely, that could neither be said to be given, that he rules
 15. over s; if there were not a like interchangeable gift, when we
 v *Psal.* 2. 8. see our infirmities therefore, we behold the resurrection of
 w 2 *Cor.* 12. Christ in them, v or else we deny that he hath vanquish-
 9. 10. ed and overcome them; and so detain him still in the grave,
 2 *Cor.* 11. w not confessing *his rule in the midst of his enemies*: so also,
 30. if we perceiv: the power and glory of this world, to come

out

out, and muster up it selfe against us, wee see his death in it,
 and so it becomes livelesse unto us, that acknowledge life to
 be onely in him x, and we perceive how he makes that x 1 *Cor.* 15.
 even the *Footstool* of his feete, and will break and shatter them 12, 13, 14.
 all to peeces y, as a porters Vessell, and before he shall want y *Col.* 3. 3, 4.
 executioners, every man shall sheath his Sword in his Brothers z. *Psal.* 2. 9.
 side z, not onely in things that concerne this tempora-
 ry life, but in things of a spirituall and of an eternall nature
 Revel. 2. 26, 27.
 also a: wherefore whether we look upon our own infirmi-
 ties, or the worlds glory, and tyranny. Christ in this twofold 27.
 I respect (according to the Faith of the Gospel) becomes, all b 1 *Cor.* 11.
 sufficient unto us, to save both from the one, and 18, 19.
 from the other b. For these are those *Cherubims*, c *Rom.* 4. 25
 or *Cherubs* that are set at the East of Eden, with the *Revel.* 11.
 flame of a Sword shaken turning it selfe, to keepe the way of the 4. 5.
 Tree of Life c; namely this Kingly Priest, and this Priestly *Revel.* 20.
 King: for Kings are *Cherubbs*, or *Cherubims* d, And these 9.
 that place the glory of the Kingdome, and Priesthood of d *Gen.* 3. 24
 Christ, in things according to the wayes of men, or attain-
 able by man, that is in any thing that may proceeds out of
 the wisdom of a Creature, they fall from the dignity and
 glory of the Sonnes of God, in so doing: read diligently for
 prooffe hereof, that of the prophet *Ezekiel* e, and those that e *Ezek.* 28.
 finde and place the things of the Kingdome, and Priesthood 14, 16.
 of Jesus Christ, in such things, as are neither of man nor by f *Ezek.* 12.
 man f, nor are they found in any but in the Sonne of God to 20.
 himselfe g; They, and they onely, rise from that base and g *Gal.* 1. 11.
 miserable estate and condition of all mankind, unto the glo- 12.
 ry, grace, and dignity of the Sonnes of God h: therefore h *Ephes.* 1.
 these *Cherubims* are placed at the East of Eden i, with the 22. 23.
 flame of a Sword turned, or changed i, (as the word is) for the i *Ephes.* 1. 18.
 Hebrew word *Ceshaph*, signifi: turning or changing, or to 22.
 transforming of one thing into another: the word also *Rom.* 8. 16.
 translated glistering or flaming as a fire, or Sword, alluded 17.
 unto, hath the signification of secret, or close conveyance, k *Gen.* 3. 24.
 as in secret slights of juggling, whereby men have their
 Sences so dazled that they cannot perceive nor finde out the

D 3

motion,

motion, or translating of things; for these, (namely the Kingly and Priestly Offices of Christ) being the very glory of the Temple, and Kingdome of God, and the onely, and sole entry, and in-lets, into the Kingdome, or that garden of God, or way to eat of, or communicate in, and with, that Tree of life, are there set forth unto us, under the name of Kings, or Cherubs, shutting Man out of the garden, declaring what work and operation they have, in the hearts and mindes of the men of this world, in that way of the fall and manner of their apostacie from God, not giving credit unto the word of God, according as he hath expressed himselfe in the Gospel, for the not perceiving the way and manner of conveyance, of this Kingly and Priestly Offices, as it is in Christ, according to that glorious translation and mutuall communication, betwixt God and man in him; they devise, invent, conjecture, and search out, all wayes and meanes according to the art, and wisdom of man, in whatsoever the imagination of his own heart, after the cunning sleights, and devices of Satan, can possibly bring forth unto it selfe, to dignifie and set up both the one, and the other unto himselfe: And hence arise all that *Incantment, Conjuration, Sooth-saying, divining, Necromancie, and Witchcrafts, that are now in the world,* so condemned by the Law of God, in all places of these writings of Moses, which are properly meant, of those spirituell juglings, to deceive, delude, and destroy the soules of men, according to that deceit, wherewith themselves are deceived, leading unstable soules downe, to the pitt of corruption, by art, and humane learning exercised in and about the word of God, after the manner of the *enising words of mans wisdom,* being void and destitute of that *wisdom and power of God,* For the wisdom of God, doth so elegantly translate our sins unto himselfe, & his righteousness unto us, in this way of Christ, revealing and declaring it unto the world, by such phrases, and manner of operations, as are frequently, conversant in every mans mouth, and heart, through which things those dazzle the eyes of their understanding,

k Ezek. 31.
8, 9
Cant. 5. 1.

12 Cor. 11. 3.
Col. 2. 4.
2 Pet. 2. 14.
18.
2 Pet. 1. 16.
m Dent. 18.
11.
Dent. 2. 27.
Dent. 4. 7.
Dent. 5. 7.
Josh. 13. 22.
Esa. 2. 6.
Exod. 22. 18.
n 1 Cor. 2.
4. 10. 9.
o 2 Cor. 5.
21.
p Rom. 10.
6, 7, 8.

ding, and by their own subtile sleights doe change and turn the things God expresseth, into the proper intent and operation of their own naturall and brutish apprehension, directly contrary to the truth, mind and meaning of the Lord. So that they become the onely Wizards and Juglers in the world, and the more seemingly spirituell, the more dangerous and abominable. For when our Lord speakes of the power and glory, place and office of the Sonne of God, they translate and transfer it to the Sonnes of mortall and vain man. So as, when God speaks of sinne, *which Christ was made and yet knew no sinne,* and therefore must needs cleanse them from it. They find such curiosities about this point, in their naturall, and artificiall understanding, that their art, wit, and invention, is exercised to find out sinne what it is, in its nature agravations, and graduall operations, according to its proper and due demeritions; and accordingly to measure out punishments proportionable, even unto death it selfe; And that in such devised waies for the terrour of it, as though they had undertaken to cleanse the World of sin themselves, and that in a most curious, fit and proportionable way; as though the death of the Sonne of God were of no force nor vertue. Great art, and skill, is to be used herein, by the Divines, Soothsayers, or Diviners of this World; else man could never have a heart, to thrust down into Sheol, his brother made in the Image of God together with himself, as also both alike and the same in that act of apostasie; nor could he have a head to look for Gods approbation, and acceptance in such acts (as our Saviour Christ foretels he will) if it were not for this divination. And as the persecuters of Steven when they stoned him, prayed for the acceptance of their souls, in so doing: For if the words be well scanned, it will prove to be their prayer made for themselves, & not his; for his prayer is declared to be for them, that God would not lay it to their charge, which was answered by God, and made effectuell in bringing Saul to, become a Paul. Nor could he adventure to transfer unto himself those things that are proper unto the Sonne of God, as to be a cleanser of the world from sinne, were it not for this Art, wherein great

q Jude 10.
11, 12, 13.

r 2 Cor. 5.
21.

s Dan. 3. 19.
20.
Dan. 6. 7.
Alt. 7. 59.
Heb. 11. 35.
36. 37.
t 1 Cor. 15.
Rom. 5. 17.
18. 19.
u Job. 16. 2.

x Alt. 7. 59
y Alt. 22.
20.

great and secret flight is used in this kind of close conveyance. So that when the Lord speaks of the Crosse of Christ in that humbled and dejected estate of the word of God ^z, they well perceive there is great curiosity and skill therein, but they cannot find it out to be in any place, but where there is an estate and condition, for the present, incumbered with heaviness and sorrow; and therefore their Art is used to see how to find out Religion in defending the oppressed, fatherlesse, and widow, relieving, comforting and lifting such up, in their outward estates and condition; and so by this carnall apprehension judging the Kingdome of God to consist in these transitory things ^a; and hereby they alwayes keep Christianity beneath, under, and below themselves, and make Christ to stand in need of their help and reliefe, though he be spiritual, and themselves never so carnall; and therefore cannot be ministred unto by them: For he that gives to a Disciple must doe it *in the name or authority of a Disciple*: that is, in the place and office of a Learner, and then he shall not lose the reward, or (as the word is) the end of a Disciple, which is to be made a Teacher himselfe, as our Lord ever doth, without whom a Disciple is nothing ^b, nor is the Lord without a Disciple.

And this requires the same curiosity and skill in Searching, or else they could never make men to beleve that they were the defence, and protection; the reliefe and raisers up of the Sonne of God, as though he were held of death, till sorry man puts forth the hand for his help. In this conveyance, or change, their eyes are dazzled also: for the Crosse of Christ consists not, nor can it possibly have a Being, but in the Crown, though they know it not. But thus their art, and, carnall skill, is exercised in this poynt, in finding out multitudes of sinnes (though they know not one in truth) to be plagued and punished according to the way they understand it, and persons in misery to be relieved and delivered only in the way of temporary reliefe and redemption, and by this meanes keep the power and vertue of that resurrection of the Sonne of God, that it cannot be heard of, nor known in the world,

world, by their metamorphosing and changing it into transitory and momentary things, which hath indeed vanquished, overcome, and put an end to all these things; so as if so be it doth but appeare, and be made manifest, these can in no case captivate, or keep us under ^d, but *we triumph and are victors over them all* ^e.

Again, when the word of God speaks of the power, place, office, and operations of the Sonne of God, they perceive no little art and cunning skill exercised thereabout; and therefore they exercise all mans wit, and abilities with respect to the word of God, without which they cannot bewitch to destruction ^f, no more then the Spirit of Christ can Evangelize to salvation, but with respect to our frailties and infirmities: Therefore they exercise their Art to fit and furnish men with abilities, and to adopt and adorne particular persons with Places, and Offices, which are proper and peculiar onely to the Sonne of God himselfe. For they know not (neither will they learn) the way of that *Common salvation, and faith*, once delivered unto the Saints ^g: wherein God exerciseth his grace mutually, without any respect of persons at all ^h. For as Christ takes all kind of infirmities in every one alike, we being by nature the same that others are ⁱ: so doth he dispense his grace to all alike, and is the same in all ^k. All the use of this turning and change of things from the Sonne of God to Man, is this, it serves onely to adorne and set up the creature, That

flesh may seem to have wherein to glory, and whereof to boast ^l, by Offices and Excellencies given by Man, and acquired unto himselfe; hereby destroying and disannulling the death of the Lord Jesus, as though he had never died unto the things of this present world ^m; but as though his comming in the flesh had been only to set up the flesh, that is to say, mans glory, rather then to pull it down ⁿ, and to bring in, rather then make an end of all things: For whatsoever hee brings in, endures for ever ^o, and it is his glory onely that must appeare in his House & Sanctuary ^p. Great skill in Conjurat[i]on must needs be had, else the world could never be borne in hand, that Christ is crucified in the flesh, or to the flesh, and quickned in the Spirit ^q, whilst

d 2 Cor. 16.
7, 8, 9, 10.
Rom. 8. 35.

36. 37.
e 1 Cor. 15.
55, 56, 57.

f Exo. 7. 9,
10, 11, 12.

g Jude 3 v.
h Act. 10. 34

i Eph. 2. 3.
k 1oh. 1. 16.
Ephes. 1. 23.
& 4. 6.

l 2 Cor. 5. 12

m Rom. 8.
10. 34.

n Isa. 2. 17.
o Dan. 9. 24.

p 2 Chro. 5.
14.

q 1 Pet. 3.
18.

whilst they make it their daily work to set him up according to the flesh. And if the Spirituality of his Kingdome appeare in any measure, they seek to demolish and overthrow the same: for indeed otherwise their earthly & carnall Priesthood cannot stand, no more *then Dagon can stand before the Arke of*

- r. *I Sam.* 5. *God is; for Christ were not a Priest, if he were on the earth; or*
 2.3 4. *of any earthly constitution: that is, after the Order of Arons.*
 f *Heb.* 8. 4. *For all such offer gifts according to the Law, that present unto*
 t *Col.* 2. 21. *God that which shall have end, which is accounted by God a*
 22. *carnall Commandment; For there cannot be a Priesthood*
Heb. 7. 16. *Eldership, or any Office in the House of God, held to be more*
 16. *excellent then all the rest of the Saints are also invested into:*
 u *Heb.* 7. 13. *but it is earthly and carnall: and cannot agree with the King-*
 14 15. 16. *dome and Priesthood of Christ. For to maintaine a greater*
 17. *Dignity and place, in one man then in another, in the House*
 x *Heb.* 7. 18. *of God, is nothing else but the Law of works, and walking ac-*
 18. *cording to the carnall Commandment, according to which Christ*
 19. *was never made a Priest: but in being Priest he aboliseth*
 20. *it.*

For if Christ had detained any office, or excellencie (whatsoever) in himself y, & not conveyed the same unto, & communicated the same with his brethren, our salvation had benne made void, and overthrowne. For if Christ detain in himself, any excellencie or Office, in which the Saints Communicate not with him; then must he of necessity detain all, and they communicate in none, else he cannot be the Son of God, and so no Saviour of the world. For where any part of his office of excellencie is found, there is all, or else he were not God; nor could he be individually, if any part of his excellencie were communicated and not the whole z. Therefore to officiate men in the House of God, in such places as others of their professed brethren, whom they account off as of Saints, are not capable of together with them; is earthly and carnall, setting up the *Leviticall Priesthood of the Law*, and not that of our *Melchisedeck*, and cannot stand with, but utterly overthrowes the Priesthood and Kingdome of Jesus Christ. For he hath obtained a more excellent Ministry, in as much as he is the Medi-

ATOR.

atour of a better Testament a. And in that Testament or Covenant: do the Saints Minister communicating with their Head in that grace, having fellowship with him in his office of Mediatourship as well as in any other grace, & may aswel be called Mediatours in him. As Moses was said to be a Mediatour b, or as Joshua, and the Judges of Israel were called savours c, if we do not Idolize the word, which is the very ground of all Idoletry in the world; even as it is in the Name of Jesus to bow at it, as yielding more respect unto that, then to an other title given unto him d. So it is in this, and other expressions of the word of God; For to Mediate is to come between, or to be an umpere, or an arbitrator for so much the word imports. That is, to Judge indifferently, & without partiality of the things of two, & so as to bring them to be one. For a Mediatour is not a Mediatour of one, but God is one; e that is, to Judge rightly of the things of God, and of the things of man; truly knowing and pertaking of the mind of the one, and of the other, which the men of this world count blasphemy; that the Saints should communicate in such an office. Although it be true, that without participation and communication herein, No prayer can be made unto God, that can be fruitfull unto us, or acceptable unto him f; Yet doth it blasfeme, strick, or pierce, thorough their way of Mediatourship; who judge of all things according to the flesh, that is according to the will, and naturall understanding of a man, that perceives not the things of God g. And so indeed their carnall Testament, is confirmed unto them by the death of the Testatour h; For they setting up Christ according to the flesh, do thereby put him to death in the Spirit; And so are killers and Crucifiers of the Lord of glory unto themselves, putting him to an open shame i, in the whole consse of their Ministry. Without which, they cannot uphold their places, and offices, unless they maintain the first borne; in Cain, Esau, and in Egypt; namely the most excellent things that nature can bring forth, preferring them before that vertue, and power of the Son of God k. So that even as their Fathers did, so do they unto this day l. But our Mediatour gives man his proper right and due, who is weak, base, and infirme in all things; in the

E 2

matters

matters of God, *Yea concludes him in his best estate to be also*
in Psal. 39. geither vanity, or emptinesse ^m and gives God his due also
 5. who is ever Honourable, Wise, Powerfull, and full of goodnesse
n Exod. 34. and truth n. So that wherewher he appears, there is *glory in the*
 6. highest o, and fulnesse unto perfection p; yea so, as when he
o Luk. 2. 14. appears in the greatest weaknesse and infirmity of the flesh, in
p Luk. 1. 53. this way of Christ, he is stronger then man; that is, then all the
 q *1 Cor. 1. power and policie in the world q.* And hence it is, that the
 25. Subjects of this Kingdome, or people assembled together
 with this our Priest, are so described and set forth unto us.
verse 3.

Thy people shall be willing in the day of thy power.

K

The Hebrew word Nadaboth heare used, translated willing is an elegant phrase; cloathed, or adorned: with variety of excellencies, signifying willing oblations, or free-will offerings; and it is a word plurall, as if he should say wills, or volentari-nesses, or liberalities, and it hath the signification of princely, or nobility, as if he should call them bountious princes, or Kings, in their Ministry, and office, in the Priesthood, or offering of their oblations to God, who are ever nobly consecrated, or have their hands filled (as the word consecrate signifies) to minister most bountifully, liberally and freely in the house of God r: not moved, or constrained by any extrinsecall thing whatsoever; no more then a fountain is moved by any thing out of it selfe, to send forth its streames; its own fulnesse being sufficient for that purpose s: nor can they be vilified in any part of their office, or operations: this princely power and authority being none of theirs, but the Lords, who cannot admit of any vilification, or diminution of it, at all; no more then of himselfe, or of his own power and glory; by any power or pollicy whatsoever t such is the dignity, and sovereignty of every person or subsistence in this roy-
 26. *all Priesthood and peculiar people v* now the time when they
 u *Mal. 3. 6. are made manifest and to appeare, (u) in the day of thy power,*
or in the day of thy Army, or in the day of thy great Army; as the word will beare without any straining of it at all.

That is, when all these Kingly warriors, or priestly wil-
 ling

ling offerers; are summoned, ordered, composed, and united together, in one point of time, as in a day; for a thousand yeares, with the Lord, are as one day, and one day as a thousand yeeres, according to his reckoning and account x and if
 x *1 Pet. 2. 9. wee account not as hee doth; wee cannot be Secretaries, nor*
 y *2 Pet. 3. 8. recorders in the house of the Lord y:* So then, when all power and glory, consisting in place, person, office, or excellency whatsoever, that hath been, are, or ever shall; are summoned together, & united in one subsistence, or being (as in one day) then doth the power of this princely Army make it selfe Namanifest, as in a day of muster (as the word implies) a whole tion is brought into one body, so as every particular one hath the power, glory, charge, & courage of the whole; & the whole, hath the power, glory, charge, and courage of every particular x: so out of that vnity that is in Christ, is brought forth all, and al manner of vertues, & excellencies whatsoever, that have been, are or ever shalbe distributed unto, or consisting in
 a *1 sa. 36. 3. whole Kingdome, and that equally unto all, and in every particular member thereof alike, without any respect of persons at*
 b *1 sa. 66. 8. all a* in way of any addition, or diminution, preferring one before another, or debasing of any one, as lower then another
 c *Acts 10. 34.*
 b; so that the whole glory; and grace takes in every particular; and every particular takes in the whole c: otherwise it cannot be the grace and glory of God, but onely a devised grace and glory, invented by the creature, which shall come to nought d for in this holy Army, that which is the power and glory of one, is the power and glory of all; and that which is the glory and power of all, is the glory and power of every one in particular; for in the Kingdome of God, the multiplication of it can no wayes detract or take away from that one out of whom it growes; nor can the abridgment of it, or bringing of it into one particular: suffer, or admit, of the least diminution or deprivation, of the power and glory exercised in the whole, from any particular, member of it; for in the Kingdome of God, as one day is as a thousand yeares, and a thousand yeares as one day e; even so, one individual subsistence, is as a multiplied Nation, or Kingdome;
 e *2 Pet. 3. 8. h 1 sa. 6. 22. and 66. 8.*

E 3

yet,

f *Isa.* 60. 22. yea, a compleat world & a compleat world of Believers, glory, or grace, is as one individuall substance; in which respect it surpasseth in glory all other Kingdomes, or pollicies that are, or ever shall bee, in this momentany, brittle, and fading world; therefore *Solomon* himselfe sent ships to other Nations to fetch *Gould, Silver, Ivory, Apes, and Peacocks*; which his own Land afforded not. Yea the Lord himselfe will have preheminance in point of Kingdome, doe the men of the world what they can: For if this spirituall muster, or day of that powerful Army be faithfully brought forth; the world with all its tortrests, Battlements, and blockt up condition; like unto that City of *Jerico*, to hold out the holy one of *Israel* yet shall it not be able to stand before him: therefore their manner of assembling is noted to be;

In the comly honour of the Sanctuary, or beuities of holinesse, K or beuities of holynes, as the word will beare.

Wherein he declares (by an holy alusion, unto those beutifull and honoprable garments, which the Priest put on, when he entred into the holy place) that every one in this assembly, is adorned with those royall ornaments; where-with the Sonne of God himselfe, was beautified and adorned,

k *Josh.* 6. When he entred into that holy place k, even Heaven it selfe l; the whole sh, into those things which are within the waile; taking our nature l *Heb.* 6. 19. into the bosome of the Father, even as *Lazarus* was carried 20. into the bosome of our Father *Abraham*: So that what ever m *Heb.* 9. Christ was furnished with, when he entred into the holynesse 42. of holiness, as the word is n; through our nature, n *Luk.* 16. or the waile of his flesh o, which is the very way of that 22. 23. wonderfull multiplication, of that, one, onely and intire holiness, that is in God, for he is one p; and yet doth as truly o *Heb.* 10. multiply and make himselfe many in us; though he be one, as p *Dew.* 6. 4. wee are vnited, and made one in him, though we in our selues q *1 Cor.* 10. be many q; so that with the very same things wherewithall 16. 17. himselfe is adorned, are the people of this assembly, every one *Joh.* 17. 11. 21. in particular, furnished and adorned with all in like manner r *Joh.* 1. 16. r. For *John*, and Christ, are forerunners, and as *John* is his *Joh.* 17. 22. forerunner, on the Earth, declaring what entertainment, Rom. 8. 11

Christ

Christ hath ever in the world; which is epitomized in that s *Joh.* 15. 18 act of *Herods* taking off his head; and that for denying of 9. 23. 24. Herod, liberty to satisfy himselfe in the workes of the flesh, though *Herod* pretends faithfulness to himselfe, and others in t *Psal.* 22. so doing; being in Covenant, yea, under oath with it, as the 11. to 18. world ever is unto its own waies v; even so, as it is with Mat. 14. 8. *John*, in shewing what entertainmen Christ hath with the 9. 10. 11. men of this world, so is Christ our forerunner, declaring what v *Isay.* 28. entertainment we have with the Father in his Kingdome x; which is also summed up, and epitomized in the carriage of x *Heb.* 4. 14. the Father unto him, in that he hath stated and placed him at y *Mat.* 26. his right hand, committing his whole power, authority, and glory unto him y; such are the honourable ornaments of holiness wherewith every one of this Assembly, or Army, are adorned and blessed with all z; in this way of the Kingdome and Priesthood of Christ, therefore the nature of their offerings and oblations, are set forth and described in the next words; Rev. 19. 11. Verse 3. Of the Womb of the early morning, in shew the dew of thy youth, or of thy youngling, as the word will beare.

The word used here (translated womb) is a relative phrase, and therefore cannot be looked upon, or understood, but with respect unto seed, no more then we can nominate or know, any husk, or hull of corne, or of any seed; without having respect unto the grain, or seed, that is naturally contained in it; therefore the barren, or the miscarrying Womb, is said to be accursed a; because it is the destruction of seed, a *Hos.* 9. 14. which is taken for granted to be communicated with it, by early morning is ment that spring of day, that is from on high b; b *Lu.* 1. 78. and is of the same rise, alike rare; and of none other antiquitie then that morning and early dayes which is specified by the Lord himselfe, for the convincing of all flesh for assuming unto it selfe, any ability, to be an assistant unto him, in any of his works c; which by the scope and circumstances of the place, must be ment the morning of eternitie, compare therewith vet. the 4. for explication hereof.

The youth or the youngling here spoken of, is that momentany, traile, and brittle estate of mans naturall condition, for

h *Esa. 40. 6.* for all flesh is grasse h, and the word was made flesh i; and
 i *Iohn 1. 14.* this fleeting condition of mankind, never received being but
 in this womb of eternity; for the word of eternity, in giving
 man his forme, assumed the nature, and in assuming the nature
 it gives man his forme, so that man in that way of
 Christ, hath no being but in the word of God: for if the hu-
 mane nature of the Sonne of God, had at any time subsisted
 out of the divine, it had ever been so, for our Lord *change*
 not k; nay, if our nature should subsist, out of the word,
 k *Mal. 3. 6.* Christ then should have two beings; and then he could not
 be a Saviour; for God cannot give his glory to another l: there-
 fore all that communicate therein, or participate thereof, must
 l *Esa. 42. 8.* become one with him, in that glorious way of u-
 nity in Christ, otherwise it descendeth not upon them m; for
 m *Iohn 16.* the grace of God can no more descend upon any, that are not
 13, 14, 15. of the faith of Christ (or of this subsistence, as the Apostle
 n *Heb. 11. 1.* interprets faith to be, the hypostasis, or subsistence) then the sins
 of a wicked man, can be transferred or turned over unto God,
 whilst the man himselfe is not in unity with him; or the
 hand, or any part of the body can be light, without unity with the
 o *Mat. 22.* eye o. Nay, man in his first creation, was not, but as he was
 23. made and sprung up, out of this womb of eternity; for he
 p *Gen. 1. 26.* was made in the Image of God p: and there is no Image of
 27. God, but onely the wisdom of God in that way of Christ;
 q *Col. 1. 15.* for he is the expresse Image of his subsistence q: Therefore the
 yongling, youth or momentary nature of man, (as fraile and
 2 *Cor. 4. 4.* fruitlesse, as the dust) r; cannot be found to have a being,
 Heb. 1. 3. but of, or in, the womb of this early morning; hence it is
 r *Gen. 2. 7.* that the wrath of God kindleth it selfe upon wicked men;
 and 3. 19. burning down to the nethermost hell, for this their naturall
 condition, being made alive unto God, in that first act of
 their Creation as they were made in that Image, and righte-
 s *Heb. 1. 3.* ousnesse of God, which is found nowhere else but in the
 t *Rom. 8. 6.* Sonne of God, Jesus Christ f; is an occasion of their horreur
 7, 8. and vexation for ever, when they see themselves fallen so
Esa. 55. 7, 8. infinite short of it, and have made themselves so contrary
 9. and opposite unto it: Even as the joy, and salvation of the
 v *Ephes. 2. 1.* godly springeth up, and ariseth, out of this, that naturally
 the

they are dead in sinnes and trespasses q. For if it were not for q *Eph. 2. 1*
 our sinnes and trespasses, the Sonne of God had never dyed r: r *1 Tim. 1*
 And if it were not for that righteousnes and life that is in the
 15. Sonne of God, the sonne of Earth, or Adam, had never
 made such a forfeiture, and brought forth such a death upon
 13. himself and his posterity s.
 s *Isai. 24.*
 The womb of the early morning then, and the youth, or
 5, 6. youngling, are one, time and eternity, mortality and immor-
 tality, that which is momentary, and that which endureth fo
 24. ever t, are become one individuall subsistence in Christ, so t *1 Cor. 15.*
 that without both the one and the other, the Sonne of God
 43, 44. is not u: Therefore hee that can behold his own infirmities
 u *Isai. 1. 1, 2.* and frailties, and yet not perceive how the Sonne of God (that
 knows no infirmity) takes his Being from them unto his hu-
 Luke 1. 31, miliation and death x, that man can never behold the grace, &
 32, 33. righteousnesse of God (who of himselfe knowes no grace nor
 x *Isai. 53. 4.* righteousnesse) to see how the sonne of sorry man, who is no-
 5, 6, 7. thing but infirmity and frailty, takes his Being from that
 2 *Cor. 4. 10.* grace and righteousnesse that is in God, unto justification
 1 *Pet. 3. 18.* and life y: Such men therefore that cannot rejoyce in infirmi-
 y *1 Cor. 5. 4* ties and tribulations, they never knew the meaning of the
 21. righteousnesse of God through Faith in Christ z: But shall weep
 z *2 Cor. 12.* and howle when ever it appeares a. For he that cannot give glo-
 8, 9, 10. ry to the humiliation of Christ, he can never give glory to his
 a *Rev. 1. 7.* exaltation. For the two Cherubims at each end of the Mer-
 Joel 2. 1, 2, cy-sear, are alike beautifull and glorious, as is noted above.
 3, 4, 5, 6. This Womb and Youngling therefore, are never divided; for their
 b *Gen. 1. 26.* separation is their uniting together. For the fall or defection
 27. of man must be accounted according to the dignity of the per-
 Luke 3. 38. son, or subsistence of him that fell b. For as the death of
 c *Acts 20.* Christ, was of an infinite extent, because it was the death of
 28. him that was the Sonne of God c, though his humane nature
 Heb. 6. 6. was finite and momentary (in it self,) is, and ever shall be, for
 1 *Cor. 2. 8.* nothing is infinite in it selfe but God alone d. So he that fell,
 d *1 Tim. 1.* was made in the image of God e; which image cannot be finite,
 17. but infinite: therefore the person or subsistence falling, being
 e *Psal. 8. 6.* in the dignity of Gods Image, his fall must need be of an in-
 7, 8. finite

finite extent, though his soule and body was but a finite creature, as the soule and body of Christ was. Mans fall therefore being of an infinite nature and extent, it unit's him to God: for there is but one Infinite: Therefore God & Man are thereby become one: So that the neereſt unity is wrought through the greateſt diſtance and ſeparation that ever was. Such is the way of Faith in that myſtery of God by Jeſus Chriſt, that if it be declared according to the verity of it, there appeares an utter impoſſibility in the judgement of man, that any ſhould be deſtroyed: but with God and according to his judgement it is poſſible. And therefore hath he found out a way alſo, that the greateſt diſtance and ſeparation ariſeth out of, and is wrought through the neereſt unity that ever was 1, and that is, that *Mystery Babel*, or the *myſtery of iniquity* m; which if it be rightly opened, according to the nature thereof, there appeares an utter impoſſibility in the judgement of man alſo, that any ſhould be ſaved; but with God, and according to his judgement, it is poſſible n: And therefore out of the greateſt diſtance and ſeparation, the unity ariſeth: For the early Morning of eternity, and the Youngling of a moment of time, are at an utter diſtance in nature: And from the unity of theſe two, all the Oblations and Offerings of theſe bountious Princes, (exerciſed in this Prieſthood, or Kingdom) doe ariſe o and appeare in number, and for reſreſhment, even as the dew in the morning upon the graſſe; for theſe two are like the *Manna and the Quails*; the *Quails* come in the evening, or between the two evenings. (as the word iſp: the fleſh appeares in the end of a two-fold day; for there is a day of glory, and a day of ſhame, ending in the fleſh of Chriſt. For there is the glory of man, which is as the flower of the field q, and the ſhame of the Sonnes of God; in taking that upon him; which is ſuch a deformity, That his viſage is marred more then any man, and his form more then the ſonnes of man r. Theſe two are both ended, (even as the Evening ends the day, by vertue of that Day-ſpring that viſites our nature from on high s, and the riſing of that Sonne of righteouſneſſe with health in his wings t, which affordeth a morning unto

unto us, that diſcovers that heavenly *Manna*, even the bread of life, whereof if a man eat, hee ſhall never dye u. And as the evening and the morning afforded ſufficient food for *Iſrael* in the wildeſſe: ſo doth this early morning, and youth, or youngling, afford ſufficient ſtore, and plenty of oblations and offerings to all ſuch as are of this *Royall Prieſthood and Kingdom*, that as moſt free, bountious and liberall Princes, they may offer abundantly before the Lord, even as *Iſrael* of old hath done x. For their Royall conſecration affords fullneſſe of their hands for ever y: Therefore their offerings are compared unto the Dew, for the abundance and plenty of them z. For according to the ſtore-houſe of mans frailties, and infirmities, and the treaſury of Gods grace and excellencies, ſo are their oblations and free-will offerings multiplied a, which are here compared to the multiplicity of the drops of dew upon the graſſe in the early morning, which the men of the world going forth according to mans day, or judgement b, or rather in the night of their own underſtandings c, they cannot diſcerne nor perceive the abundance thereof. And if the Sun of righteouſneſſe ariſe unto them, through the publication of the Goſpel by others, the clearer it ſhineth, and the more effectually it puts forth its heat, the more is this heavenly Dew, or *Manna* exhausted and drawn up out of their reach and view. For ſeeing they have not learned how to riſe, come forth, and fill their hands in the ſight looking forth and aſpect of the Sunne, they cannot partake in this *Manna* or in theſe holy offerings, and free Oblations, but all vaniſheth out of their ſight: For hee that goeth not out of his Tent to gather, with the Sun appearing i: his Tabernacle d, he cannot participate in theſe offerings; either he muſt be with the ſun, or not at all, in the things of this kingdom. If there be a Sonſhip before that by which he becomes & is made a Son, he cannot receive a childhood in this houſe, nor be kindred or ally'd unto God e. If there be a righteouſneſſe before that whereby he is made righteouſ; it is not the righteouſneſſe of God by faith in Chriſt Jeſus, he is yet in his ſin f.

If there be a Spirit before that by which he is illuminated, it

u Joh. 6. 50

x 1 Chron. 29. 21.

y Ezek. 10.

z Dent. 32.

a Eph. 6. 18.

b Rev. 5. - 8.

c 1 Cor. 4. 3

d Eph. 4. 18.

e Rom. 8. 6

f 2 Cor. 5. 21.

d Exod. 18.

e Psal. 19. 4

f Rom. 8. 6

g 2 Cor. 5. 21.

is not the Spirit of God, *received by the hearing of faith* *Gal. 3. 2.* but a spirit of delusion, arising from the works of the Law; if *hPs. 2. 1.* there be a Church to be found before that: whereof we acknowledge our selves to be members, it is not the Church *Rev. 20. 7.* of Christ, nor the Assembly of the Sons of the living God; *8. 9.* But the Synagogue of Sathan, and the Congregating of that *Ier. 5. 7.* Sonne of perdition, to plot and contrive how to strengthen *i Hab. 1. 15.* himselfe against the Sonne of God; Making melody unto *16.* themselves from the workes of their own hands; *i, Trium-*
Job 31. 26. phing and dancing about a Calfe of their owne device and *27. 28.* framing *k.* For the Starrs of the Morning, that sing together *k Exo. 32.* in that one, and alone bright Morning Starr Jesus Christ, and *3. 4. 5. 6.* those Sonnes of God that shout for joy, at the laying of that first *i Cor. 10.* Corner Stone of this new Creation or Building, are not onely *1.* of the Off-spring, but of that roote of David also: who takes *1 Rev. 22.* his being from the Womb of this early Morning. So as *16.* eternity becomes time in us, and time in us becomes etern-
Job. 36. 4. ity in him! Therefore it is that the Poole of Bethesda, or *5. 6. 7.* house of efusion & heavenly washing, never puts forth vertue, *Zuck. 4. 7.* but only upon him that steppeth first in when the Waters are *m John 7.* moved; So that, if ever God open our eyes, through the Revela-
1. 7. tion of Iesus Christ we shall see ourselves first in that Poole of *n Ephes. 4.* heavenly washing, or efusion of his grace through his belo- *15. 16.* ved Son, the first in Church fellowship and Communion, through *15. 16.* that Unity we have in our Head. The first in espousall, *15. 16.* through that mutuall Contract that is in Christ; for we *15. 16.* are betrothed in that Righteousnesse that hath the same glory *15. 16.* in respect of beginning, that it hath in respect of ending. *15. 16.* For as impossible as it is, for it to have an end, alike impos-
2. Hosea 2. sibility there is, that ever it should have beginning: *19. 20.* And that man that cannot acknowledge himself to be eter-
p Ephes. 12. nized through that spirit, that is in Christ Iesus proceeding from *18. 19. 20.* the Father *p.* he can never acknowledge the Son of God to be *21. 22.* made momentary and subject unto death, in time, through *q 1 Cor. 12.* that flesh assumed in the womb of the Virgin *7.* For such as *12. 13.* the death of the Son of God is, such is the true life of a Chri-
John 1. 14. stian, or of the Sonne of man; they hold correspondencie in *all*

in all Points, in way of antithesis, or diameter-wise, to deny the one therefore, is to deny the other in the true intent and meaning thereof, and in this point the hypocrites of our *1 Pet. 3.* *18.* dayes, in their preaching and professing, doe nothing else *18.* but take up Armes, and all their Religion is but a continu- *18.* ed Act of striving against their makers. If the death of Christ *18.* Iesus therefore have an end, the life and state of a Christian *18.* is come to nought, and vanisheth. Woe unto the World *18.* then, for their falsifying of this point; For the dew of this *18.* early Morning, and of this Youth or Youngling is such, that *18.* if it should not descend, and that continually, it could never *18.* ascend, or be exhausted and drawne up into heaven, by *18.* that Sun of righteousness perpetually; and if it should be *18.* exhausted and drawn up onely, it could never descend nor *18.* fall upon the things below; But joyntly in the one and in *18.* the other, the earth is made abundantly fruitfull, and ser- *18.* viceable in all the store and plentious varieties thereof; u and *18.* the Heavens become glorious, and full of Dominion and *18.* Lordship in all their severall aspects, and operations, there- *18.* upon *x.* Yes, who ever he be that can find a Priesthood, *18.* receiving power and taking its Dominion before that, by *18.* vertue of which, he himself ministers in the things of God, *18.* that party so officiated, is no Minister of the most high God, *18.* in the holy things of God, and House of the Lord *y:* but a *18.* Priest of Baal exercised in an Idoles Temple, for unto him *18.* the people bow, and not unto Christ *z:* For that Congre- *18.* gation cannot be orderly in their owne estimation, unless *18.* they give honour unto him, or unto them so officiated *2,* *18.* that can neither uphold nor continue their Office, nor their owne *18.* lives to minister therein *b;* nor is the comfort and salvation *18.* of all those that depend upon them, of any more stabilitie, *18.* or certainty *c:* Therefore it is, that our high Priest onely is *18.* consecrated by an Oath *d;* & all other are after, or according *18.* to the Law of works, signified and taught, in opposing the *18.* Priesthood of Aaron unto the Priesthood of Christ *e;* By *18.* which Law of works salvation cannot be. And hence it is *18.* that our Prophet saith, *ver. 4.*

*The Lord hath sworn and will not repent, thou art a Priest
for ever after the Order of Melchisedec.*

Wherein observe for Order sake,

1 First, the manner of Confirmation, it is by Oath; *the
Lord hath sworn.*

2 Secondly, the unchangeable state and course of it, in these
words, *and will not repent.*

3 Thirdly, the disposition and Order of it, that is, in these
words, *after the Order of Melchisedec.*

4 Fourthly, the continuation or duration of it, in these
words, *thou art a Priest for ever.*

For the first, two things are to be observed in the Oath **N**
g *Heb. 6. 13* of God; first, *because God cannot swear by a greater he swears*
16. *by Himself, for men verily swear by the greater;* Therefore
h *Esa. 49.* God must of necessity swear by Himself, because there
18. is not a greater; *The Lord hath sworn.* That is by Himself,
that is to say, that he is not, nor will be God, but with re-
spect unto this Priesthood; if his being cannot faile, no more
can the Priesthood faile, for he cannot be the Father of all,
nor the Father of glory, but with respect unto a Son, nor
i *Eph. 4. 6.* can the Son be a Saviour but with respect unto his death;
k *1 Ioh. 1. 7.* nor can it be the death of the Son of God but with respect un-
Rom. 5. 10. to this Priesthood; For it being of an infinite and an eter-
Heb. 2. 9. nall value, cannot find place in the Leviticall Priesthood
to, 15. *that vanishes and passeth away.* For a Lamb slain from the
Heb. 9. 15. Beginning (in Sacrifice,) 1 and a Priest or Sacrificer, raised
16, 17. up, and ordained in time, can never comply and agree toge-
1 *Heb. 7. 15.* ther in the Temple of God; no not if all the hands in the
16, 17. world were laid upon him in his ordination, or a thousand
m *Rev. 13.* Rivers of Oyle brought in for his Vnction; For the same
8. antiquitie that is in the Sacrifice, must also be in the Priest
the Sacrificer: else it cannot be an acceptable worke before
n *Mica 6. 7.* the Lord. So that all those that ordain a temporary Priest,
n *Heb. 7. 19.* they also depend upon temporary Services, and Sacrifices,
20, 21. and as certainly as the Priest failes in his Office by death; so
shall the Sacrifice lose its vertue, when they come to stand
in

in most need of it. Our High Priest therefore, and Sacri- o *Prov. 1.*
fice are of the same dignity and of like time, for he is not a 26. 27, 28
Priest, but with respect unto such a Sacrifice; nor is it a 29, 30.
Sacrifice, but with respect to such a Priest or Sacrificer,
which do joyntly make and give being to this Priesthood,
which can in no case be; but with respect unto the Sonne of
God; nor can the Sonne of God have being, but with re-
spect unto this Priesthood.

Therefore it is, that *the Lord hath sworn by himself,* for it *Heb. 7. 21.*
he be, then it is also, and ever shall be; so that what- p *Iohn 17.*
soever is in this ministration, springeth from the Sonne of John 14.
God, who is not but with respect unto the Father, neither is
the Father but with respect unto the Sonne q; and upon this q *Psal. 81.*
Basis standeth the whole administration of the Gospel, so 5.
that if any thing be propounded, in the House of God, that
can have its being, without God in Christ, it is not of this
Priesthood, nor can it stand with the administration of this
oath in any thing whatsoever we come before God for ac-
ception in: & if we propose any thing in God, that hath be-
ing without respect unto the office of this Priesthood, it is
not the realisation of him, that administred this oath, in that
way of salvation by Jesus Christ, but the immaginations
and notions of the Heathenish Nations, whom the holy
Israelite knows not r, so that whatsoever is propounded
unto us in point of divine worship, if God in Christ can
have his being without it, it is an earthly, and carnall
Priesthood, & not an holy administration; but of an earthly &
carnall Priesthood; and sensuall Sacrifice, be it offered with
never so great decencie, and zeale in the eyes of the Sonnes
of men s, If therefore you propound a Church in the
way of the Gospel, that the constitution, and being thereof
is such, and at such time; that God can have his being in
Christ without it, that Church in its constitution and be-
ing, is without God in the world: r if you propound water
to wash in, in the Church, that God may have his being in
Christ without such washing, that water in its use in so do-
ing is without God in the world.

If you will have Bread and wine in the Church, as ho-
ly signes, and Seales, of the body and blood of Christ, that
God can have his being in Christ without any such body and
blood, those signes and seales so used are without God in
u *Esa.* 58. their use and service u, if you will conclude a fast to be a
5, 6, 7. holy thing, without which abstinence, God can have his
being in Christ, that fast so held is kept without the true
x *Ephes.* 2. knowledge of God in the world x, and if you conclude
11, 12. a Sabbath to be such, in the truth and extent of it, as God
may have his being in Christ without any such rest, that
y *Heb.* 4. 3. Sabbath is filibrated without God in the world y; and is
to 12. not the rest of God z, but is, together with the rest of
z *Col.* 16. 10 these things, and such like, a meer deluding, and deceiving of
23. the Sonnes of men, by meates, and drinckes; new moones, Sab-
baths, and holy dayes; being vainly puffed up with a fleshy minde,
a *Heb.* 6. 17. which all vanish in their use; but the body is Christ x.

The second thing considerable in an oath, is that which our
b *Heb.* 7. 16. Apostle notes b, where it is said, that God interposeth him-
selfe by an oath, the Lords swearing therefore, which gives
being unto this priestly office, is, the interposition of him-
selfe betwixt it, (viz. this Priestly Office) & any, or all things,
whatsoever, that may come out, or rise up to oppose it, make
c *Heb.* 7. 21. a nullitie of it, or take away the glory, effect and operation of
it c; so that what ever stands in contention against it, must
first make an assault upon the Lord, and also overcome the
Almighty, before it can enter the lists, in the ruine and o-
d *Hib.* 2. 10. verthrow of it d: againe he enterposeth this office betwixt
him, and his own being, for he takes not his being as a Sa-
viour, in the way of his Sonne Jesus Christ, but through
e *Rom.* 11. 15. this Priestly Office e, for he lives not but through death f;
f *Heb.* 7. 24. therefore the Lord himselfe is not maintained nor stood for
25. in the world, further then this Priestly Office and dignity
g 1 *Sam.* 8. is testified and witnessed unto by us g, so farre therefore
6, 7, & 10. 19 as the Office, place, dignity, and glory of man, is an accep-
table thing unto us in the House of God, so farre is the Lord
h *Judg.* 6. himselfe rejected and villified by us h, and the House of
30, 31, 32. Baal maintained, and set up i; for he is not that an-
ointed,

ointed, but through this Office which consumeth, and bur-
neth up all the glory of the creature, that the glory of the
Creator may appeare, to be that onely acceptable thing for e. i *Isa.* 60. 1.
ver i; Which is of that extent, that it filleth all things, yea it is k *Ephes.* 1.
all in all. k So that he that assumeth a place or dignity in the
Church above or before others, or any of his brethren, he is so 1 *Cor.* 15.
far from exalting, that he vilifies and disgraceth this Priestly 22.
Office l, and in so doing he doth it to the Lord himselfe m, 1 *1 *Sam.* 2. 9.
who is not in any account or esteeme with us, but in and m 1 *Sam.* 8.
through it n; For he hath interposed it betwixt himselfe, and
his own being in Christ; So that all that are beloved of him, n *Heb.* 7. 1.
and washed from their sins in his blood, they are made Kings, and
Priests o. Whosoever therefore excludes any of the Saints o *Rev.* 1. 5.
from Rule, and Priesthood in the House of God, they doe in
like manner exclude them from the love of God; and from p *Rev.* 5. 9.
the washing away of sin by the blood of Christ p; Yea, they
deny them to have part in that first Resurrection, or any freedom q *Rev.* 20.
from the power of that second death q. So that in setting up men,
and ordaining Officers to make themselves glorious, they
thrust down themselves into the nethermost hell; Geeing on as r *Pro.* 7. 22.
a foole to the stocks r glorying in their own shame, minding earth- s *Phil.* 3. 19.
ly things s. But through this Oath, or interposition wherein it
is impossible that God should lye; we have strong consolation, and
that by two immutable things t; That is, the Sonne of God is be- c *Heb.* 6. 18.
come man, The Word was made flesh v; Yea a man of sorrowes
and acquainted with infirmities x; And in this God cannot v *Iohn* 1. 14.
lye, counterfeit, or disemble a thing that is not really so; as
the word imports (to counterfeit writing) So that the realitie
of all the impressions, of mans naturall infirmity, were upon
him who is the Son of God, and these being the frailties and
infirmities of the Son of God, they must of necessity be x *Isa.* 50. 33.
immutable and unchangeable; even as the vertue of his y *Iam.* 1. 17.
death and suffering is. For in him is not a shadow of change y, *Mat.* 3. 6.
and in him is mans nature which is the same, wherever, or z *Eph.* 2. 3.
upon whomsoever, it is found simply considered in itselfe: *Iohn* 5. 17.
And this fraile and weak nature, is also made and become 29. 36.
the Son of God; and hath upon it the true nature and pro- 2. *Iohn* 4. 7.
perties of God, by vertue of his unity with him in Christ s. 8, 9. 10.*

Add in this also God cannot lye, desemble or counterfeit a thing that is not really so; and therefore there is in it, all that power, glory, vertue and excellency that is in the Lord

a Col. 2.2, himself a; This also must of necessity be immutable and unchangeable: So that the Sonne of God is become weak, and fraile; yea dead to the counsel and devices of mans naturall heart for ever; ; b So also the Son of man is become strong and potent, yea alive unto God in the wisdom and

b Gen. 6.6, Counsell of his Law and Spirit for ever c.
c Gal. 2.19,

20. The Consolation therefore of a Christian ariseth onely from this Oath of interposition, for God hath interposed this frailty, and infirmity of man, betwixt himselfe and his owne being in Christ; For he is not Jesus the Sonne of God, but through death; For by his death he saves, So that all the Witdome, Power, and Goodnesse of God, is onely made manifest and exerciseth it selfe through mans weaknesse and infirmity d, and otherwise it hath not the use, exercise and injoyment of it self, no more then the Father injoyes himself without his beloved Sonne c.

Rom. 8.2.11. Secondly, God hath interposed himselfe betwixt sorry and weake man, and all those frailties and imperfections that naturally we are subjected unto. So that no misery can come unto us in point of salvation, and our comfort and Faith in God, but it first encounters with God himself, before it can take hold of him that is in Christ; And what impossibility there is, to overcome and vanquish the Sonne

d Heb. 2 14 of God the Almighty, yea God blessed for ever f; the same to 31. impossibility there is, that a Christian should be vanquished or overcome, of such security and safety, is this Oath

e 2 Cor. 1.1. of interposition, in the ordination of our Kingly Priest; **9. 10.** For as the frailties and infirmities of man, through that

1 Cor. 1. 24. wonderfull and unspeakable Wisdom of God in Christ, **122.** serve for no other end, nor are of other use but to give

f Pro. 8. 21, Being, unto the humiliation and descension of the Sonne of

g Rom. 9.5. God in us g, to also his power and dignity, is of no other

Psalms 119. use in this salvation and Priesthood, but to give Being unto

h Rom. 8.3. the Resurrection, and Ascention of the Son of man in him h.

1 Joh. 3. 13. the Resurrection, and Ascention of the Son of man in him h.

Ephes. 4. 8. the Resurrection, and Ascention of the Son of man in him h.

For

for Christ can neither descend, nor ascend, as hee is simply God; any possibility of that, in either respect, may not be admitted, in any case: For, as he is God, he can neither be lower, nor higher, then God; for so he is not; Nor can he be subject to motion, mutation, or change, i. But his hu-

miliation, is a motion, or change, from height to depth, k. From blessednesse, to a curse in the abstract. l. And so

God becomes low in us, or in our nature, m, His resurrection, or ascention. is a change or motion, also, from the

depths into the heights, from being a curse, to become the blessed, yea, the Son of the living God, n, And so we, or our nature,

is exalted or lifted up, in the power and dignity of the Word of God, which made all things in the beginning, and

without it is nothing made o. Indeed nothing in this Kingdom & Priesthood takes its true forme, or retaines its being

aright, but only as it hath its rise, forme, vertue, operation, and glory, in this unity, and communication of, and between God and Man, in the way of Jesus Christ p. There-

fore, in him only doe all things consist, q, are reconciled, harmonized, and become one, and that one is become all things r. So

that without faith in him, wee have not the forme and substance of things, but a meere Shadow, and rude heape in

whatsoever concerns the glory, and being of this Kingdom and Priesthood s. So that the Word of God that gives forme to all things in this Kingdom, is but a riddle

unto us, (if we be unbelievers) in whatsoever it expreseth t, So also the work of God, receiving forme and being by it in Christ, is also an uncomely, darke, doubifull and dangerous thing, in the esteeme and value of the men of this

world, that are ignorant of Christ v. Let us remember then, that strong consolation stands in those two Immutable things,

which not being seen, and kept intire, and distinct, we wander, and are unstable, as a Wave of the Sea, tossed too and fro,

with every winde of doctrine, or operation in the world, w. For, the Son of God cannot become one of no reputation,

but in our nature x, that is, (as the word signifies) vaine, empty, nothing; he cannot be debased and annihilated

ted but in us, nor can our nature be dignified, filled with a-
 bility to do all things, but in the Word of God y, the na-
 13. ture of Man is *Immutable*, in that it is ever debas'd, and
 humbled in the power and glory of the Word of God: the
 Word of God is *Immutable*, in that it is for ever exalted in
 2 Cor. 12. the weaknesse and infirmity of Man, z, So that without
 9. 10. the weaknesse and infirmity of man, the Word of God is
 not, that being the humiliation of Jesus Christ, and with-
 out the power and authority of God, the nature of man is
 not; that being the lifting up, and exaltation of the same
 Lord Jesus Christ, ignorance therefore of this Oath of inter-
 position, standing in these two *immutable things*, wherein it is
 impossible for God to lye, is the grand discouragement, and
 discomfort of all the world.

For it consists of the Kingdom and Priesthood of Jesus
 Christ, his exaltation and humiliation, his strength, and his
 weaknesse, his immortality, and his mortality, his life, and
 his death, his riches, and his poverty, his supereminencie,
 and his subjection, his eternitie, and being in time, his wise-
 dome and his foolishnesse, a, all which being skillfully
 couched and concluded, in one individual subsistence, is the
 joy, peace, and quiet of all that beleve.

For so the Oath of God is made one, though it consists of
 two natures, alike immutable, and hath a like power to affi-
 ance, and bind over in the conscience of man, as it hath in
 the Bosome of the Almighty, and can no sooner faile in the
 one, then in the other; for it is of the same possibility and
 certainty, for strength to be constant, firme and immoveable
 in weaknesse, b, as weaknesse to be constant, firme, and im-
 moveable in strength c, so that the nature of this oath,

bindeth each un o other perpetually in Christ, who is King
 of Salem, Prince of Peace, and Priest of the most high God,
 d, in whom we have peace, though in the world, we find trou-
 ble, e, which trouble and tumult of the world, ariseth
 d Heb. 7. 1. from this, that they seeke these things, in divers and severall
 e John 16. persons, or substances, to find the life, glory, and power to
 33. appear in that way viz. one to be rich in himselfe but
 another (not only distinct, but diverse from himselfe) to bee
 poore,

poore, one noble, but another severall, and devided from
 himselfe: ignoble, f, This hath beene the toyle, trouble, f Jam. 2. 1.
 and travell of the world from the beginning thereof, g, to 10.
 get rest and peace, but could never gaine it to this day; nor g 1 John 3.
 ever shall attain its end herein; but when it looks for peace, 12.
 behold trouble, h, and when it stands in most need of help, h 1 Sam. 17.
 then shall all st. eyes shrink and start aside, and leave him desti- 28.
 tute, as one having lost his God, i, whom hee had cunningly i Jer. 14. 19.
 framed, and fashioned unto himselfe, k, being ignorant of this E/sa. 8. 22.
 Oath and Covenant of God, by which only the Lord Jesus k Inag. 18.
 is made a Minister of holy things, the World having onely 24.
 the Oath or Covenant of Man upon them, l, not the Bond l E/sa. 44. 10.
 of the Spirit, which is by the hearing of Faith, m, but the 11, 12, 13.
 Spirit of Bondage, which is by the workes of the Law, and m 1 John 5.
 therefore ingend'reth unto Bondage in all the Conceptions, 9.
 Formes, and Productions thereof. n. But this Oath of inter- n Acts 20.
 position, which never interposeth the Curse betwixt God 22.
 and Man, but only betwixt God, and his being a Saviour in Gal. 3. 2.
 his Sonne, whereby the Curse is devoured, and brought to
 nought, o, for the curse cannot tarry on the Son of God, o Rom. 8. 15.
 no more then Iniquity can stay upon him, p, or guile bee Gal. 4. 24.
 found in his mouth, q, so that Death is swallowed up in victo- 25.
 ry, r, yea, the curse is made a blessing in him, s: So p Gal. 3. 13.
 that this Oath, that is according to the Religion and Wor- q Psal. 5. 4.
 ship of God, is the Oath of God, and God cannot sweare by a r E/sa. 53. 9.
 greater then himselfe; therefore his Oath cannot go beyond s 1 Cor. 15.
 or above himselfe; that is, cannot have its forme and be- 54.
 ing out of that substance of Jesus Christ: so that as cer-
 tainly, as he remains to be himselfe, and abides a God of
 Truth, so certainly shall this oath be performed, and kept in
 all ages in his Elect, and chosen in Christ t: But the oath t Gal. 3. 19.
 of Man; that is, all swearing, or covenanting according to 14.
 the wisdom, art, and skill of the Creature, alwayes inter- u Psal. 89.
 poseth the Curse betwixt God and himselfe, for the naturall 33, 34, 35.
 and guilty Conscience of a man, ever propounds God unto 36, 37.
 it selfe, in a way out of, and besides its owne being and substi- E/sa. 53. 10.
 stance (as at the first, so is it now, v,) which is alwayes w Gen. 3. 5.
 G 3 out 6.

out of the way of Jesus Christ, for the humane nature of Christ had never being, or for a moment could subsist, out of the Word of God x. So that a naturall conscience binds it self over unto God, by interposing a Curse between God and it selfe, and according to the motions and operations of and in himselfe, looks for the application, or the abolishment thereof y. But the Conscience of a Christian interposeth the Son of God, between it selfe and the Curse, and according to the motion and operation of that Wisdome, Spirit, and power, that is in Christ, translates the Curse unto the Son of God z, who takes it away at once, and for ever, a, and also translates the blessing or blessednesse, upon the nature of man, wherein it rests, abides and exerciseth it selfe for ever b: This Oath of interposition therefore, infallibly bindeth over God unto man; as also, Man over unto God; for God is not, but as he is light, c, and light cannot bee light, but it must be manifest, d, nor can he be made manifest, but in his Son; and the Son is not manifest to bee of d Ioh. 3. 20, God, but by his resurrection from the dead, e, for by death he overcame him who had the power of death, f, which is a worke of none, but of God alone; for by dying in himselfe to all humane excellencies, the glory and pompe of this present world, g, he lives in himselfe through humane frailty, h, he lives in the life and power of the World to come, h, So that by death of the excellencies, and wisdom of the flesh, i, he slayes the enmity in himselfe, i, which is indeed the spirit of that wicked one; the wisdom of the Serpent, which hath ever come out and contended with God k. From the beginning, even untill now, to give that unto Man, which God cannot give to another; no, not to any besides himselfe. l. Satan would have glory given to another; that is, to another individuall Substante.

Therefore, he saith, *Ye shall be as Gods, knowing good and evil.* m. But God in his way, onely gives to another nature in that way of Christ; but the same individuall substance, in, and with himselfe.

So then, Christ slayes the enmity; that is, the vicious desires

fires, pride, and ambition of the flesh, at no further distance from himselfe; then a wicked man slayes, crucifies, and kills that Spirit of the Lord of Glory, unto himself n. For how ever he kills it in, & unto himself yet it lives, & workes effectually in the chosen and beloved of God: so also how ever, Christ kills & crucifies in himself, the flesh, with all the lusts & affections of it, o; that is, in all that are made one with him by Faith: yet doth that Spirit of uncleanness worke effectually in the Children of disobedience, and ever shall p. God therefore hath bound himself ever unto man, by no lesse a tie and obligation, then that great work of the death and humiliation of Jesus Christ doth consist of, which is impossible to be knowne or heard of, but only in the nature and wretched condition of Mankind q: the ground of it is this, the humiliation of Jesus Christ is of the same extent, that his exaltation is, they holds correspondencie in all points, else it could not be the humiliation of the Son of God, for that cannot admit of any bounds or limitation whatsoever; For Christ as he is Man, is exalted through his unity with the Word of God, above the state and condition of any created nature whatsoever r. So is the Word, or that Son of God s, being made flesh, vilified and abased below the state & condition of any thing that is simply a creature whatsoever, for all Creatures are by nature good t, as the work of that one, onely, and good God.

Now the work of God cannot be perfected but in man, who is an abridgement, or an epitome of all the Creatures, who are therefore said to be good in the Creation, production, or bringing forth of them being said to be so, as they had reference unto man, v. Being made for his use, benefit, and honour, and suiting with his nature and disposition, all being made before him, to declare that all-tended, and had respect unto him, he being the Fulnesse and whole accomplishment of them all: For in him onely is the Worke of God perfect; without which, no rest nor Sabbath can be found, w. For as God and his Word are one, and so alike infinite and perfect, the one as the other: so the Word and his work

Work are one; and alike infinite and perfect, the one, as the other; and such a work can be found in none, but only in man alone.

And therefore the humiliation of Christ must of necessity have its being in man, or rather the annihilation of the Son of God, is only in that *Enosh*; that is, in sorry man, as the word signifies.

Now the work of God only in the Creation of Man, is an infinite work; which in any other, or in all other Creatures it cannot be; for however they be the works of an infinite God, yet the work is but a Creature, and therefore finite for a Creature, simply considered, is a finite thing; but Man was not, nor had his being for a moment, but in the Image

Gen. 1. 26. of God: For in that Image he was created, and had his being at the first, and that is the proper image, similitude, and likeness of man: Therefore *Adam* is said, to beget a Son in his own Image; not when he begets *Cain*, but when he begets *Seth*, y. Or that stable and set one, who is the Father of our Lord: in whom this glorious Image is preserved and kept alive for ever, a Now that this work of God, namely, the Creation, frame, and being of Man, is only an infinite work, it is evident and plaine, for as certainly as the dust, or slime of the earth, that is, that Spau, or Seed of the Earth, that hath all earthly, transitory, corruptible, fading, and vanishing things in it, was made in the Image, Wisdom, or Word of the eternal God: So certainly was that Image, Wisdom, or Word of God (which is the perfection and fulness of all divine and heavenly excellencies) made of, or in the dust or slime of the Earth: So that it is not the proper work of God, looked upon in man, but as it consists of the unity of the Creator, and the Creature, being become one, c: So that this work hath in it, not only that

y Gen. 5. 3.
z Luk. 3. 38
a Heb. 1. 3.

b Gen. 2. 7.

c Ephes. 2.

14. 15, 16

Iohn 17. 21,

22.

d 1 Bing. 8.

27.

Psal. 78.

41.

make

make man in our own Image, which is not a Consultation of the Trinity properly, as some would have it; but properly a confirmation of this great work in the summoning and bringing together of Heaven and earth; the dust and the Image of God, to be one intire and glorious workmanship, So that *Adam* in this respect, is truly called the Son of God, not only by Creation (as men think) but by Adoption also, yet the Son of God by nature. For he is the Sonne of God by nature, because the Image of God which is the Wisdom of God, and God himself, are of the same nature, and so is he the Son of God by nature.

He is also a Son by Adoption, by taken out of the house of a stranger, for as he is earthly, and so is the Image of the earthly glory, he is a stranger, and is forever from that heavenly glory, and excellency that is in God, and so is he the Son of God by Adoption. And he is also a Sonne by Creation, and that is, the making and framing of these two together in one glorious work, which is indeed the New Creature, or the Creation of God's, and so is he the Sonne of God by Creation, which work is not nor can be truly considered, without God himself being brought into it, without any interposition, of time, place, action, demerit, or comportment of the Creature whatsoever, for the interposition of any thing between God and the Creature, was the fall, and is the sin of man unto this day, for it is the operation of our hearts work, for the interposition of somewhat betwixt ourselves, and our full satisfaction & happiness in God through Christ; by so much as our hearts work to put somewhat between the happiness of the human nature of Christ in the divine, & so destroy the faith or substance of Christ unto our selves. For as God said, *Let us make man in our own Image*, & it was so. But man, though that separated like subtilty in that way of the new woman, or of that way, & earthy vessel, (namely) the wisdom of a Creature, working towards & about the things of the Creator which is not admitted to part with the Church, said no, but I will ear, we shall be turning that truth which God has spoken into a lye, which was his sin

o Gen. 1. 1

Dev. 30. 19.

Gal. 4. 4.

Luk. 3. 38.

1 Cor. 1. 5.

h Rev. 3. 14.

ic Gen. 3. 5.

Heb. 10. 39.

39.

k 1 Tim. 2

12

l Rom. 1. 25

m Gen. 3.6. sin and fall from his Creatour *m*, even so God saith that he hath made us heires, first, borne, and Coheires with Christ, Kings, Priests, able to do all things through Christ, that
 n Rom. 8.16. strengthen us *n*; But earthly man saith no, but if we do
 17. this, or that, or come to this or that period or point of time,
 Rev. 5. 10. if we suffer, if we waite, if we reform, and conform, then
 Phil. 4. 13. we shall be so, this is that apostate backslider, and faller off from the living God, namely of those that draw back unto perdition, and not of them that believe, to the saving of the
 b Heb. 10. some o.

38. 39. Now the breach of this Oath, Bond, Covenant, Contract, or unity, that is betwixt God and man, in which God is a party, must needs be of an infinite nature, and therefore that, and that onely gives length, and latitude, to the death, and humiliation of Jesus Christ.

Now whereas we say, that God is a party in this bond, it is so to be understood, as a party in the Oath, or Contract, but no party in the breach; for the breach and forfeiture, ariseth onely from man, and is his sole and proper worke; even as man also, is a party, or one nature, in the keeping of the Oath and Covenant, and fulfilling of the whole Law of God *p*; But the whole and intire work thereof, dependeth solely upon God, and nothing can be attributed, or ascribed unto man at all *q*; So then mans breach of oath, and Covenant in his defection and falling from God, being of an infinite nature and extent, God being a party in the Oath, worke of Covenant, that, and that onely, can sufficiently extend, the death and humiliation of Jesus Christ, to be such, as is comparable, and agreeable, to the Sonne of God. Therefore we must either deny the death, and humiliation of Jesus Christ to be such as becomes the Sonne of God, or else confesse man, to be a consociate with, united unto, and become one, with the Sonne of God, who can depart from, or be deprived of his death; no more then he can depart from, or be deprived of his life; for in that he dyed unto the things of this present world, he can never live unto them againe, and in that he liveth unto God, and the things of

of God, he can never dye unto them againe, and these do not onely stand together to make him compleate, but are comprised in one, and the same, for he dyed according to the flesh, and never lived unto the lusts of it for a moment, and was quickened in the Spirit, and never dyed unto the Father, and the things of him, no nor for a moment *r*; Therefore as the Sonne, off-spring, or nature of man is exalted infinitely above a Creature, and so made higher then the heavens *s*; for heavens in their own nature are high, or heights, but to be made heaven through hell, yea the heights in the depthes *t*, that is to be higher then heaven, so also the Sonne of God is made infinitely lower then a Creature, for the humiliation of Christ is through death sin, the curse of the Law *v*, which is lower then hell it selfe, for the corrupting pit may be low, and miserable by nature, in it selfe, but to become low, wretched, and miserable, through heigat, happinesse, and blessednesse, that is lower then hell it selfe, for that is hell enlarged *w*; so as it can never be satisfied, nor say I have enough, so then the breach of Covenant, Contract, or Oath, in point of Creation, by the sin of man, is of the same extent with that keeping of Covenant Oath & Contract which is through the faith & righteousness of Jesus Christ; for this is to be observed, that the difference disparriety & Antipathy, between the first Adam & the second, stands not in one being nearer to God then the other, in point of Creation, and incarnation, for as God set himselfe at the first, or in one intire act of relation to man, so he standes for ever, else the holy one should change, which is a thing impossible *x*; for the first Adam cannot be knowne but with respect unto the second, nor can the second be known but with respect unto the first; for as the second cannot be known or acknowledged to be a Saviour, without respect unto sin, from which he saves *y*, no more can the first Adam be knowne, or acknowledged, but with respect unto that real righteous Image, and blessednesse from which he falls, and by which he destroyeth, and overthroweth himselfe *z*, so that the difference stands in this, that the one in the way of the misery of iniquity and death, takes

occasion by righteousness to become sin, by life to become death, by blessing to become a curse, the other in the way of the wisdom and mystery of God, takes occasion, by sin, to be righteousness, by death to become life, by the curse to become a blessing, or the blessed for ever, and as neere as the Elect of God are unto the curse by nature, who are the Children of wrath, as well as others, and the very curse itself indeed *a*, in the abstract; so neere are the wicked unto the blessing, and righteousness of God by creation; who are thereby the very blessing and righteousness of God indeed.

a Ephes. 2.

13, 3.

2 Cor. 3. 8.

b 2 Cor. 4.

6. 7.

c Ephes. 2. 3.

d 1 John 4.

17.

Col. 3. 4.

e Ephes. 5.

8. 9.

f Gen. 3. 5. 6.

g Heb. 1. 4.

5. 6.

h Jude 6.

2 Pet. 2. 4.

2 Cor. 5.

21.

i Gal. 3. 13.

31.

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So that as the Saints of God, beholding themselves in the light of Gods wisdom *b*, can say (and that truly) we were such by nature *c*: But we are so by grace in the Sonne of God *d*, in which ascent, and gathering up unto him, from that low and forlorne condition, is their joy and happiness for ever *e*, even so, the wicked, beholding themselves in the wisdom of man, and light of a Creature, viewing the things of God *f*, shall as truly conclude, we were such by the grace of God, as were made higher then Angels *g*, having in Christ obtained a more excellent name, *h*, then they; but now we are thrust downe into Hades, that place of the damned by our sin, and unbelief, and this miserable descent shall be their paine, and torment eternally thence it is said, *i* that the Angels which kept not their first state, or as the word is, their principality, that is, the Messengers that brought such great tydings of God into the world, as to have his very mind and Image upon them, (as man in his creation at the first had kept not their Lordship, as having the authority and power of the Lord upon them, are reserved in Chaynes unto the judgment of the great day *k*, implying, that so long as that great day of Gods power and glory lasteth, so long shall their thraldome, bondage, and sentence of death remaine upon them.

It remaines therefore, in the records of the soule of God, that Christ was made sinne *l*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

And as he was made sinne *n*, and became a curse *k*, over us as he was made in the Image of God, yea, in righteousness *m*.

ness, and holiness of Truth *l*; no more a shadow or a semblance, without the truth, and substance of it, in the one, then is in the other, they are both of one, and the same realty, and certainly, and stand in absolute and perpetuall termes, of relation in all points, diamiterwise, or in way of antitheses or opposition *m*, note therefore that the Sonne of God is so made a curse and sinne, that in the very act of so being or becoming such a one, he destroys sin, and the curse, and takes them away for ever, in that way of truth *n*; for evil cannot sojourne with him, no not for a moment *o*, neither was guile ever found in his mouth *p*, yet from this glorious act of his, springs up an eternall curse, in the wicked in that way of unbelief, and that sin that shall abide upon them for ever *q*; This happy and blessed act of unity between the word of God and our nature, being the occasion of it, without which it could not be; but it is altogether impossible, that it should be any, no not the least tittle or jot of cause of it at all; for had not the breach been such, as the composition, or forme of the Covenant, or oath is, (having the height, depth, length, and bredth of him that is God in it) sin and death, had never else received their forme (if we may so call it) or rather their formlesse figure and shape *r*, no more then righteousness and life could appeare unto perfection, and satisfaction *s*, yet it is as impossible for a Curse to spring out of blessing, or sin out of righteousness (as the proper Roote and Fountaine thereof as it is for filthy water to issue out of a pure Fountaine *t*; for the fraile brittle and momentany nature and condition of the Creature, is the proper roote Fountaine; and cause of sin, and death, but takes occasion thereof, from that firm durable, & unchangeable state of the most high, without which it could not be so, yet is the Lord cleane, pure, and undefiled, in all the inclinations, Motions, and operations of the Creature, in that kind, even as the Saints are free from attributing unto themselves, any jot of that great work of redemption, but ascribe it wholly to that wisdom and power of God *v*, even as the proper cause of the springing up, and growth of a rush is the mire, for can a rush grow without mire.

N Job. 8. 11. *mira* faith the holy man *w*, yet is the heate of the Sun, the occasion of it, without which it groweth not all, so also, the raine fallles downe from heaven, its own weight, being the proper cause of its fall.

But the Sunne is the occasion that it fallles from thence, for had not it exhausted, and drawn it up into the ayre, it could never have fallen from thence.

The sum of all is this, *the Sonne of God became a curse*, and yet was and is the blessed of the Father, from everlasting to

x Rom. 9. 5. *everlasting* *x*, *he was made sin* and yet never knew sin *y*, but *y Psal. 90. 2.* *is the Saint or holy one of Israel* *z*, the holy one of God *a*; *z I Cor. 5.* *yea, God blessed for ever amen* *b*, even so, the dust or slime of

a Psal. 71. *the earth*, yea the very spaune of all budding, blossoming, fading, and dying things, vanishing, and becoming vaine

22. *as the flower of grasse whi h withereth in a moment* *c*; this was made in the Image, holinesse, and righteousness: of

b Luk. 4. 34 God, and yet knew no holinesse, nor righteousness at all, no more then the Sonne of God knew sin, but in the very

c Rom. 9. 5. act, of so being made in the Image of God, or earth becoming heaven, the wisdom of man transformes unto it selfe,

d I Pet. 1. holinesse into defilement, righteousness into sin, the Image of God into the Image of Sathan; for there is in this wonderfull

24. *workmanship of God*, the wisdom of a Creature, *Esa. 40. 6. 7.* as truly as there is the wisdom of a Creator, even

8. as sure as there is in Christ, the truth of humanity, as well as there is the truth of the nature divine, yet out of this

e Iohn 14. *30.* wonderful & unheard of Corruptibility: man, desiling himselfe from that which is purity it selfe, even as the Sonne of

Heb. 4. 15. *f I Cor. 1.* God purifies himselfe through our infirmity, in cleansing himselfe from our sin, *30. & 23.* that no guilt or shame could once take

24. *hold or rest upon that holy one of God* *d*, being thus composed and made in the wisdom of God *e*, yes, being the

g Prov. 8. *from 14. to* wisdom of the Father it selfe *f*, so man by his own wisdom, as he hath the wisdom of a Creature, defiles & de-

Iohn 14. 7. 8. *31.* *9. 10.* forms, and corrupts, himselfe from that, and by that, which is purity, glory, and incorruption it selfe, so that no holinesse nor righteousness once taketh hold or resteth upon him

him at all, but he is wholly corrupted and defiled, from the first, *yea estranged from the womb*; even as Christ is holy, and wholly sanctified from the first act, or time of his conception or bringing forth *i*.

So that a wicked man is a sinner from the beginning, yea as ancient as that lyar, who is not only the lye but also the Father thereof making himselfe so *k*, from the power and glory of God, appearing and making it selfe known in way of

unity with him; Judging according to mans day *l* by arguments reasonings, and consultations meerly humane, and proper to a created nature: Even so also is the Sonne of

God righteous, and holy from the beginning, making himselfe so, by the appearing of our infirmities and sorrie estate, in unity with himselfe, judging according to the

Wisdom of God, by arguments, consultations, and determinations, ever suting and complying, with an infinite,

gratious, compassionate, and al sufficient God *m*; who is one in this contract, and must ever be brought into the account

and reckoning; he having undertaken, and is become surety for us *n*, and according to his worth and dignity, power

and vertue, wisdom and knowledge, mercy and compassion, truth and faithfulness; the product must ever be a-

prized, and valued, and concluded upon, in case wee summe and call up, what we are, what we have, and what we doe,

or may be put upon: the sum, result, or totall of all; and of every particular; what it amounteth unto must be cast up,

reckoned, and valued in him; For in him it hath its proper value price and worth.

This distinction, both of the ground and vice of sin, and of the righteousness also, of God by faith in Jesus Christ;

if we be ignorant of one of these, we are ignorant of both, and if we be ignorant of both, wee are ignorant of the opening and shutting of the Kingdome of heaven; As also, of

the opening and shutting of the bottomlesse pit, and so we erre, not knowing the Scriptures, nor the power of God

in any part of the Scriptures; For under this Scale, hath lye hid from the world, the way of the tree of life, even since the

founda-

i Mat. 18.

20.

k Job. 8. 44.

l I Cor. 4. 3.

m I Cor. 2.

15. 16.

n Psal. 118.

123.

o Mat. 22.

29.

foundation thereof: p: If ever God open it unto us, it will
 appear and make it selfe ident throughout the holy writings;
 For as the whole scope of Scripture sett before us life
 and death, cursing and blessing q: So doth every particular
 part thereof, (to speak after the manner of men) which is
 indeed a certain a breviary or compendium of the whole;
 and in this point, is the skill of the Key of David exercised, t,
 that openeth and no man shutteth, and shutteth and no man open-
 neth; For the opening of the word of God, is, to set the
 creature (which is but a bubble s, a blast, a vapour, a shadow,
 a span as a Weavers shuttle, or a Post that tarries not) to set it
 (we say) or bring it into, the liberty of the Son of God t; e-
 ven into the Kingdome, power, glory, vertue, and dignity
 of him that is the Son of eternity, to be able to comprehend
 with all Saints, what are these demerits of the grace and love
 of God in Christ x, in the height, depth, length, and breadth there-
 of, which passeth knowledge, of any, or of all the creatures
 in the world, simply considered as creatures: this is the
 opening of the word of the Kingdome, or the Kingdome
 consisting in the word y: when the creature is brought in-
 to the true and full extention, blessing and state of the Sonne
 of God z; which no man can shut, or make of lesse com-
 prehension, then eternall, immense infinite and incom-
 prehensible a. This Key openeth from the narrow Scantling
 of a moment, into such height, depth, length, and breadth,
 as is compatible to the Son of the eternall God. The skill
 which this Key exerciseth in shutting also, is of no lesse
 devine Art, sublimity and dignity, and of the same difficul-
 tie and device to be opened; For it being the eternall and
 immense power, the unfearchable love and incomprehens-
 ible Wisdom of God, to be comprized in one act, sentred in
 one point of time, composed in one individuall being, and
 substance in Christ; For how ever God is one simple be-
 ing in himself, from everlasting; yet he is not one in point
 of salvation, nor can be knowne of the creature: but in
 way of vnty, in the participation of our nature; by which
 he conveys unto us his own light, in which only we see light b,
 without

without which we have no divine or heavenly light at all;
 but are meere darknesse in that respect c; even as the soule
 conveys life and light unto the body, by means of its unity
 with it, without which it is nothing but darknesse in it selfe,
 as appears in the departure of the soul out of it: For our
 knowledge of that simplicity and unity that is in God, in
 poynt of faith, is to know him as hee is made one, yea, of
 twain makes one new man in himselfe, so making peace d. All
 other knowledge and possession of the one-nesse that is in
 God, is no more then the worst of men may attain unto, and
 abide still in their evill and sin e. For if we groap after God
 in any particular out of Christ, then are we out of that way
 which he hath founded or appoynted, to come unto him, ei-
 ther in the theorick or practicall course of Religion or Chri-
 stianity: For as he is the Truth and the Life, so is he, and he
 onely, the way also into the light, knowledge, and bosome of f
 the Father, the power and authority of this Key, or Keyes,
 (for if we cannot bring it either to be singular or plurall, we
 know it not, and so can neither open nor shut by it in the
 things of God. So that his authority in shutting is, to bring
 eternity into one poynt of time, the Almighty and immense
 power to become that which is weaknesse in it selfe: for he
 became death in us, and so subject unto all things, as also, lesse
 then any thing g: For of such nature is the Being and sub-
 sistence of Christ, as to take his Being in that, which of it selfe
 hath no Being; for the humane Nature subsists not but in
 the word, such also are his operations and effectuall workings
 as to raise up his power and authority out of the poore weak-
 ling, as the Word is truly rendred, h Blessed is the man that pri-
 dently considereth the poore Weakling. Such is the time or man-
 ner of his life, that he prolongs and preserves it, in that, which
 in it selfe hath no time nor life at all. Hence it is, that the
 Angel proclaiming and publishing this oath of interposition,
 affirms, That time shall be no more i; that is, no time of the
 things of man k, nor according to the account and reckoning
 of man, but all things shall be of God in that Kingdom, according
 to his judgement and account l. For as the Son of God hath
 nothing

nothing in account and reckoning in poynt of his death and humillation, but what he hath in us: so also the Sonne of Man hath nothing in account & reckoning, but what is in the divine power and grace of an eternall God n. No time therefore in the House and Kingdome of God, according to the creature, which are nothing but vain genealogies, so reckoned & rested in o. But according to the account of the Creator, *who accounts of things that are not; to bring to nought things that are* p, that is, things that are not in mans account and esteeme, to bring to nought things that are, the onely excellent and weighty things in his estimation and judgement, according to this account and record, *We are light in the Lord* q, *and our life is hid with Christ in God* r: so that he is our light and our life; so also our salvation is in him, (*for he is our salvation* s) and it is onely to be reckoned for ever in him, and not in the creature. Even so is our time also in him, and therefore as wee are light, life, health and salvation in the Lord, and not in our selves, no more then he was death, darkness, sorrow, sickness, destruction, and a curse in himselfe; but soly in us; even so also is our time in him, and so is man eternized, and lives for ever, even as certainly as the Sonne of God was made time, and subject to death in us, which in himselfe, as God, he could not be. Therefore time in the creatures account, is no more in this House and Kingdome, or upon that Sea and Land whereupon this Angell standeth, of such closure and shutting is this Key of David, to bring eternity into one point of time, into a moment and twinkling of an eye; for such is the nature of the operation and glory of God, that it composeth it selfe into that, which is as a moment, or twinkling of an eye: For such is man, whose breath is in his Nostrils; for hee is not a man according to Gods workmanship, but as he sustaines the image of God, and lives the life of the Son of God, which he cannot preserve himselfe in, nor not for a moment of time; but it wholly depends upon God to doe it u, no more then the Sonne of God can be held of death, or be a sinner for a moment of time. The shortnesse of mans life therefore is such, as is the time he can preserve

preserve himselfe in that life and image wherein he was made, which is no longer then the Sonne of God can permit himselfe to be a sinner, which is not for a moment, for *he knew no sinne* x. The change then of the Sonne of God, from sinne x unto righteousness, and the change of the sonne of perdition from righteousness into sinne, are of like time and eternity, that is, in the twinkling of an eye, it is done; and for eternity it abides and remaines: for the Sonne of God is made sinne, but changed into righteousness in the twinkling of an eye; and the sonne of perdition is made righteous, but changed into sinne in a moment, even in the twinkling of an eye: and we know that the time of the twinkling of an eye is such, as the eye never loseth its object. So is the time of the Sonne of God being made sinne, and death, that hee never loseth the sight and being of righteousness and life; and the time of the sonne of perdition being made righteousness, is such, as hee never loseth the sight, and being of that man of sin, and death, into such a narrow poynt, (in the power of shutting) doth this Key bring that immense and unfadomed power and glory of God into, in that way of Christ: for of such nature as this opening and shutting, are all the actions of the Sonne of God; for in him eternity becomes a moment of time: for of further extent then a moment of time, the life and glory of man cannot be extended, and a poynt of time is opened into eternity; and into a narrower compassse then that, none can abridge nor contract the Sonne of God y. So that as they are actions performed in a creature, they are momentary, transient, and passe away in the twinkling of an eye: But as they have their rise, originall and fountain in the word of God, they are of an eternall vertue, weight and value; and remain and abide for ever. So, that however *he tabernacles in time in our nature, yet his time and age abides for ever* z. For in the one consists the liberty of the creature; and in the other, the power of God: for in the one, the creature is brought into the state and condition of the Sonne of God, which is *liberty and freedom indeed* a, in all excellencies whatsoever; and in the other consists the power of God, which is brought into

into a particular creature, action and poynt of time, gathering it selfe together into so narrow a compasse in us (which in ic self is incomprehensible) so that it works most effectually, even as the vast beames of the sunne, contracted into one narrow poynt in a Sun-glasse, burnes most fervently, which cannot be seen, felt, or known so, in any other way; so that the true liberty or freedom of Christians, and the powerfull and effectually operation of God, are never dis-joynd, separated, dispersed, or scattered the one from the other b. Observe therefore that as *these Keyes of the Kingdome c, or this Key of David d*, openeth unto eternity, and also shutteth into one poynt of time: so also it openeth from the first unto the last, S which is the greatest distance that can be, and shutteth in uniting the first and the last into one present being, which is the neereft that possibly can be e. For this wonderfull and speedy change is made in the sound of the last Trumpet f, which cannot be known but by the first that ever sounded or uttered it selfe, which is an opening unto the utmost distance: For it is the manner of Gods explicating and opening of his Word and Workes, to declare the last things from the beginning, or from the first, or the least things from the chiefeft, and things of old, or the most ancient and honourable from things that are not yet done, or in themselves have not any being g, nor are in any account or reckoning with man at all b.

10. The first Trumpet then that ever sounded as an Alarum of this change, was this; *And hee breathed into his nostrils the breath of lives*; for so the word is plurall, and man became a living soule, or foulie soule, or animall soule or life, that is the Word, Spirit, Breath, Wisedome, or Image of God, became such a thing or nature, that could not support it selfe, as of, or by it selfe, in that image, breath, or life given unto it, no not for a moment, so: that if our nature be not animated, quickned, and revived every moment, it is not possible to live that life or breath, which at the first was given unto it. Hence ariseth that sudden change in the twinkling of an eye, both in the way of the sonne of perdition, and also in the way of the Sonne of God. For God and

Man

Man being one, not by any change of nature, or property, that the nature of God becomes the nature of Man, or the nature of man is become the nature of God; nor is the nature of man infinite, omnipotent, or omniscient, or the like, no more then the nature of God can be finite, impotent, or defective in the least, for then he were not God g. But there is a unity of the two natures in this wonderfull workmanship of Man: so that the Image of God is not, but with respect to the dust, or our nature; nor is the dust, or our nature (in this work) but with respect to the image, breath, or life, and spirit of God.

Therefore, it is said of those two (*Let Vs make Man*) h, even as it is said of the Man and the Woman, in the Image of God created hee (*Him*) singularly, *Male and Female, created hee (Them)* expressing it in the plurall number, and called their name *Adam*, i. they have both one name in that place given unto them, to declare their unity, and are also expressed by a word plurall, to note the difference in Sex: Even so are these two natures in this wonderfull Composition of God and Man, comprised under this Name, *Adam*, k, or the Sonne of God; k, So that it wee cannot proceed in the Genealogie of Christ, from Jesus to Adam, in the way of Sonship, and finde all Sons in one Sonship: yea, lengthen it to the utmost point of so many Ages, and Generations, as the Spirit of God by *Luke* doth, l, and also bring them into that unity, as to be one; we are *unlikefull in the Word of Righteousnesse*, m, for without Adam Jesus is not, for hee saves by his death, n, but no death can be found, for the Son of God, but in us, or in our nature, in that way of *Adam*: So that the sinne of Man doth notionely give denomination, but being, and demension, unto the death of the Son of God, o, for the wisdome of God knowes how to bring glory out of shame, and unity out of that vast distance, that is (in nature) betweene God, and Man, which is no lesse then sinne and righteousness, each in the abstract; even as the Serpent knew, or knowes, how to bring shame out of that glory, and that vast distance between God and Man (which sinne hath made) out of that unity that was in that first act of Creation

Creation So that all are made Sons in one Sonship, if they be Sons of God; even as all the Elect are chosen, or choice ones, in that one only Elect, and choice one of God, p. out Apo-
 I sa 42. 1. stle sounding that first yea; and last Trumper also, q. saith, the
 tat. 3. 17. first Man Adam was made a living soule; and the last Man
 1 Thes. 4. 16. Adam was made a quickning Spirit. and so forth. 15
 Cor. 15. Hee doth not onely here extend his speech from the first
 51, 52. Man that was made unto Christ, borne of the Virgin; but
 he also unites, contracts, and compleates Christ in each of
 them: otherwise, the Trumper gives an uncertain sound; and
 Cor. 14. 7. then who can prepare himselfe to the Battell, q. and who dares
 8. to handle the Trumpe of God, to give a false alarm: his
 meaning then is, by the first Man Adam; that is, the first, the
 chiefe, the most excellent, that ever was; for the Word
 sometimes given for Man, signifies Nobility, or Dignity.

So that he meanes, the chiefe; yea, the beginning and
 author of all things, is made, and becomes a Creature; yea,
 is made a souly Soule, or animall life, such a thing as cannot
 live; that proper life that is given unto it, for a moment,
 but as it is animated, enlightned, and invivened, by him that
 is the Creatour: yea, light, and life itself: for the proper
 Att. 17. life of Man, is the life of the Son of God, s. to live after the
 25, 26, 27. Spirit: For to live to the flesh, or to be carnally minded about the
 28. things of God, is death, t. as all men by nature are, and in the
 Gal. 2. 20. found of this first trumper, is the death of Christ complea-
 Col. 3. 3, 4. ted, in that the wisdom or word of God, that makes all
 Rom. 8. 6. things, is made that, which by nature is such a thing as man
 is in himself, which is altogether vanity, u
 Phil. 2. 7, 8. And therefore the sound of the least Trumper saith, the last
 Psalm. 39. 5 man Adam was made; or is made a quickening Spirit (that is,)
 Psalm. 22. 6 that which is least, the last or lowest of all things, as man by
 N Psalm. 39. nature is, that cannot preserve himselfe as of himselfe, in the
 5. life of the Spirit, or breath of the Almighty for a moment;
 this is made a quickening or a livemaking Spirit; yea is made
 a Spirit that gives life, or makes alive others; and in this
 is the life of the Lord Jesus compleated; so that howsoever he
 sustaine

sustaine a nature, that by nature is subject to that infirmity
 that no other Creature is, or can be, and so is called the last,
 or the least man, that is the basest man (as the word given
 for man sometimes signifies base or forry man, as is before
 noted) yet this is made such in the word of God as gives
 life, yea is the very Fountaine of life to others; thus like un- y Psalm. 36. 9
 to the key of David, is the Trumper of the campe of God, 68, 26
 which sounds so shrill to reach from the first unto the last, Rev. 1. 11.
 from the greatest to the least in this Host of Israel, and yet, 17. and 2. 8.
 collects and summons both into one body, or being, and per- Mat. 11. 11,
 fecteth one, in, and by another, that death and life are of
 like length and latitude; for if the Host of Israel have not al-
 wayes the slain before him, z, he cannot alwayes triumph,
 as in the only day of victory: But if this Key of David bee
 mistaken in its office, or the sellerity of this charge, upon the
 found of the trumper, not understood in the roote, then doe
 men grouse for the doore of Lot, a (in going about to open
 the Scriptures, with like corrupt and carnall mindes, as the
 men of Sodome had) but find it not; but rather climbe up to
 the window, to rob and steale in the house of God, b, that is to
 gaine some glory, excellency, or profit unto themselves in
 their exercises and give, not unto that one and alone shepheard
 and Feeder of Israel, c, the whole glory and praise of all things
 in the house, which of right belongs and appertaines unto
 him alone, d, and also in sounding of the trumper, they can-
 not avoid to give a false alarm unto the Campe of God, e, d Psalm. 115.
 if it extend not from the first unto the last, from the front,
 even unto the reare of Israel, and in each of them, being both 2 Cor. 4. 7.
 into one individuall substance or being, in such sort; that it e Rev. 1. 11.
 is more possible to divide the least thing; yea, a more in the Reve. 22. 13.
 Sun; than to separate or divide these twaine, the one from f 1 Cor. 1. 13
 the other; no more then Christ can be divided, in, or separa- 2 Tim. 2. 13
 ted from himselfe, f. For he is both the one, and the other, Psalm. 139.
 that alpha, and that omega, that first, and that last, g. Therefore,
 saith our Apostle, the first, or the chiefe (as the word is) is of g. Rev. 22.
 the earth earthie; that is, becomes the basest in us, and so hee
 unites both in one, and the second, or the last, or lowest (as the 1 Cor. 15.
 word 47.

word will beare) which is this Earth, & the Lord from Heaven; that is, is made the chiefe, supreme, and ruler over all,

- h Ephes. 2. and so in that also, unites them in one againe, b : yea, observe this; that, *that which is first, or chiefe, is not spiritual, but naturall* (that is) the Son of God, as he is God, is not made spiritual (for so he is in himselfe, from everlasting) but naturall, or that which in it selfe is corruptible, by taking our infirmities, which are reckoned and accounted onely upon that first and chiefest one (or being) then after ward (as our Apostle saith i, or that which followeth, and inevitably succeedeth hereupon) that which is spiritual, that is, the spirit and power of God is reckoned upon, and becomes one with our nature; and so we that are naturall and corruptible in our selves, in him are made life, spirit, and power, in all Christian operations, k. And hence it is, that there are *celestiall bodies*, or in the singular number (as the word will also beare) a *celestiall body*, l, and a *body, terrestriall*, yet these two are one, i Thes. 2. 13. there is a *celestiall body*, as our nature is made one with the i i Cor. 15. word of God, and there is a *terrestriall body*, as the word was made flesh, and tabernacles in us, or in our nature, m. Yet the glory of the *celestiall* is one, and the glory of the *terrestriall* is another, n; that is, the glory of the *celestiall*, is the glory of the resurrection of Christ; and the glory of the *terrestriall* is the glory of the humiliation of Christ; and these cannot be divided, for they are one: for Christ was ever dead unto sinne; 35, 36 never living unto the lust of the flesh, and is ever alive unto the spirit, and alwayes lives unto the motion and operation thereof, o: So that the life and death of Jesus Christ, must in the root and Rice of things, of necessity be one intire act, Rom. 6. 11. as our Apostle concludes them, when he declares what that glorious end of this unity is; namely, That the Sonne of God, may live unto the Father, through that death that is naturally in us; and that we may dye unto our selves through that life that is naturally in the Sonne of God; p; by which q i Cor. 15. life power and authority is given unto the Sonne, to overcome and destroy all enemies, q, being hee hath the power i i Cor. 15. and authority of him, that puts them under his feet, r, and by which

which death unto the flesh, in all the desires thereof, he submits unto the Father, as he is Man, and yeelds over all power and authority to be of him, and to rise and spring out of that nature, which is of God; that so God may be all in all, s, and man silenced from boasting, or ascribing any power or authority, or any of that great worke unto himself for ever, t, i Cor. 1. as he is man; nor can he ever desire it, no more then he can admit of any (the least) cessation, authority, operation, and power, as he is God, u. Therefore, the Apostle presently addes, else what should they doe; * or else what should he doe (as the word will also beare) for such as the root is, such are the branches; that is, such as one is, so are many, w. Therefore, the reading may be either singular or plural) that is baptized, for, or wish death, x. If that death be not the resurrection, how can he at all be baptized for, or drenched with, or plunged in death. y. If that death should not be the resurrection, * i Cor. 15. from the dead; then should the life of the Sonne of God be extinct for some time; for now is Christ dead, and risen againe, a and if these two should not be in one act, and point of time, there should be some time of cessation of the life of the Sonne of God, which the thought of man may not permit for a moment, that he should cease, in whom all things are and do consist, b. So that as the Sonne of God becomes death in Man, the Sonne of Man becomes life in God, in the very same act, and the one and the other is the compleating of Christ, c, who cannot be the annointed, but as he sustaines both natures; therefore the death is the resurrection, of such scope is that place of the Apostle; and of such force the argument there used: however the words differ in the translation, for more ease in reading: therefore he addes, and wherefore are we in jeopardy every houre, or every moment, as the word signifies, d, that is, why do you think (for I appeale to your Conscience) we should give up our selves to all dangers, perills, losses; yea, and to death every moment, and not evade, and wave those things, as the men of the world doe, if we found not safety strength, and stability in them: yea, if this death were not life it self unto us: For, by

how much the more our jeopardies are doubled and redoubled, even so is our life augmented or multiplied in the severall motions, operations, and out-goings thereof: and this the Apostle confirms by that great affirmation, or asseveration, *pretest by your rejoicing which I have in Christ Iesus our Lord, I dye daily* e, which affirmation hath the forme of an oath, in declaring, that as death hath the resurrection in it, or is the resurrection it self; even so also, the resurrection, the dominion or Lordship of Christ hath death in it, or is death it self, and is in substance, this oath of interposition proclaimed in the name of the Lord, shewing the same necessity and infallibility of the unity and oneness of the Saints of God in Christ, in respect of every particular Saint, (or sonne in whom the seed of life and immortality is expressed)

* 1 Joh. 5. 18. * as it doth of the unity of that common nature, or condition
 1 John 3 9. of man with the word of God, whereof by nature they are
 1 John 2. 29. all alike partakers: for the Word of God cannot unite
 James 1. 18. it selfe to a part of mans nature or condition, whereinto man is plunged, no more then our nature in Christ can bee united unto a part of the word, or a part of the condition and state of the Sonne of God, and not to the whole; which indeed were to divide Christ. For the humiliation of the Sonne of God is of an infinite extent, & therefore may not, nor can be abridged in point of descension of any misery or wretchednes, the nature of man (in the utmost extent) was ever subjected unto.

f. Heb. 5. 7. Therefore it is sayd, *He was heard in that which he feared* f. The word in our translation rendred *fear*, signifies such a fear
 g. Marke 14. as is to utter despaire, which indeed is the very state of the
 62. damned; therefore his descension was to the lowest and uttermost parts of anguish and misery, or else could not his ascension be to the sitting on the right hand of the power g, or to the
 64. highest perfection of the glory and majesty of God h. But as in
 Heb. 1. 3. being made sin, he for ever destroyed sin i, and brought in an
 i. 2 Cor. 5. 21 everlasting righteousness into our nature k, so in becoming
 k Dan. 9. 24. that which was the very condition of the damned l, hee for
 l Heb. 5. 7. ever destroyed and brought to nought, death and condemna-
 Psal. 116. 3. tion,

tion, and established victory, prowess and courage in all his Saints everlastingly m.

So then this oath brings in the unity of every particular m 1 Cor. 15. and distinct Saint, or sonne of God n, or first borne in the n Psal. 89. Kingdome of heaven, every one in that house or family being 35. 36. a first born in Christ; *For he is the first born among, or in many* Psal. 132. 11 brethren. or (as the word will beare) in all brethren o; or in 12. every particular brother, which in the house of Israel after John 17. 20. the flesh, can no wayes be admitted, but makes a confusion 21. 22. 23. in the whole house, and in the mind of every naturall man p, o Rom. 8. 29. yet in this house of God, they are all first bornes, heires, yea, p Acts 7. 35. co-heires with Christ q; yet every one distinct and compleat Luke 9. 48. in himselfe, though not one divided from another: For Paul 47. 48. is not Apollo, nor Apollo, Cephas, nor is any of them Christ, no Mark 11. more then in the threewitnesses in heaven, it cannot be said 27. 28. the Father is the Word; or the Word is the holy Ghost, yet Mar. 21. 23. these three are one; nor can it be sayd of the three witnesses John 9. 28. 29. on earth r, that the Water is the Blood, or the Blood the Gen. 19 9. Spirit, yet these three are one; for so the word will beare (and q Rom. 8. 17. is in some of our translations) as well as agree in one, and so it r 1 John 5. is truly to be understood, else we wander from the scope and 7. 8. sense of that place, and it is not known unto us. But let us remember this, for the clearing of that is said of late, that how- ever the Word of God unites it selfe to the whole nature, state, or condition of man; so that the whole and compleat nature in all poynts, and in all respects, is perfected, sanctified and saved, else the salvation of our Lord Christ, were not full s, nor could the Sonne of God be found a compleat Saviour, lik unto himselfe (who is fulnesse it self) to save them s Heb. 7. 25. from all sin and wretchednesse whatsoever; yet notwithstanding it follows not, that every particular and distinct per- Psal. 130. 7. son, (to speak after the manner of men) must then be saved; 8. t Psal. 34. 18. no more then it can be sayd, that in regard the nature of man 19. 20. fell from the perfect and compleat image, wisdom, grace Col. 1. 13. 14. and favour of God, and so from all the holiness and perfection of God u, that therefore every particular and distinct creature, that hath alike share in this Apostasie x, must

u Col. 1. 15. for ever be excluded and debarred from the presence and per-
 Heb. 1. 3. fections of that nature, from which he hath made such a defe-
 Rom. 3. 10, 11. ction; (and yet) the whole nature of man in all poyns and
 12. tearmes of relation, states and conditions whatsoever, is con-
 Psal. 14. 1, 2. demned, perissheth, and comes to utter perdition for ever.
 3. For there is as truly *a whole world of that wicked one*, as the
 Rom. 3. 23. word is truly read y, as there is a world of the elect and
 x Eph. 2. 3. chosē of God z: Therefore it is, that the Apostle brings in y
 y 1 Iohn 5. worlds in the plurall number a. Otherwise the state of destru-
 19. ction and death, could not be full, to stand in direct oppositi-
 z Iohn 1. 29. on diameter-wise, in tearmes of antipathy, to the Sonne and
 Mark 10. 30. salvation of God for ever: For there is a fulnesse of the sinnes s
 a Heb. 1. 2. of the Amorites b, as well as of the righteousness that is of
 b Gen. 15. 16 the Israel of God c: In the one is the *mystery of God manife-*
 c Eph. 1. 22. *sted in the flesh* d, but never lived unto, or after the flesh, but
 23. after the Spirit, which is life and peace e, and in the other is
 Gal. 6. 16. the myltery of iniquity manifest in the Spirit, or through that
 d 1 Tim. 3. 5. spirituall estate wherein man at the first was made f, and
 16. yet never lived unto the spirit, but unto the flesh, which if
 e Rom. 8. 1. a man doth he dyes for ever g, if we be ignorant of the
 2. 6. nature, rice, and manner of workings of these two, we
 f Gen. 1. 27. are unskilfull in the weights and measures of the Sanctuary,
 Eccles. 7. 29. and whatsoever we speake from the word of God, we can-
 g Rom. 8. 6. not give it its due weight, nor set it upon its right Base,
 Gen. 2. 17. or proper principle, and so at the last *shall be weighed in the*
Ballance our selves, and be found too light in our doctrine
 h Dan. 5. 27. and whole course of life h.
 Ier. 10. 8. But our Apostle, yea our great Apostle, by the mouth of
 Math. 1. 15. Paul, concludes the distinct and particular Saints in one; and
 7. 8, 9. that upon this point of joy and tryumph (as the word sig-
 i 1 Cor. 15. nifies) i, saying, by your rejoycing, speaking as to all the
 3. 1. Saints (which I have) speaking as of one, or, by our joy, that I
 have in Christ Iesus our Lord, implying that the joy, or try-
 umph of all the Saints, is the joy and tryumph of one; and
 the joy and tryumph of one, is the very rejoycing and try-
 umph of all: otherwise, it could not spring out of one Saint,
 or holy one of Israel, and defuse it selfe into all the Saints of
 God.

God, nor could it in all the Saints of God gather and con-
 tract it selfe in one Lord Iesus.

So that Christ is not only all, but he is all in all, k, and k 1 Cor. 12. 6
 therefore, is both the *branch, yea, and root of David also*, l. So l 1 Cor. 15.
 that the victory, joy and tryumph of one, is the victory joy
 and tryumph of all; and the victory, joy, and tryumph of 1 Revel. 22.
 all, is the victory, joy, and tryumph of every one, and they 16.
 can no more be without the rejoycing and tryumph of one
 another (in regard of the nature and manner of this victory
 and Lordship in Christ) then the Sonne of God could bee
 without the infirmities of us all, in becoming our salvati-
 on m; for as he was a man of sorrowes, and acquainted with m Eisa. 53.
 griefe, by all the infirmities that are naturally in us, so are 6 11.
 we Saints, or men of God, rejoycing and triumphing in, and Mat. 1. 21.
 by all those excellencies, and vertues that are in him n, n 1 Pet. 2. 9.
 and hence he urgeth that argument, that the resurrection 1 Cor. 12. 25.
 is death, to show that our nature never departs from the 26, 27.
 word of God, in any condition, no not for a moment, for Phil. 2. 17.
 by, or in this mutuall rejoycing (victory triumph, yea digni- 18.
 ty authority and dominion) we have in our Lord, I dye daily, 1 Thes. 2.
 or we dye daily, * that is, this our Lordship and triumph 8 19. 20.
 in Christ, is a continued act of death in us, unto all service 1 Cor. 15. 3.
 feare, base, flattery, or slavish subjection, even in the midst
 of the corrupt wills, caridges, courses, and behaviours of
 men in this world, the victory, and triumph of our Lord-
 ship by Christ, is a continued act of death in us unto
 them all, so that the afflictions of this present time o, can o Rom. 8. 18.
 not take hold on us, to make us lament, and bewaile, as a
 people miserable indeed (though in the eye of the world
 we appeare so) no more then perills, dangers, and feares,
 can take hold of a dead man; such is our condition with
 respect unto the troubles, and molestations of this life, by
 vertue of that rejoycing triumph, and lordly Authority,
 we have in our Lord Christ, which the Apostle bindes up-
 on himselfe, together with all the Saints in Christ, upon no
 weaker ground nor lesse certainty, then the verity, and au-
 thority of an oath, yea the vertue of this oath of interposi-
 tion,

tion, binding the things of God over unto man, and the things of man, over unto God in Christ, in which holy tie it runnes through the whole Scriptures.

Nor is this Priestly Office, at any time, or in any Ministry exercised, but under the authority, and by virtue of the last alment of this oath; for if we be not consecrated hereby, our hands are never filled as Priests of the most high God, to serve at that Altar wherunto they have no

1 Heb. 7. 12. right, that serve in the way of an earthly Tabernacle; q; for none can speake as the oracle, or word of God, in the
o 25.
Heb. 7. 1. Courts of the Lords house, but onely such as give evidence
Heb. 13. 10. and beare witness, in matters that concerne the right ordering & Government thereof, for the honour of their Lord, but under the power, and upon the certainty of this oath; for that which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon,

s 1 Pet. 4. 11 & our hands have handled of the word of life, such things,
Psal. 116. and upon grounds of no lesse certainty, are the witnesses of
18. 19. Jesus Christ, to speake in the audience of such, as waite and
Psal. 135. 1, attend in the house of the Lord, or at the gates of wisdom; t;
2, 3. for no Scripture is of any private interpretation, but holy men

t 1 John. 1. of God spake as they were moved by the holy Ghost; v, so
1, 2, 3. that by the same spirit (and therefore upon like certainty)
u Psal. 123. that the word was spoken from the beginning, it is also to be
1, 2. interpreted, and opened for ever; for propheties of old, or
Psal. 130. 5, propheties (at any time) as the word will beare, and may
6, 7. be read, came not by the will of man; for the will of man is a

Prov. 5. 1. private spirit; yea if all the men in the world should con-
Prov. 7. 24. sent and agree in one thing, it were a private spirit, in case
Prov. 8. 33. they spoke not by the Spirit of God; for the spirit of man,
34. (and so by the Law of nature corrupted; the spirit of all

w 2 Pet. 5. 1. men) ever aims at it selfe, in all its Counsell and ac-
20. 21. tions; and therefore a private spirit, though trained up in
x Phil. 2. 21 the greatest schoole the world affords, or furnished with
Psal. 4. 6. the greatest consent of library, but the spirit of God ever

aims at, and propounds another, in all its Counsell and consultations, therefore it is a publique spirit, though in one holy

holy man of God, else had the Sonne of God never appeared in our nature, if he had not proponnded the good of another; y, nor could we ever give glory to God in all things if the spirit it selfe helped not our infirmities; z; who onely inabes us therunto, and by virtue of that we propound the honour of our Lord, and not our selves in all our Counsell and wayes; a, and therein have a publick spirit, and all other spirits, are private self-seekers, and not interpreters of the word of God at all; b; But we see upon what termes of certainty, the Apostle affirms this, that in the true way of the Gospel, life is a continued act of death, in that authority, and Lordship we have in Christ, we dye unto that baseness and subjection that naturally is in every man, whether it appeare in tyrannicall rule, or dejected slavery, all is but the same spirit, namely a living unto the lusts of the flesh, for there is the same spirit in that which the woman saith in the beginning, (We must not
w. eate least we dye) that there is in that which the Serpent saith, (if ye eate ye shall be as Gods) they both use the word of truth, but in a false sence, and so turne it into a lyè unto themselves, the one in way of false feare, the other in way of false courage and confidence; c, even as Sathan used the words of Truth, in tempting of Christ but in a false sence; d, as our Saviour well perceived, although it consist not in the altering of some phrases; in the places alleiged, as the world, vainly thinks, for there is no Scripture uttered, that is brought in againe by the spirit of God, upon any occasion that is alledged precisely in the same termes, phrases, or circumstances, that it was before.

But Sathans falsity stands in this, that he takes these words, ye shall be like unto God, in a wrong sence; e, or this word (to live) and the womans falsity stands in this, that she takes dying in a wrong sence, and so the one, and the other, become evill, and are expressions, which are included in the way of the falle, and the way of the falle in them; for Sathan is a lyer from the beginning, and the Father thereof; f; For it is possible, to eat of, or communicate

y John 17.

19.

John 10. 1

Rom. 5. 6 to

10.

z Rom. 8.

26.

Ephes. 5. 18.

19. 20.

a 1 Cor. 10.

35.

Col. 3. 17.

1 Cor. 10.

24

b John 2. 16.

2 Pet. 2. 3.

2 Cor. 11. 13

2 Cor. 4. 2.

Mat. 23.

13. 14. 15.

2 Cor. 2. 17.

c Gen. 3. 3.

4. 5.

d Mat. 4. 6.

e Gen. 3. 5.

f Job. 8. 44.

in.

inje: In such sort, as they are both considered in the Son of God.

And therefore the glory of them both, is given to him alone. *z*, and in that death is swallowed up in victory, *a*, so as nothing but *life and peace appears*, but the other hath life and death in it, as considered in the sonne of perdition, who will needes have them in himself; and therefore must needs expect them in a humane, or conjectured way, where there is no life nor spirit of God at all, but only a living unto the flesh; which is nothing else at all but only death, *c*, and as these two trees declare unto us one estate that man is made in, and yet issues out into such differing, and distant operations: So this state of God and Man being made one, declares also our first Parents what they are, in respect of spirituall and mysticall operations in the world, even as the Men and the Woman (who were one at the first) *a*, are the original and fountaine of all naturall Birthes and Posterities in the world.

For out of this condition of Man, being made in the Image of God, judged of, embraced, and acknowledged; according to the spirit and wisdom of God, proceeds the Generation and Offspring of the Sonne of God, *e*, who is God over all blessed, for ever, *Amen*, * or so be it (as the word *Esai. 53. 10.* imports) or so it shall be, *having the vertue of this oath of interpassion in it*, that ever concludes vpon tearmes of certainty and present being.

For, according to the judgment or wisdom of God, it cannot be other wise in him.

So also out of the same composition or condition judged of, looked upon, and acknowledged, according to the wisdom, reasoning, and conjectures of a Creature, which is found also in this composition, * as truly, as is the Image and wisdom of God.

Out of this doth also arise that Man of sinne, and Sonne of perdition, that Antichrist whom God destroyes with the breath of his mouth, and abolisheth with the brightness of his coming, * and as surely as that wicked Caine, and righteous Abel

came

came of the Man and the Woman, who were at the first made good; yea, vehemently good; yea, so all, *Gen. 1. 31.* conrary (though both mysticall and spirituall Generations) spring out of that composition, and wonderful workmanship of God.

And if we understand not our first Parents, according to the bringing forth of these several and contrary Seeds, or Posterities (namely) *the Seed of the Dragon, and the Seed of the Serpent*, * as well as we understand them, namely, the Man and the Woman to be the first original of our naturall being, we understand them to be true, and profitable at all; but rather like to *the beasts made by the curse of God*, *Gen. 3. 15.* *Edi. for ever*.

X For there is a being under the Oath of the Curse of that Man of sinne, *b*, as well as a being, *in*, or under the Oath of the blessing of that *Antichrist*, *c*, and yet which, the resurrection and death are the same yet of thing. And so it is in the way of sinne and the curse, the resurrection or lifting up of the flesh, *k*, is the death of the Spirit; the operation and raising of wrath, is the cessation and dissualling of peace for ever. And this great distance and contrary comes to passe by that differing light, which one, and the same thing is beheld and looked upon withall: the one sees by the light, and revelation of the Spirit, * according to that wisdom that is in the Son of God.

And therefore reasons or argues not, nor concludeth upon any thing, but as it is congruous, and stands with the present substance, and being, power, work, authority, wisdom, honour, and peace of the Son of God: for that which is no wayes inferior unto God, is in the Lord Jesus Christ, yea, he is God, blessed for ever, * and that beares sway, and prevails in a Christian, in all his actions and consultations; and that not without respect unto humane frailty, and infirmity: So also the other looks upon the same thing, and sees by the light of a Creature, according to humane reason, art, science, edicts, and abilities acquired, and gained by the

L 2

power

power, of nature, and therefore argueth, concludeth, en-
terpriseth, and undertaketh nothing, but according to the
instant, reason, authority, and ability, of a momentary,
vaine, and changeable Creature, that cannot promise it selfe,
to be the next moment, that which it is at present, and
that, with respect unto an eternall and infinite God, and
therefore engenders wrath, in that it can never judge it selfe
to be equall, agreeable, correspondant, or suitable unto him
in any thing, but fables short and is contrary to him in
all things, and from that, the motions of the flesh, be-
ring away in him, he tortures and destroyes himselfe, yea
becomes an adversary unto himselfe, seeking all advanta-
ges from that holinesse, righteousness, power, Truth, and ju-
stice, that is in God, to torment, disquiet, and vex himselfe;
therefore the word in the Hebrew, sometimes translated
Divell, is, *Sighnirim*, that is, roughnesse, or horror, and
fears, and in the *Caldæan* tongue, *Sordin*, that is a destroyer,
such is man unto himselfe, in his own proper light and abi-
lity, in all that he can attaine unto, as he is simply a Crea-
ture, * and therefore it is said of Israel, *thy destruction is of
thy selfe*, and whosoever he is, that ascribes any thing
unto God, as being a cause of sin, or of the destruction of
the Creature, he also ascribes something unto man, as a cause
of righteousness and salvation, and so gives somewhat into the
hands of flesh to boast of, which is not onely derogatory, but
also contradictory unto the faith of Gods Elect;
Note here that wide difference that is between the oath
of the blessing, which is this oath of interposition, binding
over, and uniting together in one, God and man, in that
way of Christ, so that humane nature is a party in this oath
or Covenant; for it must concerne more then one, or else
it cannot be taken or made; for a contract cannot be
of one, but it makes one, so that here is two natures in one
substantia or being, and yet notwithstanding the compleat
power of the oath, and the whole manning of the work,
depends solely upon the divine nature; for the humanity
can no more be any concurrent cause herein, then the earth

at

at the first could rise up to heaven, and put on, and cloath
it selfe with the Image of God, and make it selfe higher then
the Heavens, * which we know by its own naturall pro-
pensity, it hasts from it, as forcibly and as farre as possible
it can, pressing unto the Center, to make it selfe at the ut-
most distance, from all points of the heavens that may be
attained, nay it cannot be any cause of this Contract and a-
greement, no more then the womb of a silly virgin, in time;
could teach downe the word of eternity, and frame, or
make in her selfe, that which is the maker and framer of
her, and of all Creatures, even to the oath of the curse,
is that great divorce and separation of God and man, to
that infinite distance from, and opposition against one ano-
ther, to stand upon termes of wrath, enmity, and irrecon-
siliation for ever.

Therefore he saith to those Rebels, that put off the rest
from themselves in the wilderness, judging God to be one
in Canaan, and another in the wilderness, even as all those
do, that think the glory can never appeare till the woman
come out of the wilderness, unto whom he sware, yea still, as a
continued asseveration, in his wrath if he shall enter into my rest;
a short phrase, if they shall enter into my rest;
signifying then will I cease to be God, laying an utter
impossibility upon it, and in this divorce, enmity and
wrath, the divine power is a party; for it is God and man,
that are separated, and stand upon termes of discord for e-
ver, and yet it is as impossible that God should be any
cause of this enmity and wrath, as a Fountaine, from
whence it flowes, or proper subject wherein it consists, or
subsists, as it is impossible for God to remove himselfe
from his worke, and not to be omnipresent with it, or
to be wrath with, or hate his own workmanship & device,
when he had made all things very good, or vehemently
good, as the word signifies, for the Creation of man in the
Image of goodnesse, * as also his restoration in the same
ingraven form of his subsistence, * is a work vehemently
good, or goodnesse in the utmost extent and most forcible

L 3

height

height of excellency that ever was, and wee look not upon the works of God with a spirituall eye, or light, no further then we know how to center them all in Jesus Christ, and know how all things are made, reconciled together, and brought into one in him, y^e things in heaven, and things in earth, and things under the earth z.

Col. 1. 19.

Phil. 2. 10.

Therefore utterly impossible, that God should be wrath with, or hate so glorious a worke, so that however it is true, and undenyable, that God is a party in this breach, or devorse, yet it is as true, that the whole worke, or rather the nullity of the work; for God is the maker of all things, but annihilates nothing, nor can this breach or devorse, be called a work, in any other sense, but onely a work of darknesse, which cannot come to the light, or spring out of light a, nor can that which is light it selfe have any such operation.

Ioh. 3. 20.

I John 3. 5.

Iohn 8. 12.

Therefore how ever God is a party in the breach, yet the whole dissolving of the Contract, in gendring of wrath and exercise of enmity, ariseth onely out of the nature of man, as the proper root, cause, and fountain thereof, looking after, and judging of the things of God, according to the dictate, argumentation and consultation of the light and spirit of a creature, which in it selfe is good; but the more curiously and diligently it searcheth after the Creator by its own light, the more difference it finds, and the greater distance & disproportion, between it selfe, and that infinite and blessed Being of the Creator b; and is so farre from ability and skill to make it selfe one with, and correspondent unto him

b Gen. 3. 6.

to 10.

c Gal. 4. 24.

25.

d Isai. 5. 14.

Gen. 6. 2. 3.

Gen. 4. 13. 14.

Iob. 4. 19. 20.

Iob. 14. 19. 20.

Dent. 23. 2. 3.

in all things, that he thereby ingenders wrath, breeds enmity, and makes a greater discord betwixt himselfe and his Maker e, drawing out and enlarging the bounds, or rather boundlesse estate of his destruction and misery, according to that unfadomed and illimited nature of the Creator, both in point of weight and duration d, as also the various & changeable operation, and executions thereof, according to that manifest, Truth, Holinesse, Justice, and Equity that is in God, and must of necessity work towards his Creator, through the

the wisdom of the flesh, to his downfall and ruine, by reason of that first act of his Being, and of that first form given unto him in his creation, even as the Spirit of Christ must of necessity work towards, or in and by the infirmities of man, through the wisdom of the Father, in that advancement of himself in the Kingdom of God; and if the Lord do not open our eyes, to see into the nature of this oath, in the confirmation and certainty of it in the elect, by Jesus Christ, as also in the disannulling and breach of it in the wicked, through that way of Antichrist; wee cannot have sound knowledge in the word of God: but our reasonings, consultations, and conclusions thereabout, and therefrom, are meere of, and from man, and not of, and from the Spirit of God; And it is handled by us as the word of Man, and not as it is indeed the the word of that ever-living & ever-being God f. 1 Thess. 2. And whereas in any thing, men have learned by the tradition of their Fathers, things that the wisdom of a creature reacheth not; as, the incarnation of the Sonne of God, that he that is God should be made a creature; or that the creature should be made that which is God; or that one should be made righteous, to hold weight in the sight of God, by that which is not in himselfe, but in another; or that the soule of man is immortall; whereas there can be no more immortals then there is infinites; for the creature can as well be infinite as immortall. When men seem to go into these or the like points, that are so necessary for a Christian to know, as that they give being unto Christianity, they walk, or rather wander and groap in the dark, speaking from Tradition, as they have taken it at the second hand from others (which tradition ever doth, and hath not any thing immediately from God, according to that way of the Son receiving all things immediately from his Father g, but meere conjecturall, as false Prophets use, to doe h, wandring they know not whither i, neither did they ever learn from the Lord, whosoever they be, that are such Schollers and accountants, as cannot bring life and death into one and the same act; yea the contract and the divorce to be the same thing. For if ever we see

e Heb. 2. 9.

to 15.

Heb. 2. 7. 8

f 1 Thess. 2.

g 1 Cor. 2. 17.

2 Cor. 4. 2.

g John 10.

John 17. 7.

John 13. 26.

1 Cor. 11. 23

h Dent. 13.

i 10 5.

Jerem. 27. 9.

thee 10.

Jude 8.

our i Jude 13.

our finnes to bee that which indeed they are, yea; the divorce in its owne nature and distance; then must wee of necessity reckon and account our finnes upon the Sonne of God, *who is the Lord our righteousness* *k*. For the divorce is of
Jerem. 23. 6. an infinite distance, because he that is infinite is a party in the contract, and there can be but one infinite; therefore
Ier. 33. 16. our finnes must of necessity be reckoned and accounted upon
1 Esa. 63. 9. that one onely and infinite sonne of God; and so are done a-
Esa. 53. 10. way. Nay further, without the true knowledge of this
Lev. 16. 7. poynt, (which none can teach but God alone) *m* Let men
to 22. use study, experience, Learning in tongues, or arts, reading
Heb. 8. 12. of bookes, if it were possible, that the whole world could not
** Heb. 8. 11.* containe, as it cannot the things that concern, or might bee
1 Thes. 4. 9. written of Christ. Yea, observe the changes of States,
m Iohn 21. times, and things, as men use to do for their helpe, in open-
25. ing those wonderfull Revelations of Jesus Christ, which
a Exod. 7. is much like your men, that vse spells, and cast figures, to
11, 12, 13. bring our some strange thing to affect others withall *o*,
2 Tim. 3. 8. that to their hire, or reward, may not be grudged but come
Act. 8. 17. off, the more easie, whether it be profit, pleasure, preferment,
to 21. or shelter, under some great man or State, out of base and servile feare of man, as commonly accompanies such spirits, yet can they never calculate, or make manifest,
o Revel. 12. the time of the womans being in the Wildernesse *p*, which
14. some so earnestly seeme to gape after, even as the Jewes in antient time did, after the *Messiah*, and that *Eliab*, that was to come, when as both the one and the other was
p Mat. 17. conversing with them; *q* nor can they indeed bring
10, 11, 12. forth the truth of any other part of the word of God, no
13. more then they can do that and such like, which their
q Mat. 11. 14. own consciences must of necessity speake, in the behalfe of God against them; for they know they cannot prefix any certaine time of it, and if the Trumpet give an uncertaine
1 Cor. 14. sound, who can prepare himselfe to Battell *r*; for indeed that
7. 8. uncertaine sounding is the chiefe cause of all the Slaine, and wounded, both in soule and body, in our native Countrey at this day; for if the roote and rice of things be not scene,

seen, but lye hid, and are not known, the body and branch can never be delineated, nor brought forth, neither in substance, nor true circumstance whatsoever: And therefore, not in this, of the time, of the Womans being brought out of the Wildernesse, which is affirmed to be for *a time, times, and half a time*; *s* So that they know not the Church; no, not in respect of this circumstance of time (if wee may call any thing circumstantiall) in the Church of Christ: For the truth is there is nothing in the Church which is not substantiall and fundamen: all; without which, the Church cannot have a being, we speak what we know, *t*. For *2 Tim. 2.* if we have learned the truth as it is in Jesus, *u*, then we know that as the truth is in Jesus; so also, it is in the Church, and no otherwise. *Iob. 4. 21, 22, 23, 24.*
For, the Church is nothing in any respect, as acceptable to God, but only as it is in Jesus Christ, *x*, and Christ we know hath nothing in him, that is not substantiall and fundamentall, without which hee is not a perfect and compleat Saviour. *2 King. 17. 29.*
For take away any thing, that is in Christ, and you make an Idoll; or a nullity of Him unto the soules of men: for, an Idoll, wee know, is nothing in the world, *x*. *1 Cor. 12. 12, 27.*

So also it is in the Church of Christ; for take away any thing that is of the Church, or in the Church, and you make an Idoll, and a nullity of it, if wee know *y* 1 *Cor. 8. 4.* Christ in substance, then wee know Him to bee God, *z* 1 *Tim. 3. 16.* and Man, *z*, or else he is no Christ.
So that take away his God-head, and he is no Christ; *Iohn 1. 14.* though acknowledged the Son of Man, Take away his Man-hood, and he is no Christ, though acknowledged, *Rom. 9. 5.* to be the Son of God. *Act. 20. 38.*
So is it also, in regard of those things we call circumstantiall, as time, place, and person, Take away any of these from Christ, and he is denied to be that an-
Iohn 8. 58. 24. 37, 38, nointed 39, 40,

nointed : for take away person from Christ, and hee cannot bee Christ, without having person or subsistence.

Take away his being annihilated, and made nothing (or such a thing as hath no subsistence at all in it selfe) from Christ, and he is denied to be Christ.

Take away his being, circumscribed within a place; from him, and he is no Christ : for then his humanity is denied.

Take from him, his incomprehensibleness, and his not being contained in any place, and then wee deny him to be GOD, and so to bee the Saviour of the world.

Take away Eternity from Him, and Christ is made of none effect.

Take away His being in time, and wee disannull His coming in our nature, which cannot but be in time.

Even so it is in regard of a true Church, as it is in regard of a true Christ : for the same tearme or title given to the one, is also given to the other, *a*.

So that as there are many false Christs, *b*, so also there are many false Churches ; and if wee take away any thing from Christ, that is in him, wee propound a false Christ unto the world.

So also, if we take away from the Church, any thing that is to be found in the Church, we propound a false Church ; yea, *set up the Synagogue of Satan in the world*, *c*.

And as for that distinction, of being, & well-being of a Church as if the Church might have a being, & yet want a well-being, it is meerly devised, and humane in the things of God, and no arguing according to godliness.

For as the Sonne of God never had being without well being also ; for the humane nature never had being, but in the divine : So the Church of God never hath

hath being, without a well-being : For what it is in any respect what ever it is that in Christ, and Christ cannot be divided ; for of his substance we all receive, and grace for grace, *a*. *d Col. 1. 19. Col. 2. 9.*

So that if we know not how to give the woman her due time, of being in the wilderness, we know not the Church of Christ ; for it concernes her being, and her well-being also. *compared with Iohn 1. 16.*

Yea, this circumstance of time is fundamentall ; for we know not how the Church hath her being without it ; that is, without that her being in the wilderness : for the womans flight into the wilderness, instructs us in the weak, fraile, and brittle vessel of our earthly nature, and the Man-child caught up to GOD, and His Throne, to rule the Nations, *b*, instructs us in that power and authority of the Word of God ; in such sort, as the Man is not without the Woman ; nor the Woman without the Man in the Lord, *c* ; no more then the divine nature is without the humane, or humane nature without the divine in that way of Jesus Christ : *e Rev. 12. 5. 6. f I Cor. 11. 11.*

So that in the Womans appearing in Heaven, having in her a Man-child, is taught the descension of the word in our nature, and the ascension of our nature in the Word of God, even as it was taught, in the making of the first man, having the woman taken out of him : the one declaring the way of death, and subjection of our nature unto sinne, when the woman is brought forth and prevails with her arguments, and reasonings, according to humane frailty, in those suggestions of the Serpent, or wisdom of the flesh, *g* : And the other declares the ascension of our nature, when the Man is brought forth of the Woman, and taken up into the Throne to rule over all the wayes, and arguments of the Heathen, or devises suggested by the flesh, *b*. *g Gen. 3. 4. 5. 6.*

So then the Woman in the Wilderness, is the Word of God descended into our nature ; that waylesse, and

vast Wildernesse utterly void, wast and destitute, of the foot-steps of God; through the panges, paines and travells whereof, it brings forth it self; in that glorious descension and humiliation of the Son of God, and the
i Rev. 12. 2. Man child caught up to God, and to his Throne, *k* is our nature taken up into the Unity of that Word of God, ruling the Nations, in, and by the authority of
1 Heb. 1. 3. God, in whose seat or throne it is set, *l*. So that if wee look into the Wildernesse, there is Christ compleat in his humiliation; and if wee look into Heaven, there is Christ compleat in his exaltation: and these two can never be the one, without the other; for they are one as Christ is one. Hear, O *Israel*, the Lord thy God is one Lord, *m*.
m Dent. 4. 6

The Woman then is in the Wildernesse for a time; that is, Eternity is become that which is contained in a point, or period of time: and one period, or point of time, is become that which is eternall: Eternity is become time, and time is become eternity, in that act of the creation, or incarnation, of the Word of God, and without communication with time in this respect, thus extended and thus abridged, the Church of God cannot subsist, nor have a being.

She is also said to be there for *times*, in the plural number; for it is multiplyed into the time of death, and the time of life, the time of descension, & the time of ascension: yea into a time of wrath, and a time of reconciliation and peace.

For there was ever a time of Antichrist, for he comes out of the bottomlesse pit, *n*; in which condition and state Christ hath no time at all, & there was ever a time of Christ also, who comes out of the boosome of the Father, *o*, in which state and condition, Antichrist hath no time at all; therefore a plurality of times: yea, Christ himselfe never lived unto the flesh, and he ever lives unto the spirit, which is a two-fold time, ever, & never, and
n Rev. 9. 2;
Rev. 11. 7.
Rev. 17. 7.
o Mat. 3. 17
Col. 1. 13.
2 Pet. 1. 16.
17.
John 1. 18.

and without the communication of these times, the Church of God can have no being.

Again she is in the wildernesse for *half a time*, or for the *division of times* as the Prophet Daniel hath it, *p*, *p Dan. 7. 25* whence our Apostle brings it, that is, in that very point and moment of time, of the incarnation, or of making the word flesh* is divided into a time of life, and a time of death; in such sort, as the one is not, nor can it be, so much as the twinkling of an eye, before or after the other. no more then God to become Man can be sooner or later, then Man becomes the Sonne of God: and so is the very moment, or point of time, divided in such sort, that it could never be said: Now this is, and the other is not yet; no, not with the quickest eye, that ever cast it selfe upon an object. Nay this division of time, is such a parting halving, or dividing of it that it holds correspondency and proportion, both in respect of the time of life, as also in the time of death in all points: for they stand in direct oppositions and counterpoise each other, in as much as the Son of God, to dye the death of Man; and the Son of Man to live the life of God, are of equall extent; yea, of the same difficulty and ease, possibility & impossibility, the one as the other, and so are all other things in this division: for these are the two great wings given unto the woman, wherewith she takes her flight, * which are not according to nature (as in the things trimly alluded unto: namely, the wings of a Foule) in their first institution and ordination, if they hold not precise proportion in all respects; so that her descension into the wildernesse, is her mounting aloft unto Heaven, as an Eagle doth, and her mounting up to Heaven, is her descension into the wildernesse after the prey, as an Eagle doth; yea, her descension is her ascension, & her ascension is her descension.

For she appears in heaven (as the Man did first in the

the Garden) & from thence the Son flies in her womb into the wilderness; as an Eagle after the prey, to swallow up death in victory, & the Son being brought forth by her in the wilderness, in him she is caught up to the Throne of God, to rule over the Nations, & to overcome the Devil and his Angels, even as the woman was made in the man at the first Creation, Ruler, and Lord, over all the Workes of Gods hand, r. We conclude then, that the woman is in a solitary, waylesse, uncomely, and uncomfortable condition in the Wilderness (as men conceive) so long as the humiliation of the Son of God, in our nature, and the exaltation of our nature, in being united with the word, can be devided and separated, and not a jot longer, which is impossible to find, know, understand, or apprehend, the one without the other, in the truth or operation thereof, no not for a moment of time: onely mens carnall Speculations carry & hurry them after meer pictures, f Jer. 10. 8, shadows, and Idolls, that are empty and vaine, f, not knowing the truth, certainty, and substance of that Word of grace, given unto us upon such infallible grounds, and gladiome tearmes, as the Gospel of God brings it, and commends it unto us, in; Those therefore that make a time of the Womans being in the Wilderness, and a time of the destruction of Antichrist, 4. to 8.

A time also, of the calling of the Jewes; &c. before the Church of GOD can attaine its peace, beauty, power, authority, excellencie, and ornaments in this World.

They also make a time betweene the humiliation and exaltation of Jesus Christ, betweene his living to the spirit, and dying in and to the flesh, & and so destroy and make a nullity of Christ, unto themselves, and to all them that heare such doctrine with approbation; for, they preach Christ in the enticing words of

mans

mans wisdom, and naturall conjectures, and operations of mens hearts, and not Christ, the onely wisdom and power of God, u, who is seen by no other light but his own, and therefore a Name is given unto him; that none can know but himself, and He is called the Word of God, x u 1 Cor. 2. 4, which according to humane reason, and the common custome of mens alleadging of Scriptures, in their proofe of Doctrine, the wickedest man that lives, or the weakest child that can but reade may know it, being so plainly manifested, as there it is; and yet he affirms that none can know it, but himselfe: which therefore must have more in it then any in the world that is not made one with Christ by Faith (and so said to be himselfe) can possibly know or see:

And so it is in all other words of holy Writ, what ever the world may think or judge of it.

x Rev. 6. 12

13.

Those also that thinke to bring the woman out of the wilderness, by institutions, ordinances, baptisimes, eldership, confessions, receptions, expulsions, rearing up Fabricks, reformatory, as preparations, or rather parties, and peece meales of that glory they look for and expect, when the time comes, of the womans coming out of the wilderness, these kind of people have ever brought the woman out of the wilderness; but it is that woman which John sees in the wilderness, sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns, arrayed in purple & scarlet colour, decked with gold, precious stones and pearls; having a golden cup in her hand, full of abominations, and filthinesse of her fornication, y, which is the very portraiture of the policies, power, pompe, and excellencies of the Churches or synagogues of this world brought out by the wisdom, art, authority, and endeavours of man to prevent a new service, or sacrifices to please God and to compose, compile, and contract the buke and body of the people together, to make strong the arme of flesh, & in

which

y Rev. 17. 3
4, 5, 6.

which the crosse of our Lord, is never found, nor doth his Kingdome consist in any such things, z. and therefore

z. *Ier. 17. 5.* our Apostle protests, by the Victory and Lordship, hee hath in Christ, that he is in a continued act of death unto them

a. *Iob. 18. 36*

Rom. 14. 17.

b. *1 Cor. 15.*

c. *1 Cor. 15.*

d. *Rev. 17. 3.*

e. *1 Thef. 5.*

f. *1 Cor. 2. 8.*

g. *Heb. 6. 4, 5, 6*

Therefore, it is that he addes to his protestation and affirmation (if saith he) I have fought with Beasts at Ephesus, b, meaning such Beasts, as bear up that beautified woman, c, clothed in purple, which he compriseth in the state of that City of Ephesus, calling them Beasts in the plurall number; that is, if I have fought with States, Policies, Corporations, Cities, Soldiers, Synods, Ecclesiasticall Assemblies, and Jewish Synedrions; yea, Capitaines and Troopes, fighting with the arm of flesh for an earthly and carnal temple and sanctuary, which all use their heads, and hornes; together with those severall Crowns or Authorities, that are put upon them, for the preservation of that woman brought forth by them, and maintained, upheld, and born upon them, (if saith he) I have fought with such after the manner of men, what advantage is it to me, if the dead rise, not that is, if I have done it after the course, custome, and ordinary way of all flesh, or of man that is all mankind, it availeth nothing at all unto the resurrection of the dead, but merely to the setting up of the flesh, which is a quenching, killing, or putting to death of the Spirit, e. For the manner of humane fighting, is this, namely, in the preservation of its own life, to take away and destroy the life of another, in the setting up of himself to pull down another, in the healing of himself to putrifie another, in the strengthening of himself to weaken another; in the honouring of himselfe, to vilifie and disgrace another: For if there were none to be vilified and disgraced, there were no place for the grace, & honour of this present world: Such are the fighting & combats of men, who ever they incumbant be,

but the manner of the warring of the Sonne of God, and of all the Saints in him, even of that Michael and his Angels, that fight against the Dragon, and his Angels; which our Apostle (according to that worke of faith) assumeth unto himselfe.

Therefore saith, if I have fought, even as he saith, according to my Gospel, g, which fight is after the manner of that Marshall, and heavenly discipline, taught from an high, descending from this our High Priest, and Capitaine of our Salvation h, which is saite otherwise, yea contrary unto it, standing in flat opposition, to that of the world; yea it is Christ, and Antichrist, when matter of, and for Religion, are ascribed and given thereunto, it is Christ in that way of the sword of the Spirit, and spirituall combat in his strife to save the Soules of men, from a spirituall death and to instate them in a life spirituall and eternall; and it is Antichrist, in that way of the Arme of flesh, and strength of the reason and understanding of man, who ever strives to settle men in a Church way; for life and salvation in such wayes, institutions, and Ordinances, as must of necessity leave them at the time of their death at the furthest k.

Which Bellowses are so insident unto the Priests of our times to blow, and they are no lesse diligent, and frequent therein, then those Priests were, in the time of the Jewes to stir up and kindle a fire, in Herod, Pontious Pilate, the Souldiers and the rest of the people of the Jewes to put our Lord to death; l; for the reformation; honour, and peace of their state m, into which they expect Christ to come, according to the flesh, or so, as to sute their brutish and naturall apprehensions and appetites, for such a Christ and Christianity, the world hath ever looked for n.

And therefore judge it most meete, to rid the world of him, in case his doctrine be heavenly and spirituall, yea if the words he speaks be spirit and life, the proper act, order, and discipline of the world, is to destroy and take away

that life or spirit, to preserve and maintaine its owne; that
 Rom. 5, 6, walks not in the Spirit, but according to the carnall de-
 7, 8. sires and immaginations of the flesh *a*, the fight therefore
 Gen. 6, 5, of the Sonne of God, and of all Sonnes in him, is on this
 Gal. 5, 17, wife, namely in the taking away of his own life to begin;
 p. Iohn 10, 11, and beget life in another *p*; in the laying downe and
 15, 16, 17, humbling of himselfe to raise and lift up another *q*, in the
 Esa. 40, 11, purifying of himselfe (though he knows no putrification *r*;
 Iohn 6, 51, to purifie and heale another, for this seede of immortality,
 q. 2. Cor. 8, 9, is sowne in Corruption, but it riseth in Incorruption *s*, in the
 Phil. 2, 5, 10, weaknesse of himselfe to give strength and power to ano-
 11, ther; for that seede of life is sown in weaknesse in us (or in
 1. Psal. 16, our nature) but it riseth in power; as our nature is raised in
 10, it *t*, yea in the dishonour and villification of himselfe, he
 2. Cor. 5, 21, honoureth and putteth grace upon another for ever; for the
 5, 1. Cor. 15, seede of God is sowne in dishonour, but it riseth in glory *u*;
 42, it is sowne in that dishonourable state of silly man, but it is
 t. 1. Cor. 15, raised in the glory and dignity of the Sonne of God; who
 43, is not nor can be otherwise made manifest, or appeare to be
 u. 1. Cor. 15, what he indeed is, unto, or in the Creature in any other
 43, way, but through our infirmity, no more then the Excel-
 lencies of the Soule of man can appeare to a naturall eye,
 when it is separated from the body, and not in union, or
 oneress with it, fighting therefore with unreasonable men,
 w. 1. Cor. 15, or beasts *w*, for all men have not faith, *x*, and then they
 32, are as far from knowing, and walking according to the
 * 2. Thes. 3, Law rules (or reason) as the word given for Law sometimes
 2, signifies *x*, of that Jerusalem, that comes downe from
 x. Heb. 2, 2, heaven, or Israel that is of God *y*, as a bruit beast is farre
 y. Revel. 21, of, and estranged from the art, skill, and rules that a man
 2, walks by.
 Gal. 4, 26, And the Apostle saith, that none knowes the things of a
 Gal. 6, 16, man, but the spirit of a man, that is, no other Creature but
 2, 1. Cor. 2, his own kind, can reach them *z*; Even so none knowes the
 11, things of God, but the Spirit of God *a*; for no unbeliever that
 2, 1. Cor. 2, is nor led by that spirit, can possibly reach them no
 17, more then a beast can be taught to cast an Account, or
 learne

learne the art of Musick, though they have all the outward
 senses a man hath, even as all the outward or visible Cha-
 racters of the word of God, according to the Letter, are na-
 turally ingraven in mans spirit *b*, though he know not
 the minde and meaning of it, no more can any man teach
 another the things of God; for it is his own mighty
 handiwork alone, for the hearing eare, and the seeing eye, are
 both alike of the Lord *c*, fighting therefore with, and op-
 posing these, after the manner of the Sonne of God, availeth
 much to the resurrection, nay it is the resurrection it selfe,
 that is, when we lay downe our own life, to preserve the
 life of another in the world, (that is, when we lay downe
 all our own livelihood in our selves) to preserve the life,
 spirit, doctrine, power, and authority of the Sonne of God
 amongst, and against, all that oppose that life, spirit, power,
 and authority of his in the world.

Now the laying downe of a mans life, for the preserva-
 tion of the life of the Sonne of God, is not properly to lay
 downe this naturall life, as it is a separation of soule and
 body, though it doth not exclude that, also in its season; for
 the life of man is properly to live to himselfe, as all earthly
 Creatures, by nature do, and as all earthly men do *d*, that
 institute, and gather Churches, ordaine Officers, multiply
 Members, study, preach, pray, fast, feast, baptize, and mi-
 nister, in outward, and earthly Elements, and rudements
 to binde over the consciences of the people, to afford them
 meanes, to maintaine them, in riches, honour, and ease, as
 also, the civill Magistrate to defend, and protect them, in
 what they speake and do *e*.

Now whilst Moses is in the Mount, or rather Christ ascen-
 ded on high *f*, and they know not how to fetch protecti-
 on, and defence from him, nor do they indeed know what
 is become of him, in regard of the exercise of his royall
 Offices, no more then carnall Israel, knew Moses employ-
 ment with God in the Mount, but if we lay downe our
 owne life, that the life of Iesus may be made manifest and
 abound in us, that so in him, we may live to our brethren *g*,

h 2 Cor. 8. in any, or in all servises of love *b*, then are we dead unto
 9. all the things of this present life, and cannot hunt, or
 2 Tim. 2. 10 seeke after any mans honour, place, Office, riches, preferment, credit, reputation, or respect whatsoever, that another man enjoyes in the things of this present life.

But all our warre is, to have these things crucified unto man, and man unto these things *i*; both in our selves, and likewise in others, that the life of the Lord Iesus might abound in us all *k*; that is, all the hurt we do, or may wish to any, and the proper end of our combat in this world, and this manner of fight at Ephesus, and so in any state, Corporation, or condition in this world, doth not exclude, but include, the laying downe of this naturall life, in the separation of soule and body, in witnessing the nature, end, and use of the Crosse of our Lord Iesus Gal. 2. 18. Christ, whereby the world is crucified unto us, and we unto the world *l*:

2 Cor. 4. 10. It is become as a Crucified thing, or Carion, that is, 11. meane, base, yea abominable in comparison of the life, and resurrection of Iesus Christ, even as we are unto it (in our 15. spirituall Course of walking and worships) in comparison of the workes and livelihood of the flesh, which the world 1 Iohn 3. 16. not tasting of plentifully in us, they count us as men that 1 Iohn 15. 1. 2. have nothing but ill favour in us, and we are as a crucified thing unto them, *:

Esa. 53. 3. Nor make we any question, but a Saint may truly preach 3. in his death, for the conviction, and confusion of the wicked *m*, and also for the great encouragement, comfort, and p Phil. 2. 17. instruction of the just *n*, and let his light shine unto them in 18. that for their glorifying of their Father which is in Heaven *o*, q Mat. 5. 16. as in their workes done in the rest of their life time, yea and may as freely, comfortably, and boldly through Christ Acts 5. 41. that strengthens them *p*, make a surrender of themselves 1 Pet. 4. 14. unto God in that service, to fall a sleepe in it *q*, (if it be 1 Phil. 4. 13. satable to the death of that witness Stephen) as in any sermon he hath preached unto the world, in any part of his s Act. 7. 60. life time, for God can ripen his Saints, to fall off, as the first

first ripe fruits *r*, willingly, seasonably, and fruitfully in that way, as well as in any other, for it is the testimony that we give unto the world, of the truth, life, spirit, and power of God, that is our consolation, in what way soever he makes good, and testifies the same unto the sonnes of men, in our selves, and in others, this dying unto our selves is our resurrection in all things, for as the sufferings of Christ abound in us *r*, (which is to dye to the flesh) even so do his consolations, much more abound in us, our hope in this steadfast, * that as we are partakers of the suffering, so also, the consolation *u*; for the death is the resurrection, that which is the sorrow in the eye of all flesh, is the consolation in the sight, and revelation of the spirit, and of that unfained faith *w*, but those men that know not the word of God, in the mystery of it, but onely according to the letter *x*, they cannot know how this can be, for the letter is the very way, and Character of all flesh, as it makes use of the favour, grace, or worke of God, according to its own naturall principles and abilities, changing it into another thing, unto himself then by nature it is, or ever can be *y*: and the mystery is the very way and true Character of that ingraven forme of the substance of the Sonne of God, as he makes use of our infirmities, to change them into another thing in himselfe, then by nature in themselves they are or ever could be *z*:

And therefore it is, that man being meerly naturall, can better desire to be transformed into the basest Creature that is on the earth, or in the waters under the earth, then to be transformed into the Image of the Sonne of God, and accordingly desires to transforme the Sonne of God into the likeness of any Creature, fourfooted beast, or creeping thing on the earth *a*, rather then to take him according to that Character of the Father, and ingraven forme of his substance *b*.

Such is mans living unto the flesh, and being dead unto the spirit *c*; so that all that ever he doth in eating and drinking, that is, in communicating with any Creature,

it is to preserve his own life for the present, and thereby put off death till after time, therefore he saith, *let us eat and drink for to-morrow we shall dye*; that is, the conflict and strit of man, in the whole progresse of his fighting after the manner of men, which our Apostle denies, to be the manner of his fight, for that fight or warfare that is according to the Sonne of God, is, that death may have a recall and present being in all things, for that is the true resurrection of life, and in whatsoever we communicate with in the death of the flesh, all conduceth unto the life and resurrection of Jesus Christ, that howsoever the life is one, even as he is one, yet is it as variously multiplied, as the death is.

Therefore our Apostle saith, *all flesh is not the same flesh, but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds*; that is, all weaknesse and death, is not the same weaknesse for flesh sometimes in *Esa. 31. 3* Scripture signifies weaknesse, so saith the Prophet, *the Egyptians horses are flesh and not spirit*; that is, they are *Gen. 32. 28* weaknesse, and have not the strength of Israel so all *Psal. 84. 5* weaknesse is not the same weaknesse, for there is one *Psal. 138. 3* weaknesse of the flesh, which is indeed flesh in our Apostles acceptation, and truth of interpretation, in that it is subject unto corruption, not able to sustaine it selfe; there is another weaknesse, in that it is impotent, not able to *1 Cor. 2. 14* conceive of, or to performe the things of God.

Another weaknesse of dishonour because that in it is not *1 Macc. 17. 28, 29* the dignity of that blood royall, in that Generation and off-spring of the most high.

Revel. 22. 16 Another weaknesse, in that it is naturall, carnall, or sensual, because the very bent, end, and scope of all the operations of the flesh, tend unto that which is earthly, momentary, and of a fading and vanishing nature and condition.

And so are the wayes and motions of the flesh multiplied into that vast and illimited gulf, of mans infirmities and imperfections, which amount unto that account, and reckoning

reckoning; that can never be numbered, no more then we can number the severall kindes of grasse, graine, seede, flowers, herbes, plants, and Trees that are upon the face of the Earth.

Therefore it is said, as was noted before, *that man was made of the dust, slime, or seede of the earth*; to note *Gen. 2. 7* unto us, that infinite variety, and illimited multiplicity of earthly and corruptible fruit, that naturally of himselfe he yeelds, and brings forth, for there is a body terrestrial that is compleate, unto which no addition can be made (no more then the influence of the heavens, add unto the Creation of things on the earth which God made at the first) to increase the kindes of them, onely the influence of the heavens doth generate, and bring them forth; So also there is a body celestiall which is absolute and compleate, that no addition can be admitted of in it, no more then the motion, and operation of things here below, can either add or diminish, those heavenly bodies that are above, onely in their changes operations, and generations, they shew forth and make manifest the severall vertues and powers which are in those heavenly bodies, yet each hath his proper and distinct glory; for the one is the way and glory of the humiliation of Jesus Christ, unto which nothing can be added or diminished, and the other is the way, and glory of his resurrection and exaltation, which admits not of a jot lesse impossibility of any addition, or diminution; but as the weaknesse, and frailties are multiplied in the one respect, so also are the glories, and perfections multiplied in the other respect.

Therefore it is said, *there is one Glory of the Sonne, another Glory of the Moone, another of the Starre, yea Starre differeth from Starre in Glory*; so also is the Resurrection, that is, according to the various infirmity of the body terrestrial, and the infinite and heavenly perfection of that Body celestiall; so is the resurrection that is in Jesus Christ.

The Lord hath wonderfully proportioned these infinite and

* 1 Cor. 15. 41, 42, 43.

and heavenly excellencies & perfections that are in himself
 Iam. 3. 6. unto that world of infirmity and frailty that is in us k,
 and of the one and the other, doth that death and resur-
 rection consist, that is by Jesus Christ, and that is the pattern C
 and Plaforme that Moses saw in the Mount. l.

4. Without the knowledge of which no direction can in
 the least be given, how that Tabernacle of David should
 be reared, reedified or set up, though it be the only errant
 Heb. 8. 5. that Christ had in the world, to performe and do that
 worke m, and so it is of them that are Christs at his com-
 ming. n.

11. The worke therefore neglected, or unskillfully handled,
 16. Christ is not come unto us, *this body therefore, graine,*
or seede of Immortality; is sowne in Corruption, but it riseth
 o i Cor. 15. *in Incorruption o; it is sowne in dishonour, it is raised in*
 23. *glory; it is sowne in Weaknesse, but it is raised in power; it is*
 Esa. 61. 3. 4. *sowne a naturall body, it riseth a spirituall body; so*
 p i Cor. 15. that without the unity of two; there can be no resur-
 42, 43, 44. rection, for the wheate Corne must dye, before it rise to mul-
 tiplication; so that however bave Graine be sowne; it riseth
 againe with a multiplyed body, yea and God gives to every
 seede its own body, whether it be Wheate or any other

q i Cor. 15. Graine. q.
 36, 37, 38. So that the word of God sowne in our nature; if in
 our mortality; it is raised in immortality; for these two
 become one body, or substance, they consist in one,
 even as the seede sowne in the earth, and the earth be-
 come one body, else it cannot grow.

For as that one graine multiplies it selfe in the earth, in
 so many severall small conveyances, in its taking roote; so
 doth the earth multiply it selfe, in the care, and full Corne
 in the eare *, else it were impossible, that so many should
 * Marke 4. come of one; so also if it be sowne, in that dishonourable
 28. condition of our nature, it is raised in glory, for dishonour,
 and honour, become one body, the one is the descension of
 the divine nature, the other is the exaltation of the humane,
 the

The descension of the divine nature, is into our estate
 and condition, q, which is humane and fraile.

The exaltation of the humane nature, is into the state, q Ioh. 1. 14.
 condition, and authority of the word, r, which is di- r Tim. 3. 16.
 vine and potent, and these two become one: And as 10.
 impossible as it is, for that pure and honorable Word, or Ioh. 5. 26,
 Son of the Father, to be mortall or dishonourable in him- 27.
 selfe; but solely and wholly in us, hee is made mortall Ioh. 17. 2.
 and dishonourable.

So also it is impossible that wee should be immortall
 or glorious in our selves, but solely and wholly in that
 word, we are made immortall and glorious.

So that his becomming mortall, and subject to death,
 is our becomming immortall, and living for ever; or
 else the seed of life is not sowne in death, the Son of G O D
 hath not suffered and dyed for our sin; and his being dis-
 honourable, and being debased, is our becomming ho-
 nourable, and being exalted; or else the Sonne of Man is
 not exalted and ris. n again, wee are yet in our sins and wa-
 kednesse, s.

So that Christ his humiliation, is not without our ex-
 altation; nor is our exaltation without his humiliation,
 for they are one.

So that if we separate or divide these, we make a mul-
 tity of Jesus Christ: for the Word cannot be lowern
 it self, then naturally it is in it self, for then it should cease
 to be GOD, in whom is not so much as a shaddow of
 change or alteration; r.

So that his humiliation; as also his exaltation, must e
 both be in us, u.

And therefore to deny either of these in our selves, is u Rom. 8. 4.
 to deny that Christ is dead; yea, rather that he is risen a- 2 Cor. 1. 5.
 gain from the dead, x. For if we deny these things in the x Rom. 8. 34
 nature of any, we deny them in the nature of all men. y. y i Cor. 15.
 For every man sustains the whole and compleat nature 21, 22.
 of man.

2 *Ephes. 2. 1.* Therefore it is, *that by nature we are all alike*; 2. And
 23. thence it is, that as the seed of the Virgin became one
 with the whole and compleat divine nature, and being
 of the Word: even so did the Word become one with
 the whole nature, and disposition, state or condition of
 a *H. 2. 9.* Mankind, without any limitation or restriction at all, a
Rom. 5. 19. else had not his humiliation been absolute and perfect,
 20, 21 such as becomes, and is compatible to the Son of an in-
 finite God; such is the authority and force of the oath of
interposition, whereby our High-Priest is installed into his
Office and Ministry, as so to tye, & unite God and Man
 together, in such relation, that without the one, the other
 is not, nor can be expressed or made knowne: If this
 point were understood, it would bring to naught that
 grosse, sensual and more then Heathenish Opinion, that
 we heare is now so audaciously broached in our native
 Country; concerning the morality of mans soule, af-
 firming that it dyes with the body, and sleepeth or cor-
 rupteth together with it in the grave, and for the time
 of the bodies being there ceaseth together with it; in all
 its motions and operations; and in that, *they deny the*
death and resurrection of our Lord Iesus Christ, and ascribe
 unto man no higher, nor better estate and condition,
 than that of a brut Beast upon the face of the Earth:
 For Christ did become mortall, as the soule of Man be-
 comes immortal; and the one is as possible, eyther to be
 so, or to be known to be so, as is the other.

For as the Word cannot be mortall but only in us: so
 we cannot be immortal, but only in it.

So that if the eternall Word, the Sonne of God, may
 cease to dye unto the flesh (unto which he cannot dye,
 unless he continue, and abide to be one with it) then
 may the sonne of forry man cease to live to the spirit;
 which he cannot doe, unless he cease to be one with it;
 and to asseme the one or the other, is to make voyd that
 unity that is in Christ; and to dilanull that Covenant
 and:

and Contract between God and Man, and make of none
 effect that oath of interposition, whereby our High Priest is
 installed into his Office; and by vertue whereof he is made,
 a minister of the Sanctuary, b, and ever liveth to make in-
 tercession for us, c.

Yea, if that eternall word should cease to be, that
 which is in time, so much as for a moment (which it
 must doe, if the soule dye with the body, at such time as
 the body of Christ lay dead in the grave) then must the
 Sonne of God cease to be Christ, And for so long layes
 aside the sweet savour of his oymment, d.

And so there must be an intermission of his being Je-
 sus a Saviour; yea, and for so long is swallowed up of
 Death; and then is his death void, we are yet in our sinne. c. *Acts 10. 38.*
 For if the eternall cease to be that which is in time, hee
 cannot be Christ: for eternity and time must ever bee
 Christ, else he ceaseth to be God & Man, that Emanuel, * *1 Cor. 15. 17.*
 and so is not that beginning and ending, which is in that * *1sa 7. 14.*
 Christ of God, f. *Mat. 1. 23.*

So that if we deny eternity to the humanity, we like-
 wise deny, that the Deity was in time, and so destroy
 Christ unto our selves, the faith of such persons is vaine, g. *g 1 Cor. 15*
 Yet is the Deity or the Word in its own nature, simply,
 eternall, and our nature or the humanity is in it self, and
 of its own nature simply momentany, and fading; but
 the unity of them both is Christ, whole humanity is eter-
 nized in the Word; and his divinity is astruly momen-
 tized in our nature.

So as take away the life of humane nature (so as the
 Creature is extinct) for a moment, and take away the
 life of the Son of God; yea, the very life of eternity: for
 he never lived as a Saviour, but through death (nay, as
 hath been said) his death is his life: So that take away
 that nature for a moment, wherein his death doth con-
 sist, and you make a nullity of our Lord Iesus: So that
 the doctrine of Christ, and the mortality of the soule, are
 utterly

utterly inconsistent, they cannot stand together.

They therefore, that hold the mortality of the soule, they must of necessity deny the resurrection, the appearing and coming of our Lord Jesus, it is in this case, as our Apostle speakes of the man and the wife; *the man hath not power of his own body, but the wife; and the wife hath not power of her owne body, but the husband*, h.

h 1 Cor. 7. 4

Even so it is here. God hath not power of that body of excellency, grace and verine, that is in himself, but hath made it over unto us, for mans use and benefit.

Otherwi e, we could not rise unto him, conceive and bring forth fruit acceptable and pleasing unto him, being of his owne begetting, and of his owne nature, as it is in Christ, i.

i 1 Tim. 1. 18. Neither have we power of our own body, of infirmity and frailty, but the Lord hath taken it unto himselfe for his own use: otherwise, hee could never dye; nor could he without it generate, beget, and multiply himselfe, as he doth in Christ, k, *for he is the first begotten of death*, l, and he can have no death in himselfe, but as hee hath it in us.

17. So that if wee dissolve this unity and contract for a moment, we dissolve that heavenly Marriage, that is betweene the Creator, and the Creature in Christ, m, making a nullity of it, and so make voyd our salvation, n; for if cyther of the parties cease to be, so much as for a moment, the contract is ended, our salvation is voyd, for then the Son of God ceaseth to be a Saviour. if hee cease to be found in the Creature whom he saves, and the Son of fory man ceaseth to be saved, if at any time he ceaseth to be found in the CREATOR, who is his only, and viour, o.

So that those that hold the mortality of the soule of man, which gives him his forme to be a man, and no other Creature, they do as absolutely and resolutely deny that glory,

19, 20

glorious, happy, and fruitfull intercourse, of life and death that is betweene God and Man in Jesus Christ; for that which is the death of the Sonne of God, is the life of the Sonne of forry man; and that which is the death of the Sonne of forry man, is the life of the Son of God.

For the Sonne of GOD is made that in our nature, that by nature hath no life of God in it, and so becomes dead; or, is made that which is dead unto the things of God.

The Son of man is made that in the word, which by nature hath no life of man (or life of a Creature in it) and so becomes dead to the things of Man and of the one and the other, doth Christ our Saviour consist; and without the one and the other, hee is not Christ, nor Jesus at all; for the mortality of mans soule, is nothing else but the death and infirmity of the Sonne of God, and the death and infirmity of the Sonne of God, is nothing else but the life, perfection, and immortality of the Sonne of Man: and no longer then the word of eternity (which admits of no intermission of time) can bee held or swallowed up of death, p, no longer can the soule or nature of man, (which is nothing but momentary or brittle nesse it selfe) lay aside that spirit of life and immortality, whereby it liveth and endureth for ever, q, in and by that Word of God, r. For the sonne of God hath no life as a Saviour, but only in, and through death; nor the sonne of Man hath no death unto sinne and sorrow, as saved, but in and through that life of the sonne of God, which is impossible to cease for a moment; and so is that also, that once lives thereby, and enjoyes it. Therefore, to preach the cessation of the life of the soule, in laying aside for a time the life of the body, is no lesse then to preach the cessation of the life of the sonne of GOD for a season; that is, so long as the soule is deprived of life and immortality.

But

p Act. 2. 24.

Psul. 16. 10.

q Gal. 2. 20.

Rom. 8. 9, 10,

11.

r Col. 3. 16.

But these brutish, barbarous, and more then Acheisti-
call fabulous fantasies, we leave unto those; left and for-
faken spirits, who have seised themselves with a hot
Iron, *1 Tim. 4. 1*, least the force and vertue of the Word of God,
2 Cor. 4. 3. 4, should take hold of them, and appeare upon them.
Act. 28. 27,

But least any should mistake our meaning in this
point of the resurrection; as though we too much neg-
lected, or slighted the resurrection of the body; in regard
we asseirme that the death and resurrection are one act; so
as the death is the resurrection it selfe (which the death
and resurrection of the body cannot be.)

We are to understand therefore, that where ever the
holy Scriptures speak, of the resurrection of the Saints;
the thing principally, and chiefly intended, is the resurrec-
tion of our Lord Jesus, together with all his Saints in
him; and therefore, they are said, *to be set down together*
with him in heavenly places, *1*, and that resurrection in
the first place, the Scripture intends; namely, his rising
from that eternall death, which by nature wee are all
guilty of, and plunged into, which is that victory over

sinne, death, hell, and the grave, which none but the Sonne
of God could overcome, nor rescue from; for hee onely

1 Heb. 7. 27 purchaseth that renowne and glory unto himselfe alone,
Heb. 9. 26, which otherwise had never appeared unto the Crea-
Heb. 10. 10, ture, which resurrection from death and hell, sinne, for-
Psal. 112, row, and the grave, or from *Sheoll*, * that corrupting pit

9, is in him most absolute and perfect; *yea, it is perfected at*
x Psalm. 110 once for ever, *11*, in one simple, eternall, and incompre-
hensible act, which comprehends all those various, and
Rom. 6. to 6, infinitely multiplyed perfections, wherewith his Church

16, is adorned, beautified, and lifted up for ever, *x*, inasmuch
1 Pet. 4. 10, as the whole glory of the resurrection of the Saints, is
2 Pet. 1. 5, 6 seated in this resurrection of the Son of God out of *She-*
6, 8, *oll*, or *Hades*, that corrupting pit, wherein man is by na-
1 Cor. 12. 4, ture drowned and over-whelmed.

5, 6. So that the resurrection of the body out of the grave, at
1 Ephes. 4. 7, 8, the

the last day in the re-uniting of it with the spirit or
soule, addes nothing at all unto this glorious resurrecti-
on of the Son of God (which comprehends, and involves
the resurrection of all the Saints) no more then the se-
paration of soule and body, and the dissolution of the
body in the grave (for a season) can adde any thing unto
that death of the Son of God, which includes and com-
prehends the death of all the Saints, unto all sinne and
sorrow, whatsoever by nature they were lyable unto, &
to hold cyther the one, or the other, is nothing else, *but to*
set up flesh to boast, by arrogating unto our selves, the pri-
viledges peculiar to the Son of God, *y*, in holding, that
cyther in the rising of our bodies, or the dissolution of
them, should cyther adde or detract, to, or from that eter-
nall weight of glory and vertue, that is in the life and
death of the Son of God.

And yet doth not this fulnesse that is in the resurrecti-
on of Christ Jesus, hinder the rising of the body in due
time out of the grave; no more then that plenary deli-
verance and redemption that is in the death of Christ,
hinders the body from death and dissolution in the
grave.

See *x* this more plainly in the matching of contra-
ries as thus, the plenary and full, curie of God seized up-
on man in the very day, point of time, or act of eating
that forbidden fruit: otherwise, the Word of God were
not fulfilled, in that it saith, *in the day thou eates thereof,*
thou shalt surely dye, a, (or as the word is) in dying,
thou shalt dye; that is, in that one act of death, is com-
prized and comprehended all those innumerable wayes
of destruction and corruption that man naturally is sub-
jected unto.

So that under that one act of death, all acts of death are
contained, otherwise the Curie could not be full; and
yet that fulnesse of the Curie hinders not, but rather is a
way for the separation of soule and body, and the disso-
lution

y Rom. 3. 23
10. 28.

1 Cor. 1. 28,
29. 30. 31.
Col. 3. 11.

2 Heb. 9. 27
Act 2. 29.
Psal. 86. 48.

a Gen. 2. 17.

lution of the body in the grave, in its time and season: but this dissolution and separation adds nothing unto the Curse; for then the Curse should not be perfect before: and in case the Curse were not perfect before the dissolution of the body, then man stood not in need of a perfect blessing in the Saviour, untill the time of the separation of his soul & body. And then it would follow, that perfection were not in that promise made of the Messia, *the seed of the woman shall crush the head of the Serpent*, because man had not a perfect curse or death upon him to be saved and delivered from which is most derogatory unto the nature of the Saviour, in that rich and bounteous grace of the Gospel.

b Gen. 3. 15.

c Rom. 5. 15. Nor could Enoch participate in a grace that saved him from a plenary curse, whereof all men are alike guilty by nature, d. if that the death of the body were any addition unto the Curse, or augmentation thereof, for he was translated, and never saw death, and therefore was never saved from a perfect Curse, if the death of the body were any part thereof; nor can we tell how to free any of the Saints, from remaining under the Curse, whilst they lye in the grave, if the separation of the soule & body were any part of it.

e Gen. 5. 24. For, it is with the Curse, as it is with the breach of the Law; for *curst is he that can do it not in all things* written in the Booke of the Law to do them, and he that is guilty of the breach of one, is guilty of all, g.

g Iam. 2. 10. So he that is under any one part of the Curse, is under the whole Curse, h.

h Gal. 3. 10. Therefore, the separation of soule and body, is no part of it: for however, it is an accursed thing in the eyes of man to hang upon a materiall tree, to the separation of soule and body, i. Yet it is a higher thing that makes accursed in the sight of God, separating the soule from God, and so is he accursed that hangs on a tree, or that dependeth or relyeth upon a tree, as the word signifies, as man did, when

when he laid his whole weight (as the word will beare;) that is, his life and his death, to be good or to be evil, by eating or not eating of that forbidden tree, i, as all do unto this day, k Gen. 3. 3, 4. that depend upon; and lay, the weight of their salvation upon, doing, or not doing (in themselves) things that are pleasing or displeasing unto the Almighty; and in the mean time neglecting and vilifying that glorious work of God, at once for ever perfected in Christ. l. Even as man at the first neglected and vilified that glorious image of God, where- in he was created, m, depending and relying upon his eating of the tree, to attaine thereby to be like unto his Maker, * whereas he was already made in his likeness, and image, and so denied that record that God had given unto him (concerning his Word and Worke) namely, that hee had made him in his own image, * and thereby denied the glory of that work of God; for as no man ever came unto God, but by beleeving the record that God hath given of his Son, n; namely, that we have eternall life, and that this life is in his Son, * and he being the way, the truth and the life, o: Never did, nor shall any come unto the Father, but only by him; in him therefore is, and ever was, mans approach and coming neere unto God; and without him, no unity nor peace with God: even so also, never did, nor shall any decline & fall from God but by denying that record & testimony that God hath given of his Son, denying our life to be in him, and seeking it in our selves, by our owne Workes; for as it was in the beginning, even so it is now, both in point of faith, and of the fall, for to call in question that Work of God whereby he hath created us in Christ Jesus, unto good workes, p, or, in a good Worke, as the word will beare, for it is a Work of God & not of Man & therefore absolute & good. Now to call this in question, as though the Work were not yet perfect, adding our indeavours to accomplish and perfect the same: this proceeds from that ancient spirit, that hath been a lyer from the beginning, and abideth, not in the truth, q, whose workes his children follow, r, for all the wayes of administrations practised, and with all care

l Heb. 1. 3.

m Heb. 7. 27.

n Gen. 1. 27

* I Ioh. 5. 10

11.

Gen. 5. 1.

Gen. 1. 27.

u Ioh. 1. 12.

Ait. 13. 39.

Heb. 1. 1. 6.

* I Ioh. 5. 10

11

o Ioh. 14. 16

11

* Gal. 4. 29.

Heb. 1. 1. 4.

Gen. 3. 9. 7. 8

11

p Ephes. 2. 10

11

q Ioh. 8. 44.

r Ioh. 8. 41.

42. 44.

care, diligence, and frequencie observed by the Saints of God in the world, are not at all to perfect any thing, in that great work of God by Jesus Christ, but only to declare & make manifest the absolute fullnesse and perfection of it, *which whosoever setteth his seal unto, is, doth by the grace of God communicate therein unto life eternall.* * We conclude, therefore, that the curse is full and absolute before the separation of soule and body which was in *Adam*, so many hundred yeares after the Curse was perfected, or fully upon our nature in him, * and therefore that the separation of soule and body cannot be any part of it: For the Curse is of a more higher and more spirituall nature, then is the separation of soule and body, being it is a separation of God, even from his own work, and an eternall enmity between the Creature and the Creator; and yet this Curse is a means and way of the separation of the soule and the body, & of the bodies lying down for a time in the dust: But the principall and main thing the Scripture intends, when it speaks of death, is that spirituall and eternall death, * yet not excluding the other (namely the separation of soule & body, unto which it alludes: So also is the resurrection that is by Christ of a more spirituall and heavenly nature, then the rising of the body out of the grave, or re-uniting of soule and body in one againe; for it is that wonderfull union and conjunction that is betweene God and Man in Christ, who are made one out of such an infinite distance, as Man by nature is removed, and made remore by sinne & corruption, from his Creator, in that his desertion from him at the first: therefore, where ever the resurrection is spoken of in the Scripture, it chiefly intends this spirituall resurrection that is by Jesus Christ, not excluding the Resurrection of the body unto which it alludeth, & elegantly pointeth at: nor do we deny that this spirituall resurrection from sinne, sorrow, and eternall death by Jesus Christ, is the way and means of the resurrection of the body out of the grave, and re-uniting of the soule unto it at the last day. But let us remember, that the work of our Salvation by Christ

s Ioh. 3. 33.
Rom. 3. 4.
Ioh. 6. 54.
Ioh. 17. 3.
Ioh. 10. 28.
Ioh. 5. 11.
Gen. 2. 17.
Gen. 5. 5.

* Gen. 2. 17.
Rom. 8. 13.
1 Cor. 15. 22

Christ is spiritual. And therefore take heed how we ascribe any thing of the glory of the resurrection, unto the rising again of our bodies out of the grave, or to detract or take away from it, by the laying down of our bodies in the dust, knowing that all that the Lord Jesus hath in us, is nothing but death and deformity, *u*; and that all our life & conformity unto God our Father, is only in him *x*. So that those that ascribe unto the Saints infirmity and weaknesse, because of the laying aside these naturall and corruptible bodies for a season, or conclude them then, to bee more noble and powerfull when the body is raised, then before they were, in the time of its being in the grave: This is but a meere device, and subtil invention, to magnifie the flesh, by ascribing somewhat unto it hereafter; which for the present, they dare not doe, whereby they judge of our Salvation according to the judgment and things of men, and not according to the judgment and things of God, *y*; and in this point our Interpreters contradict themselves, who affirme, that our Sanctification is perfected only at the time of the death of this naturall and corporeall body; and that the perfection of Sanctification, is Glorification; and yet notwithstanding, hold that our glorification is not perfect and full, till our bodies arise out of the grave: this is the row that great mistake of confounding that naturall death, and that spirituall death together, not giving to each its proper right and due, and so ascribe more unto the resurrection of the body, then God hath put upon it; for Christ hath nothing in, and by us, but meely infirmity and weaknesse; and therefore, whatsoever is properly ours, or of our selves, can add nothing unto our glory: for all that wee have of our selves as creatures, amounteth to no more, but the compleat crosse of the Son of God: So that all our glory is in him, *who never saw corruption*, *z*, which great mistake, the Lord may seeme to correct, knowing the operation of mans heart in this point, in that we read not in the Scriptures, of such whose bodies were raised out of the graves, of any wonderful work which afterwards they did, or more heaven-

u Isa. 52. 14.
Isa. 53. 6, 7.
8, 9.
x Col. 3. 3, 4.
2 Cor. 3. 18.
Rom. 8. 29.
Phil 3. 10.

y Rom. 2. 2.
Ioh. 7. 24.
Psalms. 72. 2.
Ioh. 8. 15, 16.
Ioh. 5. 30.

z Psalms. 16.
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heavenly word that at any time they spake more then formerly they had done; nay, our Lord himself appeared alike, unto his Disciples after his resurrection as he had done be-

- a *Luke* 24. fore a way to beate down that naturall, carnall, & fond o-
 13. *pinion*, of putting off the day of the Lord, *b*, and the good
Job 20. 19. things of his Kingdome till hereafter: he denyed to expresse
 20. 26. 27. in his humane body after his resurrection that glory which
 28. he had manifested unto them, in his transfiguration before
b Hag. 1. 2. his death, *c*; yea further, wee are carefully & prudently to
 10. 9. consider, of this oath of interpolation or infallment, and confir-
Job 4. 25. mation of this our high Priest, that the Word of God in all
c Mat. 17. points & parts of the holy Scripture, is to be looked upon,
 1. 2. held, professed & maintained to be as absolute in the uni-
 ty ther of, as it is in its multiplication: for as it doubleth,
 & redoubleth it self in way of multiplication, of words, ac-
 tion, ordinances, relations, & things: So also, all the
 words, actions, ordinances, relations, & things are abbrevia-
 ted into one: so that there is but one expression of the mind
 of the Father only in him, who is called the Word of God, *d*,
 there is but one act, or operation, the incarnation of the Son
d Rev. 19. 13. of God at once for ever: but one ordinance or distributi-
 * *Mat.* 7. 11 the giving or dispensation of that one good thing, the Spirit
 * *empared* of God, * but one relation, which is that bond of faith be-
 with *Luk.* 11 tween God and Man in Christ, comprehending that common
 13. salvation, *e* was at once given unto the Saints, *e* But one thing
e Jude 3. v. which is, that glorious composition of heaven & earth in Jesus
f Job. 1. 14. Christ, *f*. So that the multiplication, yifitude, & changes
 1. *Cor.* 15. of things, is but as the circumference, & spacious act of all
 44. to 49. the workmanship, & glorious fabrick, of that wonderfull
 device of God, in our salvation by Christ & that abbreviary
 or abridgement of all into one, is as that center, or prick in
 the middle, in which all the lines, from all parts of the cir-
 cumference meet together in one, for our support, susten-
 tation, edification & comfort: Therefore our Apostle saith,
g 2 Pet. 3. 8. which he takes from the Psalm, that one day with the Lord
Psal. 90. 4 is as a thousand years, and a thousand years are as one day, *g*,
 that is, one word, action, or ordinance of God is multiply-

ed into thousands & ten thousands; yea, *ad infinitum* looking unto time past, present; & to come, & that infinite and spacious multiplication; likewise, of his words, workes, and grace by Christ, is united & contracted into one. *b.*

- Thus it is with our Lord, as our Apostle there speaks, who
is, that prick, or point of eternity, *in whom all things consist*, Rom. 13. 8.
are reconciled, and made one, *r*, who is at an equal distance, to
all times, places, or persons, & things in Christ; with whom i *Col. 1. 17*,
if we be made one by faith, *k*, then doe all things in him 18, 19, 20
meet togeth *r*, and present themselves for our use, benefit, *k* *Ephes. 4*
fruit, and profit, all having received commission, to be wayes, 13.
meanes, and instruments, *l*, of the conveyance of the conso- *Ephes. 4. 3*
lations of God unto us, *m* : yea, into every unite, that is a *Psal. 133. 1*
Saint by calling n of the most high, and also makes & enables l *Psal. 119*.
every such a one, to be an instrument reciprocally to de- 89, 90 91
clare, set forth, and divulge the high praises of God in all *Psal. 87. 6, 7*
points and parts of the Circumference, in things that have *Eccles. 3. 11*
been, are, or ever shall. *For if we dwell in Christ, and he in us m Isa. 12. 2*
by faith, * then of necessity (as all grace enters and enters 3.
in us through him) to all, must all vertue & praise by him *Isa. 66. 11*,
proceed and break forth from us; *o*. For as in case of an *Job. 15. 11*,
oath amongst men, the witness brings that to be present, *n Rom. 1. 7*.
(he being an eye, or ear-witness of it) that was done long i *Cor. 1. 2*.
since, in regard of time; and far remote, in regard of place : *Col. 2. 2*.
yet is it so made present, as the Judge scruples not to give * *Ephes. 3. 17*
sentence accordingly : yea so it is & much more true and 2 *Cor. 6. 16*,
certain in this oath, concerning our Priesthood and King- *Rom. 8. 9, 11*
dome in Christ, that the witness and testimony [of the *Col. 3. 16*.
spirit (if we see with the eye and heare with the eare, of the o *Act. 13*.
revelation thereof) that it brings things (that by nature 31, 32.
are as far remote & distant, as heaven & earth) to be pre- *Act. 17. 23*.
sent; in such sort, as we are not afraid to conclude, and give *Acts. 20. 27*.
sentence accordingly, whether it concern the power & all- i *Cor. 15. 1*
sufficiency of God, or our own weaknesse & deficiency & i *Pet. 2. 9*.
without both the one & the other of these twaine, the spirit
of G O D never witnesseth unto the soule and conscience
of any.

For there is no use of witness, where distance of actions and operations are not. Therefore the spirit ever testifies, an infinite distance betwixt our operations by nature, and the operations of the Son of God; & sentence being given accordingly to condemn and silence the guilty, and cleere and open the mouth of that innocent one: sinne is taken away from our gate, it is our salvation, that this distance is made one in Christ, *p*, in whom we rejoyce, with joy unspeakable, and full of glory, *q*, and have no confidence in the flesh. But in this point, let us not forget, that large & spacious Commentary; & also that short abreviary of things contained in that holy Word of God, and that in all points particularly and distinctly, that governes our salvation.

When the Scripture speaks of death, it makes a large Comment thereof, in such a multitude of persons, wayes, degrees, and severall kinds of death, all setting forth those particular crosses or deaths, that man by nature is subject unto; all which it is impossible to find upon any one particular person or subsistence, that is made meere & simply a mortall and momentary Creature. Now if God enlighten our minds, & extend them unto that large Comment and Volume of the Crosse, or of death, according to that spacious continent expressed in his Word. Then doth he equally instruct us, how to abreviate & bring them all into one, and to know how one crosse, or one act of death comprehends & compriseth them all. And so it can be found upon none, but only upon him that is the Son of God; *s*, that one crosse, or one act of death should contain all crosses & kinds of the terrors of death, *t*, that are expressed in the Scriptures; & that the sons of men by nature are lyable & subject unto, and if death be so contracted, that it can be found upon none, but only upon him that is the Son of God (for he only can comprehend, comprize, and beare away all the terrors thereof) then are the sons of men freed & delivered from death in all the terrors of it, onely in the way of faith, whereby we are made one with him, & so communicate in that one, & alone death of his, without the communication

and participation whereof, there never was, is, nor shall be salvation, *u*, for his death is our life, his weaknesse is our strength, & his crosse is our only crown: thence it is, that we rejoyce in nothing but in our infirmities, for when we are weak, then are we strong, & can freely deprecate, or earnestly wish it, to be far from us, to rejoyce in any thing but in the crosse of our Lord Iesus Christ, whereby the world is crucified, or is as a dead carrion unto us, and we also unto the world, *x*. So that every one that will be a follower of Christ, must take up his Crosse, * that is, must elevate and lift up that particular weaknesse, whereunto he sees himself naturally inclined, or danger he is, or may be lyable unto, & set it in that height & dignity that the Son of God hath brought it unto, *a*, who hath taken our weaknesse, onely that hee may become our strength, * he hath taken our foolishnesse, that he may be made our wisdom; and our sorrow, that he may become our joy for ever, *b*, and in that very way of our own emptinesse, we are replenished with his fulnesse, who filleth all in all, *c*. For he endured the crosse, and despised the shame; that is, he sustained or nourished the crosse, as the word signifies, he nourisheth a death unto the flesh, in his Saints for ever, and despiseth the shame; that is, contemned, rejected, or cast it off for ever, in that the life of the spirit takes place through the death of the flesh, *d*, the power of the Creatour in the weaknesse of the Creature, and that sits at the right hand of God, in such sort, as the Father will do nothing without him, *e*, no more then a man will shew him his art, power, and skill, but with his right hand, * So that they that teach the Crosse of Christ, to be a terrible, dreadful, sorrowful, uncomfortable, & an afflicted state & condition, they utterly mistake the crosse of Christ, for it is the peace, joy, crown, diadem, & glory of the Saints for ever, in that, through their infirmities, the power of God exerciseth it self, appears, & is made manifest in them, & they that hold the crosse of Christ otherwise, as to consist in such things as are common to all men; yea, some of them unto the very brut creatures themselves: these offer great indignity to that great grace of the Gospel, as when they state it in wars,

p Ephes. 2. 12

13, 14

q 1 Pet. 1. 8.

r Phil. 3. 3.

s Act. 20.

28.

t Job. 3. 16.

u Rom. 8. 33.

34.

v Rev. 13. 8.

w 1 Pet. 1. 18.

x 19, 20

y 1 Pet. 4. 12

z Psal. 69. 4

a Psal. 38. 4

b Psal. 42. 7

c Isa 53. 6.

d Amos 2. 13.

u Rev. 13. 8.

v Heb. 9. 27.

w 1 Job. 1. 7.

x Gal. 6. 14.

y Heb. 12. 5.

z Job. 31. 35.

a 35.

b 2 Cor. 12. 10

c 15.

d 2 Cor. 12. 9.

e Rom. 8. 35.

f 36, 37.

g 2 Gal. 6. 14.

h Mar. 16.

i 24.

j Mark 17. 21

k a Heb. 2. 6, 7

l 8. 9.

m Ephes. 4. 8, 9.

n 10.

o 1 Cor. 1. 25

p b Isa 53. 4.

q Psal. 16. 11.

r Psal. 43. 4.

s c Job. 1. 16.

t Eph. 1. 23.

u Col. 1. 19.

v Col. 3. 11.

w Rom. 8. 10

x 11, 12, 13

y 1 Pet. 3. 18.

z e Mar. 26. 64

a Mar. 28. 18.

b Job. 17. 2

c Heb. 1. 2.

d Ps. 118. 15, 16.

e Psal. 17. 7.

f Psal. 80. 17.

wars, robberies, banishments, imprisonments, poverty, sickness, aches, weaknesse of body, & pains which are innumerable, all these things considered as troubles & vexations of the creature, they are no cross of *Christ*, but only such things as the natural minds of men lead the to inflict one upon another, & the bodies of all men one as well as another are insistent unto, yet do the Saints of God alone passe through such like wayes of infirmity in this world, wherein they communicate in the crosse, or in the death of their Lord; God exercising them under, or leading them through such wayes, to this very end & purpose, that therein he may make himself more apparently known, *g*, either that in themselves they may see more clearly & visibly *him that is invisible*, *h*, when he makes his power apparent in them, *i*, by supporting, sustaining, & delivering of them, *k*, or else to make it appear to others, that God was in them, that so fast for, though they were not aware of it, *l*, & in the one & the other, the consolations of God abound *m*, which is the proper crosse of Christ, that great grace of the Gospel; for without the crown & dignity of the creature, the crosse and indignity of the Son of God is never made known; so that the natural infirmities & distempers of the Creature are no crosse of Christ, further then the power & authority of God, in that blessed & heavenly temperature of his own son appears in them, *n*: there is a further mistake in the crosse of Christ, that goes beyond the cheatenish & brutish infirmities (that men are so apt by nature to center it in), when it is held to consist in troubles of mind, terrors of conscience, fears & tremblings of heart, anxiety & bitterness of spirit, doubts, scruples, sorrowes, reasonings, questionings, and jealousies, concerning Gods approbation of us, presence with us, suretyship to carry us through all; covenant & oath to make all things good unto us, what ever he hath said of his son, his disposition & compassions not to be infinitely more to us, then of any earthly father to his only begotten one, in a word, to center the crosse of Christ, in any thought or feare of contradiction, or distance between God & Man, is to center it, in the terrors, tremblings, jealousies,

jealousies, and suspicions of Satan, himself, and not in that death and humiliation of Jesus Christ; for it was never the worke, power, nor spirit of God to breed a difference and distance between God & Man, but the only & proper work of that Serpent, to beget jealousies and suspicions hereof, from the beginning even until now, *o*, in the hearts of earthly minded men: for the son of God was as truly made earthly, as hee was heavenly at the first, and yet without sinne, *p*, or any fault or blemish at all, to be imputed unto him; even as the sonne of Man was made upright & heavenly at the first, & yet can by nature hold no plea for himself before the judgment seate of God, of any righteousness or holiness at all, that he can any wayes bring before God, to answer unto him, for the obtaining of the least part of payment or acquittance, but is every way a transgressor, even from the wombe of that early morning, of an eternal, and infinite account, for the wombe, of that bottomlesse pit, or the Curse, *r*, is of no lesse extent, then is the wombe of that blessed promise that God gave before the foundations of the world were laid, *s*, and made it manifest in due time through preaching: the Crosse therefore is to be extended unto all severall and particular miseries; and also contracted & shut up in one; out of which all glory, excellency, comfort, and peace arise, *t*, or else we know it not, nor can we partake of the fruit & benefit of it, no more then the body can partake of the excellencies of the soul, whilst it hath not unity or oneness with it: the like may be said of all the ordinances, excellencies, and wayes of dispensation of the Son of God, they are to be extended to the utmost distance, & contracted in the nearest unity that possibly can be, otherwise they carry not in them the substance, strength, and vertue of our salvation by Christ, take any instance breefely in three things.

Viz. 1. In Elders ordained in the Church.

2. Sacrifices offered for the Church.

3. Baptismes and washings of the Church; For Elders ordained in the Church, eldership is to be extended, according to the various dispensation revealed, and exercised by the Sonne of God, in holy Scripture, that is.

1. To such as are Elders, by the privilege and right of the first

- u Gen. 48. first borne, in the Familie, as in the dayes of the Fathers &c.
18. 2. To such as was a Priest according to the time of Melchizedek in the dayes of Abraham w.
- W Gen. 49. 3. To such as are chosen and called by God himselfe as was Aaron x.
- x Gen. 14. 4. To such as are chosen by Moses, upon whom the spirits of 18, 19, 20.
- y Heb. 5. 4. God came as in those seventy of the leuedrian 7.
- z Numb. 11. 5. To such as served by course, in their order in the house of 24, 25. God in the dayes of David, and Solomon z.
- a 2 Chron. 6. To such as the Prophets annointed to be such, as in the 5. 11. dayes of Eliah u.
- i Chron. 16. 7. To such as Christ breathes upon, and bids them receive the Holy Ghost, in the dayes of Jesus our Saviour b.
- Esa. 3. 11. 8. To such as Christ healed of that unclean, solitary, mercileffe, and multiplied spirit, in the Countrey of the Gadarens whom he sent to preach to Decapolis, or unto ten Cities as the word signifies c.
- Luke 1. 5. 9. Yea to such as upon whom, one Apostle layes his handes as in the dayes of Paul d.
- b 1 King. 19. 16. 10. Also to such as the whole Presbytery or Eldership lay their handes on e.
- c Acts 19. 11. Yea unto such as are Elders, by their placing about the Throne of God f, and many the like, all these are written for our understanding and instruction (in this one point or ordinance of Eldership in the Church) upon whom the ends of the world are come g, that is all worldly and carnall spirits, are shut up from any sight or ability to frame unto themselves a way of imitation, of such an Eldership acceptably to practice, or exercise themselves in any one of them, so that they are as truly all ended as any one of them is ended, unto the abilities and practice of all the men of the world, and yet do they all as truly live, and abide in the house of God, as any one of them, in that way of the ministry of the spirit, and power of God h, and are frequently to be maintained and practised in the house and Kingdome of God; therefore hath our Lord oyer reached all naturall spirits, and immitaters in the sight of all men, in that booke of the Revelation, in making Angels Ministers, to sound the Trumpets, power out the

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the vialls to fly through the midst of heaven, preaching an everlasting Gospel; yea he that is both a Lamb, and a Lyon to open that heaven sealed book, i, and four beasts to minister before the Throne which are both in the midst of the Throne, and round about the Throne; and many the like, which passeh mans skill to invent; and devise a worship that may present itselfe to the eyes of carnall mindes, as a like figure thereto, and as truly as God goeth beyond all the device of man, in any one way of administration in his house, so doth he also in all the wayes of administration, wherein he hath at any time, appeared in it, to his Saints; for as we are to extend the Eldership or ministracion of the Gospel, to all the wayes wherein the Lord hath shewed, and sent forth himselfe, on else we denye to give unto it that latitude, that God hath given in his word, so also we are to contract, and involve them all in one, and center them in one person, or individuall substance, and so the ministracion and Eldership of the Gospel can be found in none that is a meere Creature, in heaven or in earth, but is onely proper unto; and found in the Sonnes of God, he is that High Priest of our Profession n, whose lips alone preserve knowledge; and at whose mouth the Saints have sought the Law in all ages o, and therefore he is said to be lesse Christ yesterday; and to day; and the same for ever, p, for he borrowed not of these times to make himselfe perfect, in the beginning q, nor doth he borrow of the last times to make himselfe perfect in the midst or fullnesse of time, for then his death had not been compleate in the fullnesse of time, when it is also said he dyed for us, because that one act of his death comprehends all times, nor doth he borrow of the first or of the fullnesse of time, to make himselfe perfect in the last dayes, for then could he not be said to suffer in the end of the world; for he is made perfect, onely through sufferings r, so that he abides a Priest, or Elder in the Church, yea the same for ever, after the manner of Melchizedek u, and this Eldership, or ministry onely, that is, extended, and multiplied, as also, so united and contracted, that carries the power of God along in it, and none else, and it may be said of the full, and holy ones of God in their embracing this Disappricke, or Ministry w, as it is said of the Father,

Fathers, in their embracing of the promises, viz. *all these dyed in Faith and received not the promises, but saw them farre off*, or *received them thankfully*, which is a contradiction *13*. in the things of men, but made good, and a holy order in the things of God, according to the Ministry and order of the Gospel; so it may be said of the Saints, in their embracing of this Hierarchy and Ministry; for all the wayes of it are dead unto them through Faith, as well as any one way, wherein it hath been revealed and made knowne, and they themselves also are dead by Faith unto them all, that is, they are dead one unto the other, and removed a farr off, one from another, in regard of the letter of them in all the wayes of administration, and ordination, and that outward and perfunctory Imitation which the world takes up to deceive it selfe, which is nothing else but the mystery of the letter that kills, and puts the spirit to death, wherever it comes, for this we are ever to observe, *that those that cast gossamer into a forme, they ever denye the power of it, from which the Saints and true Ministers of the Gospel, ever turne away*; for they professe themselves by their workes, that they are leaders of the spirit of God, and not the spirit of them, *as it ought to be* whilst they appoint him his times, and seasons, persons, actions, and instruments, when and by whom, as also in what way and manner, he shall worke, operate, and appeare amongst them, unto such things as the Saints dead, and by faith, kept from the embracing of them; but they receive and embrace most thankfully, through faith all these wayes of ordination and administration according to the Ministry of the spirit, which gives life unto them all amongst the Saints, who are through the same spirit, and power of faith, exercised, in and about them all, in the house of God, being well content, that he shall appoint the time and place, make choyce of the instruments, means, and manner, how, where, when, and by whom he shall please to make himselfe manifest amongst them; according to the diverse wayes, and infinite variety of the dispensation of his grace by Jesus Christ; for the publike and solemn solemnization whereof, *praise silently, waiteth for God continually in Zion*, and in him is the vow or Covenant, in this ministracion performed, according to that bond, or obligation, or various relations wherein soever he pleaseth to exercise them, or leade them forth; *if as a Lambe*

before

before the shearer, they are dumbe, and open not their mouth, if as a Lyon of the Tribe of Judah, they roare in Sion, to the astonishment of the Nations; if as a leopard, they leape forth to greaspe sinners, to make fat and flourishing in the house of God, and cause to returne by the waters of quietnesse; where those waves and surges of a troubled conscience, are alwayd and abased; yet they are more ready to lay downe their lives, to feede and confirme the flock of God, than to ingage them to part with any of their peace, to obtaine their residence, and abode amongst them, for as freely as they have received, so freely they give, even as those that preach for hire, unto a people, expecting somewhat for their paines, they ever bring somewhat in their hand, in their performances, to give unto God, in exchange for their abilities, as some fastings, prayers, readings, learning, observations, studies, and the like, whereby they thinke they ingage God, even as they do the people, to be beneficiall unto them, not knowing the meaning of that speech; *freely have you received, freely do you give*, if he leade them forth as Fathers, they have in store layd up for their Children, and with the care, compassion, diligence, tendernes, and love of a Father, minister unto them cheerfully, not looking for ought againe; more then the prosperity, successe, and thriving condition of the Children, if God leade them out as husbands, they have words therewith to edifie and comfort the Spouse, and are enabled, to walke before her as men of knowledge, that is, as men composed of knowledge, never to be exhausted or drawne drye, in the things of God by Christ; for they are become the wells of the Saviour, as Esay calles them, for so the word ought to be translated, if he leade them forth as a bride, they know how with all comelinesse, in that honourable ornament of modesty to submit unto their Lord, in all the wayes of his administrations, and expressing of himselfe unto them by either, without other wantonnesse, or gainesaying at all; but we may not go into particulars in these things, in a word, it is to with the Saints, in all those relations, wherein God hath set them to himselfe, and one towards another, by faith in Christ which are infinitely expressed, and made manifest in the word of God, and for all those thred bare compositions, institutions, and overworne tracts of men following one another

Q3

by 3.1 Per. 3.1

x Job 2.8.

y Psal. 116.

* 2 Cor. 4.

* 1 Cor. 2.

2 John 15.4.

a Rom. 8.9.

b Jude 16.

James 1.

6.27.

Tim. 3.9.

Psal. 19.9.

Psal. 78.

41.

Co. 14.26.

6.31.

rov. 20. 12.

by tradition, like the horse in a mill, faith cannot but contemne, and reject them all, for the Commandment given by our Lord is ever new x; so that we must either extend the ministry of the Gospel, the Priestly Office of Jesus Christ, unto all those unto whom God vouchsafeth, the spirit of Faith, or else we diminish, and vilifie that great and wonderful grace, for as it was in dayes of old, with our spirituall David, taught in his figure, he beleeveth, and therefore he spake y, that is, he subsisted in the bosoms of the Father, and therefore could not but divulge, and declare the minde of his Father, unto his Brethren, to will it be in the present time, if we also believe, we cannot but also speake * that is, if we have our subsistence and being in Christ, we cannot but declare, and set forth the minde of Christ, * and we know that except we abide in Christ, and he in us, we have no life in us z, and if any have not the spirit of Christ, the same is none of his a, therefore the Priesthood of Christ must be extended, and multiplied, according to the true latitude of it, else we derogate, and detract from it, pulling downe it, and setting up men, having mens persons in admiration b, and may as well denye any of the faithfull, any other grace that comes by Jesus Christ, as to denye them, the grace of Eldership, prophesie, or administration in the house of God, yea the peace of conscience, remission of their sins, as well as this grace of Priesthood or Eldership in the Church, we must also abreviate, and bring it all into one, that the whole administration, and every part or particular thereof, dependeth solely upon the Sonne of God, or else we give unto men that glory, that God never gave unto them, (but hath made it the peculiar honour of his Sonne) and so set up Idolls unto our selves, in the house of God; instead of that pure and undefiled worship of God; yea, that man Idolizeth himselfe, that attributes unto himselfe a greater necessity to teach, then to learne Psal. 19.9. from others, in the house and wayes of the worship of God, 44. whatever he may thinke of himselfe, in that point, for he limiteth the holy one of Israel c, tying him to speake by him; and not leaving it to his own grace and wisdom, who is free, and ever hath been, either to speake or heare by whom he pleaseth, for the bearing care, and the seeing eye, are both alike of the Lord. d.

But concerning the second thing propounded, that is the Sacrifices offered for the Church, let us instance in one for all, name-

ly

1. ly the offering of the Lambe, which if we seriously and duly consider, was never offered up, twice in the same forme, but it is differed either in respect of time, place, or in the subject offered, in the ordering of it, or in the object to whom it was offered, in respect of his action, and demeanure in the apprehension, or else in regard of some other act, or adjunct, in or about the offering of it; now if we will know what the offering of a Lambe is, we must consider it in all the circumstances that concernes it in the variety, and severall multiplications thereof, as being a Lambe slaine from the beginning f, a Lambe slaine in Egypt g, a Lambe slaine in Israel h, with many other circumstances, adjuncts, and exercises in and about the offering thereof, but in all, not twice in the same manner, in all and every respect, all which we must bring into the sacrificing of one Lambe, which can never be found in any, but onely in that Lambe of God which taketh away the sinnes of the world i, so that he that was about to sacrifice a Lambe, in any one particular way mentioned, in the Law of the sacrificing thereof, he disannulles the Law, and makes it voide and of none effect to himselfe, if it do not comprehend all the wayes, of offering the Lambe, and he that goeth about to sacrifice, in all the wayes of offering the Lambe, he disannulles the Law also unto himselfe, unlesse he can bring them all into one intire act of offering up of one Lambe, that comprehends all the rest of the Sacrifices, and Lambes offered, and of such unity and multiplication are all other Sacrifices, Offerings, and Oblations, in that leuiticall, and mosaicall Law, otherwise Jesus Christ is not taught in them, but they are made merely historical, and traditional; and of none effect to those that are trained up and taught in such points of doctrine, as multiplies not one into many and comprehends many in one, for it is the voice of the spous, with respect to her unity, with her Lord to say, (draw me) in the singular number, and with respect to the multiplication of her seede, we will run after thee in the plurall k, So saith the Prophet Esay of Christ, he shall see his seede, and they shall prolong his dayes l, his life and dayes are multiplied in them, and their life and dayes are made one in him, and to dooth the pleasure or good will of the Lord prosper, take effect, or is successful in his hand, that is, in his ministry m; for the grace of God is a bundle of life, in our Lord Jesus, so that he that hath right and interest in one, hath right and interest in all, & whatever the Saints have right unto, & interest in, from the

e Gen. 22.7.

8.

Exod. 12.3.

45.

Levit. 3.7.

a Levit. 4.32.

Exod. 12.13.

Exod. 29.39.

Deut. 9.3.

Levit. 14.10.

12.13.

f Revel. 13.

8.

g Exod. 12.

3.

h 1 Sam. 7.

9.10.

i John 1.29.

j Pet. 1.19.

k Cor. 5.7.

l Cant. 1.4.

m Psal. 53.10.

n Psal. 77.

n Mat. the Lord, they make use of, putting it to the Exchange, and so may not be
 25. 27. debarred from any way of administration in the house of God, they have right,
 o Psal. 18. but unto one grace, that one Salvation by Christ, and so be is our strength and
 32. 39. Salvation, they have right also, to a multitude of Salvations, even as many as
 Psal. 27. there are severall wayes of destruction, and so he is called the God of Salvations,
 1. for the word is plurall in that place of the Psalme given to it is with our sines
 that the Lambe of God take away b; there is but one sin, because there is
 but one infinite, eternall, and divine act, and being, against which and against
 Ps. 84. 5. whom, sin is committed, yet this one sin is multiplyed, ad infinitum, because that
 P Psal. one sin opposeth; & contradistincth all those infinite perfections that are in that
 140. 7. one divine act and being; therefore it is, that we cannot acknowledge any sin to
 q Psal. be venial, because it becomes not the strength of the Sonne of God, to sloop
 68. 20. under a small burden, nor the vertue of that blood of sprinkling to utter it selfe
 t, any little or small effect v, nor can any sin as it is a sin against God, possibly
 John 1. be without an infinit and an eternall gi't in it, creeling and standing at enmity,
 r Heb. 29. and indirect opposition against the minde and will of an infinite God, which
 12. 24. cannot admit of any graduall distinctions; therefore the Apostle saith, that sin is
 s 1 Ioh. 3. 4. the transgression of the Law, or as the Greek word there sounds, the withoutnesse
 t Heb. 2. 2. of a rule, so that every sin is the withoutne, of a rule, that is, it hath not one jot
 u Esa. 53. 9. or tittle of the Law, mind, rule, or of the true reason of the Almighty in it, for some-
 1 Pet. 1. times the phrase used for word or Law, signifies reason, so that according to
 19. Gods wisdom, in the orderly course of things, in the production of them, it hath
 w Ro. 8. 7. not anything at all thereof in it, but as the Law or wisdom of God is nothing else
 x Ro. 8. 2. but intuitive, so is sin, & the wisdom of the Serpent, nothing else but destructive;
 Eccl. 7. 29. for as the wisdom of God in all the productions of it selfe in Christ, expungeth
 Gen. 7. 5. all sin & corruption out of our nature, so that never guile was found in his mouth,
 y Mat. 12. but as a Lam spoile & undefiled t, in so much that however it be but a Creature
 43. 5. that is properly saved, yet this work of Salvation, state & condition, which the Cre-
 z Lu. 11. ature is set in doth infinitely surmount & transcend the condition of a Creature;
 24. for as the wisdom and the worke is properly of God, so is the state & condi-
 Iude 23. tion godly, and holy, and so of an infinite, and an eternall value, even so it is with
 Heb. 4. 15. the wisdom of the flesh, that is not subject to this will and law of God, neither
 Ioh. 14. indeed can be w, or that wisdom of the Serpent, in all its operations, and pro-
 30. ductions of it selfe, expungeth all holiness and righteousness, yea that com-
 a Gen. 1. plete law of the Spirit and life that is in Christ Iesus w, in every tittle of it,
 27. out of it selfe, leaving it selfe an unclean spirit, having a garment in every one
 Gen. 5. 1. part of it, spotted with the flesh x, and is become altogether ungodly and de-
 Gen. 2. 7. filed, so that as Christ was tempted in all things like unto us, yet without sin; so is
 Eccl. 7. 29. Antichrist by his creation, as also in that redemption of mankind, in all things
 Iob. 38. 6. made like unto the Sonne of God, and yet without righteousness, yea so free, as
 Psal. 118. the Sonne of God is from sin y, though tempted, so free is the Sonne of per-
 22. dition from righteousness, though furnished at the first with it, being made in
 Esa. 28. it x, so that howsoever it is proper to a finite Creature, to decline, and fall a-
 16. way from God, yet that worke of darkness, state, & condition, into which it brings
 the Creature, is of an infinite nature, & event, because it is an annihilation, and
 destruction of that whole worke and fabrick, of which the Sonne of God him-
 selfe, is the only and chiefe corner stone in the building a, or in expunging, and
 blotting out of that law, of the Spirit, which holds correspondency with the son
 of God, in all points, every breach of which infinite law, must needs be, of an
 infinite and eternall gi't, and in our pretended opening of the Scripture, to
 fall short of this latitude, and extent in any particular sin, is the proper preva-
 rication of the law of God, and they that neglect this point in handling the
 law

Law, or play the part of a false Lawyer at the Bar, as the
 word signifies, that in pleading his Clients cause, neglects the
 chiefe point in the Law that should principally be brought
 in, and puts it into his Adversaries hand secretly, to cast the
 cause against his Client, of such use are they to the soules
 of their hearers, that neglect, or fall short of this principall
 point of the Law, in the infinite extent of mans sin; for
 finite and infinite being made one, the proper act of sin is
 the dis-junction and separation of them, which is the proper
 worke of the flesh, or naturall reasonings of the minde
 of a creature betweene it selfe, and the Creator: so also
 finite and infinite being dis-joynd, and separated by sin,
 namely God and man, made one at the first, it is the proper
 work of the Grace and Spirit of God (by faith) to unite,
 and make these twaine to be one, and both these are of the
 same extent; the validitie and substance of the one is not
 more exalted, lifted up, and made permanent then the vani-
 tie and emptinesse of the other is vilified and debased,
 becoming corrupted, and putrified for ever, without the
 love and distinct knowledge whereof, we can neither under-
 stand the fall of man, nor yet his restauration by Christ,
 of such use and concernment is the knowledge of the multi-
 plication of the offering of the Lamb, together with the nu-
 mity of it, without which our speeches and thoughts of the
 taking away of the sins of the world, are mere blind con-
 jectures, and the certaine knowledge and faith thereof, we
 have not yet attained unto b, we are yet dead in our sins c, and
 doe not participate, in the life of the Lord Iesus d, unto the
 first Resurrection e: for till we know how the death of Christ
 in our nature answereth in all points diametrically unto our
 life in that Word of God, or nature divine, we cannot have
 the comfort of that life of Iesus Christ, for mans fall can
 be of no lesse extent then that Resurrection of the Son of
 God is, therefore as he that prayeth or prophesieth with his
 head covered, dishonoureth his head f; that is, if he doe not
 discover, make bare and manifest, the extent of that righte-
 ousnesse that is by Christ, to be no lesse then the righte-
 ness

a Gen. 3. 1.
 Rom. 7. 9,
 10, 11.

John 1. 29.
 b Pro. 19. 2.
 c 1 Cor. 15.
 17.
 d 1 Iohn 5.
 10, 11.
 e Rev. 20. 6

f 1 Cor. 11.
 4.

g *Rom.* 10. nesse of God through faith in him g, hee dishonours and
 3. 4. shames his head; now we know, *that the head of every man*
 h *1 Cor.* 11. is *Christ* h, even so also, he that hides his sins shall not prosper, that is, shall not passe through, or succeed well, as the
 3. word signifies i; but that man hides his sin, whatever he be,
 i *Pro.* 28. 13 that gives it not its proper weight, guilt and extent, which
 k *Rom.* 4. 24 is not lesse then the death of the Son of God k, what sin
 25. soever it be, and if we make it not to be that which it is, we
 l *Isa.* 53. 4, 5 hide it, and shall never prosper, succeed, or goe through the
 l *Ioh.* 9. 41. difficulty and power thereof, for if we hide it, it rests upon
 2 *Cor.* 3. 14 our selves l, and is the death of Christ in us, according to
 m *Heb.* 6. 6. the Spirit, for we thereby *crucifie the Son of God unto our*
 n *Heb.* 10. selves m, in the spirit, by treading under foot n, that is, by vil-
 29. ifying and undervaluing his blood, not giving it its due propor-
 o *2 Cor.* 5. tion, we reckon it upon our selves to our owne destruction,
 16. for he is thereby dead in us in respect of the Spirit, or of
Heb. 10. 29. that spirituall state and condition of which he consisteth o,
 p *Pro.* 28. but if we confesse and forsake them p, that is, if we preach,
 13. confesse or professe them, according to their extrent, then
 q *Isa.* 53. 4. we also forsake them, that is, we reckon and account them
Iohn 1. 29. upon another, namely the Son of God q, for elsewhere they
 cannot be found, when they are confessed and judged of ac-
 cording to the judgement of God in their extention, and
 so they are this death of Christ also, that is, he is dead in us
 unto all the lusts and distempers of the flesh r, and we are
 r *Gal.* 5. 24. alive unto God in him r; so truly and absolutely then, as the
Gal. 6. 14. Son of God was made sin t, not in a shadow or a figure, or
 f *Rom.* 6. 11. vaine imagination, or tooke some part of our infirmity, and
 t *2 Cor.* 5. not the whole; but he really and absolutely descended in-
 21. to the depth of our misery, and was made a curse for us, yea
 even in the abstract u, and yet notwithstanding the curse
 u *Gal.* 3. 13. could never tarry upon him x, nor he receive the least stain
 x *Psal.* 5. 4. or blemish thereby y, even so was man made in the Image
 y *1 Pet.* 1. of God, not as a shadow, or in some certaine resemblance,
 19. of a thing which he was not, but was really and absolutely
 z *Gen.* 5. 1, 2 made in that highest degree of perfection, that the Creator
 of all things could ever put upon him z, and if his fall bee
 made

made a lesse thing, then a defection from, a vilification of,
 and a lie made against, or slander laid upon the highest work,
 and greatest grace that ever was made or given, then is not
 sin knowne, without which the Saviour is never conceived
 nor brought forth in the world, in that way of the salvati-
 on of the sons of men *, in this point lies the very key of the
 knowledge of, and entrance into the word of life, how
 elegantly doth the Prophet speak of that state and condi-
 tion of Antichrist, under the person and State of that proud
 King of Tyrus, declaring of what nature and kinde his state
 and condition was that he fell from a, without any fraud or
 collusion, telling us, (in the truth and verdict of the Spirit
 of the Prophets) *That he was that anointed and covering*
Cherub, one that had the holy unction, that teacheth all things b, b *1 Iohn* 2.
as also a holy office to cover the arke and the mercy seat, where 20, 27.
the Law was, and the lively Oracle spake, yea the called of God,
and the covering Cherub, yea that he had beene in Eden, the
Garden of God, where nothing but delight and pleasure could
be found, decked with all precious stones, costly and most delight-
full things in that day of his creation and bringing forth: nay,
 he affirmes him to have been in the Mount of God, making
 one in the building of that Temple, not made with hands, or
 one that talked with the Lord face to face, even as Moses did
 in that Mount, all this is affirmed (by a trim allusion) to the
 glory that was manifested in the daies of Moses and Aaron
 in the exercises of the Law, which was life to some, but death
 to others, to be true even of that man of sin in his first crea-
 tion, and according to that glorious workmanship of God
 in mankind at the first, and yet affirms him to be most wic-
 ked, proud, and in a state and condition for ever to bee la-
 mented, in whom the very body, bulke, and sum of all wicked-
 nesse and cruelty was sealed up: these things may as truly be
 said of that Man of Sin, that he was annoynted, made beau-
 tiful and glorious, yea with no lesse dignity, honour and pow-
 er, then that which is proper to the Son of God himself, and
 unto none els but he alone, and yet is he that man of sin, and
 son of perdition, even as it is truly said, that the Son of God

* *Psal.* 51. 5
 6, 7, 8.

a *Ezek.* 28.
 12. to 15.

c 2 Cor. 5. was made sin e, a curse d, death e, and hell f, and yet none
 21. of these things could ever be found in him, but he abides that
 d Gal. 3. 13 *holy and unspotted Lamb of God g, and Sonne of the Father*
 e Rom. 8. 34 *for ever h*: So that, as he that is our Saviour took upon him
 f Psal. 16. the state of the sonne of perdition, els had he never redeemed
 30. from death and hell i, and yet ever remained to be the
 g 1 Pet. 1. blessed and beloved of God k; even so he that is that sonne
 19. of perdition, was as absolutely made the sonne of God, and
 h 2 Pet. 1. 17 that in the highest dignity that heaven it selfe affordeth, and
 i Psal. 86. 13 yet ever remains to be that *accursed and forsaken of God l*,
 k Mat. 3. 17 the one in being made sin expungeth and takes it away, and
 l John 8. 44 becomes thereby a Saviour m, and the other in being made
 1 John 2. 22 the righteousness of God, expungeth it and blots it out,
 m 1 Joh. 3. 5 and so becomes that *wicked one and destroyer n*; therefore it
 n 1 Joh. 5. is said, that the *Angells that kept not their first estate*, (or, as the
 19. word is, their principality) *are reserved in chains*: that is,
 1 Pet. 5. 8 those which were in the state of Elohim, or Gods, they kept
 Psal. 17. 4 not that estate, or that principality; for, the word some-
 1 Cor. 10. 10 times used for Angells, in the Hebrew is *Elohim*, as in the
 o Psal. 8. 5 eighth Psalme o, which our Apostle translates Angels in his
 p Heb. 2. 7 writing unto the Hebrews, therefore they were such that fel,
 as were (by that act of their creation) in the state and con-
 dition of the Sonne of God; and that was the state that
 was false from, which if it be minced or diminished, *sinne is*
 q Pre. 28. 13 *covered and hid by us q*, and so no successe in the things of
 1 Job 31. 33 God: for, *he that hides his sinne*, as Adam r, *shall not prosper*,
 f Gen. 3. 12 who went about to lessen it, by making another the
 cause of it f; as men doe in these dayes, that lessen the sin
 of man, in that he was tempted thereunto by another, which
 they call wicked Angells, that fell before man, whose nature
 they say the Sonne of God never took upon him, and would
 father their opinion upon the Apostle, who intends no such
 thing t: For, if there were any creature worse then man,
 or state and condition below him, then did not the Sonne of
 God take into unity the worst nature, nor descend into the
 lowest state of death in his humiliation; and then it will
 follow, according to the rule of contraries, that man is not
 made

made one with the most pure and holy nature of God in
 Christ, neither was our nature exalted to the highest and
 most glorious state of Majesty in him u; for, if his exaltati- u *Ab. 5. 30*
 on be of infinite and illimited glory and dignity, then is his 31.
 humiliation also of infinite and illimited shame and infamy: *Phil. 2. 8, 9,*
 and if so, then the worst estate and condition, or the worst 10.
 creature, and greatest enmity, can in no wise bee exempted
 from being the way of the death of the Son of God: so
 that, that ayrie doctrine of the fall of Angells, not knowing
 how it and they, namely the fall and the creature, is compri-
 sed in man, is nothing else but merely vain speculation, and
 carnall and empty conceits and reasoning, tending to no-
 thing else but to make void the salvation wrought by the
 Sonne of God, holding mens minds in admiration in things
 they know not z, neither will they understand y: For, in the
 way of salvation in all the elect and choice ones, God i
 selfe is *all in all*, which must presuppose an infinite vacu-
 and emptinesse in themselves, in case that infinite and divine
 grace be their fulnesse in Christ z, and in the way of the wic-
 ked also, sin and enmity hath its fulnesse z, which must pre-
 suppose a vacuity and emptinesse of that alone, and divine
 grace and Majesty, which is infinite; and the state of the
 one is in all points as vast as the other. For, as the Sonne of
 God is the Saviour of the world without limitation or re-
 straint; even so doth the *whole world lie in wickednesse*, or as
 the word is, is of that wicked one, meaning that sonne of
 perdition, without limitation or restraint b: so that by the b 11. 5. 19
 Sonne of God *the worlds are made*, in the plurall number, the c *Heb. 1. 2.*
worlds, so as that world of righteousness is made by the d 2 Pet. 3. 13
 Sonne of God d, where all things are filled with his blessing c *Psal. 16.*
 and presence e, yea all things, even death it selfe, becomes 11.
 life unto us in him; so that life and peace spring up in all
 things, and the blood of sprinkling utters it selfe in the voice
 of purity f and reconciliation of all things g. Again, the
 world of death and of sin is also made by the Son of God,
 that is, occasionally, or accidentally: for if he had not come
 and spoken unto the world, *it had not had sin, but now there*
 is

h *John* 15. *is no cloake nor covering for it* h; and this is done by his being
 22 flaine, and expelled the world by the wicked, even as *Abel*
 i *Gen.* 4.8. was at the beginning i; and this blood so spilt by that wic-
 ked one, and all of his generation k, *speaks from the ground*
 k *Mat.* 23. *unto this day* l, even from those earthly, carnall, and cruell
 3+35,36. reasonings of men, who will have the first-borne after the
 l *Gen.* 4.10. flesh (and not of God) to reigne, which speaks nothing but
Heb. 11. 4. guilt and horror m, from such an act done in so neare a fra-
 m *Gen.* 4.14. ternity n: and hence ariseth nothing but horreur and feare,
 n *Gen.* 4.13. yea all things, even life it selfe which is the Sonne of God,
 o *Rev.* 6.15. becomes death and destruction unto them o: and here is a
 16,17. world of horreur and feare; for the expulsion of the Sonne
 p *Eph.* 4.9. of God admits not of any bounds, no, more then his pre-
 10. sence doth p, yea that vast distance that is between God and
Psal. 139.7 man in that way of Antichrist for ever, springs from as
 to 12. neare a unity between God and man in the beginning, as
 that vast distance that is between God and man by sinne and
 wickednesse comes into unity in that way and onenesse that
 y *Luk.* 3.38 is between God and man in Jesus Christ q, which if wee see
 not, our sin appeares not; neither doth our Saviour appeare,
 and make manifest himselfe unto us unto life and godli-
 r *Eph.* 2.13. ness: *Whatever wee professe in words, our deeds shall deny*
 to 16. *him* s, *wee seeking our owne things. and not the things that*
 i *Titus* 1.16 *are his* t; and out of this fountaine spring those expres-
 sions of the Word of Truth, that cannot lie, saying,
 x *Phil.* 2.21. *I have said ye are Gods, and the children of the most high* u, which
 u *Psal.* 82.6. is not spoken onely of Princes, and Rulers of this world,
 7. but of all that wicked race of mankinde that goeth on in
 the waies of Antichrist, therefore he adds, *but ye shall die as*
Adam, for so the word is, that is, in seeking to bee excel-
 lent you corrupt your selves for ever, and in the way yee
 expect life, nothing but death ensues, and overtakes you;
 for that word (as) is not alwaies to be taken comparatively
 (as somewhat like) but sometimes in Scripture it signifies ve-
 rily, or the very same thing, as in that place in *John* x,
 x *John* 1.14. *And wee saw his glory (as) the glory of the onely begotten Son*
of God, that is, the very same glory of that onely begotten
 Son

Son of God, full of grace and truth, so it is here, you shall die
 (as) *Adam*, that is, the very same manner and kind of death
 that he died, therefore he addes, that they shall fall like Kings,
 that sought after great things, yea made war to take into
 possession the faire houses of God *, like *Zeb and Oreb, Jabin and* * *Psal.* 83.
Sisara, Zeba and Zalmunna, the Princes of Midian y, so that 12.
 as it may truly be said, of the saved of the Lord, yee were y *Psal.* 83.
dead in sins and trespasses, but now ye are alive unto God through 11.
Jesus Christ a: so it may as truly be said of the wicked of a *Rom.* 6.11
 the world, you were alive unto God b, in righteousness and ho- b *Rom.* 7. 9.
 lineesse of truth c, but ye are now dead in sins and wickednesse c *Eph.* 4. 24
 through that spirit of the old Man, and Antichrist, that spirit
 of the Prince of the power of the ayre, that now workes effectually
 in the children of disobedience or unbeliefe, as the word is d, d *Eph.* 2. 2.
 in that place: againe it is said, that there shall be false Teachers,
 even denying the Lord that bought them, and shall bring
 upon themselves swift destruction e, which none can open to
 satisfie the consciences, unlesse he enter into the Word by e 2 *Pet.* 2.1
 this doore, to declare how they can be bought by our Lord
 Christ, and yet be destroyed: for it is also said as truly by
 that Word of truth, that some stand under foot the blood of the
 new Covenant (whereby they were sanctified) and count it an un-
 holy thing. So that it is no lesse true and certain, that those
 which are destroyed, and prove contemners of the grace of
 God in the Gospell, are sanctified and bought by the blood
 of Jesus Christ (and yet partake in no salvation, nor in any
 jot of sanctity at all) then it is true and certain, that those
 which are saved are by nature lost and sold under sinne, and
 yet in our Lord Jesus they are not at any losse in any thing,
 nor under any slavery or bondage of sin at all f: and how- f *Rom.* 8 15
 ever we have traditionally received one of these as truth, *John* 8.35,
 and seem to approve it, yet have we no more certainty of the 36.
 truth of it, then God makes knowne the truth of the other,
 but our thoughts are merely conjecturall, as will appeare,
 when God sits in a Refiners fire, to purge and trie the house of
 Levi: yea unlesse God open this mystery unto us, we faile g *Mal.* 3. 2,
 in the roo of things, and all our contention and strife is but 3.
 about

about superfluous branches, and wee abide united in the fountaine of that Originall pollution, and savour all of one and the same stocke and root, some violently contending, (being dark in this point) that men may attaine to true grace, and be exercised in it for a time, and yet fall away from it, and so can in this life have no certainty of salvation; others, that if true grace be once attained, that they can never fall away from it totally, but that they may have the comfort and assurance of it, they must wisely distinguish between certain common graces of the Spirit that are the good gifts of God, and yet fall short of salvation, and those that are peculiar and speciall graces of the Spirit that attaine unto the end, which is salvation, whereas the truth is, in the meane time there is but one good Spirit or grace of God possessing the Elect, and leading the Sons of God into all truth ^a, which one Spirit multiplies it selfe into those various and seven-fold operations, that none can number the doubled and redoubled particulars, or distinct kinds thereof, and yet *but that one good thing* ^b, or spirit of *sanctity and holinesse, which our Father knowes how to give to them that aske it*, as also one spirit of that Prince of the power of the aire ^c, which enters into every heart and minde that is empty and vacant of that good spirit of grace from God our Father, even as the ayre cannot be kept out of any empty and void thing, but it presently fills it with it selfe, and *this spirit only now works in the children of disobedience*, or unbelieve, and this in like manner though but one, yet can call it selfe *Legion*, because of the multitude thereof ^d, which doth also double and redouble it selfe in operations for number, and severall kinds that cannot be reckoned up, but is the very same unclean spirit, when it is transformed into an Angell of light ^e, that he is in the dismall feares and terrors in the men of this world; so that he that makes a common grace or spirit that is good, but yet brings not to salvation, and a speciall one that is good also, and leads unto salvation, that is indeed to make no spirit of God, nor of Satan at all, but a meere sophisticall coupling of light and

* Rom. 8. 14

a Job. 16. 13.

b Revel. 4. 5

Revel. 1. 4.

Mat. 7. 11.

c Ephes. 2. 2

d Mark 5. 9

Luke 8. 30.

Mat. 12. 45

e 2 Cor. 11.

14. 15.

f Isa. 33. 14

and darknesse, Christ and Beliall together in one, to the utter deluding and deceiving of the world, as the Magicians of old did Pharaoh, and his servants ^h, when by their sorcery they resisted Moyses, even as Jannes and Jambres at this day resist light, and stir up a mighty smoak to hide and cover the truth ⁱ, promising unto others liberty, when they themselves are the servants of corruption ^k, in which place the Apostle speaks of some that have escaped the filthinesse and pollution of the world, through the acknowledgement of the Lord and Saviour Jesus Christ, and yet are intangled againe in corruption and overcome, so as they never recover: For their latter end is worse then their beginning, also they are such as have knowne the way of the Lord, and turned from the holy Commandement as the dog to his vomit, and as the sow that was washed, to her wallowing in the mire. So that wicked men, yea that son of perdition is as clearly escaped all the lusts of the flesh, by that worke of God in the Creation, or redemption of mankind, as though there were not any corruption or putrification at all, and yet notwithstanding is intangled in them, altogether void of any purity at all, and that by the worke of his owne minde and understanding, operating upon that holy and glorious act of his Creator, judging of it according to the imaginations of his own heart, even as the Saints of God are really and wholly putrified and corrupted by their owne worke in the fall of man, and yet in that way of Christ Jesus have no spot or wrinkle ^m, no more then as if there had never been any such thing at all: The one hath as truly the knowledge of the Commandement by nature, according to the work of his Creation, and yet drowned in ignorance, and walloweth in it as the sow in the mire ⁿ; even as the other hath taken upon himselfe the state of an Idiot, in that worke of his humiliation, and yet impossible that he should erre ^o, or fall short of holding correspondence with the Father, of lights in the least particle, of the understanding of his will; the one hath it by nature, in respect of his unity in the creation with that nature that is nothing but purity and knowledge: the other hath it by nature

2 Cor. 11. 12. Exod. 7. 11, 12.

2 Tim. 3. 8. 2 Pet. 2. 18, 19.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

2 Pet. 2. 21, 22.

nature also, in respect of that which he taketh into unity with himselfe, which in it selfe is nothing but impurity and grosse darknesse, without the knowledge of this misery, we may speake things of certaine knowledge in the way of man, and so preach the word of a man, and not of God, but we can never *speake spirituall things in a spirituall manner*, as that phrase of the Apostle sounds, *and so speak as the Oracle of God*, without the knowledge of this mystery, we may utter a spirituall thing in respect of termes and phrases, but we cannot know the ground and reason of it, according to God, and so we know not whence it comes, or how it ariseth, nor whither it tends, and what will be the issue of it, and so can never communicate in the truth, life, power, and benefit thereof. But thus much at this time for the offering of the Lamb, which concerns *both the eating and roasting of his flesh*, as also *the preservation of his bones*, that *one of them shall never be broken*, as also the multiplication and unity of it. The third instance we named, was in the Baptismes, and washings of the Church, and this is a thing that nature produceth in its owne way to adorne it selfe withall, and to make it selfe acceptable unto God, even as the two former that we have already named, in the outward formes and figures thereof, for nature it selfe produceth, sets up, and creates a Priest or Eldership, as we see it apparant in these poore and barbarous heathens amongst whom we live; so had the heathen in former times, when they set up *Molech, Chion*, and exercised in the Tabernacle which belonged unto them, unto which our Apostle alludes, declaring that Idolatry committed by the Fathers in the wilderness, perceiving it to be the same with that amongst the heathen, and altogether as heathenish, or alienated a thing from the true worshippers: yea Stephen applies it to that naturall and carnall worhip which the Jewes so stubbly maintained, so that rather then it should fall, the Lords faithfull Martyr or Witnesse should be put to death, yea that holy man Stephen; even so also the offering of a sacrifice to God, nature doth bring forth according to its owne

owne though severall devices and inventions: and hence it is, that so many waies of worship are found in the world; so the heathen they sacrificed, but the Prophet said, *it was to Devils, and not unto God*, yea, *they offered their children to Moloch*, for what will not a man give for the sin of his soule, 17. *the cattell of a thousand mountaines, with ten thousand rivers of oyle, yea the first borne of his body, to be released from the sin of his soules*, so also it is with Baptismes and Washings, nature produceth such and adornes it selfe with them, as it did by eating of the forbidden tree at the first, *that it might become amiable, and be made thereby like unto God*, and therefore the Apostle bids us *lay aside, or to cease from* (as the word will beare) *the Word, or the Doctrine, or Preaching of the beginnings of Christ*: now the Word of the beginnings of Christ, is that which is properly preached in that wherein Christ had a beginning, and that is onely in our nature as he was the Son of Man, for as he is God, he hath no beginning at all, but is from all eternity: so that those things we are to cease from, are such Doctrines as that nature wherein Christ hath a beginning, doth naturallly of it selfe produce, preach, or bring forth, *which were in Christ, are and ever shall be in that way of Christ left and ceased from*, which are things imperfect and defective, and therefore cannot stand before God; but our Apostle leads us from those *unto things of perfection*, which are onely found in that Son of God, which are things that God onely admits, or certainly approves of, and not to lay againe that foundation that is naturallly laid in the hearts of all men, *as repentance from, or as the word may be read; repentance out of dead workes*, that is, such a repentance as riseth out of the dead workes of the Law naturallly in mans heart, which hath no life of God in it, *but is ever to be repented of wherever it appears*; of such nature also is that *faith towards God*, that there he would have us leave and cease from, *or faith besides or against God*; as the word there used will also beare, as well as to read it towards God, therefore the Apostle saith, *thou believest that there is one God, thou dost well, the Devils also beleeve it, and tremble*; *James 2.*

nature also, in respect of that which he taketh into unity with himselfe, which in it selfe is nothing but impurity and grosse darknesse, without the knowledge of this misery, we may speake things of certaine knowledge in the way of man, and so preach the word of a man, and not of God, but we can never *speake spirituall things in a spirituall manner*, as that phrase of the Apostle sounds, *and so speak as the Oracle of God*, without the knowledge of this mystery, we may utter a spirituall thing in respect of termes and phrasest, but we cannot know the ground and reason of it, according to God, and so we know not whence it comes, or how it ariseth, nor whither it tends, and what will be the issue of it; and so can never communicate in the truth, life, power, and benefit thereof: But thus much at this time for the offering of the Lamb, which concerns *both the eating and roasting of his flesh*, as also the *preservation of his bones*, that *one of them shall never be broken*, as also the multiplication and unity of it. The third instance we named, was in the Baptismes, and washings of the Church, and this is a thing that nature produceth in its owne way to adorne it selfe withall, and to make it selfe acceptable unto God, even as the two former that we have already named, in the outward formes and figures thereof, for nature it selfe produceth, sets up, and creates a Priest or Eldership, as we see it apparant in these poore and barbarous heathens amongst whom we live; so had the heathen in former times, when they set up *Molech, Chion*, and exercised in the Tabernacle which belonged unto them, unto which our Apostle alludes, declaring that Idolatry committed by the Fathers in the wildernesse, perceiving it to be the same with that amongst the heathen, and altogether as heathenish, or alienated a thing from the true worshippers: yea Stephen applies it to that naturall and carnall worshop which the Jewes so stiffly maintained, so that rather then it should fall, the Lords faithfull Martyr or Witsesse should be put to death, yea that holy man Stephen; even so also the offering of a sacrifice to God, nature doth bring forth according to its owne

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for there is nothing in the Devils but what stands in opposition against God, and is at enmity with his Creator, and therefore is his trembling, because his faith presents God, standing in termes of opposition unto him, for this faith that nature brings forth presents one God unto us, but not one God as in his Son, consisting of two natures, and in whom or in what particular that kinde of faith is, *he is vaine and empty that so beleeveth*^h, and it is the very way that the Prince of the power of the ayre, as was above noted, enters into the soule, and ever hath done even from the beginning, for the Son of God is not the life, and fulnesse of that faith, or any particular act or operation of it, where our nature is not reckoned up together with him as one, thence it is, that it is called *a dead faith*ⁱ, not having the life of Christ in it, but the workes of the Law, *by which no flesh can be justified*^k, and *by which workes the Apostle faith, salvation cannot bee*^l, for then man might boast^m, which he cannot in any case doe, but where Christ is the life and fullnesse of the creature

9. *there are the workes and operations of the Son of God*ⁿ, and

10. Eph. 1. 19, *without these workes neither Abraham in offering Isaac nor any*

20, 22, 23. *of his posterity can ever be saved and justified before God*^o,

11. Lam. 2. 14. *therefore he saith, that Abraham was justified by workes, for*

21. to 26. *faith without workes (saith he) is dead*^p, because *it is alone*, or

12. Lam. 2. 20 as the word is, *by it selfe*^q: that is to say, is not the faith of union which alwaies looks at God and man, as one in Christ, so that however some may say *I have faith, and thou hast workes*^r, yet there is no faith without workes, or works without faith; for if there be faith which is meerly naturall, yea, that the Devils have, it is never exempted from the workes or operations of the Devill and of the flesh, and if there be the workes of the Sonne of God, and of the Spirit, they are never exempted from the faith of union of God and man in one subsistence. So also there is a Baptisme and Washing that is naturall, which men adorne themselves withall in the Worship of God, which is manifold

13. Heb. 6. 2. *therefore put in the plurall number Baptisms*^s, as mens minds varie, this we see in the practise of these Indians amongst whom

whom we live, that in their Worship and Services used for the recovery of the sicke, the Priest sprinkles the diseased person with cleane water, many times in the act of their worship: this is seen also in those wicked Jewes, that had nothing but naturall operations to draw or to drive them (rather) to Johns Baptisme, whom he calls *a generation of vipers*, whom he upbraideth with their *fore-warned*, or *fore-stalled opinion*^t, that such a dipping or washing should save them from wrath to come, as hee performed it, being that all that he did was but to shew what a turbulent Jordan and Deluge of wrath the Son of God descended into (which was already in their hearts) and for no other end, but that we might in him ascend into that fountaine and overflowing streame of Gods grace, compassion, and tender mercy for ever, in the vertuous and glorious actions of the Son of God, for Johns Ministry and dipping, sheweth what Christ hath in our nature, and the Ministry of Christ in his coming up, or ascending out of the waters, with the Spirit of God lighting, residing, or abiding upon him, declares what we are in that divine nature of the Word, or Son of God: Now these Jewes would be playing the part, and presuming to performe the Office of the Son of God, (who descends downe into the depth of the wrath of his Father) hoping thereby to escape wrath, even as our first Parents entred into the way of death, in hope to escape it, and to attaine life thereby, and in the meane time neglect, contemne and despise that glory of the Son, which he in that dipping or descention of his, doth so freely tender, and offer unto them, for it is onely his part to descend and be dipped in the waters of our weaknesse, that have by nature no life nor Spirit of God in us at all, or into that troubled Jordan of Gods wrath, which naturally burneth in every mans soule, and it is onely our priviledge to ascend and come out of that wrath and weaknesse in that descending and residing of that life, and Dove-like Spirit of God upon us for ever^u: the first of these is naturall, and incident unto all men, to dip, to dive, to sprinkle and wash with

^t Mat. 3. 7.
^u Luke 3. 7.

^u Mat. 3. 16

with materiall water, or to plunge themselves into some infirmity or weaknesse of the flesh, as fasting, mourning, afflicting of themselves, or the like, hoping thereby to please God, for the appeasing of his wrath, and so do undertake the Office of the Son of God, to undergoe the Crosse in themselves, which is the very spirit of Antichrist, and in the meane time neglect and contemne the other, namely that glorious resurrection of our nature through that residency of the Spirit upon it, whereby we are made able to give Satan the foyle in all his temptations, even as our Lord did by the power of his might^x; Therefore in all Baptisms and Washings practised in the holy Scripture we must know, that there is not any two performed alike, all circumstances considered, therefore that Church which takes up the way of any particular of them alone, and of it selfe, cannot practise nor performe the true Baptisme, when the whole Administration thereof (which the Holy Ghost hath bene pleased to declare the right of it in so many differing waies) is not brought in; therefore if wee will professe and practise the perfect Baptisme unto which our Apostle leads us, when he saith, *let us goe on unto perfection*^y, then we must unite and contract them all into one, and so shall we finde the Ordinance of Baptisme to bee found faulty in all Churches under heaven, unlessse they have learned to center them all in one, and if they doe so, it will not be found in any but onely in the Son of God, whose dipping or washing comprehends them all, and so hath in it all spirituall and holy dippings and washings whatsoever, therefore if we set up another besides that which is perfected in him, we make an Idoll of it, and so subject our selves unto wrath^z, for it is in this point of Baptisme as it is in the death of Christ, if we professe another death (that is spirituall) besides that which Christ hath undergone, we make an Idoll of it, and subject our selves thereby to the undergoing of that eternall death to come, by usurping and arrogating unto our selves the death of Christ, which he at once for ever perfected^a, for the water of that

x Mat. 4. 1.

-- II.

Col. 1. 11.

Phil. 4. 13.

Rev. 2. 26,

27.

y Heb. 6. 1.

z 1 Cor. 10.

1. to 7.

a Heb. 7. 27

Heb. 10. 10.

that Baptisme that now is saveth us, even as Noah was saved in the Arke by waters^b, that he perished not with the rest of the world; even so doth the Baptisme of Christ (which is his Crosse) save us, and lift us up from perishing in those waters, or in that wrath that naturally ingenders, breeds, and breakes forth in every mans heart, both from things below, and also from things above, as those waters of Noah did^c, for he appearing in the similitude of sinfull flesh, by sin, or by becoming sin in us, condemned sin in the flesh^d, passed sentence upon it, that it should never live in us, nor have dominion over us any more^e, for he made a plaister of our sins to heal us of, and save us from our sins for ever, and so by death overcame him that had the power of death^f, even as the Arke by the waters overcame the waters, and yet the same waters stilled and choaked the world, so by being made sin, Christ overcomes sin, and yet the same sin destroyes and condemns the world^g; For as the waters of Noah lifted up the Arke to heaven out of all danger, that otherwise might have befallen it, and the very same waters also drowned and destroyed the rest of the world, so doth the Baptisme of Christ (which is his Crosse) save us, and lift us up unto God, and yet the very same thing, which is his Crosse or Death, doth also destroy and overthrow the wicked, for the Son of God taking our nature into unity with himselfe, is that which is properly his Crosse or Death, he thereby sustaining our infirmities^h, and so in one act for ever perfecteth our salvationⁱ, and all those things that Jesus Christ suffered upon the earth, in so many acts, places, and by so many persons, and waies, is his Crosse Doctrinally, and all those things doe set forth and declare what that one intire act of the Son of God is, in taking our nature into unity with the Word, which act indeed is the proper Baptisme, Crosse or Death of Christ that saves us^k, and all other Baptismes performed in the holy Scriptures at all times amongst the Saints, are onely the teaching and setting forth of that one, unto which they all look with an equal and indifferent eye, so that if we take up one of them more or lesse then another,

b 1 Pet. 3. 20, 21.

c Gal. 4. 24. 25.

Gen. 7. 11.

12.

d Rom. 8. 3.

e Rom. 6. 14

f Heb. 2. 14.

g Psal. 34. 21.

h Isa. 53. 4.

i Heb. 10. 14

k 1 Pet. 3. 21.

ther, we wrong both it, and all the rest, and doe nothing else but make an Idoll of it, for if we goe about to forme and fashion another Baptisme (but what is already perfected in Christ) we may as well goe about to forme and frame unto our selves another Crosse then that which Christ hath already undergone, and that were to arrogate unto our selves the proper and sole work of the Son of God, therefore he saith, *I must be baptized with a Baptisme, and how am I pained, or kept in, or pressed and gathered together?* as the word signifies *m*, shewing that all Baptismes are gathered together into that one act of his, which is the ending and consummation of them all, even as all death is comprized in that one and alone act of death of the Son of God, which puts an end unto all death spirituall, that tends to the separation of God and man whatever it bee *n*, so that the proper portion and inheritance of the Saints is nothing else but light and life, for all death and darknesse, is in Christ done away *o*, so that we may as well goe about to frame unto our selves another spirituall death, that hath not been already undergone and perfected for ever, as to frame another Baptisme or Washing that is spirituall, that is not yet performed and already perfected, so that if ever we communicate in that one onely death of Jesus Christ, unto solid and sound satisfaction, then shall we also participate in his only and alone Baptisme, to our full edification and consolation *p*, which Baptisme is not a putting away of the filth of the flesh *q*, or as the word may be read, the low and base esteeme of the flesh, as though it were or should not be such a thing in it selfe, as to be low and base in respect of it self, but it is the stipulation or answering againe of a good conscience towards God in the Resurrection of Jesus Christ; that is, there is an answering of all those particulars wherein our naturall infirmity and weaknesse doth divulge and utter it selfe in us, there is an answering againe (I say) unto them all, in that Resurrection of Jesus Christ, through the testimony of a good conscience, that is to say, to fill with plenty every thing in want, to strengthen and give power to every thing that

1 Cor. 4 7

in Luke 12.

50.

n Hos. 13 11

Rom. 8. 34.

o Ephes. 5. 8

p Heb. 10.

22, 23.

q 1 Pet. 3.

21.

that is weake, yea, there is in him a salve to heale every sore that is in us, a comfort for every sorrow, a cover for every part of our nakednesse, and glory, to make honourable every dishonourable thing, such a thing is the Baptisme of the Gospell, that by how much the more our infirmities are multiplied, as being that which is the death of the Son of God, by so much the more is our righteousness and peace made manifest in us through his Resurrection, which is the life of the Son of God, so that as sin hath abounded, so also doth grace abound much more; and the more we catch at any other Baptisme, the more we shew our selves to be carnall, and ignorant of this answering againe of a good conscience through that Resurrection of Jesus Christ, even as in water face answereth to face: If we will professe our selves rightly to understand, embrace, and practise that Baptisme which is according to the grace of the Gospell, that is according to Principles springing out of the Son of God, and not according to that shallow and short scantling of the apprehensions and operations of mans heart, which all men are apt and ready to bring forth, according to the way of their education and training up: then must we know, through the light of that Spirit *s*, and Law that can onely make wise the simple *t*, and cause the Idiot so to walke as hee cannot erre *u*, how to extend and multiply this Ordinance of Baptisme, and how to abridge and contract all those severall waies of it into one intire act; as that of the peoples, being baptized unto Moses in the Cloud and in the Sea *x*, also Johns baptizing in Jordan *y*, and in Enon, or in the cloud, or many waters, as the word signifies *z*, his baptisme of Christ the Son of God *a*, his baptizing of the Jewes and Generation of vipers *b*, his baptizing of Publicans *c*, and the like, so also baptizing with the Holy Ghost and with fire *d*, the baptizing of repentance and remission of sins *e*, the Baptisme to be administered onely upon beleeving *f*, the Baptisme of the Eunuch, Philip going downe into the water with him *g*, the Baptisme of the house of Cornelius, where no such thing as going downe into the water is practised *h*, the Baptisme of good men, such as

r 2 Cor. 1. 4.

5, 6.

s Eph. 1. 17.

t Psal. 19. 7

u Psal. 119.

130.

v Ilsa. 35. 8.

x 1 Cor. 10.

1, 2.

y Mat. 3. 13

z John 3. 23

a Mat. 3. 15.

16.

b Mat. 3. 5.

6, 7.

c Luke 3. 12

d Luk. 3. 16

e Mark 1. 4

f Act. 8. 36.

37.

g Act. 8. 38

h Act. 10. 47

the said *Cornelius* wasⁱ, the Baptisme of wicked men, *such as Simon Magnus was*^k, with many the like severall sorts of Baptisme; this we say, that Baptisme is not knowne, (in that extent which God hath given it unto us in) unless it be truly and in a holy manner extended unto all those severall waies, together with all circumstances which the Lord hath commended it unto us in, and thereby bring that true laver and fountaine of Baptisme to diffuse it self in a most godly manner into them all, as also we must know, how every streame of it doth returne and center it selfe in that one onely fountaine, and this is the multiplication, as also the abbreviation of that Ordinance, without which it cannot be fruitfull unto us: But in what one particular way forever we practise it, it will prove unto us a meere way of man, and so a worke of the flesh, *and of the flesh, we shall not reap but onely corruption*^l, but if God declare it unto us, diffusively and distributively into all the actions of it, and also summarily in one onely act, then can we finde it in none but Christ alone, who onely is that great and waighty Ordinance of Baptisme in the house of God, as well as he is that of Priesthood, out of which it springs, and that of offering up the Lamb, and whilest we are ordering this Ordinance of Baptisme, or any other, to please our selves and others, in a way of the Religion of God, trimming and adorning our selves with one particular way of it, and lay aside all the rest as things either out of date, *as that of Baptizing unto Moses in the Cloud and in the Sea*^m, or else as extraordinary acts, *as that of baptizing with the Holy Ghost, and with fire, in the descending of the Spirit upon us, to fit us for all offices and occasions*ⁿ, or else as things impossible to be attained, *as that all should goe into Jordan*^o, or things not agreeable unto the Countrey, *as to go downe with all the body into the water, because of the cold*^p, or as things not concluded by the gravest Synods, and most judicious Divines, I say, we may as well (as to reason and practise thus in our way of Baptisme) take up one of the Commandements, or of those Lawes God hath given unto us to be our onely rule to walke

walke by; and lay aside all the rest, for the Law of God is multiplied, we see, in all other points as well as in this of Baptisme; for it is not onely laid downe *in those ten words given unto Moses in the Mount*^q, but infinitely in the holy ^q *Exod. 34.* Scriptures, and it is also contracted and brought into one, ^{27.} in so much, *that he that breakes one Commandement is guilty* *Deut. 10. 4.* of all^r, therefore it is said, *I have written unto them the great* *1 Lam. 2. 10,* *things of my Law*^s: but the word is, *I have written unto them* *11.* *the multitudes of my Law*, it is great for multitude, so that the Law is multiplyed, yea it is innumerable, and it is also abridged into one, therefore it is said, *and if there be any other Commandement it is all contained in this one word, love thy neighbour as thy selfe, and is said to be the fulfilling of the Law*^t; So that if we will have one way of Baptisme, and lay aside all the rest, when as God hath diffused it in his Word into so many waies, then let us also (on the like ground) take one of the Lawes of God, to be our rule to walk by, and lay aside all the rest; the one of these will prove onely the spirit of a Libertine to pick out one Law which he (according to the wisdom and judgement of the flesh) can best suit himselfe unto, and neglect and despise whatsoever crosseth his carnall appetite in all the rest; and the other is that great and cruell Spirit of bondage that prepares a yoke that all mens necks must bow under, and be subjected unto, or else undergoe the penalty whatever it is. ^u *Mat. 23.* ^{4.} *King. 12.* ^{11. 14. *Acts 9. 14.* ^x *1 Cor. 12.* ^{17.} *another*}

another gift, wee confesse the argument to be true in nature, that one man hath not every gift: but as true as that is in nature, so certaine and true is it in this also, that such arguing in the things of God proceeds from naturall reason only *y*; for we grant in the things of men, that he that is a father, is not the son, and she that is a wife is not the husband, nor is he that is the master the servant: But if men will analyze spirituall things with naturall, *we have no such custome, neither the Churches of God*, as the Apostle speaks in a like case *z*, yet this we know, that the members of the body, unto which our Apostle alludes, in their severall and distinct offices, it is presupposed that every body is indued with them all, else it were not a compleat body to be aluded unto *a*, so also is it in the gifts of the spirit, every Christian *that is compleat in Christ* is blessed with them both in their multiplication, and also in their concatenation in their harmonious relations one to another, and orderly operations distinct one from another; otherwise there would alwaies be strange and unknown tongues in the house of God *b*, in case that one should utter himselfe in a gift that all the rest of the Church were not indued with; for, *that new name written in that white stone none can know but hee that hath it c*: So that, if any utter the mystery of the Gospell, according to any particular gift given in the Church, all the rest must either have the same gift, or els they cannot know what is uttered, *But he that speaks is unto them a Barbarian, and they to him d*: for, what gifts, offices, or abilities are distributed unto the whole body of the Church, are also proper unto (yea the very portion of) every particular member in it, or els *Christ were divided*, if hee were not that to every one that he is to any one, or to all: and we may as well deny all grace to any member, as one grace; for, if one, then any one; as the grace of justification, pardon of sin, faith, or the like; which to be without, we know, makes a nullity of a Christian; for, he cannot be a Christian without such grace. Again, if every one share not alike in all grace, then *Christ cannot be all in all e*, (which honour the word

word gives unto him) which he cannot be, if he were part in one member, and part in another; therefore you have the spirit multiplied, for *the seven spirits of God are before the throne f*: you have it also contracted; for *it is but one Spirit g*: so that it is seven which implies the perfections of it, 4. or fullnesse of its going forth in all its operations, as that number seven in Scripture signifies: and it is but one, to shew the unity and necessity of it, in all its works to be the same *h*, *which one if any man have not, the same is none of his i*: for if any man have not Spirit of Christ he is none of his: yea that number seven in Scripture sometimes signifies weeks, as where the Law appoints the feast of weeks or of seven weeks, as the word may rightly be rendred: which number is given to the Spirit of God before the throne, to declare, that as the word went out at the first, in the framing of heaven and earth, in the whole, and every particular creature, and operation in the Universe, within the compasse of seven dayes; so also doth the Spirit of God go forth, wherever, or in whomsoever it is, in the whole, and every particular work and operation in the new creature, or in that creation of God *l*, in that seven-fold operation which is given to every particular Saint, as well as unto the whole body of the Church; for if any man be in Christ he is a new creature *m*: And as there are multitudes of creatures in heaven and earth, whence it is said, *that every creature groaneth and travaileth in paine n*; so also the whole is but one creature, and therefore he saith, *The creature it selfe* (speaking as of one) *shall be delivered from the bondage of corruption into the glorious liberty of the sonnes of God o*, or in the singular number, into the glorious liberty of the Sonne of God: it is every creature (in the plurall number) as one creation consists of so many; and it is but one, as so many creatures make but one work of the creation: and if God teach us not this are of multiplication and abbreviation in the word of God, and in every Ordinance in the opening of it, we can never attain to that of the Apostle (the duty of all skilfull and faithfull Ministers) *to declare unto the flock of God the whole minde*

p *Acts* 30. minde and counsell of God; for if wee preach not whole
 27. Christ out of every Scripture, we open not the Scripture, to
 run cleare unto the flock, but *puddle the waters*, and such as
 puddle the waters, will also *pass with the horne at the sheepe of*
 q *Ezek.* 34. *Christ* 9: for, every word of God, that is, every Scripture,
 18. 10 25. composed into one proper head, whether in way of Histo-
 ry, Prophecie, Proverb, Parable, or the like, proposeth whole
 Christ unto us; and so also doth every Ordinance, exercise
 or gift of the Spirit, truly understood, published or practi-
 sed in the house of God: and if we set forth Jesus Christ,
we declare the whole counsell of God; for he is the mind and will
of the Father, not in part, but wholly and complete in the
 whole, as also in every part: for, in his *incarnation* whole
 Christ is comprised therein, as also in his *divulging and open-*
ing of the minde of the Father, whole Christ is composing in
 that his preaching, *in his death*, whole Christ, in his resurrection
 whole Christ, in his intercession whole Christ, in his *Kingly*
Office whole Christ, in his *Priestly office* whole Christ, in his
Prophetical Office no lesse then whole Christ, in *prayer* whole
 Christ, in his *fasting* whole Christ, in his *temptations* whole
 Christ; yea thus it is in every point that concernes Christ;
 and all things in the religion, wayes and worship of God
 have no lesse reference and respect unto Christ, that word of
 life, in their ordination, consecration, publication, dispensa-
 tion, exercise and practice of them, then all the creatures in
 heaven and earth have respect unto that word of God in their
 r *Psal.* 33. creation, conservation, and orderly gubernation unto this day.
 6, 7, 8, 9, 10. which made, sustaines, and upholds them all: and as it is in
 P *al.* 119. the art of Philosophie, that in the full and accurate discussing
 89, 90, 91. of any particular creature, in its nature, operation, and of-
 fice, relations and respects, we must bring in the whole crea-
 tion, to set it forth to perfection: so is it in the things of God;
 there is no particular in that new creature, that can be discussed
 f *Heb.* 1. 3. unto edification and comfort; but whole Christ is brought in,
 who is the perfection and brightnesse of the Fathers glory, *els*
is not the mystery of God declared, the word of God interpre-
ted, nor the kingdome of heaven opened unto believers, and the
beloved of God. So also in the opening of the mystery of
 iniquity

iniquity, every point and particular therein skilfully hand- t 2 *Thes.* 2.
 led by him that hath the key of that bottomlesse pit, is the ve- 7.
 ry in-let of Satan, yea the proper power and kingdome of u *Rev.* 9. 1,
 darknesse, and compriseth that whole brood and generation 2.
 of that man of sin, and is that way of annulity, vastation,
 and emptinesse of the Sonne of God: For, as certainly as
 Satan found nothing of himselfe in Christ our Saviour, so
 is nothing of Christ found in that Sonne of perdition, nei- x *Iohn* 14.
 ther in the whole, nor in any particular of him: so that 30.
 in every point his sin is as capitall, and of no lesse headship,
 O then is the putting to death of the Sonne of God, whose
 life (in the least) is no wayes found in him; thence it is
 that the proper office of Christ assigned by God, is to crush
 the head of the Serpent y, so that he never goeth out in his
 true office of ministerie, but he strikes at the very head of
 Antichrist; for there is no sin that reignes in any of the
 sonnes of men, that hath not in it the headship and domina-
 tion of Antichrist; for it is of no lesse guilt and crime, then
 is the putting of the Lord of heaven and of earth unto death z: z 1 *Cor.* 2. 8.
 So that those that strive and contend against sinnes that are
 not capitall, yea the very force and head of Satan in that
 man of sin, they never go forth in that Office and Ministe-
 ry of the Sonne of God; for the seed of the woman is onely
 assigned by his Father to break or crush the head of the ser- a *Ihu.* 51 9.
 pent; and at lesse he never strikes, then at the ring-leaders P *sal.* 74. 14.
 to death and destruction, yea at such as destroy, and crucifie
 the Sonne of the living God b: and yet notwithstanding, it b *Heb.* 6. 6.
 cannot properly be said that Satan foiles or overcomes the
 Sonne of God, but is foiled and overcome himselfe, for
 Michael and his Angells overcome the Dragon and his An-
 gells c; therefore he is said to bruise the heele of Christ, or as c *Rev.* 12. 7.
 the word signifies, to crush the print of the foot-sole, that to 11.
 is, he denies unto himselfe that headship, power, and autho-
 rity that is peculiar and proper to the Sonne of God, whose
 Kingdome and power is not of this world d, and in denying d *Iohn* 18.
 that, he denies all the grace of the Sonne of God; for no 36.
 man can any more receive or apply that righteousnesse of
 God

God in Christ, by faith to his justification, then he can attribute and apply the power, and authority of God unto himselfe, for his headship and domination, *and so he crusheth the print of his foot-sole*, that is to say, he brings to nought that thing that at the first had the very print, image, and character of the Son of God upon it, for his heart confesseth, and his words and actions declare it, that the Lordship and dominion of the Son of God is another thing, then for the present he is conversant in and about, and this *negation* or deniall of the headship of Christ, sets him in direct opposition against Christ, seeking by all meanes to exalt himselfe in the power and waies of the flesh, which is *according to the letter that kills* ^e, written in all mens hearts which is the very print of the foot-sole of Christ, declaring the extent and depth of his humiliation, the form whereof Satan crusheth, and bringeth to nought in himselfe, by diminishing of it in himselfe, making it of lesse extent then indeed it is, and so maketh the headship of Christ of no other use unto himselfe, but to give dimension unto his sin, *which kindleth wrath in himselfe for ever* ^f; for he that confesseth himself to be really and indeed that only bottomless gulf of Christ his humiliation, cannot but acknowledge Christ to be really and indeed that onely and alone height of his exaltation, and therefore it is, that Christ crusheth the Serpents head, that is, extends the flesh unto its height and headship which cannot rest, unlesse by eating it may bee like God ^g, which disposition or condition Christ takes into unity with himselfe in us, which is the very depth and state of his humiliarion, and hereby destroyes it, which act is his great victory and exaltation for ever ^h, making it to bee of no other use, but meely to give dimension unto his exaltation and glory for ever, that it may appeare unto the creature of what eminency, height, and dignity it is, which otherwise could not appeare.

But some will say, what though things be thus in Jesus Christ, which we willingly acknowledge, yet what is that to mee for my present comfort and peace? how may I know

P know that these things belong to my selfe? Let me in love answer, in the words of the Apostle in case of the resurrection, *Thou fool* ⁱ; canst thou give Christ a true forme and being in mans nature, and yet there is but one nature of man, which thou hast and art, (*for by nature we are all alike* ^k) and yet canst not give him a forme in thy selfe? it is impossible so to be: So that, the forming of Christ without us, being in our selves destitute of his life, love, spirit, and power, is meely imaginary, historicall, traditionall, and and that will vanish in time of need; and not reall, according to the dictate of the spirit, *in the power of faith, through which the Saints are kept unto, or in salvation* ^l, *for hee hath a name given unto him that none can know but himselfe* ^m; and to affirme that we are able to give Christ a true forme and being, out of our selves doctrinally, and yet that he is not in our selves, operating and working effectually, is as much as to affirme, we can give Christ a true forme and being without mans nature, which the word of God knowes not, nor ever did; for he is that onely and alone way unto the Father ⁿ, yea he had never the relation of a Sonne unto the Father, but through death; for if ever he had closed with the Father in any other way, he had never tasted death for us ^o, *for the Lord our righteousness cannot change* ^p in any thing, then not in his relation unto the Father: so that it was ever through death, and he never had death but in us, which once granted, is the very in-let of life unto us for ever. Nay to conclude, we give Christ a true forme and being as he was framed in our nature in the wombe of the Virgin ^q, and yet are destitute of his being framed and fashioned in our hearts and conversations ^r *by faith*, to our comfort in the edification of others, is all one, as if a man should affirm himself to be able to frame a place for the safety of a man in a rock impregnable, and yet himselfe could not be in safety thereby; *for Christ is that rocke of ages* ^s: where ever faith gives him his true proportion: further, to give Christ his true forme without us, and yet to bee without the comfort and fruit of his dwelling, and being resident

in us by his grace (and that apparently) is as if a man should affirm, that the eye is of use, and onely sees for it selfe, but not for the body in which it is, nor is of that use, as to be the light of it, for the eye sees properly for the body, rather then for it selfe; for, *If the eye be single, the whole body is light*; yea the hand sees to work, and the foot to walk, as apparently, as if such a member were the eye it selfe, because it is in the body. Now Christ is that eye, and that *fountainne of life and light*; and in his light onely it is that wee see light: even as in this naturall Sun, we cannot see it but by its own light, and if we see it so, we cannot but see it for, and upon our selves; so that if we see Christ in any respect, in his own light, we cannot but see him for our owne consolation, (even in that respect, whatever it may be) yea and that in, and upon our selves; for the eye sees not, nor hath that life and sense of sight, but as it hath confluence with the body; even so, our Lord never manifested that life and spirit of his, which is the light and revelation of himselfe, but as hee hath confluence with that *body given unto him, or eare bored thorough*, by which he lives through death, and becomes light out of darknesse, which none but the Sonne of God himselfe can either be, or performe: and thence it is, that *darknesse covering the face of the deep*, in that great morning and early day in the beginning of the world, teacheth us what it is; for the Spirit of God to brood upon those vast waters of our nature, being in our selves no lesse then that deep mystery of iniquity; so that, as that word of command at the first, brought out light even out of that darknesse, saying, *Let there be light, and it was so*, or rather by that oath of interposition (which is taught therein, even from the beginning) which giveth light in our Lord for ever; for the word translated [*let*] signifies *so be it, or so it is, or shall be, or amon, or verily it is so*, having in it the vertue of an oath, binding over the creature, in the vertue and power of the word of God, to be obedient and subject thereunto for ever; even so that spirit, that gives life by Jesus Christ, broods upon our nature, which in it selfe is corruptible (and in the depth

depth of death through our fall) brooding therein, and bringing forth that *light of life that is by Iesus Christ*, where-
 by we are given to understand how to judge of that unity, and of those distinctions that are proper to that new creation of God, whereof *Christ is the beginning, or head*, even as light gives ability to judge rightly of the forme and figure of all things in this present world; therefore the Apostle elegantly alludes unto that first worke in the creation of the world, in teaching of this doctrine, saying, *God who commanded the light to shine out of darknesse, hath shined in our hearts, the light of the knowledge of the glory of God in the face of Iesus Christ*: So that the confluence of darknesse is the very production or propagation of light, the Sonne of God becoming that in us, which according to our light, is nothing but darknesse, wee become that in him that is nothing but light; therefore the Apostle saith, *Ye were darknesse (or as the word will beare, ye are darknesse) but ye are made light in the Lord, walke therefore as children of light*. Yea this questioning, whether Christ be ours or no, at present, is nothing else but that grand question propounded in the beginning, whether we have the image of God (making us correspondent unto his will in all things) or no, but must seek out some tree and fruit to make us wise, that we may attaine it, yet our Apostle affirmes *our Lord Iesus to bee the image of God*, and that he was made so in our nature, yea in and for us; therefore the question is the same that ever it was, also the demurres and debates about it, and how to attaine it, are those proper reasonings of the woman and the serpent even to this day; as also the issues thereof are the same, and that is always the subject matter of his doctrine, the way of his instruction and counsell, when the woman, the weaker vessell, yea that wisdom of man, and not of God, holds dispute and discourse in point of religion, when the manchild is brought forth, so as the woman holds no dispute with the Serpent, no more then a woman can hold dispute with any whether her travell be neare or no, but apply her selfe to the present work, in the height and
 D d 2
 greatest

1 *Rev.* 12. 2. greatest pang of her labour; then that instructing and teaching (though shee and subtil serpent ^k) becomes a fierce, bloody, red persecuting Dragon ^l to her and her seed wherefore ^m ever they go ⁿ; and so his doctrine is changed into discipline, seeking by that meanes to regulate and make perfect the world: see this point for the conclusion of it, in the similitude of the operation of the minde of a wife to her husband that is faithfull and true unto him, and also of one that hath broken the marriage bond; in case wee conceive, wee think we conceive and esteeme highly of Christ, but question whether his dignity and excellency be ours yea or no; for, a faithfull wife, hearing the praises of her husband, and his prowesse and vertues set forth, she rejoyceeth, and it pleaseth her better, then if she were commended her selfe, because his praises are hers, which in her selfe could not possibly be so eminent, she being the weaker vessell, as also true love ever gives honour unto the party beloved, and not to it selfe, which shewes that matrimoniall and conjugall tie and bond to be upon her; even so it is in the spouse, in every particular believing soule, when Christ is praised in the Church, set forth and commended to be the chiefest of ten thousand ⁿ, that onely and alone interpreter, that declares unto man his righteousness ^o, that King of Saints ^p, Prince of peace ^q, Bishop of our soules ^r, that joy of the Lord, or that joy the Lord, (as the word is ^s) which is our strength, that beloved and delighted in of the father ^t, that Lord our righteousness ^u, that captain and high Priest of our profession ^x, yea the Lord hosts or armies ^y. When these things are given and ascribed unto the Sonne of God alone, in the Church; and unto none else whatsoever, then doth the heart of the Spouse delight it self in him, and it is more quickening and reviving to her, then (if it had been possible) these things might have been ascribed and attributed unto her selfe; for the very nature of this contract, faith, or conjugall love is such, that if John Baptist be but yet in the wombe of Elizabeth, an alliance or cousin unto the Virgin, hee cannot but spring in the wombe at the voice of the mother of our Lord ^z, speaking in commendation of that Son

Son of God conceived in her womb; yea this conjugall love takes not delight but in the praises of the party beloved ^a, so that it is onely the work of the Spouse to set forth the practises of Christ in her owne weaknesse, imbecility, and submission unto him in all things, and it is that part and worke that the Son of God hath taken upon himselfe to give testimony of his owne glory, workes and operations of himselfe in her, in all the waies wherein hee leads her ^b, * *1/a.* 43. 1, therefore it is, that our Lord affirmeth, *they that honour me,* ^c *I will honour them* ^d: but the hearts of such as have broke the Covenant of God ^e and the faith of Marriage; whatever may be said of her husband it doth her no good; unlesse some commendation be given to her selfe, or to her harlot: thence it is; that the titles, offices, vertues and operations, that are in Jesus Christ are nothing unto us according to our owne naturall and carnall thoughts, unlesse we can have them of our owne creation, forming, fashioning, polishing, and setting up in our selves; and others besides himselfe, and when we have adulterated, and given that to another which is peculiar unto himselfe alone, then we can delight in, and make merry with them, and never thinke too much of their praises, as the spirit of every Adulteresse doth, which was the ground of apostatizing Israel of old, his dancing about the calfe when it was of that forme which the Levitical Priest had set upon it ^f, who was of that order of Aaron ^g, and not of this order of our Melchizedeck ^h, who is onely instaled by this oath of interposition, and never Ministers but by vertue of it ⁱ, which doth infallibly and undeniably (according to the grounds of faith) binde God and man together through Christ, in whomsoever it speaks according to the testimony thereof, or else no judgement is passed in the house of God, according to the mystery of godlinesse, and thus much for the present, in way of explanation of the oath of interposition: the next thing noted in the Text, is the unchangeable nature of this oath of interposition, laid downe in these words:

And

And will not repent.

That is to say, will never change the nature and forme of this Oath, nor the manner and way of the administration of it; for it is never found but onely in one, namely in that unity that is between God and man in Jesus Christ, therefore he swears by nothing but by himselfe, that is, by that which is himselfe, for he cannot swear by a greater, therefore he swears by himselfe^h, it is true also, and shall never change, that it is never ministred but in divers, and therefore it is an Oath of Confirmationⁱ, which implies that to be within the bounds of it, which by nature (in it selfe) is not sure and settled^k, as also it is an end of all strife^l, which cannot be, but with respect to more then one, so that it is one in subsistence in respect of the being of it, and it is also divers in the composition or natures found therein in, the administration of it, so that whereas he is God, it is not without being made man, and if he be Spirit^m, it is not without his being made fleshⁿ, if he be heavenly, it is not without his being coming earthly^o, if he be immortall, it is not without his being made mortall^p, if he be strength, it is not without his becoming weaknesse^q, if he be life, it is not without death^r, so that it is ever one in respect of subsistence, and of this hee qⁱ Cor. 1. he never repents, or turnes from it, and he is divers in respect of Administration, for if he set forth his Kingly Authority, we are all submissive and obedient Subjects; if he appeare as a Lord, we are all as servants; if as a Priest, wee all bring unto him that which is sacrificed and slain, if as a Shepherd, we all heare his voice as a flocke^t, if as a Law-giver, we meekly sit at his feet to receive the word at his mouth^s, if as one that heareth prayers, then all flesh comes unto him^u, for we bring unto him nothing but our own infirmities and weaknesse, and this (being divers) in the Administration of this Priesthood he never changeth, repents, nor in the least turnes from it, in any age, in any person, or in any manner of thing that concernes it^v, whatever he may by any, or in any

any age take up and use for the coveyance of the knowledge and faith of this unto our souls; by acting in, or alluding unto things obvious, and apt to take hold of these outward senses of ours, and whosoever taketh upon him to Minister unto the flocke of God^a, as another person, thing, office, calling or estate, then is freely given unto, or put upon every one of the Saints by Jesus Christ, he never ministers by vertue of this unrepentant Oath that abideth for ever; but intrudeth himselfe into that which is proper and peculiar to the Son of God alone, according to that usurping spirit and power of Antichrist^b, in what place or age soever he ministers^c, nor can he propose himselfe unto God in his private studies as a learner of him, or in his prayers as one in absolute want and necessity, to be onely supplied by him, or in any of his deliverances, as weak and fraile in himselfe to give the glory to God alone further then in all his Administrations in the house of God, he can reckon and account of himselfe, the very same in all respects with any of the flock of God; without which he cannot give the Son of God his due respect and glory, and as it is in the breach of the Law, he that transgresseth in one breakes all^d, so in this point of glory, if we detain it in one point, we detain it in all, from this ground it is, that our Apostle affirmes, that he is all things in all men, for so the word is rightly rendred^e, that by all men and in all waies I might propose salvation, so as to take hold of one or other in every thing delivered; and this (saith he) I do for the Gospells sake, that I might partake of it together with you^f; so as that whatever you are, or have, I am and have the same with you, and whatever I have or am, you are and have the like; for they that run in a race run all, but one onely receiveth the price^g: so that we are all runners alike in our selves, by nature infinitely short of that goale, but one onely hath the glory of winning the goale, and that is Christ alone^h; and deserves and hath obtained like praise in all the Saints that he hath in any one and like in any one, that he hath done in allⁱ, therefore saith the Apostle, so fight I, not as beateating the ayre^j, as though

I struck at things upon uncertainties, as though I knew not that it is so with you as it is, as absolutely as I know what is in my selfe: But saith he, *I beat downe* (not another) *but my body*^k, intimating, that whatever he toucht in them, he toucht also in himselfe, insomuch as by nature he was the same, least saith he, *withleast I preach to others, I my selfe should be a reprobate*^l, that is, rejected from, or excluded out of that grace which is propounded unto you, which I must necessarily be in some thing, and then in all things, if I be not the same with you, and you with me in all things that concern the grace of the Gospell; such is that body which the Saints or Ministers of Christ doe beat downe, which gives to every one the same image and forme by nature that it gives to any one, namely, *that body of sin and of death* which our Apostle complains of^m, but in so complaining, seeth it adorned with the glory and Lordship of Jesus Christⁿ, for without this body of infirmities, the ornaments of the Son of God, could never be put upon us, for if we were not *sin* by nature, there could be no appearing of his *righteousnesse*^o, no more then a garment can be worne for ornament without a materiall body, yea, if we were not *folly* in our selves^p, no way could be for that fulnesse of the *manifest wisdom* of God, to be exercised in us^q, if we were not *weaknesse*, no appearance of his *power upon us*^r, if we were not sorrow in our selves, the *joies of salvation* could not finde place in our hearts, if we were not *shame* by nature, his *glory and honour* could not be lifted up and advanced in us^t, if we were not *death*, no place for the life of the *Son of God* to make it selfe manifest, so that if any deny himselfe, any of those infirmities which mans nature is by sin subjected unto, he denies unto himselfe likewise, *that long and beautifull white robe* which is put upon all the Saints by Jesus Christ^u, and if we deny unto any of the Saints any office, excellency, or dignity in the house of God, that others are sharers of, and exercised in, then do we also deny unto such that compleat body of infirmities, *that all by nature are wrapped up in*^x, which is the very way of putting on all the precious ornaments and exercises

ercises of the Lord Jesus^y, therefore it is, *that in the dissolution of this earthly Tabernacle, we have a building not made with hands, but eternall in or of the heavens*^z, nor doe we desire to be unclothed, but clothed upon, that mortality may be swallowed up of life: that is, we doe not desire our weakneses and infirmities to be so annihilated as not to be, for then there were no body whereupon the heavenly ornaments are to be put, but we desire to be so clothed upon, that nothing but the truth, power, holinesse, life and glory of the Kingdom of heaven may appeare upon us, which is the *swallowing up, devouring, or destruction of mortality by life*^a, of such nature is the ministration, that is unrepentant, being exercised according the office of our high Priest, *entred within the vail, yea into very heaven it selfe*^b, which is after the order of Melchizedeck, and all other waies of Priesthood and Ministration will find a time of repentance and change, being onely after the order of Aaron^c, making difference in the creature of the dignity and office of the Son of God in the Church, and so indeed *speakes evill of dignities*, or deny and vilifie that one dignity that is not found but in the Son of God alone^d, which is only made manifest and multiplied in our nature^e, which being lessened, or vilified in any one is so in all, *for his seamlesse coat admits of no division, but according to lot, or proper and peculiar inheritance*, goeth whole and entire, without the least fraction, to whomsoever it falls^f; and hence it comes to passe, that the Lord can never repent of, change or alter this Priesthood and Ministrie, because his whole mind and will is fully completed and perfected, for *ever in his Son, in whom or in what point soever this oath, office or Ministry appeareth*^g, for the Son holds correspondence with the Father in all things^h, insomuch that the Father may as well repent or change from being that which he is, as to repent of, or change this Oath and Ministrie, therefore our Saviour saith unto Philip, *I and my Father are one*ⁱ, 22, 23, which this oath of interposition onely comprizeth, who are never without the product and bringing forth of the Spirit^k: But to conclude this point, when it is said, *that God*

1 Gen. 6. 6. *repente*^hl, we are to understand, that he who by nature according to his creation, was made in the Image, yea, was made the Son of God^m, inasmuch that hee that was the Son of God, Child of peaceⁿ, and Heire and Inheriter of life^o, is now changed; yea that person that by creation was the Son of God^p, is now become the son of perdition^q, child of wrath^r, and inheriter of death^s, and thus turning from God, yea thus changing from righteousness unto sin^t, from life to death^u, from the image of God unto Satan^x, making himselfe the very wickednesse and abomination of all the earth, as those were in the days of Noah, in whom this point of Gods repenting is taught and declared unto the world, which indeed is the wickednesse and destruction of that old world^v. This repentance or change is really true, not onely in change of action, but of minde and will also, and is in all points ever to be repented of; in the way of that sonne of perdition, even as it is also really true, in that way of faith in the Sonne of God, that he was made of no reputation^{*}, a curse^a, sin^b, death^c; a man of sorrowes^d, a scorner^e, a proverbe^f, a by-word^g, a hissing^h, putting out of the lip, a nodding of the headⁱ, an object^k, a derision and shame of the people^l; even he is changed or turned from that estate, into all the glory^m, righteousnessⁿ, wealth^o, peace^p, honour^q, and dignity of heaven^r, yea the glory of the onely begotten Sonne of God, full of grace and truth^s, and this turning and change is also as absolute, rem^t all and true; and is that change, or repentance never to be repented of; yea it is the very oath and covenant that instals into this office and Priesthood, which can never be altered, changed, or turned from; and therefore the forme of this oath is uttered in these words,

Thou art a Priest for ever.

Wherein are two things considerable: First, the manner of installment, *Thou art a Priest*: Secondly, the continuation, or duration of it, that is, *for ever*. In the first, note the peculiarity of the phrase, *Thou art a Priest*, which is as peculiar as this, *the onely begotten of the Father^t, the first-borne^u, the heire*

heire of all things^x, or the like; and therefore can be given unto none but unto the Sonne of God alone. Again, note the universality of it also; for it hath a like scope and universality in it, that such phrases have, as these, viz. *Thou shalt have none other Gods before me*, *Thou shalt not make a graven image*, *Thou shalt not take the name of God in vaine*, y^y Exod. 20. and the like; which phrase implies every one that will worship God aright: so is it here in this phrase, *Thou art a Priest*, for it is peculiar, and proper onely to Christ alone, and can be given to no other, no more then the keeping of every Law of God can be given to any but him alone: it is also common, and universally to be given to him, in whomsoever the faith of the Sonne of God is found, without any restriction, exception or limitation, more then the Commandment hath, to take hold of all that will be true worshippers, wherein wee may admit of none at all, upon paine of prevarication of the Law of God: so that the whole office of Priesthood (*that is not according to the carnall Commandment, but according to the power of an endlesse life^{*}*), dependeth solely upon the faith of the Sonne of God: And as none can take this Office upon himselfe, but he that is called of God, as Aaron^a, even so none can reject, nor put this office from himselfe, that hath the faith, substance, or calling of the Sonne of God, wherein hee himselfe commeth, or is of the same calling, which is ever found in whomsoever Jesus is found as a Saviour; therefore the Apostle by an holy and trimme allusion unto David (noting thereby our spirituall David in his loynes) declares what the proper ground of the Ministry of the Gospell is, and how the sonne of man, subject to death, infirmities and sore troubles (as David was) comes to make manifest that word of life, and minde of the Father of eternity, which is onely by faith, or substance in the word of God, whereby that which is temporary, makes known the minde and will of Eternity; and therefore hee saith, as it is written, *Hee believed, and therefore he spake*; that is, as it is translated, for so much the word *written* signifies, to translate a thing from one to another, that is, Eternity is translated

x Col. 1. 18.

Heb. 1. 2.

y Exod. 20.

3. to 17.

* Heb. 7. 16

a Heb. 5. 4.

b 2 Tim. 1. 9

Heb. 3. 1.

c 2 Cor. 4.

13.

translated, and made over unto that which is temporary and that which is temporary is translated and made over unto that which is eternall, so as the Son of Man *believed, or had his being or subsistence in the word of God*, by vertue whereof hee spake in such sort as being truly temporary, and in time, yet did he publish and make knowne the minde of eternity unto the world, which is before and after all time; whereupon our Apostle gathereth and concludeth assuming the same prerogative and priviledge unto himself, and the rest of the Apostles or Leaders of Christ in his members, *we also beleeve, speaking in the plurall number, and therefore we speake*, so that the singularity and also plurality that is in the faith of the Son of God, is one and the same in whomsoever it is, and therefore must necessarily worke into the same office, operation, dignity and revelation of the same Son of God, for we must either have the office, operation, dignity, and revelation of that which is in Christ Jesus the Son of God, or else we cannot be subjects, and injoyers of the Kingdome, blessednesse, and happinesse of God, no more then he could undergo the curse without taking unto himselfe, and being possessed of all that evill and misery that naturally is in us, in which act of taking our evils he overcomes and destroyes for ever, what naturally is in us, and in our being possessed of his blessednesse, we deny our selves and live unto whatsoever is in him, so that there is one thing overcome in this Priesthood, that is our selves, and one thing revived and lived unto, which is God, which must of necessity be effected wherever Christ appears, and therefore the Priesthood is the same in every particular, (that it is in any one) that is of the faith of Jesus, in whom he makes himselfe manifest; and so much for the peculiarity and generality of this office, noted in that phrase, *Thou art a Priest*: The second is the duration and continuation of it, noted in these words, *a Priest for ever*, or a sacrificer for ages, generations, as the words will bear, noting in the word the nature of his office; that is, to sacrifice and

d *Iude* 3.
e *Eph.* 4. 5, 6.
e *Heb.* 13. 8.

f *Gal.* 5. 24. *slay the flesh in all the lusts and affections thereof, that so*

the Spirit may be saved in that day of the Lord Jesus, namely, that that spirituall frame and fabricke of the house of God may be preserved, and maintained *not after the lusts of men, but according to the good will of God*, and this is upon oath to endure for ever, or in all ages and generations, for this manner of Sacrifice and Priesthood hath ever had the preheminance in the house of God, and amongst the Sons of God, in whomsoever have been of the race and generation, age or pilgrimage, of that beloved of the Father in this world through faith in his blood, and therefore it is, that he brings in the orderly course and disposition of it to be according to the order of *Melchizedeck*, noted in these words;

g *1 Cor.* 5. 5
h *1 Pet.* 4. 1
i *Psal.* 24.
the whole *Psalms.*

After the order of Melchizedeck,

S Which words are taken out of the booke of *Genesis*, or Generations of the world, to declare, that the same Priest and Priesthood was in the daies of *Abraham*, which our Prophet applies to his owne times, prophesying also of the dayes of Jesus Christ, living upon the earth in the daies of *Herod*, and *Pontius Pilate*; and the Apostle unto the *Hebrewes*. Comments both upon the History in *Genesis*, and upon the Prophecy in this *Psalme*, applying all to live, and to be extant in his owne daies, times and Ministrie, describing and setting out the true Ministry of Christ, from the condition or manner of his Person or being, which he saith, *is without father, without mother, and without descent, having neither beginning of daies, nor end of life, but made like unto the Son of God, abideth a Priest for ever*, or continually, so that according to the times, ages, and generations that the Son of God abides or remains, whether past, present, or to come, of such duration hath this Priesthood been, and ever shall, for never was, nor shall be any other acceptable unto the Father, whatever men according to their owne naturall reason and wisdom of the flesh, seem to thinke, and embolden themselves in, to speake of the changes and alterations of it, which God himselfe by our Apostle affirms as well as by this Prophet to be *perpetuall*, or without any inter-

k *Gen.* 14. 18
l *Heb.* 7.

mission

mission at all, (as the word signifies) so that such as the person or being of Christ is, such also is his Office and Ministry; but the Person or being of Christ (*our Melchizedek*) is without father and mother, so also is his office and Ministry: now the person or substance of Christ, is without father, (on this wise) for the holy and pure God never begot, or produced any thing of the flesh; which the Word was made^m, and tooke it into unity with it selfe, without which Christ is not, that is, the father never produced or propagated any weaknesse, infirmity, or frailty which is properly that flesh that the word tooke into unity, for he bare our sins, and carried our sorrowesⁿ, and was made subject to our frailties and infirmities which are not without, but in these materiall soules and bodies of ours, which heart-sorres, sicknesses, and sorrowes^p, God could never produce, who is the fountaine of life^q, no more then a pure fountaine can send out uncleane and corrupt waters^r; therefore as he sustained our infirmities and weaknesse, he was without father; for he was never produced, propagated, or generated after the flesh, nor received the least spirit or livelihood according to the flesh, but altogether according to the spirit, For he was borne not of blood, nor of the flesh, nor of the will of man, but of God^s: and therefore in regard of the flesh, which indeed he became, he was without father; for he never lived after it, nor was begotten nor brought forth according to the lusts and desires thereof. Now such as he is, such also is his Office and Ministerie; for any thing that may receive forme and being, preservation and continuation amongst men, by study, art, humane learning, tradition, or the like, it can be nothing of this Office and Ministerie, it is a higher seed, or generative vertue, that must produce and bring it forth^t, or els no Office nor Ministry of our high Priest at all^v. He is also without mother, for he was made^w flesh, and yet that which he truly was, never did nor ever can conceive, cherish, or bring forth the Son of the living God; For, the flesh, or the naturall man, conceives not the things that are of God, for they are spiritually to be conceived, discerned, and brought

brought forth^{*}, which the flesh is not, neither can it doe it; so that the word of God ministreth nothing, in the being or substance of Christ, to add any thing unto the flesh, or unto that weaknesse which hee tooke upon him; for then weaknesse should naturally flow out of strength, as out of its proper fountain, which it cannot do; nor doth the flesh minister any thing unto the Word of God, in this bringing forth of Christ, in the conception or cherishing thereof, for then should it be a fountaine and cause of that, which is the fountaine and cause of all things: God then in the begetting of his Sonne adds nothing at all in ministring unto the flesh, nor the Spouse in conceiving of Christ addeth nothing in ministring unto the spirit, nor in the diminution or annihilating of the flesh; so that the great skill of the work is, to bring forth the one and the other, in direct opposition in all points, and that is the true forme of that infinite and eternall Sonne of God, which can never be done, but by the light of the Spirit: for nature cannot conceive the Creator to bee at an infinite distance and disproportion with his owne work, nor can this be seen, but the unity of them both is concluded; for the condition of the one, having lost the image of God, is of infinite emptinesse and vastnesse, because the losse is of an infinite nature and value, and that royall perfection of the other (that ever abides the same, and knows how to bring gain and profit out of all things^a) is of infinite fulnesse and validity, so that these two become the very proper centers, receptracles, dwelling, and abiding places of one another for ever^b; which is the swallowing up of mortality by life^c, and that victory of faith that overcomes the world^d, and that wherein death is swallowed up for ever^e, and of such nature is the office and ministry of Christ in the house of God, otherwise it is not of the nature of this Priesthood, that is after the order of Melchizedek; for Christ and his Priesthood, Christ and his Ministry, Christ and his worship, and Christ and his Gospell are of such neare affinity and alliance, that if we take away the one, the other ceaseth, and therefore it is said, that he is without descent altogether^f.

* 1 Cor. 2.
14

a 1 Tim. 6.6
b 1 John 17.
21, 23.
c 2 Cor. 5.4
d 1 Job. 5.4
e 1 Cor. 15.
54, 55, 56,
57.

k Heb. 7. 3. so^t, or without pedegree, kindred, stock or race, because none can describe a Priest, Office or Ministry of the Gospell, but it is properly a description of Christ himselfe, nor can any describe or delineate Christ Jesus, but in so doing he describes the Priesthood, Office, and Ministry of the Gospell, they being inseparably involved each in another, therefore the Apostle describing the grace or Ministry of the
 g Col. 1. 27. Gospell, saith, *It is Christ in you, the hope of glory* g; so that we cannot describe another of the same kin, stock, or pedegree, but we describe the same grace in case we speak according to the faith of Gods Elestⁿ, therefore he is without stock or kindred, in regard it is not any other but one and the same that is ever, even in all ages set forth and proposed unto the world, therefore the word translated pedegree, or kindred, signifies as well the begetting of an Ancestor or Predecessor, as the begetting or bringing forth of a Successor, for Christ is brought forth in us (that are but of yesterdaies continuance^t) in respect of his infirmity and frailty, and we are brought forth in him that is that great Ancestor
 k Dan. 7. 9 from all eternitie^k, in respect of his wisdom, goodnesse, power, and glory, therefore it is, that Abraham that great Ancestor and Father of the faithfull^l, in whom the very top or head of the generation of that Son of God takes its beginning^m, yet this Father Abraham who had the Promises or Covenantⁿ, as being the head and fountaine of it, yet even
 n Gen. 12. he himselfe paid Tythes unto this Melchizedek^o, and was blessed of him, and without all contradiction the lesse is blessed of the
 p Heb. 7. 6, greater^p, so that in our Father Abraham^q, or in our everlasting Father^r Jesus Christ, preached unto us in him, is considered both this Predecessor and Successor, yea he that is the lesser or the least, and also the greatest, of yesterday, and also of eternitie, even that beginning and ending, that first and last^s, declared unto us in holy Scripture, and besides him there is none; so of no kindred, linage, or descent, therefore this Office and Ministry is farre greater then the Leviticall Priesthood which is by Levi, who in the loynes of Abraham paid tythes himselfe, that is, any Priest or Priesthood that is after the

the carnall commandement, and not after the power of an endlesse life^t, or such Priests as are taken away by death^u, and such Ministries unto which a period must be put, and an end
 u Heb. 7. 23 of it come^x: these are not that Ministry or Ministers, according to this order, and therefore in such the grace of our Lord Jesus is not advanced nor set up, for he can in no wise be reckoned up, nor accounted among those kind of Priests who received tythes of him that is the father of them^y; nor can he be reckoned up or accounted without his Office and Ministry, therefore cannot be of their kin and pedigree, neither in the one, nor in the other; therefore their Office and Ministry must also be reckoned up, and accounted to be of another kind and stock, then he and his Ministry is, and therefore must needs be barren, empty, delitute, and altogether void of him, who abideth a Priest for ever^t; so that a Priest and a Ministry that will end both in the one, and in the other; yea a Priest and a Ministry that one may have a being without the use and exercise of the other, is not after the manner, nor according to the order of this our Melchizedek, but after the manner of man, and according to his art, skill, device and invention, which the wisdom of the Sonne of God permits not, nor approves of; neither can it be had in account, reckoning, genealogie, kindred, stock, pedigree; or in the least to be according to the descent, or proceed of it; but contrarily, as it is of man, so doth it tend unto man; breeding, or rather bringing forth meer humane principles, tending to the crucifying of the Sonne
 g I Cor. 2. 6 of Gods, even as that Jewish Priesthood ever did^h, yea 7, 8, 9. all Ministries being of that kinde in the root, beare
 h Psal. 2. 1, the same fruit unto this day; nor can they doe otherwise, For men cannot gather grapes of thornes, nor figgs
 Mat. 26. 3, of thistlesⁱ; therefore is the Ministry of Christ further distinguished from them all, being the Priest, as also the
 John 12. 9, Office are such, who neither have beginning of dayes, nor end of life; he hath no beginning of dayes, that is, though
 i Mat. 7. 16 the word was made flesh^j, yet he never began, nor proposed a platform unto himselfe, to live, or give light unto the
 F f world

world after the flesh, although the Son of God was made the Sonne of man, yet did, he never breath as to live after the will of man, for if that had in the least been, then had the Prince of this world found something in him ^k, *whereupon to fasten and kindle his temptations, which is impossible to be found in the Sonne of God*^l: therefore is he truly said to be without beginning of dayes, because however he was a man, yet did never live for a moment after the will and naturall desires of man ^m, who alwayes lives unto himselfe, but alwayes lived according to the will and good pleasure of his Father ⁿ, giving up himself wholly for the good of others ^o: and of such nature is his Office and Ministry, that however it is exercised in and by men, yet hath it not the least forme, Embri-
^{34.42.}on, or beginning according to man ^p, that can come within the skill, art, or comprehension of any naturall
^o *man in the world*^q: therefore is it, that he saith by the Prophet David, *when I was formelesse*, that is, void of forme in the naturall understanding of all men^r, (like unto that Chaos in the beginning ^s, although all that treasury and curious workmanship of heaven and earth were in it) yet saith
^{15.16.}he, *thine eye did see me*^t, that is, the light of the Spirit ever gives a forme and being unto our Lord, and spirituall David ^u in the Church: therefore saith he, *In thy register were all my members written, which were fashioned after the manner of curious needle-work, or embroyderie* (as the word signifies ^x)
^{23.}whilest as yet there was none of them: that is, none of them according to the flesh, or in such sort as the naturall art or understanding of man can give any forme or being unto them at all. And hence arise all those contentions that are about Christ in the world: for he is not in the least to be found, living, or giving light unto men for a day, no not for one moment, according to the flesh. And hence it is, that all are in contention in giving severall formes and figures for his production and bringing forth in the world: nor can any think or imagine, that any power and glory of his can greatly appeare in the Church, according to the apprehension of these contentious spirits, either till an ancient People called

called Jewes, be raised up, and revived againe, whose parts they are playing, as those did to Christ, whilest they so eagerly took after them, as the Jewes looked after him, or els that Christ must come, and live and reigne on the earth for a thousand yeares, in that person borne of the Virgin Mary; so that as they have given him an earthly and humane form, so also they are looking for an earthly and carnall kingdom, or els they look for the glory onely in that last day of judgment, not knowing nor discerning in themselves, *how the Prince of this world is judged already*^y. Out of these distinctions of times and Peoples in the worship of God (whilest God respects no place ^a, time ^a, nor person ^b) and out of these severall formes and prescriptions, of the manner of Gods worship, the men of the world make it too too manifest, what manner of Gods they worship: for, having carnallized the Sonne of God unto themselves, they look after, and greatly contend for earthly and carnall formes and administrations in their worship; as for change of peoples and times, to perfect it and to bring it forth, even as though Israel of old should never have looked for familiarity with their God, his great wisdom, noble acts of power and glory to have appeared, and been made manifest amongst them, untill such time as there was a literall and historicall calling of the Nations, as also the incarnation of the Sonne of God in that wombe of the Virgin Mary; which had been all one, as to deny their owne salvation, untill such times as such things appeared, as those did that knew not the presence and power of them ^c, and is most evident in all ages, that those that stand upon formes, persons, times, and places, ever do: therefore when the Apostle saw that inscription written upon the Altar at Athens, *he beheld their devotion*, or as the word is ^e, *he knew the Gods which they served*, insomuch that outward rites, formes, and figures, and carnall ordinances described and brought in, which may be comprehended within the mind of, and practised by a carnall and naturall man, ever declare, that such ignorantly serve and worship a God whom they know not, whom they have carnallized unto themselves,

selves in all the waies and manner of his Worship, and so are ever learning, but never able to come to the knowledge of the truth; but as this order of Priesthood is without beginning of daies, so is it also without end of life, that is, as Christ lives being a man, yet never lived according to the minde and will of man, but according to the will of God, so hee also dies being true God, but never dies unto the Spirit and Life of God, but onely dies unto that which is the proper Spirit and reasoning of that which is meerly carnall and humane in man, which naturally is mans onely life, Christ dies then (being the Son of God^h) in that he becomes, that which is death it selfe, having no life of God in it at all, yet it is as impossible that the life of the Son of God should be extinct for a moment, as it is for God to cease to bee, who gives being unto all things^k; therefore must of necessity be without end of life: So Christ lives being a man, but as impossible to live after the will of man, or desires of the flesh, as it is that one onely Son of God should have two substiſtences or beings^l, or that one fountaine should send forth both sweet water and bitter^m; or that the Son of God should admit of such an emptines in himselfe, as that something besides himselfe must fill up and replenish: so that the death of the Son of God is properly in man, (but yet according to that interchangeable Covenant, mutuall act and intercouſe of the operation of faith) is translated and transferred unto God, otherwise death and sin could never be overcome, destroyed and swallowed up. The life also of the Son of mortall man is properly in God, but according to that forenamed mutual act & operation of faith, is translated and transferred even unto the Son of forry man^o, otherwise could righteousness and peace never have gotten victory, nor the creature have attained an everlasting life and being with its Creatour^p: So that as hee never hath beginning, in respect of the workes, waies, and devices of the flesh, so also hee never hath end, in the operations and Ordinances; according to the wisdom of the Spirit, in which the mystery of the Gospel appears to be this, that the very act of destruction

tion is the very act of restauration by Jesus Christ; for the death and destruction of the Son of God, according to the flesh in us, is our life and restauration in the Spirit through him, and this myſtery lying hid, the very name of the Croſs of Christ becomes a feare, a terror, a reproach and a stumbling stone unto all the world, which comes to pass, by that being taught for the Croſs of Christ, which is nothing else properly, but the jealousies, suspitions, feares, and terrors of Satan, concluding the Croſs to be a hard, heavy, shameful and uncomfortable thing, which is indeed the most glorious act or thing that ever was, or shall be done, or brought forth by the Son of the eternall God to the glory of the Father for ever: therefore the Apostle further describes him to be like the Son of God^q, or made like the Son of God, or reckoned unto, or made to bee the Son of God. Now as he is naturally the love and bosome of the Father, who is God, so he cannot be said, to be made, or reckoned, or accounted unto such a state, or thing, but in & by his croſs, or taking our nature into unity with himselfe; he is made to be such a one, of that which by nature is a son of sorrow, a child of death, and so through the croſse becomes triumphant over all principalities and powers, and hath made a shew of them openly^r, which otherwise could never have appeared, and so continues a Priest for ever; and therefore the Psalmist gives him that regall power and authority that pertaineth and belongeth unto his Kingly Office also, laid down in these words:

5. Vers. The Lord at thy right hand shall wound (or strike through) Kings in the day of his wrath.

T The Kingly power to execute vengeance, and the Priestly office sacrificing to procure mercy, are never separated nor put asunder, of which we have an embleme in all naturall states and Ministeries; for the King is not willing to execute wrath without the counsell and advice of the Ministry, and the Priest is not willing nor free to Minister, to procure mercy (in what way soever hee takes mercy to be attained in) without

without the defence, maintenance, and protection of the Magistrate: and this place the Psalmist takes also, out of the
 a *Gen. 14. 1.* fourteenth of *Genesis*, and here we must remember, that as there is a Kingly Priest, and a Priestly King sitting at the right hand of each other in honour, (as in the beginning of this Psalme) although in a diverse acceptation, so also there are Kings in the plurall number, that are subjected unto wrath, though in a diverse manner, being the Objects or Subjects of it, which are to be wounded, or struck through in the day thereof, as we see in that fore-named place in *Genesis*, for there is *Amraphel King of Shiner*, which is Babylon, or that confusion, as the word signifies, which is the proper
 b *Zech. 5. 9.* seat or base of all wickedness b, and he is not without great
 10, 11. Associates and Confederates c; and there is also *Bera King of Sodome*, that pleasant plaine, fruitfull and commodious in
 c *Gen. 14. 1. 2.* situation d of all delights and pleasures, which naturally the
 Rev. 12. 7. minde of man is taken up withall in this life, which is like the
 d *Gen. 13. 10.* Garden of Eden, before it is destroyed e; and this King of So-
 e *Ezek. 28.* dome is not without great allies and Confederates also, and
 13, 17, 18. these make warre one against another: sometimes one being servant and in subjection, and sometimes the other, yea even to the captivating of *Lot* so near an allie to *Abraham* f,
 f *Gen. 13. 8.* and indeed are all against the father of the faithfull, or that high Father, as his name signifies, or *Prince of many Nations*, or *Peoples*, as also to that good *Melchizedek*, Priest of the
 g *Gen. 14. 18.* most high God, that King of *Salem*, or *Prince of peace* g, who
 Heb. 7. 1, 2. rules in righteousness, and of his Kingdom there is no end h, who
 h *Dan. 4. 3.* meeteth *Abraham* coming from the slaughter of the fore-named Kings, refreshing him with bread and wine, and blesseth him, unto whom *Abraham* gives tythes of all that he possesseth, shewing themselves to be equal sharers in the glory of the slaughter, and rescue now made i, therefore *Melchizedek* refresheth, recovereth and reneweth *Abraham*'s strength, which was weakned and lost in the Battell, and blesseth him
 i *Gen. 14.* with the blessing or blessedness of the most high God k, possessor
 18, 19, 20. of heaven and earth, yea with the same blessing wherewith
 Heb. 7. 1, 2. God himselfe is blessed: therefore saith *Melchizedek* (as
 k *Gen. 14.* one
 18, 19.

one that sustaines the person and office of them both) blessed
Abraham and blessed God l, teaching that the state and condition of twaine are made one blessing, or blessed condition
 l *Gen. 14.* 19, 20.
 in Christ; therefore as God hath delivered into *Abraham*'s hand, so *Abraham* also gives Tythes of all that ever he possesseth, namely the tenth of every ten m, that is to say, all in all, and for ever is given unto the Lord n, for so the word ten is taken in Scripture, as when the Lord will visit a people by famine, he saith, that ten women shall bake their bread in one oven, that is, all the women in that City o, it is taken for ever also, as when a bastard is not to enter into the Congregation of Israel, unto the tenth generation p, it is immediately expounded, that he shall not enter for ever q; so that God gives all unto *Abraham*, in and by that good *Melchizedek*, by whose strength the enemies are given into his hand, in that rescue of that lost portion or inheritance of God r, and *Abraham* also gives all unto God, in the same *Melchizedek*, Priest of the most high God, and Prince of peace, in whom he acknowledgeth God to bee all in all in the victory; and so is said, to give him the tenth of all, or gives him to be all in all in the worke for ever s. Our Prophet here declaring the
 Kingly and Priestly office of Christ, from this History doth also allude unto it, to make it manifest by these fore-named Kings warring one against another, namely foure Kings against five, and all against the Lord, and against his anointed t; t *Psal. 2. 2.* declares hereby that there is a two-fold condition, and state of mankind upon the earth, which is in continuall opposition in it selfe, making continuall warre one against the other with all their force and confederacy, each of them having a Kingly and Princely power, or rather many being joyned together in one on both sides, which are all Kingly, and yet both of them, or altogether in each party, stand in direct opposition against the Kingdome and Priesthood of our Lord Jesus Christ, exercised amongst the Saints, or those trained and armed Souldiers, who have the armour of God u
 u *Gen. 14.* put upon them u, or that Catechized and instructed people which
 are home-borne, and brought up in the house or family of that one
 Eph. 6. 11. father to 18.

* Eph. 3. 14. *father of all the faithful*; and these two adversaries which our Prophet tells us, *that the Lord strikes through*, are the prosperity and adversity that man is subject to attain unto, & liable to undergo in this present life, together with all those severall heads, or headships proper unto them both, which are at war in themselves in the men of this world; for sometimes a wicked prosperity gets the upper-hand with its confederates and severall headships therein combined together in one y: and sometimes also, a wicked, wretched, low and miserable state and condition, with its confederates and headships all conspiring together in one to make the condition full x, which things are Historically taught unto us in that twelve yeares subjection unto *Chederlaomer*, and in that thirteenth years rebellion, and his going out in the fourteenth yeer and smiting so many of them, insomuch that they do not only make one another prosperous & proud, as also wretched and miserable, but *the very slime-pits* z, *yea and the taking of Lot also* b, conspire together for such purposes; with Abrahams refusing and rejecting the receipt of the spoiles of the King of Sodom c, declaring thereby, that the Saints have greater riches and treasures d then any, or all wicked men can afford unto them. These two adversaries to the Kingdome and Priesthood of Jesus Christ stand in direct opposition unto his Crowne, as also unto his Cross, which are never separated nor divided the one from the other, in any person, place, or time, but harmonize and lovingly consent and agree together in him who is the onely fulness and perfection both of the one and of the other in all his, in whatsoever time or place: But these two opposites hereunto, that is to say, a carnall and worldly prosperity and also adversity, can never be at concord, peace, or any agreement at all, yet both alike opposite to Christ, *this our Prince of peace, who hath of twaine made one new man* e, *slaying that enmity in himselfe*; hunting therefore after a worldly prosperity, as riches, honours, pleasures, carnall friends, humane learning, and the like, as things whereby to beautifie and adorne Religion, defend and preserve the faith of Christ, or as after such things, wherein

wherein any part of the glory and power of the Kingdome of God consisteth, this stands in opposition to the Kingdome of Christ, *taking his Kingdome to be of this world*, f *Ioh. 18. 36* or to consist of things momentany and vanishing, which it doth not; and therefore his *Souldiers do not contend nor strive for them* g, but only those who instead of spirituallizing the things of man in the Son of God, have carnallized the things of God into the fading and corruptible things of vain man h, and accordingly set up themselves in temporary things to advance an eternall Kingdome, labouring by as many means and waies of headship (to take the office of Christ out of his hand) as there are infinite waies in the heart of man to lift up and advance it self against his Creator, which is a depth and height of that deceit that none but God can know or finde out k, therefore the Dragon is said to have *seven heads*, to declare that fulness, or innumerable waies and beginnings of gathering head against Christ, that are found in the pride and policy of man, who ever is ready to looke upon the Sun in his strength, and the Moone in her brightnesse m, to *kiss his hand if any thing prosper in it* n; to *sacrifice unto his owne net*, and *burne incense unto his yearne or drag* o, to advance himselfe and say, *Is not this great Babel which I have built? and unto mee the honour and majesty thereof belongeth* p. Thus doth a mis-conceived glory in humane excellencies oppose the Crowne of Jesus Christ, by denying him sole Power, Presence, Wisdome and Authority to maintaine, uphold, teach, rectifie, and order all things whatsoever pertaine unto this Kingdome which is spirituall q, and therefore none but hee alone who spake words onely that *are spirit and life* r, can put forth a hand for the help, support, supply, comfort, and edification of the same s; and this opposition of Christ, is that *Sodomiticall power*, that vexeth the righteous soule of Lot from day to day t, and raigneth in all such (of what ranke, quality, sex, age or office soever they bee) that by reason of any thing that is momentany and must bee laid aside one

day, as either parts, place, office, or relation whatsoever, do lift up themselves thereby above others, as they stand in relation to God, as being nearer unto him, or more acceptable to him, or usefull for him because thereof; and in this we rob our Priestly King of his dignity, taking upon us the place of the Mediator to come between God and the creature ^u; for if we hold our selves more acceptable to God, or usefull for God, by the enjoyment of any human excellency, then any other human creature whatsoever is, then do we intrude our selves into that office and place of the Mediator, who is that only usefull and acceptable one, to and for the Father ^x, without whom he hath not, nor doth any thing ^y. *For all things are of him, and through him, and for him, to whom be glory for ever, Amen* ^z. The other adversary is the adversities and miseries that man is naturally subjected unto in this present life; which miseries felt, heard of, or understood in a naturall, sensuall, and carnall manner, stand in direct opposition unto the crosse of our Lord Jesus Christ, which is absolutely & really another thing, then the natural mind of man can comprehend or conceive of: for we naturally conceive, that those things which are penall, and troublesome unto man, vexations, griefs, perturbations, and anguishes felt, and painfully and burdensomely undergone, are the crosse of Christ, yea sorrows and fears, and pinching and painfull repentance, we naturally extol, as the only suffering that brings deliverance and joy unto us, which is the worlds great mistake of the crosse of Christ, from the beginning even untill now. True it is, that all these things, and innumerable more are in repentance; but repentance is ever a change, wherein the Son of God is found, or els it cannot be repentance never to be repented of ^a: and if the Son of God be in the change, then doth he change and translate (as our sins, so also our griefs, sorrows, fears, pains, troubles, doubts, distrusts, and anguishes whatsoever man by nature is subjected under) unto himself, who being the Son of God, cannot but bear them all away ^b, els should he not continue to be himself, who is beginning it self; and therefore cannot but remain the same: but this

this is the portion which he takes unto himselfe, for the utter destruction of it, in that work of our salvation ^c; even so also doth he give and transfer unto us (in this exchange or turning from one condition unto another) his own righteousness, peace, ease, life, courage, confidence, joy, freedom, and liberty, out of all straits, difficulties, servitudes and intanglements whatsoever, setting us in his own wisdom, & authority, inheritance and sonship ^d, therefore is it said, *As he is, so are we even in this world* ^e, which state and condition being put upon us, who are in our selves but finite creatures, must of necessity fill us, and replenish us with all consolations, having in it the fulnesse of him who is the Son of God, and therefore filleth all in all ^f; so that no place can be left void in any way of Christ, for the works, fears, and terrors of the Law to take place in ^g, which naturally all men presse upon the conscience, in the way of their Ministry ^h, but they may as well testifie of the Son of God, that he never became a man of sorrows, nor was ever acquainted with infirmity, (which is no less then to deny the Lord Jesus Christ in his death) as to proclaim unto the sons and daughters of men, that they ought so to be exercised, as to be perplexed with any such things in themselves, as being troubles, necessary sorrows, and terrors unto them, which is also to deny the Lord Christ in that victorious and triumphant way of his resurrection. They then that will have the paine, trouble, losse, shame and sorrow of the creature (as it is to it self a penalty, and takes hold of us unto hurt, dammage, feare and disquiet) to be the crosse of Christ, they set themselves in the place of the Son of God ^k, as sufferers for sin, and so usurp the place of our high Priest, that only and alone sacrificer, *yea that only and alone sacrifice, and offering made once for all those that come unto him* ^l, and be they never so poore, mean, seemingly humble and meek, pleading for never so much liberty of conscience, and immunity from persecution, but yet hold the fores and sorrows of soul, and desolate place in the wilderness, not being inhabitants in, nor heires of the house of God in present possession, to be the exercise of Christianity, they do no lesse hereby, but

sit downe in the very chaire and seat of Antichrist, assuming
 that great work of the suffering of the Son of God unto
 themselves, then the which, greater pride and arrogancie
 cannot be: for, if a man do arrogate unto himselfe any part
 or point of trouble and bitterneſſe of the creature, so as to
 be the croſs of Chriſt, then hath the Son of God died in
 vain, for he muſt either become all ſorrow, or els none at all,
 ſo that the whole ſuffering belongs onely unto the Creator,
that could not be overcome of death, and the whole and full
 releaſe belongs onely unto the creature, for nothing elſe had
 any need thereof, nor could be releaſed, but only that *which*
was in feare and bondage in it ſelfe, ſubject to death, but by
 that death of the Son of God, and in the very ſame act, it is
 ſtated in his life and peace for ever; and yet we do not denie
 in this point the ſenſible, or rather ſenſuall penalties and
 pinings of the creature, which man is ſubjected unto, with
 the reſt of the animall parts of the creation, as being ſubject
 in this life to ſome things which other creatures are, even as
 to eat, drink, ſleep, procreate, and the like; ſo alſo to have bo-
 dily aches, ſickneſſe, ſores, famine, weakneſſe, and the like,
 which are troubles and diſturbances to one creature, as well
 as to another (both of man and beaſt) till it come to death:
 it ſelfe of the body, which things are naturall, or ſenſuall, yet
 in the Saints of God ordered ſo by God, as he hath uſe of
 them to preach and proclaim his praifes here in this world; *þ*
 therefore ſo prevents them, extenuates, or brings a quite
 contrary thing out of them, (*as in the throwing of Daniels*
friends into the furnace of fire, and *putting the people of Is-*
rael into the red Sea, and the like) as he ſeeth good, for the
 ſafety and encouragement of his people; or the deſtruction
 and hardening of his enemies: ſo that theſe things that
 properly have relation and paſſage betwixt creature and
 creature, do accidentally prove the croſs of Chriſt, and that
 ſo far as they become joy, courage and conſolation unto the
 Saints, which in themſelves to all fleſh is grief, anguiſh,
 and ſorrow, even as the very comforts of this life, that
 the unreaſonable creature taſts of, as well as man, are
 a trou-

a trouble unto the wicked, and become the terrors of hell
 when they ſee themſelves foiled, overcome and ſubjected un-
 to ſin and death by them, though in themſelves ſimply con-
 ſidered they are naturally no ſuch things; ſo that the Croſs
 of Chriſt is of a more eminent and tranſcendent nature then
 theſe temporary and fading things can reach unto; for
 that which is of an eternall nature, extent and value, cannot
 conſiſt in temporall things, although it may be exerciſed and
 made known in that which in it ſelfe is temporary: the proper
 Croſs of Chriſt then is that in man, which is peculiar and
 proper unto man alone, and cannot be found in any other
 creature whatſoever, and makes man to be that which by na-
 ture he is, which no other creature can be ſuch, that is, all that
 enmity and wrath, defection from God, and rebellion againſt
 him, which ariſeth from the breach of that unity, covenant,
 and agreement that was between the Creator, and the crea-
 ture in the firſt act of its creation; for none of the creatures
 being made in the Image of God but man alone, it was not
 poſſible that any could make a breach, or deprive it ſelfe
 of ſuch an Image and being, but onely hee; and there-
 fore man onely acquires and attracts ſuch an enmity and
 wrath unto himſelfe, as no other creature could ever doe
 but hee alone: So that which ariſeth properly from a
 breach, that hath in it that which is eternall, is the Croſs of
 Chriſt, but man onely hath an enmity and wrath naturally,
 that ariſeth from a breach that is eternall, therefore none but
 man can participate in that which is properly the Croſs of
 Chriſt, and he only and alone can do it, for in this breach God
 himſelfe is the party ſalne from, caſt off, and by adulterating
 the ſtate and condition of the contract, utterly rejected; ther-
 fore whatever ariſeth hence, muſt needs be of an eternall na-
 ture, becauſe it hath ever reſpect unto him who is eternal, and
 of ſuch nature is the Croſs of Chriſt, in what point or
 particular ſoever it is taught unto us, or to be conſidered of
 by us in, which if that Son of eternity had not taken upon
 himſelfe, never could any have extended himſelfe therein, ſo
 as to have been a plenary ſatisfaction to God, or to the
 conſcience

Yam. 5. 2. 3
Luke 16. 19,
23. 24. 25.
Luke 17. 32
2 Gen. 1. 31.
1 Tim. 4. 4.

1 *Act.* 20. 28 conscience of the creature^a; but hee having taken it
 1 *Ioh.* 2. 1, 2 upon himselfe, who is infinite and eternall, mult of need-
 sity reach unto, and take in the utmost bounds of it in
 every point and tittle thereof, otherwise there would
 not be a place sufficient for *that infinite love and garment*
 b *Isa.* 61. 10 of salvation^b to reside in, and put it self upon us, and take up an
 c *Psal.* 68. habitation for it selfe with us for ever^c; therefore to preach
 16, 18. any jot of the penalty of the Crofs, as in griefe, sorrow, or
Rom. 8. 9, 11. perturbation, arising hence to be the proper portion of any
 2 *Cor.* 6. 16 creature, or at any time to have the soule oppressed with the
Eph. 3. 17. displeasure and angry face of God, so much as for a mo-
 ment, such persons offer no less indignity to the Son of God
 then to teach the proper terrours of Satan to be the Crofs
 of our Lord Christ, and so do nullifie and make void the
 Crofs of Christ unto the soules of men; teaching or appre-
 hending it to be a quite contrary thing to that which indeed
 it is, and if the Crofs have not its right forme given unto it
 in the preaching of the Gospell, it hath never its right and
 proper operations and workings in us, and so is *the vail* ^{which}
ver rent in our hearts, but we are still kept out of the holy
place (having the vail upon our hearts) when Moses is read un-
to this day^d; so that the sorrowes of soule that men under-
 go in this mortall flesh, conceived to be the Crofs of Christ,
 are the very *King of Shyner*^e, or of *Babylon*^f, with his ASSO-
 ciates, and Confederates, that are as many as there are kinds
 of anguish of soule and trouble, and every one is a head or
 f *Gen.* 14. 1. beginning of his Kingdome, whether it be *Babell, Erech,*
Ier. 20. 4. *Accad* or *Calney*, they are all in the *Land of Shyner*^g; who is
 h *Gen.* 10. 10. at perpetuall enmity with our holy King of Israel on the
 i *Psal.* 2. 1. hill of Sion^h, labouring to demolish that spirituall house
 to 6. and Temple, (*not made by the hands devise, or skill of man*ⁱ;
 j *Act.* 4. 11. *but is of an eternall and heavenly frame in Christ*^k) and to lay
Psal. 118. it wast of all its boules, offices, ornaments, and instruments,
 22. unto this day, as ever it was with those Kings of old^l: as
 k 2 *Cor.* 5. 1 the excellencies therefore of the creature, so also the defor-
 l *Ier.* 52. 17, mities and miseries of the creature are both alike enemies
 18, 19. unto the Kingdome of Jesus Christ, and yet strive one a-
 gainst

against another, and would faine rid and lay wast the world
 one of another, and yet both alike against the Crofs and
 Crowne of Christ, and are both alike prevalent and Kingly
 to captivate the soule, and to keep under one another accord-
 ing as either of them doth prevail and bear sway wherever
 they come: so that the great humiliations of the world
 for feare of the wrath of God^m, and the great exaltations
 and executions of it, to put away, abate or keep back wrathⁿ,
 are both alike Kingly, which the Lord will strike through or
 wound in the day of his wrath; and so much for the allu-
 sion unto the story in *Genesis*, which our Prophet brings up,
 and gives it a being in his owne times, prophecyng of the
 life and being of it also in times and ages to come: Now
 for the order and method of the words of this fift Verse,
For God is a God of order, and not of confusion^o, yea is com-
 posed in the Lord Christ, of nothing else; but the order of
 God in and about the things of man, exercised in his word,
 works and waies, ever springs from such Principles as hold
 correspondency, and are compatible to the nature and being
 of the Son of God, and all tend to his exaltation, but the
 order of man, or of the world in and about the things of
 God, ever springs from principles seated naturally in the
 creature, and hold correspondency with its nature and be-
 ing, and therefore ever tends to the exaltation and lifting
 up of man, and this distinction is warily to be had in remem-
 brance in all our orderly courses propounded unto the sons
 of men in and about the things of God. Now the sum of
 these words, Verse 5. is a noble act of God, executed and
 done upon the fore-named mighties or nobles of the world,
 in which we may observe,

First, his title, *the Lord*; Secondly, the place where it is
 done, in these words, *at the right hand*; Thirdly, the worke it
 selfe, on thing done, *shall strike through Kings*: Fourthly, the
 time when, that is, *in the day of his wrath*.
 W For the first, his name or title, *the Lord*, or *Jehovah*, the
 word hath in it the force of that title given to Christ^p, that
that is, that it is to come, or will bee the same for ever; *Rev.* 4. 8.
 and

and signifies unto us, that the Lord was at the right hand of *Abraham* in those slaughters and victories (in the rescue of *Lot* in his day) of and over those great ones of the earth before-mentioned: the Lord is also at the right hand of *David* in his victories, whereupon this Psalm was penned: for the use and benefit of the Church; and the Lord will also be at the right hand of the poore for ever, as in the Verse going immediately before this Psalm, to save him from those fore-named Kings that would condemne his soule; so that he was, he is, and ever will be at the right hand of the poore for his deliverance, therefore the Psalmist prophesying of Christ, saith, (according to the words as they are truly rendered) *O blessed is that man that prudently considereth the poore weakling*, who is ever poore and weake in respect of any thing of the help of man, for the Lord is ever and altogether his help and safety, as there it is expressed, which being prudently looked upon, according to the wisdom of the Word of God, it is plainly seen, that the weakness of man is of no other use, but the very in-let of the almighty power and authority of the Son of God, who is that onely blessed man indeed, and happy state and condition where-ever it is prudently seen and perceived; the word Lord therefore in this place, is interchangeably to be taken and understood, (as in the first Verse of this Psalm is declared) for this Lordly Priest stands at the right hand of the King, who is that poore one, who without this Priestly sacrifice and death, had never appeared in his glory; nor could hee have been made manifest by being shaped or made in the lowermost parts of the earth, nor had hee brought forth those Riches and Treasures of his love onely made manifest in his Saints through death, but by this Priestly Sacrifice: Even so also this Lordly King stands at the right hand of the Priest who is that poore weakling also, who being found in death and sacrificed, could never raise up himselfe from under such a curse, and out of such destruction, but onely through that Spirit and Power, Life

life and authority of such a royal and potent King; and in the one of these, and in the other, there is full and sufficiency of supply, for the Lord is enriched in that it is made manifest what a glorious use himselfe can make of such an accursed thing, or condition, whereby he appears to be God alone, which otherwise had lien hid as it doth to all other creatures; and man also is enriched in that, that in the death and absence of all his own glory and excellencies (that are humane and proper to a creature) the dignity and power of God becomes his; and thus is the word Lord interchangeably taken, as also the poore one is, at whose right hand he stands: Now to be at the right hand hath divers significations; as first it signifies power, dignity, and authority: therefore is the word by the Evangelists and Apostles so varied, as, *at the right hand of God*; so also, *at the right hand of majesty*; *the right hand of the power*, and the like: and sometimes it signifies skil and cunning usually exercised in arts, made manifest and brought forth by the right hand as the proper instrument; therefore it is said, *If I forget thee, O Jerusalem, then let my right hand forget her cunning*; that is, in all musical and artificial administrations in the house of the Sanctuary: Again, It sometimes signifies ratification and confirmation of what passeth from one to another, and so it is taken, *when the Lord swears by his right hand*, and in that he saith, *If Jeconiah were as the signet on my right hand, yet would I pluck him thence*, as if he should say, though it be so neer unto me that I pass nothing under seal, or perform any thing without it, and many the like; But these may serve to manifest what is meant by being at the right hand in this place, (when it is said, *the Lord at thy right hand*,) that is, the Lord, as King, is the power and authority of the Priest; the Lord also, as King, is the wisdom and skil of the Priest; the Lord, as King, is the ratification and confirmation of the Priest, in the rescue and deliverance of him from all humane frailties and infirmities. Again translately, the Lord, as Priest, is the power and authority of the King; the Lord, as Priest,

H h

also,

a Psal. 47, 2.
Psal. 48, 3.
Psal. 95, 3.
Rev. 17, 14.

b 1 Cor. 2, 9.
1 Cor. 2, 14.

c 2 Cor. 14, 6.

d Psal. 118, 15.

e Mark 16, 19.
Act. 5, 31.

f Heb. 1, 3.
g Mark 14, 62.

h Psal. 137, 5.

i 1sa. 62, 8.
k Jer. 22, 24.

a Rom. 1, 1, 2.
3, 4, 5.

q Psal. 109, 31.

r Psal. 41, 1

f Psal. 41, 2
3.

1 2 Cor. 12, 10.
Rom. 8, 35,
36, 37.

u Psal. 139, 15.

Ephes. 4, 9.

x 1 Cor. 5, 7

1 Cor. 15, 3

y Gal. 3, 13.

Deut. 21, 23

z Psal. 88, 11.

Psal. 90, 3.

Psal. 103, 4

also, is the wisdom and skil of the King; the Lord, as Priest, is the ratification and confirmation of the King, in sacrificing all human abilities and excellencies, that the Princely power and excellency of God only may appear: So as, that without the one the other is not, nor can be known or found according to the way of the faith of Jesus Christ; inasmuch that whatsoever the King doth in his regal authority, he doth it by the Priest, that is, by that power, and authority, wisdom, and curious device, and skil, as also by that seal and confirmation that is in that death and suffering of the Son of God ^b. Again, whatsoever the Priest doth in his office and ministry, he doth it by the King, that is, by the power, and authority, wisdom, curiosity, and skil; yea, and by that seal and confirmation that is in the life and resurrection of that Son of man the Lord Jesus Christ ^c: So that if the Word of God be opened to set forth the life of Christ, it sets it forth in and through his death ^d: and also if it be opened to set forth the death of Christ, it sets it forth only in his life ^e: For the one is not nor can be made known out of the other ^f: and they that go about to work any other way concerning the Kingdom and Priesthood of Christ in the Church, they can never effect nor perform that work that is here foretold, namely, to wound or strike through these forenamed and forementioned Kings; namely, a carnal prosperity, and also adversity, either of which being taken as the proper Cross or Crown of Christ Jesus, become thereby meerly Idolatrous and Diabolical: The word translated in the *future tense*, that wound, may also be read in the *preter*, hath wounded, or in the *present tense*, doth wound, to denote an act of continuation: We are here then to mind the action performed as a work extending to all times, for God is never out of the like operation, his work being one, even as his will is but one; so that whereever he, as King and Lord, sets forth his Lordship and Principality in his life and resurrection, he doth it in and by the death and sacrifice of the Priest, *that man of his right hand* ^g; that is, according to the multitudes of the operations and ways of the work-

^b Heb. 2, 14,
² Cor. 1, 5.
¹ Pet. 1, 2.
^c Gal. 2, 14, 15.

^c Rom. 8, 33, 34
^d John 11, 25, 26
¹ Pet. 1, 3.
² Pet. 3, 21.
^d Isa. 26, 19.
^e Ephes. 2, 1, 5,
¹ Pet. 3, 18, 19
^f Rom. 6, 9, 10.
¹ r. Rom. 6, 1,
to 8.
^g Rom. 8, 34.
² Cor. 13, 4.

^g Psal. 80, 17.

ings of death, hel, and sin in the natural heart of man (are) manifesting and bringing in his sorrow and wretchedness on every side ^a, which the Son of God having taken upon himself ⁱ must needs be without number, reckoning, or account ^k; and therefore for weight intolerable ^l, being none could stand under them, *but he who is God himself* ^m: even such are those supplies, fulfilments, revivals, and operations that are in the life and resurrection of the Lord Jesus Christ, which do fulfil and replenish all and every of those ways and workings of death whatsoever; for if all this wretchedness and misery were contracted into one (as it was) and laid upon *that one and only Son of the Father* ⁿ; which was indeed his death ^o; then must it of necessity be such a death as is never vacant of life; so that the life, spirit, and power of God is in the very same act; for if it were not so, then should the life of the Son of God admit of a cessation, for some time, which can in no wise be granted, no not so much as for a moment ^p, therefore his life and death are both of them compleat in the same act; and thus doth the Lord through the death of the Son *that man at his right hand*, bring life to light, expelling all the ways of darknes and death whatsoever ^q, that they cannot fasten themselves nor take hold of that Saint of Israel, who is *our life, and light, and by whom our darknes and death is done away* ^r: And thus doth our Lord wound or strike through that King, or those Kings, of the miseries and wretched condition of mankind, which through infidelity do prevail and reign over so many in this world, having captivated them under themselves ^s, which our Lord in all that are his strikes through, which word (strikes through) hath affinity with that translated, blaspheme) that is, to pierce or strike through so as to make liveless, and voyd of operation, that they cannot take hold, operate, nor have the least power over him, so are the sins and sorrows which man by nature is subject unto, slain unto *that Saint or holy One of Israel*, in all that are his, even as the blasphemers is said to pierce or strike through the Lord ^t, that is, makes him liveless and voyd

H h 2

of

^h Gen. 6, 4.
^{Gal.} 4, 24.
^{Rom.} 2, 5.
ⁱ Mat. 8, 17.
^k Psal. 40, 12.
^l Psal. 38, 4.
¹ Job 6, 2,
^m Rom. 9, 5,
^{Acts} 20, 28.

ⁿ Psal. 42, 7,
^{Heb.} 7, 27,
^{John} 3, 16.
^o Isa. 53, 5, 6,

^p James 1, 17,
^q Psal. 90, 1, 2,

^q Ephes. 5, 8,
^{Mat.} 6, 22,
^r Psal. 97, 11,
^s 1 Job 5, 11,
^{Mal.} 4, 2,
^{Isa} 60, 1, 2,

^s Isa 61, 1,
^{Luk} 4, 18,

^t Levit. 24, 11

of all operations of his grace in and upon himself; and so is no other but a dead man in sins and trespasses, signified by his being stoned to death even as the Saints are dead to the sins and miseries of man ^u, but alive to grace, peace, and righteousness in the blessing or blessedness of the Son of God ^x; and thereby is that other King, or Kings (in the plural number) pierced, blasphemed, or struck through by our Lord, in that man of his right hand, which is the pride, prosperity, ostentation, and arrogancy of the sonnes of men, attributing unto themselves that which is the right and due of the Son of God in the house and kingdom of God, and that is on this wise, our high Priest, or Sacrificer, makes manifest his death in the slaying and sacrificing of all the fat and the sweet; that is in the beauty, glory, excellency, and goodliness of man, no otherwise but in the King that son of his right hand; namely, in that life and resurrection of that Son of man, unto whom all power in heaven and in earth is given, because he is the Son of man ^y (else could it not be given, for as he is God he hath it, or is it from everlasting); and therefore is he over all God blessed for ever ^z: So that according to that variety of life, spirit, principality, supereminency & excellency that is in the Son of man, even such is the death, shame, and dejection of the excellency and glory of man; therefore as the excellency and glory of him that is the Son of God must needs be infinite and boundless, even so must it necessarily follow, that the pride, glory, and goodliness of man must be in all points and at all times dried up and altogether expunged that it appear not in this way of life and resurrection of our King Christ: Therefore it is said, *That all flesh is grass, and the goodliness of man as the flower of the field, the grass is withered and the flower faded, because the Spirit of the Lord hath blown or breathed upon it* ^a: So that the death and humiliation of our high Priest, in all that are his, is curiously wrought out and made manifest no other way but in the life, authority, and exaltation of the King, and according to the curiosity of that Regiment and Government, such is that noble death and sacrifice of our high Priest: So that the death

^u Rom. 6, 1, 2,
3, 4.
^x Rom. 9, 5.
Pse. 115, 15.
Pse. 1, 1.
Psa. 32, 5, 2.

^y Iohs 5, 27.

^z Rom. 9, 5.

^a Isa. 40, 6, 7.
Pet. 1, 23, 24

death and life are one and the same acts and must needs be so, else had the Son of God enjoyed life for a time without death, which if once he had done so, he had then ever done so, for the Lord our righteousness changeth not ^b, and then had he never dyed for our sins, we had yet remained in them ^c, which far be it from us, or as it is translated, *God forbid*, that we should ever think; and thus doth our Lord strike through, pierce, or blaspheme the pride, prosperity, that the earthly excellency and goodliness of man leaving it altogether lifeless and voyd of any power to lay hold or to operate upon him who is the Son of God, as to move him in the least to speak great things in himself according to the arm of flesh: therefore it is that our Saviour repelled all those temptations, suggested by that great enemy of our salvation ^e, so that none of them could in the least take hold of him; in which power and victory we only stand, and this is the work of our Lord and high Father Abraham in the slaughter of the Kings, together with our good Melchisedech, who hath the truth of all; and it is a work that is done, and is ever in doing, for the work of God is ever the same, as truly as Christ both was, and is, and is to come ^f: and howsoever unto a natural eye and ear it seems to lay waste the house of God, of any actions or operations of the Saints at all, because it denies man his natural excellencies and abilities of the flesh (according to natural and humane wisdom to work by.) yet it is nothing else but an exchange of the things of man for the things and operations of the Son of God, in case we do but know how to put our talent into the bankery or to the exchangers ^g, and not do as that unprofitable servant did, to hide it in a napkin: for the talent given is the mind, wisdom, or will of the Son of God unto mankind, and so is a gift which man, by art and natural wisdom, finely wraps up, even as in a napkin, hiding it or keeping it apart by it self in those earthly thoughts and counsels of his own mind and understanding: and puts it not into the bankery (which is) that unity of God and man in Jesus Christ; and so it doth not increase by exchange, namely,

^b Jer. 23, 6.
^c Mal. 3, 6.
^d 1 Cor. 15, 16, 17.
^e Rom. 6, 15.

^e Luke 4, 13.

^f Exod. 3, 14.
^g Rev. 1, 4.

^g Mat. 25, 27.

namely, of the things of man translated and made over unto God, as also the things of God translated and made over unto man, which is that abundant increase and multiplication of those great riches of our Lord that are found in the life and death of Jesus Christ (which is all one to do) namely to make one; to become many, by bringing it into the bankery, or putting it to the exchangers, which are divers, and yet it is but one (in respect of unity) or else it cannot increase, even as to bring divers, or two, five, or ten into one bankery, or else if they be not made one, they cannot multiply and increase; so that one talent is made known what it is in all the rest, in respect of its grace and riches, in multiplication and increase, and all the rest are made known in that one, in respect of that unity, and sume total they all amount unto; And unto whomsoever this mystery is not opened they cannot be fruitful nor profitable: servants in the house of God. So that the operations, gifts, and offices in the Church unto a seeing eye are no less various, fruitful, beautiful, comely, costly, and glorious, then were of old those hangings, imbroideries, curtains, curious carvings, engravings, offices, and officers in that Temple and Tabernacle of God in the comely honour of the Sanctuary, whenever, or wheresoever it appears: and also to a hearing ear, those edicts, expressions, and revelations of Jesus Christ are infinitely sweeter and more melodious then was all that musick in those many and sundry sorts of instruments, or could be in that material Temple, which indeed were nothing but carnal, further, then truly understood and considered in him, otherwise the musick of Nebuchadnezzar ^h is as good and as harmonious as is the best musick and melody that can be made: by backsliding Israel: yea the things of God, broke up in the house & temple of God like that box of oynments or spikenard ^k, are as pleasant and fragrant to the sent of him that is spiritual ^l as ever that was of old; yea all his garments ^m smel of mirrhe, aloes and cassia, when he comes in and out of that Ivory palace ⁿ: yea this great work of God in blaspheming or piercing these Kings, is like that mountain of mirrhe

h Dan, 3, 4, 5, 6
i Jer, 3, 6, 8,
Exod, 32, 6,
1 Cor, 10, 7,
k Luk 7, 37, 38
l Job 12, 3,
m Psal, 45, 7, 8
n Can, 1, 13,

mirrhe and hills of spices, where those united and contracted essences give each other their loves ^a, which is loved in the plural number so multiplied that it cannot be numbered, so strong, as death overcomes not ^b; so fervent, as floods drown not; so deer and precious, as all substance cannot buy it out ^c: but to a natural mind these things cannot be so, no more then Christ can be the same to the wicked Jews that he is to his Disciples ^d: For our Lord pierceth or blasphemeth the Kings, that is, leaves without breath, and makes liveless all the glorious and acceptable things of man, wherein naturally man delights and takes pleasure, not permitting the workings, glory, or operations of any of them to appear, or to be of use in his house and sanctuary, whether they be his abilities to exercise himself in knowing, declaring, or practising any thing that concerns either the Cross or the Crown of Christ, the mystery whereof no natural man can possibly conceive; for the laying down of himself is death unto him: therefore that which tends to the setting up of the life, spirit, power, and order of the Son of God, seems unto him most vacant, and to have no order nor comeliness in it, therefore it is, that he hides himself, as it were, from Christ ^e, looking upon him as a formless thing ^f, for never ^g had any his countenance so marred, in the eye of an unregenerate man, as Christ had ^h, no though he be smitten and afflicted, so as to take away all stripes from us, yet he esteems him not ⁱ; for to have the natural workings and operations of mans mind to be pierced and left liveless he can in no wise endure, but our Saviour tells us, that he that blasphemeth the Son of man, that is, leaves him voyd or makes him liveless in all his own operations (which are all summed up in this, to seek himself in all things,) that man shall be forgiven, nay that is forgiven: is it self ^j: because it cannot be done but by the life, and spirit, wisdom, and power of the Almighty himself; therefore our Saviour saith, whether is it easier to say thy sins are forgiven, or to say rise up and walk ^k, shewing that the operations of God, in our walking and acting, are no less then is his mercy, and goodness

a Can, 7, 12,
b Rom, 8, 3,
c Cant, 6, 7,
d John 8, 44,
e John 17, 25, 26,
f Esay 53, 2, 3,
g Isa, 52, 14,
h Isa, 53, 3, 4,
i Luk 5, 23,
j Mat, 12, 32,

nese in pardoning and forgiving our sins, they are both of like worth, value and grace in the house of God, so that where sins remain there pardon is excluded ²; and so also where the operations of our own minds abide in the things of God, there also is the power and workings of God excluded; therefore it is, *that he that blasphemeth the holy Ghost shall not be forgiven, neither in this world, nor in the world to come* ⁴; that is, he that pierceth or strikes through that holy and spiritual frame and composition that is in our Lord Jesus, leaving it without life and operation in himself, his sin remains and abides upon him, both in that instant opportunity of his so acting, intimated in that phrase (in this world) or this present world, that is in that present time or season, *nor shall it be forgiven in the world to come* ⁵; that is, in the succession and continuation of such operations for ever, which do succeed in the hearts of all wicked men, and are ever coming on as truly as they are also present. Now to speak against this spiritual state of Christ, cannot have pardon in it; it is not meant of speaking against the Holy ghost as a spirit abstracted from the Son of man, but in that Son of man, so that to speak of Christ aright is to speak of him spiritually, or else we pierce him and strike through the Spirit, that is, we leave that blessed operation of the Spirit (which is all one with pardon of sin) lifeless unto our selves; therefore when sins are forgiven we rise up and walk ⁶, as having both pardon and power bestowed upon and given unto us: And here we must note, that we speak not of Christ spiritually (but in way of piercing) when we speak of him as God, and that in the most acute and sublime manner that possibly art may bring forth, and yet debate upon him as a thing abstracted from humane nature, and do not declare distinctly in all points how this God was made man, and dwelt, or tabernacled amongst us, or in us, as the word is, that is, in our nature: So also if we speak of him in his humane nature, if we had the skill of all Philosophers, or the most curious naturalists that ever were, to delineate and lay out the nature and constitution of

of that nature which the word was made ^d, or became in us; ^d John 1, 14. and yet not declare in all points how it is made one with, or becomes the Son of the living God; we speak not spiritually of Jesus Christ, for nature doth afford most curious apprehensions and distinctions of attributes and operations, so be it they may be kept apart, separated and divided from the creature, so as to have his substance and being, as that which is another thing, apart from humane nature; so also man may attain to excellent knowledge of the creature to apprehend, and freely consent unto the nature of man, disposition, parts, faculties, properties, and operations, so be it, he may center the proper substance and being of them in the creature, and not in the Son of God; but this is not the wounding of Kings here spoken of, but to pierce the spiritual and holy composition that is in Jesus Christ; for the divine nature is never spoken of, according to that spirit of faith ^e, but as it hath respect unto our nature, comprehended in that Son of man; so as that, whatsoever it is, it is in that our nature; nor is humanity ever spoken of according to that life of faith, but as it hath respect in all things to that divine nature, comprehended, or considered in that Son of God, in whom it is, whatsoever it is, that is good and acceptable unto God; therefore to preach the way of the Gospel, the Cross of Christ, is a piercing, striking through, and leaving destitute of life all the things that seem glorious in the eyes of man naturally, in the ways of God ^f, whether they be things, that according to the judgment of man, recommend us unto God, in making us conformable unto him ^g, or things of penalty, vexation, and sorrow, that according to humane apprehension serve to fit and prepare us, and make way for that which will be approved of by him, for the Gospel leaves not any thing of the one nor of the other for man to shroud himself under, or to boast of, or to terrifie, or torment himself about; for the miseries of man being the humiliation of the Son of God, must needs be done away; nor can the excellency, or the goodliness of man take place, because the glory of the Son of God in his exaltation must, and doth appear ^h: and therefore the more distinct a Pharisee is in the

letter of the law, the more he thinks his God is blasphemed; when ever the Crofs of Christ is preached, not understanding the spirituality of it: for when mans doings and sufferings are nullified in point of salvation, by the doings and sufferings of the Son of God; they hold themselves undone, yea the god whom they serve is pierced, which is the Lord Baal ¹; and not the Lord *Jehovah* ¹: And hence it is that those men that have attained to greatest human learning, exercising it in the way of the Scriptures, not understanding the spirit and life of them, but are only Ministers of the Letter, but not of the Spirit; which ministry of the Letter kills and worketh death, and wrath in the souls of men; so also do they kill and work the death of mens bodies whenever they get power into their hands, and become the greatest persecutors in matter of conscience, and worship of God that are in the world; yea it is they that in killing the Disciples and Apostles of our Lord; *think they do God good service* ^m: for all principles in nature and art, that human learning attaineth unto, is to give God and man not only a nature diverse, but also each of them a several subsistence and being, and what it may profess more is merely had by tradition, not being acquainted with the true grounds and principles thereof in the least, but are as a house built upon the sand in whatever they say ⁿ; for *flesh and blood cannot revile the things of the Kingdom unto them* ^o: so that the unity (through his blood) of God and man, in the preaching of the Crofs, is piercing or wounding unto them, and doth indeed incur wrath; therefore the time of the execution of this noble act is noted to be

In the day of his Wrath.

Now the day of Gods wrath, unto the world, is the day of his love unto his Saints ^p, and that is the day of the revelation and manifestation of Jesus Christ, and it must needs be so; for the proper subject of wrath is man and not God ^q; as also the proper subject of the love and peace of the ^r God and not man ^r: Yet neither the one nor the other can

be

be said to be without its relative, in this way of salvation, as also in the way of destruction; for man is included, and not excluded, in this famous work of wounding of Kings, yet not any thing can be attributed unto man ^s, but all unto God in that noble work; so also God is included, and not excluded, in this point of wrath, and yet nothing of the nature of wrath or anger can be attributed unto God ^t, but all the displeasure and wrath is properly in man, who is the proper fountain, seat, and original of it ^u: for as the love of God in our salvation is *desufed, shed abroad*, and springing up in our nature through that his Son, though in our selves we have nothing of Gods love in us, which love taketh hold and kindleth it self upon no other thing then only our baseness, low estate, and infirmity ^x, which we behold in the day of the publication of the Crofs of Christ ^y, when as he communicates his wisdom with us therein; for *in his light we see light* ^z, and discerning by the spirit of the Son, *we are transformed into the image and glory of the Son*; for *When Christ, which is our life, appears, then do we also appear with him in glory* ^a: Though in our selves we have no life nor glory, nor any such thing at all; but the wisdom of God makes use of our death, baseness, and infirmity to raise us up unto the glory and dignity of his only beloved Son, in whom we behold our selves having faith or subsistence in him ^b unto life and glory; and so are *set down in heavenly places together with him* ^c: even so also there is wrath in man, which is not without respect and relation unto God, and yet *no wrath or displeasure in God at all*: For Christ Jesus being declared, then the disension of the Son of God into our nature is made manifest, in which he cannot appear, but he becomes the full and compleat glory and dignity of it, insomuch that the glory of the creature must needs fall and vanish away, which man beholding with a natural eye, that is, according to that wisdom of a creature which gives him his proper distinction and denomination from all other earthly creatures in the world, so as to have the glory of a man upon him, which none else had; he is as loth to have this blasted and come to nought, or to become that which indeed is *foolishness with*

d Rom, 8, 6.

God^d; yea he is by the light of his own understanding so far from it as he is from desiring his own ruine and destruction, and we know that every creature naturally desires and endeavours the preservation of it self: and hence ariseth an enmity in his heart against that glory and grace that is in the death and resurrection of the Son of God; yet the glory of God he coveteth after in himself, but would have it spring up and flow out of this wisdom and device that naturally is in the creature, which is no less then to covet and seek after, that he himself, as he is a creature, should be God, which is the proper feat and state of Antichrist^c, and the more he computes himself with, and compares himself unto God by this subtil and sly wisdom of his own, the more he must needs find a vast and infinite distance from, and difference with his Creatour, which ingendred wrath and horror in his soul, which is the proper place and seat of it, (and not God, who is only goodness and love); and by his own wisdom he makes such use of Gods grace and excellencies that they kindle and inflame wrath in his soul; although in God there is no more *wrath nor anger*, then there is or can be *peace and joy in our sins*^e, which the wisdom of God in like manner makes use of for the exaltation of his Son for ever: even so doth man make use of the grace of God, through his own wisdom, to anger, torment and cast down himself for ever: So that if we take away the wisdom of man in what he sets up to himself, as outward forms, figures, ways, and degrees of suffering, and humiliations, to prepare himself for, or to give some satisfaction unto God; as also the ways and means which his own wisdom deviseth for his exaltation and agreement with God, and then you strike through or pierce the Kings, that are so potent and puissant in the hearts of men, in all the world, which indeed ingenders wrath and enmity in the hearts of all them who cleave unto them, as to their God, and wil not accept of the Cross of Jesus Christ, *who was taken from prison, and from judgment*, or as the Hebrew word (min) signifies (to) as well as (from) so was he taken, to prison, and to judgment, that is, his imprisonment, as also his lifting up,

e 2 Thf, 2, 4.

f Psa, 32, 3, 4.
Gen, 4, 6, 7.
Rom, 6, 23.

g Gen, 4, 13, 14.
Rev, 1, 7.

up unto the throne or seat of judgment are one and the same act^h; for the act of imprisoning of the word in our nature is the very act of lifting up of our nature into the judgment and authority of the throne: therefore he saith, *and who can declare his age*ⁱ, that is, no wisdom of man can ever conceive how eternity should become time, and how time should become eternity in one and the same act; *yea he is cut off from the land of the living*^k, and also stated in an everlasting possession in the same act; therefore is his Cross his triumph, as it is said, *he triumphed upon the Cross*^l, which the wisdom of the creature knows not how to yeeld or consent unto, and so dare never commit it self to a way that it knows not, but stands in perpetual enmity with it, and opposition against it; and so doth make it a day of wrath unto himself, for that two such contrary things should be in the same act, the wisdom and deepest pollicy that is in man can never yeeld unto or find out, namely, that death should become life, and that life should be death; the revelation whereof is the day of his wrath, or of his nostril, as the word signifies, alluding unto that act in the Creation of man at the first, where it is said, *that God breathed into his face, or nostrils the breath of lives*^m. For so the word is plural, to signifie a pluralitie of lives, included and comprised in that one act, not noly, in regard that all men that were to live upon the face of the earth, were originally in that man, nor only in respect of that pluralitie of lives, that are multiplied in Jesus Christ, signified in that, But also to declare that there was, two different, ways of life, and generation, included in that one act, (as certainly, as there was both a man, and a woman included in it) the one direct in opposition unto the other, that is, there is a way life in that act; that hath nothing but death in it, and that is *to live after the flesh*, which hath nothing but the death of the spirit in it, which is simply the way, of wrath signified by the Nostrills, aluding unto such fierce and angry creatures, that manifest the same by snuffings, or snorting in the nose, for so the word may be translated nostrills, there is also in that act an other way

h 1/a, 53, 8.
Act, 8, 33.

i 1/a, 53, 8.

k 1/a, ibid.

l Col, 2, 15.

m Gen, 2, 7.

n Rom, 8, 13.

way of life, in death, which is nothing but life, and that is The dying to the flesh, and a living unto the spirit, which is also signified, in that the word may also be translated, face, as he breathed into his face shewing, that sweet agreement, and answerable condition, (even as in water, face & answer-eth his face) between the creator, and the creature, so that there is in this one act, that which condescendeth unto several lives and that, the one, in direct opposition to the other, to that the way of the first Adam, and also the way of the second, are propounded unto us in this Scripture; the way of earth, and the way of heaven, and therefore the, spirit of God by the Apostle, teacheth both from this place, saying, *the first man Adam, was made a souly soul*, that is, nothing, but mortality and weakness, yea such acting as corrupts and destroyes in himself, the wisdom, and image of God; and the second is made alive making, or quickening Spirit, namely such a one, as gives spirit and life in himself, even, unto the dust or slime of the earth, so that whensoever the grace, countenance, or face of God appears, in Christ, by that publishing of the Gospel, in the very same act, doth this day of his Nostrills, or day of his wrath, make it self manifest in the world, in the Saints it is the day of peace, good news, of you and goodness. But in the wicked that very same thing, is the day of wrath, evil tidings, horror and anguish, So that the Crois of Christ, is the only wrath and blasphemy, in the eyes of the world, For the Saints, are of God, and the world is of that Wicked one, and both these estates, and conditions thus opposite; do spring out of that, which at the first was made one, (even, as the man and the woman were at the first made one, and both of them had but one name) namely the wisdom or image of God and the dust, or slime of the earth, which are the two great, grand, and proper parents, of all the world (taught in that first man, and woman) out of whom comes the mystery of God, and the mystery of iniquitie, but, out of one and the same act, even, as that righteous Abell, and that wicked Cain, came out of the man, and the woman, in one, and the same act, of lawfull copulation, and therefore no mention

tion is made, of the knowing of his wife, betwixt the bringing forth of them both, and untill we perceive, that we are the same unto the Sonne of God by nature, that Cain was to his, so near a Brother, Abell, that is, that we are his proper death, who only can dye in us, otherwise we can never come to acknowledg our, unity with, and life in him. For the day of the Captivity of Lot, or of that inheritance, or purchased possession, that falleth unto every one by Lot, without any deviation, of or respect unto, any ones person, either for his doing of good or evil, more or less then any other, which our Father Abraham rescueth and redeemeth, which day of his rescue, and deliverance, and the day of his thralldome, and Captivitie, being made one poynt of time, (according to the word of God,) that is the day of Gods wrath, and execution of vengeance, which is only done, in the manifestation, and revelation of the Crois of Christ, upon which, not only the slaughter of his enemies dependeth, but also, that glorious rule and authority of his, exercised and executed, both in his house, and also in all the world, which is layd down in the latter part at this psalme, wherein we are to observe these particulars following.

1. First, in whom his authority is expressed, contained in these words, *he shall Iudg. among or in the heathen.*
2. Secondly, by what, this his rule, and authority takes place, layd down in these words, *he shall fill the places with dead bodies.*
3. Thirdly, the extent, of this his Government and judgment, In these words, *he shall wound the heads over many Countries.*
4. Fourthly, the way and manner of his repast in his pursuits, and exercise of authority over his enemies, contained in these words, *he shall drink of the Brook in the way.*
5. Fifthly, the issue event, summe, or result of all, in these

these words, *Therefore shall he Lift up his head.* Breifly of each of these in order, and first of that, in whom this his rule and authority is exercised, and expressed, and that is *in the heathen.*

The word here translated heathen, signifies an Alien, namely, one, that is cut off, and far, removed from his ancestour, by corrupting his ways, from the life and course of his first original, or predecessour, like unto that man whom the Scripture wil not afford a name to be given unto him^h. he that should have bought the parcel of land or possession, that was *Ebimelech*, which he was willing to enjoy of it self, (as all men would inherit the privileges that came by our Lord Jesus) But when he saw he must also have *Ruth the Moabitish*, so raise up seed to his dead Brother, which were to be called by his name, that so the name of the dead might only abide upon and live in the inheritanceⁱ; then he forsakes possession and all, and that before, and in the judgment of the Elders, of Israel^k, degenerating and cutting himself off, from his true ancestour, and so from the lyne, and generation of Jesus Christ, who was begotten by Boaz, of Ruth the Moabitish^l, even so it is with all the wicked of the world, they would consent to have the possessions, and privileges that came by Christ, m but when they must be one, with the *Moabite*, begotten in an act, of incest n, and that all the seed of life, and immortality, must serve only to memorize the name of Christ, yea, in, and upon all the glory; upon which he only is the defence, o and may not rail up their own name, and glory thereby, but only the name of the dead, namely of him that dyed for our sins, p then do they neglect, and reject all, both possession, and posterity, and alianate, and cut off themselves from God, who is that ancestour, and fountain of all mankind, and therefore is the first man called the *sonne of God* q who was not made but in the life wiselome and image of God^r and therefore the cutting off becomes such an estrangment, and alianation, which must have an extent, proportionable unto him, that was the alye, and ancestour which, is of an infinite nature, though

though the Ancestor is no proper cause nor fountain thereof, yet such an affinity is broken, in which God is a party, even as a faithfull husband having an adulterous wife, the Contract is wholly broken, though hee bee no meanes nor cause of the breach, but is altogether against it; even so the whole Covenant is broken between God and Man, but God is nothing in the furtherance or in any approbation of the breach, but his whole will is against it, therefore it is, that his oath is firme and holy, when he saith, *as I live I desire not the death of him that dies, turne yee, turne yee* [Ezek. 33. 11. *from your evil waies, for why will you die O house of Israel*], intimating yea and plainly declaring by Protestation upon Oath, that it is their will to die, and not his, and as hee is nothing in the breach, no nor can bee no more then the holy and righteous one can bee a Sinner, no more is hee any thing in the continuation of this breach, which is the *hoarding up and exercise of wrath in all unbelievers*; for the continuation is extended according to the duration of him from whom the alienation is, and therefore must needs be an eternall wrath, God himselfe being the Ancestor alienated from, from whom man had u *Gen. 2.7.* life, breath and being at the first v, and without whom he x *Acts 17.28* was not x, *for of him and through him are all things* y, so y *Rom. 11.* that God *raignes over the wicked or Heathen*, in wrath 36, and displeasure, in their captivating under sinne and Satan for ever; and yet no wrath nor displeasure in him at all, but it is meely in the wicked themselves, who most voluntarily and willingly subject themselves therunto, without any cause or default in the Son of God at all, and thus he exerciseth rule and authority over the wicked, who are no part of his kingdome, jurisdiction, or people, un- z *James 2.8.* to whom he gives his *royall Law, and heavenly Edicts*, but *Psal. 147.19.* are of the kingdome of Satan, and under the power and dominion of darknesse, subject onely unto that *Law of sinne* a *Iohn 8. 44.* death a, utterly estranged from that *law of the spirit and life*, *Luke 22. 53.* which is by *Jesus Christ* b, man therefore in this rule and authority is alienated from God, his first original, predecessour b *Rom. 8. 2.*

for, and ancestour, even so farre as eternall death and destruction, is from eternall life and salvation; and therefore the state of the wicked is truly said to be a *bottomlesse pit* *c*, which the *Angell that came downe from God* (or is a messenger taught from the Kingdome of God) *hath the key thereof in his hand* *d*, or ministerie, knowing how to shut it, and how to open it, to keep out the faithfull so, as there they cannot enter *e*, and let in unbelievers so, as out of which they cannot escape *f*: and we know that there can be nothing without banks or bottome, but onely the Lord himselfe; and therefore it is not but with respect unto him, which the world knowes not of, neither will they understand; for in this point lies that mystery of the devill, and of that first sin, and so the mystery of iniquity *g*, which the world hath so many conjectures, and divining cups to drink in, to come to the knowledge of it, and that they might finde it out, and yet know not the time of the creation of him; whom they say was first in sin, nor the manner of it, that is, whether all fell in one, or whether such a multitude were in the same minde in one act, or moment of time: nor know they the place where they fell, whether in heaven; being that sinne cannot be admitted there, no not for a moment, though but in the very conception of it *a*; and to cast him out before could not stand with justice, and to say they fell (being out of heaven) in the garden as Ministers unto man, it is all one as to affirme they fell, being out of their Creator, in whom all things consist, not having their being and subsistence in him *b*, and if some of the Angells had their being out of him considered in Christ, then all had, and if once the good Angells had being out of Christ, then they ever have their being out of Christ; for his mysticall body cannot change *c*: and if they be not in him, then is not he the reconciler of all things in heaven and in earth *d*; therefore the world conjectures and gropes in these things (namely in this point of the fall of Angells) onely in the dark: for the Scripture saith, *the Angells that kept not their first estate, or principality (as the word is) are reserved in chaines of darkness*

ness unto the judgement of the great day. So that if in case they had principality, as the Spirit of God affirms, then was there none above nor before that person, or being that first fell, no more then there was any ever below, or more deep in descentation then that person or subsistence that is the first and prime in Resurrection and exaltation, and as that nature in the Son of God, wherein he had his descentation, and depth of his humiliation, hath no cause of boasting or attributing unto it selfe any thing in that state of life and salvation *f*, so also that nature, wherein Satan or that Son of perdition had at the first his principality and domination (wherein he was in the beginning that Lucifer, son of the morning or day-starg, a title given unto the Son of God himselfe *h*) hath no cause of guilt or staine in the least, in that fall of destruction and desolation, and therefore the knowledge of the Angells is another thing farre beyond that which our conjecturers or dreamers do dreame of or understand; therefore it is that it is said, *that he hath not put in subjection unto the Angells the world to come, whereof we speake, or are Ministers* *i* to prove that the Son of God is not onely an Angell or Messenger of the Covenant *k* (which notwithstanding he is) but also the Lord and giver of the Covenant, whom none hath power to question or contradict, and if the first fruits of his Ministry and Kingdome be such, so is the whole lump and Administration of it also *l*; for it hath not onely an Angelicall Message or Embassage in it as coming from another *m*, but it hath also in it a Lordly edict and principality as from the Spirit and Person Royall himselfe *n*, unto all others; and of this Argument in that first Chapter of the Epistle to the Hebrewes, our Apostle doth wholly insist, proving that Christ is not onely an Angell or Messenger of the Covenant, but also the Lord and giver of it: So that as truly as Christ is a true Lord and giver of that Law of the Spirit *o*, so is he also a true Messenger or Minister of the Spirit *p*; so that if we will ever measure the Temple, House, or City of God with the true measuring line, or that golden reed appointed, and given by the Angell for that purpose,

so as to give every thing its due proportion, then as it is true, that if we will give the *Man of God* his due proportion in the House of the Lord ^g, we must not finde it else-where
^q *Rev.* 11. 1. but in that Son of man *Jesus Christ*, for further then wee
^{Rev.} 21. 15. hold proportion with him, we are not of God, for what we
¹ *Ioh.* 5. 27. are to God we are in him, for he is that patterne revealed
^{Ezek.} 2. 1. 3. onely in the Mount ^f; even so also, if we will describe an
^f *Ezek.* 42. Angell of God by the same golden reed, we must have them
^{10. 11.} hold proportion with that onely *Angell of the Covenant*,
^{Heb.} 8. 5. and further then we can declare how they do agree, we set
^{Exod.} 25. 9. forth no Angell or Messenger of God, for hee is the true
 patterne in that also; so that if we give the good Angells a
 nature, Ministry, and office besides, or otherwise then is
 found in the Angell of the Covenant, we wander from the
 rule, we have not the golden reed given unto us, nor have
 we been with *Moses* in that Mount of God to see, nor can
 we doe according to that patterne there given ^r; for with-
 out the knowledge and faith of this point of the Angells,
 we can never understand and beleve what it is for *Michael*
 and his Angels to fight against the Dragon and his Angels ^u:
 nor indeed can the rest of the holy Scriptures be knowne or
 beleved by us; for indeed the very forming of good An-
 gells and bad, and their very appearance and bringing forth
 is the very root of the holy Scriptures, whereof (if wee bee
^x *Psal.* 40. 7. darke) we erre, not knowing our way in any of those se-
^{Heb.} 10. 5. verall branches that spring up, and are to be found *written in*
^{6, 7.} *the volumn of the the book, or Word of God* ^x. What ever men
^y *2 Kin.* 20. may think or seem to profess they know of that good Word
^{19.} of God ^y, we know what we say, *and the Lord gives us under-*
^{1sa.} 39. 8. *standing in all things* ^{*}.

^{*} *2 Tim.* 2. 7. Again, our Lord reigneth and governeth also in the Hea-
² *Psal.* 47. then in that way of his grace and favour, which is peculiar
^{8, 9.} unto his people ^z, for they also are alienated, estranged and
^{Psal.} 93. 1. cut off from their proper Ancestor, even as *Ruth* was estran-
^{Psal.} 97. 1. ged and cut off from her Ancestors the Moabites, and be-
^a *Psal.* 83. 8. came the Mother of our Lord ^a, and (as it is said of *Pharaoh's*
^{Mat.} 1. 5. daughter in the person of the whole Church) the Spouse of
^{Ruth} 1. 4. our

our spirituall *Solomon*, that she was to forget her kindred and
 her fathers house, and so the King delights greatly in her beau-
 ry ^b: For as it is true, that there was of the sons of men
 that were true and reall Progenitors of that body of Christ,
 who is the Son of God ^c, and therefore the Psalmist saith in the
 person of Christ, *our Fathers trusted in thee, and they were*
delivered ^d; even so there is in man that which is a true Pro-
 genitor and Ancestor to the Son of God, that gives him his
 beginning, *even from the beginning of the world, from which*
time he is said to be a Lamb slain ^e, not as a transient act, but as
 an act of eternity that reacheth and continueth even untill
 now, without the which Christ is not, nor can he take place
 in the soule of any without it, and that is the frailty, infir-
 mity, and weaknes of man, which onely gives being or real-
 ty unto his death and suffering, without which he is not Je-
 sus Christ ^f, which death he vanquisheth even in the very en-
 counter, and is alienated, estranged, and cut off from being
 any such thing as death is ^g, even as farre as the life of
 God is separated from being dead in sins and sorrowes,
 betwixt which there is an infinite distance and dispro-
 portion. And as the Sonne of God reignes and go-
 vernes by estranging himselfe from all the desires and incli-
 nations of the flesh ^h, which by nature the whole lump of
 mankind is subjected unto; For, *We have all sinned, and are*
deprived of the glory of God, in our selves, and there is not one
 that doth good, no not one ^k: so also in the doing of it away,
 triumphing over it, mortifying and killing it, he turnes it to
 a use, quite contrary to the nature of it, raising up *righteous-*
nesse from sin, love out of enmity, vea joy out of sorrow, strength
out of weaknesse, wisdom out of foolishnesse, glory out of shame,
immortality out of mortality, and life out of death: this is
 that government, rule, authority, judgement, and discerning
 that our Lord exerciseth amongst all that are his, which is,
 that everlasting *righteousnesse* which he hath brought into the
 world, to be made manifest *onely in his holy temple* ^l, which the
 Lord builds, and not man ^m: for the Saints by nature being
 all of that common parent and ancestor, *the corruption and*
 lust

^b *Psal.* 45.
 10, 11.

^c *Rom.* 9. 4. 5

^d *Psal.* 22. 4

^e *Rev.* 13. 8.

^f *2 Cor.* 13.

^g *Ioh.* 1. 4

^h *Ioh.* 1. 2. 10

ⁱ *Gal.* 5. 24.

^j *Ioh.* 1. 12,

^k *Rom.* 3. 23.

^l *Rom.* 3. 12

^m *Dan.* 9. 24.

ⁿ *1 Cor.* 3.

^o *2 Cor.* 5. 1.

n Isa. 64. 6, *lust of the flesh*; they through this grace of God, are alienated and estranged therefrom, as farre as the wayes of carnality
 7. o Gal. 5. 17, holy Spirit are from the lusts and desires thereof; and of
 18, 22, 23. such subjects, and none but such, consisteth the Kingdome and
 1 Pet. 1. 2. regiment of our Lord Christ, therefore it is said, *Ye who*
 p Eph. 2. 13 *were sometimes as farre off, are made neere by the blood of*
 q Eph. 2. 1. *Christ*; and you hath be quickened *who were dead in transgressions*
 r Eph. 5. 8. *passes and sinnes*; and ye were darkness, but now ye are light
 in the Lord; and now therefore ye are no more strangers and
 f Ep. 2. 19. *forraigners, but fellow-citizens with the Saints*, (or with that
 Holy One) *even of that household of God*; so that God reigneth
 t Psal. 47. 7, 8. *over the heathen, and in them, he sits upon the throne of his holiness*; the Princes of the people. (or of the Nations or
 u Psal. 47. 9. Strangers) are gathered together; yea it is they that are be-
 x Psal. 47. 9. come the people of the God of Abraham; and the shields of
 the earth, or fortresse and guard of it is only in God: For,
 no government and protection of the world is proper to
 the house and kingdome of God, but onely in the Lord, of
 which all other governments are but characters drawne out
 by severall wayes of administration, according to principles
 founded in nature; therefore in his rule, government, and
 judgement, *is he vehemently to be exalted*; for, he alone it
 is, that judgeth, ruleth and governeth in the heathen, *even in*
 y Psal. 47. 9. *such as are estranged and alienated, and none else*. And here
 we may not neglect to speak a word of that great mistake
 that is in the world, in looking for some time of reformation
 z Rev. 2. 26 on in the Church of God, which is such, as for the present is
 27. not, nor may be thought to be *yet time to build in so glorious*
 Rev. 3. 21 *and excellent manner*, as afterward it may be, which is ever
 a Hag. 1. 3, the spirit of such as *love to dwell in seiled houses in Baby-*
 4 5, 6 *lon*, rather then to returne, for the re-edifying of the Temple;
 b Nehem. 2. 5. and that time (they say) is at the calling of the Jewes, and
 the coming in of the fulnesse of the Gentiles, when all Is-
 c Rom. 11. 5. *rael shall be saved*: in which place is taught this alie-
 25, 26 nated, and Ancestour, wee have here spoken of: But
 this they gather, with no little confidence of the fulfilment
 thereof (according to their way,) understanding
 onely

onely according to the letter; all the writings of the A-
 postles, who allude frequently unto those ancient distinc-
 tions and separations of other Nations from Israel of
 old; declaring the state and condition of peoples to be
 so divers and opposite, as those ancient records of the
 carriage, nature, and dispositions, and separations in for-
 mer times, by the ancient histories of Scripture, are set
 forth, which being a doctrine in those dayes, by the dif-
 ferences of peoples and nations, to teach the mystery of
 Christ, even as in differences of meats, drinks, washings,
 leprosie, outward impurities; and the like; which are in-
 numerable; the Apostles in their writings allude unto them,
 for the opening of them, as to the Arke, Tabernacle, Cloud
 in the Wildernes, Temple, and all outward
 formes and figures, set up, and used in former ages, that
 the glory of the Son of God might appeare, and shew
 it selfe to be the glory and substance of them all; so that
 to looke againe for the Jewes and Gentiles as a differing
 people kept both intire unto this day, as that people pro-
 perly, by whom then God taught the world, as in that out-
 ward figure of cleane and uncleane, separated, or united;
 and that they must come to build, re-edifie, and set up that
 holy Worship, before we can looke for it in the perfect pu-
 rity, and glory thereof; we may as well conclude, that all
 things according to the Letter and Histories of the Scrip-
 tures alluded unto by Christ, and his Apostles, must againe
 appeare in that worke, for the Apostle affirmes in as
 plaine termes (as of any other of these ancient things
 that are already past, and seem to bee at present laid a-
 side) that *Christ came to build up the Tabernacle of David*:
 but this is alwaies that ancient error of the piercing and
 persecuting Jew, that because *Elia must come before that great*
 and dreadfull day of the Lord, they looke for the same
 man to come againe that had lived in former times, or
 else they thinke no great work can be looked for or
 seen even as at this day som look for Christ to come to reign
 as a great Monarch upon the earth, before they can enjoy
 or

d Deut. 7. 1,
2, 3

Dent. 2. 25.
Dent. 4. 6.

27
Dent. 18. 9

Zech. 7. 14
Zech. 12. 9,

10
e Heb. 9. 4

Mat. 24. 38

Rev. 11. 19

f Heb. 8. 2
g 1 Cor. 10.

1, 2.
Heb. 12. 1.

h 1 Cor. 3.
16, 17

2 Cor. 6. 16

i John 3. 14,
15

k 1 Cor. 6. 31,
32, 33, 34

35
l Act. 15.

15. 16.

m Mal. 4. 5,
Mat. 11. 1, 1

n Luk. 9. 11.

or find peace, and true Religion together, which declares that it is a carnall peace, and an earthly Religion: and Kingdome they so much adore and looke after: but we know that Christ told them, *that Elias was then present*, (according to the mind and sense of the *Prophet*) if they could have re-

o *Mar. 9. 13* ceived it, *but it was a Myserie hid from them, because the*
Mat. 11. 14. *God of this world had blinded their eyes, least they should believe*
the glorious Gospell, and the light of it should shine unto them.

p *2 Cor. 4. 4* Such is the History, carriage, and practice of the Jew and Gentile, (in the true sense and scope of holy Scriptures) as that it is a Doctrine containing such a mystery as is ever present and evidently appears where ever Christ, that holy one of God, is declared, set forth, and opened what he is in our nature, which is from its first Originall (in him) alienated and estranged from what naturally it is, therefore the Apostle teaching the very same Doctrine of the Jew and the Gentile, tels us, *he would in no case have us ignorant of this*

q *Rom. 11.* *Mystery* q, least we be proud and arrogate somewhat unto our selves; so that the Doctrine of the Jew and the Gentile is a mytery or hidden thing, which is onely truely opened in the Revelation of Jesus Christ, and not in seeing people with a bodily eye to travell from one part of the world into another, *in whom they are reconciled and made one*, (even God and man, who by nature are at the greatest distance and separation) *yea in him all are Israel and saved ones* l, who

r *Rom. 11.* *26.* *by nature are all concluded under sin, and children of wrath and*
Rom. 2. 1. 2 *of destruction*; therefore he saith, *that the Redeemer comes out*
11 Rom. 11. *26.* *of Zion and turnes away ungodlines*, not onely from the Gentiles, and not from the holy people, but it is said *from Jacob*, *Isa. 59. 20.* mentioning the Father of the twelve Tribes, as the fountain

x *Eph. 2. 13* of that iniquity *that the Redeemer doth turne away*: So that the breaking downe of the partition wall x which separated Jew and Gentile, is that abolishing of that enmity in our flesh

y *Eph. 2. 15* by Iesus Christ y, even that Law of carnall Commandements

z *Eph. 2. 15*, and Ordinances, and reconciled both unto God in one body by his

a *Eph. 2. 15*, *peace* a between Jew and Gentile, that is, between that holy one

one of God and our nature, which in it selfe is estranged from, and at enmity with him; but being one in him, we bear the name of *Israel*, *even of one*, that as a Prince prevails with God b, as *Jacob* beares the name of all iniquity, which the Redeemer turnes away, yea even at that time when the Apostle is in the declaration of the holiness of the Jew, and prophaneness of the Gentile; all which amounts unto this sum, namely, to declare what the Son of God is made in us, and what we are made in him, *for he is made sinne in us, as we are made righteousness in him* c, they hold corresponden-

cy in all points, and being declared accordingly, it is the making of two to become one in all things whatsoever, yea even the greatest stranger to become the neereft home-born, *even the onely begotten of the father, and son of his love* d. So

that whilest we are looking with stretched-out necks into the peoples of the world, expecting some great worke and Reformation to appeare, we doe in the mean time neglect and reject those kind offers of mercy and solicitations of our soules which God (in that way of Christ) offers unto us onely through the knowledge and faith of him, the ignorance of whom deprives us of all his comforts and operations e; but we must wander unto, looke after the calling of Jewes, and coming in of a fulness of Gentiles, to the fall of the Pope, and Christ his raigne upon the earth as a great Monarch, when as all these are in our hearts and in our

mouths f, and yet through that unbeliefe which is in us, we see them not, but are climbing up to seek Christ, as though *Elia* was to come againe g, as also descending downe into the deep, as though *Moses* and *Jonah* were to appeare in like forme to the outward senses againe h, when as God shewes the same workes, yet as differing in the manner of them, to carnall reason, as far as there was difference between *Jonah* in the Whales belly, and the Son of God in the heart of the earth, and yet that was the signe of the Prophet *Jonah* i, and as there was in the peoples coming from *Babylon* and out of the depth of the Sea with *Moses* k, and the peoples carrying of the Ark out of the house of *Obed-Edom* up into *Jerusalem* 22.

22. *Mat. 1. 14.* *Mat. 3. 17:*

e *Eph. 4. 18.*

f *Rom. 10. 8.*

g *Mark 9.*

h *Jonah 1.*

i *Mat. 12.*

k *Psalm 68.*

in *Dauids* dayes, which he memorizeth as the same thing being then done againe: if they had stood gazing after the same acts to be done in the view of a naturall and carnall eye in the same manner and forme, they had before been manifested and made known in, or else to acknowledge no divine power, or heavenly evidence of the operation of God therein in the present dispensation, then had they never acknowledged God aright in his wonderfull workes, but had denied his power and handy-worke amongst them, even as the Jewes did in the dayes of our Lord; so in like manner if we stand gazing after an old people of the Jewes to bring us truth, and the fulnesse of the Gentiles to bring us peace, in calling of the Nations so as to settle an earthly and temporary peace, and in the meane time neglect the mystery of the one and of the other, yea, the very truth and substance of them all, though secret and hidden from the world in that way of Christ, *as all our life and light is in*, we shall prove such, as upon whom the vertue and power of that Son of God doth not appear, nor make it selfe manifest, but shall be opposers of his gracious and spirituall presence, when ever he is truly revealed and opened among us, though in the meane time *we are puffed up by a fleshy minde* through carnall speculations of things that are past, and vaine hopes and expectations of things to come, which serve to no other use but meerly to flatter our selves in a loose and licentious liberty, bearing our selves and others in hand with such things as shall never in that forme (which we propound them unto our selves in) nor in that sense which we understand and take them in, appeare nor manifest themselves neither unto our selves nor unto others; therefore it is, that God hath so varied the outward forme of the expressing of himselfe in his Word from first to last, till at the length he hath so propounded himself unto us, that all the men in the world cannot give the outward forme of it to resemble it in the least, but a meere carnall eye can see it is deceit, and cannot be the same, as in that Booke of the Revelations it doth so evidently appeare, or else we had had (by the decei-

vers

vers of this world) *all the seven Trumpets*, sounded long ago, as also that new Jerusalem erected and set up, which now wee fall short of, and according to their understanding of the Word of God ever must, and so must ever drive it some certaine yeares before them, as so long they have done to the deceiving and deluding of so many that are gone downe in the meane time into *Hades*: nor shall these persons or Spectators, looking after things at such a distance of time, from them, attaine their hopes, no more then the Jewes did in having *Elia* appeare againe unto them in that forme, or in that sense which they understood the Prophet in, so that such waiters and expectors for great things in after times, (but lay the Saints wast of them at the present) they doe ever waite with the same Spirit which the Jewes did, and whilst they are looking for other Jewes, are performing that ancient office of the Jewes themselves, and of the Gentiles also, who both of them went in that hot pursuit of the hinde of the morning when he appeared, even as so many dogs compassing him to pierce his hands and his feet; So that in this point of Gods Government, Dominion, and Rule in his Saints which are said here to be the *Heaven* on the *Earth*, there is that which in it selfe is death, darknesse, slavery, and subjection unto the least and worst things in the world, yet is it alienated, estranged, and cut off therefrom, and hath nothing excised in it but life, light, liberty and dominion over all Principallities and Powers of this world, and are nothing at all of such a thing as by nature in themselves they are; so that as God is nothing to the wicked but what he is onely in and by them, and therefore hee is nothing in them, for God is not in all their thoughts; even so the Saints are nothing to God, but onely what they are in him which is all things, and therefore in the multitude of their thoughts within them, they are all his comforts which delight their soules. So that in Gods Rule and Domination, in the wicked there is nothing of him but what springeth and cometh of themselves, who are nothing of God at all, and in Gods rule and domination, in the god-

Ll 3

ly

ly there is nothing in them but what is of him who is nothing in himselfe, that is in respect of his owne nature, that is any thing of them at all, this therefore is that great Myſtery of the Goſpell which hath laine hidden from the

u Exod. 29. world in Ages that are past, that God who in his owne nature cannot be more excellent and glorious in one place.

42. ture cannot be more excellent and glorious in one place,
Pfal. 87. 1, person, or action, then in another; yet in his wilddome hath
 2. so provided in Christ, *that the place wherein he hath appointed*

Exod. 25. to meet with his people, and to speake with them in, doth farre
22. excell in glory all other places, persons and actions in the

Exod. 30.6. world u, whose goings and comely honor in the Sanctuary are
36. not elsewhere to bee seen or met with x, but onely in that place.

x Psal. 63. or Sanctuary wherein his honour dwelleth y, which onely is sanctified and set apart from the rest of the world z. even

Psal. 68. as the place of his *only* residence, and the *aparition* and *ma-*
24, 25, 26. *nifestation* of his *presence*, *power*, and *glory*: & so likewise that

2 I/a. 28. 5. leave destitute of his presence one place or thing more than

17. **1 Cor. 3. 16** another, yet through his wisdom in Christ, hath so provided that the men and operations of this world are altogether

1 Cor. 6.19 ther vacant, void, and laid empty and waft of him, not in-
2 Exod. 9.6. joying the leaft jot of his prefence at all b. which is a Myfte-

Levit. 16. 2 ry not confidered nor looked into, it being of the same se-
Pfal. 102. 16 crecie and also as conspicuous as Christ himfelfe is and of no

1 *psal. 102. 10* clear and as conspicuous as *Christ* himself is, and of no
b *psal. 106. 4* other ambiguity or certainty the one then is the other unto
Mat. 25. 4. use, and hence is that other particular in his rule and au-

Psal. 58. 3. authority brought in by our Prophet, that is by what hee
 2 Thes. 2. 7 judgeth, which is said to be this:

1 Tim. 3. 16. By filling the places with dead bodies, or (as some translate

By filling the places with dead bodies, or (as some translate it) hee shall fill up with ruines.

The Word translated *fill*, signifies to fulfill or to fill: G
up, that is, to make a thing full by expending, or pas-
sing away another; for nothing can bee filled with
two things, to have its fullnesse of each of them, but
if it bee filled up, or made full with any one thing, all

all other things must bee expunged, expended, and put out or passed away, or an end must bee made of them, as the word will beare, and therefore so much is in the words, as perfectly to plead a cause so as to put an end to all hopes of ever impleading to the contrary, with any advantage, and so doth give life unto him, in whose behalf it is impleaded, for it comes of a word that signifies to live, the word translated dead bodies, or ruins, destruction, losse or misery, comes of a word that signifies to fall, or to be dead, or come into extreame decay, that is decay: even unto the uttermost, so that the sense runs thus: hee shall fill up with ruins, or hee shall perfectly plead, to recover with losse; or he shall cause to live by death, or to rise by the fall, or to restore all things by an utter decay of them; and in this the Prophet alludes unto that death, destruction, and way of the fall of man in the beginning, without which, *man had never lived the life*

of God in Iesus Christ'd; nor had hee beene saved and restored from an utter destruction and decay: nay with- d Ger. 3. 3.

out which fall *Hee had never beene raised and lifted up un-* Gen. 3. 9 to
to the glory of the Father: So that wee cannot looke 19.

upon the fall with an eye of faith in the wisdom of ^{2 Cor. 5. 21} God, but we must of necessity behold Christ *the image* ^{Eph. 4. 9,}

and wisdom of the Father in it, from which man fell, no more then wee can behold the resurrection by faith in

more then wee can behold the resurrection by *seeing* in
the S O N N E O F G O D ; but wee must behold *the fall*
in it : *from which man is deliver'd, rais'd up, and resto-*

red f. So that however the fall is properly taught in the first man that was, yet not without respect unto the death

and resurrection of JESUS CHRIST; so also there-
 resurrection is properly taught in the Lord JESUS: yet not

without respect unto that aspiring spirit of man at the first, which is his destroying as is declared in those severall temptations. 7.

wherewith the SONNE OF GOD was assaulted h: h Mat. 4.1.
So that in the fall of man the humiliation and life of the to 10.

SONNE OF GOD is involved, & as death is swallow- i Gen. 3. 5, 6
ed up of misery, and in the exaltation of the Sonne of God Hof. 13. 9.

in the exaltation of the Son of God, that

that aspiring spirit and life of man is involved, *whereby man by nature corrupteth and destroyeth himselfe*: Now the fall of man is the death and humiliation of the Son of God on this wise, the Son of God according to the wisdom of God, (which he is) cannot admit of any thing into unity with himselfe that hath in it selfe any life or excellency besides that which is in the very nature and being of the Son of God, therefore *he consisting of God and Man*, must needs take unto himselfe that *which is humbled, and in it selfe accursed, vaine, sinfull, and made void and empty of that which is all things*^k; which is the very fall and defection of man it selfe, otherwise he could not be the righteousness, resurrection, life, blessing, and fulnesse of it, for he must bee all, or else not any thing in that which is made one with him, as man was at the first, even so the exaltation and life of the Son of man, according to the life, light, and wisdom of a creature, made one with God, cannot admit of any thing into unity with it selfe whose life and excellency is not the same with that which is in it selfe, for the nature of man being made one with the Image or Son of God^l, cannot propose it selfe unto it selfe in its native excellency below, or inferiour unto God, for the nature of man being made one with God, according to the best perfections and wisdom of a creature, wherein he was as truly made as in the wisdom and perfections of God, and according to that humane wisdom of his, he cannot admit of any thing in himselfe (that is in his owne nature) to bee lesse then the excellencies of the Creator, being *he was made in his Image*, and so he sets himselfe in the place and seat of God, for the excellencies of God cannot be in the nature of the creature, but the creature must be God, which it can never be. And therefore by this meanes he makes a nullity of God, and so in himself *becomes the God of this world*^m, or that *Antichrist*ⁿ, and where he finds his owne nature to fall short of the excellencies and glory of God, in wisdom, power, authority, peace, and the like, being restrained from some particular *tree or other*, in that kind, or *that one tree in* generally.

ⁱ Gen. 3. 5, 6
^{Hof.} 13. 9.
^k 2 Cor. 5.
^{31.}
^{Phil.} 2. 7, 8.
^{Psal.} 22. 6, 7.
¹ Gen. 1. 27.
^{Gen.} 4. 1, 2.
^m 2 Cor. 4.
^{4.}
ⁿ 1 Iob. 2. 18.
^{22.}
¹ Iohn 4. 3.
² Iohn 7.

generall, so that he cannot eat in that manner that he would, then all his wisdom, art and skill, is put forth to eat, or communicate in the things of this life, or in the things of that life of man, *to make himselfe in his owne nature, like unto* God^o, for the wisdom of man can never satisfie it selfe by having its excellency in way of union, and not to be in it selfe, the very thing it selfe, therefore it is in nature that man and wife can never have full satisfaction in the excellencies of each other in way of union, or contract, unless they become the same person or thing that each other is, namely in their seed and off-spring, for in them they are properly *made one flesh, and in a child they twaine are made one individwall*^p: Hence it is that man not being contented with excellency in way of union, that all those conspiracies, warres, controversies, and enmity breake out, and are seen in the world among the sons of men; for King and Subject have each others perfections in respect of unity, but when any excellency appears in one that the other hath not in himselfe, where the feare of God and the knowledge of the excellency of unity in Christ is not, they never rest till they either pull it down, or in some way or other transplant and assume it unto themselves, so it was in the people towards Moses, *who was King in Ieshurun*^q, for they would have leaders of their owne device and making, *like unto other Nations*^r, to go before them into Canaan: so it was in the dayes of Samuel, *they would have a Saul to rule over them*; and so it is now in the Ministerie betwixt Priest and people, as it was in that Corah and his company towards Aaron^s, and so it is between man and man of all sorts and degrees, though they be one by union *being all of one flesh*^t, yet where any excellency appears in one that another hath not in himselfe, that is, in his owne personall condition, presently enmity appears if (by his industry, or eating of one tree or other) he cannot attaine it^x; nothing therefore but the excellency that comes by union can unite truly man and man together in any estate, that is, when he can count and reckon upon the excellencies of another as his owne, but especially

^o Gen. 3. 5.
^p Eph. 5. 31.
^{32, 33.}
^q Deut. 33. 4. 5.
^r Exod. 32. 1.
^s Acts 7. 39.
^{40, 41.}
^t 1 Sam. 8. 5.
^{6. 7.}
^u Numb. 16. 1, 2, 3.
^v Acts 17. 26.
^x Gen. 4. 3, 4.
^{5.}

y Iohn 17.
20, 21.

* I Iohn 3.
12.

1 Gen. 4 9;
10.

Acts 20. 28.
Iohn 2. 2.

Rev. 13. 8.

c Iohn 17. 3
Rom. 6. 23.

I Ioh. 5. 11.
Titus 3. 7.

d I Iohn 5.
11, 12.

e Eccles. 7.
29.

Gen. 1. 31.

pecially this is the way, and no other, that unites and brings together God and the creature y, even, so nothing but self-excellency breeds debate, and separates man and man in all relations, but that & nothing else breeds debate and enmity, especially between God & man, which is the root, originall, & fountain of al other debates, separations, controversies, enmity & hatred, *which moves that wicked one (in all ages) to kill and murder his brother **, not acknowledging that excellency that is in unity to be such, *as one is the keeper and preservation of another a*; the superiour preserves the inferiour; for, without a superiour an inferiour could not be: and the inferiour preserves the superiour; for, without an inferiour a superiour could not be: *the nature of man preserves, and gives being unto the death of Christ; for, without the nature of man united unto God, a death of an eternall race and vertue could never be*: the nature of the Sonne of God preserves, and gives being unto the life of the sonne of man: *for without the nature of the Sonne of God being united unto man, a life of an eternall race and vertue could never be in man, or in a creature c*; the death and fall of man therefore, *according to the wisdom of God*, is the very way of transmitting of the life and excellencies of God over unto another, in whom there is, otherwise, *no such life and dignity d*; and the exaltation of the sonne of man, by and in that life and dignity, according to the wisdom of man, or of a creature, is the way of arrogating that unto himselfe, which is proper and peculiar unto God alone, in whom there can be no such corruptible, momentanie, and fading life and dignity, as the mind and wisdom of man so valueth and apprizeth of; and these two *being the grand parents of all the world*, were both in perfection in man in the first act of his creation, and that without any fault, defect, or imperfection at all: nay the work in it selfe was *vehemently good e*. But no longer then the wisdom of God can be without manifestation in making of such a wonderfull work, in giving glory to the Creator, *whose word hath made it, and given being unto it*, which must needs be in the very act, of the making and being of it,
no

no longer can the wisdom of man, wherein the weaknesse of man (signified in the woman being in the transgression, and not the man f, as also the very subtilty of the Serpent f I Pet. 3. appeareth) can be without the manifestation of it selfe in I Tim. 2. 14 *questioning (and so denying) the nature and glory of the work g*, g Gen. 3. 1. which is all one to deny the Creator, whose wisdom and image is in it, even as the Jewes *denying Christ to be the Son of God, did in so doing deny God himselfe h*, and so crucified the h Iohn 14. 7. Lord of glory i. These two then are the two great Parents so I I. of all the world (namely the wisdom of God, and the wisdom of the flesh) *at the first made upright and innocent k*, k Eccles. 7. 29. and the one cannot appeare glorious but as it hath respect unto shame and infirmity, nor can the other appeare shamefull and weake, but as it hath respect unto honour and dignity, yet neither of them the cause but only the occasion of each other, this is taught in the man, and the woman in that *they are both naked and are not ashamed l*: For in the man I Gen. 2. 25. (simply considered) there is no cause of shame in him to have such a wife, and there is no cause in such a wife (simply considered) to be ashamed of such a husband, there is no cause in such a God to be ashamed of such worke, nor is there any cause in such a worke to be ashamed of such a worker, no cause that the Creator should be ashamed of such a creature, no cause that such a creature should be ashamed of such a Creator; thus it is, *as the worke is simply considered, the work and the worker being made one*. But when they have recourse each to other, and converse one with the other in that way of the woman, or wisdom of man, (taught therein as it hath relation to God) wherein is included the wisdom of the Serpent, teaching, that such a thing as the fall is, comes not to passe but by having recourse to another who is *the wisest of the beasts of the field, and is called the Serpent m*; the Hebrew word Nacalb, translated there Serpent, signifies to know by experience, as though man expostulating with God by his owne wisdom, thinking to find out the deep things of God, and by that his owne wisdom to know and to seele them in himselfe as of himselfe, and in his owne nature,
M m

ture, and so maintaines his owne abilities in this his recourse unto and converſing with the Word of God; but in ſo doing *transformes the Word of God into ſuch ſubtilty unto himſelf, that it hath the voice, ſting, death, horror and feare of a Serpent in it unto him, even as the wiſdome of God converſing with our infirmity (in that way of Chriſt) as ſin, ſorrow, and ſhame, turnes them into ſtrength, righteousneſſe, joy and honour in himſelf*: and when man thus converſeth with the Word of God in his owne wiſdome, namely in that wiſdome which ſuch a creature doth afford and none other, then *doe they both become naked*, as having reſpect one unto the other, and are both now aſhamed. For the wiſdome and act of man makes the Son of God aſhamed, *ſtripping him of that robe of our infirmities and frailties*, not knowing how to put them rightly upon him, which is the nakedneſſe and onely ſhame of the Son of God, for they are the only robes which he honoureth and dignifies himſelfe by, *they being the onely ſufferings whereby the Captaine of our ſalvation is made perfect*, it alſo makes the ſon of man aſhamed, (ſignified in the woman) who through his owne wiſdome denies our nature, that glory and dignity which God hath put upon it, not knowing how to make the glory of God to be the only and alone dignity of the creature, and to deprive the creature of; and deny it the glory of the Creator in all things by this its unity with him in Chriſt is alſo the very nakedneſſe and ſhame of man, who never had any other ornament or robe to cover and adorne himſelfe with in any way of acceptation or comelineſſe before God but onely that, and not ſtanding in that according to the way of faith, and work of creation, he cannot poſſibly have an eye unto God, but in the way of ſhame, even as hee puts the Lord Jeſus to ſhame by denying unto him his infirmities, *through which is declared that victory, triumph, and glory of his death*. Man therefore in his owne wiſdome cannot have recourse unto the dignity and glory of his eſtate in the Son of God, but in the way of ſhame and confuſion brought upon himſelfe, (which is and ever hath been *that ſpirituall Babylon, mother of*

n Gen. 3. 7.

g Heb. 2. 10.

p 1 Cor. 15.
54, 55, 56,
57.
Heb. 6. 6.

of whoredoms, City and ſeat of all wickedneſſe even untill now q) nor can the Son of God according to the wiſdome of God, behold the ſin and ſhame of the fall but in the way of righteousneſſe and glorification; for by the wiſdome of God the fall cannot be ſeen; but there is a reſtauration in it, and by the wiſdome of the fleſh, the reſtauration cannot be ſeen; but there is death and deſtruction in it, for if we looke upon the fall in the wiſdome of the Spirit, then doe we ſee the extent of it, and take it complete and full according to the nature thereof, which if we doe, then we ſee not only eating but ſin, not onely ſin but death, not onely death, but the curſe, and not the full curſe but the bleſſing alſo; otherwiſe death, ſin, and the curſe are not perfected by us, (unto ſoundneſſe of Doctrine, and edification of the Church, for the perfecting of the body of Chriſt) but *we hide them in our ſelves and others under lying lips* ¹; for if we take death in its extent to ſay rightly (as Chriſt did) *it is finiſhed*, then do we ſee the fulneſſe of the curſe which *his hanging on the tree doth teach unto us* ², which is according to that which God hath revealed (in that his not only expoſtulating with the man and the woman in the beginning ³) but alſo he deſcends downe unto the Serpent, *the deepeſt of that ſubtilty that transformed the truth of God into a lie* ⁴, ſhewing how the curſe is upon him *for that deſtruction of the world* ⁵, which curſe doth never appeare as it is, *but the bleſſing and ſafety of the world is in it*, and therefore if the curſe of the Serpent appeare, *his head is broken, the ſeed of the woman comes forth, yea ſalvation is attained* ⁶, which appears in (and neither before nor after) the depth of the curſe upon the Serpent; *even then and there is his head broken* ⁷, and then ſing *Moses and Miriam and all the Hoſt of God* ⁸, for *when the head of Leviathan is broken, then is Iſrael Gods firſt-borne, even his only ſon called out of Egypt* ⁹, for *then Herod is dead* ¹⁰, who gloriously and victoriously cometh up out of the red Sea, or as the word is rightly rendred, according to the Hebrew phraſe, *out of Edomes Sea*, that is, out of all blood and wrathfull diſpleaſure (of Eſau that firſt-borne after the fleſh) *whatſoever* ¹¹;

q Rev. 17. 5
Zech. 5. 7. 8.
9, 10, 11.

r Eph. 4. 11,
12, 13, 14.

s Pro. 10. 18

Pro. 12. 22.

t Gal. 3. 13.

Deut. 21. 23

u Gen. 3. 16,

17.

x Rom. 1. 25

y Gen. 3. 14,

15.

z Gal. 3. 13,

14.

a Gen. 3. 13,

14.

b Exod. 15.

1, 10, 21.

c Hoſ. 11. 1.

d Mat. 2. 19,

20.

e Exod. 15,

4, 22.

who then appeared and plaid his part in *Pharaoh*, and after had the same name given unto him that is given to this raging Sea * which swallowed up *Pharaoh* and all his host, but delivered Israel, Selah. Yea, when the curse appeares, signified by those customes of the Law, when *Christ* was brought into the Temple to have them performed upon himⁱ, shewing thereby that he was made a curse for us, even then doth the promised seed the child *Jesus* appear also, and then sing old *Simeon* and *Hanna* the Prophetesse with great satisfaction and consolation, yea the *Angells* and all those heavenly Armies sing and rejoyce exceedingly, when the curse and the blessing, sin and righteousness meet and are brought together in that Child *Jesus*, that only begotten of God in the world^h, for then is sin devoured and swallowed upⁱ, and righteousness sheweth forth her pleasant face from on high^k, yea then is the curse turned into blessednesse it selfe, which loofeth and setteth at liberty all hearts and tongues to rejoyce and sing^l; but the wisdom of man not reaching the nature and extent of the curse can never finde out nor tast of the blessing, not knowing the way of sin he can never know the way of righteousness: these two then (namely the wisdom of the flesh and the wisdom of the spirit) are those two great roots from which all the severall branches of life (as also of death) do spring, even those two great parents that bring forth all the world divided into two sorts, namely the seed of the woman and the seed of the Serpent^m, and yet neither produceth his generation but with respect unto both; for the wisdom of God bringing sin and righteousness together, there is nothing but righteousness and peace kissing each otherⁿ, rejoycing the heart of him in whom they are^o, but the wisdom of man bringing sinne and righteousness together there is nothing but sin and death at an utter variance, troubling and tormenting the heart of him in whom they are^p, and according to these two roots and generations is the act of our Lord in his way of Judgement and Government exercised, in that it is said, that he fills up with ruines, for there is a fulnesse of sin in that man of sin^q who is composed of nothing else: which filling up is by

by nothing else but by the ruine and destruction of the Son of God in that man in whom no life, nor spirit, nor power of *Christ* appeareth, for his filling up is the desolation and laying of himselfe wast of all heavenly vertues and excellencies that come from God, and are of him^r: there is also a filling up or fulnesse of righteousness in that Son of God, which is by the ruine and destruction of all sinne and wickednesse in that man of God or righteous man *Jesus Christ*, who cleanseth and purifieth himselfe of all guilt, stain, pollution, or filthinesse of the flesh whatsoever, that is and cometh of the Devill, in whom *Satan* finds nothing of himselfe^t, and therefore can lay no claime nor title to him at all, for he never found any thing in him nor ever shall, so that here is a fulnesse also or filling up by an utter ruine and desolation of the Devill, the world, sin, the workes of the flesh, and all carnall Commandements whatsoever^u. Observe here therefore, that sinne and righteousness are manifested in their fulnesse no other way but in the utter ruine and destruction of each other, in whomsoever the one or the other dwelleth, and that out of that one act or great worke of God in the creation of mankind the one in that way of the fall made manifest in that first man, the other in the way of the resurrection declared and made manifest in *Jesus Christ*; we are to consider therefore that sinne and righteousness are neither of them any created thing, yet both of them made manifest by generation, in which generation that which is eternall in it selfe becomes temporary through or in another, and that which is temporary in it selfe becomes eternall in or by another: sin is no created thing, yet God made all things good, yea, vehemently good, as the word is, and even so was that workmanship of mankind created in *Adam*, in whom was both the wisdom of a creature being made of the earth^x, as also the wisdom of God in whose Image he was likewise made^y: Now this worke of God in the wisdom and understanding of a creature was able to judge of and find out the nature of any creature, over whom hee was set as Lord^z, and therefore their names were as the man called them, who knew

a Gen. 1. 29, knew the nature of them, and for whom they were created;
 30. but amongst them all, he finds not a help proportionable unto
 b Gen. 2. 20. himselfe^b, and therefore consulting with God in this tem-
 c Gen. 2. 21. porary and created wisdom, and measuring himselfe with
 22. God, as he had done with all the workes of Gods hand, (besides
 Gen. 5. 1, 2. that workmanship of himselfe in whom the woman was c)
 falls infinitely short of holding proportion with God, even
 as the rest of the creatures fell short of holding proportion
 with himselfe, and hereby degenerating from God pro-
 pagates and begets sin, wrath, death and hell in his soule, and
 d Job. 17. 12 thereby becomes a sonne of death and perdition^d, made and fil-
 1 Tim. 6. 9. led up by the ruine and destruction of that Image of God
 2 Thes. 2. 3. in himselfe, in which he was so happily made, and gene-
 rates and begets sinne in himselfe as he is a creature, no other
 way but through that righteousness and holiness that is in his
 Creator, that being the occasion, (as hath been said) but no
 proper cause at all, no not in the least: so that sinne is not
 but as it is propagated in and by a creature, and yet not with-
 out respect unto that righteousness that is in the Creator,
 consulting with and about it according to the capacity and
 e Gen. 3. 3, 4 principles of a creature, and not according to the light and
 5. revelation, wisdom and principles of the Creator, even
 1 Cor. 2. 11, that holy word or minde of the Lord made manifest in the
 12. flesh^e. Righteousness also is no created thing, for it is that
 1 Cor. 2. 4. blessed and increat being that gives being unto all things
 to II. and this also propagates, begets and generates it selfe in the way
 1 Tim. 3. 16 of the Sonne of God, Jesus Christ our Lord, who was made in
 f Iam. 1. 17, the similitude of sinfull flesh, and by that which is sin in it self,
 18. condemnes sin in the flesh^f, yea he was made sin in us, that knew
 19. no sin in himselfe^g; that is, he was made that which in it self
 Rom. 8. 3, 4 is nothing but sin, if by it selfe, it intermeddle with the right-
 g 2 Cor. 5. 21. eousnesse of God, and hereby doth righteousness generate
 21. and propagate it selfe in and with respect unto us, for righte-
 h Luke 1. 34. ousnesse consulting with our infirmities by those principles,
 35. and according to that wisdom that is in God, thereby be-
 Iam. 1. 21. gets and generates that holy and innocent Son of God^h, who o-
 Gen. 18 9. therwise could never be made knowne nor manifested unto
 15.

us; but hereby he makes himselfe righteous in time (for all
 creatures are in time) who is also from eternity, else time
 and eternity could not be propagated in that one act of our
 salvation: even so also the creature that is in time, making
 it selfe sin, by that righteousness that is in God makes it selfe
 an eternall sinner, who otherwise could not bring forth sin and
 death of such a race, and in the one and the other there is a
 filling of the places with dead bodies, or a filling up by ru-
 ines, and these ruines are multiplied both in the one and in
 the other, according to the diversities of glory that appears
 in the Revelation of the Son of God, and hence the ex-
 tent of his Government and Judgement is brought in, in
 these words:

*He shall wound the heads over many Countreies, or he doth
 wound the head over or in a great Countrey.----*

The word here translated wound, signifies to wound to
 death, kill, blast, cause to wither and bring to nought: the
 word head is read either in the singlar or plurall number,
 and signifies the chiefe or principle, the life or beginning of
 a thing, as the head or beginning of a Fountaine which is
 the life of the streames, or the top or head of any thing
 that springs up, as also the root of any thing that growes
 in the earth; the word great signifies either great in quantity
 or great in multitude: great in quantity comprizing all
 things in one, and so there is one Prince of the power of the
 ayreⁱ, one God of this world who blinds the eyes of such as be-
 lieve not^k, and great in multitude also, as one being trans-
 fused into all, and so his name is Legion for he is many^l, and
 so the word translated Countrey signifies either the whole
 world or any particular Nation, Countrey, confine, parcell
 or tract of ground, circumscribed and bounded within it
 selfe; our Lord therefore wounds or causeth to wither that
 head or heads, yea root and branch of that great and mul-
 tiplied one that is in the world in generall, and in every
 particular of it, and here our Prophet alludes unto all those

i Eph. 2. 2.
 k 2 Cor. 4. 4
 l Mark 5. 9.
 Luke 8. 30.

Kings of Canaan, situate in that one Nation, discomfited and overcome by Josua even as one, as also to all the heads of the Nations round about them, into whom the very same spirit was diffused, by which they became enemies unto Israel, for when the most high divided unto the Nations their inheritance, when he separated the Sons of Adam he set the bounds of the people, according to the number of the children of Israel^m: So that in whatsoever the Son of God is honored, lifted up and advanced by, in the very same thing appears the dishonor shame and confusion of the Nations, even the men of this world: For, if the inheritance of the Saints in the Sonne of God be made manifest, and rightfully distributed and given unto them, then doe the Nations, and men of this world appeare to be intruders and usurpers in all that ever they do or may possesse, in any thing wherein they seem to stand in relation unto, or to have any respect unto God therein, but for the severall relations betwixt creature and creature, the Saints of God doe in no case disregard nor neglect, and hence it is, that their warfare is spirituallⁿ, onely seeking to advance the Son of God in the Kingdome of God, and not to deprive any man of his orderly interest of whatsoever he enjoys of the things that appertain unto this life^o, yea the division of tongues in that confusion of languages, or in the beginning of the Kingdome of that mighty hunter which is Babel, Erech, Acad, and Calney, in the land of Shynery^p, is nothing else but the advancement of this Kingdome of our Lord, when those cloven or those dividing, distributing and fiery tongues sit upon our Apostle and high Priest of our profession, speaking unto every man in his owne language, uttering the very same speech that himselfe speaketh in his owne heart^q, condescending and coming downe, yea taking up the very lip or language which we naturally speake in our selves, thereby to open and interpret that one heavenly language and speech of the Father unto the Son in the variety and severall waies, wherein it hath infinitely expressed it selfe unto us, therefore is the Spirit expressed in that place in the plurall number, cloven and fiery tongues, and in the

singular

singular also, and it saie upon every one of them, to declare that all of them are of one lip and language, as all the earth was before the division^r, yea, even that division that was made in Adam at the first^s, and that every one of them hath all, so as to be able to speake to all sorts, estates and conditions of men, and is made able to preach the Gospell^t, or as the word may be read (in) every creature, so that it shall become either a favour of life or else a favour of death unto all, and therefore must either finde a voluntary submission unto it selfe in the forsaking of all the waies of sinfull flesh, or else they will appeare mockers, maliciously dispiting, and casting grosse aspersions upon that Spirit of Grace, by which it speaketh and uttereth it selfe unto them^x, though they judge themselves unworthy or discern themselves unmeet for the Kingdome of God^y.

Our Lord therefore wounds the Dragon^z, and breaks the bead of Leviathan^a in a twofold respect; first, as hee is a Priest, secondly, as he is King: as he is a Priest he blasteth and causeth to wither the head or heads of that Son of perdition, even that righteousnesse of man, or all excellencies of the creature in the way or waies of God, in what manner, time, place or person soever they might seem to put forth themselves; his root therefore which is caused to wither is this, namely, his interposing of some creature, action, accident, time or thing between God and himselfe, looking upon that tree (so rooted) to be pleasant, desirable and fit to make one wise^b, that is, to beget and bring forth a wisdom whereby the creature may have another wisdom in the things of God besides that which is in God himselfe, and this root (when our Lord appears) must needs be blasted, wither and come to nought; for, there is nothing in the creature that can cause to grow or spring up unto God, for nothing can go beyond that which it is in it selfe, and that proper sphere wherein it naturally worketh, and therefore the creature not being in its owne nature the Creatour^c, it is impossible that ever it should worke it selfe or any other unto God^d, who is in himselfe infinitely beyond and above the reach of it^e.

N n

and

and therefore it is, *that when that uncleane spirit goeth out of the man* whoever interposeth somewhat between God and himselfe that he may grow up to God by it, *ever walketh abroad and wandreth through dry places*, namely such as have no moisture or unction found in them to effect his ends in making himselfe to be at ease and excellent, *but is seeking rest and finds none, onely returnes multiplied into his own house againe worse then he went out, for the end of that man is worse then his beginning*; and this is the very root of that man of sinne, who at the first rise of him interposed somewhat between God and himselfe, to make himselfe thereby excellent and acceptable to God, besides that which properly flowes from God himselfe, which root takes place in all naturall mens hearts unto this day, and *is that root of bitterness that where ever it springs up hath trouble, yea pierceth through with many sorrowes*, and this Christ causeth to wither or dries up, so as it growes not, nor hath place in his Kingdome.

Again, the top or branch of this man of sin is this, namely, hereby he would grow up to be like, and to hold correspondence with God, but when he by these things comes to measure himselfe by, and to compare himselfe with God, then doth it serve for no other end *but to kindle wrath in himselfe, and God becomes a consuming fire unto him*, even so as both root and branch are burned up, and this office doth Christ as he is a Priest, offering up (burning and consuming) all the fat and the sweet, the beauty, glory, and excellency of the creature, which is a thing most acceptable unto the Spirit of God in the hearts of all the Saints, who have their eyes opened to see their glory to consist in another and not in themselves, which is as farre transcendent and above the glory of a creature as the Creatour is above the worke of his hand, *the builder of the house above the house that is built*; But it is most miserable, and a thing not tollerable to behold by any carnall or corrupt heart and mind, who judge of all things according to the flesh and the principles of a creature, for the life and glory of the Son of God must needs bee death

death and destruction unto the flesh, yea to all carnall conceptions and practises which in themselves would be the glory and excellency; for take away the beauty and glory of a creature unto the eye and view of a creature, and nothing but feare, sorrow, shame and sin implanteth it selfe in the soule, looking upon it selfe so stript, laid waste, and bereaved of his own proper excellencies, even as he is a creature in the very own and proper nature thereof; and this our Lord doth

In many Countreyes or in all Continents, as the word will beare.

That is, in whatsoever the glory of man (as he is properly a creature) may appeare, or in what it might be contained or circumscribed, the glory of the Son of God blasts it, and brings it to nought: if his excellency might appeare in power, it is withered and becomes weaknesse when God appeares; if in righteousnesse Pharaifaicall it is blasted and becomes sin when Christ appeares; if in wisdom, it is wounded and becomes foolishnesse when that wisdom of the Son of God is brought forth, and so in all things that appertaines unto man, and every one of these heads in their severall Continents is so wounded, as having all the rest in it, and all of them are so vanquished and overcome, as they do but only bring downe that one head of that one man of sin and son of perdition; and hence ariseth that wonder in corrupted Israel, that every one doth sheath his sword in his brothers side: The severall wayes of headship in the going forth and exercise of that man of sin, worketh strife, debate, and dissention even in himselfe, for as he is multiplied in headships, even so is he in opposition within himselfe, and that unto the devouring and destruction of himselfe in and by each other, whilest Israel the first-borne of God, stands still, and onely appeares in fight, standing on the Sea-shore singing triumphantly unto the overthrow: Again, the Lord Christ wounds and causeth to wither both root and branch, even

the head or heads in many or in all Countreyes, or Cont-
 nents, as he is King of Saints^d, as well as he doth as hee is
 Priest of the most high; for when the fat and the sweet is
 burned up and consumed in the creature, as he is a creature,
 nothing but misery and wretchednesse can appeare unto the
 sight and view of any naturall eye, and this wretchednesse
 hath its head or heads also, yea its top and its bottome, its
 root and branch: the root of it is this, namely, that the
 creature hath no bottome, being or substance in it selfe^e,
 which in the eye of a creature is most miserable, for in a
 naturall eye and according to naturall principles, man is
 hereby made more miserable then any other creature what-
 soever; for all other creatures may (in a sense) be truly said,
 to have their motion, life and being in themselves and
 not in God, though God give it unto them, yet so as unto
 things abstracted from that life and being, which is in him-
 selfe and is himselfe^f, even as we see a man gives forme and
 being unto a watch, and winds up the springs to move to
 such a period, so that the watch all that time is in motion,
 but it can in no wise be affirmed to be the motion of that
 man, although his art and skill have given unto it that moti-
 on, even so the sun, moon, and stars have their motion,
 but it cannot be said, that their moving is the motion of
 the Son of God; so also the plants, beaſts, and foules of the
 ayre have their being, life, and motion to a certaine period
 given unto them by God, but it cannot be said that that is
 the life, being, and motion of the Son of God, for then
 it were a like sin violently to take away the life and motion
 of them, as it was in Herod, Pontius Pilate, and the Jewes
 to take away the life and motion of Jesus Christ: But
 there cannot be any creature in heaven or earth, or under
 the earth found in the life, being and motion of the Son of
 God, but onely man, no more then there is any found crea-
 ted in the image of God but man alone, for it is impossible
 that there should be any more Images of God then one,
 for there can be no more images of a thing then there is of
 substances and beings in that thing, therefore God being one h
 his

his Image is onely one; there cannot be more shadowes then
 there are substances, but the substance is one, therefore the sha-
 dow is but one, and onely to be found in man alone, who is the
 modell, epitomy, or brevity of all other creatures, and in
 him onely God is truly said to be one with all his workesⁱ, and
 that all things are reconciled together, both things in heaven and
 in the earth^k; adde further, that there is no image or simi-
 litude of God proposed unto the creature consisting of any
 thing that is excellent besides himselfe, for his image is his wis-
 dome^l, and his wisdom is himselfe, so is Christ said to bee the
 brightnesse of his glory, and the ingraven or expresse forme, fa-
 ſion, or face of his substance or being^m, and of that can no
 resemblance be framed or made, but it is an Idoll whatever
 it be, or in what age of the world foever brought forth, ere-
 cted or set up, therefore it is said, take heed unto your selves
 for yee saw no image when the Lord spake unto you in Horeb out-
 of the midst of the fireⁿ, and tells them, that if any man-
 ner of similitude be made, it is the corrupting of themselves^o,
 for God himselfe is the cause, matter, subject and manner to
 of his owne Image, and out of him, or abstracted from him,
 can none be made nor ever was, (that can be pleasing unto
 him) no more then the Son of God can be propagated out
 of or abstracted from the Father^p, which if he should bee
 could not then be God^q, as he is; so that God is the matter
 and subject of his owne Image, even as man is the matter,
 cause and subject of his owne sin, yet neither of them are
 made knowne in their operations but with respect unto the
 other, for sin hath not its operation but with respect unto
 God, nor doe Gods operations appeare to be but with re-
 spect unto sinfull man: So that there is nothing in man
 (that is in his owne nature) that is any jot of image, or simi-
 litude, shadow, type, or resemblance of God, no further
 then as it stands in direct opposition unto God, and so be-
 comes a direct dissimilitude unto him, which can be proper
 unto no other creature but unto man alone, because hee
 judgeth of nothing concerning himselfe but with respect
 unto God; unto whom he naturally tendeth, even as the
 sparkes

1 Col. 1. 17.

k Col. 1. 20.

l Pro. 8. 12.

m compared

n Col. 1. 15.

o Heb. 1. 3.

p Deut. 4. 15.

q Deut. 4. 16.

r John 1. 1.

s John 17. 21.

t John 14. 7.

u 8. 9.

1 Job 5.7.
Isa. 50. 11.

sparkes fly upward through that secret propensity that is in his nature, by vertue of that first act of his creation, wherein God was made the proper center of his soule, yea even he in whom he had his being in that glorious worke of his creation, and therefore must looke unto him in all actions, and for all happinesse, even as the earth inclineth after the heavens for heat and moisture to make her selfe fruitfull, though so farre remote in nature and diuers from them, and hereby judging of God and of the things of God, according to the eye or sight of a naturall mind, brings himselfe into opposition against God in all things, for there is no excellency in the creature, unto which the heart of man can goe forth, but he in the pursuit of it (if grace prevent not) sets it in the place and room of God, expecting some excellency from it whereby to commend himselfe unto God, and so worships the creature and idolizeth it, bringing some excellency unto it, as it (with himselfe) hath relation and respect unto God, therefore it is, *that we must not only leave and forsake, but even hate father and mother, and wife and children for Christ's sake, if we will be his Disciples* u, that is, wee are to hate them in respect of the height of that love and affection which naturally runs out unto them, which is never to stay till it idolize and set them in the place of God unto our selves, so that as wee must hate Idolatry, so also them and all other things in that respect, and if wee look at the creatures as to be a type or image of God in their operations and excellencies, as they have respect unto each other, so as that we are prevented by grace from the pursuit of them, in climbing up unto that which the minde of man naturally leads unto, then by a Christian and enlightened mind they are brought into competition with that which is the truth and durable substance it selfe, else they doe not appeare as a type or shadow, and if so wee behold them, then doth their glory and beauty fade, *even as the flower of the field, yea they wither like grasse, and perish in the Kingdom of our God, and prove vaine, yea lighter then vanity, only the word of the Lord that abides for ever*, taking its forme and

1 Hof. 2. 21.
Jer. 14. 4.
Psal. 65. 9.
to 13.
Psal. 143. 6.
1 Cor. 2. 14.

u Luk. 14. 26

x 1 Pet. 1.
23. 24.
Rom. 14. 17
y 1 Pet. 1.
25.

figure,

figure, yea raising up it selfe in its owne image and operations out of nothing in our nature, but only from that which in it selfe is in direct opposition unto that Image and durable Word of God, *that to the Kingdome, power and glory may be of him, and through him, and to him for ever, Amen* a. 2 Mat. 6. 13 Therefore the proper types, figures and characters that are found in our nature in the way of the Kingdome of God, 33, 34, 35, are no better then such as were found in those Fathers after 36. the flesh, *who fell in the wildernesse* b, which our Apostle tells b 1 Cor. 10. us, *that they are written for our admonition or instruction, upon whom the ends or finishings, or dyings of the world (that is in all its glory) are come*: The word *come* signifies to come from high to low, yea to fall downe as a thing brought to nought, when ever the glory of God appeares in his Saints; hence it is that our Prophet *David sees an end of all perfection whatsoever (proper unto the nature of a creature) only the Commandement or that Law of the Spirit that is in Jesus* c Psal. 119. 96. Christ is exceeding broad, large, and extensive in all its dimensions, reaching unto all times and places, which the mind of a creature (not being able to comprehend that glory and extent that is in the word of God) alwayes propounds God unto it selfe as another thing then that which indeed he is, in that way of Christ, and so falls short in all things of that which is the proper being of the creature; and thence he makes himselfe miserable and restless, even as a thing that hath no stay or substance to rest upon, and in it selfe is ponderous, even like unto a man upon a steep and high place proposeth a thing unto himselfe to stand upon as a substance, adventuring his whole waight thereon and it proves but a meere shadow, so that it comes to passe hee tumbleth himselfe downe in such sort as he is ever falling, and this is the branch that springeth out of the above named root in this miserable state and condition of man, namely, a defection, fall or motion from God, even unto the utmost point of despaire, and that irrecoverably in or with respect unto any thing that is in or of himselfe, or in any or in all the creatures, which makes his misery to bee such

c Psal. 119.
96.
d Rom. 8. 2.
e Psal. 119.
96.

such as being ever in the terror of the fall, so as he never comes unto any bottome, for it is become a bottomelesse pit which onely the Angell that descendeth downe from heaven having a key in his hand, can open or shut f, yea he can open it so as that wicked one, yea all the wicked of the world shall goe downe into it, even all Nations that forget God's, and he can so shut it that they can never come out againe, neither can any of the sons of God enter therinto, who are redeemed by the blond of the Lamb h, who hath overcome it i: This miserable state and condition of man in the head or in the root and branch, our King Christ withereth and vanquisheth when he appeareth, yea when that princely Champion k or son of righteousness ariseth, who hath healings in his wings or in all his motions in us l, communicating his light with us m, then do we behold things as he beholds them, that is, we see them then to be such as they are, and as he hath made them to be, and then must we behold the glory of mans subsistence or being to be in his Creator in that way of Christ, and not to be in himself as abstracted from God as the rest of the creatures, who were never made in that image of his, nor had their proper being and subsistence in him, so as to be but one intire work n; and thus we see the root of this misery withered, and blasted, (yea dried up like unto that great river Euphrates o) when we perceive our selves to be set in that heavenly and stedfast place or places in our God through Christ p, so that as our life is hid with Christ in God, even so are all things in and of a Christian, which he may be said to have, or to be from the eyes of the world; for hereby our King Christ gathereth us up into unity and community with himself, which is the onely glory of this Kingdome, namely, to loose the prisoners and let the oppressed and captives go free, to feed the hungry, and refresh and comfort the feeble and mournfull soules q, and herein is that branch of our misery also withered and dried up, as well as the root, for out of our defection and depth of such a fall we grow up into perfection in that glory, dignity, and perfection of the Son of God, or of Sons of God r, so that our glory, Resurrection and exaltation in the things

things of God can never be fathmed or found out s, but are of like extent with the fall into that bottomelesse pit, for this exaltation of the Son of God, is a making of him higher then the heavens t, which could not be but from this ground, for the heavens are highnesse or heights in themselves, but he is made height out of a bottomelesse gulf, to the praise of the riches of his grace for ever, even as the state of the wicked is made or becomes a bottomelesse pit by falling from such a height of majesty and infinite glory, which by his creation he was made in, so that we can cry out with admiration, oh the height yea and the depth also of that love of God in us through Jesus Christ u! Mans misery therefore by Christ our King, is wounded or caused to wither both in root and branch, and that in many or in all Countreyes, or Continents, that is, even in all things wherein the misery of man is contained, or can any way appeare, for he being that wherein the creature hath its subsistence, who is infinite in himselfe in all excellencies and glory, must needs gather it up and fetch it out of all its infirmities and frailties, for being infinite he cannot but extend himselfe unto them, and accordingly exercise his Power, Kingdome, headship and domination, in the deliverance and release (of that which is become himselfe) from them all, mans nature having no other being or subsistence, but what it hath in him alone x, neither hath the Son of God any motion or operation either in respect of ascension or descension, but what he hath in mans nature alone; and hence is the manner of his repast, brought in by our Prophet in his pursuit of and exercise of authority over his enemies, laid downe in these words:

He shall drinke of the brook in the way, as also the issue and event, the sum and result of all in these words, therefore shall he lift up his head, or therefore shall he lift up heads, for the word is plurall, and answers to those heads that are spoken of before, which are wounded or killed, or withered.

But this or these are revived or lifted up; these words therefore by atrim or elegant allusion unto Gideon and his Souldiers the whole going out against that great Army of the Midianites, doe set

Forth and declare the way of the *humiliation and exaltation of*
Jesus Christ the Son of God, that Judge of Israel^a, yea that high
Priest and Captaine of our salvation^a, in his vanquishing and
 destruction of all the enemies thereof in *Gideon* and his souldi-
 ers set out plurally, as in many, even in three hundred, and here
 set out as in that *one only begotten of the Father the Son of God,*
who treads the wine-presse alone, and none but he to help^b; *Gideons*
souldiers drinke of the water to declare the weaknesse of that
whereby they are tried, or of that wherein their triall lies, as
they descend downe into the valley, where the Army of the Midia-
nites lay even as grasshoppers^c, not onely in a low descent as in a
valley, but fortified with the hills and mountaines of this pre-
sent world against Israel, as the word valley signifies not onely
a low place, but fortification also, even as a valley is fortified
with hills: Now we know that water is weake in it selfe^d, and
Lam. 2. 19. therefore our Apostle advieth *Timothy to drinke no longer water*
e 1 Tim. 5. 23. but a little wine, because of his stomacks often infirmities^e, shew-
 ing thereby (by an allusion unto water, and a weake stomach)
 what he ought to doe in the course of his Ministry, that is,
 that weaknesse and infirmity is not to be applied unto weak-
 nesse and infirmity, but strength (signified by wine) is to be ap-
 plied unto infirmity, and so comes the cure of it, that is, the
 weake things of man are not to be applied unto man, but unto
 the Son of God, whereby they receive strength and cure: So
 saith the Baptist, *I indeed baptize with water*, that is, my Bap-
 tisme hath no life nor spirit in it at all, teaching what our na-
 ture is that the Word of God comes downe into, but the life,
 spirit and power is in the Baptisme of him that comes after me,
 that is greater then I, whose shoe latchet I am not worthy to loose^f,
 teaching thereby the authority, power and strength that our
 nature is taken into, and ascendeth up unto in that Word and
 Spirit descending upon it, and uttering it selfe unto it^g; so also the
 Prophet *Ezekiel* telling of the weaknesse of all flesh, saith, that
 all knees shall be feeble or faile as water^h: So that *Gideons* Soul-
 diers are to drinke of weaknesse for their triall, in that their
 descent to destroy the Adversary; so is our Lord Christ also
 said to drinke of the brooke in his descent, in wounding the
 heads of all Continents, yea all Adversaries in whatever they
 may

may be made manifest. By brook here signifying the same thing
 that those waters doe which *Gideons* souldiers drinke of, one-
 ly the word used here for brook, signifies a streame that runs
 swift and abundantly, occasioned by some great fall of snow
 or raine from an high, even so as the brook of our infirmities
 arising from our fall, from that happy condition man was made
 in at the first.

In this point, three sorts of *Gideons* souldiers are to be no-
 ted, First, such as out of feare turned backe, and of them were
 two and twenty thousand, these were such as conceived their
 owne weaknesse would be their fall and ruineⁱ, for the adver-
 saries had nothing but the arme of flesh to come against them
 with; so that in their owne feares they exalted and set up the
 arme of flesh, which power their adversaries onely had and no
 more, which to feare is a like sinne as to trust in it, and so equally
 shares in the curse^k. The second sort were such as would go on,
 but they conceived and concluded that weaknesse in themselves
 (intimated in those waters) was a defect and hindrance unto
 them, in that worke of the pursuit and overcoming of the ad-
 versary, and so they make use of it, bowing and kneeling downe
 to it, to make use of it, as in its naturall place as it runs in the ri-
 ver, and must of necessity breake that method and order in
 march which our *Gideon* had and hath set his souldiers in, and
 by that were discarded seven thousand. The third sort were
 such as lapt up the water with their hands as they passed a-
 long, as no breach of ranks nor any hindrance in their march
 at all, that is, they took or doe take up this water or weaknesse
 out of its naturall place, lapping it up with their hands even as a
 dog doth water with his tongue, that is, they take it up into
 unity according to that art, skill, device or Ministry, (signified by
 the hand^l) wherein or whereby the Son of God hath taken our
 infirmities into unity with himselfe, even so as by taking it hee
 devoures and destroyes it, as these souldiers devouring the wa-
 ter by their hand, taking it out of its naturall place so as it be-
 comes no hindrance, but a refreshment and an encouragement
 in their pursuit of the adversary, yea so as it gives them intelli-
 gence of the certainty of the overthrow of them, even as that
 dreame of that poore and weake barley cake discovered unto
 them

them the spirit of feare and terror that was in that mighty host
 of the *Midianites* ^m, even so doth the frailty and infirmity of
 mans nature (taken away by Christ) discover the strength or
 rather the weaknesse, feares and troubles that are in all such (be
 they never so many) who have not the *strength, courage, and*
consolations of the God of Israel amongst them ⁿ, for hee onely
 knows how to carry his people out against all adversaries, so
 as they shall never faile in successe ^o, but are like unto *Joseph, who*
though the archers have sorely grieved him, and shot at him, and
hated him, yet his bow abides in strength and the arms of his hands
are made strong by the hands of the mighty God of Jacob, from
thence is the Shepherd or feeder the stone of Israel ^p: Thus doth
 our Prophet here in looking back at an act formerly done in
 the view of men, declare and fore-tell what is and shall come
 to passe, as that which is the very life and spirit of that for-
 mer act concerning our Lord Jesus, *how he drinks of the brooke*
in the way, that is, the Son of God descending into our nature
 takes our weaknesse and infirmities upon himselfe, even out of
 that stream and currant and from that proper place wherein by
 nature they run, (so taking them up in his hand, that is, by his
 wisdom, skill, ordination, office and Ministry, as he is a Priest
 for ever for that purpose) as that they become the infirmities of
 the Son of God, even as truly and really as his power and righ-
 teousnesse is made ours, and becomes the righteousness and
 power of the Saints, and therefore of necessity must be de-
 voured, destroyed, and caused to vanish away for ever, for no
 frailty or infirmity can possibly abide upon that holy and harm-
 lesse one, but are disposed of for the benefit and encourage-
 ment of all his in the pursuit of the adversary, for by death he
^q *overcomes him that hath the power of death* ^q, and by sin *condemnes*
sin in the flesh ^r, casting it so in its cause by its owne arguments,
 that it can never implead against us any more ^t; and this is as
 naturall and proper for that hand, laid on in his ordination and
 Ministry, as it is for the tongue of a dog to lap or take up wa-
 ter out of its proper place unto himselfe, and this is done *in the*
way, that is, in the way of his humiliation without any stay,
 stop or hindrance of his exaltation at all in the destruction of
 his enemies: The word translated *way*, signifies such a way
 wherein

wherein is order and method, as to march in rank, so that the
 Son of God our high Priest in this his way of humiliation keeps
 his ranke, order, and method with the Father, not failing to
 hold correspondency with him in wisdom, power, glory, eter-
 nity, emensity and all manner of dignities, no not for a mo-
 ment, for then he should cease to be God, and so to be a Savi-
 our, *for salvation belongs onely to the Lord* ^s, so as to save, and ^t *Psal. 3. 8.*
 the creature is only the saved of him, *once and for ever* ^u; the ^v *Psal. 68. 19*
 way then of the humiliation of the Son of God is his descent
 into our nature, which is the going downe of our spirituall Gideon ^w *Psal. 144. 10*
into the valley to vanquish all Israels adversaries, in which hee ^x *Hib. 10.*
drinks of that great brook or streame of our weaknesse and in-
firmities, whereby he refresheth himselfe in the devouring and ^y *Heb. 7. 27.*
 taking of them away, for he destroyes and takes them away, ^z *Hib. 9. 15,*
 as he is and hath the power and vertue of the Son of God, ^{aa} *16. 27. 28.*
 upon whom they cannot tarry, nor against whom prevaile: so ^{bb} *x Isa. 53. 4.*
 as he is refreshed, as he is and hath the infirmities and in-
 firmities of the son of man, from which nature these are taken and ^{cc} *Eph. 2. 15.*
 carried away ^{dd} *in the abolishing of them*, removing them ^{ee}; and ^{ff} *2 Psal. 103.*
purgation of our nature from all sin and uncleannesse, putrefacti-
on and corruption whatsoever ^{gg}, and that at once in one offering of ^{hh} *1 Heb. 1. 3.*
 himselfe for ever ⁱⁱ, and hence it is, *that he sits downe at the right* ^{jj} *Eph. 5. 27*
hand of God ^{kk}, which is the lifting up of his head in this place, ^{ll} *c Hib. 10. 10*
 or in the plurall number *heads*, noting hereby that various and ^{mm} *3 Heb. 10.*
 multiplied way of exercise of his authority and headship in all
 the world, both in the subduing of his enemies, and wonder-
 full advancement of his Saints, and thus the humiliation of our
 Lord Christ becomes no lesse then his exaltation and lifting
 up for ever, for in the very same act of the Son of God his
 descention into our nature, and becoming a poore and fraile
 man, yea a creature in us, who in himselfe is the Creator, in that
 very act reciprocally and interchangeably is the nature of poor,
 silly and weak man advanced and raised up into the state and
 dignity of that holy and eternall Son of God, therefore the
 Prophet saith, he was taken from prison and from judgement ⁿⁿ, ^{oo} *e Isa. 53. 8.*
 or as the word is in the Hebrew, *from a narrow strait, or to an*
narrow strait, for the word *min* signifies either to or from,
 therefore that which the Prophet reads to, the Apostle reads
 from.

Isa. 59. 20 From, the Redeemer shall come to Sion, saith our Prophet f; and to them that turne from iniquity in Jacob, which our Apostle alledging saith, the redeemer shall come from Sion and turne ungodlinesse from Jacob g, so that to a narrow strait of infringement from all dignity and glory is he taken, as he assumeth our nature and condition: but in this is he also taken to judgement, or into a large place of dominion, or of discerning of all things, as our nature is made one with that potent and all-seeing eye of the Word of God, and so our Apostle expounds that place of the Prophet, saying, *in his humiliation his judgement is exalted h, or in this strait and narrow place is the place of his freedom and enlargement, or in his humiliation is his exaltation;* for as hee makes himselfe strong through our weaknesse, so doth he enlarge himselfe through our narrow and straight condition, and exalts himselfe through our basenesse, and in that shewes himselfe to be the Son of God, for man cannot performe works of that nature, man onely can honour himselfe by things which in the esteeme of man are honourable, but out of things that are base and vile he cannot doe it, and upon this ground our Apostle affirmes of him, saying, *thou madest him a little lower then the Angels, crownedst, or in the present tence, crowning him with glory and greatnesse i* as a continued and perpetuated act, or as the word will beare, without straining it, *thou diminishing him makest him great,* therefore the Prophet k (whence our Apostle takes the phrase) saith, *thou madest him a little lower then God,* for the word there is *Elohim*, so that to make the Son of God lesse then God, is to diminish him, and make him to bee that which in it selfe is nothing of God, so that by how much the son of sorry man is made higher and above the condition of a meere creature in Christ Jesus, being stated in the dignity of the Son of God in his exaltation, even by so much is that glorious Son or Word of God, debased below the condition of a creature, in that way of his humiliation, for all creatures in the act of creation are *vehemently good l*, but he becomes in us, *sin, sorrow, death, hell, and a curse o*, in his redgeming and delivering of us from that state of our degeneration, and therefore that which is properly the humiliation of the Son of God must be the glory and exaltation of the Son of man, the nature

nature divine considered in the one, and the nature humane in the other, without unity of which two no Christ that ever was, nor that ever shall, therefore when ever the vertue and power of our sin takes hold on him in this unity (without which unity our sinne cannot become his) in that very same act and moment the vertue and power of God takes hold on us, *and the spirit of grace and glory rests upon us, or abides in our nature* f in that his suffering, without which his dignity cannot become or bee made ours, therefore *his drinking of the brook in the way is the exaltation and lifting up of his head.* Hence appeareth a great mistake in the Ministrations of this world in our time and age, for the Gospell is not to be preached simply as to a creature, which is a meere creature, no more then it is to be received and accepted of as simply coming from a creature, for it is the Gospell of God u, which is neither received from man, nor yet by man x, therefore those are much mistaken in that Scripture which saith, *goe and preach the Gospell to every creature y;* supposeth from thence that the Gospell brings every creature alike unto God in the same happy estate, (according to their capacity,) for the word is, *goe and preach the Gospell in every creature,* that is in every creature, as in the life and spirit of it it centreth in man, for as every creature was made for man, and with respect to man, so also every creature centers in man, according to the scope, drift, aime, life and spirit of it, as it is eternized and shall endure and abide for ever; but the drift, scope, life, and spirit of man centreth not nor resumeth unto it selfe all, no nor any of them to rest satisfied in, therefore in naming of and seeing into the nature of every one of them at the creation, *he finds not a help amongst them all fit or meet for him z*: So that the scope, drift, life and spirit of man, onely z *Gen. 2. 19,* centreth in God, in whom he must have rest, strength, stay and stedfastnesse a, or else he *wandred in weaknesse and is unstable, and full of tumult and trouble for ever b,* the Gospell then is preached *in every creature,* as all of them are centered and considered in *Isa. 3. 16.* man, who is the end of them all, and hath in him the very nature and vertue or that which sympathizeth and holds a correspondence with them all and every particular, so that as to his well being he cannot thinke of an utter anihilation of any one of

r 2 Cor. 12.

9.

1 Pet. 4. 14.

John 14. 16

Heb. 2. 9,

10, 11.

11 1 Thef. 2.

2.

x Gal. 1. 11,

12.

y Mark 16.

15.

z Gen. 2. 19,

20.

a Psal. 27. 1

b Psal. 46. 1.

c Isai. 3. 16.

d Psal. 140. 7.

e Lam. 1. 6. 7.

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of them, for so even in man God assumeth and uniteth himself unto his whole worke, as it is considered in him alone and no other wise, for in man is the perfection of all Gods worke and labour, as also the cessation of it, and perfection of rest, for God ceaseth from his worke ^c, in that he becomes poore, weak, and silly son of man, or dust of the earth ^d, which is farre from performing and doing the worke of an eternall God ^e, man also ceaseth from his owne workes ^f, as he is made in the Image of God, yea the Son of the living God ^g, who can doe nothing after the will of man, or frailty of the flesh ^h, but according to the will and power of God worketh effectually in all manner of workes and operations, ⁱ suting and agreeing with the life and dignity of the Son of God ^j, in whom both labour and rest are fully consummated and perfected once and for ever ^k even as labour and rest were in the creation of the world at the beginning ^l therefore as the Ministry of the Gospell hath not its root and originall in any that is a meere creature, but in him who is the Son of the eternall God, yea God himselfe blessed for ever ^m, and therefore is it called the Gospell of God ⁿ, and is not from man but from God, even so the proper object of this Ministry (to whom it goeth forth) is not a meere creature upon whom it worketh and hath its effect, in whomsoever it becomes a Saviour unto ^o, for the object of it in the chosen of God, to whom it gives intelligence, and upon whom it naturally and effectually worketh, are onely such as are innobled with a state and condition above a meere creature, being made the Sons of God through Iesus Christ ^p, so that it findeth and discovereth a spirit in them of reception, correspondent unto, yea even the same with that which doth declare and divulge it, which must be the same which at the first inspired them, that spake it ^q, which is a spirit surpassing the spirit of a meere creature, for it is the Spirit of God, for holy men spake as they were moved by the holy Ghost ^r, and in such onely it is savour of life unto life ^s, and such onely are the distributors and dispensers of it as goe forth to preach in and by that Spirit which raised up Iesus from the dead, and in which bee was quickned and went and preached also to the spirits that are in prison, who were disobedient when once the long-suffering of God abode in the dayes of Noah ^t; so that the object of the Ministry of the Gospell

in

in those to whom it is a savour of death unto death ^v, upon whom 16. it also worketh effectually though not naturally, as from it selfe, x Hof. 13. 9 as a proper cause but accidentally or occasionally, the true and Mar. 15. 11 proper cause, of death being in and from themselves ^x, unto Mar. 7. 21, whom it becometh such and not in the Gospell, so that it doth 22, 23. also discover a spirit in such, that is as far below a creature as y Mar. 13. 11 the spirit of the Saint and holy one of God is above a creature ^y, Luke 11. 13 that being the spirit of God ^z, and the other the spirit of Satan ^z, z1 Cor. 3. 16 the one the spirit of Christ ^b, the other the spirit of Antichrist ^c, the a 2 Cor. 4. 4 one the wisdom of God ^d, the other the wisdom of the Serpent ^e, b Rom. 8. 9. for the wisdom, art and skill of man in looking upon and judg- c Eph. 2. 2. ing of the things of God in its owne light, is so subtil and d 1 Iohn 4. 3 guilefull that it turnes truth into a lie unto it selfe ^f, righteousnesse 1 Cor. 2. 7. into sin ^g, and so is not onely a Serpent to beguile it selfe and o- e 2 Cor. 11. 3. thers ^h, but also a Dragon to destroy and devour both it selfe and o- 3. thers ⁱ, for it was never the ordination and appointment of God 1 Rom. 1. 25 (in the way of Christ) that man should behold and judge of the g Rom. 7. 8. matters of God by the light and wisdom of a creature, but by 10. 14. the light and wisdom of the Creatour ^k, no more then Iohn was h 2 Cor. 11. 3. appointed or sent of God to be the light of the world, but came i Rev. 12. 3. onely to beare witnesse of that light ^l, or then the hand was ap- 4. pointed to see for the body, and yet it is of the body ^m, or for it 1 Pet. 5. 8. selfe by vertue of any thing that is in it selfe, but onely by that k Isa. 64. 4. vertue that is in the eye, with which it hath union, and by 1 Cor. 2. 9, which it perfectly seeth, though in it selfe it is not an eye nor 10. hath any light at all but onely by vertue of the confluence of l Iohn 1. 6, 7. that which is properly in the eye it selfe ⁿ. The Son of God 8, 9. theretore descending into this low estate, yea, lower then m 1 Cor. 12. simply to be made a creature, for he was made a curse ^o, which 15, 16. no creature in its creation is p, hereby overcomes and takes away n Mat. 6. the curse, else could it never have been taken away from us, 22. no more then we can bee blessed but onely by having unity with o Gal. 3. 13. him through faith ^q, who is blessednesse it selfe ^r, and in this act of p Gen. 1. 31. humiliation, he saith, thou wilt not leave my sene in hell, or in q Heb. 10. Sheol, that corrupting pit ^s, neither wilt thou suffer thy holy one to 39. see corruption, but wilt teach me the way of life, that is, death Heb. 11. 2. or this humbled condition could not hold him, no not for a mo- r Rom. 9. 5. ment of time, but in that very way or act. (wherein he becomes s Psal. 16. 10

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subject

Gal. 4. 1, 2 subject to be taught, as under a tutor or governour^t he sees life, and is set at the right hand of God, where are pleasures for ever more^v, and so doth he drink of the brook in the way, and in that he doth lift up his head or is exalted for ever, farre above all principalities and powers, and hath a name, or authority given unto him in or at the which every knee shall bow^x, both of things in heaven and in the earth, yea and under the earth, yea even such as are made lower then properly the earthly or naturall condition of a creature is^y, and hence it is, that our Apostle reasons from that eighth Psalm, *thou hast put all things in subjection under his feet*^z: now in that he saith, *all things are put under*, he left nothing, or nothing was exempted that was not put under him^a; so that the exaltation of Christ is that wherewith the Son of man or the humane nature is dignified, otherwise it could not be a putting of things under him, if in case they were so by nature; for all things are under him by nature, as he is God^b, and therefore in that respect cannot admit of an action of putting them or making them to be so, for it is impossible that the Creator should be otherwise in himselfe but above the workes of his hand^c, as our Apostle reasons from Moses and Christ, *that as he that builds the house is greater and more honourable then that which is built*^d, so is it in this case, for nothing can be said to be put under Christ as he is God, seeing all things are so (without gainsaying) by nature, therefore the exaltation is properly of the humanity and not of the Divinity which indeed is *height in selfe*^e, though it be exalted onely in and by the Divinity, even as the humiliation is properly of the divine nature and not of the humane, for the humane nature cannot be lower then it is by nature in it selfe, being in the fall become a curse^f, but the divine nature is onely humbled and made low in and by the humane nature, for in it selfe it can admit of no such thing^g, and therefore the humiliation is of an infinite value and extent, which makes our Apostle to adde those words, *and yet we see not all things put under him*^h, which to a naturall eye or eare seems a plaine contradiction, the words are, *we see not all things, or we see not any particular thing whatsoever* under or below him, for it being the humiliation of the Son of God it was to the greatest and utmost degree of debasement, so that nothing was

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or could be lower then that condition was, which he tooke upon him, for if there had, then had he fallen short of a perfect and absolute overcoming and vanquishing of sin and death, and then had our salvation failed, therefore saith our Apostle, *Christ was made a little lower then the Angells, and in suffering of death crowned with glory and honour*ⁱ, that he by the grace, favour, or mutuall embracing of God, as the word signifies, might in man, that is, in our nature taste and feel death in all, or in every particular part, way, or kinde of it^k, being made so low as nothing can be lower, therefore he adds, *that the Captaine of our salvation is made perfect through sufferings*^l: Such and so many and great as the glory of his exaltation is in bringing sons to glory answerable to that is his debasement in that condition, out of which he fetcheth and taketh them, therefore in the way of his humiliation doth he lift up his head, and is exalted for ever. To this comes that of the Apostle, when hee saith then or henceforth the end, finishing, accomplishment or perfection (as the word translated end signifies and denotes unto us) *when he shall deliver up the Kingdome to God even the father*^m, or when he hath given up or put into the hands, put into trust or yeelded all regallity and Sovereignty to be in and onely belonging unto him, who is the father of all dignity, excellencie, and power, at which time or in that very act of yeelding or giving all unto God, he doth evacuate, empty, or make void the creature of all rule, authority, and power in all things whatsoever that concerns the glory and dignity of the Kingdom of God, for he must or it is expedient and needfull, yea he doth raigne still, orⁿ to the end to put downe all his enemies under his feet, this is the very end of his raigne to put all Gods enemies under foot, now whatsoever is in man by nature, is an adversary, yea is in hostility, as the word signifies, against God, therefore the reign of Christ must of necessity bring under, or else he were not a perfect victor, overcomer, and conquerour over all, and then could not he obtaine the glory of the Son of God, therefore he adds, *that the last enemy that shall be destroyed is death*^o; by this word last is meant the basest or the lowest of enemies, and it is the lowest and basest in that it destroyes, ruines and utterly spoiles it selfe, therefore the word translated destroy, signifies

nifies unthriftinesse, to the undoing and losse of it selfe, for the Son of God is made so low by the suffering of death, as that the death comes into competition and ingagement with the life of the Son of God, and so must of necessity consume, waste, ruinate, and loose it selfe, being that the Son of God must live eternally, else he were not God, *and ſi death is swallowed up in victory* p, hence it is that the Psalmist speakes so elegantly, *thou hast put all things under his feet; all sheep and oxen, yea and the beast of the field, fowles of the ayre, and fish in the sea, that passe through the paths of it* q, this is mans Lordship, and according to the naturall workings of his mind and understanding hee perceives his dominion as he is a man, when hee comes into competition with the inferiour, sensuall and terrene creatures, they serving to this end, namely to give dimention, and to manifest the nobility and excellency of that spirit which the Creator had indued him withall, by which he saw that Lordship, and dominion which he had over them all, being they were all made in subjection unto him, and farre under and beneath him, therefore *could he not finde a fit companion or consociate for himselfe amongst them all* r; this man can doe by that naturall and common understanding which he hath implanted in him, even as he is a creature, and in this death doth not properly consist, therefore no speech of death whilst he is said to be conversant in and about these things, that is simply to respect the creature in his thoughts, words, or actions: but when this naturall understanding (proper unto man simply as he is a creature) workes upon and is conversant in and about the things of the Creator, then by how much the more hee would be like his Creator which so farre transcends and is above all the creatures in the world, by so much is he debased, and made under and below all creatures in the world, and this is that death which is destroyed t, for being a death of that nature, when ever wee looke upon it by that light and revelation of the Spirit, that comes onely from that Father of lights, then is it in this, as in that former way of nature, so now in this way of grace, for this death, serves to no other end, but to mete out, *as with a metwand or measuring line* s, to give dimension unto that life that is in the Son of God, where-

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by he sees the height of his Sovereignty, dominion and Lordship for ever, which without it could never appeare, nor bee made manifest in a creature, but must of necessity have been hid and lodged in himselfe for ever; and then had not *his goodnesse appeared* u; and if not his goodnesse, then *not his light* x, and *that light which appears not is darknesse* y; and if God should not be light, he were no God at all z: and thus uncontrouleable, and without all controverſie, doubt or scruple, doth God convince our hearts of that breaking forth, *and revelation of himselfe untous in the face of Jesus Christ* a: and hereby doth death, being made so low, extinguish, put out, vanquish, and destroy it selfe for ever, in that it ſets out that life and light, which is in that faith of the Sonne of God, which otherwise could not appeare to, or in the Saints: and of such use is that unto the Saints, and chosen of God, as to lift them up unto life, and light, of comfort for ever, through that wisdom which is in God, which is nothing els but the *King of terror to all the men of the world*, who look upon the things of God with a naturall and carnall eye b; for *Christ by drinking of the brooke in the way, is exalted as head, governour and ruler over all*, which thing the world is not aware of, neither will it know and understand, and therefore can never give Christ the honour of his death, nor confesse the excellency, glory, fruit, profit and comfort of the crosse of our Lord c. The exaltation then of the Son of God is the beholding of himselfe, from the depth of that low estate of his humiliation, which he hath onely in man, which gives dimension unto it, in its height, for ever; and the humiliation of the Son of man is the beholding of himselfe, in or from the height and dignity which he hath in God, and that gives dimension to his low estate, out of which he riseth, and silenceth the *flesh from uttering or conceiving of the least cause of boasting for ever* d. Therefore the Psalmist when he beholds the heavens, the worke of the finger of God, the moone and the starres, which thou hast created e, from the consideration of the heavenly bodies, and works of God for him, or in him; thence doth arise his humiliation and abasements, therefore he saith, *what is man*, (or, *what is it man*) in way of admiration, *that thou considerest him, or rememberest him* f? For the word signifies to memorize, or begin againe;

again: as if he should say, dost thou that art so high and glorious, yea so full of varieties of excellencies, and glory, even as the Moone and the Starres are in themselves g: Dost thou remember, or take thy beginning in man? for as the Son of God is eternall, and so without beginning, or time, as he is God, so is he also in time, and takes a beginning as he is man, and this puts man to silence, for ever opening his mouth in any excellencies of the creature, in the things of God, when once he sees how the Eternall takes a beginning in him^h; and so (as the word will beare) memorizeth and eternizeth himselfe in such a fraile and momentany thing as man is, even as the heavens are monumentized in the earth, without which their vertue, glory and operation, could never be seene, nor made knowneⁱ; therefore he adds those words, *visitest him*, or makest him the object of thy constant act, of sight, and aspect, even as the Sun looks forth upon the earth, for the continuall revivall, refreshment, fruitfulness, and glory of it, without which it were altogether barren and undone. Yea the Apostle adds further, *He hath put all things under his feet^k*: Now if all things be put under him, it is evident that he is excepted, that did subject them, and put them under: yea, he must be such a one, that doth subject them, who is over all: so that all things in that lost estate by mankinde, are infinitely below, and beneath Christ as he is God, and all things as they are in God, are infinitely above Christ Jesus as he is man, and so sustaines the nature of that lost condition: and therefore both the humiliation and exaltation are complete and perfect in him alone: *For when all things are made subject unto, and subdued under him*, as he is man, by another, *which is God*, blessed for everⁱ; that is, by another, in nature, not in subsistence and being. Now he that subjects and brings all things under, must needs in himselfe be above all things, and so above him, unto whom they are subjected, as he is man; and therefore cannot in the least (as he is man) subject, or subdue, no more then God himselfe can be brought low or under, in respect of himselfe, or his owne nature: no more can the nature of man subdue the enemies of our salvation, by any thing that is in, or of himselfe, that is, in, or of his own nature: As a creature therefore must needs be subject in himselfe, unto him that subdues all things; and

and so the Son himselfe, as he is man, is subject unto the Father as he is God^m; and yet the submission, or subjection of the Son is not, but in the Father; nor is the authority and rule of the Father, but onely in the Son; so that the submission and authority are not found elswhere, but onely in one and the same subsistence and being, and hence it is, that God is *all in all* in every one of the Saints, and they onely passive in themselves or in their owne natureⁿ, but powerfull and operative in their Lord, or in and through that nature divine for ever, even as he is onely active in himselfe and his owne nature, but became passive in them or in their nature, and subject to death, which in himselfe could never be, and yet is the one and the other reall and true, the operation, life, and resurrection that is in that Word and Son of the Father, is as really and truly ours, *and we worke and live, and rise from the dead by it*; as our weaknesse, death, and low estate is really his, *so as he suffered death and descended in and by it*, and therefore our Apostle affirmes, *that he that ascends is the same that descends into the lowermost parts of the earth*, and thus is the humiliation and exaltation of our Lord made one, no lesse absolute and true *then that the divine and humane nature are one Christ, or one subsistence and Son of God the Saviour of the world*, and therefore the Apostle saith, *else what shall they do*, or (as the word may be read) *what shall he do that is baptized for dead*, if the dead rise not^o, or as the meaning is, if death be not life, the descension the resurrection, what shall he do? or how can he be the Son of God? for if death be not made life in the very act of it, in that way of Christ, otherwise the Son could never be baptized with the baptism of death^r, if that death were not in that very act transformed into life, he could not be the Son of God, for he cannot be held of death no not for a moment^s, for then he were not God, therefore doth our spirituall Gideon and all his souldiers in him or with him, yea our King Christ, as in this Text, *and all that he hath made Kings to God the Father with him*^t or in him, *doe drink of this brook in the way of the humiliation*, and in that very act is his exaltation, yea the lifting up of his head, or of their heads for ever, in the sight and knowledge of which, shall all sing *Hallelujah*^u, that is, being interpreted, praise ye *yah*, or praise we the Lord. A M E N. 1, 6.