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A  
CONFESSIO  
OF  
FAITH,



Of the severall Congregations or Churches of Christ in LONDON, which are commonly (though unjustly) called ANABAPTISTS.  
PUBLISHED,

For the Vindication of the Truth. and information of the ignorant; likewise for the taking off of those aspersions which are frequently, both in Pulpit, and Print unjustly cast upon them.

Unto which is added,  
HEART BLEEDINGS FOR Professors abominations,

O R  
A faithfull generall Epistle (from the same Churches) presented to all who have knowne the way of truth, forewarning them to flee security and carelesse walking under the Profession of the same, discovering some of Satrans wiles, whereby also, wanton persons and their ungodly wayes are disclaimed.

But this I confesse unto thee, that after the way they call heresie, so worship I the God of my Fathers, believing all things that are written in the Law and the Prophets, and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts 24. 14, 15.

For we cannot but speake the things which we have seene and heard, Acts 4. 20.

The fourth Impression corrected.

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## The Epistle to the READER.

Courteous Reader,

**H**ere is nothing wherein Saints should be more conversant then in promoting the honour of the Lord and his Christ, striving and studying to walk before him agreeable to the truth recorded in his Word, the consideration of which, is a strong inducement unto us to engage ( to the utmost of our abilities ) in this worke, that when other men content themselves by living below the rule, wee may strive to walke close thereunto ( suitable to the patterne left us by God in his Word ) and when many account it their glory to turne their backs upon what they professed to have received from Christ, we may strive to honour God, by a stedfast continuance in what we have received, and in a diligent speaking the things which wee have seene and heard from him, the weight of which at first prevailed upon us to declare unto the world this our Confession of  
A 2 faith,



## To the Reader.

faith, and faithfull Epistle, which wee have againe reprinted, and made publique for the reasons following.

First, The invitations and earnest solicitations of severall of our Brethren, from all parts of the Nation, whose hearts long to behold (in publique) our stabilitie and perseverance in the way and truth of our God, that by it they may have wherewith, to put to silence those who have lately taken liberty to reproach and undervalue the truth professed by us.

Secondly, That the world may behold that through grace, (by which alone we stand) we are preserved from back sliding or revolting from the way and truth, wee for some yeares have followed God in, In which (through faith and obedience) wee trust to be continued, unto the comming of our Lord and Saviour Jesus Christ.

Thirdly, That wee might prevent Sathan and his accomplices in their enterprises, who have of late abounded more then ordinary, with stratagemes and inventions to circumvent poore Saints, in their stabilitie and love unto the truth, amongst which this was no small one (in severall remote parts) that wee had cast off all our former profession and praetise, so that none remained together, worshipping God in his way, owning themselves the Churches of Christ, but were growne up to a further attaine-



## To the Reader.

tainement and light (as they say) to live more immediately with God and Christ, then in such low, meane, and contemptible a way as Ordinances, thinking thereby to stumble and dishearten many whose hearts were approved to God.

Fourthly, That we might take off prejudice from the hearts of those (many of which we have comfortable hopes) who are or may be prejudiced against us, from these many invecitives, and bitter unjust reproaches, wee are or may be (for worshipping our God according to our conscience and the rule of truth) exposed unto, and they (if it be the good pleasure of our God) come to understand our practise, and subject themselves to the Lord in his commands.

Lastly, The remembrance of what good this our undertaking hath formerly done in the Countries, where it hath been spread (of which we have had particular notice from severall) whose hearts have been refreshed therewith) is no small inducement to us to bring this forth againe in print.

Courteous friend, we desire thee soberly to weigh and consider what wee have professed before men, and Angels, out of the simplicitie of our hearts, and let not prejudice prevent thy profitting, but make it thy great care and study to give up thy understanding to love and receive the truth, as it is in Jesus,  
d'elighting



## To the Reader.

*delighting thy selfe in that Government, which is by his owne hand established in his house; be not disheartned although thou shouldest heare of the miscarriage of some, knowing that in many things wee sin all, and come short of the grace of our God, nor if thou shouldest be advertised of the falling away of any one, doe but consider wee live in the last ages of the world, Wherein many shall depart from the truth, (neither is it a new thing for men to relinquish their profession.)*

*But strive thou to follow God fully, and to stand fast in the simplicity of the truth; and God our Father, and our Lord Jesus Christ be with thee, and be thy guide and Counsellour.*

Signed in the name, and by the appointment  
of the aforesaid severall Churches, meeting in  
**L O N D O N.**

William Kiffen,

John Spilsbery,

Joseph Sanson,

Hugh Gosnell,

Thomas Pault,

Joseph Patshall,

William Confet,

Edward Harrison,

Richard Graves,

Edward Roberts,

Thomas Waters,

Henry Forty,

Thomas Young,

John Watson.

A Confession



A  
CONFESSIO<sup>N</sup> OF FAITH

of the severall Congregations or  
Churches of Christ in *London*, which are  
commonly ( though unjustly ) called

ANABAPTISTS.



The Lord our God is but <sup>a</sup> one God, whose  
<sup>b</sup> substance is in himselfe; whose essence  
cannot be comprehended by any but him-  
selfe, who onely hath immortalitie, <sup>c</sup> dwell-  
ing in the light, which no man can approach  
unto, who is in himselfe most <sup>d</sup> holy, every  
way <sup>e</sup> infinite, in <sup>f</sup> greatnesse, <sup>g</sup> wisdom,  
<sup>h</sup> power, love, <sup>i</sup> merciful and gracious, long suffering and abun-  
dant in goodnesse and truth, who giveth <sup>k</sup> being, moving and  
preservation to all creatures.

II

In this divine and infinite being, there is the <sup>a</sup> Father, the  
<sup>b</sup> Word, and the <sup>c</sup> holy Spirit, each having the whole divine  
<sup>d</sup> essence, yet the essence undivided; all infinite without any  
beginning, therefore but <sup>e</sup> one God, who is not to be divided in  
nature, and being, but distinguished by severall peculiar rela-  
tive properties.

III

God hath <sup>a</sup> decreed in himselfe, before the world was, concer-  
ning all things, <sup>b</sup> to worke, dispose, and bring them about ( ac-  
cording to the counsel of his own will ) to his glory: yet with-  
out being the Author of sinne, or having fellowship with any  
therein )

<sup>a</sup> 1 Cor. 8. 6.  
<sup>b</sup> Isa. 44. 6.  
Chap. 46. 9.  
<sup>b</sup> Exod. 3. 14.  
<sup>c</sup> 1 Tim. 6. 16.  
<sup>d</sup> Isa. 43. 15.  
<sup>e</sup> Psal. 147. 5.  
<sup>f</sup> Deut. 32. 3.  
<sup>g</sup> Job 36. 5.  
<sup>h</sup> Jer. 10. 12.  
<sup>i</sup> Exod. 34. 6, 7  
<sup>k</sup> Acts 17. 28.  
Rom. 11. 36.

<sup>a</sup> 1 Cor. 1. 3.  
<sup>b</sup> Joh. 1. 1.  
<sup>c</sup> Chap. 15. 26  
<sup>d</sup> Exod. 3. 14.  
<sup>e</sup> 1 Cor. 8. 6.

<sup>a</sup> Isa. 46. 10.  
Ephes. 1. 11.  
Rom. 11. 33.  
<sup>b</sup> Psal. 115. 3.  
& 135. 6.  
<sup>c</sup> Psal. 33. 15.  
1 Sam. 10. 9.  
26.



Prov. 21. 6.  
 Exod. 21. 13.  
 P. ov. 16. 33.  
 Psal. 141.  
 Isa. 45. 7.  
 Jer. 14. 22.  
 Mat. 6. 28. 30.  
 Col. 1. 16. 17.  
 Nu. 23. 19. 20.  
 Rom. 3. 4.  
 Jer. 10. 10.  
 Eph. 1. 4. 5.  
 Jud. 4. 6.  
 Prov. 10. 4.  
 a Gen. 1. 1.  
 Col. 1. 16.  
 Isa. 45. 12.  
 b 1 Cor. 15.  
 45. 46.  
 c Eccle. 7. 29.  
 d Gen. 3. 1. 4. 5.  
 2 Cor. 11. 3.  
 e 1 Tim. 2. 14.  
 f Gal. 3. 22.  
 g Rom. 5. 12.  
 18. 19.  
 Chap. 6. 22.  
 Ephes. 2. 3.  
 a Job 38. 11.  
 b Isa. 46. 10. 11  
 Eccle. 3. 14.  
 c Ma. 10. 29. 30.  
 Exod. 21. 13.  
 Prov. 16. 33.  
 d Rom. 8. 28.  
 a Jer. 31. 2.  
 b Eph. 1. 3. 7.  
 Chap. 2. 8. 9.  
 1 Thes. 5. 9.  
 c Acts 13. 38.  
 1 Cor. 5. 21  
 Jer. 9. 23. 24  
 d 1 Cor. 1. 30. 31  
 Jer. 23. 6.  
 a John 17. 3.  
 Heb. 5. 9.  
 b 1 Thes. 1. 8.  
 Joh. 6. 36.

therein ) in which appears his wisdom in disposing all things, unchangeableness, power, and faithfulness in accomplishing his decree: and God hath before the foundation of the world, foreordained some men to eternall life, through Jesus Christ, to the praise and glory of his grace; leaving the rest to act in their sinne, to their just condemnation, and to the praise of his justice.

IV

In the <sup>a</sup> beginning God made all things very good; created man after his owne <sup>b</sup> image, filled with all meet perfection of nature, and free from all sinne; but <sup>c</sup> long he abode, not in this honour, Satan using the subtilty of the <sup>d</sup> Serpent, to seduce first Eve, then by her seducing Adam; who without any compulsion, in eating the forbidden fruit, <sup>e</sup> transgressed the command of God, and fell, whereby <sup>f</sup> death came upon all his posterity, who now are conceived in sin, and by nature the Children of wrath, the servants of sin, the subjects of <sup>g</sup> death, and other miseries in this world, and for ever, unlesse the Lord Jesus Christ set them free.

V

God in his infinite <sup>a</sup> power and wisdom, doth <sup>b</sup> dispose all things to the end for which they were created, that neither any thing befalls any by chance, or without his <sup>c</sup> providence; and that whatsoever befalls the Elect, is by his appointment, for his glory and their <sup>d</sup> good.

VI

All the Elect being <sup>a</sup> loved of God, with an everlasting love, are <sup>b</sup> redeemed, quickned and saved, not by themselves, nor their owne workes, least any man should boast, but onely and wholly by God of his free <sup>c</sup> grace and mercy through Jesus Christ, who is made unto us by God, <sup>d</sup> wisdom, righteousness, sanctification, and redemption, and albin all, that he that rejoyceth might rejoyce in the Lord.

VII

And <sup>a</sup> this is life eternall, that we might know him the onely true God, and Jesus Christ whom he hath sent. And on <sup>b</sup> the contrary, the Lord will render vengeance in flaming fire to them that know not God, and obey not the Gospel of Jesus Christ.

VIII

The rule of this knowledge, faith and obedience, concerning the



the worship of God, in which is contained the whole duty of man, is (not <sup>a</sup> mens lawes or traditions, but) onely the word of God contained in the holy <sup>b</sup> Scriptures, in which is plainly recorded whatsoever is needfull for us to know, believe, and practise, which are the onely rule of holinesse and obedience for all Saints, at all times, in all places to be observed.

## IX.

The Lord Jesus Christ, (of whom <sup>a</sup> Moses and the Prophets wrote, the Apostles preached) he is the <sup>b</sup> Son of God, the brightnesse of his glorie, &c. by whom he made the world, who upholdeth and governeth all things that he hath made; who also when the <sup>c</sup> fulnesse of time was come, was made of a woman, of the Tribe of Judah, of the seed of *Abraham* and *David*; to wit, of the Virgin *Mary*, the holy Spirit comming downe upon her, the power of the most High over-shadowing her, and he was also tempted as wee are, yet without sinne.

with Gen. 49. 9, 10. Rom. 1. 3. and 9. 10. Mat. 1. 16. with Luke 3. 23, 26. Heb. 3, 4, 5. Heb. 4. 15.

<sup>a</sup> Col. 2. 23.  
 Mat. 15. 9. 6.  
<sup>b</sup> Joh. 5. 39.  
 2 Tim. 3. 15,  
 16, 17.  
 Iſa. 8. 20.  
 Gal. 1. 8, 9.  
 Acts 3. 22, 23.

<sup>a</sup> Gen. 3. 15.  
 Chap. 22. 18.  
 & 49. 10.  
 Dan. 7. 13. &  
 9. 24, 25, 26.  
<sup>b</sup> Prov. 8. 23.  
 Joh. 1. 1, 2, 3.  
 Heb. 1. 8.  
<sup>c</sup> Gal. 4. 4.  
<sup>d</sup> Heb. 7. 14.  
 Revel. 5. 5.  
 2. 16. Iſa. 52.

## X.

<sup>a</sup> Jesus Christ is made the Mediator of the new and everlasting Covenant of grace between God and man ever to be <sup>b</sup> perfectly & fully the Prophet, Priest, and King of the Church of God for evermore.

## XI.

Unto this Office he was appointed by <sup>a</sup> God from everlasting, and in respect of his man-hood, from the womb called, separated, and <sup>b</sup> anointed most fully and abundantly with all gifts necessary, God having without measure powred out his Spirit upon him.

## XII.

Concerning his Mediatorship, the Scripture holds forth Christs call to his Office: For <sup>a</sup> none takes this honour upon him, but he that is called of God, as was *Aaron*, it being an action of God, whereby a speciall promise being made, he ordains his Sonne to this Office, which promise is, that Christ should be made a Sacrifice for sinne, that he should see his <sup>b</sup> seed, and prolong his dayes, and the pleasure of the Lord shall prosper in his hand: <sup>c</sup> all of meere free and absolute grace towards Gods Elect, and without any condition foreseene in them to procure it.

## XIII.

This Office to be Mediator, that is, to be Prophet, Priest, and

B

1 Tim. 2. 5.  
 Heb. 7. 24.

<sup>a</sup> 1 Tim. 2. 5.  
 Heb. 9. 15.  
 John 14. 6.  
<sup>b</sup> Iſa. 9. 6, 7.

<sup>a</sup> Prov. 8. 23.  
 Iſa. 42. 6. &  
 49. 15. <sup>b</sup> Iſa.  
 11. 2, 3, 4, 5.  
 & 61. 1, 2.  
 with Luke 4.  
 17. 22. Johu  
 1. 14. 16. and  
 3. 34.  
<sup>a</sup> Heb. 5. 4, 5, 6

<sup>b</sup> Iſa. 53. 10, 11  
<sup>c</sup> Johu 3. 16.  
 Rom. 8. 32.



and King of the Church of God, is so proper to Christ, that neither in whole or any part thereof, it cannot be transferred from him to any other.

## XIV.

This Office to which Christ is called, is threefold, as <sup>a</sup> a Prophet, <sup>b</sup> Priest, and <sup>c</sup> King: this number and order of Offices is necessary; for in respect of our <sup>d</sup> ignorance, we stand in need of his propheticall office. And in respect of our great <sup>e</sup> alienation from God, we need his Priestly office to reconcile us: and in respect of our avernesse and utter inability to returne to God, we need his Kingly Office to <sup>f</sup> convince, <sup>g</sup> subdue, <sup>h</sup> draw, <sup>i</sup> uphold, and <sup>k</sup> preserve us to his heavenly Kingdome.

<sup>h</sup> Cant. 1. 3. <sup>i</sup> Joh. 6. 44. <sup>i</sup> Phil. 4. 13. <sup>k</sup> 2 Tim. 4. 18.

## XV.

Concerning the Prophecie of Christ, it is that whereby he hath revealed the will of God, whatsoever is needfull for his Servants to know and <sup>b</sup> obey; and therefore he is called not onely a Prophet and Doctor, and the <sup>c</sup> Apostle of our profession, and the <sup>d</sup> Angel of the Covenant, but also the very <sup>e</sup> wisdom of God, in whom are hid all the treasures of wisdom and knowledge, who for ever continueth revealing the same truth of the Gospel to his people.

## XVI.

That he might be a Prophet every way compleat, it was necessary he should be God, and also that he should be man: for unlesse he had been God, he could never have perfectly understood the will of God; and unlesse he had been man, he could not suitably have unfolded it in his owne person to men.

clearly expressed in the Scriptures: he is called, The mighty God, *Isa. 9. 6.* That word was God, *John 1. 1.* Christ who is God over all, *Rom. 9. 5.* God manifested in the flesh, *1 Tim. 3. 16.* The same is very God, *1 John 5. 20.* He is the first, *Revel. 1. 8.* He gives being to all things, and without him was nothing made, *John 1. 2.* He forgiveth sins, *Math. 9. 6.* He is before *Abraham*, *John 8. 58.* He was, and is, and ever will be the same, *Heb. 13. 8.* He is alwayes with his to the end of the world, *Mat. 28. 20.* which could not be said of Jesus Christ, if he were not God. And to the Son he saith, Thy Throne, O God, is for ever and ever, *Heb. 1. 8. John 1. 18. Acts 20. 28.*

Also, Christ is not onely perfectly God, but perfect Man, made of a woman, *Gal. 4. 4.* made of the seed of *David*, *Rom. 1. 3.* Comming out of the loyns of *David*, *Acts 2. 30.* of *Jesse* and *Jacob* tooke part with them, *Heb. 2. 14.* He tooke not on him the nature of Angells, but the seed of *Abraham*, *Verf. 16.* So that we are bone of his bone, and flesh of his flesh, *Ephes. 5. 30.* So that he that sanctifieth, and they that are sanctified, are all one, *Heb. 2. 11.* See *Acts 3. 22. Deut. 18. 15. Heb. 1. 1.*



## XVII.

Concerning his <sup>a</sup> Priesthood, Christ having sanctified himselfe, hath appeared once to put away sinne, by that one offering of himselfe a sacrifice for sinne, by which he hath fully finished and suffered all things God required for the salvation of his Elect, and removed all Rites and Shadows, &c. And is now entred within the vaile, into the Holy of Holies, which is the presence of God. Also, he makes his people a spiritual house, an holy Priest-hood, to offer up spiritual Sacrifice acceptable to God through him. Neither doth the Father accept, or Christ offer to the Father any other worship or worshippers.

<sup>a</sup> John 17. 19.  
 Heb. 3. 7, 8,  
 9 & 10. 12.  
 Rom. 5. 19.  
 Ephes. 5. 2.  
 Collos. 1. 20.  
 Ephes. 2. 14,  
 15, 16. Rom.  
 8. 34.  
 Heb. 9. 24. &  
 8. 1. 1 Pet. 2. 5.  
 Joh. 4. 23, 24.

## XVIII.

This Priesthood was not legall or temporary, but according to the Order of <sup>a</sup> Melchisedec, and is stable and perfect, not for a <sup>b</sup> time, but for ever, which is suitable to Jesus Christ, as to him that ever liveth: Christ was the Priest, Sacrifice, and Altar: he was a Priest, according to both natures; he was a sacrifice according to his humane nature; whence in <sup>c</sup> Scripture it is attributed to his body, to his <sup>d</sup> blood: yet the effectualnesse of this Sacrifice did depend upon his divine nature, therefore it is called the blood of God. He was the Altar according to his <sup>e</sup> divine nature, it belonging to the <sup>f</sup> Altar to sanctifie that which is offered upon it, and so it ought to be of greater dignity then the sacrifice it selfe.

<sup>a</sup> Heb. 7. 17.  
<sup>b</sup> Heb. 7. 16.  
 18, 19, 20, 21,  
 24, 25.  
<sup>c</sup> Heb. 5. 6.  
<sup>d</sup> Heb. 10. 10. &  
 Pet. 1. 18, 19.  
 Col. 1. 20, 22.  
<sup>e</sup> Heb. 9. 13.  
 Acts 20. 28.  
<sup>f</sup> Heb. 9. 14. &  
 13. 10, 12. 15.  
 Mat. 23. 17.  
 John 17. 19.

## XIX.

Concerning his Kingly Office, <sup>a</sup> Christ being risen from the dead, and ascended into heaven, and having all power in heaven and earth, he doth spiritually governe his Church, and doth exercise his power over all Angels and men, good and bad, to the preservation and salvation of the Elect, and to the over-ruling and destruction of his enemies. By this Kingly power, he applyeth the benefits, vertue, and fruits of his Prophecie and Priest-hood to his Elect, subduing their sinnes, preserving and strengthening them in all their conflicts against Satan, the World, and the Flesh, keeping their hearts in faith and filiall feare by his Spirit: by this his mightie power he ruleth the vessels of wrath, using, limiting and restraining them as it seemes good to his infinite wisdom.

<sup>a</sup> 1 Cor. 15. 4 &  
 Pet. 3. 21, 22.  
 Mat. 28. 18, 19  
 20. Lu. 24. 51.  
 Acts 1. 1. & 5.  
 30, 31 Joh. 19.  
 36. Rom. 14. 9  
 1oh. 5. 26, 27.  
 Rom. 5. 6, 7, 8.  
 & 14. 17. Gal.  
 5. 22, 23. Mar.  
 1. 27. He. 1. 14  
 Joh. 16. 15.  
 1oh. 1. 8 Ro. 1.  
 21. 17, 18.  
 Eph. 4. 17, 18.  
 2 Pet. 2.  
 1 Cor. 15. 24.  
 28 Heb. 9. 28.  
 2 Thes. 1. 9, 10.

## XX.

This his Kingly power shall be more fully manifested when he shall come in glory to reign among his Saints, when he shall put down all rule and authority under his feet, that the glory of the Father may



16, 17. John  
17. 21. 26.

be perfectly manifested in his Sonne, and the glory of the Father and the Sonne in all his Members.

Ephes. 1. 14.  
Heb. 5. 9 Mat.  
1. 21. Joh. 17.  
6. Heb. 7. 25.  
1 Cor. 2. 12.  
Rom. 8. 29, 30  
1 Joh. 5. 12.  
Joh. 15. 13.  
John 3. 16.

## XXI.

Jesus Christ by his death did purchase salvation for the Elect that God gave unto him : These have interest in him, and being called have fellowship with him, for whom he makes intercession to his Father in their behalfe, and to them doth God by his Spirit apply this redemption, as also the free gift of eternall life and glorie is given to them, and none else.

Ephes. 2. 8.  
John 6. 29.  
& 4. 10.  
Phil. 1. 29.  
Gal. 5. 22.  
Joh. 17. 17.  
Heb. 4. 11, 12.  
John 6. 62.

## XXII.

Faith is the <sup>a</sup> gift of God, wrought in the hearts of the Elect, by the Spirit of God ; by which they come to know and believe the truth of the <sup>b</sup> Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glorie of God in his attributes, the excellency of Christ in his nature and offices, and of the power and fulnesse of the Spirit in his workings and operations, and so are inabled to cast their soules upon this truth thus believed.

Mat. 7. 24, 29  
John 13. 10.  
Joh. 10. 28, 29  
1 Pet. 1. 4, 5, 6  
Ha. 49. 13, 14,  
15, 16.

## XXIII.

All those that have this precious [faith] wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance, so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortalitie ; and though many stormies and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastned upon ; notwithstanding, through unbelieve and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time ; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity.

<sup>a</sup> Rom. 10. 17.  
<sup>1</sup> Cor. 1. 28.  
<sup>b</sup> Rom. 9. 19.  
<sup>c</sup> Ezek. 16. 16.  
Rom. 3. 12.  
<sup>d</sup> Rom. 1. 16.  
Ephes. 1. 19.  
Col. 2. 12.

## XXIV.

Faith is ordinarily <sup>a</sup> begotten by the preaching of the Gospel, or word of Christ, without respect to <sup>b</sup> any power or agency in the creature ; but it being wholly <sup>c</sup> passive, and dead in trespasses and finnes, doth believe, and is converted by no lesse <sup>d</sup> power then that which raised Christ from the dead.



XXV.

The preaching of the Gospel, to the conversion of sinners, is <sup>a</sup> absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrours of the Law, or preceding ministry of the Law; but onely and alone the naked soule, <sup>a</sup> <sup>b</sup> sinner and ungodly to receive Christ crucified, dead, and buried, and risen againe, who is made a Prince and a Saviour for such sinners as through the Gospel shall be brought to believe on him.

<sup>a</sup> Joh. 3. 14, 15.  
& 1. 12.  
Isa. 55. 1.  
Ioh. 7. 37.  
<sup>b</sup> 1 Tim. 1. 15.  
Rom. 4. 5. &  
5. 8. Act. 5. 30,  
31. & 2. 36.  
1 Cor. 1. 22, 24.

XXVI.

The same power that converts to faith in Christ, carrieth on the <sup>a</sup> soule through all duties, temptations, conflicts, sufferings; and whatsoever a believer is, he is by <sup>b</sup> grace, and is <sup>c</sup> carried on in all obedience, and temptations by the same.

<sup>a</sup> 1 Pet. 1. 5.  
<sup>2</sup> Cor. 12. 9.  
<sup>b</sup> 1 Cor. 15. 10.  
<sup>c</sup> Phil. 2. 12, 13.  
John 15. 5.  
Gal. 2. 19, 20.  
<sup>a</sup> 1 Thef. 1. 1.  
Ioh. 17. 21, &  
20. 17. Heb. 2.  
11. 1 Ioh. 4.  
16.  
<sup>b</sup> Gal. 2. 19, 20.

XXVII.

<sup>a</sup> All believers are by Christ, united to God; by which union, God is one with them, and they are one with him; and that all believers are the <sup>b</sup> Sons of God, and joynt heires with Christ, to whom belong all the promises of this life, and of that which is to come.

XXVIII.

Those that have union with Christ, are justified from <sup>a</sup> all their finnes by the blood of Christ; which justification is a gracious and full acquittance of a guilty sinner from all sinne by God, through the satisfaction that Christ hath made by his death for all their finnes, and this is to be applyed by the Spirit through believing.

<sup>a</sup> 1 Ioh. 1. 7.  
Heb. 10. 14. &  
9. 26. 2 Cor.  
5. 19. Rom. 3.  
23. Act. 13.  
38; 39. Rom.  
5. 1 & 3. 29, 30

XXIX.

All believers are a holy and <sup>a</sup> sanctified people, and that sanctification is a speciall fruit of the <sup>b</sup> new Covenant, and an effect of the <sup>c</sup> love of God manifested in the soule, whereby the believer presseth after a heavenly and Evangelicall obedience to all the commands, which Christ as head and King in the new Covenant hath prescribed to them.

<sup>a</sup> 1 Cor. 1. 1.  
1 Pet. 2. 9.  
<sup>b</sup> Ephes. 1. 4.  
<sup>c</sup> 1 Ioh. 4. 16.  
Mat. 28. 20.

XXX.

All believers through the knowledge of <sup>a</sup> that justification of life given by the Father, and brought forth by the blood of Christ, have as their great prlviledge of that new <sup>b</sup> Covenant, peace with God, and reconciliation, whereby they that were as farre off are made nigh, by <sup>c</sup> that blood, and have <sup>d</sup> peace passing all understanding; yea, joy in God through our Lord Jesus Christ, by

<sup>a</sup> 2 Cor. 5. 19.  
Rom. 5. 9, 10.  
<sup>b</sup> Isa. 54. 10.  
& 26. 12.  
<sup>c</sup> Ephes. 2. 13, 14.  
<sup>d</sup> Ephes. 4. 7.

whom



<sup>a</sup> Rom. 5. 10, 11 <sup>e</sup> whom wee have received the attonement.

## XXXI.

<sup>a</sup> Rom. 7. 23. All believers in the time of this life, are in a continuall <sup>a</sup> warfare and combate against sinne, telfe, the world, and the Devill; and are liable to all manner of afflictions, <sup>b</sup> tribulations, and persecutions, being <sup>c</sup> predestinated, and appointed thereunto, and whatsoever the Saints possesse or enjoy of God spirituallly, is by faith; and outward and temporall things are lawfully enjoyed by a civill right, by them who have <sup>d</sup> no faith.

## XXXII.

The onely strength by which the Saints are enabled to encounter with all oppositions and <sup>a</sup> trials, is <sup>b</sup> onely by Jesus Christ, who is the Captaine of their salvation, being made perfect through <sup>c</sup> sufferings, who hath engaged his faithfulnesse and strength to assist them in all their afflictions, and to uphold them in all their temptations, and to preserve them by his power to his everlasting Kingdome, and glorie.

## XXXIII.

Jesus Christ hath here on earth a spirituall <sup>a</sup> Kingdome, which is his Church, whom he hath purchased and redeemed to himselfe as a peculiar inheritance; which Church is a company of visible Saints, <sup>b</sup> called and seperated from the world, by the Word and <sup>c</sup> Spirit of God, to the visible profession of the faith of the Gospel, <sup>d</sup> being baptized into that faith, and joyned to the Lord, and each to other, by mutuall consent in the <sup>e</sup> practicall enjoyment of the ordinances, commanded by Christ their Head and King.

<sup>d</sup> Rom. 10. 10. <sup>e</sup> Matth. 18. 19, 20. <sup>a</sup> Acts 2. 42. <sup>c</sup> Acts 9. 26. <sup>b</sup> 1 Pet. 2. 5.

## XXXIV.

To this Church he <sup>a</sup> hath made his promises, and given the signes of his Covenant, <sup>b</sup> presence, acceptation, love, <sup>c</sup> blessing, and <sup>d</sup> protection. Here are the Fountains and springs of his heavenly graces <sup>e</sup> flowing forth, to refresh and strengthen them.

## XXXV.

And all his <sup>a</sup> Servants, of all estates (are to acknowledge him to be their Prophet, Priest, and King;) and called thither to be enrolled among his household servants, to present their bodies and soules, and to bring their gifts God hath given them, to be under his heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered <sup>b</sup> Garden, to have communion

here

<sup>a</sup> Acts 2. 41. 47  
1sa. 4. 3. 1 Cor.  
12. 6, 7, 12. 18.  
Ez. 20. 40. 37.  
<sup>b</sup> Cant. 4. 12.



here with his Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God; and to supply each others wants, inward and outward; (and although each person hath a propriety in his owne estate, yet they are to supply each others wants, according as their necessities shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by himselfe to be bestowed in their severall order, due place, peculiar use, being fitly compact and knit together according to the effectuall working of every part, to the edifying of it selfe in love.

Eph. 2. 19.  
Rom. 12. 4, 5,  
6. Col. 1. 12.  
& 2. 5, 6, 29.  
c Act. 20. 32.  
d Act. 5. 4.  
e Act. 2. 44,  
45. & 4. 34, 35  
f Luke 14. 26.  
1 Tim. 6. 1.  
g Ephes. 4. 16.

XXXVI.

Being thus joyned, every Church hath power given them from Christ, for their wel-being, to chuse amongst themselves meet persons for Elders and Deacons, being qualified according to the Word, as those which Christ hath appointed in his Testament, for the feeding, governing, serving, and building up of his Church, and that none have any power to impose on them either these or any other.

a Act. 1. 23, 26  
& 6. 3. with  
15. 22. 25.  
b Rom. 12. 7, 8.  
c 1 Tim. 3. 2, 6, 7  
8. 1 Cor. 12. 8.  
28. Heb. 13. 7, 17.  
1 Pet. 5. 1, 2, 3.  
d 1 Pet. 4. 15.

XXXVII.

That the Ministers lawfully called as aforesaid, ought to continue in their calling and place, according to Gods ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready minde.

Heb. 5. 4. Iohn  
10. 3, 4. Acts  
20. 28, 29.  
Rom. 12. 7, 8.  
Heb. 13. 7. 17.  
1 Pet. 5. 1, 2, 3.

XXXVIII.

Baptisme is an Ordinance of the new Testament, given by Christ, to be dispensed upon persons professing faith, or that are made Disciples; who upon profession of faith, and desiring of it, ought to be baptized, and after to partake of the Lords Supper.

a Mat. 28. 18,  
19. Iohn 4. 1.  
Mar. 16. 15, 16.  
Act. 1. 37, 38.  
& 8. 36, 37,  
38, & 18.

XXXIX.

That the way and manner of the dispensing this ordinance, is dipping or plunging the body under water; it being a signe, must answer the things signified, which is, that interest the Saints have in the death, buriall, and resurrection of Christ: and that as certainly as the body is buried under water, and risen againe, so certainly shall the bodies of the Saints be raised by the power of Christ, in the day of the resurrection to reigne with Christ.

a Mat. 36. 16.  
Mark. 15. 9.  
reads [ into  
Jordan ] in  
Greek Iohn 3.  
23. Acts 8. 38.  
b Rev. 1. 5. & 7.  
14. with Heb.  
10. 12.

c Rom. 6. 3, 4, 5, 6. 1 Cor. 15: 28, 29. The word *Baptiso*, signifies to dip, or Plunge (yet so as convenient Garments be both upon the Administrator and subject with all modesty) which is also our practise, as many eye-witnesses can testify.



Iſa. 8. 16. 17  
Ephes. 3. 7.  
Mar. 28. 19.  
Joh. 4. 2. Acts  
20. 7. Chap.  
11. 20. 1 Cor.  
11. 24. with  
1 Cor. 10. 16,  
17. Rom. 16. 2

Mat. 18. 17.  
1 Cor. 5. 4. 13.  
with 12. 6. 2, 3  
2 Cor. 2. 6, 7.

Mat. 18. 16, 17  
18. Acts 1. 2,  
3. 1 Tim. 5.  
19, 20, 21.  
Col. 4. 17.  
Acts 15. 1, 2, 3  
Act. 20. 27, 28  
He. 13. 17. 24.

Mat. 24. 45.  
1 Theſ. 5. 2. 14  
Jude 3. 20.  
Heb. 10. 34. 35  
& 12. 15.  
1 Cor. 14. 3.  
& c. Rom. 12.  
6. 1 Pet. 4. 10,  
11. 1 Cor. 12. 7  
1 Theſ. 5. 19,  
20, 21.  
Revel. 2. & 3.  
Chap.

Acts 15. 12.  
1 Cor. 1. 10.  
Jude 19. Rev.  
2. 20, 21, 22.  
Acts 15. 1, 2.  
Rom. 14. 1.  
& 15. 1, 2, 3.  
1 Cor. 4. 17.  
& 14. 33. 6. &  
16. 1. 5 Pf. 12. 2.  
3. Eph. 2. 12.  
19. with Re. 21  
1 Tim. 3. 15.

## XL.

The person designed by Christ to dispense Baptisme, the Scripture holds forth to be a Disciple; it being no where tied to a particular Church-officer, or person extraordinarily sent, the Commission injoyning the administration, being given to them as considered Disciples, being men able to preach the Gospel.

## XLI.

Christ hath likewise given power to his Church to receive in, and cast out, any Member that deserves it, and this power is given to every Congregation, and not to one particular person, either Member or Officer, but in relation to the whole body, in reference to their faith and fellowship.

## XLII.

And every particular Member of each Church, how excellent, great or learned soever, is subject to this censure and judgement; and that the Church ought not without great care and tenderesse, and due advice, but by the rule of faith and truth, to proceed against her Members.

## XLIII.

Christ for the keeping of this Church in holy and orderly communion, placeth some speciall men over the Church, who by their office are to governe, oversee, visit, watch, so likewise for the better keeping thereof, in all places by the Members, he hath given authority, and laid duty upon all to watch over one another.

## XLIV.

Also such to whom God hath given gifts in the Church, may and ought prophesie, according to the proportion of faith, and so to teach publiquely the word of God, for the edification, exhortation, and comfort of the Church.

## XLV.

Thus being rightly gathered, and continuing in the obedience of the Gospel of Christ, none are to separate for faults and corruptions (for as long as the Church consists of men subject to failings, there will be difference in the true constituted Church) untill they have in due order, and tenderesse, sought redresse thereof.

## XLVI.

And although the particular Congregations be distinct and severall <sup>a</sup> bodies, every one as a compact and knit <sup>b</sup> Citie within it selfe; yet are they all to walke by <sup>c</sup> one rule of truth; So also they (by all meanes convenient) are to have the counsell and help,



one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

<sup>a</sup> Acts 15. 2, 3  
Garr. 8. 1. 4.  
13, 14.

XLVII.

A Civill <sup>a</sup> Magistracy is an Ordinance of God, set up by him for the punishment of evill doers, and for the praise of them that doe well; and that in all lawfull things, commanded by them, subjection ought to be given by us in the Lord, not only for wrath but for conscience sake; and that wee are to make supplications, and prayers for Kings, and all that are in authority, that under them we may live a quiet and peaceable life, in all godlineffe and honesty.

<sup>a</sup> Rom. 13. 1, 2, 3, 5.  
<sup>1</sup> Pet. 2. 13, 14.  
<sup>1</sup> Tim. 2. 1, 2, 3

XLVIII.

That wee have great cause to blisse God, and to be thankfull for the peace and liberty wee enjoy in the service of our God under the present government, but if the Magistrate should not favour us herein; <sup>a</sup> yet wee dare not suspend our practise, because wee believe wee ought to goe on in obedience to Christ, in professing the faith which was once delivered to the Saints, which faith is declared in the holy Scriptures, and this our confession of faith a part of them, and that wee are to witnesse to the truth of the old and new Testament unto the death, if necessitie require, in the midst of all trials and afflictions, as his Saints of old have done; not accounting our goods, lands, wives, children, fathers, mothers, brethren, Sisters; yea, and our owne lives deare unto us, so wee may finish our course with joy, remembering alwayes that wee ought to <sup>b</sup>obey God rather then men, who will when wee have finished our course, and kept the faith, give us <sup>c</sup>the crowne of righteousness; to <sup>d</sup>whom wee must give an account of all our actions, and no man being able to discharge us of the same.

<sup>a</sup> Acts 2. 40. 41  
& 4. 19. & 5. 28, 29. 41.  
& 20. 23.  
<sup>1</sup> Thes. 3. 3.  
<sup>1</sup> Dan. 3. 16, 17.  
& 6, 7. 10, 22, 23.  
<sup>b</sup> <sup>1</sup> Tim. 6. 13, 14, 15  
Rom. 12. 1. 8.  
<sup>1</sup> Cor. 14. 37.  
<sup>c</sup> Rev. 2. 20.  
<sup>d</sup> <sup>2</sup> Tim. 4. 6, 7, 8.  
Rom. 14. 10 12  
<sup>2</sup> Cor. 5. 10.  
Psal. 49. 7.  
Psal. 50. 22.

XLIX.

It is lawfull for a Christian to be a Magistrate or Civill Officer; and also it is lawfull to take an Oath, so it be in truth, and in judgement, and in righteousness, for confirmation of truth, and ending of all strife; and that by rash and vaine oathes the Lord is provoked, and this Land mournes.

Acts 8. 38. & 10. 1, 2, 35, 44  
Rom. 16. 23.  
Deut. 6. 13.  
Rom. 1. 9.  
<sup>2</sup> Cor. 10, 11.  
Jer. 4. 2.  
Heb. 6. 16.  
<sup>1</sup> Thel. 4. 6.  
Rom. 13. 5, 6, 7  
Mat. 22. 21.  
Tit. 3.  
<sup>1</sup> Pet. 2. 15, 17  
& 5. 5.  
Eph. 5. 21, 23.  
& 6. 1. 9.  
Tit. 3. 1, 2, 3.

L.

Wee are to give unto all men, whatsoever is their due, as their place, age, estate requires; and that wee doe defraud no man of any thing, but doe unto all men as we would they should doe unto us.

1. There



1. Acts 24. 15.  
2 Cor. 3. 10.

1. There shall be a resurrection of the dead, both of the just and unjust, and every one shall give an account of himselfe to God, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

### The Conclusion.

**T**Hus wee desire to give unto Christ, that which is his, and unto all lawfull Authoritie that which is their due, and to owe nothing to any man but love, to live quietly and peaceably, as it becometh Saints, endeavouring in all things to keep a good conscience, and to doe unto every man ( of what judgement soever ) as we would they should doe unto us, that as our practise is, so it may prove us to be a conscionable, quiet, and harmlesse people ) no wayes dangerous or troublesome to humane societie ) and to labour and worke with our hands, that we may not be chargeable to any, but to give to him that needeth both friends and enemies, accounting it more excellent to give then to receive. Also we confesse that we know but in part, and wee are ignorant of many things which wee desire and seeke to know, and if any shall doe us that friendly part to shew us from the Word of God that we see not, wee shall have cause to be thankfull to God and them. But if any man shall impose upon us any thing, that wee see not commanded by our Lord Jesus Christ, wee should in his strength rather embrace all reproaches and tortures of men, to be stript of all outward comforts, and if it were possible, to die a thousand deaths, rather then to doe any thing against the leastittle of the truth of God, or against the light of our owne consciences. And if any shall call what we have said Heresie, then doe we with the Apostle acknowledge, that after the way they call Heresie, worship we the God of our Fathers, disclaiming all Heresies, ( rightly so called ) because they are against Christ, and to be stedfast and immoveable, alwayes abounding in obedience to Christ, as knowing our labour shall not be in vaine in the Lord.


P S A L. 74. 21, 22.

Arise, O God, plead thine owne cause; Remember how the foolish man blasphemeth thee dayly.  
O let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

Come Lord Jesus, come quickly.

To





**To all the Churches of God sanctified**  
 in CHRIST JESUS, called to be Saints,  
 with all that in every place profess the name of  
 Jesus Christ our Lord, both theirs and ours.

*Beloved Brethren,*



Having these many yeares, through the grace  
 and free mercy of our God, been kept in the  
 profession of the name of Christ, contained in  
 the Holy Scriptures of the Prophets, and A-  
 postles; and finding the exceeding benefit and  
 comfort of walking with God in some mea-  
 sure suitable to what he hath made knowne  
 unto us; and well knowing that wee are cal-  
 led to live in the last Ages of the world, wherein iniquitie a-  
 bounds, and the love of many waxeth cold; as likewise conside-  
 ring those peculiar times spoken of in the 2. of *Tim. 3. 1.* &c. are  
 come upon us, wherein men who sometimes have made large  
 profession of God and godlinesse, are turned aside to commit all  
 manner of uncleannesse with greedinesse, having turned the grace  
 of our Lord Jesus into lasciviousnesse, calling darknesse light,  
 and light darknesse, by meanes of whom the way of truth is evill  
 spoken of; and many poore soules through temptations ready to  
 quit their professions, and to be taken with their snares; wee  
 thought it our dutie to declare our utter dislike, abhorring, and  
 detestation of all such evill persons, and wayes, who shall under  
 any pretence whatsoever plead for, or practise any way of ungod-  
 linesse.

And having been through the goodnesse of our God, inabled to  
 discern the secret, and subtile designes, and snares of Satan, which  
 he hath laid to entrap poore soules in, by carrying them from step



to step, untill they have been wholly captivated in his snares, and fitted by him to doe him service.

We could do no lesse, then according to that measure of light we have received from the Lord, to discover his Wiles, and Stratagems, and to Caution all that professe the feare of the Lord, to watch over their owne hearts, and wayes, and to take heed least they fall into the same condemnation.

For this we have found, that that way which God in his infinite wisdom, taketh to bring soules unto himselfe by, viz. the presenting unto men his great love, in giving Jesus Christ to suffer death, and his great salvation to all that believe in his name, Satan that old Serpent through his instruments under the specious pretence of beating men off from all false rests, endeavours with all his strength to oppose and make void; perswading the sonnes and daughters of men, that what is declared concerning the death of Christ at *Jerusalem*, and his bearing our iniquities in his own Body upon the Cross, is but a meer history & shadow, that the Scriptures are but a letter, and the Ordinances of God but fleshly formes, thereby labouring to beget in the peoples mindes, a contempt, and slight esteeme of Christ, his Word, and Ordinances; and that he might cheat them to purpose, tels them of a God within, and a Christ within, and a Word within: and that God, and Christ, and they are one, without any true distinct knowledge of the true meaning of that which is expressed; whereby poore soules with great and swelling words of vanity, triumph in a great mysterie of meer nothing, but emptinesse, and confusion, speaking things whereof they know not; and many poor soules knowing such expressions to be Scripture Phrases, doe greedily embrace them, without a true, distinct, and cleer understanding the sense of what is spoken, having the persons of those who speak such language in great admiration, as the chief, tender, charitable, knowing, high and spirituall Christians; whereas indeed although the words spoken by them; are many of them true in themselves (without which Satan could not so effectually deceive) as that God and Christ, and the Spirit dwell in us; and that God and Christ, and the Saints are one; Yet are we to understand this union to be onely in a way of relation through participation of the same spirit, and this dwelling to be onely in respect of grace, and powerfull operation and influence



fluence, working in the hearts of believers, according to the tenor of the *new Covenant*, in making men holy and humble, purifying their hearts, causing them to walke in all *good conscience* towards God and man, all which by them is trampled under foot, and another kinde of *union*, and *indwelling* driven at in their discourses, which although *covertly* expressed, untill by craft and subtilty, they have prepared the hearts of simple and unstable soules, to receive whatsoever they shall suggest unto them; yet then is openly discovered, being indeed the root of all bitterness, and desperate prophaneness, and blasphemy, that can be imagined in the world: for from thence they conclude, that themselves are God and Christ, and what God is they are, and what they are God is; for say they, there is no Spirit but one, and so deny any created Angel or spirit, holding upon the same account the living soule in man to be uncreated, and so consequently to be God himselve, and not created by God. Now this being the ground-worke of their delusion, the building is answerable.

For first, Concluding the reasonable soule to be God.

Secondly, They affirm that this soul being clothed with their humane bodies, or flesh, is *Christ*, or *God*, or *God in flesh*, hereupon they imagin that *Jesus Christ* spoken of in the Gospel, as being born of the *Virgin Mary*, accused by the *Jewes*, delivered by *Pilate* to be crucified, dying at *Jerusalem* upon the *Crosse*, rising the third day, and ascending into heaven; is onely to be understood *parabolically*, or *figuratively*, speaking of one thing, and intending another; pointing at, and prefiguring a worke onely within us, conceiving the *Virgin Mary*, the *Jewes*, *Pilate*, *Jerusalem*, the *Crosse*, *Christ rising* and *ascending*, spoken of in the Scriptures, to be all within them, and no such thing substantially, or in truth *without*.

As they conclude all things spoken of *Christ*, to be but in a *typicall*, or *figurative* manner, intending and typifying out this *God within*, or *God incarnate* in their flesh, still meaning their *reasonable souls*, conceiving this to be the *substance* of all those *shadows*; so also upon this ground they are forced to conclude the whole new Testament, with all the *Doctrines*, *Laws*, *Rules*, and *Administrations* of the same, to be but a shadow or figure, holding forth a substance within. As for instance, *Moses* and *Aaron*, being but figures of the substantiall Saviour, and Priest to come, so the *administrations*



nistrations of *Moses* as *Mosaical*, were but fleshly and carnall administrations, to be abolished when the substance was come, they being only shadows of good things to come; in like manner doe they understand *Christ* in his *person*, to be but a shadow of *Christ within*, and all his heavenly and spiritual Gospel to be but a *Letter* and carnall historie put to an end and abolished, when they once come to apprehend that the substance of all is *within*. They comming also to believe that the soule is God, doe thence infer that they are *perfect*, and that they are in as happy estate as can be, & for this they urge, 1 *Cor.* 15. 24. to the 28. to shew when the Kingdome is delivered up to the Father, all his people come to a more immediate enjoyment of God the Father, and then *Christ* ceaseth his Mediatorship, and consequently, all his New-Testament ceaseth: now they conclude, that all this is accomplished when they come to discern there is but one Spirit, and their soul that spirit, which is God, and then they are in the possession of all things.

And seeing that the Scripture declares that before our full possession of God and glory, there must be a *temporall Death*, and *Resurrection* of the Body, and *eternall judgement*, they upon the former grounds, judging themselves already glorified, doe understand this death of the body in all such Scriptures *mystically*, and that the resurrection and *eternall judgement*, are passed already in the soule, as *Hymeneus* and *Philetus* did, 2 *Tim.* 2. 18. compared with 1 *Tim.* 1. 19. Thence also they conclude, that faith and Justification by *Christ*, together with all the Ordinances of *Christ* are abolished, as fleshly formes, like unto *Christ* that appointed them, above and without all which, they *triumphantly* (in their owne fancies) live when they once have attained this *supereminent* life (as they speak) of being in the full fruition of God, comprehending that *infinite Being*, (which they blasphemously affirme themselves to doe) intruding themselves into things they are altogether ignorant of: Hereupon is it that they, as *Peter* saith, *scoff* at any *second comming* of *Christ*, 2 *Pet.* 3. 3, 4. and mock at the holy Scriptures, those heavenly Oracles of God, denying them to be the Word of God, or that Law by which they ought to conforme their lives, conceiving and uttering that there is no Law nor Rule, but what is in man, his Light being his only Law, that is to say, what ever that spirit that dwels within (which they call God within) dictates to them



them, that ought to be done by them, strengthening themselves with this opinion, that there is no sin but what contradicts a mans owne light, (which is a mans onely law) and sin is only sin to him, that thinks it so, and that there is no hell but that torment that men sustaine through crossing their own light (which God knows is nothing but thick darknesse) from these principles the desperately wicked and deceitful hearts of men fortified in their sins, having now their conscience seared with an hot Iron, account it their onely misery and hell, that they are troubled at any thing, be it never so abominable, thus casting off all trouble and remorse for sin, they follow the Law of their own minde, (as they needs must, conceiving their owne souls to be the onely eternall God) and whatsoever their evill hearts are naturally inclined to, whether *Drunkenesse, cursing, swearing or whoredome* (although for a time their principles doe not put such horrid impieties in execution) yet at length being violently hurried on through the assistance of the strong *impulsions*, and restlesse *suggestions* and instigations of the *Devill*, (the Judgements of God being also heightned upon them) they now commit the same with greedinesse, and that with such a high hand, as they account it their perfection, and the highest pitch of their glory, to give up themselves to such abominations, pleading for them, affirming that they have made a *League and Covenant with sin, death, and hell, and have communion with God in all these, seeing all these and what ever evils can be imagined, reconciled to God, and so good,* accounting all their actions for good, being acted by their own spirits, which (as they thinke) are God, saying that God (but truly not God, but their own accursed spirits) willed that they should *curse and swear, and be drunke, and fill themselves with all uncleannesse,* which they esteem to be perfect righteousness, calling that holiness and righteousness which consists in a spotles conformity to the *Laws of Christ* revealed in the Scripture, which curbs the insolency of the flesh, and the lusts of the heart, a *plaguy and nasty holinesse,* that must be destroyed; so that those amongst them, that can with the greatest impudency, without the least check or controul of conscience, commit the most horrid abominations, (which wee tremble to thinke of) they are the most perfect, and the most swallowed up in the will of God: to justify these their abominations, they say, the *Angels of God swear with glorie and Majestie,*  
which



which Angels are God in them (for all created Angels they deny) who therefore may sweare as they will, and that with glory and Majesty; Yea so great is their thraldom and captivity, that now the Prince of the power of the aire, that rules in the hearts of these Children of disobedience, hath so farre the mastery and dominion over them, as that they are ready, not onely to fight against God himselfe in his spirituall Ordinances, but against *civill societies*, violating the bonds of marriage, and Lawes of Families, against the very principles and light of nature, which common justice, (remaining amongst the Heathens) would soone adjudge to merit severe punishment: and certainly those that shall thus transgresse all civill bonds, doe not onely lye lyable to the just and fearefull judgement of God, but justly incurre the punishment of the rulers of this world.

Having thus laid open some of the principles, and evill practices of these men, even that root of bitternesse, from which such their sinfull branches grow; by which every one whose eyes are opened, may discern what a fearefull thing it is to leave the Holy Word of God, and give heed to the motions of a deceitfull heart, and to the dictates of a lying spirit: wee shall now endeavour briefly to make manifest the sandinesse, and dangerousnesse of the foundation whereupon these things are built; which wee shall essay to doe by proving; That the soule of man is not God, but a creature, created and made by God: which will appeare both by Scripture and reason, if you consider.

1. That God is incomprehensible, the Heaven of Heavens cannot containe him, but the soule of man is comprehended and contained in the body.

2. God is Almighty, but the soule of man is not: what ever God will, that he can doe; but man desires many things, and hath not power to accomplish them.

3. God knoweth himselfe, and all things, the secrets of all hearts, things past, present, and to come; but alas! the soul of man knows not the Being of it selfe, nor of the least creature, he knows not what is done in another house next to him.

4. The soule is made and created, 1 Cor. 15. *The first Adam was made a living soule*, Jer. 38. 16. It is written, As the Lord liveth



liveth that made us this soul, now to be made and created, argues a beginning, but God is without beginning; therefore the soule cannot be God.

5. God is the God of the spirits of all flesh, *Numb. 16. 22.* there is a spirit in the body, of which God is the Father, *Heb. 12. 9.* which God formes within man, *Zech. 12. 1.* with which spirit the spirit of God bears witnes, *Rom. 8. 16.* which plainly proves our spirit or soule to be a creature: the truth of which further appears in that God can destroy the soule, or cast it into hell fire, *Matth. 10. 28.* in that the soule may be converted, *Psal. 19. 7.* in that it stands in need of deliverance and redemption, *Psal. 13. 19. 34. 22. 49. 8.* But now God cannot be destroyed, neither needs he any redemption at all. By this is it clear that mans soule is not God, and if not his soule much less is his body, that is subject to such variety of distempers, and so neither body nor soule. O therefore what a horrid thing is it for men to affirm they are God, that made and created all things, that governs the world, and the like, and to father all their abominations upon the Lord, thinking him to be altogether such a one as themselves are! From hence we may safely conclude.

1. That if the spirit be created by God, and is united to the body, then those actions that are done by the body, are the actions of the man. O how some men fighting against the light, cry out, that it is God in man only that acts, that shall be saved, and the like, whereas it is evident that it is the man that acts, either good things, viz. the man that beleeveth, prayeth, conformeth, and is blessed of God, or it is the man that sins and walks in disobedience, which man is the subject of destruction.

2. That if the spirit be created by God, it must be subject to the will and Law of the Creator: things created are for the praise of the Creator, we are made by God to shew forth his praise, and by our obedience to declare our selves to be his children, we are not left at liberty to run from God; this was that that involved Adam at first in misery, and still keeps his off-spring in sorrow and confusion.

3. That sin is the defectiō, variation from, or the transgression of the Law of our Creator, and not of our owne wills: when we doe the things God forbids, or leave undone the things commanded, we sin against God the Lord, the Creator of soule and body.

From the not right understanding of the creatures subjection, and  
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relation unto God, flow also those vain allegorizings of those texts of Scripture that speak of Christ himself. For if we search the Scripture we shall see clearly, that Christ Jesus was not a figure or shadow of a substance to be enjoyed now or hereafter (as these men dream) but the true substantial good it self, the true Mediator God and man, the substance of all figures, and shadows under the Law, which was a School-master unto Christ, Gal. 3. 24. The Apostle tells us, *The Administrations under the Law, were a shadow of good things to come, the body or substance whereof was Christ, or was in Christ*, now it is against common sense and reason, that one shadow should type out another, and that as carnall and fleshly as it selfe, but the contrary hereof is most certaine, for Moses and Joshua being typical Saviours, redeeming the spirituall Israel out of *Ægypt* into earthly Canaan, must needs hold out a substantial Saviour, that most effectually shall redeem the Spirituall Israel, for saith the Apostle, *He is able to save to the uttermost all that come to God by him, seeing he ever liveth to make intercession for them*, Heb. 7. 5. He is the *Alpha* and *Omega*, the *Beginning* and the *ending*, the *first* and the *last*, Rev. 1. 18. Who said to *John*, *Feare not, for I was dead, and am alive for evermore, Amen: and I have the keyes of Hell and of death*. This Jesus is not onely true man as touching flesh, but also God over all blessed for ever, or the most high God, Rom. 9. 5. *John* the Boptist testifying of Christ, *Job. 3. 31*. saith, *He that commeth from above, is above all*, and this is true of Christ as touching his Godhead, who also is truly man, soule and body, consisting of a humane soule, and fleshly body, and that after his resurrection, as appears, *Luk. 24. 39*. In reference to the Conjunction of both humane and divine nature, he saith, *I lay downe my life, and I take it up againe, as man he died, as God he raised himself from the dead*; now that any should be so vile and wretched as to count the ever-blessed Lord, who is the most high and blessed Saviour, a fleshly forme and shadow, because according to the infinite wisdom and love of God, he assumed mans nature, that he might thereby become a more fit and suitable Saviour unto them; wee are wounded in our souls to thinke thereof, and tremble to thinke what hardness of heart, ingratitude and blindness of minde, such souls are given up to; and though they may talke of being above the dispensation of Christ, the Kingdom being in them resigned up to the Father, they say they know not what; for before the office of Christs mediatorship ceases, and the Kingdome be resigned to the Father, the Scripture



expressly tells us, all enemies must be subdued under his feet, *Psal. 110. 1. Psal. 8. 6. 1 Cor. 15. 24, 25. Heb. 2. 6, 7.* which is not yet effected, for Christs enemies, viz. the *Devill, Sinne, Babylon, Antichrist*, the opposite oppressing civill powers of the world, death, and the grave, and the rule and authority they bear rule with, are not yet wholly by Christ put downe, therefore the Office of his Mediatorship still stands in force; Hence we may safely conclude.

First, That if Christ be a substantiall Mediator, truly spirituall, his Gospel then, which he and his Apostles hath declared, is not a bare outward Relation, History, or carnal Letter, but a spiritual and substantiall Truth and Mystery, containing the whole Minde, Will, and Law of God, for us and all Saints to believe and practise throughout all Ages.

Secondly, It must needs be as durable as the Mediator is, for the Law of Christs Priesthood is as durable as the Priesthood it selfe, the Law depending upon the Priesthood; for the change of the Priesthood and Law goes together, and so the Priesthood of old being changed, the Law then, and not till then was changed also, *Heb. 7. 18.* So when Christs Priesthood is changed, then the Law of that Priesthood, and not till then shall be changed also.

Thirdly, It must also be granted, That the Scriptures which doe declare this great myserie of Jesus Christ and his Gospel, be the holy Scriptures, and the infallible Word of God, for it could never have entred into the heart of man to have knowne or manifested those hidden mysteries, had not God himselfe by his owne Word revealed them from Heaven; now the Scriptures are Gods Word, declaring his minde, making knowne his Council, being able to make the people of God wise unto salvation through faith which is in Christ Jesus, being given by the inspiration of God, and are profitable for Doctrine, for Reproofe, for Correction, for Instruction in Righteousnesse, that the man of God may be perfect, thoroughly furnished unto all good works, *2 Tim. 3. 15, 16.* and therefore not to be slighted and undervalued, as a dead Letter, a bare History, a carnall empty Story. Therefore dearely beloved brethren, we beg and intreat you, and every one that loves his soule, to feare and tremble at the thoughts of slighting and despising Christ and his Gospel, or any one of his laws, or holy commandements revealed in his word, for know that *God will set his Son upon his holy Hill of Sion, Psal. 2. 8.* and will call all his enemies that will not have him to reigne over them,