
THE
MYSTERY of FAITH,

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THE

MYSTERY OF FAITH.

SHEWING its parts, properties, nature, and power, as in reference. First, of its several names and titles, and from whence it had its original, and in what respect it is called a Mystery. Secondly, how from its several titles it is made up into a body, called by one single name; the **Law of Faith or New Covenant**; the foundation of which, was laid down by the Prophet Jeremiah and Ezekiel in such *sound* words, and *fulness* of matter, as by it, Faith is made to appear in such *vigour*, as that from them is shewn seven several gifts, graces, and divine qualifications, that it is made partaker of.

Thirdly, Of the law of sin, what it is, and and of its being completed in a body, called a body of sin, and of the several members of that body, making the number of twelve, they being all in opposition to the body or law of faith,

faith, and of faith's power and work, as in reference to the mortification of the members thereof, and how it is done. 4thly, of the power and virtue of faith as in reference to vivification, having mortified sin, its perfection appears. 1st, From having assurance of eternal life. 2ndly, From the virtue of that assurance of life is, true worship performed. 3rdly, The nature of true worship, and where it doth consist. The just shall live by faith. Gal. iv. 11.—I. Tim. iii. 9.—Holding the mystery of faith in a pure conscience. This is Paul's exhortation to Timothy, his dear son, whom he begot in the faith, and I shall now make it my exhortation to such as I have been instrumental in bringing unto the same mysterious faith, that was contended for in those days; therefore, observe the discourse that follows. First, Faith is here called a mystery; there is the mystery of faith, as well as the mystery of God. Now a mystery is a hidden thing, and all the doctrines of God and faith are a mystery,

Faith is
the same
now as it
ever was.

Mat xi. 25.
11. Cor. iv.
3.
Col. ii. 3.

Faith defined.

Faith is a mystery, because it is the substance of things not seen; for the invisible eye of faith beholds things invisible in another world, and can to its own seed and nature, give evidence, and clear demonstration of the truth thereof; and when this faith is got in a pure

pure conscience, then it shineth gloriously, and hath the name of a *precious* faith unto it, besides other names answerable to its several actions; as for instance. First, Faith is called the seed of God, and by this it makes us of a noble spring, being called the sons or daughters of God; for faith being the nature of God, of which all saints are partakers, makes them therefore the seed of God. When we have attained to this new birth, then we live as princes; for what the birth is, the same thing the feeding will be; for every thing feeds of that bread, and its life is nourished by food of its own nature. And as Christ in the seed, first gives milk to his babes new begotten, so as they grow up, he gives them stronger meat; the first draught makes them obedient, the second makes perfect, by looking on the body of Christ to be meat indeed, and his blood to be drink indeed, that is, fully to believe that body of his, to be the very body of God, and that blood of his that was shed, was the very blood of God; this is faith, and this is a mystery.

Faith the
seed of
God.
Acts. xv.
9.
Mat v. 8.
I. Pet. i.
22
Joh iii. 9.

I. Pet. ii.
2.

Joh. v. 55.

Faith the spirit of Christ:

Secondly, This faith is also called by the name of the spirit of Christ, of God, and of the Holy Ghost; nay, it is further called by the name of God and Christ, as if there was no distinction between the creature and crea-

Acts vi. 5.

tor, because it is of the same nature; therefore it had the same title, being the inshining motions, operations, fruits, and effects of his most blessed spirit, that was breathed into Adam in his creation, and quickened in his seed by renovation, called by the names of faith, truth, spirit, grace, or what title soever, is all to be comprised under the name of faith, which faith to the world is a mystery.

Faith a marvellous light.

Thirdly, Faith is likewise called a marvellous light; a mystery is marvellous in all its ways, both as to the force of its words and actions, in particular, it is marvellous in these five things ensuing.

I. Pet. ii. 5.

A fivefold operation of faith.

Ier. xxix.
18.

First, It makes the deaf to hear, the blind to see out of obscurity; it was said that Lydia's heart was opened by the teachings of faith, which implies that it was shut before; even as Paul said, all are shut up in unbelief, till faith broke open the prison door.

The first operation of faith.

Psa. xxiv.
7.

Faith opens the gate that the king of glory may enter in; that is, that knowledge of the true God its only object and author, may enter into the purified conscience; for faith, when quickened, purifies the heart and makes it fit for divine worship; for in the heart true worship is to be performed by us, and

and no where else, on whom the ends of the world are come.

The second operation of faith.

Secondly, Faith is called a marvellous light, in respect of the encrease of revelation, so is called from faith to faith, or grace to grace, or grace upon grace; this grace, graces every grace; for faith is a fountain, and from faith to faith, is the lively working of faith, in love, charity, meekness, patience, &c. as I shall shew forth its virtues hereafter.

Rom. i. 17.
Joh. i. 16.

The third operation of divine faith.

Thirdly, This faith may be called marvellous in respect to its manifold properties, it being a river from a mighty fountain, yet as it runs along, it spreads forth itself into many rivulets; and by those means it changeth names, but never nature, as love, charity, knowledge, patience, or whatever virtues, they are all rivulets from that famous river of faith; now follow those rivulets from their running course, and it brings to the river, that brings to the main and great ocean or marvellous fountain, the original of the fountain of life.

The fourth operation of faith,

Fourthly, This marvellous faith is much more marvellous, when as it stands still, viewing and beholding the wonderful workings of it, in the person of its God the Lord

Jesus

Jesus Christ; how amazed were the Apostles, and others, at the gracious words and wonderful works of Christ their God and Saviour. Also it is much more marvellous that that fiery spark of faith, which is nothing else but a love fire, should so dwell and feed on the word of its God, that life or death, things present or to come, principalities or powers, cannot withdraw it from obedience and love to that God, that is the author of its life, but can believe even above hope, in spite of hell and death.

*The fifth operation of divine faith in
startling reason.*

Fifthly, This light of living faith is not only marvellous to the possessors of it, but to despisers of it also; the Prophet Habakkuk brings them in saying, Behold ye, among the heathen, and wonder marvellously, for I work a work which you will not believe, though it be told you.

What natural reason cannot believe.

This work that they would not believe, was God's becoming flesh, for when Christ, which is faith's God was on earth, the devils were astonished at his doctrine and miracles, and yet could not believe. This shews that faith is a mystery; this made the Prophet Isaiah cry out, saying, Who hath believed our report; so that faith is a mystery, and Christ is a mystery; who knows him?

*Faith, a mystery in eight particulars, to
the seed of reason.*

First, The revelation of faith saith, God became flesh, and the devil became flesh, but how can this be, saith reason; this is marvelous; this is a mystery; who can believe this report?

Joh. i. 14.
Joh. iii. 9.
Joh. viii.
44.
Mat. xiii.
33. 29.

The second mystery of faith.

Secondly, Faith saith, that God clothed himself with flesh, blood, and bone, that he might die, and that God did die to redeem faith that is fallen in Adam; this is a mystery.

Acts. 20.
28.

The third mystery.

Thirdly, Faith saith, that Christ laid down his life by his own power, and by his own power took it up again; this is a mystery.

Joh. x. 18.

The fourth mystery.

Fourthly, Faith saith, that God was dead and alive at one and the same time; this seems a paradox; this is a mystery.

Joh. vi. 63.

The fifth mystery.

Fifthly, Faith saith, that God became Adam's son, and that he was David's, Moses's, and Elias's son and Lord; this is a mystery.

Luke iii.
38.
I. Cor. xv.
47.
Mat. xxii.
45.

The sixth mystery.

Sixthly, Faith saith, that faith is God's divine nature, and that reason is the angel's nature; this is a mystery.

II. Pet. i.
4.
Heb. ii. 16

The seventh mystery.

Seventhly, Faith teacheth that Christ Jesus

1. Joh. 5. 20. is the only true God, and all the God's that ever were, are, or shall be.

The eighth mystery.

Exe. xviii. 4. Eighthly, Faith teacheth them, that the soul of man is mortal and must die, and all I. Cor. xv. souls must lie with their bodies in the dust Col. iii. 4. until the end of this world; then to be raised again, every seed its own body, by the powerful word of an ever-living Jesus; this is a mystery; and all these are riddles to the seed and spirit of reason, which is the God of this world.

And thus you, who have this faith wrought in you, may see how glorious the light of faith, and how sweet and pleasant it is.— Come, we will follow the description a little further.

Faith is the operation of God and not of ourselves.

Cor. ii. 12. Again, fourthly, Faith is called, the faith of the operation of God; you see who it is that forms faith; faith is not of a man's self; Psa. 118. 2. let no man glory in man; but him that knows not God, but faith knows how to glory in God.

What is without faith, nothing but noise and clamour.

There is nothing in the soul but sin and darkness, noise and clamour, till faith be formed; talk ever so much of God or Devil,
Heaven

Heaven or Hell; all is but a tale, dream, or shadow, till faith comes and opens the door of the heart, and lets in the light.

Prayers nothing without faith.

All prayers that are poured out by a natural light are nothing, and if it be any thing, it is but sin. Hos. vii. 14.

Prayer but sin till faith comes in.

When Paul was converted and faith quickened, it is said, Behold he prayeth; certainly, he had prayed much before, when he was of that sect of a Pharisee; for those were great sinners and great prayers; for under pretence of prayer they robbed widow's houses, and under pretence of purity they persecuted the godly; even such as owned Jesus for their Lord and Master. But as aforesaid, prayer by Paul was not then counted prayer, till Jesus was received. Then he prayed by the assistance of the Holy Ghost, that is, the spirit of faith which was in the understanding; for none by his own natural blind born spirit knows what he wants, till faith be given. Acts ix. 11.
Mat. xxiii. 14.
Luke xx. 47.

Of true Prayer.
Mar. xi. 24.
Rom. viii. 26.
I. Cor. xiv. 15.

Jude xx.

Faith too sublime for natural reason.

The work of faith is far above reason's understanding; no man but he, to whom it is given, can truly believe in Christ; because faith is Christ's gift, and he gives it to his elect seed only; therefore it is called, the faith of God's elect. Titus i. 1.

Faith how wrought.

Psa. cxix.
50.
Eph. ii. 1.

Now, if you ask how faith is wrought and quickened in the soul, (I mean all along the justifying saving faith) as to that you must know that God doth not come to every soul and breathe faith into him as he did into Adam; for then God would never have done his work of creation; but the way of God is to give no new faith, but to quicken the old, which died in Adam.

No new faith given but the old one awakened.

Isa. vi. 6.

So that the virtue of the word of God spoken into a Prophet, that word of faith quickeneth faith in that Prophet, and that faith and doctrine published by a Prophet, begetteth faith in such as are made capable to hear that invisible voice, in their invisible ear; therefore it is said, faith cometh by hearing, and hearing by the word of God preached or published by chosen messengers of truth, and therefore, not him that speaks the letters, but *him* that speaks the spirit given by voice of words from the blessed mouth of the Lord God is the minister of life, and can quicken life.

1. Cor. ii.
4 7. 10. 11
12. 13. 14.
and 15.

Faith's various titles.

Rev. vi. 2.
11.
Rev. ii. 17
18.

Fifthly, Faith is called by several other titles, as a white horse—a white robe—the white stone—the golden oil—the morning star

star—the divine nature—the new creature—
 a new name—the law of faith, and the light
 of life eternal; by all those glorious attributes
 we find, that the faith of God's elect is of a
 marvellous nature, it being that new name
 which no one knows, but those that enjoy it.

Zec. iv. 12
 Joh. viii.
 12.

*To be known by none but by him that
 enjoys it.*

So that, happy it is for those that have it 1. John.
 quickened in them, and that live under a true
 ministry, and hear the joyful sound thereof;
 for, after the sound of this doth enter the heart,
 the quickened life doth begin to shine forth
 there; then doth that soul need not any
 man's teaching any more, but that quickened
 life becomes its minister as it abides in us.
 This is made clear by the promised covenant
 to the saints of old, and we enjoy *that*, which
 was *then* promised; that living doctrine of
 faith, we find thus written by Jeremiah and
 Ezekiel, of the law of saving faith. Jeremiah,
 chap. xxxi. I will make a new covenant with
 the house of Israel and the house of Judah,
 for I will write my law in their hearts, and
 will be their God and they shall be my peo-
 ple, and they shall teach no more his neigh-
 bour, saying, know the Lord, for they shall
 all know me; I will forgive their iniquities,
 and remember their sins no more. Ezekiel,
 xi. 19. I will give them one heart, and I will

Heb. viii. 8. Ez. xxxvii 26, 36. put a new spirit within, that they may walk in my statutes; I will sprinkle clean water upon them, and they shall be clean; I will make a new covenant of peace with them, and my tabernacle shall be in them.

All faith's properties before it centres here.

Rom. iii.

37.

Rom. viii.

2.

And this covenant is called a new law given of spirit and life, being the law of faith, and so Paul calls it; and all those titles and attributes of faith before-mentioned, are here united into a body, and therefore I shall give it that name, that shall serve to give full demonstration of its virtue and life, under this title, (the law of faith) it being the saint's only guide or morning star that leads them to Jesus Christ their Lord and God; who writes or engraves this law in their hearts by the finger of faith; faith giving faith, as by this covenant or law may be clearly understood, by such as are under the teachings of it.

The parts of this new law of faith are seven.

The part of this new law or covenant of faith as to the operation; its operations are, first, it gives a new heart in that new law. Secondly, It gives the knowledge of the true God its God. Thirdly, It gives knowledge of its own salvation. Fourthly, It causeth quietness of mind, peace, and joy. Fifthly, It giveth a well-spring of wisdom to teach itself. Sixthly, It teacheth, and is the only teacher

teacher of God's statutes. 7thly, It sprinkles clean water upon the conscience and makes it clean.

This is the virtue and efficacy of the law of faith; these are the works of the righteousness of faith; glorious works; and may be called the seven spirits of God sent forth into all the elect world. I shall here enlarge upon each of them, even as I am taught by this unction, and then you will see how it will acquiesce with, and agree with yours.

CHAP. I.

The old heart.

SHEWING this new law gives a new heart, Eph. iv. 32. and of the fruits thereof. I will give them a new heart; this new heart is a soft and tender heart; the old law to the old heart Duet. xx. 3. was, let not your hearts be faint or tender, be not terrified because of the enemy the Gentiles, but have a heart and fight manfully against them, and save none alive; but thou shalt utterly destroy with thy sword of steel, all those nations, for they are not in covenant with me; I will give thee all their possessions.

The new heart, how made tender.

But the new law in the new heart, hath no enemy but sin to fight against, and having Isa. v. 11. overcome

overcome that through the mercy of the law of faith; therefore, from thence its heart is filled with mercy, which is that which softens and tenders the heart.

A single heart.

Eph. vi. 5.
Psa. xii. 2.
Mat. vi. 22

Secondly, This new heart is a single, plain, and honest heart; faith or grace carries but one heart about with it, but sin in the old heart carries two.

The old heart divided.

Hos. x. 2.

The old law chargeth the old heart, to worship God with all the heart, yet the old heart though it promises to do it, yet it doth not, but will divide the heart, part must be for mammon and part for God.

Trust not the old heart.

Jer. xvii.
19. c. ix.
4. 8.

This being so, then take heed, trust none, though a brother, that hath not the new heart, for the old heart hath new deceits flowing from it.

Try the spirits.

I. Joh. iv. 1

You that possess a measure of the new spirit, will have power to try all other spirits; though the tongue of a double hearted man may be as smooth as oil, yet you may find him out; though an angel-like man that seemingly would be more pure than God, and for nothing less than riches, honor, and ambition, to sit with the princes of their own spirit.

Mat. xxiv.
24.

That

Thus it was with all the Lawyers, Pharisees and Scribes, and was ever so by all national priests; they were, and are all in the old heart in the old law; an outward seeming righteousness. What made Jacob a plain man, but a single heart, regarding equity, honesty, humility, meekness, and whatsoever things are just; whatsoever things are of good report; if there be any virtue, or any praise, think of these things. A single is singular, and goes all one way.

Again, this new heart or new spirit, hath ever new things springing up in it; it hath a new song of praise put into it, from that new wine of the new spirit, being the blood of the new testament, the new and living way. In a word, this new spirit or new creature, or new man, or new heart in whom it is formed, will be ever sending forth variety of heavenly motions and god-like actions; love, charity, humility, meekness, patience, gentleness, kindness, and the like; and is continually increasing in new wisdom, power, and glory; and in the increasing thereof, is continually pouring forth that new song of spiritual praise unto its God, as the overflowings of joy in its assurance of everlasting life, joy, and glory. This is the happy condition of such as enjoy the new spirit, it hath these virtues flowing from its new heart.

CHAP.

CHAP. II.

Shewing how the new law gives the knowledge of God and its own salvation, with quietness and peace, as a well-spring of wisdom, &c.

Faith
knows
God to be
his God
Joh. x.

THE words of the promise of God are these, (they shall all know me) that is, all mine elect, after the law is written, after the word is spoken, for the sheep hear his voice and know him.

This new law of faith doth not only give the knowledge of God, but is their God, so that they can appropriate him to themselves, saying, the Lord God is our God, and he will save us; so each one can say, as Thomas the Apostle said, Thou art my Lord and my God.

Faith knows no God but Jesus.

For whoever hath this new law in his heart, hath no other Lord God but Jesus Christ; for the blessed body of Jesus Christ our Lord was that tabernacle that was to be with them. The tabernacle that Moses made was but a figure of this, and they only were happy in those days that saw it as a figure or shadow.

John

John the divine wondered at the mystery, to see by his new spirit the body of his God come down from heaven, calling him the new Jerusalem, which he no sooner said, but he, in this note of admiration, cries out, saying, Behold the tabernacle of God is with men, and he will dwell with them, and will be their God, and they shall be his people.

Faith saw
God come
down from
Heaven.
Rev.

This Jesus was the Apostle's God, he lived with them, and they with him, and their eyes had seen this new Jerusalem or temple of God, and their hearts believed in him, and their hands had handled this temple or word of life.

Faith's sanctuary.

This Jesus is likewise that sanctuary that was to be placed amongst the people; the sanctuary by Moses did prefigure Jesus; for this, the sanctum sanctorum in the sanctuary shined in the light of life eternal.

Faith's fountain.

In this sanctuary was the hallowed bread spread upon the table of the heart; this blessed body, table, or sanctuary was the golden pot, in which was that divine god-head nature of invisible light and life for ever-lasting; there is the mercy seat and golden oil, the overflowings of which, is poured into the seed of his own body in this new spirit of wonderful faith, by which we know him to be our God and Saviour.

Again, as this new and true law or spirit gives the true knowledge of our God, even so likewise, it causeth us to know also, how to walk in his statutes, and to worship him aright.

Of God's statutes,

Mat. xi.
28.

This new law hath not so many statutes, nor so burdensome as the old law was; for the statutes of this new law are only to believe in the Lord Jesus Christ; therefore, when Christ taught, saying, Come unto me, all ye that are heavy laden, and I will ease you, I will give you rest; then did he shew forth his statutes to be walked in as before promised.

In the 9th chapter of Isaiah, the Prophet did declare that God was to be born of a virgin; a little before he delivers this doctrine, he makes a preparation to receive it in these words; if you will not believe, surely you shall not be established.

Faith properties.

Now, this new law hath these two properties amongst several others in it, first, it makes the saints willing. Secondly, it gives them power to follow the Lamb, which way soever he goes; ever to believe in him come life or death, and so to suffer for his sake, if persecution come.

First, willingness of mind to follow Christ.

For first, the new law creates willingness of

of mind, as soon as ever the Lord by his word ^{Matt. iv. 20. 22.} calls, we run after him and leave all for his sake; for the word of faith is in power when God calls a Prophet as he did Elisha, he runs after him and leaves his oxen as Elisha did; and when he had called his disciples, they ^{Mar. x. 28} had no power, but left all and followed him. Paul cried out, saying, Lord, what would'st thou have me to do. Master, said James and Peter, We have left all and followed thee.

These Prophets, Apostles, and Messengers of God are first called, and in their call made willing by that immediate voice, to become mediate teachers of his elect, and these stand in God's place to his chosen; and he that heareth them, and receiveth into his soul that engrafted word of life, such forsake all; father and mother, house and land to follow that life; so they are made willing in the day of the Prophet or Dispensation they are under.

Reason teacheth of her ways.

For every believer must not think that they must receive their wisdom, light, and life ^{Zac. iv. 12} from God himself, but his messengers; he hath put into them that golden oil of the revelation of faith; and so they are the conduit pipes to convey it into our hearts through the mercy of God, making us capable to receive it in the love thereof. This fulfils that say-

Nah. i. 15. ing in scripture, where David saith, That Christ's people shall be a willing people in the day of his power. Now, this willingness

Rom. x. 15 comes by virtue of a joyful word spoken into man; therefore it is written, How joyful are the feet of him that bringeth glad tidings of salvation. This makes the heart to dance.

Moreover, this power that makes willing, II. Cor. v. 4. is not a threatening power, but quite the contrary, it being the power of love; and so is overcome by persuasion of the new spirit, as it is written, The Lord persuaded Japheth to dwell in the tents of Shem. By this you may see all that compass to religious worship, their spirit is the old spirit of envy, which is the devil, and not of the spirit of God.

So likewise is the old heart given in Levi, II. Tim. iv. 3. which will have the old law of the old tabernacle forms, and multitudes of blind Priests Gall. iii. 4. 11. must be maintained for their fruitless prayers, outward formalities, and simple ninny's. Gal. vi. 12

And whilst you give unto them, and put I. Cor. xvi. 28. into their mouths for naught; then they I. Pet. v. 3. smooth their hearers with, our well beloved II. Pet. ii. 18. Brethren; but cease to feed them, and refuse coming to bow before them. The old Pastors in that old spirit changes nature, and swells like a toad in venom; and where is the beloved Brethren then.

Second

Second power to follow the Lamb.

Secondly, This new law hath this property Rev. xiv. further, as not only that it makes willing, but ^{4.} gives power to follow the Lamb, even our Lord Jesus Christ, which is the author and finisher of its faith. This new law, as Paul saith, Worketh both to will and to do; as though he should say, have you the power of wil- Phil. ii. 13 lingness, therefore be not discouraged, for those that are made to will are made to do; therefore, you have no cause to fear, after you see you are made able to will from the new spirit. For once I had fear in myself, when I saw in the old spirit and knew not Rom. vii. 18. Christ; for though I had will in that spirit, yet it was without power, and so was nothing; nothing but rational desire, but in the new law both to will and to do are joined together.

Where free-will centres.

Thus we see where free-will lies, for after the new law is written, (which is a law of life in the heart) then willingness in that law Psa. cxix. 32. floweth out as a river; and so is made able to keep the statutes of God, and to worship him aright, as will be further declared hereafter.

Thirdly, This new law is of that virtue, that it giveth the knowledge and assurance of its own salvation. I shall forbear treating of this here, but shall, when I come to treat of the nature of the true spiritual worship.

Fourthly, This new law causeth a quietness of mind, peace, and joy. This is likewise intended to be handled afterwards, if time permits.

Faith gives wisdom.

I. John ii.
27.
Rev. xiv.
3.
II. Tim. iii.
7.

Fifthly, This new law giveth a Well-spring of Wisdom to teach itself. So that it is not like the old moral law, that was to have the whole tribe of Levi for teachers, for that law being written in reason's nature, must have reason to teach it; and reason hath need of abundance of counsellors, whilst faith is satisfied with the Well-spring of the light of life eternal. Reason hath the natural, which is but blind at best, and so hath ever, a heap of teachers. Yet learning never attains to the knowledge of any thing in this new law; because, they search altogether in the old law; so that precept must be upon precept, line upon line, here a little, and there a little, patching old things and new together, and so makes the rent worse.

Isa. liii. 1.

Faith needs but few outward Preachers.

Isa. liii. 1.

But gospel administration is founded and effected with a small number; for to one gospel Prophet in the law, there was a thousand of Priests to preach the law that knew nothing of Evangelical righteousness. This made the Prophet Isaiah say, Lord, who believes our report; and Elias was alone.

For

For twelve Apostles that preached the new law of faith in Jesus, were more than twelve millions of false Priests that preached forth the old law or law of works in mere man. Now one true Prophet's voice begets more life and light, than all those thousands and millions aforesaid.

Therefore, when the sound of a true minister, either from his words or from his writings, or from any of his converts, that are begot in the faith, doth enter the heart of any; the virtue of it is such, upon the birth of that man child faith; as that it will not for ever afterwards need that any man teach him, but as that anointing or new quickening life teacheth him.

Faith makes wise.

For as he is made wiser than all his former teachers of the law, when he was in his old heart, even so hath he got such wisdom; so that he needeth not any brother of the true faith with him, to teach him the essential points of that faith, in which salvation resteth, for in that he is grounded. Although the experience of another true believer may increase his well-spring, and add more to the growth; but most especially in the presence of a Prophet; this I know myself, by experience.

Psa. cxix.
39.

Rom. x. 8.

I. Thes. v.
11.

For there is a growing in wisdom and
grace,

1. Cor. xv.
2.

grace, after it is rooted and grounded; therefore, as the doctrine of truth abideth in the memory, even so the growth of grace is; therefore the communion of faith strengthens faith, though faith lives of itself, yet every truth is not obvious before it; for though it is a fountain of itself, yet something new and rare may be presented to it by another, by shewing the experiences of their faith to each other. This provokes to love and good works.

But as aforesaid, as to the principle of saving faith in the knowledge of the true God, and that he is God, he needeth not any to teach him after that faith is come; he need not a school master of the law to teach him the ceremonial, for he hath the substance, not the moral law; for the new law of faith gives power to mortify sin, as I shall shew hereafter, if God permit, with life and health.

Sixthly, As this new law is the only teacher of God's statutes, I having before shewed what God's statutes are, and in this last property of faith's teaching itself makes it clear, so I need not proceed with it.

CHAP. III.

Shewing what that clean water is, that's sprinkled upon the conscience, and the nature of baptism.—Lastly, this new law hath clean water sprinkled upon it, to make it clean in heart and conscience, from sin and pollution.

THIS new law of the light of life eternal is, of a marvellous virtue, it hath three things in it for the purifying the heart and conscience, that is, water, blood, and spirit.

The old heart hath also water, blood, and spirit in it to pollute it, for the old spirit hath sent forth its water, but it makes not the heart flexible, but rather embitters its own spirit; because it proceeds out of lakes and puddles, and so are but waters of strife.

But the waters of the new spirit, purgeth these waters and fighteth against them, and the blood of the new spirit fighteth against the blood of the old. It is written by Ezekiel, ^{Eze. xvii} 6. saying, When thou wast in thy blood I pitied thee, and washed thee with water, and have thoroughly washed away thy blood.

As

As there is water in the new spirit to wash away the water of the old spirit ; so there is blood in the new spirit to wash away the blood of the old.

Therefore, John doth say, that Christ had
 1 Joh. i. 7. washed us from our sins in his own blood ; here we see, that blood washeth away blood ; we are also said to drink his blood, because our faith knows that Godhead life was in it, and see our redemption by that life.

There is also another virtue in this blood, for as the other blood made our souls as red
 Isa. 1. 8. as scarlet, this makes them as white as wool. Also, the old blood in the old heart increased the thirst of sin ; so the blood sprinkled into the conscience, quencheth the thirst of sin, and quickeneth the life of virtue.

Again, as the new blood washeth away the old, even so, the new spirit fighteth against the old and breaketh it into pieces. James, saith, The spirit that dwells in us, lusteth to envy. Paul calls it by the name of flesh, because it mindeth fleshly things, and Paul sets these two spirits, the one against the other ; but it must come to this in the power of this new life ; that one stroke of the new spirit turns sin up by the heels, and brings its head to the ground. This is turning the world upside down.

Again, as to the water of the spirit of faith,
 it

it is of such a divine nature, that whosoever hath his heart sprinkled with it, will be made clean by the purity of the water.

Now it is not an outward material water that cleanseth from sin. The washing of water baptism did not cleanse from sin; for there was baptism with water because he was the end of the law. The tabernacle sprinkled with water and blood; these were the types of cleansing from sin by belief in Jesus Christ.

The baptism of the spirit is truly gospel baptism. John, he baptized with water because he was the end of the law, and so was the baptism of preparation for Christ in the confession of sin. Matt. iii.

But though Christ himself was baptized with water, because he was to fulfil the righteousness of the law, yet he himself did baptize none with water; but his baptism was with the spirit of divine faith. Neither did Christ command his disciples to observe the baptism of water, but promises the power to baptize with the Holy Ghost, and with fire. John iv. 1.
I. Cor. i. 16

And Paul himself thanketh God the Lord Jesus, that he had baptized few with water baptism, for saith he, Christ, my God, sent me, not to baptize but to preach the gospel; the water of which being the only baptism.

It is the water of regeneration that is the laver that washeth away our sins; this is

sanctuary water that David would be washed with.

Although the ordinance of baptism was made part of God's worship for a time, as a shadow of the substance of spiritual worship; for the baptism did no more avail than the outward circumcision, but as that was a type or witness of the inward cleansing by the water of the spirit in the faith of Jesus.

John iii.30

And it is evident, that was but preparative to repentance and the true spiritual baptism; because it is said, that as Christ's baptism should encrease, so the baptism of John should decrease.

Now, it is also evident, that the outward baptism was to continue for a time; because the apostles judged it necessary and requisite that the worship of the Gospel should be visible to the end, that the sound thereof and practice should spread all over the world, for a witness against the despisers thereof. As also it was an outward badge, with the breaking of bread of the true disciples and followers of Christ; so that they might be known to be christians indeed, and were able to suffer for their faith. For it was requisite they should have a visible worship for a time; seeing that the invisible Lord God had clothed his spiritual body with pure human flesh, and so visible amongst them.

Again,

Again, Christ himself a little before his death did declare, that outward worship should cease, saying, that the time was just at hand, when true worshippers should worship the Father (meaning his Godhead spirit) in spirit and truth. Where must dipping and sprinkling with material water be then; seeing the spirit doth all alone.

But saith the national Priests, Christ bid his disciples to baptize all nations in the name of the Father, Son, and Holy Ghost; and also, he said, he that believed and was baptized, should be saved.

In answer hereto, Christ bidding his disciples to baptize all nations, did not name the baptism of John, or water baptism; for he told them that at the time, he should send them the Holy Ghost. Then they should baptize with that Holy Ghost.

And where saith Mark, chap. xvi. 16, He that believeth and is baptized shall be saved. He doth not speak of the water baptism (as to my faith), because the following words are thus; but he that believeth not, shall be damned; never speaking of baptism. The word faith was the only baptism,—but he that believeth shall not be damned.

Even so, Peter preaching Jesus to the multitude, saying, repent and be baptized every one of you, in the name of Jesus Christ for the Acts

the remission of sins. Then they that received his word were baptized; and the same day were converted three thousand souls.

I cannot think Peter left preaching to go to baptize; neither can I think that three thousand souls were baptized with water baptism that day.

But their receiving his word gladly was the baptism, not but some might be baptized with water, yet the belief of the word, that was the chief baptism; and the remission of sins and the Apostle's baptism, was with the Holy Ghost and with fire. With a fire of love to those that receive them, that is, that faith and love might enable them to suffer the fiery trial, which is the christian baptism.

I. Pet. i. 18
19, 23.

To conclude, then it is not the water of the font or laver, that being corruptible; but the incorruptible water of faith; it is that which maketh christians.

John xiii.
8.
Rev. i. 5.
Eph. v. 26.
Titus [iii.
5, 6.

The water of the font doth not make christians or churches; stone walls doth not make churches, nor the holy water of Rome or England, doth not made christians.

But the water that maketh christians proceeds from the fountain of life; even the Lord Jesus. Here is the bath, the balsam, the blessing, and blessed baptism.

Away with outward worship; outward worshippings are now of no value; once they were

were serviceable in their places; but now there is no place left for it. When the spirit did assist, it was useful; but now the spirit is withdrawn from it, and gone out of that path, and left us a dead letter, and a dead ordinance.

For what good doth the pouring of water on a man, when the spirit is not poured into a man. The spirit being gone out of that old path of assisting visible worship, and is now for an invisible spiritual worship, suiting best with an invisible spiritual Lord God Christ Jesus, now upon the throne of immortal glory in another world, blessed for evermore.

But you that are under the teachings of the spirit, are given to see where the true spiritual baptism doth flow. For in Jesus Christ is the true fountain opened, from whence our fountain is supplied; drawing streams into itself, which will become rivers in us; according as the wells are digged, and our hearts are open to receive it.

Joh. iv. 14
Heb. x. 22
Rev. 22.
17.

Thus do you see the mystery of faith in its true baptism; keep that therefore in a pure conscience; for this is the law of the spirit of faith, that frees from the law of sin and death.

CHAP. IV.

*Of the law of sin, called the body of sin,
and its several Members.*

AS there is the law of faith, so on the other hand, there is a law of sin and death; and there is war between them till the one is overcome; for faith fights against the old spirit of carnal reason, and leaves not off until it hath conquered, killed, or subdued it unto obedience.

Now, the law of sin is called by the name of the body of sin, as the law of faith is called the body of faith; the new creature or new man. Now each of these men have their members; every particular sin in the old man is called a member; and as the body of faith doth consist of many members; even so, the body of sin doth consist of many members also.

Now these members, fruits, or effects of the body of sin, are reckoned up in the scriptures to be many; and you will find them in their motions. But then they are to be resisted before they get power, by the contrary members, fruits, and effects of the body of
divine

divine faith, to crush those cockatrice eggs before they become stinging serpents.

And then you may hold forth the mystery of faith with a pure conscience; for it is not faith as to a dogmatical notion that avails, for that the devil have; notwithstanding their corrupt members as aforesaid. Isa. ii. 19.

But it is faith as to the practical point, being made adherent and sealed in the pure conscience, and so acts in purity. For if the heart be corrupt, the actions will be evil; though the words may be sometimes as seemingly good, being but as fig leaves to cover off; seen sin, and felt service.

Therefore, in order for your trial, I shall present the law of sin before you in its particulars members; shewing its work and wages. And then shall present unto you who have adhered unto the law of faith, or entered into its power and virtue, work and wages, in order to the subduing the enemy. The law of sin and death, or sin which bringeth death, whose members are, as follows.

- | | | |
|--------------------|------------------|-----------------|
| 1. Adultery. | 5. Strife. | 9. Pride. |
| 2. Fornication. | 6. Envy. | 10. Witchcraft. |
| 3. Lasciviousness. | 7. Hatred. | 11. Idolatry. |
| 4. Wrath. | 8. Covetousness. | 12. Heresy. |

Of each of these in order, and for the first in the following Chapter.

CHAP. V.

Shewing that Adultery is one of the Members of the body of sin which must be manifest, and how.

The law speaks to sin.

Exo. xx.
Gen. vi. 5.
Rom. vii.
21, & xii.
21.

THE moral law saith, Thou shalt not commit adultery; this voice speaks to the seed and nature of reason, which is sin; and can do nothing but sin, if it hath not received faith to suppress and subdue it. For both these men or laws do shew themselves in the heart, which is the house they work in, and according as the law of faith quickens, the law of sin dies.

Of the motion of sin.

Isa. iv. 1.5.

Now, the motion precedes the action; for, before the action is committed, there arises lust in the seed. Now the work of the law of faith is, to stop the motion before it comes into action; therefore, when a temptation comes; either from without or from within; then the still and low voice of faith speaks forth in itself, saying, as Joseph said, Shall I do such wickedness, and sin against God.

Gen.
xxxix. 9.

The beginning of sin, how mortified.

Mat. xvi.
23, & v 29

Therefore, when an unchaste motion in the law of sin ariseth, then mind your quickened

life

life of faith, that it may resist and subdue it. I. Pet. iii. 2. 4.

And say, as Christ said to Peter's sinful motion, Get thee behind me satan. If he will not obey and come behind, then pluck out his right eye and cast it away, for that is one of the members of the body of sin; for either chastity or lust must die. Chastity is the member of faith. Lust is the member of corrupt reason, the devil.

Therefore exercise yourselves in the spirit of chastity, and be ever watchful, for your life is a warfare. Keep up the life of faith, and sin shall not domineer in lust and concupiscence.

Set before you, examples of old, and see what it hath cost your forefathers, who have been left to fall into that sin of David's. You Psa. vi. 6. may read how the moral law handled him; that old law condemned the old heart. He was in the lowest hell until the Lord sent a pardon to him by his Prophet. It made him go mourning all the day long, and to water his couch with his tears. It is said, that he roared for grief.

Therefore keep the fear of the Lord in that spirit of faith ever before you, and you will prevent these two hell-hounds, murder and adultery. For the fear of the Lord is the spirit of love, which quenches the heat of sin before it comes to a flame.

But if you mind not the oil in your lamps, your light will go out if you grow slothful and negligent; and if you should mind to know, rather than to do, and so, not keep the conscience pure; how soon then, may the evil spirit be at work, and if it should, what will you do, for your torments will be inexpressibly great; also, you will not know whether you shall ever get from under it.

And this, must I further say, that it will prove rare if any recover from the act of adultery, after humiliation and profession of faith; and that of murder is more difficult.

But whoever hath got his unction or anointing oil that John speaks of, are made so strong by it, in the virtue of that word of faith abiding in them; as that it overcomes that wicked one or lustful devil. These do as James saith, Resist the devil. For the devil lays in lust.

I John. ii.
20. 14.
James iii.

CHAP. VI.

Of fornication, a member of sin, and how mortified.

SECONDLY, Another member of the body of sin or the devil, is fornication. This is a sin that wraps the soul in the mantle of death,

death, where the worm never dies, if faith gets not power to purge it out.

We read of one, who after the profession of faith, had committed fornication; him Paul ordered to be left unto satan. What satan was that? why the spirit of fornication with the condemnation of the law in it; for that spirit that committed the act was the devil, under the name of satan. For satan signifies the tempter, and the devil a destroyer.

Thus was the fornicator delivered to the devil for the destruction of the devil; that is, I. Cor. v. 5.
he was left unto that lustful sin, and to the law written in that lust; to be let loose upon that soul for that sin; and so hell, death, devil, and damnation lay upon him. All comfort was fled from him; the church disowned him; his own conscience accused him; hell's mouth was open against him; and the Lord had forsaken him. In that the spirit of faith was quenched, and so could do nothing but mourn and grieve.

And long it was, before that feeble faith had got strength to destroy that lustful devil, and to remove the law and get fellowship with the church again.

In his blessing to his children.

The like was with Judah, Jacob's son, he being overcome with lust, committed fornication; but what was the issue of that foul sin?

was

was it not a burthen to him as long as he lived; and though the guilt was removed; yet the sense of guilt remained upon the memory, and was the cause of grief, and upon every affliction, he saw his fault and looked upon it as a rod to scourge him for his sin.

Fly, therefore, youthful lusts; resist that sin with the spirit of chastity, and it will fly from you.

All viciousness dwells in the desire of lust, because it hath no understanding in it; the spirit of lust is a deceitful devil; it looks with a face of love, whilst it strikes with a poisoned dart. Like the bait of the angler, who the more to deceive the fish, covers the hooks.

Wherefore, to prevent this, if a motion of lust arise, then repair with all speed to the law of the spirit of chastity, for a virgin life of chastity. And this, likewise, you may know, that if evil motions do arise from its seed of fallen reason; yet you need not be troubled at an evil motion as at an evil action; for an evil motion, though it be troublesome to a pure conscience, yet if it keeps from action by a good motion, when it appears, it quencheth evil and produceth peace.

I will not say, happy is the man or woman that hath no evil motions, because there is none that is void of all; (for, if so, heaven is attained and the conflict of war is over) but

I say,

I say, happy are all those that when an evil motion arises in the soul, that then forthwith a good motion starts up, and saith, thou shalt not do so and so, and thus suppress it, and prevents the action, and so the law is not broken; for the law condemneth not for thoughts, but deeds.

Many people do err exceedingly, by believing that an evil thought doth break the law; but the evil thought doth *not* break the law, as well as the evil deed, and this belief of theirs occasions much wickedness, for when they conceive they have broke the law, by lusting after a woman; they upon this, let loose the reins of their lust, and so commit the act of adultery and fornication.

But notwithstanding sin's blindness; yet the enlightened soul knows that there is a difference between the motion of sin, and the action of sin. By this, are those two places of John reconciled; in the one he saith, He that is born of God sinneth not; the other saith, That he that saith, he hath no sin, is a liar. That is, he that hath no motion or lust to sin, is a liar; but as to the action, he sinneth not; because the seed of faith abideth in him, and suffereth not an evil motion to break forth into action, but curbs it in time, as aforesaid.

I. John. i.
18. c. iii.

9.

Therefore, you that have the seed of faith

in

in the spirit of purity, abiding in you; you will keep yourselves from pollution by it, that the wicked one touch you not. For if you are crucified with Christ; then is the body of sin destroyed. For the will of Christ is your sanctification and purity. Therefore, possess ye, your vitals in sanctification and honour; for you are called into holiness and bought with a price.

CHAP. VII.

Of lasciviousnes, the nature of it, and how to be mortified.

THIRDLY,—Lasciviousness is another branch of the body of sin, it lays much in the motion of lust, which leads to wickedness; so that if this be subdued, neither adultery nor fornication can be committed.

I shall treat a little of this, because it shews the symptoms of lust; and is as the glass of the mind to discover what is within us; so that sin may be seen in the bud, so that it may be cut down in time, or the company it is seen in, may be fled from, as from one that hath the plague; for it ever precedes fornication or adultery.

This

This vice appears in the outward carriage; Iea. iii. 16 fly, therefore, all wanton company, and abstain from a lofty and flittering carriage, and use modesty, grace, and sober discourse; it is concupiscence that bringeth audacious boldness, and a wanton eye is a forerunner of it.

There are several vices which match themselves into couples, as chambering and wantonness. Secondly, strife and envy. Thirdly, Rom. xiii. 13. drunkenness and gluttony, but we are to put on the Lord Jesus, and make no provision for these works of the flesh. For drunkenness and idleness are the chief provocations, but lust and wantonness they ever add more fuel to the fire. The woman that lives in pleasure, is dead while she lives.

Of wantonness.

Wantonness is inconsistent with gravity, and gravity is a fruit of faith; whosoever makes a profession of faith, and are still for wantonness and pleasure, they are dead to what they profess.

Therefore, said Paul, the younger widows refuse, for when they have began to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith.

From this place some have imagined that second marriages are unlawful, but they are mistaken; for no other marriage is unlawful

but

but that which marries into lust and concupiscence.

The widow that waxes wanton, becomes wicked, and then if they marry, they marry in the devil and not in the Lord; for such as are widows indeed, will marry with none to forsake the faith, for that brings damnation.

Therefore hold fast the mystery of faith in a pure and chaste soul, that lasciviousness may be destroyed, and wantonness repulsed through abstinence.

CHAP. VIII.

Of anger and wrath, their description, and how distinguished.

FOURTHLY, The old spirit meeting with opposition, immediately begets these spirits, as anger, wrath, strife, hatred, and murder. Anger kindles into wrath; wrath into strife; strife into hatred; and hatred into murder.

Now you are to understand in the first place, the nature of anger and wrath, but as they are from the root; for faith when it meets with opposition; sends forth or begets anger and wrath, and it is not evil when set against evil;

evil; for every good man hath an indignation against wickedness.

Wrath distinguished.

But wrath as it rises from the law of sin, is one thing, and different from the wrath that arises from the law of faith; therefore, we are to distinguish between these two fires

For wrath in the seed of faith burns against sin, as well in itself as in another, hating its own thoughts, and its own self when it finds resistance against that received true light and life, the law of faith. For faith loves purity, and hates impurity, where ever it appears.

Again, faith's anger and wrath is not for the destroying any man's person, but the wrath arises against the evil in his person, but not against his person, and so, upon the ceasing, the evil is reconciled, and so in wrath, can remember mercy.

But on the contrary, the wrath that kindles in the law of sin, it is not against evil, but only that which it esteems to be evil; and whatsoever is in opposition to its own nature, it fights against; and not only against the evil nature or quality, but against the person also; and so would hang, kill, and slay, and so in that, wrath can remember no mercy.

Again, the seed of faith's wrath arises against blasphemy, and is executed against the blasphemers, with a seal of death upon

Psa. cxlix
6.
Jer. xviii.
23.

11. Tim. iv. 14. the conscience of the blasphemer, and so ceaseth.

1. Kin. xxii. 8.
Jer. xviii. 23.
Act. xxiii. 15. Now, on the other hand, that wrath that arises upon this, (in the seed of reason who committed the blasphemy) doth as an oven burn to consume its enemy, root and branch, that hath sealed him to a punishment hereafter, when time is no more.

Rom. xii. 19. But on the contrary, faith ceaseth from wrath, and patiently receiveth the others wrath, and all injuries done against him, and leaves the execution to God, seeing all vengeance is his.

Application.

Therefore, these things considered, let not wrath arise in you, but what is against evil, resist that evil; but as to punishment resist not, but exercise yourselves with patience, fret not yourselves against evil doers, and use no clamour or quarrelling, or evil language, for such wrath only resteth in the bosom of fools; but be calm and quiet, for neglect will sooner kill an enemy, than revenge.

To vex other men is but to teach them how to vex you. When a dog barks at you, let him alone, and he will soon have done, but if you resist him, you will make him the worse.

Let the good spirit of faith, love, patience, and pity, guide you in all ways that are good;
keep

keep to faith and hold fast the mystery of faith in a pure conscience, according to my text, and it will not only give wisdom, but power to subdue all rancour and malice, and lead you in the peaceable ways of godliness, where no perturbations of mind is, but joy for evermore.

CHAP. IX.

Of strife and debate, and from whence it ariseth, and of its fruits and effects.

FIFTHLY, Strife and debate flows out of the old spirit or law of sin. This is a fruit of wrath, beware of it, a wrathful man Strife is the child of wrath. stirs up strife; and as wrath stirs up strife, so Tale bearing stirs up wrath. does tale-bearing stir up both wrath and strife.

It is the property of a good spirit, and a wise heart to conceal secrets, but the imprudent and talkative divulge all; therefore, if you would live in peace, hear, see, and say little; mind things at home; watch the heart; there is enough to do there, for keeping the conscience pure and undefiled for the place of the work of the mystery of faith.

Cherish love, and kill strife.

Therefore, water the ground and cherish
love

love in the angel of peace, and strife will not defile you, though it arises from a seeming purity, in a profession of faith and worship.

Seeming holiness discovered by strife.

For the devil transformed himself into an angel of light that he might appear holy; but, in that he manageth his religion from his rational wisdom and burning zeal, and fiery strife; he is thereby discovered to be counterfeit gold; his work is the mystery of iniquity.

False religion lies in strife and debate.

For all opinion in religion grounded from the old spirit, in a legal seeming righteousness are managed in strife, and those that are the sharpest in wit, are the strongest in strife.

Have you not heard that all the seven anti-churches here in Europe, and more especially here in England, do fight one against the other; anti-christianing one another, and cursing one another in their pulpits; accusing one another, and condemning one another for false prophets and false priests, when as to the discerning seed, they are all false; all of Babel, and nothing but Babel and strife, and the angel of strife rules over them.

All the learning of reason is for strife; all University learning is for strife, who shall be uppermost, who shall be greatest in church and state, in rhetoric and logic.

Which

Which is to make black, white, and to turn truth into a lie, and a lie into truth? who runs into fruitless arguments and distinctions, and dote about questions and strife of words, and refined eloquence.

Strive not with talkative men.

Therefore, beware of this spirit of contention and strife of words of a glittering and gilded language; for all is not gold that glitters, nor all is not lead that looks dull; for truth is plain and needs no gloss upon it. A plain downright declaration of the foundation of faith, takes not with them; never strive with them; for it is a certain and infallible rule, that strife and contention never brought any to the true faith; for how should it, when it is out of the faith itself. Therefore go no further with a wrangling person, than yea or nay; for if he is contentious, he neither knows truth as he ought, neither is he fit to hear a heavenly and divine truth, whilst he is subject to quarrel with it.

Faith and
strife are
inconsistent.

The effects of strife is confusion; the effect of faith the direct contrary.

Therefore, what is the end of strife, but confusion, and every evil work; for why should we strive about word, whilst we have the value of those words, which are peace and quietness.

Therefore, it is certain, none strive about religion,

religion, but such as are void of true religion, who have not this faith to hold in a pure conscience; for undefiled religion is to relieve the afflicted with hands of innocency, with the heart of faith and love, without the spot, stain, or strife, debate or envy,

Applied.

Psa. xviii.
43.

Therefore hold fast the mystery of faith in a pure conscience, and it will deliver you from the strivings of the people, and preserve you from the strife of tongues, and the world's Babel.

CHAP. X.

Of envy, and its nature.

SIXTHLY, Envy is another member of the body of sin, being a foul unclean spirit and must be mortified, it must be watched, that it rise not again, because the root is not rooted all out.

The effect of envy are three.

Faith hath need of all its weapons, and it must be a strong one too that cuts off envy.

Envy is a fretting cursed spirit, for first it makes a man's soul to grow savage; secondly, it spoileth the countenance, making a man
look

look aghast as if he was affrighted. Thirdly, it breedeth war and sets the blood on fire, and then neither sober reason nor faith can rule, for it bereaveth a man of his wits. This reason fighteth against its own reason, when sober; this envy is the very state of hell; this is the passion of devils; mortify it there-fore, and let it not reign a moment, the way of deliverance is by going out of that house of Belial, and going into the house of God; into the heart, where the fear of the Lord is writ in the knowledge and wisdom of Jesus Christ; and then the evil spirit of envy will fly from you, for it cannot stand in the presence of the Lord, that is, in the presence of the law of faith.

Envy how
mortified.

Riches and honor, the seeds of envy.

Two things there are, that are the seeds of envy, and these are riches and honor; this begets envy in the poor or such as are under affliction. David began to be a little tainted with envy, when he saw the flourishing condition of the wicked, and the poor was neglected, and the upright but laughed to scorn by the rich and honourable.

That evil seed was quickened of the relics of the body of sin before mortified, which made him think that God was not just in his distribution; but presently, upon his return into faith's sanctuary, then did he see his error,

error, and called himself a foolish man (as from that upstart spirit) for those his thoughts, and a madman for his envy.

The doctrine applied.

Therefore, you that have faith formed in you, hold it fast in a pure conscience, and then envy cannot arise so as to rest upon you; if you are poor and others are rich, let not the seed of envy arise so as to fret you at it, for your poverty will be great riches, when their riches are but poverty. If they are honorable, disdain them not, nor envy them in the least, for their honor will be quickly in the dust, when, as your memorial shall be for ever.

A little while and things shall be changed perhaps upside down; it may fall out that you may here have temporal as well as spiritual riches, and then you are sure to meet with envy enough upon you, but it had better be upon you, than in you.

Then you may say, as a sober rich man once said, I had rather, said he, my enemies did envy at my prosperity, than my friend at my poverty; I am certain you bear me no ill will, that I am not as you are; but it is because you cannot be as I am.

CHAP. XI.

Of hatred and murder.

SEVENTHLY, Hatred and murder are, two other members of the body of sin. This murder is a fruit of anger, wrath, and strife, contention and envy; therefore, without these, murder cannot be committed; it is said, Cain was wrath, and then slew his brother in wrath, (said one of Cain's progeny) I slew a man, for that wrath is the devil; wrath is the slayer and destroyer.

Murder defined.

Murder is the finisher of the sin of the lust of wrath. Wrath is evil in the seed, but a damned devil in the deed, if faith reclaim not; but if any should fall from the faith to murder, I know not how they will rise to faith again; but I shall speak of hatred as an inlet to murder. Isa. i. 15.

Faith's doctrine is, he that hateth his brother of the faith with him, is a man-slayer, and whilst he hates his brother, eternal life abides not in him, for if it did, he could not hate; for the seal of life dwells in love, but the seal of death lives in hatred. I. Joh. iii. 15.

There is a two-fold hatred from the two seeds, or law of faith and sin; but he that professeth faith, and hates his brother in that faith, he hates God, and that hatred of his is the hatred of hell; and so may be called a manslayer; for he slays the man child; he slays the faith. This is the bane of godliness and crucify's faith under the pretence of faith.

Mat. v. 22. If any of the faith commit a fault, must he hate him for that fault; if any of the faith, in some particular things be ignorant, none but the proud will call him a fool.

Marks of the true church

I. Pet. ii.
17.

Now the mark of the true church is, love the brotherhood, fear God, honour the king, and give honour to whom honour belongs; these are the three daughters of christianity. Therefore be rooted and grounded in love, and cherish the spirit of charity, and by it slay hatred; if you see any infirmities in any of your brethren, cover them with the mantle of love; and if you see them humbled, it is not hating them, for alas, they hate themselves for their backslidings. But if any brother will be vindicating unrighteousness, or pleading for fleshly liberty, or justifying an error, have no fellowship with them, but reprove them, but hate them not; yet hate their backsliding.

Hate, and
hate not.

Entertain

Entertain no other hatred but what is against sin, for these two bodies are two men; faith and sin must have their hatred to each other; because they are contrary, and but one must reign; therefore there is war till one is subdued.

Hatred subdued, and how.

Therefore having the faith, hold it fast in a pure conscience, and then no hatred will arise, that is, evil; but if the motion of hatred, that is, evil, should start up, faith is in readiness to suppress it.

Therefore if you will hate, hate lies, hate iniquity, hate covetousness, hate envy, and in fine, hate every false way. This hatred you may have as aforesaid, and it will never discompose the soul, but on the contrary, subdues evil and settles the soul in perfect peace.

Psa. v. 5.
& cxix,
cxix. xiv.
Isa. lxi. 8
Amos. [v.
15,

CHAP. XII.

Of covetousness.

EIGHTHLY, Covetousness is another member of the body of sin, and is to be mortified; for the love of riches stealeth away the heart, and there is nothing which choketh the

Riches
dangerous
Luk. viii.
14.

the seed of faith and crusheth the new birth, as worldly cares.

Rev. xviii.
17.

Who are
rich.

Content-
ment true
riches.

What can riches do for a man, they cannot deliver him in the day of trouble; nay, do they not on the contrary, bring men into slavery; certainly said one, Riches must deliver me from no evil; if the possession of them take not away the longing for them. When Christ said, Blessed are the poor in spirit, and those that thirst after righteousness. He gives us to understand thereby those that have faith in his word, that no man is rich but he that is poor. One drachm of the grace of contentment more than of covetousness in the soul over, and above the desire of any worldly wealth, is better than thousands of gold and silver.

I. Cor. xii.
30.

Psa. cxix.
14.

Mat. xix.
29.

Therefore covet not riches, but covet after contentment, or as the Apostle saith, Covet the best gifts. Worldly riches are not the best gifts; for God distributes gifts in his anger, when they are desired as the best and chiefest.

But hold fast the golden grace of faith, be rich there; be rich in love and in the power of godliness; forsake all for this; if any thing stands in competition for truth, then forsake it for truth; be it father or mother, house or lands, for house or lands kept against truth, will prove miserable; but riches lost for truth's

truth's sake is richly recompenced by more than a hundred fold.

Again, what is gold and silver but dross and dregs of the earth; and what are the world's fine satins and silks, but the dung of vile worms; what are the best clothes, but the wool of sheep; and the best furs, but the skins of dead beasts. What are those painted palaces; those lofty towers and sumptuous buildings. Are they any thing but the very earth and dust? and is not this that which the serpent feeds on, or desires to feed on?

Look to faith.

Contemplate, and consider these things, and know further, that worldly love is but enmity with God. Therefore look to the hold of faith, and that in a pure conscience, for God gives faith to slay it. Isa. iv. 4.
I. Tim. iii. 9.

Renewed nature is content with a little.

Our life is maintained by a little, if we have food and raiment, and a place to sleep in, it is enough; nature is content; a morsel of bread and a draught of water will keep us alive. Mat. viii. 20.
Heb. xiii. 5.

Whoever paid use money for water, and onions to keep him alive, or starved for want of food? certainly, not any true seryant of the Lord, unless such as have been in prison, and so prevented of liberty for a season.

Faith the best promise.

Psa. iii. 20
25.

For this we know, that there is such a blessing of faith, that is ever preserved from a beggarly or thieving way; but hath a competency to live by one just calling or another; according to that saying of David, I have been young, (said David) but now I am old, yet I did never see the righteous forsaken or their seed beg their bread.

CHAP. XIII.

Of pride.

Pride the
first-born
of the De-
vil.
Psa. x. 5,
18.

Dan. iv. 32
Dieu. vi.
11, 17.

NINTHLY, Pride is another member of the body of sin, that is, a most terrible spirit; it is the very first born of the devil; it is of such a magnitude, as that it may be called the body of sin itself; for it is the very cause and ground of many evils; as variance, hatred, and mischief; and from hence it is, that wrath may be called proud wrath; because, it is hatched in pride. Also pride is the occasion and cause of persecution and oppression. Pride was ever the great crying crime of every nation, and was ever peculiar to all the seed of the serpent, more or less. Yet, though faith hath anger and wrath in it,

as

as I have shewed before, yet it hath no pride in it at all, but the contrary nature, which is humility.

Therefore, if any pride appear in a saint, it is not from his saintship, but from his serpentship, even from that body of sin he had by nature, which faith is in continual war withal, until all the body of sin is destroyed.

Mortify pride.

Therefore to resist pride, stir up the grace of humility, which lies low in itself in the garden of your heart, and suffer not the weed of pride to grow there; but beat it down with the spirit of humility; for it is a pernicious evil; it is also, a deceitful devil, when it is decking itself in the garment of knowledge in a Pharisaical righteousness.

II. Pet. v.
5.
Phil. ii. 8
Rev. xvii.
4. & xviii.
24.
Col. ii. 18.
23.

Pride the fountain of all wickedness.

From hence flows all the spiritual wickedness in high places of fallen angelical wisdom, and from hence comes persecution for conscience sake, and from hence proud luciferian devils from their shew of holiness, do scorn all that are not of their mind, and subject to be ruled by them.

And from hence it is the three next members of the body of sin, witchcraft, idolatry, and heresy have their originals, and own their duty to pride or spiritual pride.

Therefore resist pride, for where it gets head,

head, it rules by destruction and pride, for it slays love, provoketh disdain, kindleth malice, confoundeth justice, and condemneth the innocent.

Pride's crucifier.

Isa. iv. 6.
7.

But you have not so learned by Christ, for the cross of Christ is pride's crucifier; when the cross of Christ is magnified; then pride is mortified. And it is the spirit of humility, out of the life or body of faith that resisteth pride, and kill the devil or that devil.

It is humility that makes saints, but it is pride that makes devils. Pride puffs up, but it is humility that pricks the bladder, and lets forth all the puffing wind, therefore hold fast the faith, and you will be clothed with humility; when faith brings forth humility, then the conscience is purified, and faith is as it should be. As Paul willed to be with Timothy, sealed in a pure conscience where it works the work of life, not for life, but from life.

Col. iii. 12. Therefore, let this humility fight against that Goliah and mighty giant, this Appolian the destroyer; for pride, revenge, arrogancy, or ambition, are the destroying angels; but humility, meekness, patience, and lowliness are the good angels of the Lord in the spirit of faith, to give you the victory.

CHAP. XIV.

Of witchcraft.

TENTHLY, Witchcraft is another member of the body of sin. Now there is a two-fold witchcraft, a spiritual and a natural; all the world lies under the one or the other of these witchcrafts. There is none free from them, but such as hold the mystery of faith in a pure conscience. It will now be too tedious to shew the several kinds of witchcraft, but there is no necessity to do it here, because I have treated largely on in my Treatise of Truth Triumph.

Witch-
craft two
fold.

Witchcraft, its original.

Only this you may know, that all witchcraft is from the spirit that is in man, from this body of sin, and not from a spirit that is without a man. Every man carries a witch in his own spirit of reason, and if his reason or imagination of reason, rule wholly in him, he is sure to be bewitched. If his carnal nature acts religion, then he is bewitched by it; and whosoever submits to worship according as imagination dictates and commands, they are under spiritual witchcraft.

Acts viii.
8, 9, 13.
Jer. xxiii.
16. 26.

Gal. iii. 1. Those Galatians that turned to the worship of the law, were bewitched by the teachers of the law, and those teachers were bewitched by their imagination.

What it is that doth bewitch.

In a word, what is witchcraft but deceit; and what is deceit but a witch. Carnal love is a witch; drunkenness is a witch; the spirit of whoredom is a witch; every member of the body of sin is a witch, and is bewitched by its own seed, or by the overpowered reason of another.

Faith, free from witchcraft.

Imagination be-
gets witch-
craft.

Therefore, in order for your being preserved from all witchcraft in you, or upon you, hold fast the faith in a pure conscience, and then neither reason, nor the imaginations of reason, within or without you, can deceive you; for, if you set not your reason to imagination in things beyond its reach, you cannot be bewitched; for, it is imagination that forms the witch.

Faith kills the witch.

Exo. xxii.
18.

But it is written in the law, that witches are to be put to death; therefore let your spirit of knowledge in faith put this imagination witch to death, that would draw you from the simplicity of truth; but if your faith is lively, neither can you be bewitched by that degree of witchcraft, which is called sophistry or evasion.

evasion. You can receive no hurt from those dark spirited witches, nor by those whose witchcraft lies in their destroyed nature; who being born under such malevolent planet, as well as from a corrupt seed and line, that poison with their eye, through its evil influence. I say you need fear no such, for those that have faith are above their power.

Therefore hold fast faith in a pure conscience, and it will subdue all witchcraft that flows from wicked imaginations within, and shall reign over all witchcraft without.

CHAP. XV.

Of idolatry.

ELEVENTHLY, Idolatry is another member of the body of sin, of which we are to be aware; for that is in the worshipping a false God, or the true God falsely. Now, after faith is attained, the covenant entered, the true God, and his true worship known; to fall from that worship is idolatry, and to fall from their faith in God, is heresy.

Idolatry and heresy defined.

Idolatry is so odious in nature, that Peter calls it abominable; and idolatry was by all ^{I Pet. iv.} 3. the Prophets ever counted abominable.

God gave the nation of the Jews a law of worship, but how soon were they turned from it, and committed idolatry; for which he was wrath against them, to destroy them; God is more jealous of that sin than any other. Let us consider the nature of it.

Nature of idolatry.

Idolatry is so great an evil as to rob God to clothe the devil, and to save its life, it looses it; for it wounds the conscience and kills the peace of it; if faith in it's God do not stand above all.

Go not to idol temples.

Isa. xlii. 11
Rev. xviii.
4.

Therefore, he that bows the knee to Baal, falls from God; they are ignorant that think they may go to the national worship, and yet serve God in spirit; it is but from the spirit of the body of sin that such a thought comes from; for what is it that carries the body to an idol temple, is it not the spirit; and it cannot be a good spirit, but an evil spirit of idolatry, and fear, which causes that idolatry.

Therefore go you not to the world's temple of stone, for you know that your God is not there; therefore, why should spiritual righteousness give place to spiritual wickedness.

Be wise and knowing.

Consider then, the nature of things; for as faith and certainty comes from the true God, so imagination and thinking, flows from a false

false God. Therefore what fellowship can there be between Christ and Belial; away therefore with the world's God, and the world's worship; for the ark of God and Dagon cannot stand together.

Exo. viii.
12.
II. Cor. iv.
12.
I. Sam. v.
3.

Learn of faith.

If a temptation, either from without or from within, should excite you to the national worship, saying to you, that you will be undone, or the like; then let the spirit of faith in its purified conscience make answer and say; away from me, ye wicked thoughts; away from me, ye workers of iniquity. What is this world to me, who have tasted of the world to come. What is the friendship of this world; it is but as dying. I value it not. The reproaches of Christ is to me great riches, for if I loose my life here, I shall find it again, when he, that my soul adores, shall come, who hath given me faith to believe, to do, and to suffer.

Heb. xii.
26.

Thus, if you hold fast the faith in a pure conscience, it will speak for itself, and be for it's Lord, and not for another man or the body of sin, but will hate backsliding and every false way; for a purified faith or working faith will hold its own secure, its interest with power, to the great honour of his God, the Lord Jesus Christ, blessed for ever.—Amen, Amen, Amen.

Text.

CHAP. XVI.

Of heresy.

Who are
Hereticks.

TWELFTHLY, and lastly, another member of the body of sin, is heresy; all false churches yet call themselves christians, have their original from the spirit of heresy; although in this latter age they cannot properly be called hereticks, because they never owned the truth; so they go under the name of idolaters or false worshippers, by those that know truth, rather than hereticks.

Scismatics.

Now, as a scism is a division in a church, so is heresy a rent from the church; now, in the Apostles time, there were some that did cause divisions; these were scismatics; and those that forsook the faith and doctrine, hereticks. Yet you must mind, though it is said, they forsook the church, yet not that they were not of the church, they were in it for a season by their professions, but they were not of the church in respect of the mystery of faith in a pure conscience.

Heresy brancheth forth itself.

Some of them hold Christ's human nature, but deny his divine; others again, hold both
natures,

natures, but yet would have a God above him, and before him. These hold the Father and Son as two distinct persons, but deny the Holy Ghost as a person. Others hold the Holy Ghost to be a person, so they add this person to the other two, and so make three persons, which they call Trinity in the Nicene Creed, and so fall from the faith of Jesus into heresy. And this heresy, getting authority on its side, grew great, and its spirit spoke loud, by which the true church could not be heard or seen, which owned none but Christ, and so came to be trod under foot; then a God of three persons must head the church; whilst the true church was headed by none but Christ. Rev. xi. I.

Of heresy and the spirit of anti-christ.

And yet, though the spirit of heresy would own Christ; yet it was not the true Christ, but a Christ before Christ; yet Christ the son of a virgin, must with them have a share of the godhead glory; so being one God with God the Father, and one God with the Holy Ghost. Therefore, must have one third part of the glory, not the whole glory; but this Christ must have a God before him, and distinct from him, and this is heresy in the spirit of Anti-Christ to deny God became flesh, and so a son. That Son and Father being one personal God, to which the spirit of faith bore witness;

witness; that Christ God was come in the flesh, and not Christ without God.

Now this was a startling doctrine, they could not bear it, that had not faith in a pure conscience; for the spirit of heresy will have no God, but the spirit of God without a body.

Now these anti-churches are headed by this Anti-Christ, and they call one another hereticks, and they call us hereticks, because we fell from them; but we are not hereticks because we fell not from truth to error, but from error to truth; a happiness on our side that from falling from error, we are caught by truth. Men may fall from one thing to another that is not truth, but whoever falls from truth, falls for ever, even into perdition; now there is no hereticks, but such as fall from truth.

All here-
ticks will
be damn'd

Therefore, you that have received the anointing, holdfast faith in a pure conscience dipped in love; if the precious blood of Jesus be sprinkled there, it will be so powerful that neither life nor death, principality nor power will be able to remove you from that established faith in the person of Jesus, which is faith's only object. And thus you see faith's power as to mortification in this body of sin, made up of twelve members.

Now I shall discourse as to its vivification and actions; as to its new life and spiritual worship

worship, in perfection of holiness, as far as faith's teaching doth guide me.

CHAP. XVII.

Of faith's virtues.

I AM now come to set forth the power of faith, as in reference to its virtue and life, in which lies the great charter of justification; which gives sentence of life, which is attained to, by holding the mystery of faith in a pure conscience.

Now to the end that faith may appear to be faith indeed, we will consider it in its parts and properties, as it answers to a good conscience, or as to the answer of a pure conscience to a justification of life, in that peace which passeth all understanding of reason.

Wherefore, in that we have been grounded in faith, so far as that we have overcome the wicked one; I shall now hence forward expect that we are arrived to that degree, as to witness the assurance of everlasting life; therefore, we will now begin to magnify the Lord Jesus Christ for his free grace, and will begin to set before you, (whom I have been instrumental in bringing to this faith) the virtue

of this new law of faith or grace of the light of life eternal, and that with as much brevity as I can, that when we come to answer to that law and are fully guided by it, that our joy may be full, and our consolation to abound; therefore in order to it, let us view the virtues of this new law, faith, or light of life eternal, as aforesaid.

CHAP. XVIII.

How faith gives assurance of eternal life.

John. xiv
19.

FIRST, This grace of divine faith is of such virtue, as that it gives the assurance of eternal life; I am sure, saith Job, that my Redeemer lives; and Christ said, Because I live, ye shall live also; as if the Lord should say, fear not little flock, my kingdom is yours. Christ's words are faith and charter. Faith will not leave its hold, for words of faith spoken into faith are of mighty power; things of the same nature ever unite; because I live, ye shall live also, my word is truth, my testimony is sure.

Arguments of assurance.

When faith is perfect, then it gives perfect assurance of eternal life; when the inward
calls

calls are heard, the election is sure; if Christ be a sure foundation; then there is a sure salvation to those that build upon him knowingly.

The mercies of Christ are sure mercies; the new law founded in the heart are sure mercies sealed, and may read his own salvation in that seal.

The assurance of eternal life are the living waters given, that comes flowing out of the belly of faith; for when this life is quickened to assurance of life; then doth the motion of peace run in the veins, as waters of life.

Oh! this assurance of eternal life is grace inexpressible; for this salvation assurance is, not only wells of living waters to the heart, where it lives; but is, as walls and bulwarks about the heart likewise. And this grace of assurance being the strength of faith, it becomes as a wall or helmit; for, let all the powers of hell strike at the head, yet this helmet saves it; this first-born of faith defends us, and repels the enemy.

Then can the soul say, who knows who we have believed, we know that we are of God, and that the world lies in the devil. We know that God hath chosen us, and given us understanding to know him; and we know the love of Christ; and we know that we are in him; and we know it assuredly, by his spirit

Isa. lv. 3.
Acta xliij.
34.
II. Pct. i.
10.

John iv.
14, & vii.
28.
Rev. xxii.
17.

Isa. lxxviii.
12
Isa. xxvi.
1.
Zac ii. 5.
Eph. vi.
17.

II, Tim. i.
12.
I. Joha. v.
19.
Eph. iii.
19.

Rev. iii. 9. spirit that dwelleth in us, that sealeth to us his word, which said, I have loved you.

Faith a mystery.

Johu xvi.
16.
Acts xvii.
19.
Johu iii.
4.

Thus doth life shew itself in this its new creation; but it shews but itself to itself, as in reference to its internal knowledge, and heavenly enjoyments; for the world knows nothing of this, for this faith to them is, a mystery. None but saints have communication in this faith, they have an intercourse with each other, in a most sweet communication, to their great joy and refreshment of heart, in their knowledge of this mystery of faith. But the world, who is nothing but the body of sin, it can know nothing of this, though it is told it; but cry, What is the matter, I know not what you mean; what new doctrine is this; can a man be born again.

Ez. xxxlii.
52.
Rom. xiii.
1.

Thus you see the nature of this faith's salvation assurance; therefore holdfast the mystery of faith; but then it must be held in a pure conscience, and it bringeth to this. Whilst faith is but in the head, it doth nothing, but only makes a sound like tinkling brass, from that comes nothing but lip-life; even as a man that will sing well, and so pleases another, but profits none, nor himself.

But, saith Paul, Holdfast the faith in a pure conscience. Faith must be brought down into the cellar of the heart, and into a purified

purified heart of faith; for faith must purify Text. Rom. v. 1. before it pacifies, and gives assurance of life; therefore the heart must be pure, before salvation can be sure.

If a man profess faith, and say, he hath faith, yea, all faith; yet, if it hath not wrought to a purified conscience, he cannot attain to the assurance of life eternal, notwithstanding his faith; and till then, what can he glory in.

Therefore, said Paul, speaking in the person of such, if I had all faith, so as I could Rom. xiii. 2. remove mountains and have no charity, even that faith's charity that is wrought in a pure conscience, it profiteth nothing to eternal life.

Mind faith's life,

And not lip's strife.

From hence, we may observe, that faith is a large sense of five-fold. First, there is a diabolical faith the devils believe and tremble at. Secondly, there is a miraculous faith. Thirdly, there is a historical faith. Fourthly, a momentary faith. Fifthly, and lastly, a justifying saving faith; and this saving is, that which is held in a pure conscience. The other four sorts of faith are, sealed only in the head, and so is dogmatical; but this saving faith is in the heart, and so is practical.

- 1 Diabolical.
- 2. Maraculous.
- 3 Historical.
- 4 Momentary,
- 5 Saving faith working in a pure conscience.
- Jam. ii. 19
- Lnke. x. 19. 20.
- 1. Peter i. 4, 18.
- Mat. xiii. 20, 21, 22.
- 5th Text.

Therefore salvation assurance comes to be witnessed, upon its holding the mystery of faith

faith in a pure conscience; then doth conscience justify.

Application.

Therefore look to yourselves what conscience ye have, for conscience will damn, and conscience will save. When faith worketh in the conscience it saveth; sin, when it worketh in the conscience damneth.

The charter of heaven.

Therefore, to conclude this point, the faith of assurance of eternal life is the charter of Heaven, which is plentifully given to saints in all or every commission. For there never was any that was partakers of the grace of the gospel in heart and conscience, that would gainsay this doctrine; for without that grace there is no true worship of God; nor can love the Lord with all his heart; nor can glory or glorify his name with praise; but he that hath salvation abiding in him.

Therefore, without controversy, assurance of eternal life is, the life of all true spiritual worship. The fruits thereof, shall further appear, as an evidence of comfort to us; and as a witness to all gainsayers in the world.

CHAP. XIX.

Of true spiritual praise or worship.

SECONDLY, He or she, that hath this law of the light of life in them, to the purpose; his tongue will be filled with praise to his God, the fountain of his glory, (or rather his heart) for God knows the voice of the heart.

Now, nothing doth so much glorify God as praise; praise is the only acceptable sacrifice; the praise of God is there, where faith doth appear. It is impossible for the law of faith to be without praise, for the assurance of life eternal sends forth its return of divine praise to the God of its salvation.

What praise is divine and holy.

Now no praise is divine, but what flows from the assurance of life; and therefore it is, that none but the upright can praise God; and that true praise takes in the whole heart. For a pure heart sends forth pure praise, and this is the praise that is called comely or perfect.

This perfect salvation praise, is a sacrifice of a sweet smelling savor; and is perfumed with

Psa. cxix.
Psalm
xxxiii. 1.

Mat. xxi,
16.

with a variety of spiritual aromatic spices ; so that the smell of it is, as the smell of a field to him it is offered to, yea, that hath opened the gate and let the king of glory in, by your knowledge of him in a purified conscience, which gives peace and assurance of eternal life. I say, do open the gate of praise, then, and let it ascend and joy in that praise as a suitable return unto him, that hath wrought all our righteousness; for it is joy of heart that sends forth, not verbal, but spiritual praise, as will be declared in the next chapter.

CHAP. XX.

Shewing that praise flows from perfect joy.

Assurance
of eternal
life, a new
creation

THIRDLY, The worship of praise flowing from a perfect joy, must needs be acceptable; for what is assurance of eternal life, but a new creation of inexpressible joy, which joy, must act forth itself in praise, so that praise is a fruit of joy and peace; we praise for benefits received.

Assurance of life to know it.

John. vii.
38.

When assurance of eternal life enters the soul, then sorrow and fear flies away; and joy

joy takes place and spreads itself in every part of the heart, and so is presently filled with joy, which as soon as it is full, then it doth overflow as a river. True worship doth consist in these overflowing streams; they, are all free-will offerings, and being the fruits of faith, they are offered unto the Lord.

This is the worshipping God in spirit and truth, that God will be worshipped from.

Two People—two Worships.

From hence you see, wherein the worship of the world, and the worship of the spirit doth differ. All the formal worshippers, they draw near to worship God (him whom they conceit to be God) on purpose to gain life, and to please God, as if God had as much need of their worship, as they of his salvation. Therefore it is, they will and do build brave houses of wood and stone, as if God would be pleased with that; and then and there, they tender him the old stock of reason in their rational services, saying, take there thy own, for we have no fruits to give, and let it procure thy acceptance; and by virtue of that talent of reason, though it yield no joy or peace, yet from that talent, they cry, Save us O Lord; O Lord save us.

But it is otherwise, with those that have engraved in their hearts, the mystery of faith; those who do not worship God on purpose to please

please him; neither to the end that they may have eternal life, for they know he is well pleased with them already; therefore, they do not serve God for salvation, but from salvation; neither do they seek out of themselves for a house or tabernacle to worship God in. It is written, be joyful in the house of God, and worship in his courts, your own bodies, (who have the body of faith) is this house, and your own hearts are the courts, and your own spirits of faith is that light and life that worship's there, by sending forth thence, the streams of love and praise arising from joy in the Holy Spirit, and peace of conscience unto your God the Lord Jesus Christ; who is the only Author of that your love, peace, and joy as abundantly before said.

CHAP. XXI.

Of love, and whence derived.

Faith perfected,

FOURTHLY, Another salvation virtue and divine property of faith, and that no small one, is love. Love is one of the ladies of honor or daughters of faith, and is sister to peace; when this is brought forth, then is the law of the light of life perfected.

Faith and love is body and soul.

Isa. ii. 26.

This love, I shall here write of, is nothing else

else but faith completed into a body of life; without this, faith is no mystery; divide this from faith, and you divide the soul from the body. Take away love, then faith is crucified. The assurance of life; the joy of salvation; the peace of conscience is all gone, if love is divided from from faith. As reason can say, I, prudence, live with wisdom; so saith faith, I live with love; faith is not seen to be faith, if love do not shew it.

When the Apostle saith, though I give all my goods to the Poor, and have not charity, I. Cor. xiii it profiteth nothing, and myself to the fire to be burnt, &c. One would now think this was charity, this was love, that would reach justification, but it was not. For if charity is done to gain life, and it is not given from life; it is no charity; it is no love; it is no Luke. xviii. 12. faith; no living loving faith, no saving faith.

This being so, give me leave to shew faith's life and virtue in this word, love, which is no other but faith dilated, opened, and enlarged by its life and vigor, when sealed in a pure conscience, it may be seen in several actions and operations, which are chiefly three, and are, as follows.

CHAP. XXII.

Shewing that love or charity is, the soul of faith.

I. Cor. xiii
7.

FAITH hath brought forth such a child of love, by its perfecting itself in feeding on the word, which said, *I will be thy salvation*; as it is called by the very name of its mother. And therefore, it is said, that love or charity believeth all things; hopeth all things, and endureth all things.

Charity is faith itself.

This is the working faith by which the believers of old were said to be justified by; it is said, that this charity believeth all things; is this charity any thing else then, but faith itself.

Again, it is said, charity hopeth all things, is this charity and hope any thing but faith itself.

Moreover, it is said, charity endureth all things, is this charity, hope, and suffering love, any thing else but pure faith itself.

What it is all then, but faith's life or a spark from that love-fire or blast itself; for what is faith in the purified closet of the heart,
but

but a sweet and pleasant love-fire, spreading itself into several flames into all parts of the soul, powers, and faculties; then every property acts according to its faculty.

Variety of life—variety of titles.

Thus variety of life gives variety of titles, yet is but one essence; the variety of titles in God, as Father, Son, and Holy Ghost, makes but one God in one essence or substance, or person, even so, the variety of names or titles.

Faith and love one substance.

And thus charity believeth all, because John. iv. 8. charity is faith itself; for faith believeth all II. Pet. i. 4. things that Christ Jesus its Lord hath said Eph. iv. 7. or done; and this belief kindles love. We John. iii. 34. love him, because he loved us first, and gave his life for us, life for life, Therefore, God is love, that is, his nature is faith, and that faith is love. Faith in the saints is faith, which is God's divine nature; and so that faith is love; as God is love, according to its measure, but God's love is above measure, yet both of one nature. God is love, and faith is love in the saints, when it works and acts in a purified heart; then faith changes Exo. vi. 3. name, but not nature; as God changed his Isa. lxii. 2 name from God Almighty into Jehovah, and Gen. xxxii 28. from Jehovah into Jesus; and as God changed Psa. xxxii 4. Jacob's name into Israel, and Israel's name Compared with John i. 17. into a new name; even so, faith changeth its

name

Isa. v. 12. name into love, charity, mercy, humility, and
 & xviii. patience, according to the nature of its acting.
 20. And from hence, it hath its name of truth or
 Rom. iv. truth's righteousness; so that as God is a city
 5. in himself, even so, hath God made faith to
 be, even as a city in itself, from the variety
 of its heavenly properties, ever growing and
 increasing according to its measure, where it
 reigns, rules, and subdues passions, as here-
 after further follows.

CHAP. XXIII.

How faith worketh no evil.

SECONDLY, Another property of love is, that it never works any evil; this is working faith in all things that are good, but never worketh any thing that are evil; this is now the virtue of that faith that's held in a pure conscience. If the fountain be pure, the water will be pure that flows from it. Can
 Mott. xii. 35. a vine bear figs or bad fruit? Can darkness
 I. John. iii. 3. 9, come out of light, or sin out of sanctity?
 I. Pet. iii. 11. where purity is wrought, evil cannot be taught or done; therefore, the nature of faith that worketh by love is, to do good and eschew evil; and so faith is love, and love is peaceable and harmless.

There

There is no harm in love, it will not do his neighbour any evil; if his enemy's ox or ass is fallen into a pit; love will lift it out. If he hunger, love will give him bread. If he thirst, love will give him drink. Love is pitiful, as well as harmless. Love cannot steal or cheat, or defraud, nor backbite or dissemble. This love not doing evil to its enemies, but good. How much more then will it shew its love to a brother or sister in the faith and life within it.

This love, is perfect love, because it is perfect faith in the root; this love breaks no law, but it is a law in itself, and is justified thereby, before all men.

In a word, this double ribbed love to God and man hath in it, a twofold justification from God and man.

CHAP. XXIV.

Faith and love thinketh no evil.

THIRDLY, Another virtue springing out of faith's love-fire is, to wit, that doth not only work no evil, but also thinks no evil; no, how should there be an evil work, when there is not so much as an evil thought, Thoughts are

are free, saith reason, but faith gives no freedom to evil thoughts; for an evil thought is not from faith's fountain; but from reason's; therefore, faith's work is, to suppress those thoughts that arise in its flesh, and then to its own sweet motions and actions again.

For faith is ever full of heavenly motions, when flesh rebel's not; but if evil start up in the soul, then faith is interrupted, and cannot go on till it hath subdued that evil motion, before it break into action; then faith would be spoiled, life lost, and hard to be regained. Therefore, evil thoughts are to be kept under, that faith may reign and flourish; and not as much as think any evil to your neighbour, for faith hates evil, but thinks no evil.

There are many more heavenly properties in this faith that works by love; as that it is the great master builder of truth, and that it is sincere, humble, meek, patient, and peaceable, with several other divine properties; but let this, that I have said, suffice; for the time would fail me to go over all I have spoken, as to the substance, it may be sufficient.

Therefore to conclude, let us hold the mystery of faith in a pure conscience, and the fruits thereof will appear, and be as afore declared, to our great joy, comfort, and consolation, and as a seal of our eternal happi-

ness

ness in the world to come, through our Lord Jesus Christ; the only Author and Finisher of this our precious faith in its quieted conscience; to whom from this seed spring we give all honour, power, praise, might, majesty, and dominion for evermore.—Amen. Amen.

End of the Mystery of Faith.

A S O N G,

WRITTEN BY

JAMES MILLER.



I.

Oh! cease vain men for to declare,
That your frail souls immortal are;
No finite state can here compare,
 With infinite condition.
If they immortal were, they'd be,
Of uncorrupted purity,
Not subject to mortality,
But would be ever free,
And flee into eternity,
 To a perfect full fruition.

II.

How can the soul immortal be,
In man while in mortality,
When none can tell how soon it may be;
 Ere life becomes inactive.
Who can one moment here ensure,
Or who can escape a dying hour,
Or pray what does grim death devour;
Without strife, naught but life,
If life's the soul, then soul's the life,
 To him becomes a captive.

III.

Besides, don't beast to beast below,
Give life as nature here does shew,
And vegetables likewise so,

Yet man the noblest creature.
He, who was made the Lord of all,
Within this fair terrestrial ball,
Must he inferior be to all ;
Don't he convey as well as they,
Life to his issue and obey,
The first great law of nature,

IV.

Whatever man may here pretend,
From his imaginary friend ;
I know full well what does attend,
Mankind in this creation.

For God has no exception made,
But life is in the seed convey'd,
This law must ever be obey'd ;
Man and all within this ball,
Do souls beget and ever shall,
While time has here duration.

V.

There were no more than two we find,
At first to propagate mankind,
Adam and Eve, the two design'd,

Plac'd here by the Creator.
Or how could she, the mother be,
Of all living posterity ;
Unless life by Divine decree,
Was design'd through her loins,
By Almighty power Divine,
To make a perfect creature,

VI.

Besides, did not Almighty God,
In six days time complete this orb,
By virtue of his Royal word,

Then rested from creating.

And when he had the same survey'd,
Even every thing that he had made,
Behold 'tis good, the Lord, he said;
Then how can we, think it can be,
Imperfect, since it doth agree,
With his divine relation.

VII.

If souls are not generated then,
Falschood unerring truth attends,
And God's a liar made by man,
Who still must be creating.
Who won't while time does last, have done,
If souls do still from Heaven come,
In mortal flesh to be entomb'd,
If from God, all are good,
No ban one can be understood,
Since unto him relating.

VIII.

What is the soul, can any tell,
Or where, without the body dwell,
Does it exist in heaven or hell,
Is what I now desire.
Or does a purgatory hold,
The false conceived departed soul;
Or what place else can you unfold;
From whence it can return again,
To recreate a lifeless thing;
This question I require.

IX.

Both states eternal all agree,
 Either of bliss or misery;
 No middle state, then cannot be,
 For any departed spirit.
 If such a thing as this could be,
 When freed from this mortality,
 It must be in eternity;
 Why then 'tis strange, how it can change,
 From its eternal state again.
 And yet the same inherit,

X.

But since no man I yet could hear,
 That could by scripture make appear,
 That any souls immortal are,
 While in this finite station.
 Then all are mortal here below,
 And generated too also,
 All into senseless dust must go;
 Till Christ descends, to put an end,
 To time, and recreate again,
 Or make a new creation.

XI,

Then death, life's enemy must die,
 Life in eternal death must lie,
 And dying, live eternally,
 From torments never ceasing.
 While crowns of uncorrupted gold,
 Too great for me, now to unfold,
 Will grace each beautifick soul,
 In joys sublime, pure, divine,
 Each happy soul shall ever shine,
 Christ Jesus ever praising.

XII.

Then shall our new created springs,
Flow over to the King of kings;
How sweetly shall we ever sing,

In extacies of pleasure.

Oh! come sweet Jesus, come away,
I long to see that glorious day,
When thou wilt to thine own seed say,
Come, my dove, ascend above,
Enjoy with me eternal love,
For thou art mine only treasure.

