

***The Gospel Church,
Ministry and Ordinances***
or
The World That Now Is

Or

The First and Second Coming of Jesus Christ

**Wherein Several Prophecies Not Yet Fulfilled
Are Expounded**

By

Hansard Knollys,

A Servant of Jesus Christ, Revelation 1:19.

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TO THE R E A D E R

Christian Reader,

The First Coming of Christ

So needful is the true knowledge of God and Jesus Christ; so absolutely conducing unto man's Eternal Well-being, John 17:3. As whereby alone true Happiness is to be attained. To that End, in the former part of this little Treatise set forth, **First**, What the LORD Jesus Christ has done and suffered for the Salvation of sinners. **Secondly**, What He does work in them by his Holy Spirit, Word, and order unto their Everlasting Salvation. **Thirdly**, What kind of worship, Churches, Ministers, and Ordinances the Lord Jesus Christ has instituted and appointed under the Gospel?

The Second Coming of Christ

And in the latter part of it is briefly and plainly declared, that there is a World to Come: That the Lord Jesus Christ will come personally, visibly, and suddenly; That he will set up his Kingdom, and will reign, raise the dead, and judge both the Quick and the Dead; 2 Tim. 4:1, at his appearing, and His Kingdom.

It may be some of all sorts of readers will judge and censure me for one thing or another, but with me it is a very small thing; that I should be judged by man's judgment. I only entreat the Judicious reader to search the Scriptures, and thereby to prove all things, and hold fast that which is sound. I pretend not to infallibility; I know but in part; yet I am willing to impart that which I do know, unto others, which are searching after knowledge and understanding.

And I pray that God will fill you that read what I have written, with the knowledge of his will revealed in his written Word, that you may prove what is the perfect will of God. But if any man seem to be contentious, we have no such custom, neither the Churches of God. Nor will I contend with any one, otherwise than the Apostle Jude exhorts in the third verse of his Epistle, that we should earnestly contend for the Faith that was once delivered unto the Saints; not by vain disputing and jangling, but by sober affections, and clear proofs of Scripture, Isa. 8:20.

Shew me, friendly reader, wherein I have erred from the Truth, and it will be as precious Balm, and I shall esteem thee my friend indeed that will endeavor to convert me from the error of my way, if it be done in a spirit of Love: Nay, if any one shall do it in another frame of spirit, I shall thankfully acknowledge his kindness that will endeavor to convince me, to reprove me; (yea, although he should reproach me) and I would bear it patiently, and humbly acknowledge my mistake.

And I will not obstinately hold fast any error after conviction, through the Grace of God; for I love the Truth as it is in Jesus (if my heart doth not deceive me) more than my self, or my esteem in the world.

Thy Souls Friend,
Hansard Knollys
From my study in Bartholomew Lane,
August 3, 1681

The World That now is

The Holy Scripture of Truth speaketh of three Worlds; The WORLD that was, 2 Pet 3:6, the WORLD that now is, called this WORLD; Mat. 12:32 and the WORLD to come, Heb. 2:5.

The World that Now Is

The WORLD that now is, is the subject of the first part of this treatise: and the World to come, shall be the subject of the latter part thereof.

The Principal Matter

The principal matter of which we intend to treat touching the world that now is, doth concern the first Coming of Christ into this WORLD, when the WORD was made flesh, and dwelt among us John 1:14. The chief matter of the latter part of this Treatise doth concern the Second Coming of Christ in the WORLD to come. Wherein, there will be New Heavens, a New Earth, and a New Jerusalem, and all things will be new created, Rev. 21:1-5.

CHAPTER I

Wherein our general positions is propounded, proved, and explained.

THE POSITION PROPOUNDED

The Three-Fold Purpose of Jesus Christ

That the chief work of Jesus Christ in His first coming into the WORLD was

- 1) to save sinners;
- 2) to build up His own house, the church of the living God;
- 3) and to institute all Gospel Ordinances necessary for His Disciples to worship God in Spirit and in Truth.

THE POSITION PROVED

1. That our Lord Jesus Christ came into the WORLD to save sinners Luke 5:32. I came not to call the righteous; but sinners to repentance. Matt. 18:11. For the Son of Man is come to save that which was lost. And 1 Tim. 1:15 Christ Jesus came into the WORLD to save Sinners.
2. That Our Lord Jesus Christ being come in the world to build up His own house, the Church of God, Heb. 3:6. For this man Christ Jesus was counted worthy of more glory than Moses, in as

much as He who builded the house, both more honor than the house. Moses was faithful in all his house, as a servant, but Christ as a son over His own house, the Church of God, 1 Tim. 3:15.

3. That our Lord Jesus Christ hath instituted all gospel Ordinances necessary for His disciples, to worship God in Spirit and in Truth, 1 Cor. 11:1-2. Be ye followers of me, even as I am of Christ, and Keep the Ordinances as I delivered them unto you, John 4:21-24. *Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

THE POSITION EXPLAINED

The first part of our general position to be explained is that our LORD Jesus Christ came into the WORLD to save sinners, 1 Tim. 1:15. Now the method I shall observe in the Explanation of this part of our position, shall be to shew:

1. What kind of Saviour Christ is?
2. What Salvation sinners may have by Jesus Christ? and
3. How sinners are save by Jesus Christ, and these in order.

Jesus Christ the Mighty God

First, what kind of Saviour is Jesus Christ? I answer:

1. The Lord Jesus Christ is an Almighty Saviour, as there is none other, Acts 4:12. So there needs none other Saviour. None can pull a Soul out of Christ's hand, John 10:27-30. Christ is God-Man, Emmanuel, God with us, Matt. 1:23; Jehovah our Righteousness, Jer. 23:6; The Mighty God, Isa 9:6; The Almighty, Rev. 1:8, The true God, and Eternal Life, 1 John 5:20. There is no Saviour, but God, Isa. 43:3, 11. *I even I am Jehovah, and beside me there is no Saviour.* And Jude v. 25. *To the only wise God and Saviour, be Glory and Majesty, dominion and Power, both now and ever. Amen.* It is absolutely necessary unto Salvation to know and believe, That the Lord Jesus Christ is very God, as well as very Man. So the Virgin Mary believed, when she said, *My Spirit hath rejoiced in God my Saviour,* Luke 1:46-47. And so did all the holy Apostles and Saints believe and confess, Rom. 9:5; 2 Cor. 5:19; Titus 3:4 and 1 John 5:20. *Who is the true God and eternal Life?* They that do not believe, but deny Jesus Christ to be God, *do deny the LORD that bought them, and bring upon themselves swift damnation,* 2 Pet. 2:1-3. They under value His most precious Blood, Heb. 10:29. Compared with Acts 20:28, *To feed the Church of God, which he hath purchased with His own blood.* And they in effect deny the all sufficiency of Christ's satisfaction for the sins of Mankind, whose nature he took, namely, the seed of Abraham, Heb. 2:16. *But he taketh hold of the seed of Abraham.*

Jesus Christ is a Gracious Savior

2. The Lord Jesus Christ is a gracious Saviour, Eph. 2:5. *By Grace ye are saved.* And verse 8, *For by grace are ye saved.* This free Grace is the kindness and Love of God our Saviour towards sinful sinners, Titus 3:3-7, whom He justifies freely by His Grace, Rom. 3:24. And 2 Tim. 1:9 and saveth them with an everlasting Salvation. And also sanctifies them by Faith in Him, Acts 26:18, where Faith is put for all the graces of Sanctification, which our LORD Jesus Christ imparts unto, and implants in the Souls of justified believers, 1 Cor. 6:9, 10, 13; John 1:16. *And of His fullness have all we received, and grace for grace,* Eph 4:7. To every one of us is given

grace. And James 4:6; He giveth more grace. Such is the unsearchable and the exceeding Riches of His grace, Eph 2:7; *Riches of Christ*; Eph 3:8 that He will be gracious to whom He will be gracious, Read Exo. 33:19 and Rom. 9:15.

Jesus Christ is an All Sufficient Savior

3. The Lord Jesus Christ is an all sufficient Saviour, Heb. 7:25. *He is able to save to the uttermost* and Christ hath made full satisfaction for the sins of all them *whom the Father gave Him* to Redeem. Isa. 53:10. *His Soul was made an offering for Sin*, and *He gave himself a Ransom for all*, 1 Tim. 2:5-6. There's enough in Christ; there's all in Christ, Col. 1:19. *For it pleased the Father, that in Him should all fulness dwell. And in him dwelleth all the fulness of the Godhead bodily*, Col. 2:9. He is a full Christ, and hath an infinite all sufficiency in Himself, to supply all the wants of his Saints. 2 Cor. 12:9; *My Grace is sufficient for thee*.

Jesus Christ's Salvation for Sinners

Secondly, What Salvation may sinners have by Jesus Christ?

I answer:

1. Sinners may be saved from their sins by Jesus Christ, Matt 1:21 *For He shall save His people from their sins*. It is a very great mercy to be saved from our sins. This Salvation is not by any other, Acts 4:12.

Three Things Christ Saves from in Sin

There are three things in sin, from which Christ saveth sinners:

First, **the dominion of sin**. It was David's prayer, Psa. 19:13; Psa. 119:133. *Let not any iniquity have dominion over me*; and Christ's promise, Rom. 6:14; *Sin shall not have dominion over you; because ye are not under the Law, but under Grace*. There is reigning power in sin, Rom 6:12. *Let not sin therefore reign in your mortal body*. Also Rom. 5:21; which Christ subdueth, Mich. 7:19; *He will subdue our iniquities*, and destroyeth; Rom. 6:6.

Secondly, **the captivating power of sin**. This the apostle sadly experienced, Rom. 7:23-24; *I see another law in my members, warring against the law of my mind, and bringing me into captivity to the Law of sin, which is in my members*. But yet be blessed God for Jesus Christ, verse 25. Through whom he had deliverance, Rom. 8:2. *The law of the spirit of life in Christ Jesus hath made me free from the law of sin and Death*.

Thirdly, **the guilt, curse and condemnation of sin**, James 2:10; *And offended in one point, is guilty of all*. Gal. 3:18; *Cursed is every one, that continueth not in all things which are written in the Book of the Law, to do them*. Titus 3:11; And he sinneth being condemned in himself. But there is not condemnation to them that are in Christ Jesus, Rom. 8:1; for Christ hath Redeemed us from the curse of the law, Gal. 3:13; and saved us from the Wrath of God, Rom. 5:9; and 1 Thes. 1:10. And giveth us eternal Life and Salvation.

Two Main Points

Thirdly, How Jesus Christ saves sinners?

In answer to this query, two things in general must be considered. 1. What Jesus Christ hath done **for** sinners? 2. What He doth **in** them in order unto their everlasting Salvation.

What Jesus Christ Has Done For Sinners

First, Jesus Christ hath made **full satisfaction unto the Divine Justice of God for all the Transgressions of sinners**, Isa. 53:5,6,8,9,11; *He was wounded for our transgressions*, verse 5, *When thou shalt make his soul an offering for sin*, verse 10, *He shall see the travel of his soul and be satisfied*, v. 11. *Christ through the eternal Spirit, offered Himself to God* Heb. 9:14 and 1 Pet. 2:24; *Who his own self bare our sins in his own body on the tree. Now once in the end of the WORLD hath he appeared to put away sin, by the sacrifice of himself*, Heb. 9:26. And 1 Tim. 2:6. *Who gave himself a ransom for all, to be testified in due time.*

Secondly, **Jesus Christ hath purchased and obtained for sinner's eternal redemption, and everlasting salvation by His own precious Blood.** Heb. 9:12; *By His own blood he entered in once into the holy place, having obtained eternal redemption for us:* Therefore eternal Life and Glory is called the *purchased possession*, Eph 1:14; *and an inheritance reserved in Heaven for us*, 1 Pet. 1:3-5.

Thirdly, **Jesus Christ hath instituted and ordained the Ministry of the Gospel, Eph. 4:11-13, and all Gospel Ordinances for the salvation of sinners of the Glory of God the Father.** And after He was crucified, He rose from the dead, ascended into Heaven, and is set down on the right hand of God, where he ever liveth to make intercession for sinners, that they may be saved, Heb. 7:25.

Jesus Christ Works in Sinners by His Holy Spirit and His Word

The LORD Jesus Christ having done all these things for the salvation of sinners; He doth by His Holy Spirit and Word work all His Works of Grace and Salvation in them. Isa. 26:12 LORD, *thou hast wrought all our works in us.* And Phil 2:12-13; *It is God that worketh in you to will and to do according to his good pleasure.* Therefore sinners are said to be God's *workmanship*, Eph 2:10; *created in Christ Jesus unto good works*, and that thereby it may yet more plainly appear, that they are His *Workmanship*.

Conviction is God's First Ordinary Work on a Sinner

The first work that God doth ordinarily by His Spirit and Word upon a sinful sinner in the ministry and administration of the gospel of His Grace, **is a work of conviction**, John 8:9 *being convicted in their own conscience.* Titus 1:9; *To convince gainsayers*, James 2:9; They are convinced of the Law as transgressors. And John 16:8-9; *He shall reprove the world of sin.* The world, that is to say, those sinners that are without Christ, and without God in the World, Eph 2:12.

How God Reproves the Sinner

Now God reproves the sinner, and sets his sins in order before him, Psa. 50:21; and makes him possess the sins of his youth: Job 13:26. God doth by the Scripture (as in a glass) give the sinner a light of his sinful nature; shows him the sinfulness of his sins, Rom. 7:13. God doth by His Spirit and Word convinces the sinner's conscience of his transgressions against His holy law, and against the Gospel of His Grace.

The Holy Spirit's Ordinary Work

The Holy Spirit, **ordinarily, by the ministry of the Word**, convinceth the sinner of his original corruptions. He tells him, that every man is tempted, when he is drawn away of his own lust, and enticed, Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Jam. 1:14-15. *The wages of sin are death* Rom 6:23. *The soul that sins*

shall die; and did convinceth him of his actual transgressions; to wit, his sins of omission and his sins of commission, both in doing that which God hath forbidden in his Holy Word, and in not doing that which he hath commanded, or not as he commandeth it to be done. God convinceth the sinners conscience of his sinning against light, against cheeks of conscience, and many good motions of the Holy Spirit; and shows him how he hath sinned against the mercies, patience and longsuffering of God, and how he hath sinned under God's commandments, corrections and righteous judgments; and that neither the Word of God, nor his Rod, hath wrought repentance in him, nor caused him to turn from his sinful courses.

The Awakened Sinner

The sinful Sinner being under this great work of correction of conscience, begins to see and apprehend the sinfulness of his nature, and the sinfulness of his sins to be such, so many, and so great, that he trembles. He is afraid of death and damnation; he begins to have some sense and feeling in his conscience of the wrath of God, and fears he shall die in his sins, and go to hell, and be damned to eternity.

The Terrors of the Almighty

Now the terrors of the Almighty are in his conscience, his heart is filled with horror; the thing of sin hath wounded his spirit; and a wounded spirit who can bear? Prov. 18:14. And being pricked in the heart, cries out, *What shall I do?* Acts 2:37. I am a sinful sinner, a vile sinner, and a lost undone perishing sinner. Woe's me, that ever I was born. I am a damnable wicked wretch; my heart is deceitful and desperately wicked. All my vain thoughts, my vile affections, my evil concupiscence, my sinful lusts! Alas! Alas! My idle words and blasphemies, and my ungodly life and sinful conversation! Woe and alas! The deceitfulness of sin hath so hardened my heart, that I cannot repent. And I have been so accustomed to do evil, that I know not how to reform and amend my life, and forsake my sins; and on I go on in my former sinful courses, I shall certainly be damned.

Self Reformation

Here upon the sinful sinner sets upon reformation; saith to his sinful companions, as David did, Psa. 6:8 *Depart from me, all ye workers of iniquity*; and saith to his lusts, as Ephraim did to his idols, Hos. 14:8. What have I to do any more with sinful ways and idols. Now the convinced sinner resolves to leave those sins he realizes will damn his soul. Now he begins to perform some holy duties. He will hear sermons, and read the Holy Scriptures, and good books, and pray, and it may be the convinced sinner will mourn for his sins, (as Ahab did) and reform some of his evil courses.

Self Reformation, Humiliation and Mourning for Sins

By this reformation, humiliation, mourning for his sins, and his performing some holy duties, the sinner may have some calm. He may even feel some quiet in his conscience for a season, and begin to hope all will be well with him. He may believe that the Reigning power of sin that hath still the dominion over him will not again prevail against him. He being yet a servant of sin, and free from righteousness as the Apostle speaks, Rom. 6:20, yields willing and ready obedience to his own lusts. They entice him to sin. When his lust hath conceived and brought forth sin, then his conscience accuses him. Satan now begins to suggest that there is no hope of pardon, nor salvation for him. Now his latter end is worse than his beginning. Therefore the devil tells him, it is in vain for him to pray any more, to hear any more, or to perform any holy duties.

The Terrible Misery of the Convinced Sinner

Now the convinced sinful sinner judgeth his soul's state and condition to be worse than ever it was. He hath so many dreadful temptations, is so filled with blasphemous thoughts, that he begins to be a terror to himself, and is tempted to chose strangling rather than life. Because he is so tormented in his conscience, and so tempted by Satan, and terrified with fears of hell, he sees the law curses him, Gal. 3:10 and the Gospel judgeth him, 2 Thess. 1:9. He is made to receive the sentence of condemnation in himself, and is made to read it in the written Word of God, John 3:18. He that believeth not is condemned already.

God's Work of Conviction

Now God goes on with His work of conviction, which He had before begun in the sinful sinners conscience, and sends his Holy Spirit *to convince and reprove him of sin, of Righteousness, and of judgment*, John 16:8-10. And the Spirit, by that Scripture, John 3:18, or some other Scripture to that purpose, doth thoroughly convince the sinner, that although his pride, passion, worldliness, uncleanness, profanes, with his lying, stealing, swearing, drinking, whoring, or any one or other of his sins, deserve eternal death, Rom 6:23. Yet that sin for which the wrath of God abides on him, and for which he is by the written Word of God condemned already, is his great sin of unbelief. John 3:18,36 and Heb. 3:11,18, *God hath sworn, that those who do not believe, shall not enter into his rest; that is, into Heaven*, Heb. 3:18-19.

The Holy Spirit, the Word and Faith

Take notice, Reader, that in conviction of sin, because we believe not, the Holy Spirit doth by the Word convince the sinner of the Following:

First, that he is an **unbeliever**, and hath not obtained the precious **Faith of God's Elect**, whereby the soul is united unto Christ, Eph. 4:13; adopted as the child of God, Gal. 3:26; justified, and all its sins pardoned, receiving peace with God, Rom. 5:1. And now the convinced sinner sees he is without God, without Christ, and without Faith.

Secondly, **he now sees that he must believe**, or he cannot be saved, Mark 16:15-16. He that believeth not, shall be damned. His praying, mourning, reforming, though they are good in themselves, and are his duty, yet the doing of these, or any other, yea all other holy duties, without this precious Faith in Christ, will not, cannot save him. Now the sinner is convinced, that there is an indispensable necessity of his believing in Christ for salvation.

Thirdly, **that he cannot believe**. *Faith is not of ourselves, it is not of works*, Eph. 2:8-9. They err, not knowing the Scriptures, nor the holy will of God revealed therein, who say, that men may believe, if they will; they have power in themselves to believe. Ask now the sinner that hath been convinced of sin, by the Holy Spirit and Word of God, because he believes not and is commanded to believe, 1 John 3:23. I say, as that convinced sinner, if he has power of himself to believe; or if faith in Christ be of ourselves, or of our good works, or of holy duties? He will tell you, NO. Hay, Nay, Faith in Christ is not of ourselves; Jesus Christ himself is the Author and finisher of faith, Heb. 12:2. It is not of our works; but it is the faith of the operation of God, Co. 2:12. It is the exceeding greatness of God's mighty Power, that doth make the soul of a sinful sinner (convinced of sin because he believes not willing and able to believe in Christ Eph. 1:19-20.

The Sinner's Admission to his lack of Faith and Power to Believe

Now about faith this convinced sinner, I know and am persuaded, that whosoever believes in Christ, shall be saved; and I know and am convinced, that I ought to believe in Christ, and it is my sin, that I do not believe in him. Yea, I am also persuaded (upon Scripture grounds) that if I

did believe in Christ, I should not perish, but have everlasting life. **But this is my impotency, and here is my misery. I cannot believe in Christ of myself.** I know not which way to begin to believe. I could do something materially about the works of the law, though but weakly and insufficiently, but I can do nothing about the **obedience of Faith according to the Gospel.** Of this mystery as I am very ignorant. Faith is the gift of God, and unless he gives it me, I perish. Now is the sinner convinced of his sin of unbelief.

God's Work upon a Sinful Sinner's Conscience

This is God workmanship upon a sinful sinner's conscience. Therefore God proceeds in this work. He convinceth the sinner by His Spirit and Word of righteousness John 16:10. God shows the sinner, whilst he goes about to establish his own righteousness by the works of the law, and by performing those duties that the law requireth, he maketh void (as much as in him lies) the righteousness of God by faith in the Gospel, Rom. 10:3-6.

God convinces the sinner:

1. That all his own righteousness are as menstruous rags, Isa. 64:6. Our most holy duties and performances are polluted and defiled with sin. God abhors to accept an offering at our hand. Did not Christ offer up His incense with our sacrifices, because they could not come up to God, Rev. 8:3-4. Both our **prayers and our persons** are accepted only and alone in and through Jesus Christ.

2. That Sinners must be covered with the Robe of Christ's righteousness and the garments of His salvation, Isa. 61:10. He is the Lord our Righteousness, Jer. 23:6. And Christ is made of God unto us wisdom, righteousness, 1 Cor. 1:30. This righteousness of Christ is that skirt that God casts over the sinner's soul (when he lies in His Blood) to cover his nakedness, Ezek. 16:6,8.

3. That Christ's Righteousness is the righteousness of God by faith, Rom. 3:21-22, which righteousness the Apostle Paul did so much prize and desire to be found in, Phil 3:8-9. And now the convinced sinner will say with holy John 9:11. If I justify my self mine own mouth shall condemn me, though I were perfect, yet would I not know my soul.

God is Not Yet Done

This is also God's workmanship upon a sinful sinners conscience. But, yet, this is not the whole work of conviction. For when God hath by his Holy Spirit and Word convinced the sinner of his state of unbelief, and reprov'd him for sin, because he believes not: and when God hath also convinced him, that his own righteousness is as filthy rags, that he must submit to the righteousness of God, and take Christ's righteousness by faith unto justification of life, then God proceeds on the work of conviction. He now reprov's or convinceth the sinner of judgment, Jer. 16:11.

God Reproves the Sinner of Judgment

And this God doth by causing the sinner to know,

1. That there is a Day of Judgment, called Eternal judgment, Heb. 6:2, and the judgment of the great Day of God, Jude verse 6.

2. *That all shall appear and stand before the judgement Seat of Christ,* Rom. 14:10 and 1 Cor. 5:10. *And every one shall then give account of himself unto God, and shall receive a just reward of all that he hath done in the flesh,* Rom. 2:5-13 and Rev. 22:12 and Matt. 16:27.

3. *That the prince of this world is judged*, therefore none of the children of disobedience, in whom the god of this world now worketh, shall escape the righteous Judgment of God, Rom. 2: 3, 5, 6. For the Lord Jesus Christ, (Who shall judge both the quick and the dead at his appearing and his kingdom, 2 Tim. 4:1) shall come from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel. They shall be punished with everlasting destruction, and 2 Thess. 1:7-9. And the Spirit and Word of God doth witness and testify to the sinner's conscience showing that he must come to judgment, as Solomon told the young man, Eccl. 11:9: *Know thou, that for all these things, or sins, God will bring thee to judgment.*

And now the sinful sinner is thoroughly convinced; and this is the first part of God's workmanship upon him, in order unto his conversion and everlasting Salvation.

The Lack of a Through Work of Conviction follows with no Saving work of Conversion

And I desire the reader to take notice **that the want of a through work of conviction, is the cause of the want of a sound and saving work of conversion.** One reason why there are so few true converts in this our day and generation is because the ministers of the gospel do not labour in the Word and Doctrine of a through Gospel conviction. The reason why so few hearers do believe in Christ, is because they were never thoroughly convinced of the sin of unbelief.

These Cannot Endure to the End

How many Herod-like hearers are there in an about London? Mark 6:20. How many stony hearted hearers follow and flock after the preachers of the Gospel, who head the Word with joy, and believe for a time, Luke 8:13. But when the time of the trial of their faith comes, by sufferings and persecutions, then they fall away, Matt. 13:20-21. You have the reason of their falling away expressed by both the Evangelists, **they had no root in themselves.** That is to say, they had not Christ in their souls to be the root of their faith, Col. 2:6-7. As we therefore have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith.

True Faith in Christ

Faith rooted in Christ will stand out all storms of temptation and persecution. It will endure all fiery trials. But faith without Christ will fall away. And the Spirit tells us expressly, that some (who made a great and glorious profession of faith) will depart from the faith in the latter days, 1 Tim. 4:1, because they have not possession of Christ, and their faith is not rooted in him.

The True Ministers of God

Do but diligently observe and inquire into this matter, and you shall find, that those ministers of Christ are most instrumental in converting souls unto God, who labour most in the Word and Doctrine of Gospel convection of sinners. Those ministers that preach Christ and the gospel of free grace, most convincingly and labour in the application of every doctrine to convince the conscience of sinners that they are in danger of the Wrath of God, and of eternal death for their sins; especially because they believe not in Christ, exhorting them to repent of their sin and believe in the Lord Jesus Christ, that they may be pardoned and saved by him: I say those ministers have most converts; those are workers together with God, and their convinced, humbled, converted and sanctified hears, have not received the grace of God in vain, 2 Cor. 6:1.

Concerning a Sound Work of Conversion

Some poor souls may haply object or weather query, is there not a sound work of conversion, where there hath not been so great work of convection and humiliation, nor so great horrors fears, terrors, and so clear and distinct a work of the Spirit's reproof of sin, righteousness and judgment, as God works upon some sinners?

Must Not Limit the Holy One of Israel

I answer; though this be God's workmanship upon some; yea many, if not upon most notorious sinful sinners, yet we may not limit the holy One of Israel. God is a free Agent. And because I would not break the bruised Reed, nor quench the smoking flax, I know and acknowledge, that some sinful sinners have lesser terrors, fewer temptations, fears and horrors that others have; and some are longer under the work of conviction and bondage than others are though they have been as great and notorious sinners, as they the were more and longer exercised with fears and terrors.

Concerning Those Raised up Under Favorable Gospel Influences

Yea and I know both by experience and by Scripture, that some sinners, which have had religious education under godly parents or governors; and have lived (from their youth up) under a godly soul saving ministry, and have thereby been restrained by the common grace of God **(Some of the brethren spoke of the external influences of the gospel and its saving influences upon society and mankind in general as the common grace of God but they did not hold to what most today calls the common grace of God. REP)** from all gross sins, that have not experienced the said terrors and temptations; nor have they had such horrors of conscience, and fears of hell. Yet this I know, that they have been throughly convinced of their sinful natural state, and of their lost and undone condition, being (and seeing themselves to be) without Christ, and without grace, and they have been throughly convinced that their own righteousness are filthy rags, and that they must have Christ's righteousness to justify them, and his holiness to sanctify them, and his precious Blood to redeem them from their iniquity. But as of time whether longer or shorter; and as for measure, whether greater or lesser, whereby God did this work of conviction upon them, who can limit God?

Spiritual Illumination

God having wrought a *through conviction upon a sinful sinner*, the next part and piece of his workmanship upon his soul, is Spiritual illumination in the saving knowledge of the LORD Jesus Christ, Eph 1:17-18, whereby the eyes of his understanding are enlightened, that the sinner may know, that there is hope of pardon and salvation in Christ for him through fait and holiness.

The Place of the Holy Spirit and Holy Word of God

In the work of spiritual illumination, God doth *by his Holy Spirit and Word*, discover to him, and enlighten the eyes of his understanding first, to see the Divine Beauty, and glorious excellency of Jesus Christ above other persons and things in the world.

No Need of Christ in the Eyes of the Natural Man

A poor sinful sinner sees *neither beauty nor comeliness in Christ, why he should desire him*, Isa. 53:1-3. *The daughters of Jerusalem said, What is thy beloved (Lord Jesus Christ) more than another's beloved?* Cant. 5:9. ***But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*** 1 Cor. 2:14, until it pleases God to make an inward discovery thereof by his Holy Spirit and Word in the soul, 1 Cor. 2:9-12. ***But God hath revealed them unto us by his Spirit*** so 1 John 5:20 ***we know that the Son of God is come and***

hath given us an understanding that we may know him. The psalmist tells the sinner, *that Christ is fairer than the sons of men, full of grace in his lips*, Psa. 45:2. The Spouse told the daughters of Jerusalem, *that her beloved is white and ruddy, the chiefest of ten thousands. He is altogether lovely*, Cant 5:10, 16. And the apostle *counted all things lost and dung for the Excellency of the knowledge of Christ Jesus his LORD*, Phil 3:7-8.

God Enlightens the Sinner to See the Worth of Christ

Secondly, God enlightens the Eyes of a sinner's understanding, *to see the worth of Christ*, in some measure and degree: *As poor lost sinners discern not the beauty and excellency of Christ; so they understand not the worth of Christ, until God discovers it unto them and reveals it in them by his Holy spirit and Word Gal. 1:15-16.*

God Shows the Sinner the Value of Christ in the Following:

Now God makes known to the sinner the worth of Christ, by showing him in the glass of the Gospel:

The *invaluable preciousness of the Blood of Christ* that cleanseth sinners from all sin and unrighteousness, 1 John 1:8-9. The precious Blood of Christ purgeth the consciences of sinners from dead works, Heb. 9:14. And Christ both justifieth and sanctifieth sinners by his precious Blood, Rom. 5:9; Heb. 13:12; 1 Cor.6:11. This speaks forth the worth of Christ.

God shows the sinner in the glass of the gospel, *the unsearchable riches of Jesus Christ*, Eph 3:8, *the exceeding riches of his grace*, Eph 2:7. And though Christ hath freely, richly, and abundantly given forth of his fulness so much grace to so many poor sinners from the day of Adam's transgression, even to this day; yet in this vision of Christ's Riches, *the poor sinful sinner sees him still as full, of grace and truth, as the disciples did*, John 1:14.

God shows the sinner in the glass of the Gospel, *the glorious liberties of the Spirit of Christ, where the spirit of the Lord is, there is liberty*, 2 Cor. 3:17. And the Saints are commanded to *stand fast in the liberty wherewith Christ hath made them free*, Gal. 5:1, called *the glorious liberties of the sons of God*, Rom. 8:21.

This gospel Liberty *is not a liberty to sin; nor may this liberty be used for an occasion to the flesh*, Gal. 5:13, but it is freedom from sin, rom. 6:18, 22, in respect of the condemnation due thereunto, Rom. 8:1. There is no condemnation to them that are in Christ Jesus; and in respect of the dominion thereof, Rom. 6:14. Sin shall not have dominion over you: for ye are not under the law, but under Grace.

God Shows the Sinner His Need of Christ

Thirdly, God shows the convinced sinner the glass of the Gospel, *his need of Christ*, and acquaints him with an *indispensable necessity of accepting Christ upon gospel terms of free Grace, without money, and without price*, Isa 55:1-3; Rev. 22:17. God doth by his spirit and Word inform the sinner, that the *Lord Jesus Christ alone is the only Saviour of sinners*, Acts 4:12. Neither is there salvation in any other. And hereby the poor lost sinful sinner sees his need of Christ to justify him, and pardon all his sins; also to sanctify him, and save him from his sins, and the wrath of God due unto him for his sins; and to save him with an everlasting salvation.

The Work of Conversion

God having thereby convinced, and *savingly enlightened the sinner*, the third and next part of God's workmanship upon his soul, is *the work of conversion*. Sinners are often called upon to

turn unto God, and to turn from their sins, Ezek. 14:6,18,30,32,33; that they may know it is their duty so to do; **and that finding by experience it is not in their power**, being slain in Adam, they should pray to God to turn them from their sins unto himself by his Spirit and Grace, Jer. 31:18-19; Turn thou me and I shall be turned, &c.

The Conversion of the Whole Man

Conversion is that part of God's workmanship upon a sinner's soul, **wherein God doth first change the whole man from the sinful similitude of Adam, into the image of Jesus Christ**, 2 Cor. 3:18;. We are changed into his image, &c. I say, in the work of true conversion, **the whole man is changed**; the heart is made a new heart, Ezek. 36:26. **A new heart also will I give you, and a new spirit will I put within you. And I will put my Spirit within you, and cause you to walk in my statutes.** The Man is made a New-man, Eph 4:23-24. **And that ye put on the New-man, which after God is created in Righteousness and true Holiness.** And his life is an New-Life, Rom. 6:4: **Even so we also should walk in newness of life.**

The Work of Entire Sanctification

Secondly, God doth in the work of conversion, **sanctify the converted person wholly and throughout in Spirit, Soul and Body**, 1 Thes. 5:23. **The very God of Peace sanctify you wholly, &c. Upon (or at the time of) the sinner's conversion God imparts unto him, and implants in him of every Grace, (that is in Christ) a measure**, John 1:14,16. **And from his fulness have all we received, and grace for grace.** Also Eph 4:7, **To every one of us is given grace, according to the measure of the gift of Christ; which grace is called the incorruptible seed of the New-birth, 1 Pet. 1:23, which seed abideth in sanctified believers**, 1 John 3:9. It is implanted and it is inherent grace, which grows like the grain of mustard-seed, Matt. 13:31-32, **unto which Spiritual Growth every sanctified believer is exhorted**, 2 Pet. 3:18, But grow in Grace &c.

God Turns the Sinner Unto Christ

Thirdly, God doth in the work of conversion **actually and really turn the converted person from darkness to light, from the power of Satan and sin unto God**, Acts 26:18. Before conversion the sinner was **under the vassalage of Satan**, who had dominion over him and rule and worked in him, Eph. 2:2. And he was then the servant of sin, which had also dominion over him, and reigned in him, Rom. 5:21, and though the sinner was convinced of his sins, and troubled in his mind for his sins, yea, and saw the danger that his soul was in by reason of his sins (where upon the sinner resolved to forsake his sinful courses, and to commit his sins no more) **yet until he was truly converted, he had no power nor strength to overcome them, nor could he pray and perform holy duties with delight and comfort, but as a talk and work, that was hard and burdensome**, Isa. 43:22-25. **But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. 23 Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. 24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. 25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.** Now that the sinner is converted, he is by the Spirit and Grace of God called to repent, and to turn from his sins to God, with his whole heart, Jer. 31:18-20. **Surely after that I was turned, I repented – I was ashamed, &c.**

The Sinful Sinner is God's Workmanship in Conversion

Thus we may see, *what work God doth upon sinful sinners*, in respect whereof they are God's workmanship, created in Christ Jesus. Let us in the next place consider, what work God doth upon sanctified believers, in respect whereof they also are God's workmanship.

Summation of God's Work in the Sinful Sinner

God having *called and converted* sinful sinners unto himself *by his Holy Spirit and Word, formed Christ in them*, and changed them *into the image of Christ, giving them his Holy Spirit, and imparted grace unto them, and implanted it in them*; and having of his free grace adopted, and justified them through faith in Christ, Gal. 3:26; Gal. 2:16. *God is pleased out of the exceeding riches of his free Grace, to go on with his workmanship gradually, until he have made them complete in Christ*, Col. 2:10, whom he hath created in Christ Jesus. And in order there unto, there are divers other works of God, which he doth by his Holy Spirit and Word in and upon the souls of those converts, in respect whereof they are his workmanship.

The Following Work of Faith By the Power of God

And the first is the work of *faith with power*, 2 Thes 1:11, called the *faith of the operation of God*, Col. 2:12, wherein God *demonstrates what is the exceeding greatness of his power toward us, who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead*, Eph. 1:19-20. And this *God doth in raising souls from the dead of sin, to the life of Righteousness by Jesus Christ*, Eph. 2:5-6.

Christ is the Author and Finisher of True Faith

This faith Jesus Christ is the author of, and will be the finisher of it, Heb. 12:2, and therefore *called the faith of the Son of God*, Gal. 2:20, by which faith the soul in its conversion is united unto Christ, and kept through it by the power of God unto salvation. Compare Eph. 4:13; with 1 Pet. 1:3-5, it's called the precious faith of God's Elect, 2 Pet. 1:1, *even the same Spirit of Faith, that Abraham had, and that all the sons and daughters of Abraham have and do receive*. 2 Cor. 4:13. *Now faith is the substance of things hoped for, the evidence of things not seen*. Heb. 11:1.

The Ordinary Work of God in Giving Faith

(In the following section upon faith, we see a sharp contrast between Richardson's concepts and Knollys' concepts. I side with Richardson and feel that Knollys may have placed too much on faith and perhaps not enough on Christ Jesus, just my opinion, REP)

The Several Workings of Faith

(Please also read Richardson on *Justification by Christ Alone*, REP)

This Faith God *worketh in us ordinarily*, by his *Holy Spirit and Word* in the ministry and administrations of the Gospel of his Grace, Rom. 10:8. That as the Word of Faith, which we preach. And verse 17, So then faith cometh by hearing, and hearing by the word of God. By which faith we receive Jesus Christ our Lord, John 1:12. Adhere and cleave to him with purpose of heart never to forsake him or deny him, Acts 11:23, but to own him for our head, Lord and lawgiver, our King, Priest and Prophet: And trust and rest upon him alone, and on him only for wisdom, righteousness, sanctification and redemption, Isa 26:3 with Isa. 53:10.. And by this precious faith believers are justified, Rom. 3:28, adopted, Gal. 3:26, and sanctified, Acts 26:18, through our Lord Jesus Christ. But the converted believer is not yet fully assured that Christ will save him; he is fully persuaded that there is not salvation in any other; and believing that Christ

is able to save to the uttermost all that come to God through him. And being drawn to Christ by God the Father he doth by a lively act of faith go to him, and adventure his soul upon him, resolving if I perish, I will perish here.

(Here it follows that Knollys gives us the true foundation for saving faith, it is the Work of God, and not of ourselves, and with this properly understood, we say Amen. REP)

Saving Faith is the Workmanship of God

This Faith is *God's workmanship*, Eph. 2:8. By grace are ye saved, through faith and that not of yourselves, it is the gift of God. *Faith is not of our selves*, for when the poor lost soul sees a necessity of believing, and is willing to believe, *he experiences that it is not in his own power to believe; he cannot believe; faith is the gift of God and the convert lies under doubting, until God give him to believe*. Though to believe be our duty, yet it is God's Grace, gift, and work, 1 Thess 1:11, called the work of faith with power, and the faith of the operation of God, Col. 2:12 as before.

Mortification of Sin, the Workmanship of God

(Although Knollys used terms in this days that did not alarm the brethren then, as they might today, this side of Fullerism, yet he gave the proper foundation and place to faith and obedience, as the gifts of God's grace and power. Let us also remember that we who live on this side of Fullerism are very sensitive to these terms, and they may not have meant to Knollys what they mean to us today, REP)

The Place of Spiritual Mortification

Another part of God's workmanship upon converted believers *is mortification of sin*; Rom. 6:6. *Our old man is crucified with him, that the body of sin might be destroyed*, this is all our duty, Rom. 8:13; *but if ye through the Spirit do mortify the deeds of the body, (to wit, of sin) ye shall live*. And it is the effect of true faith in Christ Acts 15:9. *Having purified, or purged their hearts by faith, the Spirit of God by faith works out sin and corruption, both out of the heart, and out of the life gradually, killing and crucifying our old man*, Ga. 5:24, *that the body of sin might be destroyed that henceforth we should not serve sin, Rom. 6:6 nor fulfil the lusts of our flesh, and of our carnal mind: for to be carnally minded is death*.

Gospel Repentance is the Beginning of Mortification of Sin

This part of God's workmanship called mortification, is begun in *evangelical repentance*, and *godly sorrow for sin; whereby a sanctified believer is made to loath, abhor and hate his sins*, 2 Cor. 7:9-10, and by the Grace of God *to deny ungodliness, and worldly lusts*: and to *live soberly, righteously, and godly in this evil world*, Titus 2:11-12. Now his heart being out of love with sin, the young convert *doth by the assistance of the Holy spirit, and Grace of God*, labour and endeavor the mortification of every corruption, *and the power of the indwelling Spirit in every sanctified believer opposeth and subdueth the power of indwelling sin*, that remains in him after regeneration, Gal. 5:17, and the Spirit and grace of God *in him gets the Victory, whereby grace reigns*, Rom. 5:20-21. *And the Law of the Spirit of life in Christ Jesus makes him free from the law of sin and death Rom. 8:2*.

What it Means to Be Free From Sin

Free, first, *from the reigning power of sin*, rom. 6:11,14, *sin hath not dominion over a sanctified believer*; nor will Christ suffer sin to reign in him, nor suffer him to obey it in the lusts thereof. Secondly, from the captivating power of sin, which Paul so sadly complained of, Rom

7:23-25 and was freed from by the power of the indwelling Spirit of Christ, Rom 8:2. Thirdly, from the motions of sin in the flesh, Rom 7:5-6, so that no lust shall conceive and bring forth sin, Jam. 1:14-15, and at last Christ will free sanctified believers from the indwelling presence of sin. Death will make a total and final separation between their sins, and their souls for eternity.

Sanctification of Heart and Life

Another part of God's *workmanship upon converted believers in order to their salvation is sanctification of heart and life. God hath chosen you to salvation, through sanctification of the Spirit* 2 Thess. 2:13. And Jesus Christ sanctifieth his people, Heb. 2:11, *As the end of our faith is salvation of our souls*, 1 Pet. 1:9, so the way to salvation, is sanctification and holiness, Isa. 35:8. *And without holiness no man shall see the LORD to his comfort and salvation*, Heb. 12:14. Sanctification consists in the *Truth of Grace*, in the *growth of Grace*, and in the *perfection of Grace*. The truth of Grace produces the *Spiritual fruit of the Gospel*, Col. 1:5-6 – The Word of the Truth of the gospel – *bringeth forth fruit since the day ye heard it, and knew the grace of God in Truth.*

Growth in Grace and its Three-Fold Graduation

The growth of Grace hath a *threefold gradation*; some *sanctified believers grow like little children in the grace and knowledge of Jesus Christ*, 1 Pet. 2:2-3.

Newborn Babes

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: Those Saint John called *little children whose sins are forgiven*, 1 John 2:12-13. And Saint Paul calls them *babes in Christ*, 1 Cor. 3:1 and Heb. 5:13, for he is a babe; *one that is weak in faith*, Rom. 14:1 and 15:1. Though such have but a little grace, yet it is true grace, and doth grow. *Grace is of a growing nature*, like a grain of mustard seed, Matt. 13:31.

Like Young Men

Other sanctified believers *grow like young men*; they are strong on faith, and overcome the wicked one, 1 John 2:13-14. Their faith is great, their love is fervent, and their patience hath its perfect work, that they may be entire lacking no thing, 1 Thess. 1:3.

Compared to Fathers

Some sanctified believer are compared to Fathers, that is to say, *gracious, grave, grown and experienced Christians*, 1John 2:13-14 such were some of the saints in the church at Thessalonica 2 Thess. 1:3-4. *Your faith grows exceedingly, and the love of every one of you all to each other abundantly.* The perfection of Grace is the state of sanctified believers in heaven; there are the Spirits (that is the souls) of just men made perfect, Heb.12: 23. *Sanctified believers ought to go on to perfection, Heb. 6:1 and they that have received the promise ought to cleanse themselves from all filthiness of the flesh, and filthiness of Spirit perfecting holiness in the fear of God; 2 Cor. 7:1-2.* And God hath ordained the ministry of the Gospel for the perfecting of the Saints Eph 4:11-13, Until we all come in the unity of faith unto a perfect man, and though the apostle was not perfect (as he confessed) yet he pressed toward the mark, for the prize of the High Calling of God in Christ Jesus, Phil. 3:12-14, so ought all the Saints to do, until they be translated from Earth to Heaven, and from Grace to Glory and shall be set down in the Father's house among the spirits of just men made perfect. *Thus Jesus Christ (who came into the world to save sinners) brings them to salvation.*

FINISH

CHAPTER 2

JESUS CHRIST CAME INTO THE WORLD TO BUILD UP HIS OWN HOUSE THE CHURCH OF GOD

Jesus Christ was faithful unto God In all Things

The next particular in our general position to be explained is, *that Jesus Christ came into this WORLD to build up his own house, the church of God.* As Moses was faithful in the house of God, as a servant, who did all things about the Tabernacle according to the pattern showed unto him by God in the Mount, Exo. 25:40; Acts 7:44; Heb. 8:5 so Jesus Christ was faithful unto God, that appointed him, as a Son over his own house, the true Tabernacle, which the Lord pitched, and not man, Heb. 3:2-6; Heb. 8:2, called the Church of the Living God, 1 Tim. 3:15.

Jesus Christ Established and Ordained the Gospel Ministry

The LORD Jesus Christ, in order unto the building up his house, the Church of God, *did ordain a Gospel ministry*, Eph. 4:11-13. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, &c. *And set them in his Church*, 1 Cor. 12:28, And God hath set some in the church, first Apostles, secondarily Prophets, Thirdly Teachers, &c.

The Apostles Prepared Fit Materials for the Building Up of the Church

The Apostles, as wise master builders, did prepare fit materials for to build the house of God, and to that purpose they having received commission and command from the LORD Jesus Christ, Mark 16:15 went out into the WORLD, and preached the Gospel, beginning at Jerusalem. *And when they had made and baptized many disciples, they planted those churches that we read of in the Holy Scriptures, which were built upon the foundation of the Apostles and prophets,*

Jesus Christ himself being the Chief Corner Stone, in whom shall the building fitly framed together, was builded together an habitation of God through the Spirit. Eph 2:19-22.

The Jerusalem Church was First

The church at Jerusalem was the first of all those Gospel Churches, Act 2:47, *And the Lord added to the church daily such as should be saved.* Which church was at its first gathering a particular congregation of sanctified believers baptized with water in the name of the Father and of the Son, and of the Holy Spirit, Matt. 28:19 *and separated from the synagogue of the unbelieving Jews, to worship God in Spirit and in Truth, John 4:21-24, according to the sacred instructions of Christ and his Apostles, even the ordinances of God delivered unto his Churches of Saints, 1 Cor. 11:1-2.* Although the number of the disciples were multiplied from one hundred and twenty, Acts 1:15 to three thousand, Acts 2:41, yea to five thousand, Acts 4:4; Acts 5:14 *and believers were the more added to the Lord*, multitudes both of men and women, so that the Apostles had their own Company, Societies, or congregation in Jerusalem Acts 4:13, *And Peter and John being let go they went to their own company. Yet they all being of one heart and of one soul, were but one church, and are so denominated, Acts 15:4, And when they were come to Jerusalem they were received of the Church, &c. Acts 15:22.* The whole Church, and so were all the particular congregations in ever city denominated and called, viz. The Church of God at Corinth, 1 Cor. 1:2 and so our Lord and Saviour denominated all the Churches of God in Asia, by the particular cities wherein they were first planted, and assembled to worship God, Rev. 2:1,8,12,18; Rev. 3:1,7,14; read those verses. I entreat the reader to consider,

The Preceding Ministry

1. That our Lord Jesus Christ in building up his own house, the church of God, *Ordained and appointed a preceding ministry, to be workers together with him in building his house,* Heb. 3:4; 1 Cor. 3:9-11. *We are labourers together with God – Ye are God's building* &c.

Gospel Churches are Not Natural Churches

2. That the churches of God under the Gospel, are not natural, but political, and congregational.

The Proper Matter and Due Form

3. That a particular visible true constituted Gospel Church of God doth consist of the matter, and due form.

Living Stones

Jesus Christ the Chief Corner Stone, is a lively Stone, and the materials of the church ought to be living stones, 1 Pet 2:4-5; Sanctified believers, 1 Cor. 1:2,6; *And Christ Himself was Baptized with water, and with the Holy Spirit; every one in his visible churches of Saints, ought to be baptized with water, and with the Holy Spirit.* Matt. 3:16; Acts 10:44,47-48; 3. These sanctified believers ought to be *fitly framed together, and orderly compacted, joined and built together, an habitation of God through the Spirit,* Eph. 2:19-22; and Chapter 4:15-16 which is the form of the house of God, the Church of the Living God, 1 Tim. 3:15.

Fit Materials

God commanded his prophet Ezekiel, chapter 43 and verses 10, 11 saying *Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let*

them measure the pattern. 11. shew them the form of the house write it in their sight, a wise master builder will take care to prepare fit materials in every respect answerable and suitable unto the house he is about to build; *and so ought the ministers of Christ, who are co-workers with God in building his house, (which is his church) to take heed both what, and how they build*, 1 Cor. 3:9, 14; every man's work shall be made manifest, *for the day shall declare it: and the fire shall try every mans work, of what sort it is*, &c.

The Place of New Converts

Young converts, new-babes in Christ may be added to the Church of God, Acts 2:41,47. *But they are not fit materials to be laid next unto the corner stone of that spiritual building*, I say again, they are not fit for the Foundation work of God building; nor are they fit for Pillars in the House of God. Consider what St. Paul, that wise master-builder, faith of such young converts, 1 Cor. 3:1-3; Heb. 5:12-13. Read the words.

The Fathers as Fit Material

These and such as these are not fit matter for the foundation, nor for pillars, nor for beams in the House of God, at the first beginning, planting, and building, or gathering of a Church of God. *But rather Fathers, that is, grave, gracious, holy, wise and experienced believers, also some young men, that is, such Christians that are strong in faith, and have in some degree have overcome the World, the Devil, and their own corruption's, who are full of the Holy Spirit, rich in grace, and zealous for the Hosts of God, and the Purity of His Worship*; I say, a competent number of such Christians, being sound in the faith, holy in their state, and fitly qualified with diversity of Spiritual gifts, knowledge and grace, are (in my Opinion) *most apt to be (by their own natural free consent an agreement) joined together to become a particular church of Saints by the help of some wise master-builders, and faithful ministers of Jesus Christ, 1 Cor. 3:9,11.*

The Gospel Form

The Gospel-Form of a particular Church of God consists; (as we said) *in the fitly framing, compacting and joining those Sanctified believers together into one fellowship, society and Gospel brotherhood in a solemn day of Prayer, with fasting, wherein some able ministers of the Gospel, having by preaching the Word unto them showed them their respective duties in a church relation, the elders and chief brethren of some particular churches of Saints being present, and assisting in the work of the Day (if they may be obtained) may in the name and Authority of the Lord Jesus Christ (by virtue of this commission given to him) constitute and make them a particular visible Church of God; they giving up themselves professedly first to the LORD, and then one to another, mutually and solemnly with one accord engaging themselves to come together in one congregation, and to assemble themselves together in some one place every first day of the week, to worship God publicly in all his Holy ordinances, with their mutual professed subjection unto the laws of god's House, and with a professed resolution to continue in the Apostles Doctrine, and in fellowship, and in breaking of bread, and prayer, through the help of God. All which being done, the same minister ought to declare them to be a church of Saints*, And the ministers and brethren of other churches being also present, ought to own and acknowledge them to be a sister church, by giving them the right hand of fellowship, and so to commend there by prayer unto God, and the Word of his Grace, who is able to build them up, and to give them an inheritance among all them which are sanctified.

The Well Being of a Gospel Church

The well-being of a particular church of Saints, doth principally consist in three things, viz. ***Oneness, order, and government.***

Gospel-Oneness

That Gospel-oneness which maketh very much for the well-being of a particular church, ***is threefold***: First, ***that there be but one church in one city; and that 1 Cor. 14:19,34 all the congregations of Saints in that city*** (called Churches) bear but one name, to wit, the Church of God in that city, as in the Apostles days &c. Acts 15:4,22; 1 Cor. 1:2. That so there may be no schism, divisions, nor final separations from the Church of God; but that the whole church may be perfectly joined together in one as a city that is compact together Psal. 122:3, as a house or building fitly framed together. Psal. 2:21-22, and as a body fitly joined and compacted by every joint of supply, Eph 4:16.

Secondly, ***that this church be of one heart, and of one soul, Acts 4:32***, being perfectly joined together in the same mind, and in the same judgment, 1 Cor. 1:2,9,10, that so they may all with one mind and one mouth glorify God, even the Father of our LORD Jesus Christ, Rom. 15:6, having the same Love one to another, Phil. 2:1-3, and the same care one for another, 1 Cor. 12:25-27, each one endeavoring to keep the unity of the Spirit in the bond of Peace, Eph. 4:3-6. This oneness will make the communion of Saints very comfortable, Col. 2:2-5. And hereby they will enjoy fellowship with the Father Son and Spirit, in all God's Holy Gospel Ordinances, to the Glory of God, and their own edification.

Thirdly, that this one Church, and all the congregations of Saints, that are members thereof, ***walk by one and the same rule of the written Word of God; Phil. 3:16, being ordered and guided by their Bishops, Pastors, Teachers, Presbyters, or Elders, according to the Royal laws of God's House (called the perfect law of liberty, James. 1:25)*** submitting themselves unto those guides, whom God hath made their overseers, Acts 20:28, who watch for their souls as they must give an account, Heb. 13:7,17.

Gospel Order

Gospel Order is a great beauty and ornament to the Church, Col. 2:5 and order makes very much for the well being of the Church. Psal. 48:2; Ezek. 16:12-14; And Gospel order consisteth in these things;

First, that the Bishop and Presbyters set in order the things which are wanting in the Church, Titus 1:5; 1 Cor. 11:34.

Secondly, that all things in the church be done decently, and in order, which Christ hath commanded to be done. 1 Cor. 14:40, and for which his apostles and disciples have given us example. Phil. 3:17.

Thirdly, that the order of the gospel be carefully observed, and kept in the administration of God's sacred ordinances, in the admission of members, in the ordination of church officers, and in withdrawing from every brother that walketh disorderly.

God was offended with his church under the law because they sought him not in due order, 2 Chron. 15:11-13; 1 Cor. 14:33; and ***God hath committed the government of his Gospel Church and kingdom unto Christ, to order it,*** &c Isa. 9:6-7. God is not the author of confusion.

Gospel Church Government

Gospel government is ordained and appointed of God for the well-being of his Church: ***The Church of God cannot have a well-being without Christ's instituted Gospel government. And***

to that end God the Father hath laid the government of this church upon his Son Jesus Christ, Isa. 9:6-7. To whom he gave all Power in Heaven and earth, Matt. 28:18. And he hath made Christ Lord of his House, and King of his Church, Heb. 3:1-6 Psa. 149:2. *The Lord Jesus Christ delegated his Ecclesiastical Government of the Church unto his holy Apostles, Prophets, Evangelists, Pastors and Teachers, called Bishops, Presbyters or Elders, who were allowed of God to be put in trust with the Gospel* 1 Thes 2:4. And the Apostles and Evangelists did commit the same unto faithful men, 2 Tim. 2:12 whom they ordained Bishops, Presbyters or Elders in the churches of Saints, Titus 1:5,7; Acts 14:23, which Gospel government (as we said before) is not a coercive-power over men's consciences; nor is it a dominion over their faith; neither is it a lordship over God's clergy or heritage; *but it is a stewardship of the mysteries of God,* 1 Cor. 4:1-4, *Let a man so account of us, as of the ministers of Christ, and Stewards of the Mysteries of God.* And Titus 1:7, For a Bishop must be blameless, as the steward of God. Unto this Gospel government appertains Church censures of admonition, 2 Thes. 3:15 and Titus 3:1. Suspension (or with drawing from a brother or member that hath, and doth walk disorderly), 2 Thess. 3:6, and excommunication of those members that are in gross and scandalous sin, 1 Cor. 5:1,4,5,13.

Finish

CHAPTER THREE OF THE GOSPEL-MINISTRY

I.

The Lord Jesus Christ is the chief minister of God's Sanctuary, and of the true Tabernacle. (a) Which the Lord pitched, and not man; He is the Chief Pastor of God's little flock, (b) and the Bishop of our souls, (c) Heb13:20, The great Shepherd of the Sheep, who in all things hath the preeminence, (d) or supremacy.

II.

He Gave Apostles, Prophets, Evangelists, Pastors, and Teachers, for the work of the Ministry, Eph 4:11-13; 1 cor. 12:28. The Apostles, Prophets and Evangelists, were appointed by Christ to Preach the Gospel to the World, Mark 16:15, and for the gathering of the Saints, framing, and perfectly joining them together, the Pastors and Teachers were set by Christ in the Churches, as fixed officers, for the edifying of the body, until we all meet together in the unity of Faith, &c.

III.

Those Pastors and Teachers are called Elders, 1 Pet. 5:1. Elder is a name of office in the church of God, elders are indeed fixed officers for rule and government, who are to be counted worthy of double honour, 1 Tim. 17. They are also called Bishops, Phil 1:1, and the elders of the Church of Ephesus, Act. 20:17, were called Bishops, Acts 20:28, over which the Holy Spirit hath made you Overseers, or Bishops. The Office of a Pastor, Bishop, and Presbyter, or Elder in the Church of God, is to take the charge, oversight, Acts 20:28; and care of those souls which the Lord Jesus Christ hath committed to them, to feed the Flock of God; to watch for their souls, to rule, guide and govern them by virtue of their commission, Heb. 13:17 and authority received from Christ, Matt 28:18-20; Titus 2:15; according to the law, constitutions and ordinances of the gospel. 1 Tim. 3:15; Isa 33:22.

IV.

The office of Episcopacy and Presbytery, or Eldership in the Church of God, is divine and sacred, *but not lordly*, 1 Pet. 5:1-3. (b) neither over-ruling the Clergy. No Bishop, Pastor or Presbyter, is the master of the House of God, which is the Church of the Living God, but a steward (or dispenser) of the mysteries of God, 1 Cor. 4:1-2. The Apostles, Bishops, Pastors and Teachers. Were Fellow Elders, 1 Pet. 5:1. The Elders which are among you I exhort, who am a fellow Elder Also. But they were not all of equal dignity and authority.

V.

It doth appear, (at least I think so, and indeed it is my opinion) that there was (even from the beginning of the gospel of the Grace of God) a Priority and Preeminence among the ministers of Christ, approved of God; yea, and appointed by himself in the church, 1 Cor. 12:2,8,29; *and God hath set some in the church, first Apostles, secondly Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all Apostles? Are all Prophets? Are all Teachers? Are all workers of miracles?* Christ gave priority, and preeminence unto his Apostles above the ordinary Prophets and Evangelists, Pastors and Teachers, and all other ministers, Eph 4:11. The Evangelists Timothy and Titus (called Bishops in the subscriptions of St. Paul's Epistles in them, both in our English Bible, and in the Greek Testament had Authority and pre-eminence above other Pastors, Teachers, and Elders in the Ephesus church, and in Crete, 1 Tim 1:3. *As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.* Titus 1:5,10,11,13 and 2:15 and 3:10-11. *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; These things speak, and exhort, and rebuke with all authority. Let no man despise thee. A man that is an heretic after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.*

VI.

And the constant testimonies of the Ancients, with the general consent of modern divines, and Protestant writers of good esteem and approbation do assent and acknowledge, that Timothy and Titus were not only Evangelists, but Bishops set and fixed by some of the Apostles to oversee, order, and govern churches, ordain Bishops and Presbyters, and to exercise authority over them, according to the laws, canons and constitutions of Christ and his apostles given unto them.

Walo called Salmasius, who professedly pleaded for the identity of Bishops and Presbyters, confessed concerning the ancients, that Chrysostome, Eusebius, Theophylact, Theodoret, and other Greek commentators have collected out of the works of St. Paul, that Titus was verily the Bishop of Crete.

Hierom hath recorded both Timothy and Titus Bishops, the one of Ephesus, and the other of Crete, to whom, Ambrose, Primasius and Gregory the great, do consent; so do Reverend Beza, learned Schultetus, Luther, Master Moulin, Tossanus, Zuinglius, Calvin, Dr. Gerard, Dr. Reynolds, And sever others assert and acknowledge, that the Presbytery had their presbyter. (Or president) over them, in the Apostolic Age, when the community of names of presbyters and Bishops remained among them. Such were Timothy and Titus, whom the Apostles ordained Bishops, 1 Tim. 4:14; 2 Tim. 1:6; Titus 1:5. Scultetus in Titum, Chapter 8 page 10. At Paulus Ephesi, σ in Creta aliquandiu decuerat, ideo Titum &c Timotheum in Creta jubet manere, non utique ut Evangelistas, sed Ecclesia Gubernatores, &c Luther, Tom 1. Fol. 309 conclus. 13.

Probo quamlibet civitatem babrer debere Episcopum propriumn jure divino, quod ex Paulo ad Titum oftendo dicense, v. 5,7. ___ coi Aetoeauliu, As I have ordained thee, Calviness in Titum, P. 5: Discimus (saith he) ex Loc loconon eatts suisse aqualitatem inter Ministros, quia unui aliquis Autoritate Proffet.

VII.

Jesus Christ commanded his servant John the Apostle, to write a book, and send it to the seven Churches in Asia, Rev. 1:11. He directed his seven several Epistles to the seven several Angels of the seven Churches beginning thus, unto the Angel of the church of Ephesus, and so the rest, Chapter 2:1,8,12,18 and Chapter 3:1,7,14. And those seven Epistles were by those seven Angels to be communicated to all the Asian Churches, and every one was called upon in that Epiphaneid, at the end of every several epistle ***He that hath an ear, let him hear,*** &c Rev. 2:7,11,17,29,. And Chapter 3:6,13,22, ***that is, to hearken, attend and observe what the Lord Jesus Christ by his Spirit saith unto the Churches, not to this or that particular Church only. Rev. 2:1,7 nor to these churches exclusively, but unto all the Churches of Saints in all other Countries, Cities and Places in all the future ages of the World.***

Dr. Sculictus saith, (a) All the most learned interpreters by Angels do not expound the Bishops of the churches, nor can it be otherwise interpreted without violence to the text. As punctually and pertinently speaks, Marlorat, (b) Some things (saith he) were to be corrected, as well in the people, as in the clergy; yet, doth not Saint John write unto the people, nor yet to the clergy, but to the chief of them, which is the Bishop. Dr. Reynolds in his conference with Hart. Chapter. 2 division 3. Saith, Although in the Church of Ephesus, there were sundry Elders and Pastors to guide it; yet among these sundry Pastors was there one chief, whom our Saviour calleth the Angel of that church, Apoc. 2:1 and the said Doctor telling us of that ver time, when St. Paul assembled the Elders of Ephesus at Miletum, Acts wo:17,28 chapter 8 distinct 3, saith, one was chosen as chief called Bishop.

VIII.

Semslm. &c assert, that the word Angel, Rev 2:1, &c. doth signify only the Presbytery, or the colleague of Elders, Pastors, and not the Church. (a) And they draw argument from the Epistle of Christ, to the Church in Thyatira, Rev. 2:18,20,24, upon which Beza thus paraphrased, unto you, that is (saith he) unto the Angel as President; and unto the rest (of the Elders, viz. the colleague of presbyter) in Thyatira: and as many as have not this Doctrine, that is, have not received this doctrine of Jezebel. ***But why would Christ have the angel or chief Bishop of the Church of Thyatira blamed for suffering false teachers in that Church to Teach and seduce his servants, if he was not their president, or superintendent, who had priority, preeminence and Authority above other pastors, teachers, presbyters, or Elders called Bishops in that Church?*** (b) Consult Beza, Gnaher, especially Ignatius that holy Martyr, (who is said to live in the days of the Apostles,) who wrote an Epistle to the Ephesians, wherein he hath plainly and fully distinguished between Bishops and Presbyters, and towards the end of that Epistle he doth exhort them to obey both the Bishop and the Presbytery; with an undivided mind.

IX.

Polycarpus was Bishop of Smyrna, when St. John wrote that Epistle, Rev. 2:8, Unto the Angel of the church of the Smyrinians, saith Irenaus. And who can better inform us than they that lived in the days of the Apostles can. Polycarpus (saith Irenaus) c. was not only taught by the Apostles, and conversed with many that had seen Christ; but also was by the Apostles constituted in Asia, Bishop of the Church, which is in Smyrna; whom we ourselves also did see, in our younger Age; for he continued long: and being very aged, be most gloriously and nobly suffering Martyrdom,

departed this life. To this let me add the testimony, which those brethren of the Church of Smyrna, who were present at the martyrdom of their Bishop Polycarpus gave him, (d) as Eusebius, v. 4 Hist. Xc 15. He was (said his brethren) the most admirable man in our times, and Apostolic and Prophetical Doctor, and Bishop of the whole church in Smyrna. Famous and certain is the testimony Hegesippus, in his history of the Church, as Eusebius noted to the same purpose. The next and last I shall cite, the testimony of Clement, whom St. Paul mentioneth among other his fellow labours, Phil 4:3

X

Clement is said by the ancients, to have written an epistle to the Church and Saints at Corinth, which Epistle hath the attestation of Irenaus, who calls it a most substantial epistle to the Corinthians, and of Phottus, that styles it an eloquent (or a worthy spoken) Epistle. It is also highly commended by Origin, Cyril, Fulton, Martyr, St. Ferem, and other godly and learned men. Which Epistle Mr. Patrick Young saith, is extant in the king's library at Oxford. His words in that his Epistle are these, (a) Our Apostles knew (saith he) by our Lord Jesus Christ, that there will be contention about the name of Fipsopacy; and therefore for this very same cause, having received perfect knowledge, they appointed the foresaid degrees, and gave thereupon a designed order, and list of offices, &c. And it would be no small sin in us (saith he) if we should refuse or reject them, who have sacredly, and without reproof, undergone the offices of Episcopacy, &c. The Magd. Cent. 1, 2, 3, do make mention of such Bishops in the Churches of God and all ecclesiastical Historians (that I have read) do rectify the priority and pre-eminence of Bishops.

XI

I would not be misunderstood, therefore I will take liberty to tell the reader, that this priority, preference, and pre-eminence of any one Bishop above other bishops, Pastors, Teachers, Presbyters, or Elders, and ministers of Christ, is not any lordly prelacy, with coercive Power over the conscience, or dominion over the faith of God's clergy: for the holy Apostles did approve themselves to every mans conscience in the sight of God, 2 Cor. 4:1-2 not having Dominion over their faith, 2 Cor. 1:24,. Neither as being Lords over God's clergy, or heritage, 1 Pet. 5:1-3. But I mean and intend any one of the Bishops, Pastors, Teachers; Presbyters, or Elders, who are, or shall by the consent, approbation and choice of the rest be appointed, ordained, and set over them as chief Bishop or Presbyter of the church in any city and villages adjacent, who for order sake in Gospel Government, hath priority, pre-eminence, and authority above the rest of the Presbyters or Bishops of the same Church, not alone, nor without them, but when convened with them, to act, rule, guide, order and govern with their consent, suffrage and assistance, according to the laws of the Lord Jesus Christ, the constitutions and commandments, the practice and example of his holy Apostles, Acts 15:2,6,19,22.

Nor should the ministers of Christ strive which of them should be greatest, Luke 22:24-26. Neither ought any of them to love (and affect) to have pre-eminence among them, as Diotrephes did 3. Epistle of John verses 9. (a) But a Bishop must be blameless, an ensample to the flock, vigilant, patient, apt to teach not covetous, not greedy of filthy lucre, and one that ruleth will his own house, that he may take care of the Church of God; holding fast the faithful Word, &c.

CHAPTER FOUR

Gospel Ordinances

The Third Work that our Lord Jesus Christ came into this world to do was to institute those Gospel-Ordinances, in which his Churches of Saints must worship God in Spirit, and in Truth.

When the Church is assembled on the first day of the week, in some convenient place to worship God, Christ hath appointed, that first of all Prayers, Supplications, and Thanksgivings be made, 1 Tim. 2:1-3. ***For this is good and acceptable in the sight of God our Savior. Men having their Heads uncovered, and women having their faces veiled or covered,*** 1 Cor. 11:4,5,7,10,13. Reverently kneeling, Psa. 95:6; Acts 21:5 or decently standing, Luke 18:11,13; They ought not to sit in Prayer time, unless some weakness of body, or some bodily infirmity doth constrain them. ***This part of the worship of God ought to be administered by one of the Elders of that Church, who ought to pray in the Spirit, and to pray with the understanding also, 1 Cor. 14:15.***

Praying in the Spirit

To pray with the Spirit, implies two things:

First, that the minister have ***a Spiritual Gift to pray,*** Zech. 12:10.

Secondly, that he have the ***Spirit's assistance in praying,*** Rom. 8:26. To pray with the understanding, is to pray with such words as all the congregation doth hear and understand, that they may say Amen, 1 Cor. 14:16.

The Teacher and Reading the Written Word of God

After Prayer, the ***teacher*** ought to read the written Word of God distinctly, and give the sense thereof by expounding and interpreting the words of that Scripture, that so the people may understand, and be instructed or taught to know the will and mind of God therein revealed for their learning and edification, as they did, Neh. 8:4-8. And as Christ himself, and his Apostles also did, Luke 4:16,17,21,22; Acts 28:23. ***Reading the Holy Scriptures is an Ordinance of God, unto which Christ hat promised a Gospel Blessing, Rev. 1:3; Col. 4:16.***

The Pastor and Gospel Preaching

And then the ***pastor*** ought to preach the Gospel, and to exhort the people to repent, and believe the Gospel; to be holy, and to walk in all the commandments and ordinances of the Lord blamelessly; laboring in the Word and Doctrine to convert sinners, to edify believers, to convince gainsayers, and to comfort, strengthen and establish them that believe in Christ. Also, let the prophets speak two or three, and let the rest judge, 1 Cor. 14:29-31; Rom. 12:5-8,

So we, being many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

8 or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence;

The Apostles so preached, that many believed, Acts 14:1. And it pleased God by the foolishness of preaching to save them that believe 1 Cor: 1:21.

Ministers are to Baptize Believers

Our LORD Jesus Christ did command his *Ministers* also to baptize them that do believe in him, with Water, in the name of the Father, Son, and Holy Spirit, Mat. 28:19-20; Mark 16:15-16; John 1:33. Our Lord himself was baptized by John in the River Jordan, Mat. 3:13; Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. Verse 16, and Jesus, when he was baptized, went up straightway out of the water. Verse 13 and verse 16 Mark 1: 5,9. And were all dipped of him in the river Jordan, confessing their sins. We read, that both men and women were baptized (when they Believed) Acts 8:12. (But we read not in the Holy Scripture of truth, that any infants were baptized) They that had received the Holy Spirit, were commanded to be baptized with water, in the name of the LORD, Acts 10:47-48. Those men and women are fit subjects of baptism, that have received the spirit of Christ; do believe in Christ; confess their sins; and repent, Acts 2:37-41.

The Manner of Baptismal Administration

The manner of the administration of this Gospel ordinance of baptism, was thus practiced in the days of Christ, and of his Apostles, to with, the person baptizing, and the persons baptized, *went into the water*, Acts 8:38-39. And they went down both into the water, both Philip and the Eunuch; and he baptized him: That is Philip dipped the Eunuch under the water; and then they came out of the water, verse 39. The Spirit of God hath inspired the Apostles in writing the Holy Scriptures to use one Greek word [**βαπτίζω** baptizo] for dipping; and another, [**παντιζω** rhanizo] for sprinkling. So that if to dip in water, be to baptize, to sprinkle with water is to Rantize. And the manner of baptizing in water is represented in the Holy Scripture by burying in water, and raising up out of the water, Col. 2:12 and Rom. 6:4 whereby *is also figured forth the believer's fellowship with Jesus Christ in his Death and Resurrection Col. 2:12.*

The Institution of the Supper

Jesus Christ also before his death did institute his own Supper, Matt. 26:26-28; 1 Cor. 11:23-25 and commanded his disciples to do so and to do so often in remembrance of him, 1 Cor. 11:25-26. And as a memorial of his death, until he come again, verse 26! In administering this Sacred Ordinance of the Lord's Supper according to the example of Christ and his disciples, these particular things ought to be observed; *(Let us remember it is the Lord's Supper, not lunch- REP)*

1. The Time; The Lord Supper ought to be administered ordinarily on the Lord's Day, that is, the first day of the week, Acts 20:7 Greek words &c. On the only day of Sabbaths, (It is an

Hebraism) and upon the first day of the week, *the Disciples came together to break bread, &c. and the time of the day was at Evening: then Christ administered his Supper, Mark 14:27, 22.*

2. The Minister ought to take the Bread, and consecrate it by the Word and Prayer, with Thanksgiving; and after the Bread is so consecrated, he ought to break it in pieces, and give it unto the communicants, expressing the words of Jesus Christ, saying take, eat, this is my Body. *And after the communicants have eaten the Bread, the Minister ought to take the cup with wine in it,* and in like manner consecrate it by prayer and thanksgiving, and then give it all the communicants, depressing the words of Christ, saying, drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins, Luke 22:20; Matt. 26:27-28. And the Minister also having received with them;

3. *They all ought to praise God together in singing an Hymn,* as Christ and his Disciples did, Matt. 26:30; Mark 14:26.

Singing is also a Gospel-Ordinance which ought to be performed by the Church as a part of God's public Worship. Isa 52:8. With the voice together shall they Sing. The matter that we are to sing is the Word of God, namely, the Psalms, Hymns, and Spiritual Songs contained in the Holy Scripture, the Written Word of God, Col. 3:16. Let the Word of Christ dwell in you richly in all wisdom, &c. The manner of singing Psalm, Hymns, and Spiritual Songs, is to Sing in meeter and measure, with audible voice, as our English manner is.

(On this point I beg to differ as there would be no gospel singing if we were limited to the Psalms. We are NT Christians and have NT Psalms, Hymns and Spiritual songs. The point I am making is that we had just as well preach the sermons the men of God preached as recorded in the Scriptures, and preach no other sermons if we are bound to sing ONLY the songs recorded in the Scriptures, and repeat only the prayers recorded in the Scriptures and not offer our own unto the Lord, REP.)

The Psalms, Hymns, and Spiritual Songs in the Book of Psalms were sung in Meeter and Measure, [As they that understand the Hebrew Tongue know well.]

The end of Singing is to make melody in your heart to the Lord, Eph 5:19. Singing with a tunable voice makes melody in our ears, and stirs up our pure minds to rejoice in the Lord; but singing with Grace in our hearts, doth make melody to the Lord. Though the voice of the Church (espoused to Christ) was sweet and pleasant unto him, in the Song of Songs Cant. 2:14 yet the Spirit acting Grace, (viz. Faith, Love, and Joy) in the hearts of the Saints, is much more sweet, well-pleasing, and acceptable unto God, than their voice in singing Psalms, Hymns and Spiritual Songs to the Lord, Col. 3:16, Singing with Grace in your hearts to the Lord.

Query. Did not some of the saints in the church at Corinth, sing other Psalms, Hymns, and Spiritual songs, which they themselves indicated, and sang along by the Spirit with Grace in their hearts to the Lord?

Answer. I think some members of that church did compose a Psalm upon occasion, 1 Cor. 14:26. And it is my opinion, that a minister or member of the church (if he hath received a gift of the Spirit to Sing) may sing in the church to edification, 1 Cor. 14:15, yea and ought so to do 1 Pet. 4:10-11, But this I say,

First, That those hymns, and Spiritual Songs, which Ministers, or members of the church do indict and Sing, are not Psalms; and we are commanded to instruct and exhort one another in Psalms, and to Sing Psalms, as well as Hymns and Spiritual Songs, Eph. 5:19; Col. 3:16. And I know that the word Psalms is interpreted David's Psalms, the book of Psalms, and the Psalms of David, Asaph, &c. search those Scriptures, Acts 1:20; Acts 13:33-35 Luke 20:42; 24:44.

Secondly, That those ministers and members of the church cannot affirm will not assert, that their Hymns or Spiritual Songs, are materially the inspiration of the Holy spirit, as the book of Psalm were; they may sing with the Spirit, and with understanding, unto edification; but the Psalms of David, and of Asaph; and the Song of Songs, which is Solomon; and the Hymns of Jesus Christ and his Apostles, must have the preeminence.

Thirdly, although I have also through the riches of Free Grace, received the holy spirit, and have learned in some measure, what it is to pray in the Spirit, and to pray with understanding: also to Sing in the spirit, and to sing with understanding; yet I rather chose to sing in the Church those Psalms, Hymns, and Spiritual Songs, which are contained in the holy Scripture than any of my own inditing; for these reasons, because:

First, Although I should be assisted by the Holy Spirit of God, to indite an Hymn, or a Spiritual Song, and sing it in the Church with Grace in my heart, and so make melody to the Lord, and edify the Church; yet some matter thereof may be doubtful to some persons that hear me sing it; if that matter be prophetic, or mysterious, and they understand it not; or if there should be any words or sentences there in expressed, which are not found words, [for I pretend not to sing by the Spirit, otherwise than to pray by the Spirit, to wit, as the Spirit helpeth my infirmities, which I may be subject to, and so through my infirmity, may err, or utter some unsound words. **(I WOULD HAVE ASKED BROTHER KNOLLYS...DO YOU FEEL THE SAME ABOUT YOUR PRAYERS UNTO THE LORD IN THE PUBLIC WORSHIP OF THE CHURCH? IF NOT, THEN WHY NOT? Rep)**

Secondly, when I sing a Psalm, hymn, or Spiritual Song, which is written in the Holy Spirit of Truth, none but an atheist, or an atheistic Spirit will object against the matter of it; for those Psalm, Hymns, and Spiritual Songs, were given by inspiration of God, and Revelation of the Holy Spirit, and I do only translate them into English meeter and measure, out of the Hebrew Text, that the Church may sing them together, with their voice making melody to the Lord, by singing praises to the Lord with Grace in their hearts.

(We would have asked brother Knollys here, when the Jerusalem Church sent forth the decisions governing the Gentiles and their relationship to the O T system, did they say, sing the Hebrew Songs? I think not. The Hebrew songs were a part of the Hebrew worship, and they were designed to show forth the first coming of our Lord. The Lord has come, we are Gentiles, and we do not need to mix the Old and New together in our Churches of the Saints, REP)

Thirdly, the Church cannot practice the Lord's command given by the Apostle to those two churches, and all other Churches of Saints, though they Sing Hymns, and Spiritual Songs, unless they also Sing Psalms; which are by the same Holy Spirit that inspired David to indite them expounded and interpreted, the book of Psalms; and the Psalms of David, &c as hath been proved by those Scriptures afore cited, which the Reader is humbly desired to search.

Finish

CHAPTER FIVE

Christ Gave Signs of His Second Coming unto His Churches

Lastly, THE Lord Jesus Christ having finished the work for which he came into the World being about to leave the World, and return to Heaven, whence he came, Eph. 4:9-10, did at the request of his disciples, Matt. 24:3-4 *foretells them the signs of his Second Coming, and of the end of this World.* The ending time of this world, and the Second Coming of Christ, have some evident signs set upon them. And God hath caused those signs to be recorded and written in the Holy Scripture of Truth; First, To strengthen the Faith of his people, that they might upon Scripture ground believe that this world shall have an end, and that the LORD Jesus Christ will come again from Heaven in Power and great Glory; and Secondly, to leave all unbelievers without excuse.

The Final and Greatest Apostasy

One sign of the ending time of the world, is the *last and greatest apostasies of professors and the Laodicean lukewarmness of ministers and members in the Churches of Christ.*

The Departure from the Gospel

The first and great apostasies, which the Apostle foretold; *was a departing from the Faith of the Gospel,* which Christ and his Apostles had preached, and which the Churches, their ministers and members had embraced and professed, 1 Tim. 4:1,3. *Now the Spirit speaketh expressly that in the latter times some shall depart from the faith; giving heed to seducing spirits, and doctrines of devils; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.*

Which apostasies happened in the fourth century, (as Ecclesiastical Historians tell us) when the church at Rome, and other Churches, their Bishops, Presbyters and members departed from the Faith, and fell away from the sound doctrine, pure Worship, and true discipline of the Gospel. And then the Apocalyptical Beast, the Pope, and the great Whore, Mystery Babylon the Great, that Mother of Harlots, and the false Prophets, those Roman corking frogs did begin to rise, who afterwards greatly increased in the ten European Kingdoms. See my Book instituted Mystery-Babylon unveiled, printed 1679. *(We disagree, these started in the very days of the apostles and then came to a great head in the fourth century. REP)*

The Final Apostasy

But the last and greatest apostasies noted in the Holy Scripture of Truth, *is both in Faith and manners, by Men of corrupt minds, and carnal Principles, having the form of Godliness, but denying the power thereof, 2 Tim. 3:1-5. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.* The particle, V. 1 This, likewise, or besides, directs us to look back to the former Epistle, chapter 4 and verses 1-3 before mentioned, to with, the time of the first apostates; in the latter days, v. 1. But here the apostle speaks of the time of the last apostasies, v. 1.

What Days are Herein Meant?

That in the last days &c. the great inquiry now will be, what days the Apostle meant here? I answer, my opinion hereof is, that by the last days here, we are to understand those three prophetic days and an half of the 1260 days that Christ's two witnesses, shall prophetic in sackcloth, Rev. 11:3,7-12 *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindred's and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.* Read my exposition of the Eleventh chapter of the Revelation, published 1679. These days of slaying the witnesses (are those last days) and will be perilous times for:

1. The Roman beast will make war against the witnesses, and overcome them, and kill them, Rev. 11:7.
2. They will be perilous, hard difficult, dangerous, grievous, and troublesome times, or days, because the rights, liberties and freedoms of the people will be infringed, and taken from them; and such temptations and snares will be laid, whereby men's liberties, lives and estates shall be in great hazard and danger, Matt 24:21; Luke 21:22,26,27.
3. These last days will be so full of amazing distractions, disturbances, and tribulations, that wise men shall be at their wits end, not knowing what to do, nor what course to take for their own safety: and many eminent professors of religion will fall off from their former principles and practice, and be drawn aside to follow the pernicious ways of ungodly men, and so fall in with the sins of those last days here mentioned, 2 Tim. 3:1-4, (filautov), Lovers of their own selves. *Self-love is the Root of Apostasies, both political and Ecclesiastical.* When men of name began to love themselves more than their most solemn oaths, vows, and covenants, more than. Truth and Righteousness, more than the good laws of the nation, and the just liberties and Rights of the people, then began the last and greatest political apostasies. And when men of eminency for religion, began to love themselves more than the ways and worship of God, more than the Churches and Saints of God, more than Jesus Christ the only begotten son of God, then began the ecclesiastical apostasies of those last days:

One Sign of the Coming of the End

This is one sign that Christ gave his disciples of the ending time of this world, Matt. 24:3,4,12: *And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceives you. And because iniquity shall abound, the love of many shall wax cold.* [Greek Word], covetous, Danaus in Loc. Saith, is often rendered studium pecunia; the desire of money. And the love of money saith the apostle, 1 Tim. 6:10 is the root of all evil, which some have coveted after, they have erred from the faith, &c. How much of the Spirit of the world, and of the things of this world is crept into the hearts of many professors, and Church members in these last days, who consider not the testimony of the Apostle against them, 1 John 2:15, *Love not the world, neither*

the things that are in the world. If any man love the world, the love of the Father is not in him. Col. 3:5:

Pride is Another Character of these Last Days

Another character of those apostates of the last days is Pride. [alazoneia] Proud; so are those covetous self-loving professors, and Church members in these evil days, witness the periwigs and petticoats of London professors, and sermon hearers in this city. *Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him,* 1 Cor. 11:14. *Yea it is a shame indeed for men professing Godliness to wear such long periwigs of women's hair, as some men do. What an abomination is it unto the Lord, to see an hoary head covered with long hair, (that hath been cut off from a Whores head) when he is praying to God, and worshipping the all-seeing God,* Heb. 4:13. All things are naked and opened unto the eyes of him with whom we have to do. And doth not the Holy Scripture teach *Women professing godliness, when they come to pray and worship God, to adorn themselves in modest apparel, with shamefacedness; and sobriety, not with bordered hair – or costly array,* 1 Tim. 2:8-12; 1 Pet. 3:3-6. And more especially in days of humiliation and tribulation even at such a time as this, which is indeed a perilous time. Read Exo. 33:4-7; Isa 3:16-24.

Truce Breakers

Another character of those apostates of the last days is trucebreakers, (aspondov) Covenant-Breakers; such as do break their oaths, vows, promises, and engagements. Oh how guilty have some courtiers, counselors, soldiers, mareners, citizens, professors, and Church Members been of those hainous sins! Read *The Army-Remonstrance* 1648. And that book entitled, *A Looking-glass for the Army*; in which Book you may find collected the vows, promises and covenants, that those sword-bearing professors made, and several of them brake: To say nothing of the Scots and English covenants so solemnly taken in their parish-churches. Many professors have broken God's covenant, as Israel did, Jer. 31:23. Which my covenant they brake.

False Accusers

Another character of the apostates of the last days is false accusers, (diabolov) calumniators, Devils incarnate; such are those false witnesses, that rise up against men, and do falsely accuse them, Psa. 35:11. and when may false witnesses do not agree in their testimony, which men suborned, at last comes other false witnesses, and then the sentence of death is given, and afterwards executed. Thus they dealt with the Lord of Life, and put him to death, Matt. 26:59-60; and with Stephen, Acts 6:11-13; and stoned him to death.

Lovers of Pleasure

Another character of the apostates of the last days, is this, Lovers of pleasure more than Lovers of God. Who more than rich professors for fine clothes, sumptuous houses, delicate fare, costly furniture, and court fashions, wherein they have exceeded since the fall of the City; besides other vain pleasures wherein they have delighted themselves more than in the ways of God and Godliness? Amos 6:1 *Woe to them that are at ease in Zion, That lie upon beds of ivory, That chant to the sound of the viol, That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.*

Having a Form of Godliness but Denying the Power Thereof

The last character of these apostates in the last days, which is a sign of the ending time of this evil world, is this, viz. *Having a form of Godliness but denying the power thereof.* To have a form of Godliness, is to hold on in religious duties, and gospel ordinances, as praying in their

families, often hearing sermons, attending days of public fasting and of thanksgiving; also frequent assembling themselves with the separated congregations of saints, and there in partake of all gospel administrations; such are sinners in Zion, and hypocrites, (like the, Isa. 33:14) yet are lovers of themselves, and lovers of pleasures more than God, Christ, Godliness, and the poor afflicted children of God: Proud professors, Covetous Church Members, Covenant-breakers, and false-accusers, denying the power of Godliness: For, though these apostates profess they know God, yet in works they deny him, Tit. 1:16. Read Isa. 1:11-15; Isa. 6:2-4. ***I am not against the true form of Godliness, that is to say, Church-Fellowship, and Gospel Order, and the worship of God in Spirit and in Truth, according to the constitutions of Jesus Christ and his apostles: but I thus, speak and write to open and expound the words of this prophecy.***

The Abounding of Iniquity

Another sign of the ending time of this world, is the abounding of iniquity among the profane persons of the world, Matt. 24:3,12. ***tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, iniquity shall abound.*** The Apostle also tells us, 1 John 5:19 ***the whole world lieth in wickedness.*** Ungodliness was the destruction of the Old world, Gen. 6:5-7. ***And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.***

The destruction of the Old World was by the Flood, but the desolation of the world that now is shall be by Fire. 2 Pet. 3:6-7 The Earth also, and the works that are therein shall be burnt up. ***By iniquity we are to understand those immoralities, and abominable wickedness that are committed, and practiced by ungodly men, who declare their sins as Sodom, and boast of their abominations.*** Now Reader, consider how doth Iniquity abound, to wit, Adultery, that hath gotten a whores forehead, which is not ashamed of that abomination: also profane and false swearing, which is an abomination to the Lord, who hateth profane and false oaths. And drunkenness, which so ruins men, and so effeminate, them that they are thereby fit for nothing but sinfulness, wantonness, lasciviousness, and all manner of wickedness. Likewise oppression, violence, robbery, injustice, bribery, and all sorts of unrighteousness. Lastly, Persecution, Imprisonment, and Banishment for preaching the Lord Jesus Christ, and practicing the ordinances of the Gospel. Do not these iniquities abound in our days? I think that the inhabitants of this nation do abound in these iniquities, much more than informer ages.

The Sign of Great Tribulation

Another Sign of the ending time of this world, is that great Tribulation, which our blessed saviour spake of, Matt. 24:21,29,30. This is that hour of temptation, which Christ said shall come upon all the world, Rev. 3:10-11. This day of tribulation will be a time of trouble, such as never was since there was a nation, even to that same time, Dan 12:1-4. Shut up the words, and seal the Book even to the time of the end. ***The Tribulation of the people of God, will be the war that the Roman Beast will make against Christ's two prophetic witness, wherein he shall overcome them, and kill them, Rev. 11:7.*** See my exposition of that chapter and verse, printed 1679. And the Tribulation of the Roman Beast the great Whore, and the false prophet will be the seven vials of the last plagues of God almighty, which shall be poured forth upon mystery Babylon the great, Rev. 16:17-21 ***And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men***

were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. And immediately after the Tribulation of these days, they shall, see the son of man coming in the clouds of heaven with power and great glory, Matt. 24:29-30. Then will Christ take unto him his great Power and reign; he will create New Heavens, and a New Earth. Wherein dwells righteousness, Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:2-5. And he that set on the Throne said, Behold I make all things new. Now this new creation is the world to come.

Finish

Gospel Separation

God did separate his ancient people the Jews from all other people in the World, to be his peculiar people, to worship him according to his institutions and commandments, Lev. 20:24,26; *And God hath commanded the believing Gentiles to be separated from idolaters, and unbelievers, or infidels, and to have no communion or Fellowship with them in false worship,* 2 Cor. 6:14-18.

2

But though Believers may be, and ought to *abide separated from the worship and worshippers of idols in their Temples, (a) and from the worship of the unbelieving Jews in their synagogues; (b) And also from the worship and worshippers of the beast, or his image, (c) and from the assemblies of all false worshippers, and from all false worship;* yet sanctified believers ought not to separate themselves from the true churches of God and of his Saints, that worship him in Spirit and in Truth, and walk in the Faith and Order of the Gospel, according to the rule of the written Word of God, so far as they have attained.

3

The most pure churches of saints on earth, are subject to mixture; some false brethren may creep into a church of Christ unawares, (d) and some false Teachers too, (e) Men of corrupt minds, and corrupt manners also (f) And there may be some errors in Doctrine, and some evils in conversation among them; as there was among some of the Churches of Christ in Asia, in the Apostle's time; (g) *But yet believers ought not to separate themselves from those churches of saints, whereof they are members for those errors in Doctrine, or evils in conversation, until they have first, faithfully and orderly born their testimony against them; secondly, until they have humbly entreated the church, and the Ministers thereof, to reform those things that are amiss among them; and thirdly, until the Church, and the Ministers thereof, do utterly refuse to reform those errors in doctrine, and those evils in conversation among them.*

4

The Ministers and Members of the Churches of God ought to imitate Christ in this matter, and to follow his steps. Our LORD Jesus Christ did see many things amiss in some of the Churches in Asia, viz, unsound Doctrines, and corrupt manners; to wit, the Doctrine and deeds of the Nicolaitanes, which Christ hated, &c. *But not withstanding Christ did not presently forsake those Churches, nor did he command any of the Ministers, or Members thereof to separate themselves from them; neither did Christ blame any believers that were sound in their judgments, and holy in their conversations for holding Communion with those Churches. But Jesus Christ did, first, bear his testimony, against those errors in Doctrine, and corruption's in conversation. Secondly, Christ called upon the Church and Angel to repent, and reform what was amiss. And Thirdly, Christ gave them space to repent, and waited for their amendment, before he did forsake them.* Read the second and third chapters of the Revelation. And therefore I conclude, that none of the Ministers nor Members of any true Church of God ought to separate themselves from the Church nor absent themselves from any part of the true worship of God, nor turn their back of any Gospel-Ordinance of Christ in the Church, because of offence against any member or minister in the Church: But they ought to bear, and have patience, and to wait upon Christ and his Church, until such offenders be orderly proceeded against, and those offences be reformed or removed by the Laws of God's house: Or else until the candlestick be removed out of its place, for suffering those errors in Doctrine, or corruption's in manners and conversation; and for adding impenitency unto such impiety and iniquity suffered and indulged in the Church by the ministers therein, and by the Members thereof, to the dishonor of God, the scandal of the

Gospel, and the great offence and grief of the godly, who have walked orderly, and have not defiled their garments, but have watched and kept themselves unspotted of the world, and uncorrupted with those evils in the church; which would not be healed, and therefore ought to be forsaken and separated from, by the faithful Ministers of Christ, and all the holy people of God. Seeing then that the ending time of this evil world will be so perilous, and a day of so great tribulation, I do intreat both unconverted sinners, and sanctified believers, to suffer a word of exhortation. I do therefore exhort unconverted sinners, upon whom the end of this world is coming by death, or dissolution, that you would come to Christ, believe in Jesus Christ, and repent of your sins.

First, I exhort you to come to Christ; for there is not salvation in any other, Acts 4:12. If you will not come to Christ while you live, you will certainly go to Hell when you die, Psa. 9:17.

Some poor sinner haply will say, alas! I am a vile sinful sinner; I am unworthy, may I presume to come unto Christ? Yes, Jesus Christ who came into the world to save the chiefest of sinners, doth invite all, that will, to come unto him, Isa. 55:1-3; Rev. 22:17. Bur if I do come unto Christ, will he not refute me, and reject me, and cast me off? No! John 6:37. Him that cometh unto me, I will in no wise cast out. Some poor lost sinner may haply say, indeed I see a great need of Christ to justify me, and to sanctify me, and save me; but I know not how to come to Christ, I cannot come to Christ; what shall I do? I answer, it is true, no man can come to Christ, except the Father draw him, John 6:44, but God the Father doth draw sinners unto Christ with his cords of Love, Jer. 31:3, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Though thou canst not come to Christ, yet know, that the Lord Jesus Christ can, and will come to thee, and teach thee to go to him, as did Ephraim, Hos. 11:3-4. The danger is not in thy own inability, that thou canst not come to Christ, accept of Christ, and take Christ upon Gospel-terms of free Grace but thy souls danger lieth in thy own unwillingness, Thou wilt not come to Christ; this Jesus Christ complained of, John 5:40, But ye will not come to me, that ye might have life. Ah! Woe's me, saith the poor lost sinner, If I wore so deeply humbled for my sins; if I had a soft, broken, penitent heart; if I could get victory over my corruption's, then I should be willing to come to Christ for pardon, and for salvation, but those things hinder me, and discourageth me from coming to Christ; I am ashamed to come; I am afraid to come; I confess I am unwilling to come; yet know, God and Christ is willing that thou shouldest come, Matt. 11:28. And ere long, the day of God's Power will come upon thee; and then thou wilt be willing, Psa 110:3. Thy people shall be willing in the day of thy Power.

Secondly, I exhort you to believe in Christ. When the jailor asked Paul and Silas, and said, sirs, what must I do to be saved? They said, Believe on the Lord Jesus Christ, and thou shalt be saved, Acts 16:30-31. This is that glad tiding of the Gospel, which Christ hath commanded and commissioned his ministers, to preach unto ever creature, Mark 16:15-16. ***He that believeth shall be saved, but he that believes not shall be damned. There is an absolute necessity of believing in Jesus Christ unto Salvation; for without faith it is impossible to please God, Heb 11:6. Alas! Saith a poor sinner, I cannot believe; I know not how to believe; what shall I do to believe? I answer, Faith is not of ourselves, it is not works, but it is the gift of God, Eph 2:8-10. The Faith of the operation of God, Col. 2:12. It is the exceeding greatness of his mighty power, Eph. 1:19-20. The same almighty power of God, that raised Jesus Christ from the dead, must raise the soul of a sinner from the death of sin, unto the life of righteousness. The Soul being dead in trespasses and sins, must be quickened together with Christ, and raised together with Christ, Eph. 2:5-6.***

Thirdly, I exhort you to repent of your sins. Repentance is also the gift of God, Acts 11:18. Then hath God also to the Gentiles granted repentance unto life? Evangelical repentance is a godly sorrow for sin or a sorrowing for sin after a godly manner, 2 Cor. 7:9-10. For godly

sorrow worketh repentance to salvation, &c. which Gospel repentance consists of confession of sins to God, contrition, and mourning for sins before God, and turning from sins unto God with our whole heart, and with our whole man, in Spirit, Soul and Body.

And I do exhort sanctified believers to prepare themselves to leave this world and to enjoy the world to come. Noah did prepare himself, all the time he was building the Ark, by being a just and perfect man, and walking with God, Gen. 6:9 for the ending time of this world draws near and the end of our natural life is to us the end of this world. And that we may be prepared, we ought to die daily to sin, to self, and to this evil world: And we must live to god, live Godly in Christ Jesus, Titus 2:11-14 - *For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Finish