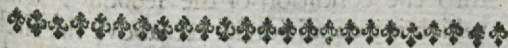


1, 2 3. *Phil. 3. 19.* where faith shall cease, and love and unity be made perfect, *1 Cor.*

13. 13.



S E C T. VI.

Wherein is the condition of persons restored by Christ, and their union with God, discovered?

THe Restauration of persons by Christ may be considered, 1. either externall and generall: or else 2. more speciall and spirituall.

First, externally and generally, and that hath a relation to a. 1, it is as ye have heard formerly, 1. A condition of being in the world: 2. A condition of possibility of a spirituall and eternall well-being in God, if God in his Sonne draw up the soule to himselfe, *John 6. 44.*

But secondly, and that I principally intend, is the more speciall and spiritual condition of soules thus drawn up to God in Christ; it is not onely a restauration to the condition of the first *Adam*, with relation to a freedome from sin. This every

ver enjoys by Christ a freedome, a justifi-
 cation from sin: But secondly, every soule
 drawn up out of it selfe to God, is brought
 into the condition of the second *Adam*;
 which is a condition as far above the first,
 as the heaven is above the earth: For, *the*
first man is of the earth, earthy; the second
Man is the Lord from Heaven: And as all
men have born the Image of the earthy, so
those who beleve, beare the Image of the
heavenly; & as is the heavenly, such are all
they that are heavenly, 1 Cor. 15. 47, 48, 49.
 And wherein Christ exceeds the first *A-*
dam, therein beleivers exceed; for they are
 as he is, even in this world, 1 *John* 4. 17.

Now the condition of Christ, and so the
 Saints, exceeds the condition of the first
Adam, not onely in their being upheld by
 God; but principally in these foure parti-
 culars:

1. In their spirituall relations unto God:
 Christ, and so all beleivers are related to
 the Father as Sons, and that not onely by
 creation, as the first *Adam*, or natural) ge-
 neration: but first Christ a Son by a spiri-
 tuall proceeding and comming forth from
 the Father, who was eternally one in the
 Father, and so in him all beleivers are
 made

made by the same Spirit, the adopted Sons of God, being made partakers of the same divine Nature. *Adams* Sonship was in the flesh by creation, *ours* in the Spirit by regeneration, and the Spirit of adoption; which is indeed a mystery to all naturall men, and worthy to be looked into and known of all the sonnes and daughters of Syon, *John* 3. 1, 2, 3. Behold what manner of love is this, that we should be called the sonnes of God.

2. Relation of Christ, and so of the Saints as of sons, so of a spirituall union with God, not onely a union by way of peace, but a union of Spirit: thus was the Father and the Son, one, *John* 14. 10, 11, *John* 10. 30. I and the Father are one. And thus are all the Saints one in the Father and the Son, and in and with each other in the Spirit, *John* 17. 21. It was a part of the prayer of Christ, who was heard in all things he asked, *That they also may be one in us*. Now the union of the Father, Sonne and Saints, may be considered, either as first a union of spirits; The Lord powred down of his Spirit abundantly upon the Lord Jesus, according to that glorious prophesie, *Esay* 11. 2. And the Spirit of the Lord shall rest upon him, the spirit of wisdome and un-

derstanding, the spirit of counsell and might, the spirit of knowledge and the feare of the Lord. And this was fulfilled when Christ was baptized, *Matth. 3. 16. John 1. 22, 23.* Of this spirit are the Saints made partakers, *John 14. 16, 17.* I, saith Christ, will pray the Father, and he shall give you another Comforter, and he shall abide with you for ever, even the spirit of truth, whom the world cannot receive. This Spirit of Christ, or this spirituall anoynting, is that which every son and daughter of God are made partakers of, *Rom. 8. 9.* Now if any man have not the Spirit of Christ, he is none of his. Christ dwels spiritually in all the Saints, Christ is in you, except yee bee reprobates. Therefore it concernes all who professe themselves to bee Christians, to examine themselves; It is much to bee feared that there are exceeding many carnall Christians, I mean, that bear the name of Christians, and that in a more than a common and ordinary way. And if Christ be in you, *Rom. 8. 10.* the body is dead because of sinne, that is, the body is a dead and sinfull body, and cannot act toward God; and if Christ be in you, you shall be sensible of it. Never a soule wherein Christs dwels, but is sensible of

of its own deadnesse, through the dwelling of Christ there, *Col. 3. 8.* ye are dead (saith the Apostle) and your life is hid with God in Christ: but the spirit is life because of righteousness, that spirit of Jesus, that adopteth sons to the Father in him, and hath discovered and made the soule partaker of the righteousness of God in him: lives and acts continually in the spirituall Christian. Hence it is, the Apostle could say by experience, *Gal. 2. 20.* I live, yet not I, but Christ lives in me: Thus are the Saints made partakers of the same spirit of life that was in Christ Jesus, *1 Cor. 6. 17.* he that is joyned to the Lord is one spirit, of the same annoyntings, and the annoyntings that ye have received shall teach you all things, *1 Iohn 2. 27.*

2. They that are joyned to the Lord, are made partakers of the same power: there is a union with the Father in his power, the spirit of Might was powred upon Jesus Christ, and he stood in the power of the Father: as he came forth in the wisdom of the Father, so he acted by the power of the Father, and this power the first *Adam* never had,

and as Christ the head was upheld in the Fathers power, he was annointed with the holy spirit and with power, *Act. 10. 38.* All power in heaven and earth was given to him, so that he stood in the power and strength of the Almighty (and this did not the first *Adam*, if he had, then he had not fallen) he is called, *Esa. 9.* the mighty God, the everlasting Father, the Prince of Peace, so that he stands while God stands: So likewise this is the condition of all the Saints, spiritually made one with God in him, the same power upholds them that uphold Christ, they are kept by the power of God unto Salvation, Gods power is become the Saints power: A glorious word of comfort for the Sons and Daughters of *Syon*, with relation to afflictions, either externall or internall, they stand not in their own strength, they are not founded upon their own bottome, they are out of themselves, the power of God is theirs, and they may conclude with comfort, that while God stand, they shall stand, he hath promised to be with his in affliction, to uphold them, to comfort them, to carry them through in his bosome: if the

Saints

Saynts were but sensible of this truth, that the power of God is for them; it is that would exceedingly helpe them against the feare of falling. 2. Consider this might be a warning to the Saints, to take heede of acting in their own power, but in all undertakings, to see themselves acted by a power above themselves.

3. As there is a union of spirits, a union of power; so there is a union in wisdom, the wisdom of God is become the Saints wisdom, and that not as in the first *Adam*; he was made partaker of wisdom, God imparted wisdom unto him, so as to make him a reasonable man humane wisdom according to his humane nature; so that here dwelt in him, as you have heard formerly, a humane perfection in this particular: but the second *Adam*, *Christ*, was not onely made partaker of the gifts of wisdom; but he was the very wisdom of the Father, he was both the power and the wisdom of God, he had the spirit of wisdom powred down upon him, he dwelt in the Fathers bosome, and lived in the knowledge of the whole Councel of God, and from hence
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he never did his own will, but the will of the Father, and as Christ, so all the Saints are made one in this wisdom, Christ who is the wisdom of God is made unto us, wisdom, *1 Cor. 1. 30.* not onely by way of imputation, but by the operation of the same spirit, who dwells as truly in every beleever as in Christ, and as the wisdom of the spirit increaseth, so the wisdom of the flesh decreaseth: that wisdom in the first *Adam* was a humane wisdom, this a spirituall and heavenly wisdom, this wisdom destroyes that wisdom: that is, in the things of God, he destroyes the wisdom of the wise, and brings to nought the understanding of the prudent: that wisdom sets the creature a-working; this, sets the creature a-beleeving: that wisdom carried on the creature in its own power; this spirituall wisdom sets the creature out of himselfe in the power of God: that wisdom carried on the creature to the answering of God in the letter; (and yet in all comes short) this wisdom carries on the soule, where it dwells, not after the oldnesse of the letter, but after the newnesse of the spirit

Spirit: In a word, that wisdom could not helpe to the knowledge of God in the Spirit; this doth, *1 Cor. 1.* after that in the wisdom of God, the world (*viz.* in the wisdom of the first *Adam*) by wisdom knew not God, but the wisdom of Christ teacheth the spiritual knowledge of God, *1 Cor. 2. 12. 14, 15, 16.* Hence it is, that those who are taught of God, despise the worlds wisdom, and are content to be fooles to the world, and in the worlds eyes, that they may be wise in God. Hence it is likewise, that so many Ignorants, in the wise and learned mens account, are made partakers of the knowledge of God in the mystery; which (indeed) according to the Word of the Apostle, *1 Cor. 1. 27.* Confounds the wise and learned, and mighty things of the world: this being a truth; that Saints are made one in the wisdom of the Father: How should this, in the first place, encourage them to look up to the Lord, for the more full enjoyment of this spirituall wisdom; that as they are made one in the wisdom of God, so they might live in the same wisdom; and from a deep sence of their own folly, to look unto the Lord for continuall

tinuall teachings, and leadings forth in the Spirit, expecting that promise to be fulfilled, thou shalt heare a voyce behind thee, saying; *This is the way, walk in it, when thou turnest to the right hand or to the left.* 2 This might bee a ground of comfort to the Saints, in all their walkings with God; the wisdom of God is theirs, that God, with, and in, whom they are made one, is their wisdom; and in the conclusion, they shall be swallowed up in the perfection of it, as Christ himself, *1 Iohn 3. 2. 3* This might answer that foolish opinion of the world, who look upon the most Spirituall Saints, as the worst Fooles in the world: It is true, the wisdom of God is folly with men; but if they could looke with a spirituall eye, they should see, that those people, are the only wise people, wise in God; and those who live below upon Creatures, and things that will not, nor cannot satisfie, are (indeed) in Gods account, the only fooles, and they themselves shall bee driven to confesse it one day. 4 Christ and the Saints are made one with God in righteousness; Gods righteousness was Christs righteousness; for the fulnesse of the God-head dwelt in him bodily

dily ; He was filled with the spirituall indwellings of God, who continually acted him according to the divine pleasure ; and as the second man was made one in the righteousnesse of the Father ; so are all the Saints made one in the same righteousnesse : he was made sinne for us, that wee might be made the righteousnesse of God in him, 2 Cor. 5. 21.

Quest. How may the Saints be said to be the righteousnesse of God, in Christ ?

Ans. Either, First in the Letter ; or secondly, in the Spirit. First, in the Letter, there is a righteousnesse presented, which is the first thing sinners are made partakers of ; that is, the righteousnesse of a Christ, dying upon the Crosse, making satisfaction to the letter of the law, and to the Conscience troubled, by reason of that letter, which is (indeed) the cause of sinne ; for where no law is, there is no transgression : Now, Christ dying upon the Crosse, satisfies the Law ; and likewise upon the sight & applicati^on of him, satisfieth the troubled Conscience. This is the first righteousnesse God discovers to the soules of sinners, and by Faith makes them partakers of it, and this is called the righteousnesse

nesse of God, because God gave forth his sonne, inabled him to go through, and by his suffering, to obtaine such a righteousnesse for his people, that might both satisfie the law transgressed, and the Conscience of man transgressing.

Secondly, in the Spirit, the Saints are made the righteousnesse of God; that is, God, now as in Christ, dwells and acts in his Saints, by his Spirit, writes his law in their hearts, makes them partakers of his own nature, and so goes on in fulfilling his own righteousnesse in them: For, the righteousnesse of the law in the Spirit is fulfilled in us, as well as the law in the letter for us who walke not after the flesh; that is, after the law in the letter, but after the Spirit of Christ who dwells in us, and acts according to its own pleasure, and so by degrees draws up the spirits of his people to himself, untill at last, they are swallowed up in the fulnesse of the righteousnesse of God in the Spirit, and bee made wholly and for ever one in the Father with Christ, *1 John 1. 2.* A glorious mysterious truth, meet to be known of all spirituall Ones; this is the top of the Saints glory, and their height of spirituall
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perfection, the knowledge and enjoyment of this spirituall Onenesse in the Father, & in the sonne, 1 John 2.24

5 There is an Onenesse in love and delight between the Father, Son, and Saints: the Fathers love and delight is in his Son, and Saints, *Matth. 3. 17. This is my beloved Son, in whom I am well pleased*; well pleased with his Son, and with his Saints in his Son. Hence the Lord speaking after the manner of men, is said to delight and sing, and rejoyce over his people, even as the Bride-groom rejoyceth over the Bride, *Esa 62. 5. Zeph. 3. 17.* to rejoyce even with joy and singing: So likewise it is the delight and joy of the Saints to live in the Fathers love, the very thoughts of it is precious, and the enjoyment of it, exceeding glorious: though the soule seemes to come short of the perfection of that enjoyment in this world; yet what it sees and enjoyes, with the expectation of perfection in another world, fills the soule with joy unspeakable, and full of glory; and now as the soule dwels in the Fathers love, delight, and joy; so likewise, it dwels in the Fathers will, and it delights in, and is well pleased with, the wil of the Father.

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it can say with Christ, what ever temptation presents it self; *yet not my will, but thy will be done*, such is the Onenesse betwene the Father, Sonne, and Saints, they delight & take pleasure in each other.

6. There is a union in glory likewise; the Fathers glory is the Sonnes glory, and the Sonnes glory is the Saints glory, what this glory shall be is unconceivable and unexpressible: to go about to expresse it either with tongue or pen, would rather darken it than illustrate it: yet, a word by the way; The perfection of the Saints glory shall be the enjoyment of all things in God, who is, and shall be, their everlasting fulnesse in the spirit. Those who dreame of a Kingdome after the flesh, or of any externall pleasures in the highest measure, discover themselves, to have exceeding carnall thoughts of the Saints glory: It is true, they shall have a Kingdome, but a spirituall one, so called, because injoying all spirituall satisfactions in the Fountaine, when the body and all the whole internall and externall part of man shall be turned into spirit, 1 Cor. 15. 44. *And our wild body shall be changed and made like his glorious body.* In a
word,

word; Such is the Saints glory, and shall be in the perfection of it, through their union with God in Christ; that wee must conclude with 1 *Iohn* 3. 2. We are already the sons of God; but it doth not yet appear what we shall be. But this we know, when Christ shall appeare, wee shall be made like unto him; and this is enough for us to know: And as there is an Oneness between Father, Son, and Saints; so likewise there is a spiritual union between the Saints: This was Christs prayer, who was heard in all things hee prayed for; that the Saints might be one, as he himself was one, in, and with the Father: the union of the Saints, is not a carnal union, but a spirituall: they who are joynd to the Lord, are one spirit.

Vse 1. To incourage all the Saints to presse forward in the power of the Lord, after a farther knowledge, and injoyment of this spirituall union with the Lord, and with the Saints: Truly friends, as this was not only the resolution of the Apostle himself, *Phil.* 3. but his prayer for the Ephesians, *1. 16, 17.* That the God of our Lord Jesus, the Father of glory, might give unto them the spirit of wisdom, in

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the Revelation of him, that their eyes being inlightened, they might know what was the hope of their calling, & the riches of his glorious inheritance in the Saints: so is it my desire, not only to presse forward in the power of God, after the knowledge of this mystery; but that all the Saints might live in the knowledge of it, that their hearts might bee comforted together, being knit together in the spirit of unity and love. The effects of the knowledge of this blessed union will prove exceeding glorious.

I It is that will produce a glorious spirituall communion, and fellowship with the Father, Son, and Saints; union alwayes being that which produceth communion, even a civill union after the flesh; when once the Lord saith, concerning man and woman, *they are no more twaine, but one flesh*, that produceth fellowship and communion after the flesh: so likewise, and much more doth a spirituall union produce a spirituall communion and fellowship; a fellowship and communion with the Father and the Son, in all his administrations, in all the wayes and acts of his providence, civill or spirituall: the spirituall

tuall Christian enjoys God in all, 1 *Iohn*
1. 3. Our fellowship is with the Father &
his son Jesus Christ (Christ and the Saints
from their union with each other.)

1 They dwell together in the spirit, they
are his house, and he dwells in them; the
Temples of the holy spirit, and they dwell
in him: they who dwell in God, dwell in
love.

2 They ~~eat~~ ^{sate} together in the spirit, ~~eat~~
O friends; drink, yea, drink abundantly; the
Lord takes as it were spirituall satisfacti-
on in his Saints, and they take spiritual sa-
tisfaction in the Lord; it is their life to
live in the enjoyment of him.

3 They walk together in the spirit, they
have their garden and galleries, and plea-
sant delights.

4 They talk together, and commune
with each other in the spirit, the Lord he
makes forth himself in the spiritual disco-
veries of his love to his Saints, & the they
are carryed forth to tell him of it, to ad-
mire him in it, and to praise him for it:
and thus there is many a sweet confe-
rence, and heart-discovery betweene the
Lord, and a spirituall Christian, which
makes the soule to revive within it selfe.

5 Christ and the Saints lye down together in the spirit, and take their fill of love each with other, they sleep, as it were, in the bosome of each other, and so they rest themselves in love. And this likewise produceth fellowship amongst Saints, a fellowship in spirituals, a fellowship in temporals, and they continued in the Apostles Doctrine, & fellowship, in breaking bread and prayer, & breaking bread from house to house, being filled with gladnesse and singlenesse of heart, *Act. 2.* and they who beleevd had all things commune, a community as well as a unity; that is, so far forth, as need is, and calls for it; so in gifts; so in all things. *1 Cor. 3. 22.* *All is yours, Paul, Apollo, & Cephas,* And secondly, the knowledge of this spirituall glorious onenesse which the Father, produceth an exceeding earnest desire in the soule enjoying of it; to live more & more in that glory. What is the reason Professors content themselves to be so low, so carnall in their minds; but because they were never acquainted with, nor enjoyed higher things? but the Apostle who had seen and tasted of that glory, forgets all behind, and presseth forward; if so be, that he
might

might obtaine the resurrection of the dead, *Phil. 3.* and apprehend that for which he was apprehended, that love, that grace, that God who had apprehended him. Certainly, that soule who hath once tasted how good, how gracious the Lord is, in the spirit, can never be satisfied with the knowledge of him, in the Letter. 3 The knowledge of this spiritual union with God produceth an acting more in and after the spirit of God: How doth the creature set it self a-work, and acts it self even in the Letter of the Gospel, aswel as formerly in the Letter of the Law, for want of knowledge of the union in the spiritual power of the Lord! although without Christ, that is, not being acted by Christ; we can do nothing; the Creature being unacquainted with that spiritual mystical union with God, acts himself in the things of God. 4 The knowledge of this spiritual union with God, produceth the killing & crucifying of that earthly part: nothing kills and destroyes the flesh, but the growing up in the spirit. Oh! how would the soule many times be content to undergoe any thing, so it might bee rid of pride and selfe, and those fleshly corruptions; and

why? it is the growing up in the spirit, that destroyes the flesh: the more you live in and after the spirit, the lesse, after the flesh. 5 It is that will help us to know Christ and the Saints, more in and after the spirit, and lesse after the flesh, and so wil produce a more spiritual communion amongst all the spiritual Saints of Iesus. 6 And lastly, it is that wil make the thoughts of a change exceeding sweet, because the soule lives in expectation of a glorious freedome from sinne and sorrow, and a full perfection of spiritual and eternal glory, therefore it can be contented to be dissolved, and to be with Christ, which is best of all, where it shal for ever live in the continual admiration of, and glorying in the spiritual enjoyment of God, whose work shal bee everlastingly and fully to enjoy, and freely to sing prayes unto the Lord.

SECTION. VII.

Wherein is declared what the Law is, and what the Gospel is; with the difference between them both in the Letter, and in the Spirit.

THE Law in the Letter is a rule of life answerable to those moral principles of nature left in man since his fall; the substance of which Law was written in the heart of the first *Adam*, and was contained in that Verbal word; *In the day thou eatest, thou shalt dye the death*: Man having yet the principles of that Law remaining in him, God having by the promised *Messiah* given a farther being to Mankind in the world; hee gives forth the righteous Law more at large in the Letter, that for his Creatures might have a rule in the letter to walk by, and likewise might be the more sensible of the losse of both; that principle and power they had once in *Adam*, given unto them; and likewise with it, gives, though not the same power, yet the same promise of external life in the Land, God gives them. 2 The Law was that by which sin came: that is, by which

sin became sinfull: For it is true, had not God given a Law; yet man would have been acting contrary to the pure mind of God: therefore he giues a Law, that sinne might become out of measure sinful, and it was added, because of transgression; for where no law is, there is no transgression: For, by the Law, was the knowledge of sinne, and so it was an Administration of death, both in the hands of *Adam*, as well as *Moses*, 1 *Cor.* 3 6, 7.

3 The Law in the Letter was an Image or Character of that spiritual righteoufnesse, God intended to bring in by Jesus Christ: As *Adam* was an Image of that spiritual perfection God intended to make his partakers of in the spirit by Christ; So this Law in the Letter was a rule answerable to that moral principle of righteoufnesse in *Adam*, and a Character likewise of that spiritual righteoufnesse that every beleever attaines in Christ: the righteoufnesse of the Law in the Letter, was not that beleevers enjoy in Christ; but that righteoufnesse *Adam* injoyed in his state of innocencie. It was not the righteoufnesse of God; but a Character of that righteoufnesse, holinesse, and purity, that all beleever

vers are made partakers of in the spirit: It was not that righteousness, by which God intended to give life and glory eternally; but such a righteousness which had external promises annexed unto it: For, if there had been a Law given, that could have given life; then righteousness had been by the Law. Wherefore, I conclude, that the Law in the Letter was but a character of the spiritual righteousness of God, which is the life of the Saints, and that by which God never intended to justify any to Eternity: For, the Law in the Letter killeth, not justifieth; but the spirit giveth life, *2 Cor. 3. 6.* The Law was given to *Adam* in the Letter, and *Moses* was the Minister of the Law in the Letter, but, *Christ* is the Minister of the Law in the spirit: Therefore *Moses* saith himselfe, *A Prophet shall the Lord your God raise up, unto you, like unto me, him shall you heare in all things, Acts 3. 22, 23. Deut. 18. 15.*

Object. It is said, *Rom. 15. 8.* that *Jesus Christ was the Minister of Circumcision.*

Answer. True, hee was the Minister, of it for the truth of God, to confirme the promises made unto *Abraham*, he was a Minister of it, so as to fulfill the truth held forth

forth in it: So the word Minister (*Diaconos*) signifies, God having promised Christ to come of the seed of *Abraham*, he gives forth circumcision, and divers other ordinances, as Types representing him, and he is the Minister of all, to act and fulfill all, and to bee the substance of all those types for the truth of God: Else God had not been true in his promises, neither had salvation been obtained either by the Fathers, to whom the promises were made, or the Gentiles who were a-farre off, and likewise included in the promises: Therefore hee was the Minister of circumcision for the truth of God, to confirme the promises unto the Fathers, and likewise that the Gentiles might glorifie God for his mercy: Not so much a Minister in the giving forth of it; but in the fulfilling of it, which gives occasion to the Gentiles to rejoyce and praise the Lord.

Object. Paul applieth the words of *Moses* in the Law, *Dent.* 30. 12, 13, 14. *Rom.* 10. 6, 7, 8. to be the righteousnesse of faith, *The righteousnesse of faith speaketh on this wise.*

Answer. It is true, that Christ and the righteousnesse of the Gospel, was included

in the Law. There was a literall or externall righteousness expressed in the letter, to which were externall promises annexed: but there was a spirituall and internall righteousness included, which, onely beleevers were made partakers of, which was a righteousness brought in by Christ, and obtained by faith, which is the law in the Spirit, or that spirituall righteousness of God, that beleevers are made partakers of, which is the second thing propounded, what the Law in the spirit, is.

Secondly, the Law in the spirit, or the spirituall righteousness contained in the Law, as you have already heard, is the righteousness of God, which every beleever is made partaker of. Note these two words for the more full clearing of it.

First, that there was a spirituall righteousness included mystically in the letter of the Law, which none ever saw into; but those spiritually enlightened. *Paul* had experience of it, *Rom. 7. 14.* *For we know that the Law is spirituall, but I am carnall.* The Law in the Letter was not spirituall: For the same Apostle could say, that he walked concerning the righteousness of the Law in the letter, *blamelesse, Phil. 3.* yet he calls
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it, a fleshly walking : If any man had cause of glorying in the flesh, I much more. And he saith, he was alive once without the Law; but when the commandement came, sin revived, and I dyed, Rom. 7. 9. alive, without the Law, in the spirit; for, he was not without the Law, in the letter : by that it was he judged himselfe to be alive; he walked concerning that, blamelesse ; but when the commandement came, that is, when the spiritual righteousnesse of the law was unfolded, which was no lesse than the righteousnesse of God; then he saw how short he came of that righteousnesse : hee was yet but in the letter, in the flesh, and not in the spirit ; *Then sin revived, I died*

Secondly, that this Law in the spirit, is that spirituall righteousnesse of God, that beleevers are made partakers of, 1 Cor. 3. 6. *The letter killeth, but the spirit giveth life.* The letter killeth, the letter requireth an exact and perfect obedience, which none was able to performe; and so, the very letter of the Law did kill. So at first it killed *Adam* and all his posterity; and so it killed the Jewes, being given forth in a more large way ; for it was *the administration of death: but the Spirit giveth life, viz. the*

the Lord Jesus, the spirit and substance of the Law, both morall and ceremoniall; for *the first man was made a living soule*, to answer a morall righteousnesse; *the second was made a quickning spirit*, to give life to those, dead in the first *Adam*: And as the Father hath life in himselfe; so hath he given to the Son to have life in himselfe, and hee quickneth whom he will, *John 5*. The Law, in the letter killeth; the law, in the spirit, quickneth: Therefore Christ saith, *I came not to destroy, but to save, John 12. 47.*

Secondly, what the Gospel is, There is likewise the Gospel in the Letter, and the Gospel in the Spirit: The Gospel in the letter; which properly doth signifie *glad tidings*: and this Gospel is to goe forth amongst all; but none are made partakers of it in the spirit, but beleevers: All are made partakers of it in the letter, it is glad tidings to all; and that in a double sense: 1. It is glad tidings to all; for, all have a Being by it: it is that which hath made peace for all; an external peace, in taking away that present curse.

Secondly, it is that wherein internal and external peace is held forth and propounded to all, which is glad tidings; none are

exempted in the letter, til they exempt themselves through unbelief, and so judge themselves unworthy of eternal life.

Secondly, there is the Gospel in the letter likewise, as it is a Gospel of spiritual peace and reconciliation: And thus every beleever receives it, first in the letter, through the power of the spirit, and this is Christ in the flesh, dying upon the crosse, taking away the condemnation of the Law in the letter. And this is that answers the guilt of sin in the natural conscience; a visible satisfaction for a literal transgression: This was Gods way to take away sin, and this is the first discovery God makes of himself to a sinner, because he is pleased to conform himself to that way that might best suit with our understanding, and so by degrees to draw us up more in the spirit unto himselfe, and this is the Gospel in the letter, answering the Law in the letter, and the conscience troubled through the sense of sin, which is the first knowledge of Christ; and is (indeed) but a knowledge after the flesh, and so is in the esteem of the Apostle, but a carnal knowledge (that is) being compared to the spiritual knowledge: therefore the A-
postle

postle saith, 1 Cor. 3. *I cannot write unto you as unto spirituall, but as unto carnall, even as unto Babes in Christ.* Note, I doe not speak thus of the knowledge of Christ upon the Crosse, and the application of it, taking away the guilt of sin, as a low and slight thing in it selfe: For first, it is Gods way to satisfie sinning souls, and so none ever partake of mercy, but by this way. Secondly, it is that, being wrought by the spirit of Christ, brings souls under the denomination of children, 1 John 2. 12. Thirdly, it is that by which the soule enjoys much joy and peace; who so hath obtained it from the Lord, hath obtained a good degree, and much boldnesse in the spirit. Yet fourthly, God usually by this way, brings souls up into a spiritual union with himselfe, and in comparison of the souls enjoying of God in Christ, the Scripture calls it *a carnall or fleshly knowledge*: and doubtlesse many may attain the knowledge of the Gospel in the letter, and may own a dying Christ upon the Crosse, and yet be but a humane faith, a literal Gospel, and never truly known in the Spirit. But those who are brought to the knowledge of and beleiving in, Christ dying upon the Crosse,

Crosse, by the saving work of the spirit, shall grow up in the more spirituall knowledge of him.

Secondly, the Gospel in the spirit is the righteousness of God imparted in the spirit to the beleever: it is the making of the beleever partaker of the same nature, of the same spirit that was in Christ Jesus. The Gospel in the spirit is the same as the Law in the spirit, and represents the spiritual righteousness of God, with which he intends to cloath his people, and it is called, *The righteousness of God in Christ*, 2 Cor. 5. As there was a literal transgression of the Law; so there is a Gospel in the letter, to answer it; & a Christ dying upon the crosse. As there was a spirituall righteousness included in the Law; so likewise is there a spiritual righteousness in the Gospel, that is, in Christ, they are both in Christ: the former righteousness is the knowledge of Christ, without, as dying, and satisfying: the second, is the knowledge of Christ spiritually formed in us, which is here done in part, and we shall in the conclusion be wholly changed, and swallowed up in that spirituall righteousness. And indeed here lies the great mystery of the Gospel in these three particulars.

1. God

1 God in Christ, 1 Tim. 3. 16. 2 Christ
spiritually in the Saints, *Christ in you the
hope of glory. Col. 1. 27.* 3 That full spiritual
change into the spirit at the last day, 1 Cor.
15. 15. So that this is the glad tydings of the
Gospel in the spirit, not only that wee are
made one with God, but likewise that wee
are made one in God; he dwelleth in us, &
we dwell in him, and wee now serve no
longer in the oldnesse of the letter; that is,
with our old nature, in the old letter given
forth to *Adam*, & by *Moses* to the old end,
the obtaining of righteousnesse, but in the
newnesse of the Spirit; that is, the renewed
mind by the spirit, to a new letter written
in the heart, to a new end, to glorifie the
name of our Lord Jesus, and to declare our
cōformity to him in the spirit. That this is
in the Gospel, in the spirit, which the Lord
Jesus brings up his unto by degrees; the
Scriptures in the spiritual understanding
will declare, not onely for confirmation,
2 Cor. 5. 16. with Heb. 10. 19. 20. In the first,
the Apostle saith: *Henceforth we know no
man after the flesh; yea, though we have
known Christ after the flesh, yet henceforth we
know him no more after the flesh.* Note first
there is a knowledge of Christ after the
F flesh

flesh, even of the Saints; *Although we have known Christ after the flesh, yet know we him no more.* Why? *vers. 17. If any man bee in Christ, he is a new Creature,* Christ is formed in him after the spirit, and hee comes now to know a spiritual Christ within him, as well as a fleshly Christ without him. The second Scripture saith, *Wee have boldnesse to enter into the holiest, by the blood of Christ, by a new and a living way; that he hath consecrated for us through the veil;* that is to say, *his flesh:* where likewise note, that the blood of Christ is but the way into the holiest, and the flesh of Christ is the veil, through which we enter into the holiest; that is, into the spiritual and heavenly enjoyment of God. We come first to the flesh, and secondly to the spirit, the flesh being the way to the spiritual enjoyment of him, where Christ is entred already in the perfection, and will in conclusion draw all his spiritual Ones after him unto the same perfection, into the same glory.

Object. If this be the Gospel in the Spirit, to know Christ no more after the flesh, and to live in the spirit, to look upon Christ as the way, in the flesh, into the spirit, or holiest where he is; then what need
of

of faith so much spoken of in the Scripture, *the just shall live by faith, and We are justified by faith? &c.*

Ans. 1. Faith may be acted not only on Christ dying upon the Crosse, but in Christ living in the soule: that is, my believing that Christ is spiritually formed in me; as well as that he hath dyed for me, that I am justified in the spirit, as well as in the flesh; faith hath the same object in the spirit, as in the flesh, to believe that Christ lives spiritually in the soule, and that it shall be swallowed up in the conclusion wholly in the spirit.

2. There may be often occasions to make use of faith likewise, while we are in this body of flesh: although the soule obtaines a good degree of the enjoyment of the spirit, from, and in God; yet there will be through the presence of corruption some stirre and trouble: and this God in his wisdom permits for ends best known to himselfe. The Apostle *Paul*, who lived exceeding highly in the spirit, sometimes in the third heaven; that is, in the highest discovery of God; yet he meets with a thorn in the flesh, the messenger of Satan to buffet him, that was, some strong lust in

the flesh, that might cause him to look down again: And the reason he renders, *Lest he should be exalted above measure,* 2 Cor. 12. For, the truth is; if God should cause any one to live alwayes in heaven, that is, above all lusts and corruptions, in the highest discovery and enjoyment of God; he would be ready to be lifted up above measure. Experience teacheth us as much, ready to look upon all knowledge and enjoyment, beleeve it to be nothing but carnal; therefore he brings down *Paul*, that he might exercise faith, and live upon grace, as well as others, *My grace is sufficient for thee, My strength shall be perfected in thy weaknesse.* So that notwithstanding this life of a Christian in the spirit; yet there will be the use of faith alwayes either in the Spirit, or in the Letter: sometimes God brings a soule to live upon grace, as it was revealed by Christ in the flesh, and brought home and enjoyed by the spirit: when we are at home in the body, we are absent from the Lord in the spirit; but when we are absent from the body, we are at home in the Lord in the spirit.

3. There is a continuall use of Faith, and that

that of the most spirituall Christian, with relation to the perfection of our eternall injoyments: for, the Saints do not onely injoy a onenesse with God here, and from hence much spirituall and internall glory; but by faith, believes, and hope, expects that perfection of glory hereafter, wherein it shall be perfectly made like unto Christ, *when this vile body shall be changed, and made like unto his glorious body*, which at present so acts it selfe even in the Saints, which prevents them even of that perfection of glory, which they by faith expect when the change comes: *when Corruption, shall put on Incorruption, and Mortall, shall put on Immortality: When this naturall body shall become spirituall*; then shall be fully injoyed what hath been by faith believed, and by hope expected; and of this hath the spirituall Christian a taste, in the spirituall injoyment of God here, although not as then so fully swallowed up in that glory.

Obj. But it seemes that Christ in the flesh is the way to Justification and glory, the way into the holiest, which is heaven it selfe, *where none shall enter till*

they are changed, but Christ who is entred already, Heb. 9. 24.

Answ. True, Christ is entred into heaven it selfe onely in perfection, but beleevers they enter likewise in part, *viz.* when they are got within the veil, that is to say, the flesh; then they see into the spirituall mystery and mansions of glory unconceivable, and indeed un-utterable, as the Apostle saith; and desire to live continually within the veil, if it might be, while they are here, yet they are raysed up more and more, in the spirit: and in the conclusion, shall be for ever with Christ within all veiles, which was best of all; as the Law in the Letter was a veil to the Gospel, both in Letter and Spirit, 2 Cor. 3. 14. So is the Gospel in the flesh a veil to the Gospel in the Spirit, a veil through which, and within which all the Saints by degrees shall fully enter:

Qu. What is the difference between the Law and the Gospel?

Answ. The difference is both in the Letter, and in the Spirit, the Gospel in the Spirit is the substance of that righteousness, spiritually included in the Law,
as

as the Type, Image, or Character of that spirituall substance the Saynts are partakers of. Hence, it is often called the Law in the Spirit, the Letter killeth, the Spirit giveth life, and I through the Law am dead to the Law, that I might live unto God, *Gal. 2. 19.* that is, I through the Law of the Spirit, that is, the righteousnesse of God in Christ, am dead to the Law in the Letter, that I might live unto God in the Spirit, and not to the Law and selfe in the Letter.

2. Difference is in the Letter of the Law, and so of the Gospel, and this is glorious, for the letter of the law required a righteousnesse that was broken, death ceiseth on all by that meanes, the Gospel in the Letter holds forth a righteousnesse in Christ, fulfilling the Letter of the Law, so that what righteousnesse is in the Law required, is obtained by Christ, and every beleever is made partaker of it, and so the difference is, 1. The Law prescribes a Rule, the Gospel fulfills the Rule, *Mat. 5. 28.* The Law requires a righteousnesse, The Gospel fulfills that righteousnesse. *Rom. 10. 3.* The Law was the

F 4 administra-

administration of death; the Gospel, the administration of life.

Qu. Is not the Law in the Letter, a Rule to beleevors?

Ans. 1. Not as it was handed forth by *Mose*, from Mount *Sinai*: so it was a killing Letter; but 2. as it was taken in to the hand of *Christ*, and so satisfied and handed forth by *Christ* being turned into Gospel-Rules; it remaines a Rule, so farre as we are in the flesh, I meane, in the knowledge of *Christ* after the flesh: but as *God* writes his Lawes in the hearts of his people, and taketh them up in the spirit; so shall they live above the Law in the Letter, even of the Gospel; yet not without: for they have it within them: it is in their hearts; and so they are a Law unto themselves: Then the Rule in the Letter is as a stay in the hand, or as a guide in the way, helping the soule up to the Spirit, and then he walkes not after the flesh, but after the spirit, having the Law of the spirit of life within himselte, guiding him in the way of holinesse, and so that Scripture is made good, *1 John 3. The annoyntings which you have received shall teach you all things,*
and

and ye need not that any man teach you: and The spirituall man judgeth all things, yet he him selfe is judged of no man, 1 Cor. 2. 14.

Application: To encourage the Saints in the power and spirit of Jesus to presse forward after this knowledge, and injoyment of God in the Spirit: this was Pauls resolution, who had tasted of the spiritual discoveries of God (as deeply as any) to presse forward after perfection, Phil. 3. Forgetting things that are behinde, not alwayes living below. The effects of it will prove very glorious. 1. It is that by which you shall be able, with the more evidence of light and truth, to judge of things that differ, the spirituall man judgeth all things. 2. It is that will make the life of a Christian exceeding glorious, carrying him through all difficulties with much spirituall joy. 3. It is that will put a period to all differences and divisions amongst the Saints. Divisions flow from our ignorance, and dwelling so much in the Letter, 1 Cor. 3. 3. *whereas there are among you divisions and strife; are ye not carnall, and walke as men? Those divisions, and that strife amongst the*
Saints

Saints about things in the Letter, argue that they are exceeding carnall, but this knowledge of God in the Spirit, will as a mighty Gulfe swallow up all those literal differences, and put an end to all strife, both among particular Saints, and in the Nations. *Esa. 2. 2. 3. 4.* *When once the Mountaine of the Lords House (which is his Saints) comes to be established on the topp of all Mountaines and Hills, that is; in the spiritua'l injoyment of God, above all carnall and fleshy things; then shall all warres and divisions have an end, and not till then.*

4. It is that will cause many a glorious Starre to fall from heaven: many who have acted much after the Letter, will upon the discoveries of the glory of God in the Spirit; fall from that light they seemed to have.

SECTION VIII.

The matter of the Church, what?

THE Church of Christ may be considered either as more generall or more particular. 1. More general, and then it includes the whole body of the Saints in the Spirit, this of some is called the invisible Church, but to speake in the Scripture-Language, it may be rather called the general or univerial Church, the whole body of Saints in the Spirit, called the mysticall body of Christ, because of their spiritual union with and in Christ their head: This Church or assembly (for so the Greek *Ecclesi* properly signifieth) we shall read of *Heb. 12. 22. 23.* ye are come to Mount *Sion*, and unto the City of the living God, the heavenly *Ierusalem*, and to an innumerable company of Angels, and to the generall assembly or Church of the first borne, and written in heaven, and to the spirits of just men made perfect; this is the Church that shall be made one in glory; the generall assembly of Saints, the spirits of just men, and it is that might be
desired

desired at present, that Saints Communion might flow more from their union in the spirit, and not altogether from the union in the letter: this is the glorious Church of Christ; and the knowledge of it in the spirit, will cause Saints to own each other more in the spirit. 2. The Church of Christ may be considered more particular, or a particular body, or company of Saints in the visible profession of the Gospel, walking in the enjoyment of Ordinances; taking particular care of each other, and building up each other in the faith: & of this Church we shall read, frequent in the new Testament; and this Church is likewise called the body of Christ, 1 Cor. 12. 27. and it is not to be questioned, but that this practise is very commendable amongst Saints: and the knowledge of God in the Spirit, and of Saints in the Spirit, will not breake or lessen the fellowship of particular Churches; but increase it, and make it to be more spiritual: for, questionles that which tends to the breach of communion and fellowships amongst Saints, is not of God, for God is love, & they who dwell in God, dwell in love

love: it is that will increase love, and this is the more excellent way, and that which in conclusion will swallow up all differences: yet one thing is much to be desired, that is, that there might be a generall union amongst the Saints; that those who are spirituall might not be divided in spiritual Communion, because of some litterall differences about the use of ordinances and the like. Oh that the Lord would helpe us to beare with each other in such things! why cannot Saints in matters of difference beare with each other according to the Apostles rule? seeing he that observeth a day, observeth it to the Lord; and he that observeth not a day, observeth it not to the Lord, and both give God thanks.

Obj. But our difference is in matters of Ordinances for the most part which God commands, and hath given them to us as priviledges;

Ans/w. True, yet they are such commands and priviledges as God hath given to his Servants to leade them up to himselfe in the Spirit: and what if some enjoy God gloriously in the Spirit without these, and we finde them spiritual,
and

and walking answerable to the spirit of Christ: why should my conscience judge another mans Liberty? and why should not we hold Communion with such in the Spirit, and in the letter too, in those things wherein there is a union? but the truth is there is too-too much erring at present upon both hands; the one judging it too carnal for any Saints to walke in the use of ordinances, which is not a truth at present; the other judging it inconsistent with the Gospel, and the state of a Christian to live without the practise and use of Ordinances; a third sort there are that would submit to Ordinances, but want Administrators, and this is more carnal than ether of the former, because they expect that to be in a creature which is onely in God; but here should be a learning and forbearing, where the spirit of Christ is.

A fourth sort there are who put Ordinances upon those not capable of them without any word at all in the letters and this is the most carnal work of all, and savours much of the earth, and of an old Testament-spirit, from whence usually, the ground is brought, and it were
much

much to be desired that the Lord would be pleased to enlighten their eyes, that they might have more spirituall apprehension of the Gospel, and the end of Gospel-Ordinances: yet it should be the wildome of those taught from above, to own any thing of God where-ever they finde it: and although, it is true, there cannot be a Communion with and in things never of God prescribed; yet the spirit of love should so temper our spirits, as that we should not bite and devoure each other; but, let as many as are spiritual, though differing in some circumstantial things in the letter, yet own each other in the spirit, imputing those differences to the flesh: and this union in the spirit, the knowledge of it, will in conclusion bring all the Saints into one spiritual way, *Esa. 35. 9.* And so they shall worship God in the Spirit with one heart, *Zeph. 3.* and so put an end to divisions, and dividing principles which flow meerly from the flesh.