

soule. O sayth the Devill, thou art a vile cursed creature, thou hast a base earthly carnall heart, thou art able to performe no duty, but it is full of sin, and as good never a whit, as never the better. Thy services (hadst thou no other sin to be accountable for) are enough to condemne thee: and besides all the rest of thy sins, of thy basenesse in performing duty, this is that is worst of all, thou hast a wicked proud heart of thine owne, thou art ready, whenever God hath assisted thee, to take the honour to thy selfe, and to pride thy selfe in those weak duties thou performest.

What sayst thou to this Christian? hast any experience of this tryall in thy soule? I dare say thou hast, if Christ dwell there: but what course will you take to overcome in this combat? see *Ephes. 6. 16.* There are the enemies the Saints are to encounter with, they are no small, no mean enemies, see *Verse 12.* and the armour; the Christians armour is all armour of proof; but above all take the shield of faith, wherewith ye shall be able to quench all the fire darts of the wicked: the Devill will come, and come againe, hee will have one dart, and another dart: now the way to overcome, is to take the shield of faith: a shield is for defence, so this faith both
de-

defends and resists the Devill.

Quest. But how doth faith overcome?

Ans. It ever hath an eye to the foundation Christ, it knows the foundation standeth sure, and so it turns over the devill, the false conclusion that the devill and the heart is ready to make together to Christ: and now the soule sayth, it is true *Satan*, or it is true heart, I am base, I have a vile cursed nature, I cannot pray nor performe any duty as I should, sin is in my best action, I confesse I am in my selfe as bad as man or devill can make, not a worse heart in the world more subject to evil, farther then God restrains it, more unable to doe good, farther then God inables: and what of all this *Satan*? I know there is enough to condemne me for ever, were I to answer in mine own person for my selfe; but Christ hath been condemned for me, Satan, he hath borne all my sins, and so my condemnation, and he hath made himselfe over to me, so that now thou must first have something against Christ, before thou canst shake my hold, and thus by faith flying to Christ, the soule overcomes the enemy: but if the soule cannot thus have recourse to the Lord Jesus, he is gone when the tempter comes, he is not able to resist. Then sayth,

Sayth the beleiving soule, it is true, Satan, I have a proud self seeking heart, ready ever to take that honour to it selfe that is due to God; but it is as true, that I may thank thee for it, who hast thus metamorphozed my nature, and made it like thine own, and not onely so, but comest in and ever stirrest up the heart to pride and selfe-seeking, knowing well by experience, that it is a sin that much provokes God; but this is my mercie, God lets me see into this depth of wickednesse, and it is my burthen: but Christ hath freed me from the power of it, and from the iniquity of it, hee is ever subduing it in me, and one day I shall for ever be freed, both from it and thee: thus by faith the soule overcomes the devill: this is the first particular wherein the Christian comes to live by faith, in the exercising of it, according to the many-fold occasions it meets withall.

2 To live by faith is a living upon Christ in the want of all things, and that both externall and internall.

1 *Externall*, in the want of outward things: when the creature is stripped naked and bare, brought even to a morsell of bread, then to live in beleiving the Lord will care for you, when that you are brought to Christs

condition, that you have neither house nor home, nor any thing in the world besides a Christ, besides a God to live upon; then when thou canst get a promise, as that *Heb. 13. 5.* He hath sayd, *I will not fail thee, nor forsake thee*, and stick close to the Lord Iesus in such a promise, this is a living by faith, when the creature fails. *Hab. 3. 17, 18.* *Although the figtree shall not blossome, neither shall fruit be in the vine, the labour of the olive shall fail, and the fields shall yeeld no meate, the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoyce in the Lord, I will joy in the God of my salvation: This is to live by faith, when all creatures fail, then to live upon God, then to rejoyce in the Lord, believing that God is able and will help, the Lord will sustain. The want of this faith, was Israels sin, *Psal. 78. 18, 19.* they spake against God and sayd, *Can God prepare a table in the wilderness? how is the deceitfull heart of man ready to distrust God in such a condition as those Jews? can God prepare a table when all is gone? but faith in such a condition, believes, and lives by believing, and the Lord will care for mee sayth the soule, and the Lord hath sayd it: The lions shall lack, and suffer hunger, but they**

they that wait upon the Lord shall want nothing that is good. This is a hard thing, it is easily sayd, but not so easily done; you think it is easie, perhaps, to live by faith, while you have a house, a calling that brings you in money, perhaps every day or every week, or money by you, or land, &c. you can live comfortably upon Christ and your calling, upon Christ and your house or land, but let all be taken from thee, see then how thou canst live? this may be your condition, and then you will be put to the tryall.

2 Spiritually, when the soule hath nothing of its own to rest upon, when duties and performances and all is gone, then to believe and live by believing: this is to live by faith indeed, upon this ground the soule believes, Rom. 4. 4 5. *He that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness*, he that worketh not; he that cannot performe one acceptable duty in way of righteousness, but sees all is nothing, yet believes in Christ, and so lives by believing, this is the constant stay of a believer, he ever sees his own emptinesse, the unrighteousnesse of his best actions: I say, to believe in, and to live upon Christ in all such conditions, it is to live by faith,

faith, above duties and performances: but how doe many a professing man and woman comfort themselves in the performing of duties, in their enlargement in duty, and the like, but when they fail in this, then they call all in question again: this faith was not right, for they thinke they believe, because they can pray and meditate, &c. when indeed the soule that rightly believes, doth believe because he cannot pray, nor act or doe any thing that is acceptable, and therefore he cannot live by faith, but when that power he has to performe duty fails, his faith and all fails, this is not to live by faith, yet this hath been the life of most professors in this Nation.

3 A living by faith, it is to live by believing of what the soule shall one day enjoy, and this mightily bears up the spirits of the Saints.

And this we may take notice of under a threefold consideration.

1 That which the gracious soule longs most after is the full enjoyment of God, nothing lesse can satisfie the believing soule, the soule that hath tasted how gracious the Lord is. O sayth the Soule, when shall I come to the full enjoyment of my God, and so the soule greanes, as the Apostle, 2 Cor. 5. 2.

earnestly desiring to be clothed upon with the house from heaven, and the reason is, *ver. 7.* for while we are here we walke, that is, live by faith, and not by sense, while we are at home in the body, wee are absent from the Lord, that is, absent comparatively with relation to what it shall be, for the soule has but a glimpse of glory, but a tast of the excellencie it shall one day enjoy, in Christ.

Quest. Now what is it that bears up the soule in this condition? how doth the soule live in the want of this full enjoyment of God?

Answer. 1 By faith he can look upon God, as having a relation to him, God in Christ is my God, sayth the soule, and I shall one day enjoy him, I shall one day see him and for ever be satisfied in the beholding of him, this quiets, this satisfies the believing soule, it is content to wait upon God, hee that believeth maketh not haste: It is in this case with the believing Christian, as with a loving and tender wife, her desire is always to live in the enjoyment of her husband, but when her husband is absent, far away from her, it may be shee receives now and then a comfortable letter from him, wherein shee sees a glimpse of his love, and

reads

reads his letter, and wil have as much fellowship with him in his letter as shee can : shee will look to every word, every sentence, and note what expressions of love shee can finde there, and then shee is cheer'd and comforted: I have a letter from my husband, sayth the loving wife, wherein he lets forth a taste of his kindnesse and love unto me : O here are sweet words of love, of a tender affection ! But sayth the wife, this is not all, hee will come home unto me at the time appointed, and I shall enjoy him, and this is that which most of all cheeres up the heart of the wife, my husband will returne at the time appointed.

Thus it is with the beleeving Christian, nothing lesse then the enjoyment of God can give satisfaction to the soule that hath once tasted of him : but beloved the Lord Jesus, the soules *beloved*, is gone as far as any, hee hath only espoused, betrothed, the soule to himself, he hath reserved the full enjoyment that the beleeving soule shall have in him, till another world ; only hee discovers this his love, lets forth a glimpse of his glory, into the soules of the Saints ; and then the soule having once tasted of God, how good, how gracious, the Lord is ; then nothing, but the full enjoyment

ment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, to have recourse unto, and there he hath made known his love, and his heart to his poore people: and now the soule that longs after Christ, hath recourse to the Scripture, and there searches what Christ hath said, & when the soule meets Christ in the Scripture, then it is cheer'd, then it is comforted, here is a blessed word sayth the soule, Christ is my *all* and *in all*, though I cannot come to the full enjoyment of him: and then the believing soule will to ordinances, preaching, and the Supper of the Lord, fellowship and communion of Saints, get what it can of Christ, meet with her beloved every way God hath appointed for that purpose: but still, this is the great support, my beloved will come at the time appointed, he is gone to receive for himselfe a Kingdome, and he will return, and I shall enjoy him in his fulnesse, in his perfection, and here the soule lives and waits patiently, here the anchor of hope is cast, and holds the soule close to the Lord Jesus, living by believing what it shall one day enjoy,
Heb. II. I.

2 That which the gracious soule longs after is, a full and perfect freedome from

Corruption: it is that body of sin that burthens the Saints, that is it makes them cry with the Apostle *Paul*, *O wretched man that I am, Who shall deliver me from this body of death?* and the gracious soule could well be contented sometimes to embrace death, that it might be freed from this body of death; under which God is pleased (for ends best known to himselfe) to exercise his children under. Now what is it bears up the Spirits of the Saints in this condition? it is this, the believing of this, that they shall one day be rid of this base proud deceitful heart, a day is comming when I shall change this vile body of sin, and I shall be made like unto the glorious body of *Jesus Christ*, *Phil. 3. 21.* I am already justified, and so made a Son, a daughter of God, and this I know, I shall one day be made like unto him, *1 John 3. 2.* This is that which cheers the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of heart, that it findes within it selfe: when perhaps it is put to a stand in the beholding of it: O sayth the soule, what I after so much experience of Gods love, so much faith in the name of *Jesus*, and have such a base heart, such a thought for wicked-

nesse,

nesse, the Christian is sometimes put almost to a stand here : but then he comes to consider, God is wise, and he is pleased to exercise me under this body of sin, to keepe me in a continuall dependencie upon himselfe, and this is my comfort, I shall one day be rid of all these enemies of mine, and I shall one day enjoy the Lord Jesus, in his holinesse and in his glory, *When Christ which is my life shall appear, then shall I appear with him in glory, Col. 3. 4.* and in this case the believing soule lives in believing what it shall one day enjoy, namely, freedome from sin, glorious liberty, even the glorious liberty of the Sons of God.

3 The Saints of God are subject to afflictions and reproaches while they are in this world, so Christ sayth, *John. 16. 3. In the world ye shall have tribulation:* It is true, Christ hath prepared a Kingdome for them, but they are not like to enjoy it in this world, I mean that Kingdom of glory, although it is true, they enjoy much of God here in this Kingdom of grace, *The Kingdom of God is within you.*

But the Saints here are liable to persecutions and afflictions ; now the beleving Christian lives in beleving it shall one day be

freed from those hard things it suffered here, free'd from evill men, and I shall one day have a Kingdom, sayth the soule: Thus Paul comforts himselfe, *2 Cor. 5. 1. 2 Tim. 4. 5, 6, 7.* and this was it with which Peter comforts the scattered Jews, *1 Pet. 1. 3, 4, 5.* They were begotten to an inheritance incorruptible, undefiled, reserved in heaven for them, and this was the ground of that exhortation to constancy to the end in time of affliction, *Rev. 2. 10.* Be faithfull to the death, and you shall have a crown of life.

Thus Christians have I indeavoured, both from the light of Scripture and the light of experience, to hint out briefly unto you a taste of the Christians living by faith, and this Christ teacheth all those whom he effectually teacheth. *Heb. 10. 38.*

I might proceede to other particulars, namely, that Christ teacheth us to own him as our Priest, as our King: it is Christ our Prophet indeed, that teacheth us all things that we rightly know, we know nothing as we ought to know, farther then Christ Jesus by his Spirit teacheth. But I proceed to the next particular propounded in the office or work of a Prophet, namely to work miracles; this the Prophets before Christ did,

Moses

Moses a type of Christ, and the great Prophet of Israel, work't many miracles when the Lord sent him to deliver his people.

And this hath Christ our Prophet done, and doth to this day, this hee did when he was in the world, turning water into wine, raising the dead to life, restoring those borne blinde to sight, &c. and this he still doth, Christ our Prophet is ever working miracles: The conversion of a soule is a miracle, it is the changing of the nature, and it is above nature to doe it, to raise a man from the dead to life is a miracle, and this Christ doth to every soule who is indeed railed, *Ephes. 2. the 1. and 5. verses compared, ver. 1. and you who were dead in trespasses and sins, ver. 5. Even when wee were dead in sins, hath hee quickned us, &c.* now to quicken, to give life to a dead soule is a miracle, and this Christ doth ordinarily; and hee gives sight unto blinde men, it was a miracle for Christ to give sight to the man that was borne blinde, beloved, every man and woman in the world is borne blinde, spiritually blinde, and this is a greater miracle to cure such, yet this is the ordinary work of Christ: and every man naturally is both blinde, lame, and deaf, but Christ when he comes he opens the blinde eyes,

eyes, he un-stops the deaf eares, he causeth the lame to walke, and the tongue of the dumb to sing, *Esay. 35. 5.*

3 The Prophet did foretell of things to come, *Moses* and the rest did fore-tell *Christ*, &c. and so did *Christ* in many particulars, *Mat 24.* but I passe this also.

2 *Christ* is to be exalted Prophet in the dayes of the Gospel, see *Act. 3. 22, 23.* *A Prophet shall the Lord your God raise up unto you, him shall you hear in all things.*

Use 1. To examine if *Christ* have been thy Prophet. When *Christ* comes first to the soule, he findes men dead and gives life unto them, he findes men blinde and gives sight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art borne from above? *That which is borne of the flesh is flesh*, and thou wert borne flesh, dead in trespasses and sins, hath the Lord changed thee from a state of death to a state of life; from a state of infidelity, to a state of believing? thou wert blinde, thou wert borne blinde, not able to see into spirituall things, *1 Cor. 2. 14.* Hath the Lord opened thine eyes? canst say I was blinde, but now I see, I was dumb, but now I speak, o this is worth your consideration!

Use 2. A word of consolation to the Saints whom the Lord Jesus hath taught: what is the comfort, you will say?

1 He will for ever be thy Prophet, and will be ever teaching thee: *Thou shalt hear a voyce behinde thee, saying, this is the way, walke yee in it, when thou turnest to the right hand or to the left*, the Lord Jesus will be for ever thy Prophet, he will never fail thee nor forsake thee: his eye shall ever be over thee for good, he will direct thee in all thy wayes, and is not this a mercy?

2 He hath made all the Saints Prophets; he hath powred down a spirit of Prophecie upon them, that now they are enabled by the spirit of prophecie to speake one to another, for edification, exhortation, and consolation, 1 Cor. 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints, to persecute them, for they are the Lords Prophets: 1 Chron. 16. 22. *Touch not mine anointed, doe my Prophets no harme*, Christ takes every wrong done to them, as done to himselfe, therefore you had need look to it, for it is that which will work your ruine in the end.



THE
EXALTATION
OF
CHRIST
The alone KING of
SAINTS.

CHAP. III.



Come to the Kingly Office of Christ: Christ is the alone King of his people: believe it, Christ is the alone King of his people: Christ is a King, and hee hath a Kindome, *Psal. 45. 6.* His Kingdome is spirituall, it is not of this world, although it is in the world.

Christ

Christ hath a twofold kingdome here in this world : there is the kingdome within the Saints ; and the kingdome without the one in the heart, the other in the Church ; they are both spirituall.

1 Christ rules and reignes *in* the Saints ; the kingdom of God is within you : beloved, Christ hath a kingdom within you, if ye are his; *Christ is in you except yee be reprobates,* 2 Cor. 13. 5. And this is a priviledge more then all the Kings in the earth have, they may reign here over their subjects, but not in them : but Christ first reigns *in* them. & then *over* them he reigns I mean spiritually *over* none ; but those *in* whom he reigns.

Now Christ reigns in the souls of the Saints ; first opposing all things that are contrary to himself : there are other Lords that will seeke to rule in the hearts of the Saints , if Christ subdue them not : the Devill hee will seeke to be Lord, (he that is the God of the world, and rules and reigns in the hearts of the children of disobedience) where Christ doth not rule ; but when the Lord Jesus comes he dispossesseth him, and casts him out, and so keeps him out. The Devill will make many a strong assault, throw many a fiery dart at the soule of the Christian , endeavouring if possible hee can to
shake

shake his hold; but Christ he is the King, hee is the watchman, the keeper of Israel, hee giueth in power to the weak fainting soul, to overcome all those Laws and Ediicts, Satan shal endeavour to set up in the soule; so that now the Christian espies all Satans plots and artificiall devices to trap and ensnare him, rejects all his temptations, and says as Christ, *Get thee behind me Satan*: when the Devill acts and works in others, he hath no power over the soule where Christ reigns: it is true hee may throw in his darts, sometimes make assays eyther to tempt to some evill, or to shake the faith of Christians, but Christ the King reigns there still, conquers him, subdues him, and so caries on his own work, that the gates of hell cannot prevail against that soul where he dwels. Thus Christ reigns keeping under Satan, beleve it, beloved Christ and Satan cannot reign both in one soul.

2 Christ opposes the power of sin in the soul, where he reigns: sin bears a strong sway in the soul, now Christ he opposeth it; sets himselfe against it: hence it is there is such a strong opposition between the flesh and the spirit, that is, the spirit of Christ: *the spirit lusting against the flesh, & the flesh against the spirit, and these two are contrary each to other.*

And

And thus the Lord Jesus continues opposing of sin, of the lust and corruption that is in the hearts of the Saints.

Quest. How doth Christ oppose sin and Satan? for sin is Satans work, 1 John 5.8. For this cause was the Son of God manifested, that he might destroy the work of the Devill. The work of the Devill is sin, hee that committeth sin is of the Devill,

Ans. Christ destroys sin, which is the Devils work, two ways.

1 First, Christ he destroys the guilt of it, and that he did, in bearing both the sin, guilt, and condemnation of it upon his own body, 1 Pet. 2. 24. Rom. 8. 3. and now he comes, and in the Gospel makes it known unto his people, Rom. 5. 11.

2 Hee destroyes the power of it by his spirit, by the operation of his power, working, reigning, and ruling in the hearts of his people: Rom. 6. 4. Now Christ subdues this iniquity by his Kingly Office, reigning in the Saints; *Ye are not under the law but under grace*, under Christ, in whom was manifested the fulnesse of grace.

This doth Christ two ways: first, he comes to the soule of a poore sinner, discovering his excellency, the riches of his grace, and so shedding

ding abroad his love in the heart, gets the soule willing to receive him out of love unto him, desires to have Christ set up, and his Kingdome within it selfe: for Christ hath never a Kingdome in the heart of man, till hee thus comes and breaks in upon the soul, discovering love: yet now sayth the soul, let Christ be King, and none but him: although it is true, it is by his power he breaks in upon, and subdues the stout spirit of man, who would not willingly submit of himselfe, yet Christ makes him willing, by the shedding abroad of his love in the heart, *Rom. 5.5.* So that now, the Lord Jesus with the free consent of the gracious soul, sets up his kingdome in the heart, so that when Christ sayth, *My Son give me thy heart*: Lord, take my heart, sayth the soule, dwell there, rule there, set up thy kingdome there: so that you see Christ doth not rule as Tyrant in the souls of his people, but with the free and full consent of the mind of the person in whom hee reigns, for this is both the wisdom and power of Christ, that hee makes his people *a willing people*, *Psal. 110.3.*

Then secondly, Christ having purged the heart of man in some measure, overcomes those strong lusts and affections, and makes it

a meet mansion house, a Temple for his holy Spirit to dwell in: he then sets up laws and statutes in the hearts of his children, in his kingdom; and there he rules, opposing all other laws, for there are, and will be, the stirring of corruption, and that very strongly too.

Now Christ first sets up the law of *faith* in the hearts of his people, and that in opposition of infidelity: for naturally the Saints are subject to infidelity, through the motions of corruptions, and temptations of Satan. The believing soule, when it sees, what a base nature it still carries about within it selfe, being sensible of the stirring of lusts and corruptions, Satan helping seriously, then it is troubled; O this evill nature of mine, sayth the soul, *who shall deliver me from this body of sin?*

Now the law of Christ is to *beleeve*, and in this condition to live by believing: and so Christ enables to put faith in exercise, and to beleeve above hope, almost as *Abraham*; and so hee still quiets the soule by enabling it to believe constantly in the name of the Sonne God; and that when it cannot worke, for hee is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong conflict between the law of *faith*, and the law of *infidelity*;

fidelity; the spirit of faith and the spirit of
 infidelity: infidelity it comes in with a mighty
 commanding authority upon the soule of that
 Christian, set on by the Devils malice, and
 perhaps, sometimes seemes almost in the
 eyes of reason to get the victory over faith; but
 then Christ (who maintaines his laws, puts
 them in execution) arises and rayseth up the
 heart above those doubtings and carries on the
 soul in a way of beleeving still, and so quashes
 infidelity, and treads it under feet, and leaves it
 dead, executed for present by the law of faith.

2 Christ sets up the law of love in his
 Kingdome, I mean in the heart of the Saints;
 and that in opposition to hatred. For the truth
 is, that every soul in whom Christ reigns not,
 doth indeed hate Christ: now Christ sets up
 this law of love in the hearts of the Saints: love
 to himself, to his holinesse, to his Gospell, Or-
 dinances, Saints, every thing, that have the
 name of Christ stampt upon them: it loves it
 for his sake, and this law of love opposeth ha-
 tred, for there may come sometimes, hard
 thoughts into the souls of the Saints under
 afflictions, and fiery tryals, ready perhaps, to
 say with *David*, *Hath the Lord forgotten to
 be mercifull? hath he shut up his tender mercy
 in displeasure?* Now the law of love comes
 in,

in, and helps the soule to see that there is in Christ nothing but love to it, notwithstanding the sou's present apprehensions, and sees all things shall worke for good to them that love the Lord; and so can say with the Prophet, *Lord, out of very love hast thou afflicted me:* and so the soule is knit to Christ in all conditions, & cannot but have high thoughts of him, even then, when it suffers either *for him or from him.*

For him, That is, for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incomes of his love, *the kissings of his mouth, Cant. 1. 2.* or for the bearing up of his name in a visible profession of the Gospel of Christ.

From him, Fatherly chastisements out of love, to make us partakers of his holinesse, *Heb. 12. 10.* In all these sufferings, when perhaps somtimes the carnall part is ready almost to quarrell against Christ, this law of love quells and subdues all, brings this heart-rising in subjection, and knits the soule to the Lord Jesus.

2 As it causeth the soule to love the Lord Jesus, so it causeth it to love all that is Christs, and highly to esteem of it: it opposes any other Law that may seeme to arise; as some-

times perhaps through the workings of Satan, with the corruptions of the Saints, there may be some beginnings of slighting the Saints, of entertaining hard thoughts of them, but then Christ stirs up, and revives this Law of love in them, kills that hatred, those hard thoughts, that it was apt to conceive against them, and so knits the soule to them by a more firme united love then ever, and thus this law of love, overcomes this law of hatred: in a word, it causeth the Saints to doe all that they doe out of love, *the love of Christ constrains them*, 2 Cor. 5. 14.

3 Christ sets up in his Kingdome the Law of meeknesse and humility, and that in opposition to the Law of pride and vaine glory, *Learn of me*, sayth Christ, *for I am meeke and lowly in heart*, Mat. 11. 29. and this Christ sets up in the hearts of his people, for he makes them partakers of his own graces, *Job. 1. 16.* it is a fruit of the Spirit, *Gal. 5. 23.* and of the Law of Christ, set up in the soules of the Saints, against which there is no law can prevail. It is true, there will be a rising somtimes in the spirits of the Saints, pride will thrust it selfe in, and be ready to lift up the creature in the apprehension of some selfe excellencie, although there is no
cause,

cause, yet this is a truth, I believe it, those that have any experience of the Kingdom of Christ, or of the working of corruption know it right well, pride will be pinking in, & ready to lift up the creature above measure, either somtimes Externally, & to make a difference betwixt himselfe and others, as nobility of birth, parents or kinred, honour in the world, Externall carnall excellencies: O how will it worke somtimes upon the heart of a poore creature, as if he were somebody above others? O is not thy soule sensible of this somtimes dear Christian? I cannot but think it is: But then comes in Christ, with his law of meeknesse, of humility, and puls down this pride of heart, and lays it low, and brings the soule again to lay all in the dust: what is honour sayth the believing soule? what is nobility of birth? this is my honour, that I am a sonne, a daughter, of Iesus Christ, and so the soule comes down, ready to doe any service of love to the meanest Saint, and now the Saints come to serve one another in love, and now they come again to see that they are all one in Christ Iesus.

Somtimes Internally, or with relation to Internall gifts received, although we have nothing but what we receive, yet this is the

basenesse of mans nature, it wil grow proude, be ready to be lifted up, even with those graces received, is it not so with thy heart? art thou not naturally proude? doth it not presse in upon thee somtimes? I know it doth, and I dare say it troubles thee that art a Christian: But now Christ comes with his law, and casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against the Kingdome of Christ, for this pride is, absolutely against the Kingdome of Christ, he will not have such things in his Kingdom, it will thrust it selfe in, but the Law of Christ discovers it, and vanquisheth it, and keeps the soule in an humble, lowly, meeke condition. O consider of it, where pride domineers and rules, Christ hath no Kingdome in that soule, where Christ dwels, there he reigns, where he hath made the soule humble: faith in Christ doth not make men proud and high, no, no, it is the greatest enemy to it in the world, a proud heart did never, can never believe, before brought low in the sense of its own nothingnesse, and emptynesse.

4 Christ sets up in the hearts of his Saints in his Kingdome, the law of patience and contentednesse, in opposition to anger, impatience, and discontentednesse.

Rash anger, impatiencie, peevishnesse of spirit, how will they arise and be striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will be ready to flow forth, the heart being in this temper? but now in the heart of a Christian, Christ puts in execution his law of patience and quietnesse of spirit. O sayth Christ to the soule, thou must be patient and meeke, thou must learn of me, didst thou ever read that I was moved to anger, and impatiencie, to fret and fume? no, not against mine enemies: and then sayth the soule, ô what a fool am I thus to fret, and then to be angry? how unlike to Christ am I? and then down comes that proud peevish spirit into the dust, and *so foolish was I and ignorant, I was even a beast before thee*: and then the soule is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again stirred to wrath.

Sometimes in the soule of a Christian is apt to arise perhaps some impatiencie and discontentednesse under afflictions and persecutions, hardly can it bear with patience, some heart rising this way may arise: but then in comes Christ putting in execution the Law

of patience and contentednesse, and pulsedowne all those impatient discontented thoughts, and then let patience have her perfect worke, and the soule is quieted and contented, and willingly submits unto the minde of Jesus, and then it can say with the Apostle *Paul*, Phil. 4. 11. *I have learn'd in what estate soever I am, therewith to be content*, and now the soule is quieted, and waits patiently upon the Lord, and now the soule sayth, *o how unlike am I to Christ? he suffered (meekly as a lamb dumb before the shearer, and opened not his mouth) for me a sinner, he suffered for me, the just for the unjust, that hee might bring me to God, and shall not I be contented to suffer reproach and shame for him, and then come what will come, patience possesseth the soule.*

5 Christ sets up the Law of heavenly mindednesse in the heart of a Christian, and indeed it is no wonder, for his Kingdom is there, heaven is there, *The Kingdome of heaven is within you, Luke, 17. 21.* and therefore needs must Christ set up this Law in his Kingdome, and that in opposition to earthly mindednesse, sinfulnessse, or any thing that is opposite to holynesse and heavenynesse; and you know how the spirits of men, nay, of

of Christians, are apt to be below the Lord Jesus: sometimes on earthly object; sometimes, vaine, proud, unprofitable things run in the mind, but Christ he comes, and scatters those low things, and raiseth the heart to himselfe, and keeps the heart in such a temper, that nothing can satisfie it but himselfe, and when it loseth its heavenly temper, its heavenly glory, it is presently troubled, and it cannot possibly take comfort in any thing beneath the Lord Jesus: and here is a continuall combat and conflict between the flesh and the spirit, the corrupt nature and the divine nature; and certainly here corruption and Satan, manytimes brings sadnesse upon the spirits of the Saints, in darkning, in overshadowing their heavenly enjoyment, I meane in way of sense, although they can never shake the faith of the soule in whom Christ dwels, *Mat. 16.*
The gates of Hell shall not prevaile against it.

Consider now, doe you finde Christs Kingdom, Christs laws, these set up in your hearts? do you find Christ opposing lust and corruption within you, or do you not? If Christ be there, you will finde it in some measure: I confesse it, that Christ according to his diversities of operations and workings, keeps this
 law

law of sin under in some souls more then in other, both the workings of it, and the guilt of it, *Rom 8.2. The law of the spirit of life, hath made free from the law of sin and death:* that is free from the power, as it comes with authority, as a law; there Christ subdues, although it wil be there as a rebel reigning, yet it shall set up no law in the soul where Christ is. Consider of it you that were never troubled about your sins, but all things are at peace within you: it is a sad signe Christ hath not set up his Kingdome there; *While the strong man (the Devill) keeps the house, all things are at peace,* all quiet, and so the poore creature lives in a fools Paradise, and pleases himself in this condition, but beleve it when the Lord Jesus comes, *He will sit as a refiner, and as a purifier, hee will purge out the drosse when hee comes: Mal. 3.2. But who may abide the day of his comming, he will come with the refiners fire, and the fullers sope,* he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them downe: corruption dyes when Christ comes.

Object. But perhaps, some soul may object: I find indeed some stirring within me, some to evill, and some motions to good, how shall I know that this flows from the Kingdome

dome of Christ, set up in my soule, or from some other principle?

Answ. There is a conflict betweene the law and naturall conscience, and there is a conflict between the spirit of Christ, his work in the spirit of the Christian, and the flesh corrupt nature and Satan.

I There is a conflict betweene naturall conscience, and the law, or the minde legally enlightned and the law: and this may be in a naturall man or an Hypocrite. Thus it was with *Judas, I have sinned in betraying the innocent blond.* He saw his sin, he had transgressed the law, and now hee is troubled, not because of his sin, as it was a sin, but because his conscience now dogs him, will not let him rest. This conflict may be in the heart of a poor creature, and Christ never come there in the way of mercy; and the soule deceive and cozen it self, thinking Christ is their opposing sin, when it is nothing else, but the minde of man legally enlightned, apprehending wrath, and anger, from the breach of the law: and now walks more circumspectly yeelds more perfect obedience, opposes sin, as a transgression of the law, and so thinks it selfe in a goodly paradise, in a fair way for heaven. And thus many poor souls deceive themselves and undo their souls everlastingly. But

But perhaps some may say, how shall I know the difference between mine one opposing sin, from a principall of legall light? whether the conflict be betweene naturall conscience and the law? or the Kingdome of Christ set up in my soule, and sin?

Ans. The conflict betweene naturall conscience and the law, it is only from the apprehension of the condemnation of the Law; the law saith, *thou shalt not sin*; if thou do'st it, thou must suffer, thou must be condemned: conscience enlightned, seeing this is cast down, and perhaps is much perplexed for sin; sets against sin, opposeth it with might and mayn, and resolves to sin no more: and anon sin presents it self, and the Law presents it self, and then out of doors sin must: but why? because of the law, not because of Christ: the law will give it no rest, no peace there? now to illustrate this by a comparison in these days of war; I do not question, but there are many in this countrey that are turned Paliamenteers for feare lest the Law seize upon their goods and persons, and so they loose all: their mindes are so far enlightned, that they see it is good to sleepe in a whole skin as they say, and hence they can perhaps talk somtimes, and do for the Parliament, when indeed their

minde s

mindes are contrary : well , there comes one whose minde is not so farre enlightned as to seeke their owne externall good , while he is here , one whom this man loves , and could gladly entertain him ; but for fear of the law he shall be counted and taken for an enemy to the State ; out of doores this man go ; none dares entertain him : but why ? not for want of love , but for feare : beloved I have known the truth of this on the otherside ^{now}.

And thus it is with this man , perhaps the poore creature could be content to entertaine sinne in his bosome , lust , anger , pride , &c. but no sooner doth sin appeare , but the law that appeares , conscience that is troubled , out must the sin , else conscience cannot be quiet : and so (beloved) for the quietnesse of conscience , who fears eternall flames , *Esay 33.14.* out sin must and an externall conformity follows , and so the man is become a Christian. It is as a man that hath a loving friend , hee brings him to his house , but the wife will not be satisfied , she scolds , out must the man , else there will be no peace : so sin would finde welcome , perhaps , and kinde entertainment with the man , but naturall conscience from the apprehension of the law , scolds and threatens , and out must the beloved lust , else there will

will be no peace. I feare mee many a poore soule split themselves upon this rock.

But when Christ comes and sets up his Kingdome in the soul, he presently writes his law in the heart, makes them partakers of the divine nature, makes them a willing people: and now the conflict is not between the mind and the law, but between the spirit and sin: were there no law, that matters not with the gracious soule, it sees such a great disproportion and distance betweene its beloved, and sin, that there ariseth a bitter enmity between sin and the law of love, in the soule of the Saints; that the very appearance, the very motions of sin, as it is sin, not as it brings condemnation, but as it is filthy, polluting, contrary to the minde of Christ. O the soule hath a continuall loathing of it, and thus hee that is borne of God sinneth not, gives not the least allowanceto sin, in the very thought; the very thought of it is bitter.

Quest. But what are the effects of this Kingdom of Christ in the souls of the Saints?

Answ. First, is the utter subversion and destruction of the Kingdom of Satan and sin: for all sin is of the Devill, and he that is borne of God, sinneth not as you have heard.

2 Is the continuall possessing of the soule
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with the enjoyment of God. Christ always dwelling in the heart of the Saints: for it is his Kingdom and the presence of Christ makes it heaven.

3 Is joy and peace, *Rom. 15. 13.* *The God of hope fill you with joy and peace through believing: And the kingdome of heaven consisteth not in meat and drinke, but in righteousnesse and peace and joy in the holy spirit.*

Joy unspeakable and full of glory: the soul in whom Christ dwels, who lives in the continuall enjoyment of God, must needs enjoy much consolation, *In his presence is fulnesse of joy, and at his right hand pleasures for evermore.*

4 He brings over those in whom he rules, to submit to the outward regiment of his Kingdome.

The second particular propounded is, the Kingdome of Christ *over* the Saints, : as Christ reigns *in*, so he reigns *over* the Saints. It is this Kingdom *in* them, that brings them in submission to his Kingdom *without* them: and this is a spirituall Kingdom likewise: note I pray you, this kingdom of Christ is all spirituall likewise: 1 There is spirituall matter. 2 Spirituall Laws and Institutions. 3 Spirituall executions. 4 Spirituall ends.

1 Christ

I Christ he is a King, he is the King of his people, and God will exalt him, and manifest him to be King one day, *Psal. 2. 6.* Yet have I set my King upon the holy hill of *Sion*. Christ is King, and he shall reign, notwithstanding the opposition of men, of great men: *Why do the Gentiles rage, and the people imagine vain things? they consult, they take counsell together, against the Lord and against his Christ:* Kings and great men, and wise learned men, they rage, they consult, they take counsell together against Christ to destroy his Kingdome. The most great and learned men in the world at this day rage against the Kingdom of Christ, they would set up a Kingdom of their own, and then compell men unto it: who ever it is that establishes a worship with Laws and Edicts, to compell all unto it, and to inflict bodily punishments, upon all that refuse it, or cannot joyn with it, doth what in him lyeth absolutely to destroy the Kingdome of Christ; over the soule: and if men be erroneous and worship contrary to the rule of truth, it is Christ himselfe that must judge him, and not man, *he (to wit God) hath committed all iudgment to the Son:* therefore saith the Apostle, *1 Cor. 4. 5.* Judge nothing before
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the time, and *Jam. 4. 11, 12.* if thou judge another (sayth the Apostle) thou art not a doer of the law, but a judge. There is one Lawgiver, who is able to save and destroy *What art thou that judgest another?* Note, for men to passe a finall sentence, is not to doe the minde of Christ, but to get into the room of Christ; for man to set up a law in matter of worship, and compell unto it, and judge and condemne body, and soule, for not submitting, is to exalt themselves above Christ, and so indeed is Antichristian: not but that the Churches of Christ have power to judge and determine of things amongst themselves, about the spirituall affairs of Christ, and to excommunicate a wilfull offender: it is according to the rule, to cut him off from every fellowship with the Saints, as you shall heare anon; but not to destroy his body: but the Church of Christ hath nothing to doe to judge or meddle with those that are without, *1 Cor. 5. 12, 13.* Therefore if any Church or Magistrate would exercise that power they conceive Christ hath entrusted them in, about spirituall Church affaires, I humbly conceive that they have nothing to do with those that are not of the same body with them, or the same society, as many Churches may be in society; but those that are
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without, bethey Saints, be they what they will, good or bad, they are *without* to them; and what hast thou to doe with them that are *without*? God judgeth them: Rom. 14.4. *Who art thou that judgest another mans servant? to his own master, he standeth or falleth*: If it be objected that the Church of England is a true Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can be objected I am sure against them, for I think their faithfulness to the State, speaks in the cares of every man (almost) of reason; and therefore, the State cannot meddle, where there is no Civill law transgressed? Therefore for answer to that objection, suppose *Englands* Church were a true Church (which will never be proved; but I passe it in this place) yet can they but proceed according to the rule Christ hath given in Scripture: if in this perticular, there might be a proceeding according to rule, that is, to admonish those that are contrary minded, if that will not do, to excommunicate, passe the Church censure upon them; this is the furthest that I know can be done by any Church of CHRIST: and they are then (not to cut them off out of the Land, out of

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the World) but to admonish them as brethren, 2 *Thess.* 3. 15. If such as do not, or cannot conform, to the worship prescribed by man should be cut off out of the land, out of the world, what means could then be used for their conversion? Is there not still hope while the creature is yet alive; and above ground? Therefore I conceive it to be unchristian cruelty to judge men in this case: never any wee read of, but heathens, that did the like under the Gospel: and Christ hath said, *Judges not that ye be not judged, for with what judgment ye judge, ye shall be judged?* *Mat.* 17. 1, 2. & *Jam.* 2. 13. *For hee shall have judgment without mercy, that sheweth no mercy:* Merciless men are the miserablest men under Heaven, there is no mercy for them, God wil deal with them as they deal with others: it is both the Law and Prophets to do: *as we would be done unto.* Now consider a little, I pray thee, thou, that canst be content in thy heart to persecute those that differ from thee in judgement: wouldest thou be content to be so dealt with thy self? Doth the Lord Jesus the King of Saints, require or accept of any service, but that is free and voluntary? but I profess, *Christ you see is King, and he shall be exalted King, and manifested to be King on day,*

Psal. 45. 6. with Heb. 1. 8. But unto the Son hee sayth, thy throne, ô God, is for ever; a Scepter of righteousnesse is the Scepter of thy kingdome. Here is a King, a Kingdome, a Scepter, Christ the King, the Saints the Kingdome, the Word the Scepter, Esay 9. 6, 7. He is a King, and of the increase of his government and peace, there shall be no end: that is, till there be no more time, till time shall cease in this World; after he shall give up the Kingdome to the Father, and God shall be all in all, 1 Cor. 15. 28. Thus you see Christ is King: I come in the second place to the Kingdome which is wholly spirituall, My kingdom, sayth Christ, is not of this world.

1 The matter of Christs Kingdome is spirituall, Saints called out of the world: this is the Church, the Kingdome of Christ; the Saints gathered out of the World, by the preaching of the Gospel, into the order and fellowship of the Gospel; they are Saints, although some thinke strange to hear of Saints in this World, yet they are in Scripture called Saints, that is *Sanctus holy*, see 1 Cor. 1. called to be Saints, called to be holy, so *Heb. 3. 1. Wherefore holy brethren partakers of the heavenly calling*: so that the kingdome of Christ is, or should be Saints, holy ones; not the world,

world, for all the world are not Saints, but the Kingdome of Christ, are Saints called out of the World, *John 15.19. Ye are not of the world, but I have chosen you out of the world,* The Church of Christ are Saints chosen out of the World, they are not of the World, they are a people separated, or severed out of the World, so was the Church of the Jews, *Levit. 20.26. Ye shall be holy to me, for I the Lord am holy, and have severed you, from other people, that you should be mine.* And thus it is with the spirituall Israel of Christ, under the Gospel, of which the naturall was a type: they are not of this World, they are called out of this World, and severed or separated from the World, *2 Cor. 6.14, to the end:* they are to be separated from the world, although the world hath gotten a forme of godlinesse. See *2 Tim. 3.1, 5.* The Apostle speaking of the last times, reckons up what courses men should take, what sins they should be addicted to, and yet concludes they shall *have a forme of godlines, but from such turne away,* or be ye separated. So that you see, the Church, which is Christs Kingdome, are a people called out of the world, they are not of this world as he is not of this world. Then certainly those are no friends to Christ, that would turn the World

in to a Church, and so make the kingdome of Christ not a spirituall, but a carnall kingdome; and so make the Lord Jesus a lyer, for he hath said, *His Kingdome is not of this world*: but let Christ be true, and every man a lyer. The Church of Christ, his kingdome, they are such as are in the order and fellowship of the Gospel, compacted together, according to the Gospel rule, in order and fellowship: it is in the spirituall kingdome of Christ in this case, as in the body politick: the whole kingdome under one governmēt, is but one body politick, or state: so the Kingdom of Christ, his church, although gathered in many bodies, yet it is but one body, and every body hath the same power, the same priviledges, so that it ought to be a body compacted together, under the reign and rule of one Lord Jesus, *Ephes. 4. 16.* and the externall way, by which the Saints enter into this fellowship, it is by baptisme, as you may see, *Acts 2. 41.* *Then they with the godly received the word, and were baptized,* and so added, but I have spoken of this formerly, and therefore I passe it here.

2 As Christ hath a Kingdom, and that is spirituall, in relation to the matter, so he sets up Laws and they are spirituall, the Laws
of

of Christ in his Kingdom is.

1 The law of love.

2 The law of edification.

1 The law of love, Gal. 5. 13, 14. *By love serve one another, for all the Law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy selfe, and Jam. 2. 8. It is called, the royall Law of God, Thou shalt love thy neighbour as thy selfe, this is the Law of the Gospel, love to Christ, and love to the Saints. A new commandment give I unto you, that yee love one another, Joh. 13. 34.* Now this love breaks forth in causing the Saints to walke up according to every rule of the Gospel, it constrains them to submit to every word, to every comand of Christ, it causeth the Saints to watch over each other, to build up each other in the most holy faith, to restore a weak brother with the spirit of meeknesse, being false, Gal. 6. 1. to beare one anothers burthens, and so to fulfill the Law of CHRIST: Thus CHRIST rules in and over his Kingdom, by this law of love, It is the end of the command of the Gospel, love out of a pure heart and faith unfained, 1 Tim. 1. 5. He gives rules unto his people, out of love, he causeth them to obey out of love, there is no condemnation in his law

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to his people, but if they sin, they have an advocate with the Father, Jesus Christ the righteous, 1 Joh. 2. 1. who is a propitiation for their sins. Here is love in the King, love in the subjects, love in Christ commanding, love in Christians obeying, a Kingdom upheld and maintained by the law of love. O that the God of love would increase this love more abundantly, both in your and my soul, 1 Thes. 3. 12. The Lord make you to abound in love one towards another, and towards all men. O this love is sweet, amiable, pleasant, Psal. 133. 1. love to the Saints, love to all men, it is the way to win them to the Lord Jesus, 2 Tim. 2. 25. This is the main law by which Christ rules in and over his Saints, his Churches, his Kingdom: and this is spirituall.

2 There is the law of edification, 1 Cor. 14. 26. *Let all things be done to edifying.* It is the law of Christ in his Church, that all things should be done to edification, for the building up of the Saints in their most holy faith, therefore the Apostle 1 Cor. 10. 23. makes light of that which tends not to edification, *All things are lawfull for me, but all things edifie not,* that is it which a Christian should looke most unto, that is it that will edifice

edific most : it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, *Ephes. 4. 16* *All done in the Church is for the edification of the body*, or should be : every Ordinance that Christ hath set up in his Kingdom is for Edification ; Watching over each other, Exhortation, Admonition, it is all for edification : Baptisme, Preaching, the Supper of the Lord, Communion and fellowship, it is all for edification, and consolation, as Christ hath appointed it, *Act. 2. 41. to 46. 1 Cor. 14. 3.* Church censure, excommunication, it is an Ordinance appointed of God for edification, to bring the sinner into the sight of his sinne, and that should bee the Churches end in the use of it : *Give him up to Satan for the destruction of the flesh, that the soule might be saved in the day of the Lord Jesus. 1 Cor. 5. 5.* that is the end of this ordinance, and should be the Churches end in the execution of it, *1 Cor. 16. 22.* *If any man love not the Lord Jesus, let him be Anathema Maranatha*, let him be accursed till the Lord come, so the word *Maranatha* implies : it consists of two Syrian words, *Maran* our Lord, *Athacome*, till our Lord come.

That is, as I understand it, till the Lord
come,

come, either in a way of love convincing him by this ordinance, or to judge and condemn him, so that other Scripture seems to imply, *1 Cor. 5. 5. That his soule may be saved in the day of the Lord Jesus*, the day Jesus comes in to doe good unto him, for when ever the Lord Jesus takes an oportunity to doe good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercie, see *Psal. 110. 3. 2 Cor. 6. 2.*

Thus Christ rules by his Law generally in the Assembly of Saints: But

2 He manifests his Kingly power in ordaining officers with their gifts and callings, which the Scripture seems in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, *1 Tim. 3. 1, 2, 3, &c.*

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, *ruling* and *teaching*, these although they ought not to seeke it, for they are the Churches servants, yet by the Church are to be accounted worthy of double honour, *1 Tim. 5. 17.* and in things partaining to Christ are to be obeyed, for they watch for soules, *Heb. 13. 17.*

Quest. But what power hath Christ committed

mitted to his Church, wherein his Kingly office appears?

Answer. Hee hath given power to his Church.

- 1 To Judge,
- 2 To Determine,
- 3 To Passe sentence.

1 To *Judge*, and this under a twofold consideration, 1 Of the faith of members that are to be received. 2 Of proceedings within the same body.

1 Of the faith of members that are to be admitted: This belongs to the Church, or some appointed thereunto by the Church: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive it, this is a truth generally held forth in Scripture, *Act. 2. 38.* with the 41. and *Act. 8. 37.* and 19. 17, 18. And likewise there seems to be something to this purpose in that Scripture, *Mat. 16. 19.* I will give unto thee the keys of the Kingdom of heaven, and whatsoever thou shalt binde on earth, shall be bound in heaven: Whatsoever the Church of Christ concludes on on earth, is approved of in heaven, while they walke according to rule, although I believe

lieve the great mystery couched under these words is another thing, to wit, the power Christ gives to the faith of *Peter*, & all that obtain like precious faith: whatsoever is bound on earth (that is, whosoever believes on earth) that is, bound in heaven: whosoever believeth not on earth looseth all, it is loosed in heaven: for it is to *Peters* faith Christ commits the keyes

2 There is power to judge of things in the Church, and this every member ought to make use of in looking to the wayes of each other, *Phil. 2.4. Look not every one to his own things, but every one to the things of one another, Mat. 18. 17, 18.* Thus all the body ought to watch over each other, and to judge the actions of each other, thus the Elder is to watch over the body, and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion: and thus may, nay, and ought, the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder. Thus is the Kingly office of Christ, carryed along sweetly in the Church of Christ, *1 Tim. 5. 19, 20.* When all watch over each other, when all are subject each to other. *1 Pet. 5. 5.*

3 Christ hath given power, as to Judge,
so

so to *Determine* of things, and this for the good of the body, for the order of the Church of Christ,

3 And also It, *to passe sentence* (I mean) spirituall, by way of excommunication, as you heard before. I conceive the Church and state of the Jews, who was *Abrahams* naturall seed, was a type of the Church of the Gospel, the spirituall seed of Christ, *Gal. 3. 26.* They had laws and statutes, so hath the Church of Christ now, onely theirs carnall, ours spirituall: for that Church was more carnall then Spirituall, for that was the naturall seed, this the spirituall: they were to admit none but those that were naturally or bodily circumcised, we none but those that are spirituall, *Rom. 2. ult.* They were not to touch any thing, whercupon was any externall uncleannesse, wee are not to touch the spirituall unclean thing, that is Sin, or sinfull worships or fellowships, *1 Cor. 6. 15, 16, 17.* They were to put offenders that were grosse to death bodily, the Church of Christ spirituallly by excommunication: Thus is the Kingly office of Christ carried along in the Kingdom, in the Church of Christ under the Gospel, and you see both Church and Lawes are spirituall,

3 The executions of the Churches Laws are spirituall, but this I have opened already in my foregoing discourse, therefore I passe.

4 The ends of it are spirituall, namely, as you have heard.

1 The good of the body, the edifying of the body of Christ, see *Ephes. 4.11.* And

2 The glory of Jesus, the execution of the Laws of Christ, as it tends to the Saints good, so Christs glory, *Yee call me Lord (sayth Christ) but where is mine honour?* This should be the end, as of all the Saints Church actions, so of all civill actions, *the glory of God, 1 Cor. 10.23.*

Thus you see Christ is King, and he hath a spirituall Kingdome, and he rules by his Scepter in this Kingdom, and there is good reason for it.

1 He was borne King, he hath a right to it by birth, it is his birthright, *Mat. 2.2. Where is he that is borne King of the Jews? He is a Jew that is one inwardly,* and it is Christs birthright to reigne over them, and those who take the rule, the Kingdom from Christ, are no lesse then enemies and traitors to the royall crowne and dignity of the Lord Jesus: and he will take them alive one day, and cast them

them into the lake of fire: *Revel. 19. 20.*

2 He is thereunto appointed by the Father: *God the Father hath committed all judgement to the Sonne, John 10.22. For the Father judgeth no man, but hath committed all judgement to the Son, ver. 27.* And hee hath given him authority to execute judgement, because he is the Son of God. *God the father hath given up the Kingdom to the Son, and all government, rule and dominion, is in the hand of Christ, as he is man as well as God, Act. 17.31.* He hath appointed a day in which he will judge the World, by that man whom he hath ordained, *Mat. 28. 18. All power is given to me, both in heaven and in earth, &c.* Thus you see, power and authority is given to the Lord Jesus, and he is to exercise it, and not man, farther then hee hath appointed, for the good of his Church.

3 He hath purchased this Kingdom with his own blood, and therefore good reason he should reigne in it and over it: *Act. 20.28. He hath purchased his Church with his own blood:* is it not reason then that Christ should reigne over those whom he hath purchased? those who were lost and undone, children of wrath as well as others, Christ having redeemed them out of the hands of all their