

*Eph 2.21. the building is fitly framed. I am sure that is a strange building without any form; but to be framed and formed is one and the same thing with being put into a form. For though I be absent in the flesh, yet am I with you in the Spirit, joying and beholding your order, and the stedfastness of your faith in Christ. And not holding the head, from which (not in which only) all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.*

*Col. 2.5, 19.*

So that a Gospel-Church is a number (for *ἐκκλησία* is a name of many gathered together) united according to Christs from, first to him, then one to another, for mutual edification in the things of God. But this the Quakers utterly deny.

#### C H A P. XIV.

*They deny the Ordinance of hearing the Word preached.*

**SECT. I.** **T**hey will allow a hearing the Word preached, and that must be the light within, but the mind of God contained in the Scripture, they must by no means hear preached, for (as I hinted from *G. For*) we must not hear man; for the Prophets bid, *Cease from man.* But having already so largely proved their tenet to be, That only the light within must be attended to, Ineed not do the same thing over and over. I will give you a Scripture or two to strengthen you against this fancy-full teacher, the light within. *And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace? &c. But, I say, have they not heard? yea verily, their sound went into all the earth, and their words*

*Rom. 10. 15, 18.*

unto

unto the ends of the world. Here are more preachers than one, and these Texts explain what is meant by the word, *nigh thee*, in the 8th verse, which the *Quakers* lay as a strong Foundation for their light within. This Word must be heard, or they could not believe; and it could not preach it self, for they could not hear without a Preacher; and these Preachers could not be the Word *Christ*, for they had feet, which *Christ*, as within Believers, *Christ* as the Eternal God, hath not; and the Preachers were more than one, whereas *Christ* the Word is but one, as appears by the Relatives plural, *they, them, theirs*.

But now I am upon the point of hearing the Word, a great Mystery of the *Quakers* comes into my mind, and it is worth the revealing. S. 2.

That is this: They hold it is the light that preaches, the light that is preached, the light that hears or is preached to; and so the light, which with them is God, Father, Son, and Spirit, is all concerned in the Gospel, and man nothing at all, for it is the light that doth all also. I think when I have proved this, I have discovered that which will render the *Quakers* the most absurd and blasphemous, that ever undertook to speak with mans voice.

Quest. Is there something of God in my conscience, *Smith* what will give me the knowledge of him? *Ans.* There is *Prim. p. 2.* not any thing else that can do it.

And man cannot know him [God] by any other way, *Smith* but by the manifestation of his light within him. *Cat. p. 12.*

Now I shall prove, that the light is the main (if not the only) thing to be preached, according to the *Quakers* Tenets. *Mind the light of God which hath convinced you.* S. 3.

And this is the meaning of our Doctrine, to bring people to the everlasting Word of God in themselves.

## The Quakers deny all

Parnel's  
Shield of  
the Truth,  
Epistle.

P. 42.  
Fox great  
mystery, &c.  
P. 15.

1 Pet 3. 19  
opened.

Fox great  
mystery.

P. 64.

§ 4.

Penning-  
ton quest.  
25.

And that this light within is also preached to, and the only Auditor of the Doctrines which the Quakers say are preached, and taught by the light, is proved by these instances. *To the light of God in all your consciences I speak, which is one in all. So I desire that you may mind the light of God, to which I speak, which is my witness.* Priest. *There is nothing in man to be spoken to, but man.* Answ. *How then ministered the Apostle to the Spirit? And Christ spake to the Spirits in prison: And Timothy was to stir up the gift that was in him.*

I must not ravel into these Texts now, as brought in by Fox; I shall say more of it in the following pages; only take notice, that these Spirits were the souls of those men (and so a part of them) with whom the Spirit of God did strive before the Flood, but are now (as the Devils) under the irreverfible sentence of damnation, which is in part already executed on them. Over and above, George Fox is both out of the humility, and the meekness, (as they phrase it) and out of the knowledge of himself, and out of his wits also, in saying, *That there is a proof to thee, that the Quakers are sent of God, who speak to thee of the Scriptures right as they are.*

I am lastly to shew you by good proof, that the light within is the obedient subject also, to its own absolute and infallible dictates; and then I have discharged a very fair Province. *Now is the life, the faith, the obedience of the Son, the thing which is of value in us.* So that their obedience is the obedience of the Son, *alias* the light in them; which is all one with the light in me obeys. And upon this conceit it is, that they say they are saved by the righteousness of Christ, because they account all the righteousness done by them, to be the pure and unmixt acts of the light within.

We

We are accused that we judge people. *Answer.* Where Christ rules in his Saints he judgeth, as Paul said, It is no mere I, but Christ in me. I forbear here to remark his forging of Scripture, or making Gods stream to turn the Devils Mill: But, right or wrong, 'tis plain he would have you believe, it is not their act, but Christs act. And if you enquire of any of them, (that have drunk in their principles, and are not *Novice-Quakers*) whether any act of their obedience to the light, be *their* obedience? they will answer, no, no, 'tis the obedience of Christ; the obedience is of the light.

Tarnel  
Shield of  
the truth,  
p.3.

*The Quakers disown Gospel-Prayer.*

I take Gospel Prayer to be the souls uttering its wants and desires to God, by way of humble supplication, with an audible voice, when it is exercised solemnly in a Congregation, or Family; with or without an audible voice, when a person is private: but alway in the name, and for the sake and merits of Jesus Christ. And this the *Quakers* disown. SECT. II.

That they use not prayer (audibly at least) with their Families daily, is known by all that have opportunities of so conversing with them; wherein they sin against our Saviours Directory: *After this manner praye, &c. When ye pray, say, Our Father, &c.* And in both, one Petition is, *Give us this day our daily bread*; wherein two things are implied: First, Prayer by more than one; *Our Father give us.* Secondly, Family-Prayer; for that the whole Family sharing in common in the plenty or scarcity of provision, (especially for the Belly, which is the great spender) they are concerned to put up their joynt supplications to God for daily bread, and that daily; which might have made a third Note, *viz.* That although we may

§. 2.

Mat. 6. 9.

Luke 11. 2.

pray every prayer we offer up to the Lord, for provision to our lives end; yet we are to pray for it every day, and especially for the provision of the present day. But this the *Quakers* wholly disuse, as a contemptible form.

p. 3.

John 6,

9.  
Mark 6,41.  
Acts 27,

35.

That they crave not Gods blessing, nor express their thankfulness at Set-meals for their Table mercies, is as notorious as the other: whereas we have Christs example for it; *And Jesus took the loaves, and when he had given thanks, he distributed, &c. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, &c. So Paul, He took bread, and gave thanks to God in the presence of them all; and when he had broke it, he began to eat, &c.*

p. 4.

All that ever I could learn of the *Quakers* acknowledgment of benefits received, or receiveable by us, from what the Man Christ Jesus did and suffered in the world, amounts but to this: He left us a perfect example; and yet they think scorn to follow that, as below such spiritual persons.

*He looked up to heaven*, which implies, he did it for example sake at least, (though all the fulness of the Godhead dwelt in him bodily) express the Divine Being (especially, and in his more glorious Manifestations) to be above, or beyond the visible boundaries of this little World. And as it is against Christs example, so against somewhat more than a Gospel-precept: *For every Creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God, and Prayer.* So that to omit this duty (which therefore Paul would not when in a storm, and the company in a consternation with fear of death) renders the Creature no good to us, as being un sanctified by God.

1 Tim 4.  
4. 5.

But

But rather than this shall pass for a proof of what we assert, and for a rebuke to the *Quakers* spirit of disobedience, *James Naylor* will ingage his Infallibility to bring them off clear. *But where the pure is love to the not (viz. the light) all things are defiled, when they are not sanctified by the Word, and Prayer, and therefore are to be received in fear, and therein remembering his death till he come, who is the Word, and Prayer.* And now soul take thine ease, eat and drink; for if thou hast the *Quakers* light within thee, thou needest not frame thy self to the serious imployment of Prayer, and Thanksgiving at Meals: for the light within (the *Quakers* only Christ) is not only the word that commands prayer, but prayer also in the abstract; and they that have that, cannot at any time be without prayer, though they are altogether silent.

Naylor  
lost. p. 57.

They also deny publick Ministerial prayer: for although they have some who utter Petitions, they do it (as I am informed) always in the first person singular, *I pray thee, not We pray thee.* So that although they may pray for others, they pray not with them as their mouth, which is contrary to Christs *D*rectory, and the Communion of Saints in the Ordinances of the Gospel. And if uncontrolled Fame fall not, they give this reason for it, That they both pray and declare for the sakes of others, not their own, who are obedient to the light; for they need neither.

§. 5.

But there are three things that fully prove their denying of Gospel-prayer. First, Their contempt of true Gospel-prayer. *So the same Wisdom may deny the prescribed way, as being formal, and may invent something instead of it, in a higher mystery of iniquity; and though they may not speak in such formal words*

SECT III.

Smith  
Cat p.  
107.

## The Quakers deny all

composed, yet in the same wisdom their words are formal: they can set their own time to begin and end, and when they will they can utter words, and when they will they can be silent; and this is the unclean part which offers to God, which he doth not accept, &c. What the wisdom is, intended by the Author, you shall see by and by: but the main formality inveighed against is keeping of set-times; but they may forgive us this error, it being so well known, that they have set-times, and exceed their ordinary hours no more than we. And the wisdom of the flesh is, that we do it in our own wills. If they mean not in obedience to the will of God, 'tis more than they know: if it be according to the will of God, and our wills comply with that, it is so much the better, for God likes no service against, nor without the will. To choose the things that please God, pleases God very well. But that conceived prayer (as such) should be with iniquity, a mystery of iniquity, and that to so high a degree, is a bold charge. It is well known, that many of them, when they come into our Congregations, and are present when the minister is at prayer, they will sit all the while in the midst, with their Hats on their heads, in contempt, which I my self have experienced more than once.

2. Secondly, Owning no prayers that is not by immediate inspiration, and motion of the Spirit, and without the use of our conception, and direction of the understanding. But as every creature is moved by the Spirit of the living God, who is that Spirit who will be served with his own alone, not with any thing in man, which is come in since the fall; so the imaginations, thinkings, and conceivings are shut out. So all must come to the Spirit of God, by the Spirit to be ordered, and cease from their own word,

Navlor  
Love to lost  
P. 13.

Smith  
Cat. p.  
100.

and

and from their own time, and learn to be silent till the Spirit give them utterance.

That we ought to pray in the Spirit, and with the Spirit, is far from us to deny: but he that prays according to the mind of the Spirit of God revealed in the Scripture, (which is the Spirit's Directory) and who, by the commands, exhortations, and promises therein contained, is moved to pray: he prays in the Spirit, and with the Spirit, although he have no immediate motions from the Divine Being. He that obeys Gods commands in his written Word, doth his duty, and is through Christ accepted of him. But lest you should mistake the Quakers meaning of the phrase, *traditions of men*, take notice, That they hold the written Word, and what is therein contained as its sense, to be but the traditions of men, except it come to us by immediate inspiration, as to the Prophets and Apostles, and not at second hand; which I have already proved, and therefore need not do it over again.

By what I have here produced, you may learn, That they deny any thing of man to be exercised in prayer. If he intend hereby, only the depravation that is come in since the fall, it were every right: but certainly faith in the Redeemer, and the promises which in him are yea and amen, the encouragement to prayer are come in since the fall though no part of the fall; and all the Ordinances of Christ, as such, are come in since the fall; and faith and Gospel-obedience are all in man most eminently. But that the imaginations, thinkings, and conceivings must be shut out also, is a most absurd notion. What! must we pray, and neither conceive nor think what we are to do, what we ought to do, nor how to express our selves? no, nor while we are praying? Must



all be done, as if man in his faculties of conceiving, knowing, were not Gods? nor to be concerned in his worship? Certainly, if nothing of man, soul or body, be active therein, man doth not worship God, nor pray at all, and so God worships himself; which is the true result of the *Quakers* Tenets.

¶ 4.

Job 23.

4.

Psal, 5. 1.

1 Cor, 14.

15.

But let us consider a Text or two out of the Word of God. *I would order my cause before him, and fill my mouth with arguments.* The word *Order*, in the Heb. signifies a marshalling his words. Prayer is not only a Petition, but a humble pleading, wrestling with God: and sure there was somewhat of *Job* in ordering his cause, and he used his spiritual skill in it: 'Tis render'd by *Arias Montanus*, *disponerem*, I would dispose my cause. *Give ear to my words, O Lord.* What is it then? *I will pray with the spirit, and I will pray with the understanding also, &c.* Here is *Paul's* will in prayer, *I will*: and here is *Paul's* understanding also exercised in prayer, *vers. 15.* But my understanding is unfruitful; which he blames as a companion of prayer, that being supposed. Thus I have proved the *Quakers* denying Gospel-prayer in this respect above-mentioned, and reprov'd their Anti-Gospel-notions by the Scriptures.

¶ 5.

Smith

Cat. p.

112.

Lastly, They own no prayer but what is by the light, and in the light within. *And the prayers of such only are accepted, and not the prayers of those who think to be heard for their much babbling, who have many words, but not in the life.* So that their prayers only are acceptable who pray in the life, (that is, with the *Quakers*, by the motions of their light within) and although we are far from thinking to be heard, for the sake of much better things than much babbling; yet all the words of prayer that are not qualified by their principle, the light within, is in their account but babbling.

For

For it's truth in the inward parts he seeks for, where-  
 in none of you can worship, who know not the living  
 Word in your hearts, to keep them up to God in your  
 worship; and that worship which is not in the will of  
 God, is the worshipping of Devils.

Naylor  
 Love to lost  
 p. 16.

If you ask any of them, What is the truth in the  
 inward parts? They will not answer, it is sincerity,  
 meanings suitable to our expressions, and appearan-  
 ces; but it is Christ the light within, who is the  
 truth. And for knowing the living Word, it is of  
 the same sense, it is all but the light within every  
 man, the Quakers Christ. And for the Will of God,  
 that is nothing but the immediate life and motions  
 of the light within. I have said enough out of their  
 Writings to prove these things, neither will they  
 deny them: but Naylor telleth you (and it is not for  
 any Quaker to resist the Spirit by which he spake)  
 that worship not thus qualified, is the worshipping of  
 Devils.

It may be some of the Quakers, though they know  
 in their consciences that I speak but the very truth of  
 their Tenets and Notions, will say, I put my mean-  
 ings to their words: but if they will but bate me  
 speaking from their light within, which they hold  
 necessary to qualifie a man to speak truly, I dare un-  
 dertake to expound, according to their meaning,  
 their ill-meant phrases, as well as the most of them,  
 and their mystery is none to me at all. And although  
 they talk of praying in the Name of Christ, yet as  
 Naylor phrases it, *That is done in the Name of Christ,*  
*which is done in his Light and Power.* But when all  
 is done, this Christ, and Name, and Light, and Pow-  
 er, is but the light within, and its teachings and  
 motions.

It is to me reported on all hands, that they never  
 pray

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pray in the Name of Christ as *their Mediator*; much less then do they pray to God, in, or in the Name of *Jesus of Nazareth*, the Son of *Mary*; or of that *one Mediator* between God and Men, the *Man Christ Jesus*; even that *Jesus* who was Crucified at *Jerusalem* between two Thieves, above 1600 years since. I have put this to many of them, and they denied not this Charge; neither can I see how they can pray to the Father in the Name of Christ, seeing God the Father, and Christ (with them) admit of no distinction; and for the *Man Christ* that was born of *Mary*, they have nothing to do with him. The Apostle saith, *A Mediator is not of one, but God is one.* And whoever they are that deny and disown prayer in the Name of Christ, are far from owning the Gospel-Ordinance of prayer.

SECT. IV. *Reading the Scriptures, and Meditation, which are Gospel-Ordinances, they also deny.*

I need not tell you of the contempt they put upon the Scripture as a dead Letter, the carnal Letter; and on those who attend to it, as dry Letter-mongers. Take only one instance of *William Pens*; But all must be as unlearned as from their first Birth, Education, and Traditional real knowledge, as he is unmanned; that is, again become a little child, before the secrets of Gods work come to be made known. And *Fisher* calls studying the Scripture, *scraping in the Scripture.* I wonder wherefore God ordered and commanded them to be written, if they are not to be read and studied?

Great mystery, p. 32.  
William  
Deusbury  
Return,  
p. 7.

*The Spirit of Christ within, is the end of the Tables, Law, Works, and Books, and the Law is now in the heart. Whatever thou be, whether a Teacher of others, or a Professor of what thou comprehends to be truth*

truth from the Letter of the Scripture, under what form, name, or title soever thou be, thou art a dead man, and a dead woman, and the wrath of God abides on thee, though thou see it not, Rom. 7. 9. Miserable man! that talks at this rate, and will father it on the Scripture too, and such a one as is directly against him. But we have had enough of this smoak.

I shall say somewhat of their abundant scorn of **SECT. V.** of the Lords Supper, and Baptism; wherein they express a superfluity of naughtiness, not only in their tenets, but down-right railing.

The Ordinances I have hitherto considered in particular, are called Moral, from their natural obligation, although that substantial and Essential part, and qualification of them, their respect to a Mediator, will require a denomination more Evangelical, and without which we cannot call them Gospel, or Christian-Ordinances. Those two Gospel-Ordinances I come now to consider, are purely and perfectly positive, and depend merely upon Divinely-revealed institution, without which they had never come within our notice, nor had they been any way obliging to us.

Yet such is the Sanction that the Lord hath put upon Institutions of this nature, that not only since his revealed Law hath abounded to his Church, but also when the Revelation of his mind immediately to his Servants was very rare, he did not omit Injunctions of this kind. The Sacrifices we read of as early as Cain and Abel: Yea, Adam in his state of Innocency, (who then needed not any indication of Moral duties, beyond what was within the reach of his natural, entire, and uncorrupted light, and innate reason, in his perfect frame, and holy disposition) had the obligation

§. 2.

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## The Quakers deny all

gation of a positive duty from God, in the matter of the Tree in the midst of the Garden. And to me the main ground of it was, that the absolute Sovereignty of the Creator might be acknowledged, and man might learn to render obedience to God, and man because the matter of it is just in its self, and would be so if God had never explicitly commanded it, but also because it is the Will of God; yea, where his Will obliges singly, without the respect of natural and unchangeable Equity.

[3.

And God hath so expressed his jealousie over this right of his, that when sins against not only natural light, but superadded Precepts to confirm and strengthen its doubtfulness and decays, have been passed without any special expressions of his provocations, sins committed against his positive Laws, have been avenged with a high hand. *Adam's* and *Eve's* transgression was against an Institution and positive Law, the Commission of which so stirred up the displeasure of God, that he banished them out of Paradise, and imposed that Curse, under which the World groans to this day. And it is not below our notice, that although they were capable of sinning against God in many other respects, yet God affixes the direful penalty to this positive Law: *In the day that thou eatest thereof, thou shalt surely die.*

2. Gen.  
17.

[4.

The case of *Nadab* and *Abihu*, when God bare witness against them from heaven, by consuming them with fire, was as a Pillar of Salt to season others with an awful Reverence of God in his purely instituted worship. *Uzzab* was smitten, and died on the spot, when he miscarried so little, as in sinning against a positive Law, by putting forth his hand to save the Ark, the intention of it being good and commendable. And as under the Old so under the  
New.

Law-Testament-Dispensation, God hath not left his positive Laws without the fence of his special displeasure witnessed against the contemners and abusers of them: *For this cause many are weak and sick among you, and many sleep; that is, are dead, turned into the grave.* This was inflicted on them for their disorder at the Lords Supper: although (especially among the *Corinthians*) we read of many great sins against Moral Precepts, yet the Spirit of God assigns not them, but this breach as the cause. 1, Cor, 11, 30,

And if we consider the great inclination of man, to pride himself in his own innate reason and wisdom, and great unwillingness to subscribe to any thing, that is not in its own nature within the reach of it; we may suppose, that something with respect to that, (which is so apt to break the bonds of meer Authority, even that of God himself) the Lord hath put such a guard on positive Laws, and will not, no not now under the Dispensation of the gracious Gospel, leave men without a Test of their resignation to his Divine Wisdom, and absolute (though never unjust) Sovereignty and Authority. And I having observed these Ordinances of the Gospel, (which are the only meerly positive Laws of the Law Testament) to be slighted, because in their own nature they seem of no tendency to edification, have given my Reader this (not superfluous) Introduction.

I shall begin with Baptism, it being the first in order of the two, both in its Institution and Practice. The *Quakers* deny Water-Baptism, to be now an Ordinance of Christ. *The Baptism we own, which is the Baptism of Christ with the Holy Ghost, and with Parnell's Shield of the Truth,* but we deny all other. Here is Water-Baptism plain y<sup>e</sup> P. 11.

p. 12.

plainly denied. But this will not serve the turn, it must be stigmatized also, with all those who ever so conscientiously and regularly practise it. And now see the other [Water-Baptism] to be formal imitation, and the invention of man, and so a meer delusion, and all are Heathens, and no Christians, who cannot witness this Baptism, [the Baptism of the Quakers Spirit of Delusion] who can witness this, denies all other.

Farn-  
worth  
against  
Stalham.  
p. 2.

Your Brain-imaginations we deny.

Methinks they who have read the Scripture should not call Water-Baptism the invention of men, that is too palpable an untruth; though to call it Formal Imitation be an untruth also, it is more tolerable than the other: but to brand it with the charge of a meer Delusion, is of such reflection on its Author, as nothing but a heart Steel-hard, and a head Dungeon dark, and both void of the fear and awe of God, could thus suggest. And to make up the measure full, all must be reproached as Heathens, and no Christians, whose eyes are not as blind, and foreheads as impudent as theirs; and yet as rank Quakers as this, will call me not only injurious, but a Blasphemer also, for saying and proving they are no Christians. But lies and confidence with them are prerogativ'd things, while Truth must beg, and have nothing but by their good leave and grace, and then it may starve, or flee where the Quakers rule the roast.

S 7.  
Smith  
prim. p. 39.

They [Baptism, Bread, and Wine] rose from the Popes invention, and the whole practice of those things, as they use them, had their institution from the Pope, &c. Without doubt the light within is wonderfully learned in History, and (as some of the Quakers write) doth declare to them the Creation, the Fall, and what not, without the Scripture? This regardful Prophet

Prophet can tell you, that Baptism rose from the Pope, yea, and the Wine in the Sacrament too, which the Pope indeed took away from the Laity, but never instituted it. And this Author, as I have before cited him, tells the world, we call the Latine the Original: his mind is all on Rome, and there I leave him. Yet that I may not imitate the Quakers, who will not consider the weightiest reasons, and clearest against their Tenets, I shall weigh theirs truly and justly, before I determine this point.

*It was that which by the Pope and Popish Priests was ordained, and by such it is upheld to this day.*  
Higgins Warning.  
p. 5.

They who would have one Baptism inward, another outward, would have two Baptisms, when the Scripture saith, the Baptism is but one. I must tell him, by the way, that he tells an untruth wilfully, and what that is he could tell another. He uses (or rather abuses) the words of the Apostle just before repeated, *One Lord, one Faith, one Baptism*; and there he adds his *but*, which the Text hath not. And here the Scripture saith, *the Baptism is but one*; let him find such a Scripture, and I will be bound to turn Quaker: But there being no such, I am sure he hath not the Spirit of God, and is by it infallibly guided, who thus forges Scripture. But to the Objection, take notice, that Water-Baptism is the sign, the Baptism of the Spirit the main thing (but not all) signified: now to have the thing signifying, and the thing signified, called by the same name, doth not make them to be two of that name, no more than there were two new Covenants, because the matter contained in the Covenant is called the Covenant, Heb. 8. 10. And Circumcision, the sign of the Covenant, is called the Covenant also, Gen. 17. 13. He that is born in thy house, and he that is bought with thy money, must need be circumcised, and my Covenant shall be in your flesh for an everlasting Covenant.

p. 4.  
Parnel  
Shield of  
the truth.  
p. 11.

Moreover,



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Moreover, Baptism with water is Baptism in a proper sense, Baptism of or with the Spirit, but Analogically so called, as having in it something a likeness to, or proportion with it. *Βαπτισμα* from *βαπτίζω*, signifies washing with water, dipping into water properly; that of the Spirit, washing the soul but improperly, for freeing it from sinful pollutions. Therefore this Objection is a meer fancy, and they that will condemn the Deeds and Seal, because they are Paper, and Ink, and Wax, and cast them away, may lose Land and all for their contempt, and then they will pay for, and repent of their folly.

§. 5.  
Naylor  
Love to the  
lost. p.

I Cor. I. 17

Another ground for denying it is, *it was not laid on the Apostle of necessity, but as they found it of service, or dis-service.* This is to be understood only of Paul, who in his Call (which was out of due time, and in an extraordinary manner) had not this of Baptizing mentioned, as the rest had: therefore he said, *Christ sent me not to baptize, but to preach the Gospel:* Yet he did baptize, therefore it was an Ordinance; and that he baptized so few in that Country, it was rather Providential than designed by Paul: for he being so famous an Instrument of converting the Gentiles, they began to cry him up as if he had not been Christs Minister, but rather his Competitor; and therefore he thanks God he baptized no more, lest they should have said he baptized in his own name. But though he did not baptize, there might be enough beside for that work; and we read not of one that omitted it, when they understood of the Ordinance, and had any to administer it to them.

§. 6.

Object. *It was to confer the Holy Ghost.*

That was but one consequence, but not what Baptism signified: Beside, the giving the Holy Ghost

was of a miraculous nature for the Confirmation of the Disciples in the newness of the Christian Religion, and conviction of others: and the friends of *Cornelius* had the Holy Ghost before Baptism.

Object. *None were called to baptize, but those that were sent to preach to all Nations.* §. 7<sup>a</sup>

Answ. *Ananias* baptized *Paul*, yet was not so sent. The ends of Baptism, which was a sign and seal of what interest they had in Christ, and of Regeneration, and the righteousness of Faith remain; and therefore that remains to be dispensed by the ordinary and mediate Officers of the Church, who are Stewards of the Mysteries of God, of which this is one. It being also a Cognizance of Christianity, there is the same reason for it, and it is in vain to talk of Ordinances abolished, without some proof, when, and why they are so. *Naylor* saith, *Paul preached the Baptism of the Spirit in its stead.* Let that be proved, and something is said. *Low* to *loft* p. 41.

But *John Higgins* saith, *That Water-Baptism was Warning, but the administration of John, is known and confessed.* &c. P. 5. I say no more to him, but I perceive he is but little acquainted with Confessions.

I must bring in the sentence of the great Patriarch *Geat* my-  
*George Fox* to decide all; for, after his words, 'tis not <sup>stery of</sup> fit any of his inferiours should speak again: *Where* <sup>gre:t</sup> *was Matthew, or Mark, or Luke, or John baptized?* <sup>Whore.</sup> *and many more which the Apostle Paul thanked God he* <sup>p. 65.</sup> *had not baptized? Baptizing is making Disciples to* <sup>p. 8.</sup> *the Lord Jesus, and baptizing them into his Name, that is, his Power; — but he [Paul] told of the Spirits Baptism, and brought the Saints off from the things that are seen; and Water is seen, and its Baptism.*

Strange arguments! as if the Command, and abundant instances of its practice had no force, unless

we have an account where every Believer was baptized; and because *Paul* did not baptize all, therefore they were not baptized at all. But for Baptism being a making Disciples, if it be understood of Water-Baptism, it will be no small friend to Infant-Baptism: if of the Baptism of the Spirit, I suppose *George Fox* will eat his words again, and acknowledge that the Apostles had not power to bestow the Spirit of God on persons, and make them new Creatures, that was the mistake of *Simon Magus*, and now of *George Fox*.

§. 9.

But the last argument is such an one as never offered it self to such a service, till the *Quakers* light (which they say is Almighty) had the management of it, and so may make an effectual instrument of any thing. *Paul brought the Saints off from the things that are seen, and Water is seen, and its Baptism.* He that shall look into the Text to which his words refer, will admire his sharp-piercing Genius, or his non-such ignorance, that could find such a meaning of that Text, or tell the world it was there. But if all that is seen must be cast away and rejected, I counsel the *Quakers* not to be such eager pursuers of the world, and that I dare ground upon the Text: But (above all) to reject their proud dreaming intolerable notions, the ignorance and delusion of which is so gross, that it is not only seen, but may be felt also. But for all this, the *Quakers* will affirm they own Baptism, and believe that *George Fox* is sent of God, because he speaks of the Scripture right as they are.

2 Cor. 4.  
18.

SECT. VII *The Quakers disown the Ordinance of the Lords Supper, to be now a Gospel-Ordinance, or any Ordinance of God at all.*

As of Baptism, so of the Lords Supper; they will say

say they own it, (at least many of them) but they call quite another thing by that name, which is the way they have to delude people in all other matters of the Christian Religion. If what the Apostle Paul saith, <sup>1 Cor. 11.</sup> he received of the Lord, <sup>23.</sup> *1 Cor. 11. 23.* do express the true Lords Supper, the *Quakers* deny it.

*Feeding upon the husk and shadow, which is carnal. Parnel*  
*For the bread which the World [all that are not Qua- Shield of*  
*kers] break, is natural and carnal — so also the Cup the truth,*  
*which they drink; and here is no communion but natu- p. 13.*  
*ral, outward, and carnal.*

They [Bread and Wine in the Lords Supper] are *Smith*  
*the Popes invention. — The Priest gives it to the prim p.*  
*people, and tells them, it is the Blood of Christ which is 39.*  
*shed for them, when it is Wine, and not Blood. I will*  
*not trouble thee with so unnecessary a thing, as a*  
*reply to these silly Cavils, and plain contradictions to*  
*the Scripture.*

The main Objection the *Quakers* have against this *J. 2.*  
 Ordinance (beside that against all forms, and all things that are seen) is, *That Christ is come, and his Disciples were to do it in remembrance of him till he was come; but Christ is come in the Spirit to them, and therefore this Precept doth not bind them.* But who would think the Spirit, or Christ in the Spirit, was not come (either in shedding it abroad miraculously, as in the *2 Aēs*) or as a Sanctifier (in the hearts of his people) when the Disciples, and whole Church at *Jerusalem*, were so frequent in this Ordinance; and when the Apostle Paul tells the *Corinthians*, *The 1 Cor: 10:*  
*Bread which we break, &c.* But that none must be *16.*  
 ingaged by this Ordinance, but those to whom Christ was not come by a Spirit of Sanctification, is exceeding gross: For whereas the Ordinance is for the Saints, this renders it to be peculiar to those in a

state of sin, and unconverted to Christ; and they are not ashamed to own it to be so.

Naylor  
love to the  
lost. p. 58.

*Which was the thing Christ in tender love to his Disciples, at his departure, warned them on, knowing that their nature would draw to the Earth-ward, not yet being changed, nor having Christ born in them to keep them; and for all this Warning, and leaving this as a Sign, &c. If Christ born in the soul, be not till the light within be obeyed as Christ the Son of the living God, we doubt not the truth of Naylor's speech: and that the Apostles and Disciples of Christ were all strangers to such a Conversion.*

f. 3.

Before I part with this Subject, it will not be unmeet to inform you, what they mean by the Lords Supper which they own.

p. 57.  
Naylor  
Love to the  
lost.

*But if you eat in remembrance of him, and so come to die to that which slew him, then do you shew the Lords death till he come; and when he comes, he shall not find you eating and drinking with the drunken, &c. So that mortification to sin (taken in the best sense) is with him the Lords Supper; but in his own sense, it is a dying to all that doth not obey the Christ of the Quakers, [The light within.]*

p. 56.

At another turn it is somewhat else, and quite contrary: *Which all know who come to his Supper, where the Father and the Son are come in, and sup with the Creature, which all the Imitators and Observers of times are ignorant of, whose contention is about out-sides. In the words cited before, it was a Fast, a Popish cruciating Fast: But this last cited a Feast, a Spiritual Feast; and the Feast is constituted of the coming of the Father and the Son supping with the Creature: whereas before his mind was, that when Christ comes, the Supper is ended; but now it is no other but Christ himself present. But the strangest Supper of*

of the Lord is expressed by the same Author, in these words: *And this was to be done at all seasons, when they eat and drink; in their eating and drinking they were to do it to the Lord, and therein to have Communion with his Body and Blood; — yea, when they were to eat with Gentiles, they were to partake of the Table of the Lord, as is plain, 1 Cor. 10.*

Thus hath the Lord given up these people to confusion. Sometimes the Lords Supper is quite gone, and done away; then it remains, but 'tis a fasting from, and dying to sin, and what they call *Excess*.

Then it is Spiritual and within, and Christs coming makes the Supper. And last of all, 'tis every meal you eat, and every draught you drink, you ought herein to remember the Lords death till he come, at breakfast, dinner, supper, and afternoons luncheons also. And yet this Wretch *Nailor* (to whom some of the *Quakers* sang *Hosanna*, and worshipped him, and called him the Son of God, *The Christ*; and none of the *Quakers* now, that I can hear of, but own him as a great Prophet, and highly honoured and beloved of God) and yet he dared to say concerning this false confused stuff, *What I have received of the Lord, that shall declare unto you.* And again, *And this is known from the Lord in the Eternal, to be the true end of the Supper of the Lord, &c.* If denying the Ordinances of Christ, after the manner proved of the *Quakers* in his Chapter, be Christianity, or consistent with a Christian, the holy Scriptures have given us a very intelligible account of Christianity, or a Christian:

And that mouth (which said, *I deny that God did ever, Ch. Atkin-*  
*son*  
*will ever reveal himself, by any of these things thou*  
*allest the means of Grace) was not full of blasphemy,*  
 or in any fault against Scripture, Prayer, Hearing,  
 which were intended by it.

J. 4.

p. 55.

p. 57.

## C H A P. XV.

*The Quakers deny the transactions of Jesus Christ, when he was manifest in the flesh in Judea, above sixteen hundred years since; or as he is now at the right hand of God, to have any influence into our Justification before God, and our Salvation.*

**SECT I.** **I**N this point they come not short of themselves, who in every path of Error out-strip all others who are found in the same crooked way. I shall proceed to the proof. *All that are called Presbyterians and Independents, with their feeding upon the report of a thing done many hundred years ago.* This he saith, by way of reproach, against all that act Faith on, and receive comfort from the blessed Effects of Christs Righteousness, and sufferings by him wrought and suffered, when he was in the world.

**Farnworth** *What Righteousness Christ performed without me, was not my Justification, neither was I saved by it. I believe it of himself, if he died in the same mind. Can outward Blood cleanse the Conscience? Can outward Water wash the Soul clean? A plain denial of the Efficacy of the Blood of Christ shed on the Cross, to cleanse the Soul from the guilt of sin, by its satisfaction to the Justice of God. Seeing the Apostle speaks of purifying the heavenly things themselves, Heb. 9. 23. it would seriously be enquired into, and the Lord waited on to know, what nature those Sacrifices must be of, which cleanse the heavenly things? Whether they must not of necessity be heavenly? If so, then whether it was the flesh and blood of the Vail, or the flesh and blood within the Vail? Whether was it the flesh and blood*

**Penningtons Questions, P. 25.**

**Pennington,**

of the outward earthly nature, or the flesh and blood of the inward spiritual nature? Whether was it the flesh and blood which Christ took of the first Adam's nature, or the flesh and blood of the second Adam's nature.

By these Queries you may see how far he is from believing, that the offering up of the Man Christ Jesus, the Seed of the Woman, hath any influence into our remission, and cleansing from the guilt of sin, contemning the value of the Flesh and Blood of the Man Christ Jesus, as beneath and short of such an Efficacy; and that of necessity there must be flesh and blood mysteriously included in the outward, and visible flesh and blood, of a more heavenly and spiritual nature; contrary to the words of the Apostle which he quotes, *Heb. 9. 23.* which is the Apostles most forcible and plain argument, to prove the Efficacy of the offering of Christs Flesh and Blood: For if the blood of those Beasts, as they were shadows and types of Christ, were so effectual, how much more the true Sacrifice, shadowed out by them. But we may with pity and horreur behold the woful shifts men are put to, and bewildred in, who forsake the plain paths of the Lord in his Word, and are resolved to lay hold on any fancy, and foolish imagination, rather than let go the lye in their right hand.

And this we witness, who through the Lamb, our Saviour, do reign above the World, Death, Hell, and the Devil; but none can witness this, whose eye is outward, looking at a Redeemer afar off, and still live in sin.

As for the qualification of *living in sin*, they frequently express it, to put a blind before the Readers eyes, and are far from the true meaning of that phrase in the Scripture: for whereas the Scripture intends it of the unconverted, and those who are

§. 2.

§. 3.

Parnel's  
Shield of  
the truth:  
P. 30.



## The Quakers deny all

not sincere in their hatred of sin, and obedience to God, the Quakers will needs have all to be such as live in sin, who have any remains of sin in them, or whose lives are not totally free from the stains of it. But nothing is more plain, than his utterly disowning the *Christ without*, and Faith that looks at him; to have any thing to do in the Victory over Death and Hell, &c. and that the Man Christ Jesus, who lived and died as far off as *Jerusalem*, is not the Lamb their Saviour.

§. 4.

Morning

Watch, p. 21

p. 22.

Let us hear one more, that it may not pass for only one, two or three of their Doctors Opinions. *And conclude to themselves a belief in Christ, and apply his promises, what he did for them in the body that suffered without the gates of Jerusalem; and by his death and offering all things is accomplished for them, and no sin shall be imputed to them, though they live in it: And through his mediation and intercession for them, as he is at the right hand of God, at a distance from them, they believe that they have access to God, and are accepted of him, and yet they neither know God nor Christ, nor the place where they say he sits at the right hand of God; and being in their mind persuaded that Christ hath satisfied, and hath reconciled them to God, though they be yet sinners.* Those he calls sinners, and condemns, are all that repair not to the light within as their Saviour, by his teaching and power within them, as is the scope of his Book. I should but cloy you to cite more for this purpose. It is their Opinion, that Christ did what he did in the flesh which he took of the *Virgin Mary*, and what he suffered therein also, as our Example, and no more.

The

the influence of Christs transactions without us, above 1600 years since, into the Justification and Salvation of Believers, asserted, and vindicated

SECT. II.

I shall not need to be voluminous in the agitating this subject, many far more able and worthy having wrote on it at large. And although amongst persons who deserve not only the name of Christian, but Venerable in the Church of God, there is not the same prospect into some of the more curious parts of it; yet that the transactions of Christ without us, and before we were born, are the merit of our Justification and Salvation, they are so firmly agreed in, that they may as soon be perswaded to condemn and throw away their Bibles, as to be of a contrary belief. I shall therefore consider Christs Obedience as active and passive; and prove them to have in them the efficacy denied by the Quakers, and answer some Objections. And then shew you what Righteousness they profess Salvation and Justification by.

*The righteousness of Christ's active Obedience without and before us considered.*

§ 2.

And he received the sign of circumcision, a seal of the righteousness of faith which he had yet being uncircumcised, that he might be the Father of all them that Believe, though they be not circumcised, that righteousness might be imputed to them also. The righteousness here spoken of is in a compleat sense, and unlimited to this or that particular case; 'tis a righteousness without stain of sin or unrighteousness. And indeed there is no such thing as a compleat righteousness in the sight of God, that hath any the least crookedness, obliquity, or fault in it. 'Tis that righteousness, or the Covenant of grace, or there-  
by

Rom 4.  
8. 11. 0.  
peaced.

## The Quakers deny all

by expressed; for Circumcision, the seal of this righteousness, was a seal of that Covenant.

§. 3. The imputation of it is according to this Text, a reckoning it to a person; verse. 10, *How was it then reckoned?* verse. 9. *Faith was reckoned to Abraham for righteousness*: not as James Naylor saith, *And with him his righteousness is freely imputed, or put into the creature*; as if imputing were a putting in. It was imputed to James Nailor that he was a blasphemer; was it then, and thereby put into him to be a blasphemer? A very fit Expositor of mysterious Scriptures! However he hit right of the Quakers mind, and therefore it must be no more but put *in*, to this day.

Love to the  
Left, p. 7.

§. 4. But to return: it being reckoned, and that as a grace of the new Covenant, it was not the righteousness of Abraham by him wrought, or wrought in his own person, as the subject of it; for then it had not been any grace or favour from God to reckon it to him: therefore it was a righteousness of another that was reckoned to him, not his own. Whose righteousness it was then, may be gathered by the title of the imputed or reckoned righteousness, verse 11. *A seal of the righteousness of the faith, which he had being yet uncircumcised.*

Well then, this consideration may lead us to the truth of imputed righteousness; if we consider faith, as being an act of the soul, and therefore not the righteousness imputed: for so far as that is righteousness in obeying the command of God, it is our own act. *The just shall live by his faith. His faith is accounted for righteousness.* It must needs then be the object of faith, or that which faith acts on or looks to; and this is no other, but the Lord our righteousness, the great subject of the promise and Covenant

Hab. 2. 4.

Rom. 4. 5.

Jer. 23. 6.

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nant; and is therefore called. *The promise, the Covenant, and frequently, The righteousness of God, he being the worker of that righteousness in his own person, which is of Gods appointment, to justify a poor believer, which is not a believers, but as it is reckoned or imputed to him.*

A second ground of this Doctrine of imputed righteousness, is in *Rom. 5.21.* *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.* That this righteousness of Christ is imputed to Justification, and therein the abounding grace of God, is plain in the 17, 18, and 19 verses, where the Apostle lays his argument for grace and righteousness through Christ, in its similitude to the influence of *Adam's* sin by imputation. *For if by one mans offence death reigned by one, verse 17. Therefore as by the offence of one, judgment came upon all men verse 18. For as by one mans disobedience many were made sinners, verse 19. much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ, verse 17. so by the righteousness of one, the free gift came upon all men, to justification of life, verse 18. so by the obedience of one shall many be made righteous, verse 19.*

And further to clear this truth ( if clearer evidence may be possible ) the consideration of verse 14. will contribute a good measure. *Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.* There are two respects wherein ( at least many of ) those over whom death reigned from *Adam to Moses*, did not sin after the similitude of *Adam's* transgression.

First, They did not sin against a revealed Law, which

Rom. 5:21.  
§ 5.

Rom 5:17.  
18, 19.

§ 6.

## The Quakers deny all

which *Adam* did, in eating the forbidden fruit : and there was no revealed Law, or Covenant of life expressly and explicitly given from God after *Adam's* time, before the fall, untill *Moses*.

Secondly, They did not all sin actually, and in their own persons, as *Adam* did ; yet death reigned over *Infants*, who were in respect of actual sin, Innocents. And by what Law did *Infants* suffer death? if not as they were included in *Adam* the first man, and his offence becoming theirs thereby ; according to those words, 1 *Cor.* 15.22. *For as in Adam all die so in Christ shall all be made alive.* So that if it were not by the imputation of *Adam's* sin, *Children* or *Infants* suffered a penalty without all Law; which is contrary to the Apostles words, *Rom.* 5.13. *But sin is not imputed when there is no Law.* But there was a Law then in force, viz. the penalty of *Adam's* sin, which by imputation reached to his posterity. And in this very respect *Adam* was the figure of him that was to come viz. *Jesus Christ*.

So that if the righteousness of *Christ*, of that one man *Christ Jesus*, be not imputed to justification of all his children by faith, or that are considered by God in *Christ*, the whole frame of the Apostle's arguing seems but trifling, and to conclude nothing of what it seems to aim at.

There are four Objections ( among others ) I have met with, against the evidence of these Texts, to the Doctrine I have vindicated.

*Object.* 1. *Christ* was our example, and therein did answer to *Adam* as his figure ; for sin came into the world by *Adam's* example, and righteousness by *Christ's*.

*Answer.* This is an old error; and what error so old and rotten, that the *Quakers* will not embrace who,

1 *Cor.* 15.  
22

o 7.

who live in error as their element? The Texts I have quoted, have not the least appearance of sin entering the world by example; and the Infants over whom death reigned, were not capable of sinning by example.

*Object.* 2. There might be a derivation of *Adam's* corrupted nature to all his posterity, and so all of them might be guilty of sinfull disposition, and habits in their own persons; yet by generation from *Adam*, and not by imputation of his sin committed in his own person: so the righteousness that justifies, may be derived in spiritual regeneration, whereby the soul is disposed, and enabled to work righteousness, by that spiritual life and vigour it receives from him as its root. §. 9.

*Answer.* That cannot be the meaning, for then the condemnation spoken of would be by all and every one; which though it be true, that dispositions to sin are derived from *Adam* by natural generation, and dispositions to holyness by regeneration from *Christ*, yet cannot be the meaning of these Texts: for the emphatical word which as upon the hinge the whole argument turns, is the word *one*; by *one* mans offence, by the obedience of *one*; whereas if the Objection did hit the meaning, the Apostle must rather have said, *So by all or every mans offence, condemnation came upon all*: But there is no mention of that middle thing, mans corrupt disposition to knit condemnation to *Adam's* sin, as a more original and remote cause. Also it should then be *in or into all*, and not *upon all*.

*Object.* 3. The condemnation that came upon all, and that reigned from *Adam* to *Moses*, was but tempopal death, and what is that to eternal; or to bear a proportion with justification to life, spiritual and eternal. §. 10.

*Answer.*

## The Quakers deny all

*Ansiv.* It is more than you prove, or can prove; that it was but corporal and temporal death; and we can prove that it was the guilt of eternal death, if we go no further to fetch the proof, than from what is opposed to it in the last verse of the Chapter; *righteousness to eternal life.* And temporal death is not remitted or discharged to those, who enjoy the benefit of the grace by the second *Adam* Jesus Christ.

6. 11.  
Jam. 2.  
14. o-  
pened.  
21.  
24.

*Object.* 4. The Apostle *James* saith, *what doth it profit, my brethren, though a man say he hath faith, and have no works? can faith save him? Was not Abraham our Father justified by works? &c.* Ye see then how that by works a man is justified, and not by faith only. To the first Instance in the objection I answer, The saying a man hath faith, is not sufficient to render him justified, or to justify him.

Secondly, A dogmatical or historical faith cannot justify, or so act on the promise and Covenant, as to put us under the imputation of justifying righteousness: for such a faith the Devils have; and there is a vast difference between believing the History of the Gospel, and believing in Christ. And this is the *dead faith* the Apostle speaks of verse 17.

§. 12.  
Gen. 22.  
12.  
Jam. 2, 18.

To the second instance: *Abraham's* works though they justified his faith, yet they did not justify his person. And the History of his offering up his Son, doth give evidence for this Exposition: *Now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me. And I will shew thee my faith by my works.*

§ 13.

To the third Instance, which seems to joyn works with faith in justification, that is, our works: I answer, That although justifying faith is not without works, yet faith justifies without works: as a man cannot have seeing eyes, if he have not lungs, and heart

heart, and brains, which are essential to life, and the living motion of every member; yet the eye only sees, and not the lungs, or brains, &c. but if you should pluck the eyes out of the head, they would so alone be to little purpose. So works are essential to the being of justifying faith; yet faith alone is in the act of justifying, or so acts on Christ, as to justify the person in the sight of God, by cloathing the soul with Christs righteousness. And although in the Text it is translated, *not by faith only*, it may, and ( I was going to say ) ought to be translated, *alone*; and then the sense is but this. That faith which is alone without works doth not justify a man in the sight of God. And I shall give two good Reasons for it : The one, because it may be so without wrong to the Original. Secondly, It must be so, because it will otherwise contradict the Apostle *Paul*, and the truth also, as expressed abundantly in other Scriptures.

*Μόνον* doth as well signifie *alone* as *only* and is very often so rendred. as *Joh. 8. 29. The Father hath noest me alone, μόνον. Joh. 16. 32. And shall leave me, μόνον alone.* Yea it is rendred, *apart* *Mat, 14. 23. He went up into a mountain apart to pray.* I could instance abundantly in the like : Now whereas being rendred, *only*, it implies, that works also justifies; whereas if it were rendred, *alone* or *apart*, ( which is as fair in the Greek ) it would amount but to this, a faith which hath not, or is separate from works, will not be a justifying faith.

And it must be so, because else it opposes the great Doctrine of the Gospel, or at least looks like such a thing : *Rom. 4. 2, 5, 6. For if Abraham were justified by works he hath whereof to glory, &c. But to him that worketh not,* ( that is, aiming at justification

S 14\*



## The Quakers deny all

cation thereby) but believeth on him that justifieth the ungodly, his faith is counted for righteousness, — The blessedness of the man to whom God imputeth righteousness without works, that is, without respect to his works. But enough of this only take one Text, that needs no Comment to raise up this truth out of it, viz. That the righteousness of Christ imputed, is that alone or only which justifies by way of merit, and which true faith looks to for this end. For he hath

2 Cor. 5. made him to be sin for us, who knew no sin, that we  
2' might be made the righteousness of God in him.

LECT. III I must not forget to do somewhat to satisfy the very weak, that the sufferings of Christ the Son of the Virgin Mary, hath influence into the satisfaction of Gods justice, appeasing wrath, reconciling us to God, &c

Who his own self bear our sins in his own body on the tree, &c. And the Lord hath laid on him the iniquity of us all. Surely he hath born our griefs, and carried our sorrows, &c. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

That God was (not is, as George Fox hath quoted it, to lose the truth, and save his error) in Christ, reconciling the world to himself, not imputing their trespasses unto them. Having made peace by the blood of his Cross. And without shedding of blood there is no remission. Much more then, being now justified by his blood, we shall be saved from wrath through him. Surely his salvation is nigh them that fear him, that glory may dwell in our land; mercy and truth have met to gether, righteousness and peace have kissed each others Truth shall

1 Pet. 2. 24-  
Hs. 53.  
4, 5, 6.

1 Cor. 5.  
19.  
Col. 1, 20.  
Eph. 9. 22.  
Rom. 5. 9.  
Hs. 85.  
10 11.  
opened,

*spring out of the earth, and righteousness shall look down from heaven.*

'Tis generally agreed, these last verses respect Jesus Christ, who is Gods salvation; the triumph and glory of whose effects for his people, are chiefly two: First, The reconciliation of Gods mercy to us, with his truth, and his righteousness, to our peace. The truth and righteousness of God were engaged to destroy and ruine the whole race of mankind, for their sinning against him, and breach of his Covenant, in those words, *For in the day that thou eatest thereof thou shalt surely die.* Now whatever inclinations God might have to shew mercy to man, and bless him with peace, the truth and righteousness of God ( he having that word gone out of his mouth ) seemed to oppose it, as not consisting with mercy and peace towards man; and to have bound up those hands, and lockt up those bowels, from whence mans peace ( through the Lords mercy ) might reach him. But through Christ ( Gods salvation ) and what he did and suffered in our nature, as our publick person, and in our stead, the mercy of God in reaching poor sinners is set free, without any detriment to his truth; and the peace of a believing sinner throws no scandal on the righteousness, and justice of a gracious God, but these his glorious Attributes of mercy, truth, righteousness, are at a full agreement, amity and union, not only in God, ( as they alwayes were and never can be otherwise ) but also in blessing man with a reconciliation with his offended Creator. This Jesus arises like a divine Sun in his almighty strength, with healing in his wings.

And this is no mean evidence of the satisfaction to the truth, justice and righteousness of God, by what Christ transacted in the world, in the behalf of lost

## The Quakers Subvert.

and undone. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

Rom. 3 26.

§. 3. The second glorious effect of this salvation of God Jesus Christ, by his transacting our redemption is, That righteousness shall look down from Heaven. The righteousness in the 11th. verse ( I suppose ) is not the same with that in the 10th. Verse : the former in the 1 th. Verse being the essential righteousness and Justice of God, which was to be reconciled to sinners ; which could not be done with a salvo to his Word, but by some means which might answer to, and satisfy his justice. But the righteousness in the 11 th. Verse ( seems to me to be ) that sinless state, which Christ came down from Heaven hath clothed them with, by imputing to them, and putting upon them, that divine and glorious righteousness, which he wrought in his own person, and in our nature, when he was in the world : and so renders his believing ones, not only free from the direfull strokes, and heart piercing frowns of a just and offended God, but also the objects of his lov. of benevolence, yea, of delight and complacence.

§. 4. To conclude, The whole transaction of Jesus Christ as Redeemer, is the ground of our justification, and its effects and consequences, we being instated therein : although the righteousness of Christ, considered as his obedience, and fulfilling that Law under which he was made as man, and imputed to us, be the glory of the Saints, wherewith they shine in the righteousness of God in him. And with relation to our union with Christ, all those holy fruits the Saints bring forth, by the strength and life from Christ received, are accepted of by God and shall be eternally rewarded : yet have no part nor portion in this matter of justifying our persons in the sight of God.

Having

Having proved the *Quakers* disowning that justify-  
 ing righteousness which the Gospel holds forth, and  
 some measure vindicated and explained it : I shall  
 now address my self to a discovery of that righteouf-  
 ness, which the *Quakers* adventure their justification  
 before God upon. They will tell you, They are  
 justified by no other righteousness, but the righteouf-  
 ness of Christ, with abundance of confidence : though  
 as we shall prove ) they know not what they say,  
 or whereof they affirm, their righteousness being  
 so far from what is pretended, as darkness from  
 light, and a poor puffed deluded creatures, errors and  
 miscarriages, from the obedience of him who is God-  
 man, who is the brightness of his Fathers glory, and  
 the express image of his person.

Let us first see what they profess of justification by  
 Christs righteousness. *Quest. Do not you depend on* *f. 2.*  
*the things you do, for life and salvation?* *Smith*  
*Ans. Nay, Cat. p. 74.*  
*We do not so, &c.*

*Quest. What is the righteousness that justifieth in the Pen-*  
*right of God?* *Ans. The righteousness of Christ* *Pennington*  
*alone, &c.* *mysteries*  
*of the*  
*Kingdom.*  
*p. 17.*

One would think the *Quakers* in this point very  
 sound, by this part of their profession : but their Bell  
 sounds not long, before its jarring with truth, disco-  
 vers it to be foully crackt. It follows in the Answer  
 to the first Question: *For we have life before we have*  
*notion, to act or do any thing that is pleasing to God;*  
*and in that life we have salvation, and so life and salvari-*  
*on is freely given us of God.*

The latter part of the Answer is brought to prove  
 the truth of the former ; and you will say, they are  
 huge good at proving who reason at this rate ; They  
 are not the things we do, *because we have life from*  
*God, and that freely, before we can move or do any*  
*thing.*

thing. This being one of the great delusions of this poor people, wherein they shew so much ignorance, as without much grace from God, they are utterly uncapable of instruction: I shall (hoping in that grace for a blessing of conviction upon them) demonstrate, by the most familiar and easie things, the falsity of their such Conclusions.

By the same Reason, all your bodily motions and actions are the motions and actions of God, and you do nothing at all the while. Was there not life before motion? And did not God give you this life? Can any man move hand, or foot, or tongue, in any natural action, but by that life they first receive from God? but will you say therefore, these are Gods actions, and not mens? For you to say, Your good actions and motions are Christs righteousness, because you have life from him to perform them, is no less absurd.

¶ 3.

Let us see if *Pennington* (who had somewhat of a Scholar) will do any thing better, in the explanation and proof of his Answer to the second Question. This [righteousness] conveyed to the creature, in and through the seed, and brought forth in the creature, by the seed, and the creature united to Christ, in the seed; here is justification of life. A strange justifying righteousness by Christ alone! brought forth in the creature, by the seed. I would ask any of this opinion, Whether their tongues and lips did not move in the words they call righteous words? And the hands in some of those they call righteous actions? Sure they will not deny they do; and how then can they say it is the righteousness of Christ alone, in which the bodies of *Thomas, John, &c.* are employed? But yet the fine mysteries in this Doctrine (which I must confess, may puzzle many an honest Countreyman to find out the sense of) amounts to no more than this great absurdity.

What

What a contradiction there is in the creatures being united to Christ in the seed, the *Quakers* themselves (if any liberty be left them so to do) will find out. Christ is the seed, and the seed is Christ, both but one and the same thing; and yet the creature is united to Christ, in the seed; that is, to Christ in Christ. But the blind swallow many a Fly.

For by the Law of faith, is self-sanctification, self-mortification, and self-justification excluded; (right so far, the worst will be in the tail. *Though they who receive the Spirit were called to all this, by faith in his blood, yet it is the work of God wrought by Christ in the believer.* Two things are here observable for error and ignorance. p. 64.

First, They who received the Spirit, were called to all this self-work he talks of, and that by faith in Christ's blood too; and yet by the Law of faith it is all excluded. So here faith does and undoes; calls for self-justification, &c. and when it draws nigh, shuts the door against them; begets children, and that by Christ too; and so soon as they are born utterly disclaims them: If he had said, they were called to sanctification, mortification, and not put that blot of self in their Escutcheons, to render them base-born; and then have asserted, they were not the righteousness by which we are justified, he had spoken like a man, and a Christian: but they are two things in the *Quakers* account, adverse and together by the ears; and therefore *Naylor* will have to do with neither. But that a man should be called by faith to self-justification, is a strange riddle, and after all the condemnation of these things, it is (for all that) the work of God, wrought by Christ in the believer.

But to finish *Naylor's* testimony of justifying righteousness,

Naylor  
Love to the  
lost p. 37.

counsell, observe what he saith somewhat more plainly: *Whereby such become his workmanship in Christ Jesus, wrought into his obedience, and his obedience into them, in their measure, till they become of one heart, one mind, one soul, one spirit, one flesh, one bone and bloud, and one obedience, and one life; that it is no more we that live, but Christ that lives in us.* Here is some shew, but a great deal of abuse of the holy Scriptures, and the Spirit of God, by whom they were given forth.

Eph. 2 10:

Whereas those who are *God's workmanship in Christ Jesus, created to good works*, are thereby designed and disposed by God to walk holily. Naylor will have the Saints wrought into the obedience of Christ, and his obedience into them, and blended together so perfectly, that the most discerning Quaker of them all can make no distinction between the one and the other; yea, untill body and soul, flesh and spirit, bloud and bones, and the obedience of both Christ and his Saints, and their very life too, be no more distinguished, but what is the one, is the other: the Quaker is Christ, (for which Naylor's tongue was bored with a hot iron) and Christ is — I am afraid to write it. From such stuff as this, the poor souls who hug these Angels of darkness, talk at that confused and blasphemous rate, as they do; and adopt whatever is the Product of an idle, proud deluded, raw understanding into the very acts and expressions of Christ himself.

p. 6.  
p. 36.

He saith moreover, which may a little explain this last Instance; *Which obedience, stands not in any thing seen from man, or by man done, thereby to imitate or do the like; for that is two obediences.* — That as the same Father calls for the same obedience in spirit, so in the same spirit doth the believer offer up himself, &c. I leave

you to brood on these wild and worse sayings, I know their mystery, and depth of Satan; but to spread them all in the light, will ask more Paper than I am willing to write out in this Book.

Another expression and quality of the *Quaker's* justifying righteousness is, That it is within them, not without them. *Christ being within, there is justification. Now is the life, the Faith, the obedience of the Son, the thing which is of value in us And by this power in us, all our works are wrought for us.*

s. 7.  
Mystery  
of great  
Whore,  
P 47  
Pen-  
nington  
questions.  
Smith  
Cat p 58.

So that the righteousness which Christ wrought before we were born, even in the days of his flesh, is to the *Quakers* a dead thing; and Christ was mistaken shrewdly, when he tells his Father, That he had finished the work which he had given him to do; intending thereby, the last scene of death, which he was then just entering upon, and therefore speaks of all as accomplished.

s. 8.

Another notion they have for the countenance of the opinion of justifying righteousness, to be within them, not without them, and wrought in the time of their life, not by Christ in the dayes of his flesh above 1600 yeares since, is, That because the Scripture speaks of justifying by faith, and faith being within, and wrought in the Saints in this life, and in every individual believer; therefore the justifying righteousness is within the believer. This is abuted by the *Papists*, to prove that works Iustifie, because faith is a work or act of the soul; though that be false, for all grace conlits (essentially) in the habit and disposition, not in acts; for else a man must be graceless when he is fast a sleep, for then he is not in action, nor grace in act. But the *Quakers* though they embrace many of the *Popish* Tenets that are erroneous, they want wit to manage them as they. But to my purpose, here their



For great  
mystery,  
P. 46.

4 9.

their great Apostle. *This justification is by the faith of Christ within — for all the holy men of God were justified by their faith, and that faith is in the heart.* For the right understanding of this, we are to consider faith as a disposition and habit, and therein a principal part of the new creature. This disposition of trusting in, relying on, adhering to God, hath its acts suitable to its self. Now the acts of faith either respect its fruits and effects, other parts of sanctification, as love, patience, self-denial, &c. or its objects and aims.

Faith hath for its immediate objects the promises of God, leaning, trusting, hoping according to them; it is said to lean on the Lord, trust, hope in the Lord; its aims and ends for which, are the good things wrapt up in the Covenant of grace. Now faith is not accounted for righteousness with respect to it self, as a holy disposition, or its acts as holy acts; but as it looks on, takes hold of, and trusts in the righteousness of Christ. It is no rare thing for the act to be denominated from the object.

10. Though faith which Justifies, justifies as it hath for its object, Jesus Christ, who is the righteousness of God; and so faith be within, the righteousness of Christ which Justifies is not within, for faith Justifies as it looks at somewhat without, and above our selves. *Whom God hath set forth to be a propitiation through faith in his blood, justified by faith in Jesus Christ. Faith is the evidence of things hoped for.* Again, Faith is made the condition of Justification, and that not only as it may be considered singly, but as it includes the whole body of sanctification in some parts and measures of it. *But to as many as received him, to them he gave power to become the sons of God, even to them that believe on his name.* So that faith is a receiving

Rom. 4.

25.

Gal 2. 16,

Heb. 11. 1

Joh. 1. 12.

receiving of Christ, who is both Prince and Saviour, Lord of life and prince of peace, and receiving him as such, is conditional of this acceptation with God, and so may be said to Justifie, as it performs the condition of Justification on our part.

But if faith were the meritorious cause of Justification, it were Justification by works. And if faith Justified, looking no further than it selfe, as it is subjected in the soul; it were a strange faith indeed that hath it self for its object, and then a man should believe in himself. I might entertain you longer than your patience will hold out, in pregnant proofs out of their own writings: That as Christ's obedience, so his sufferings, upon which depend our Justification, are all transacted within the heart of a believer, his agony, his crucifying and death, &c. But I will give you but one Instance, lest I leave too little room for what I am willing to be ample in, the Subjects *Smith* of the succeeding Chapters. *We believe that Christ* *Cat. p. 12.* *in us, doth offer up himself a living sacrifice to God for us, by which the wrath and justice of God is appeased towards us.*

This is in stead of many, though their Books do generally speak of the sufferings of Christ as propitiatory, to be done over in every person before conversion. And the maddest humour of all is, That they make the seed, or the light, or Christ being crucified in the soul by the power of sin and lust, to be the crucifying and death of Christ, by which God is appeased. *Do not they which dwell there ( in Penningtons* *quest.* *Spiritual Sodom ) put his flesh to pain, crucifieing it in and to themselves? Take one Scripture to guard you P. 2 1.* against all the fancies of this sort, and to close this Chapter. *But this man, after he had offered one sacrifice* *Heb 10.* *for sins for ever, sate down at the right hand of God, from 12, 13, 14* *thence*

thence expecting till his enemies be made his footstool: for by one offering he hath perfected for ever them that are sanctified.

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 CHAP. XVI.
 

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*The Quakers disown and deny the Christ of God, and set up a false Christ in his room and stead, and attribute all to that false Christ, which is due and peculiar to the true Christ.*

## SECT. I.

**T**His is the grand and root-errour of the Quakers, that great non-such lye, which travels with and brings forth that Babel, and confused heap of errours, wherewith their Religion (if they have any such thing) is abounding.

First, They disown and deny the *Man* Christ Jesus, who was born of the *Virgin Mary*, who was of the seed of *Abraham*, according to the flesh; who was nailed to the Cross, and crucified at *Jerusalem* without the gates, to be the Saviour of believers; and he who wrought that righteousness, and underwent those sufferings by which mans Redemption was wrought. *This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in the body.*

Penning-  
tons questi-  
ons, p. 33.

## S. 2.

They do not deny, that there was such a man as Jesus the Son of *Mary*, and that God was in him, or rather Christ was in him: but this is no more than they profess of themselves, that Christ as God, and the Eternal Word, is in them; yet that body of the Man Jesus, which he calls here the *bodily garment*, he tells us, they can never call it Christ. Another passage out of the same Author will explain this: For  
that