

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

that which he took upon him was our garment, even the flesh and blood of our nature: (very right) But what follows is wofully false. Which is of an earthly perishing nature, but he is of an heavenly nature, and his flesh, and blood, and bones, are of his nature. The sum is this, The Flesh and Blood, and Bones or Body of Christ, which they own, is of a heavenly and Eternal Nature; but the body which Christ took on him of our nature is earthly and perishing: and therefore they can never call that, or own that to be Christ.

This is as plain a denying the *Man Christ Jesus*, whose body of flesh was of our nature, and of the seed of *Abraham*, and the Son of *Mary*, as can be. They own him as one that once had a Being, but is now perished, that is, his body of flesh and blood. What can we expect of those men, who can disown what the Scripture speaks so plainly and frequently? and that not now and then by the by, but as its main scope? Do not all the Prophets that prophesie of Christ speak of him as to come? Doth not he himself, and others contemporary that lived with him in the flesh, speak of him as then come? Do not the Scriptures, after his Death and Resurrection, speak of him, as having finished the Merit of our Redemption and Salvation, and departed from the earth. ascended into Heaven, and there (at his Fathers right hand) ruling the affairs of Heaven and Earth, and making intercession for his people? And all this, of the Body of Christ, which he took of mans Nature; and this called *Christ*, and *Jesus*, and the *Saviour*.

Let not these Blasphemers of the Lord of Life and Glory, delude people with a fancy, as if we believe and preach the Flesh and Blood of Christ to be Christ, separated from his Soul, his Soul of the nature of  
mans

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mans soul, (but undefiled) or that we take his humane or mans nature to be Christ, separate from his Eternal and Divine Nature; for they cannot be separated; the one is not (now) without the other; nor was the Divine Nature of Christ compleat Christ, until united to, and dwelling in its fulness in the humane or mans nature of Christ.

¶ 5.5.

Yet, as what the mind conceives in a man, the man conceives; and what the least member of the body doth, or suffereth, the man doth, and suffereth: so by a communication of properties, and union of natures in Christ, the Divine and Eternal Being of Christ is called Christ sometimes, but much more often the humane nature, or the Man Christ Jesus. And the reason is clear, because although Christ offered up himself by the Eternal Spirit, as both dignifying him to a worthiness for such a Sacrifice, and enabling him to undergo it as a Lamb, for patience, innocency and meekness, and to overcome death: yet the mans nature of Christ, his soul and his body, was the only proper sufferer and sacrifice, for God cannot suffer, nor be put to death; and by the obedience and sufferings thereof, was our reconciliation and redemption wrought. Only (as I said before) its union hypostatical with the Divine Nature, did put it into such a capacity, and entitle God, or the Divine Nature, (which in its fulness dwelt in him bodily) to all that he did and suffered.

¶ 5.6:

Having thus explained my self, that the weakest that are but willing, may understand the truth in this point, I shall quote some Scriptures, wherein the *Man Jesus*, who was born of the Virgin, is called the *Christ* and *Saviour*; and that this *Man Jesus* is now in being, and in that body of flesh which he took of the Virgin, and wherein he eat, and drank, and slept, and

and performed those actions proper to a body of flesh and blood and bones; and that this man Jesus is still, and ever shall be the Christ of God.

And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. Inte 2.26. 27, 28, 29.

And he came by the spirit unto the Temple, and when the parents brought in the Child Jesus, to do for him after the custome of the Law, then took he him up in his arms, and blessed God, and said, — Lord, now lett est thou thy servant depart in peace, for mine eyes have seen thy salvation. — a light to lighten the Gentiles.

This was the Lords Christ, whose parents were Mary by nature, Joseph in Law, and by reputation, as being Mary's Husband, though after Christs birth; whom Simeon then saw, and not before, whom he took up in his arms, not only into his heart by faith and love: and this Christ is Gods salvation, and a light to lighten the Gentiles.

Therefore being a Prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his Throne; he seeing this before, speaks of the resurrection of Christ, that his [ Christs ] soul was not left in hell, neither his [ Christs ] flesh did see corruption. Act 1.30. 31.

This Jesus hath God raised up, whereof we all are witnesses. verse 32.

Therefore let all the house of Israel know assuredly, that God hath made the same Jesus whom ye have crucified, both Lord and Christ. Verse. 36.

The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree; him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts 5.30. 31.

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Act 1. 11. Which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven.

Acts 17. 3. Opening and alleadging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ

Acts 4. 10, 11, 12. Be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead; even by him doth this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved.

Acts 13. 28, 29, 30. And though they found no cause of death in him, yet desired they Pilate that he should be slain; and when he had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre: but God raised him from the dead.

Verse 38. Be it known unto you therefore, men and brethren, that through this man, is preached unto you the forgiveness of sins.

1 Tim. 2. 5. For there is one God, and one Mediator between God and man, the man Christ Jesus.

Rev. 1. 18. I am he that liveth and was dead, and behold, I am alive for evermore, amen; and have the keys of hell and death. I might fill many Pages with Scriptures of the like import: these are so plain for what I produce them, and the Quakers deny, that they need no Exposition or Comment, or (as the Quakers phrase it) have any meanings put to them.

7. If men be so blind as not to see the error of disowning Jesus of Nazareth, the Son of Mary, who was

was hanged on a Tree, put into the Sepulchre of Joseph of Arimathea, to be yet alive, and the Christ of God, by all these Scriptures; it is a blindness where-with never any before the Quakers, who professed the Scriptures to be a true testimony, were smitten. Surely God hath given them up for their pride, giddiness, or idle ignorance, and that in Justice; and the Devil, the Destroyer, hath blinded their minds with a witness, that this *light of the glorious Gospel should not shine unto them.*

Can? yea, dare any of you (guilty of the error here charged) say? That all this is true of, and to be applied to the *light within every man*, which these Scriptures assert of Gods Christ? Read them over, and compare them with that which is your only Christ and Saviour. If this man *Christ Jesus*, in whom dwells the fulness of the Godhead, and who was thus described by the Spirit of God, be the Saviour your light within is not. If your light within be the Saviour, and Christ, and Redeemer, he was not; of whom all these Scriptures, and a thousand more, speak so plainly. The Lord be merciful to your souls, the Lord rebuke you, who are so bold in denying the Lord that bought you, and trampling under foot the blood of the Covenant. O consider, that fancies and dreams, though having ever so strong an impression while you are possessed with them, will when you awake out of your graves of earth and dust, yea, when your souls depart from your bodies, leave you to the naked truth, which God in his Word (*the Scriptures*) hath revealed to us, not to be abused after your manner; but that we might believe, and live after their direction; which who despises, *Wo unto their souls, for they have rewarded evil to themselves.*

1sa. 3. c.

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S. 8.

Penning-  
tons Que-  
stions, P.  
25.  
Fox.

I have not yet given you all the evidence I have out of the *Quakers* chief Writers, that they disown the man Jesus, the Son of Mary, to be Gods Christ. Some of them take together. *Can outward blood cleanse the conscience! We witness the same Christ that ever was, now manifested in the flesh.* The man Christ Jesus was not ever, for he was *made*, and born in time of the Virgin Mary, was Abraham's and David's seed after the *flesh*: and though he now have a Being in Heaven, and is manifested on earth by his Word, and by that Faith which is in the hearts of his people; yet he is not now manifest in the *flesh*, according to that Scripture which saith, *God was manifest in the flesh, not is.*

1 Tim. 3. 16  
Fox myste-  
ry &c. p. 71:

*And Christs nature is not humane, which is earthly, for that is the first Adams. And immediately before, Where doth the Scripture speak of humane? — Now we do not deny that Christ according to the flesh was of Abraham, but not the word humane.*

S. 9.

How pitifully doth he wind and turn to get out of the Noose, and holds the world in hand, as if he did not deny the thing, that Christ is constituted of the *humane* nature, only he will not allow the word *humane*. Yet he that hath a small measure of discerning, may see that peep out which he would fain hide. He denies Christs nature to be earthly, which the first *Adams* was. Sure if Christ was the seed of the woman by *Adam*, his nature as *man* was such as *Adams*. But for his questioning the word *humane*, as not in the Scripture, (he pretending to be able to examine the Justice of our Translators, in turning the Greek into English, in his great Libel, called, *Mystery of the Great Whore*) should methinks have found as much as *humane* in the Greek, though not in the English, *Ἀνθρώπινος* being five times used in the Epistles,

Epistles, which in the Latine is, *more hominum, humanus*, after the manner of men, humane. And Christs humane nature is no more but his *mans* nature, of his nature according to *man*; and so he is now in the humane nature in the Heavens. Seeing then that we have a great High-Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. Mark the last clause.

Heb. 4. 14, 15.

For we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Infirmities here must not be understood of sin, the Text bars that; but such a weak nature as is constituted of flesh and blood, liable to pains, grief, hunger, and weariness. And he was found in fashion as a man; and that, I think, is *more hominis*. Now this man is, (not was) but is our High-Priest in the Heavens; and not as Fox hath it, was of the seed of Abraham, but is so.

A few Instances more yet.

And they that are false Ministers, preach Christ without. Your carnal Christ is utterly denied by the light. Your imagined God beyond the Stars. But none can witness this, whose eye is outward, looking at a Redeemer afar off. So much of the proof of their denying that man to be Christ.

Smith prim. p. 9.  
Sword of the Lord, Sec. p. 24.  
Shield of the Truth, p. 30.

SECT II.

I must not say, that the Quakers do not own a man Christ; for that they frequently in their writings and sayings express such a thing: but I desire that none will be offended, that I will not take Chips for Guineys or half-Crowns, because some silly Cheats would put them upon me under those valuable names: much more ought I, and every one else, take heed of receiving that for Christ, which God the Father hath



not



not sealed, because men of what countenance soever will perswade us it is no other; whilst by the very *Candle-light* of *meer reason*, it will appear to be a *meer fancy*. If I should say no more, but that it is an absurdity as big as an impossibility, for a man constituted not only of a soul, (for that may be crowded into a little room) but a body of flesh, blood and bones, to be within a man; surely no woman with child ready to be delivered, would by her swelling and bigness proclaim it to the eyes of all beholders more effectually, than such who should be so innated.

§. 2.

And although they talk of all this being by *faith*, they must give me leave to tell them; that though *faith* in *Christ* be so in the heart of a believer, that it doth thereby enjoy the blessed effects and fruits of the Redeemer; yet while the *faith* in *Christ* is in the heart, the man *Christ* in his person, or if you will, his glorified body, flesh, blood and bones, is as far from them, as beyond the visible Heavens. And I care not if I mind you of the Popishness of their conceit, near of kin to *Transubstantiation*, (but that is but an *Infant-absurdity* to this) that one single body, one individual man of flesh, blood and bones, should be entirely in so many places at once, as in every *Quaker*; yea, every man and woman in the world. But it may be the *Quakers* being the only Masters of the *Mysteries*, can say more for it than we can imagine, I am sure more than any man in his wits can believe.

f. 3.  
Fox great  
mystery, &c.  
p. 286.

Let us therefore give them the hearing, before we dismiss this importunate Candidate with *Ignoramus*, or a condemning Verdict. Now the woman here hath a husband to ask at home, and not usurp authority over the man; but *Christ* in the Male, as in the Female, who redeems from under the Law, and makes free from the

the Law, the man may speak: Christ in the Male and Female, who are in the Spirit of God, are not under the Law; but the Whore who drinks the blood of the Saints, is gone from her husband from under the Law, to ask the Whoremaster that doth drink the blood of the Saints, which Christ the seed judgeth upon, to whom he gives judgment. I have transcribed the more of this Answer of George Fox's, that you may see what spiritual rare matter the Quakers swallow from the hand of Fox's infallible and inspired Authority, the Chief among that Sect. The non-sense and rarity of the Exposition of the Apostles Inhibition of Womens speaking in the Church, I shall leave you to construe and delcant upon: But you find him owning a man Christ, in the Male, and in the Female. The clearest Expositor that I have met with among the Quakers, of this Mystery, is Isaac Pennington. Two passages, of many, I shall quote out of him.

Was not the Word made flesh? And did not the Word made flesh dwell and appear in a Tabernacle of flesh and cause the glory of his own divine flesh to shine through the earthly flesh?

S. 4.  
Pennington's questions to the professors of Christianity

Is it the flesh and blood of the body which was prepared for, and taken by him, wherein he tabernacled and appeared? Or is it the flesh and blood of him, who took, tabernacled and appeared in that body? For that which he took upon him was our garment, even the flesh and blood of our nature, which is of an earthly perishing nature; and his flesh, and blood, and bones, are of his nature, &c. The scope of this judicious Author, in many Pages, (a non-luch for new discoveries) is, to let us know, that there was a heavenly, spiritual, divine body, constituted of flesh, blood and bones; in which Christ came from Heaven; and that he put that body into the other body of our nature, which he took of

P. 29.  
P. 20.

the Virgin; and that *outermost* body of our nature he left behind, when he ascended into Heaven, no body knows where. And this *heavenly, spiritual body* (nothing of kin to *Abraham, David, Mary* according to the flesh) is the *man Christ*, which is in the *Quakers*; and so the *Quakers* are as *complete Christs* as ever the Son of *Mary* was: for they also have the divine nature of *Christ* dwelling in a body of *spiritual flesh* and *bloud*, and that dwelling in those their bodies which we see, and are but the outward *tabernacles* of the *God and the man Christ Jesus*. And when they speak, and what they act, all is but the words and deeds of this *man Christ*, within the bodies of every he and she-*Quakers*; and so no more *they*, but *Christ* in them. However ridiculous this may seem to be, it is no more but what they as *seriously* own, as any Article in *their Creed*. I say no more on this particular, but that he that can digest such fables as these, hath a stomach hotter than an *Ostrich*.

SECT. III. The *Quakers* in their opinion of the divine nature of *their Christ*, are exceeding superfluous: and they have not more diminishing thoughts of the humane nature of the *true Christ*, whose body they have doom'd to perish into *dust and corruption*, than they have magnifying apprehensions of the divinity of their *false Christ*.

Their Tenet which I am next to consider, is, *That every man and woman in the world, have in them a saving light from Christ and this light is no other but Christ, the Saviour and God eternal, and there is no other Saviour but it.* It hath been the opinion of some, before the *Quakers* known in the world (that by the redemption of *Christ* called un *verbal*) all men have a *sufficient light* given them from *God*, the utmost improvement of which will

prove

prove *savin*? : but far were they from accounting this light to be the *Christ the Saviour*. However alien my thoughts may be from this Tenet, it is not my work here to consider it; But that peculiar to the *Quakers*; that the light within every man is *Christ*, and the *only Saviour and very God*.

Although there are none of them will stick to proclaim this on the house-top, yet I shall for general satisfaction give it you under their hands. *And no one Fox great knows salvation, but who knows this, Christ in you who is mystery of salvation; and where he is within, there is salvation.* &c P. 8.

And this [ *Christ in us* ] is he in whom our salvation standeth, as the Mediator between God and man, the *an Christ Jesus*. Smith Cat. &c. P. 54.

And we also know and believe, that he is the same *Christ in us*, which in dispensations past did humble himself to the Cross. P. 71.

And you, whom the Prince of the power of the air hath led out of me you scorn me, the light in you — They have disobeyed it, and called it a natural light; and we have said, that I the light am not able to save those that believe in me. S. 3. Fox the younger. P. 49. 50.

That if you would believe and wait in me the light, P. 54.

— I will purge out all your iniquities, and forgive all your trespasses, and I will change your nature, and I will make you new creatures, if you will hearken to me, and obey me the light in you. How confident they are of this to be true, may be seen in a bold adventure.

Never man be justified by his Maker, otherwise than by believing in Gods Covenant of light, which in the conscience bears its testimony against all iniquity — then let me for ever be condemned from the presence of the righteous. Martin Mason's loving invitation. P. 57.

My design is to do two things. First, To consider the

the Scriptures, which they lay as their principal foundation, and chief corner-stones in this building. Secondly, Prove by Scripture and Reason, the falsity and abomination of their Errour.

SECT. IV: *That was the true light, which lighteth every man that cometh into the world.*  
John 1.9.

The Exposition of these words I shall give, (according to what the Lord hath enabled me with) and refute what the Quakers give as the meaning of it, and conclude from thence.

We shall not question that the Relative *that*, hath for its Antecedent, and is to be understood of the *Word which was in the beginning, which was with God, which was God, by whom all things were made, the light of men, &c.*

§ 2.

The special Character of this Word, who was God and Creator, that was the *true light*, I thus explain: Light is taken properly for that which doth manifest or discover any thing; so Christ is *light*. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. The meaning is, That that salvation eternal, which God had purposed to give to his people, which could not be seen in the purpose of God as such, is, by the appearing of Christ in the flesh, and therein transacting and declaring this salvation and eternal life, abundantly discovered. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Tim. 1.  
16.

2 Cor. 4.6.

And as *light* properly is that which makes manifest, so metaphorically it is that which comforts and rejoiceth: And as the first is put in opposition to ignorance,

nerance, or the absence of the means of knowledge; so the other is put in opposition to affliction, grief, distress, which are so frequently called *darkness* in Scripture, that I need not turn to their Instances. And I do not in the least doubt, but Christ the Word is here called *Light* in both respects, and that eminently: for, as he discovers the gracious thoughts and purposes of God for the salvation of man, it hath in its open hand the light of comfort; they are glad tidings, and gladdening tidings. And this I take to be the import of the fourth verse, *In him was life, and the life was the light of men*: that is, the salvation and life eternal of poor sinners, was wrapt up in Christ as God, who being so qualified was capable of working it: and this consideration of God manifest in the flesh for those ends, is matter of strong consolation, as being an Adequate and sufficient Foundation for Faith to build on.

The qualification of this light, the *true* light, comes next under consideration. *True* is taken in opposition to *false*, but so we are not to understand it here. *True* is taken in opposition to *types and shadows*; so Christ is the true light, which all the types and shadows in the Mosaical Dispensations were not, no more than the picture and pourtraiture of a man drawn with the dark lines of Charcoal, are the man they so express; or the figures for a thousand pounds in a Bond or Bill, are the money. And this is the true Exposition of the 23d Verse of the 4th of *John*: *John 4. 23* God never accepted in-sincere and hypocritical worshippers under the Old Testament-Dispensation. But the question being of worshipping at *Jerusalem*, or *Mount Gerazim*; he tells her, as his sense, that question was now almost out of date, for that the Temple being but a shadow and figure of Christ and Gos-

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spel-worship, they were now shortly to use those shadows no more, Christ being come, and the Gospel-Spiritual-worship, which they were but prefiguring of.

f. 4. Again, The true light is to be understood of the light eminently considered; and so, though *John* was a true light, and by Christs own testimony a burning and a shining light, and so the Prophets were true lights; yet Christ excelled them all in light, as the Sun doth the Stars. *The brightness of his Fathers glory, and express Image of his Person.* So that while they gave a more dim and imperfect light, Christ shined as the day-light. In the Text last mentioned, he is to be understood of Christ in the flesh, before his Ascension.

Heb. 1. 3.

d. 5.

Act. 8 34.

Lastly, By true light we may understand, his being that light to whom, and of whom all the Prophets bare witness: as *Isaiab* did not speak those things read out of him by the Eunuch of himself, but of *Jesus Christ*, as *Philip* expounded them to him. I now proceed to the efficacy of this light, wherein lies a great part of the Controversie. *Which lighteth.* It is not to be doubted but this light doth give light, both in respect of manifestation, (which may be of that which is matter of terrour) and also of comfort to a miserable world, by sin and its effects. But I pray how will it follow from hence, that Christ is within those whom he lighteth? Truly no more than the Sun in the Firmament is within every one it affordeth light unto.

But it is the scope of some pages in *William Pen's* late piece, to prove, that *quirit* should be rendred, not *lighteth*, but *enlighteneth*; which pages he fills with the Authority of both Latine and other foreign Authors.

But

But by this I perceive he is as very ——— as those *Spiri of Truth, &c. P: 53. &c.* Physicians who impose severe abstinence on others, but they themselves will take their Cups off, and their good Cheer, to wantonness and giddiness.

I return to the business in hand, and grant that most Translators render it *enlighteneth*. But what helpeth it? 'Tis never the more the *Quakers* light *within*: for a seeing Faculty can do nothing alone, no more than the best eyes in the head without a light *without*, as a *medium* by which to discern objects. And this faculty of mans understanding is enlightened by Christ so, as that by his light it is made capable to discern the Face of God shining on sinners, according to the import of the Covenant of Grace: and that enlightening may be no more, Two Scriptures will evidence. First, that concerning *Jonathan*: *And dipt it in an honey-comb, and put his hand to his mouth, and his eyes were enlightened.* ——— *I Sam 14: 27, 28.* See, I pray you, how mine eyes have been enlightened. If the *light within* be no more in the Conscience than the honey was in *Jonathan's* eyes, it will make little for the *Quakers* notion of the light in the Conscience to be very Christ, and not only his manifestations, which are his acts and influence, not himself.

The other Text is more plain to the purpose. *His* 0.8. *lightnings* enlightened the world, the earth saw, and *Psal. 94. 4.* trembled. If by the earth be not meant the men on the earth, and by the world the men in the world, lightning was not likely to be seen by, or help them so to see, as to effect trembling; unless you will say, the meer Animals were intended. Well then, the world was enlightened by Gods *lightnings*, that were totally without them; whether their seeing by those lightnings have respect to the objects of their bodily eyes, or to God the object of the eye of the mind, who



who is in a good measure made known by his mighty and terrible works.

¶ 10.

But if you will needs have the *enlightning* in the Text, to be a bettering of the faculties of the mind, to discern its spiritual concerns; I grant, that the Lord *Jesus Christ* did by his redeeming work merit, and doth now by his Spirit effect that great good in his people; and they have thereby better understandings, and a more pure and faithful conscience than others: But that Christ by being (essentially considered) in the conscience of every man, should be its enlightning, is a most base dishonour to his Divine Majesty; for what is it less, than to render God under no better notion, than the qualification of the faculty of a pitiful creature? Therefore however it be expounded, it makes nothing for the *Quakers light within*, or rather the enlightning within, to be the Being of Christ.

¶ 11.

*Every man.* If this phrase be taken strictly in its full latitude, intending every individual, without exception, Christ enlightning must be understood so doing as Creator, not as a Redeemer; which Exposition hath a better countenance from the Context, than any thing that can make on the *Quakers* side. For the Evangelist treats in the introductory Verses of Christ as the Universal Creator; and by consequence the eyes of the body and mind (by which both are enlightned) are creatures of his framing. This is the opinion of many, (Superiours to me in judgment by far) and I shall not contradict it; but modestly, and with submission, offer my opinion. But if that be right, (which all the *Quakers* in the world are not able to prove, it cannot be so understood) the *Quakers* may quit this Text, as doing them no service. Some have affirmed that *John*  
wrote

wrote *his* Gospel, upon the occasion of the Heresie of *Ebion* and *Cerinthus*, in denying the Eternal and Divine Nature of Christ.

But suppose it be to be understood of Christs enlightning as Redeemer, and so the enlightning to be with respect to the *Gospel-discoveries*; it need not (it cannot lightly) be understood of all universally. Why more than that Text? *Whom we preach, warning every man, and teaching every man, &c.* Sure the Apostle being but a man himself, could not warn and teach every man without limitation; it must therefore mean *all* that he preached to, or rather the Professors of Jesus Christ to whom he preached; he thus taught and warned. *Commending our selves to every mans conscience, &c.* There were many that never heard *Paul*, nor heard of him; therefore it must be understood, that he had been so faithful, that he deserved commendation from all (and had it from those whose consciences were pure) to whom he ministered. Well then, why may it not be understood thus? Every man that *is* enlightned with a spiritual Gospel-light, is enlightned by *Christ*. I will shew you a Text of the like form, which must be construed. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down.* Sure it means, that all that are upheld, are upheld by God; and all that are bowed down, and raised up, are raised up by God.

§. 12.

Col. 1. 28.

2 Cor. 4. 2.

Psa. 145. 14

Yet I rather incline to take the *every man* to be Jew and Gentile, without those limitations of the Covenant, dispensed before *Christ* came. The Prophets, the Temple, the Sacrifices, and all those typical Representations of *Christ*, were restrained to the Church of *Israel*, till the coming of *Christ*. To them were committed the Oracles of God. The Disciples must

§. 13.

must not go to preach the Gospel in the ways or places of the Gentiles. Peter is of opinion, he must not converse with those who were Gentiles, as a Preacher of the Gospel. The Jews are offended with him for going on so good an Errand, till they heard his Commission from God, and the blessed effects of his Ministry. But they are quickly informed of the Partition-wall being broken down, and imployed according to their Commission, to *teach all Nations*. And as I take it, it gives a good countenance to this Exposition.

15.

I have but one Hill more to get over, and that is, whether the Participle ἐρχόμενον, refer to τὸ φῶς, or to πάντα ἀνθρώπων: and so, whether it may be read, *The light coming into the world enlightneth every man*; or *every man coming into the world, the light [Christ] enlightneth*. As I said before, if it should refer to man, every man in the very instant of, or before his birth, Christ enlightneth: it must be meant of created faculties in the natural body, as eyes, reason, &c. and so Christ as Creator enlightens all: for experience and sense (without any one instance to controul it) will tell us, that none can believe without hearing, nor hear without a Preacher, for all the talk of some of the preaching Stars, and others of the preaching Gospel-light in the Conscience. Shew us the man that can express any thing of Christ, or the Covenant of Promises, that never had any other means.

16.

But there is a reason in the Text gives such a countenance to referring it to the light, as will not easily be found for the contrary. *That was* the true light, not *this* or *this is*; which plainly imports, not the light Christ, as he is now in Heaven, nor as present with John, and his contemporary Saints, when he

wrote

wrote the Gospel, (for then it would have been *this*, or at least that *is* the true light, &c.) but it clearly points at Christs appearance in the flesh, in his state of humiliation, wherein he transacted mans salvation, and conversed and shined among men, as he shall never do over again; that state of Christ which was when *John* wrote his Gospel past. And this construction is the very scope of the words, *viz.* That *Jesus Christ* (who was shadowed out formerly by types and figures, and whose Ordinances for conveying knowledge and grace to the sons of men, and which were the ordinary acceptable ways of Gods worship, were afore-time restrained to the Temple and Jewish Church) was manifest in the flesh; and therein fulfilling his work as Redeemer, hath abolished those strait dispensations, and broken down the partition-wall between Jew and Gentile, making no difference, but shining by his Ordinances and favour on either indifferently; so rising as a Sun of righteousness, to give light to the whole world, without any restraint by his Ordinance or appointment, whereby those Prophecies are fulfilled: *And he said, It is a light thing that thou shouldst be my servant to raise up the Tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the ends of the earth.* So it seems he was not so at the time of this Prophecy, although he were then the Divine and Eternal Being, and he who should in time come, and redeem and save by his actual Merit. *I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee, and give thee for a Covenant to the people, for a light to the Gentiles.* This speaks still of Christ to come as such a light.

Isa. 49. 6.

Isa. 42. 6.

Let

Let us consider that passage in the *Song of Simeon* on: *For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, &c.* So that the appearance of *Christ* in the flesh, in that body which *Simeon* took up in his arms, was his being prepared to be a light to lighten the *Gentiles*. Now this light was present: And in the Text agitated, *John 1. 9.* This light was past, that is, that appearance and work of *Christ*, which made way for the salvation of *God* to be divulged, and its ordinary means to be enjoyed by all indifferently: This was the true light. *God* was  
 \* *Tim. 3. 16.* manifest in the flesh — preached unto the *Gentiles*.

## SECT. V.

*Rom. 10. 8.*  
 opened.

The second Text they usurp, is in *Romans 10. 8.* But what saith it? *The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of Faith which we preach.* This Text joyned with *John 1. 1.* *In the beginning was the Word, and the Word was with God, and the Word was God,* they build their Tenet upon; that *Christ* the *Word* is within every man: as upon the Text before agitated, they affirm, that he is within them as a saving light. Let us first consider, whether *the Word*, in this Text, be of the same sense and import with that in *John 1.* which speaks of *Christ* the Personal *Word*. That it is not so, but the Doctrinal *Word*, is plain from these Considerations.

f. 2.  
*Dent. 30. 14.*  
 opened.

First, The *Apostle* doth in these words allude to the words of *Moses*, *Deut. 30. 14.* *But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it.* This *Word* in *Deuteronomy* is said in Verse 10. to be the *Commandments and Statutes* which were written in the *Book of the Law*; which *Book* they had among them, and by that means had the

contents

contents of it in their heart, either in the love of it, or by rote; as we use to say, a writing is gotten by heart, when it is treasured in the memory; and it was in their mouth, by profession or discourse.

Secondly, the Apostle gives the same answer to a supposed Objection, How shall we know what is our duty? How we should please God, and be blessed therein? saith *Moses*, 'Tis no such difficult thing for you to know this; for what you have gotten into your heart out of this Book of the Law, and what you have in your mouth by discourse and profession, that is it you should observe and do. So the Apostle, if you suppose while we preach salvation by Christ, whom you must receive, that we preach impossibilities, for that the person of Christ is in Heaven, or in the grave, he is out of your reach; this will cure your mistake, to consider; that as the Word of the Law which *Moses* taught and wrote, was in the heart and mouth to do it, so the Word of faith, or to be believed, is in your heart and mouth to believe and confess it. And this will as effectually save you, as if Christ in his person were in your arms, yea and more too. And that this is his sense, is plain in Verse 9. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

§ 31

Rom. 10. 9.

The third Consideration is, That the word that is said to be in the heart is said also to be in the mouth, and we all know what manner of word uses to be in the mouth, that it is a word saying or speaking while it is there; such as that spoken of in *Samuel*, tidings in his mouth; or that in *Esther*, As the word went out of the Kings mouth: therefore it cannot be meant of Christ; but that speech, those sayings, which are or may be spoken, as in the Gospel when preaching, or when written.

§ 4.  
τὸ εἰρημῶν  
2 Sam. 18.  
25.

Fourthly

## The Quakers deny

§ 5. Fourthly. Both that in *Deuteronomy*, and this word in the *Romans*, are said to be in the heart and mouth of those who were the Church of God, as *Israel* was to whom *Moses* spake, and the *Romans* to whom *Paul* wrote; and so were taught by the one the truths of the Law, by the other; of the Gospel. It sordily follows from hence, that it is in the hearts of all men.

§ 6. Lastly, The Apostle agitating this argument farther Verse 14. *How shall they call on him of whom they have not heard?* He doth not tell them, Christ Jesus the Word will preach himself, and he is in the heart where if you will but stand still, and wait and listen, you shall hear him teach you all things, as is the *Quakers* Doctrine. No, but he tells them in Verse 17. *So then faith cometh by hearing.* (so say the *Quakers*, too) but of whom? Verse 15. *Of them that are sent,* them whose feet are beautifull for the sake of the glad tidings of the Gospel of peace which they bring. And these are more than that one personal, or (as the *Quakers* phrase it) eternal Word, Christ; for they are expressed by *they, them*, which are plurals; but Christ is but one.

ROM. 10  
17.

§ 7. Yet from this Text do they most confidently avouch Christ the Word who was in the beginning, and who is God, to be in the heart; and not only in the hearts of the Saints and Believers, but in theirs also, who are the most wicked and ignorant among the sons of men. And I have by a grand *Quaker* been given the lye in the Pulpit, for expounding the Word in *Jer. 23. 20.* of the Word of the Lord Doctrinally considered; and this Text in the *Romans*, produced with no more but confidence, and of that enough to prove me so.

There is a passage of *Willam Pen's* either in his  
Book

Book called *Sandy foundation, &c.* or else *The Spirit of Truth, &c.* which is this, (at least the matter of it) *That Christ is most eminently the Word, all will agree, or none will deny.* I have not time to look it: But I shall say thus much to antidote that fancy; That that is most eminently the Word of that species, about which we contend, which is most properly so; (though other considerations may render Christ the Word more eminent in another kind) and not that which is sometimes, but improperly so called.

Christ is called a *Lion*, a *Door*. 'Tis true, Christ as God is more eminent than all things beside in Heaven and Earth; and we use to say, (and do not yet repent it) that all (uncompounded) good things are eminently in God. So, as there is strength and courage in a *Lion*, with respect to strength and courage, Christ may be said to be eminently, most eminently strong and courageous; but to be the most eminently a *Lion*, would be a strange and untrue expression of Christ: For, *Forma dat esse*; and he that is without the form that gives the being, cannot be so eminently such, as the meanest that hath the true form. And that the Word Christ is only so analogically, I have shewed, and the definition of a Word, in the second Chapter. I desire Mr. Pen to consider better next time, and not think every body else not a hairs breadth beyond his size.

A third Scripture I am willing to explain, to fence SECT. VI  
the weak against the *Quakers* seductions, is 2 Pet.  
1. 19. *We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.* This more sure word of  
P prophecy,



## The Quakers deny

prophecy, compared with a voice from Heaven, which Peter, James and John heard, expressed in Verse 17. is by Peter affirmed to be rather to be credited, than that, or any other immediate Revelation. By the more sure word of prophecy, is meant those prophecies written in the Old Testament, which are called, verse 20. *Prophecy of Scripture*; and are called, *The light that shineth in a dark place*; as Prophecies shine, but with a dim light, (yet are welcom, and give some light) comparatively with Providences, which are the fulfilling of those Prophecies.

The *dawning of the day*, and the *day-star* arising in their hearts, cannot be meant of Christ, known and received by faith to salvation, and sanctification too, in some measure: for so he was risen in their hearts, when the Apostle wrote this; or else he would not have said them to *have obtained like precious faith* with him, and others the Apostles and Saints, which he doth in verse 1. as the direction of his Epistle.

S. 2.

I therefore conclude, that the sense is *this*, He exhorts them to be intent on the Prophecies, (whether verbal or figurative) which had respect to (not only the coming of the *Messiah*, which they believed already, but also) the abolishing of the *Mosaical Rites*, and constituting in their room the spiritual and *Gospel-administration*, till thereby they were convinced of that truth; which is called, the *dawning of the day*, and the *day-star*, with respect to its light, and beauty, and reality, above the *Mosaical Ceremonies and Rites*, which were but dim night-stars in comparison; or till they were convinced, that the day of the *Gospel-realities* was come, and so the night-shadows of the Law to be done away.

S. 3.

The grounds I have for this Exposition are these, added to the former. *Peter*, the Pen-man of this Epistle,

pistle, is said to be the Apostle to the Circumcision, as the Gospel of Circumcision was to Peter. And Gal. 2.7. therefore we may gather, that those to whom he wrote were Jews, whom the Scripture speaks to be zealously addicted to the Law of Moses. And this is farther confirmed, by his direction of them to the heeding of the Scripture-Prophecies, which few but the Jews were acquainted with, or did own as worth the heeding, except the converted Gentiles, of whom there was no danger that they should Judaize, unless moved thereunto by such of the Jews as needed this conviction. This to me is sufficient; I leave the grounds for others to consider.

One Text more I shall weigh, and then I judge I have done enough to satisfy those that are willing, how the Quakers abuse those Texts which are not so easily understood as some others, to their own and others destruction. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. From hence they conclude, they have very Christ, his Being and Essence within them. Col. 1. 27. opened.

It will not be easily refuted, that the hope of glory is to be understood to be in them; which being a hope in Christ, the crucified Jesus, was such a mystery as the Gentiles called foolishness. But we preach Christ crucified, to the Jews, a stumbling block, and to the Greeks foolishness. For Christ to be in them (rightly understood) would be no such hard matter for the Gentiles to believe, (who understood Metonymical phrases very well) as to believe such a glory to be attained by faith in, and obedience to the Laws of a man, who died as a Malefactor; and that this death of his should reconcile God to man, with the addition of such a purchase. But because it is a truth, that

## The Quakers deny

Christ is *in* Believers; I shall therefore say that (which with the blessing of the Lord to a willing mind to be instructed) will prove convincing.

§. 5. First, The *man* Christ that was nail'd to the Cross, the *Quakers* do not believe to be *in* them, nor that he hath a being or life, nor can he be *in* them in his person as a man, if they had a sounder faith. For the God-head of *Christ*, that is, (with respect to his Being and Essence) is every where, and every where alike: *Do not I fill heaven and earth, saith the Lord?* So that with respect to the infinite Being of God, who comprehends all things, he is *in* every thing at all times, and nothing can be void of his presence. So that if this be it you mean, the Saints have no more priviledge than any other creature whatsoever. But it remains that Christ is *in* his people by his graces, wrought by his Spirit, which is his Image and Likeness; by his love, which hath a uniting nature to its object; as we say, such are *one* who love dearly: Every man *is* where he *loves*, more than where he *lives*: And so also where he is beloved; for that will make him frequently thought on, and a man to be sensible of his good or hurts, as if he himself enjoyed the one, or suffered the other. And he is said to live in the hearts of his people by *faith*, as faith believes how lovely and desirable he is, and so loves him, and works all those other graces in the soul which are his Image; and do as effectually possess the soul for *Christ*, and to his use and interest, as a faithful friend can do: According to that Text, *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, &c.* You know what the Scripture saith of faith, that it *worketh by love*.

Eph. 3 17,

§. 6.

So that in very deed, Christ both as God and Man, doth live in all his Saints, but not in his person, but by

by the manifestations of his love and glory, his works and Image in, and on the soul. And this is enough to satisfie those that are sober, and are contented with, and rejoyce in those priviledges which God affords to his Children; which are enough to render them blessed, rather than those which pride and ignorance will chuse, like our first Parents, to be as Gods, and pay dear for the delusion.

Having stripped them of these *Texts* wherewith SECT. VII they fortifie their *light within* to be the Christ and Saviour; and proved, that the Man *Jesus of Nazareth*, in whom dwelt, and now dwelleth the fulness the God-head *bodily*, is the Christ of God; and not the man *without* the God-head, nor the God-head *without* the Man-hood, I shall resume my Argument: That this Christ of God the *Quakers* disown and deny, and set up in his room and stead another, *viz.* the *light within* every man: and therefore disown and deny the true *Christ*, and set up another in his room, which is not the true *Christ*, the Christ of God.

The *light within* every man, was not born of the Virgin *Mary*: It was not the *light within* every man of which *Mary* and *Joseph* were said to be the Parents: It was not the *light within* every man, that was arraigned before, and condemned by *Pilate*: It was not the *light within* every man, that was crucified (being hinged on, and nailed to the Cross of Wood) without the gates of *Jerusalem*: It was not the *light within* every man, that was laid in the Sepulchre of stone belonging to *Joseph of Arimathea*, that rose out of that Sepulchre, that eat and drank after his Resurrection with the Disciples, that shewed to *Thomas* the prints of the nails that nailed his hands and feet to the Cross, that ascended up into

## The Quakers deny

Heaven in the sight of the bodily eyes of the Disciples; but the *Christ* of God was *he*, and is *he*, that did and suffered all these things: Therefore it is a most stupendious contradiction, to pretend to believe the Scriptures, and that they own the *Christ* to whom the Scriptures bear witness; and yet say, *The light in every man is the Christ and only Saviour.* And that the God-head of *Christ* should be *within* every man, or any man breathing in the Quakers sense, I have sufficiently refuted already: yet I shall offer a few of many Arguments farther to convince, That the *Quakers Christ* is not the *true Christ* and Saviour.

S. 3.

Naylor

Love to the  
lost. P. 3.

They call their *light within* the seed. That he regards not the seed of God, which is fallen under all this death and darkness; so long as the creature will but hearken to him [the Serpent] and his lying promises, he will lead him from one thing to another in things without, &c. 'Tis a strange *Christ*, who is in the power of every man to be brought under death and darkness, as long as the world endures; yet this is the *Quakers Christ*. Whereas Gods *Christ* was dead, but died but once; and was offered up but once for all, and that one offering hath that in it which perfects for ever them that are sanctified. But how the *seed* spoken of *Christ* in the Scripture should be *in* every man, and yet the Son of Mary not be there yea not be any where, is a most ridiculous Riddle: for God, or the God-head of *Christ*, was not the seed of the woman, or Abraham, or David; the seed was the man *Christ* according to the flesh.

Naylor  
Love, &c.  
Preface,

So to the *light of Christ*, that which changeth not in every one; I appear to be judged—for therein alone, both these things and all others that proceed from that root, makes for gathering creatures together, unto that  
one

one name and seed wherein all the nations of the earth are blessed. The Scripture he pretends to is Gen. 22. 18. And in thy seed shall all the nations of the earth be blessed. But Christ as God was not the seed of Abraham. Who that understands any thing can be thus deluded, to take the light within every man to be the seed of Abraham, the man Christ Jesus.

The *Quakers* light within cannot be the Saviour, for their light within is, as they say, God, Father, Son and Spirit, without distinction, and that they are but one: whereas the Christ of God is the Mediator, and therefore must be distinct from God the Father, and sinful man; who are the parties to be reconciled. There is one Mediator between God and man, the man Christ Jesus. Compare this with Gal. 3. 20. Now a Mediator is not a Mediator of one, but God is one. Well then, the light within, which the *Quakers* say, is God without any distinction, and not the man Christ, who was in the womb of Mary, cannot be a Mediator, for a Mediator, is not of one, but between two distinct persons. Now this being a truth, where is their Mediator? God eternal is not a Mediator to himself, nor man a Mediator to himself: so shut out the Christ without you, ( a middle person between God and sinful man ) and you are in a woful condition.

Christ as God separate from that man who was born of Mary, is not, nor ever was compleat Christ. So that if it should be granted, that the light within you were the true God, God essential ( which is a blasphemy no tender and understanding soul dare come near the brink of ) yet I say, your light within were not Christ. God had no capacity to suffer, to die, to do the Offices necessary for a Saviour and Redeemer, according to the conditions of the Covenant of

## The Quakers deny

grace : and although many were saved before *Christ* was born and died for sinners ; yet they were saved by faith in the promised Redeemer who was to come.

Heb. 11. 39. *And these all haveing obtained a good report through faith, received not the promise. And therefore untill his Incarnation, he is spoken of as Gods Christ in election, but not actually and compleatly Christ.*

Isa. 42. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth ; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. Read*

Isa. 49. where you may with open face behold this truth, in that discursive converse and expostulation between God the Father, and God the Son. *Wherefore*

Heb. 10. 5. *when he cometh into the world, he saith sacrifice and offering thou wouldest not, but a body hast thou prepared*

Isa. 53. *me. Then I said, Lo I come ( in the volume of the Book it is written of me ) to do thy will, O God. What*

was this will, but his fulfilling the Law both actively and passively as Redeemer? which he could not do as God, therefore God prepared him a body, that body which was born of the Virgin, to which he being united, and therein dwelling, and performing our Redemption, he became actually and compleately a Saviour, and not before. Therefore if you believed aright concerning the *God-head of Christ*, yet denying his *man-hood* which was made, a created Being, a Being in time ; you disown and deny the true *Christ*.

¶ 6. And that is a notorious unmanning of *Christ*, and denying him, which one of your great Writers saith.

*And the Scriptures throughout testifie of him, and declare his unchangeableness, who through all [ages] ab-*

*ides the same, what he was in the beginning. Whereas if the man Christ were so the same, he never had a beginning. And the Scripture or you are much out,*

tor

Morning

Watch, p 4.

for they tell us, *When he was twelve years old he went up to Jerusalem, and there disputed with the Doctors;* Luk 2. 42. which would have been no matter of wonder, if he had been (as *man*) from the beginning. But if you will read such a mystery of iniquity, ignorance, and bold perverting of Scripture, as the world was never till of late acquainted with, observe what follows out of the fore-mentioned Author.

And he [John] was sent of God to bear witness unto his truth, which was in the beginning.—But that is the true light (saith John) that enlightens every man that comes into the world, John 1. 9. Observe he corrupts the Text and puts *is* for *was* which in my Exposition of this Text, I shew to be the break-neck of the Quakers design. You may hereby perceive they are sensible how much the word *was* makes for my Exposition. But he proceeds, *Here was the light shone out of darkness in John, the morning and the first day was come unto him, as was unto Moses.* A most strange, false, and absurd passage; to make Christ to be the morning and the first day: but any thing to worm out our blessed Redeemer born in time. In the beginning of his book he tugs hard to have the created light and the day distinguished from the night, to be no other but Christ the light within: And here he will have it shine out of darkness in John. It follows few lines after, *Then God sent him to bear witness to the light which in him was made manifest, that all in the light, might believe; and he called to others to behold him, and said, he was the Lamb of God, and was come to take away the sins of the world, Joh 1. 29. (Mark) Beheld him — weigh this truth all ye Priests and Professors, and ponder it in your hearts.* What cannot the Devil lead men into, who are led captive by him at his will? and make them also glory in it, and



## The Quakers deny

and stand to't with a ( mark ) in a *Parentthesis*, and call on men to weigh their wickedness. I am amazed! The *Lord have mercy on us*, and poor weak souls, who know not how to espy such gross delusions as this, That the Lamb of God *John* there spake of, was the light *in him*, and which shone forth *in him*.

f. 8.  
John 4. 22.  
opened

The light *within* every man cannot be the Saviour, for *salvation is of the Jews*; which the light *within* is not. These words were spoken by *Christ* himself to the woman of *Samarina*, to convince her of the *Samaritans* false worship. *Ye worship ye know not what*, that is, ye know not what to worship, nor for what end: The Temple at *Jerusalem* was a type of *Christ*, and the worship of God which shadowed out *Christ*, as the Sacrifices, Altar, &c. were restrained to that Temple, to shew that what-ever worship was not performed in *Christ*, should not be accepted. Now faith *Christ*, You know not what you do, in worshipping at the Temple at Mount *Gerazim*, for no Temple but that in *Jerusalem* is a type and representation of *Christ*, and withal *salvation is of the Jews*. The true Saviour is to be born in the true Church, and from thence to bless the world. *There shall come out of Zion the deliverer, and shall turn ungodliness from Jacob*. That is, out of the *Israelitish* or *Jewish* Church. *For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem*.

f. 9.  
2 Cor. 5.  
15.

There is one Scripture much abused by those I oppose, which I shall explain before I shut up this Chapter. *Wherefore henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more*. This Scripture is by them made a sufficient ground for their infidelity in the *Christ* of God, the Son of *Mary*: for they say, he was a man of our nature, of the flesh and blood of the

earthly

earthly *Adam* and nature; as I have already shewed out of their Authors: but therefore he is not to be believed in, which you have had proof of sufficient.

By the flesh, we are not to understand the body, as if he should have said, we are to take no notice of our own, or others, or *Christs* body of flesh: for the Apostle calls them worse than Infidels, who do not provide for the bodies of those who are of their own house: or that we should have no remembrance of *Christ*, as he was in the flesh; for then we must forget and be ignorant of the great mystery and foundation of the Gospel. *Great is the Mystery of godliness, God was manifest in the flesh. But we preach Christ crucified. I determined not to know any thing among you, save Jesus Christ and him crucified.* The meaning therefore must be, That he and his fellow-Apostles did not preach the Gospel for worldly respects, and esteem of men; and please their fancies and humours, for the sake of outward and carnal advantages. The grounds of this Exposition are three among others.

First, The subject and scope of the Chapter is the *life to come*, and to perswade so to walk and behave ourselves in this world, as those that must quickly be unclothed of this earthly tabernacle, and be concerned with only the things of another life.

Secondly, The end of *Christs* death expressed in Verse 15. *That they which live should not henceforth live unto themselves.* That is, to their outward, temporal interests, as their prime and chief aim, for to their spiritual and eternal selves, they were to live, which are best promoted by living to *Christ*.

Thirdly, From what is expressed in Verse 17. as necessary to making the honour and interest of *Christ* our chief aim. *Therefore if any man be in Christ, he is a*

*new*

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110

## The Quakers deny

*new creature; old things are past away, behold all things are become new.* As if he should say, This proves those that are *in Christ* to be *new creatures*; that their aims and ends are holy and spiritual, which is too high for an unregenerate man, whose faith and love to them and concerning them, is much too weak to steer the course of their lives, as those that are bound for *Christ* and Heaven. And as their ends, so the means is altered, for as before they shaped their whole course to please the flesh, 'tis now conformed to pleasing the Lord, and providing for their souls welfare.

¶ 12. And whereas it is said, though we have known *Christ* after the flesh, &c. It may refer to the Apostles, in whose person the Apostle speaks, ( though he himself were not concerned with them ) who did sometimes dream of being great in the world, and sharing with *Christ* in an earthly kingdome; but now being better informed, and attained to a higher and more noble degree of spiritual understandings and affections, they were crucified to those childish and carnal designs, and their considerations of *Christ* in his glorified body, and his exaltation in Heaven at the *Fathers* righthand, did raise their souls to a longing after a further and compleat view of his glory, and sharing with *him* in his heavenly Kingdome. This is sutable to the eighth Verse of this Chapter, which hath some Contexture with Verse 16. *We are confident I say and willing rather to be absent from the body, and to be present with the Lord.* Then *Christ* was not in them as in his Heaven and Glory.

¶ 13. To conclude, I beseech you who are engaged with the *Quakers*, from the good opinion you have of their Tenets, or from the other respects which may quickly produce their entertainment, do not think it a light thing, to disown him who must be your Redeemer, or you must for ever perish; or that the difference between

between the *true Christ*, and any thing else that is so called, is so small, that you may wink and choose, no danger of miscarrying which ever be your foundation. If ye believe not that I am he, ye shall die in your sins; was the saying of Truth it self, and he was not the *light within* but the *man Christ Jesus*, who was then in *Judea*, and no where else, who is now in Heaven, not on earth. How is it that the Apostles (whose knowledg. of and zeal for *Christ*, is not to be equalled by any of ours) did preach *Christ* so abundantly by the name of *JESUS*, which was the proper name of his humane nature; and as the *CHRIST* which is a name proper to *God* and *man* in one person, he that is the all sufficient Saviour, and not by the name of the *light within*? which is not to be found, once in the Scripture; and where the words are found, (which *Christ* himself spake) which is but once, it may be a terrible and a seasonable monitor to you. But if the *light that is in thee be darkness*, how great is that darkness? I beg of you once more to weigh what I have written in this Chapter, and beg for you, that the Lord would give you understanding in all these things.

## CHAP. XVI.

The Quakers are gross Idolaters; and Quakerism gross Idolatry.

HERE have been great Contests in the world, about the imputation of this Character of Idolaters, and what is Idolatry? Some have contended, That not only a false worship (though of the true God) is Idolatry, and by consequence that those who

SECT. I.

who live in the practice of such a worship are Idolaters; but also that any Appendices to that worship of God, (which in the substance of it is true worship) are also Idolatry, being of mans invention, and added by his own proper Authority, as a part of divine worship: and that so doing is a crime against the second Commandment in the Decalogue, or ten words, or Commandments written in tables of stone.

The proof of my Charge against the Quakers, will not depend upon such nice and disputable premises, but if there be any such thing as Idolatry in the whole world, I shall prove them guilty in the highest degree. And because this Charge looks very big, and would be no small sin against both the principles and persons of those concerned, if untrue; and also that such a crime of theirs is not so visible to the world, as may be within the cognizance and notice of all who converse with them: I shall dispose my Argument plainly and formally.

f. 2.

*All those that own and profess that to be God which is not God, are gross Idolaters. But the Quakers own and profess that to be God which is not God: Therefore, the Quakers are gross Idolaters.*

My second proof is in this Argument.

*All those who worship that as God (professedly, and according to their professed principles) which is not God, are gross Idolaters. But the Quakers do so: Therefore they are gross Idolaters.*

My first Argument I shall first prosecute, and with that perspicuity, as will be apparent to all that are not more blind than Bats. For the first Proposition, viz. *That all those that own and profess that to be God which is not God, are gross Idolaters.* I know none but will grant the truth of it, who (in matters of a religious nature) can discern their right hands from their left.

The

The *Minor* or ſecond propoſition of my *Syllogiſm*, I am concerned to confirm. Here will be the iſſue depending; and if this be thoroughly proved, no man convinced thereof, but will ſit down by the concluſion, That the *Quakers* are groſſe *Idolaters*.

I ſhall manage my proof of this by theſe two *Syllogiſms*.

ſ. 3.

*They who own and profeſs the light within every man to be God, own and profeſs that to be God, which is not God: But the Quakers do own and profeſs the light within every man to be God: Therefore, The Quakers own and profeſs that to be God which is not God.*

Again, *They that own and profeſs the ſouls or ſpirits of all or ſome men, which are conſtitutive parts of all or ſome men, to be God, do own and profeſs that to be God which is not God: But the Quakers do own and profeſs ſo; Therefore, They own and profeſs that to be God which is not God.*

The firſt *Syllogiſm* I ſhall manage in the firſt place, the *Major* and *Minor* of which I ſhall fully prove. And although ſome have attempted the conviction of the *Quakers*, by ſhewing the natural faculties of light in man, to be far ſhort of what they aſcribe to it, I ſhall not go their way to work; for ſo long as the *Quakers* hold their *light within* to be *Chriſt* or *God*, 'tis vain to reſtrain it to leſs than infinite. And having to do with thoſe, whoſe opinion of the *light within* depends on ſuch a conceit, I ſhall prove the *light within* every man not to be *Chriſt* or *God*. For the proof of the firſt propoſition, I muſt prove, That the *light within* every man is not *God*: and in ſo doing, all that is requiſite to the firſt propoſition will be diſcharged.

ſ. 4.

That the *light within* every man is not *God*, I prove thus:

That

Arg. 1. *That which hath not power in it to dispose and order the wayes of a man is not God: But the light within every man hath not power in it to dispose of the wayes of a man. Therefore, It is not God.*

¶ 5. The first Proposition will be granted by all who own the omnipotence of God: take away that and you un-God him.

The second Proposition I prove from Jer. 10. 23. *O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps. If it be not in man, it is not within man: I cannot say that to be within me, that is not in me; though that may be said to be in me, that is not a part of me. So then, if the prophet Jeremy were not mistaken, there is nothing in man, or within man, that hath the power to dispose or wisdom to direct his steps; but he may either fail in directing unwisely, or for want of power to perform what is well directed or determined: Therefore I must conclude against the Quakers, That the light in every man is not God.*

Arg. 2. *That which is not infinite and immense, or without*  
 ¶ 6. *or beyond measure, is not God: But the light within every man is not infinite and immense, or beyond measure. Therefore, The light within every man is not God.*

The first proposition I prove from Psal. 47. 5. *Great is our Lord, and of great power; his understanding is infinite.* To say, That which is infinite is not beyond measure, is a contradiction in it selfe. The second proposition I prove by their own concession; and grant, There is scarcely any one thing more frequent in their Writings, than to talk of the measure of God, the measure of Christ, the measure of the light in men. *But turn your ear inward, to that measure of light in you.* I could fill a volume with Instances of this nature, how they measure out the light

light within and Christ, and God, and the Spirit: but none of them will deny this.

It is a horrible abomination, for men through their gross and dark conceits thus to dishonour God; to hare him into more and less degrees and measures, who is intire, infinite, indivisible; who is not (with respect to his Being less in one place than in another. This measuring would agree well to his manifestations, and discoveries of himself to his creatures, and by his works: it would agree well to those graces wrought by his Spirit in the hearts of his people which in some is more, in some less, and capable of growing in all; but God cannot be more or less than he is, and ever was.

*That which may be darkness in a sinful and evil sense, and that in the abstract) cannot be God: But the light within some men, may be darkness in a sinful and evil sense (in the abstract) Therefore, The light within every man is not God.* § 7. Arg. 3.

I suppose, and hope they are not yet arrived to that height of wickedness as to charge God with ignorance or sin in the least degree, or that he is capable of so degenerating: therefore I will take the first proposition for granted.

For the second, I shall prove from Scripture, *Eph. 5.8. For ye were sometimes darkness, but now are ye light in the Lord.* What can be more exclusive of all spiritual light or light in spiritual things, than to be darkness in the very abstract? But if you who adore the light within, shall say, this is meant of man, but the light within is God, and Christ; and that is not man, of whom the Apostle speaks. I Answer, That sometimes you plead hard, that the *lighteth* in *Joh. 1.9.* should be rendred *enlighteneth*; and *W. P.* tugs hard for it, in his pamphlet called, *The Spirit of Truth,*



*Truth, &c.* But it will be granted with less ado. Well than, if the light *within* every man be the enlightening of every man, (at least virtually) so that if he be willing to be guided by its conduct, it will lead him as you dream; then it must be within him as a qualification of his consciences, though it be not produced into exercise. And you tell men, they have that *within* them, that will be a sufficient guide, if they will but listen to it: therefore this Text reaches the light within you, which saith, there was a time when they were *darkness*. It would be a strange affirmation, to say, the world or Creation were *darkness*, while the body of the Sun were in it shining, although not one man should move by its light. And it is worth noting, that *αὐτὸ* in the Text rendred *darkness*, signifies such a darkness, as is the total absence of light.

18.

A second Scripture that proves this, is *Mat. 6. 23.* *But if the light that is in thee be darkness, how great is that darkness!* It is the same word in the Greek, as in the fore-cited Scripture. And lest you should cavil, and say, *Christ* doth but suppose it, he doth not affirm that the light in any one is *darkness*; the foregoing Verse tells you, That *if thine eye be evil*, (that is, not single and sincere in its aims) *thy whole body shall be full of darkness*. And sure you will not say, but there are many in the world whose eyes are *evil*, who account all such that are not *Quakers*. And it may be considered, that where the whole body is full of *darkness*, there cannot possibly be in it any *light*. And that this which men conceit to be *light*, and are conducted and led by it, as if it were such, is finfull ignorance and *darkness*; I shall not think it calls for proof. Well then, 'tis as clear as day, that the *best* light some men have *within* them, is but perfect *night*: therefore it cannot be *God*.

Thus

Thus I have proved by three Arguments, That *the Arg. 4.*  
*light within every man is not God.* I will but name a  
 few more, and leave them to the judgment of the  
 Reader, without further proof. *That which may be*  
*kept under, and in captivity by the lusts of men, is not God:*  
*But the light in some men ( not only ) may be ( but ) is*  
*kept under and in captivity by the lusts of men, ( and*  
*that by the Quakers own confession: )* Therefore, *The*  
*light in every man is not God.*

That which may be crucified, and put to pain in *Arg. 4.*  
 a proper sense, is not God: *But the light within every*  
*man ( which the Quakers call God ) may ( by their own*  
*confession ) be put to pain and crucified, and that in a*  
*proper sense; ( or they talk but madly of being saved by*  
*its being crucified within them )* Therefore, *It is not God.*

I proceed to the proof of the *Minor*, or *Arg. 4.*  
 second Proposition: *Viz. That the Quakers do own* *ff. 10.*  
*and profess the light within every man to be God.* This  
 I must prove from their own Writings; which will  
 easily be done, it being the grand foundation of the  
 whole Fabrick of *Quakerism*: so that I may say, its  
 first stone is laid in *gross Idolatry*. It would be need-*morning*  
 less to bring Instances of their asserting the light in *watch*  
 every man, to be that Word which *John* speaks of, *P. 5. 7.*  
*John. 1. 1. Which was in the beginning, which was with* *is filled*  
*God, which was God.* It is the first thing they teach, *with this*  
 and that not suddenly and amphibiously ( as they *Sub, eff*  
 do many other points ) but in so many words.

But I shall furnish you with proofs enough, over *ff. 11.*  
 and above that. I will make you know that *I the light* *Fox the*  
*which lighteth every man that cometh into the world,* *young r.*  
*that all through me should believe, am the true eterna,* *P. 53.*  
*God, which created all things; that by me the light*  
*all things are upheld, and that there is not another be-*  
*files me can save.* Although in this passage he doth

not call it the light in every man, yet it being a personation; the *light within* in a large and continued discourse, he doth often express it *the light within*; as in pag. 50. *You scorn me the light in you.* Pag. 54. *Which will not own me the light in them.* *All power in Heaven and Earth is in it*; [the light in the conscience.]

Smith  
prim.

§ 12.

Lip of  
Truth,

&c. p. 45.

They that cannot read out of these passages, (and that without spelling) that the *Quakers* own and profess the *light in every man* to be *God*, are not like to be much the wiser for whatever they read. That it is *in every one*, hear one speak his mind who would be believed; *Light is the same in him that hates it, and in him that loves it.* I have done with the first grand Argument, and proved abundantly, that *the light within every man is not God*. That the *Quakers* own the *light within every man* to be *God* and profess it. And these will prove that they are *Idolaters*; or none will ever be so proved.

SECT II.

I shall now shew you another *God* of the *Quakers* owning, or at least their *Idol* in another dress; in managing the second proof of the *Quakers*, owning that to be *God* which is *not God*. My Argument is this.

*They that own and profess the souls or spirits of all or some men, (which are constitutive parts of all or some men) to be God, do own and profess that to be God which is not God. But the Quakers do so: Therefore, They own and profess that to be God which is not God.*

Two things will prove the whole of this *Syllogism*. First, To prove that the souls or spirits of any men are not *God*. Why I put in *all or some* in the proposition, you will see the reason, when I prove, Secondly; That the *Quakers* hold the spirits or souls of *all or some men* to be *God*.

If the souls or spirits of any men were God, then God Arg. 1  
 may be polluted with sin: But God cannot be polluted  
 with sin: Therefore, The souls or spirits of any men are  
 not God.

The second Proposition will be granted, not only §. 2.  
 by Christians but Heathens. *Is there unrighteousness* Rom 3.5.  
*with God who taketh vengeance*—God forbid. He that Job.40.2.  
 reproveth God, let him answer it. The first Proposition  
 I prove from Adam's pollution with sin, who of all  
 men (except Jesus Christ) was the most unlikely to  
 have his soul polluted; who was created upright,  
 and had the greatest advantages of maintaining his  
 innocency; yet his soul was polluted, as may appear,  
 Gen. 3. Rom. 5. At large. *Let us cleanse our selves* 2 Cor. 7.1.  
*from all filthiness, both of flesh and spirit. Now*  
*the God of peace sanctifie you wholly, and preserve you*  
*blameless in spirit, and soul and body, &c.*

This is enough to prove that the spirits of men yea  
 of the Saints and best of men, may be and have been  
 polluted with sin.

If the souls or spirits of men were God, then God Arg. 2.  
 may be in prison. But God cannot be in prison: There-  
 fore, They are not God.

The first Proposition I prove from 1 Pet. 3.19. By §. 3.  
 which he went and preached to the spirits in prison. And  
 these were the sinful and disobedient spirits, who  
 provoked God in the dayes of Noah. The second Pro-  
 position all men will grant, except the Quakers,  
 who often speak of the seed in captivity; by which  
 seed they mean no other but Christ or God within e-  
 very man, or the light within every man. Arg. 3.

If the spirits or souls of men were God, then God §. 4.  
 might be condemned: But God cannot so be: There-  
 fore, The spirits or souls of men are not God.

That the spirits or souls of men may be so, (I  
 Q 3 tremble

tremble to write the word ) appears by that Text  
 1 Pet. 3. 19. The disobedient spirits in the dayes of  
 Noah are now in prison, which is a part of their torment.  
 The whole current of the Gospel saith it, or implies it.

SECT. III. I shall now prove out of the Quakers chief and  
 allowed Writers, whom they account infallible, and  
 honour with their chief respects; that they hold  
 the spirits or souls of men, or both, to be God. Every  
 man hath that which is one in union, and like the Spirit of  
 Christ; even as good as the Spirit of Christ, according  
 to its measure. This he speaks of the Spirit in man,  
 which every man hath; and sure if it be as good as  
 the Spirit of Christ, it must be God, for the Spirit  
 of Christ and of God are one and the same. But to  
 talk of its measure ( their usual phrase ) is a blasphem-  
 ing God, to speak his divine Being any thing less  
 than infinite

J. B. True  
 Faith,  
 &c.

E. H. Te  
 Hymony,  
 &c.

Now my soul and spirit is centered in its own Being  
 with God, and this form of person must return from  
 whence it was taken. The words of Ed. Burroughs the  
 morning before he died. Here he makes his soul and  
 spirit one Being with God, or God to be the souls own  
 Being. And what follows implies, that as the body  
 and soul are the form of man while in this world,  
 so at dissolution, as the body resolves into dust, its  
 first Being, so the soul to God, its first Being. A  
 miserable Exposition of the Scripture which saith, The  
 body shall return to the dust, and the spirit shall return  
 to him that gave it. He lived and died a true Quakers, but a  
 false Christian, if he changed not his mind his latt day.

c. 2.  
 Fox great  
 mystery,  
 &c p. 16.

Priest. It is an expression of a dark deluded mind,  
 to say, that God is not distinguished from the Saints:  
 Thus he brings in the minister saying. Answ. But God  
 and Christ is in the Saints, and dwells in them, and  
 he [ the Priest ] is a reprobate, and out of the Apostles

be

Doctrine. If it were only out of ignorance, in not understanding the word *distinguished*, or of the manner of Gods Being in his Saints, it should not be his Charge in this place. But you shall (if you read further) see he intends no less, than the wicked import of his words. But to call him reprobate, and out of the Apostles Doctrine, is over measure a great deal; he might have spared him that in charity.

John Bunion saith, He [God] is distinct from the Saints? and Bunian is deceived, who saith, he is distinct P. 16, from the Saints and so you are a company of pitiful Teachers. By these expressions he renders not only the Souls and Spirits of the Saints the same being with God; but their whole man without distinction.

Again thou makes a great pudder, that any one should witness he is equal with God. Answ. A Catechism of the Assembly of the Priests, and put forth to the nation in which they have laid down — that the holy Ghost and the Son is equal in power and glory with the Father; yet if any come but to witness the Son revealed in him, or come to witness the Holy Ghost in them as they gave out the Scriptures, or witness the mind of Christ, and witness that equal with the Father, they cry out horrid blasphemy. Observe, he doth not in the least deny the priests charge (as he calls him) but calls it a pudder; he makes as if the most horrid blasphemies opposed or charged on the blasphemers, were but making a pudder. And to heal his sore he would wound the assembly of Divines, by laying the like monster at their door; but herein he shews his ignorance with his malice and slander: For the rest of his phrases I shall only say this, that they make no difference between the Spirit of the Quakers, yea of all men, and the Son of God, or the Holy Ghost.

And is not that of God, which comes out from God?

Q 4

is

§. 3.

Fox great mystery

§. 4.

Fox great  
Mystery

is not that of his being, the soul which he hath in his hand, and so divine? There is a great difference to be of God with respect to relation, or creation and to be of God, as of his being, or the same being with him; the one is common to the whole Creation (for of him are all things) the other is peculiar to the blessed Creator.

Fox great  
mystery  
p. 29

Magnus Bine saith the Soul is not infinite in it self, but is a Creature, and Richard Baxter saith it is a spiritual substance. Answ. Now consider what a Condition these called Ministers are in, they say that which is a Spiritual substance is not infinite in it self, but a creature; that which came out from the Creator, and is in the hand of the Creator, which brings it up; and to the Creator again, that is infinite in it self, which the hand goes against him, that does evil, in which hand the Soul is which is immortal and infinite, which hand is infinite, which brings it up to God is infinite.

If any man can match the ignorance, confidence, blasphemy and nonsense of this passage, out of the mouths or pens of any but the Quakers, he may be reckoned a great discoverer. But this is received by those poor deluded souls as infallibly true and divine mystery (being the dictates of George Fox) whom none of them dare or will contradict, such is the stupendous captivity of these poor people.

n. 5.  
Fox great  
mystery

Is not the Soul without beginning come from God? It is not horrid Blasphemy to say the Soul is a part of God, for it came out of him, and that which came out of him is of him. Thus I have proved (not by remote consequences but their open and plain assertions, and that pleaded for after their wild manner) that they hold the Soul of Man to be God, apart of the Divine being, infinite in it self, without beginning. part of the creator: here is enough of blasphemy and idolatry for one author to fill the mouths of many. I shall cite yet more of them, that none may think

think it is but one Quaker ( though *Emay* stand for a thousand ) who is so prodigiously wicked.

§ 6.

And whereas you *Querie*; whether the said Spirit [the Spirit of man] is mortal or immortal? I answer, it is immortal, and neither mortal nor corruptible; but the immortal and incorruptible seed of God, even something of the living word, which is said to be made flesh. What the word is that was made flesh *John* saith was God, 1. John. 1.

*Fisher*  
*velata*  
*quadam*  
*revelata*  
p. 17.

That which the Lord from Heaven begetteth of his own image and likeness, of his own [substance] of his own seed, of his own Spirit and pure life; Speaking of the Saints the members of Christ. Whether do you wait and believe, — to have the same mind which was also in Christ Jesus? who thought it no robbery to be equal with God. And Christ thought it no robbery to be equal with God; yet he was no Pharisee, though of the pharisees judged a blasphemer, and as he is, so are we saith the Saints. — And they who dwell in the truth, witness one with another; For the light of God owns its own, for God cannot deny himself.

*Pen-*  
*ningtons*  
*Quest.*  
27.  
*Declara-*  
*tion a-*  
*gainst*  
*poverty*  
*query* 27.  
*Parnel*  
*Shield,*  
*&c.* p. 37.

They own the Spirit of God, Christ the seed, and the spirit of man, to be but one and the same thing; but some times will deny any to have a Spirit at all but the regenerate, that they may not say the unregenerate have the Spirit of God, or God the Spirit in them. See *Fishers* rare distinction to serve this turn.

§ 7.

As to the Spirit of man, — which concurs to the constituting of man in his primitive perfection; it is the breath of life which God breathed into his Soul, after he had formed him as to his body of the dust of the earth; whereby he came to be a living Soul, a Soul that did partake something of Gods own life, — this (Spirit of man) is that living principle of the divine nature, which man did before his degeneration, and shall gain after his regeneration.

*Fisher*  
*velata*  
*quadam*  
*revelata*  
p 13.



regeneration partake of. This Charge being of so black and horrid a nature, I did not judge it unmeet to prove the truth of it by abounding instances; and now Reader judge, and put on the largest Charity that a man or Christian ought in any case to exercise and give thy verdict, if I have not made appear That the Quakers are gross Idolaters, so far as owning and professing that to be God which is not God will contribute to a demonstration.

SECT. IV. I shall manage my second grand argument but briefly, for the work I have done will render it not very incredible, that they should worship a false God; seeing they own and profess a false God.

All those who worship that as God (professedly and according to their professed Principles) which is not God are gross idolaters. But the Quakers do so; Therefore, the Quakers are gross idolaters.

I shall not prove the first proposition, which none will deny. The second I prove by their own concession (considered with the proof I have made of the light within every man and the Souls and Spirits of men not to be God) but you may take the argument in this form.

2. All they who worship professedly, and according to their professed principles the light within every man, or the Souls and Spirits of any men as God, worship a false God. But so do the Quakers: Therefore they worship a false God.

Who are not sprung from the noble gentle seed, and to those honour is not due, neither can we bow unto them; for if we should, we should set the Devil in the room of God, and give unto him that which is due to God. So that to those who are Quakers, and have the birth of the light within, the noble and gentle seed, (as they call it) to them (with respects to that) they

they may bow. And withal he tells you, it is such a bowing as is peculiar to God; for where it is used to such who have not God in them, (in the *Quakers* sense) it is a setting the Devil in the room of God.

If it be objected, that they bow to none: I answer, that they pretend to own no worship but what is inward, and yet they pretend to worship God, and meet to that end; so that if they worship this *Light Within*, this Soul or Spirit in any men, as they profess to worship God, they give them or it Divine Worship.

There was a time when many gave honor and worship to *James Naylor*; one (now a grand Quaker) not being then pleased with it, *James* told him, that if they did it to him as a Man, he disowned it; but if they did it to the *Light Within* him, he accepted it: If any doubt of the truth of this, the Process against him in *Richards* Parliament will prove it. And *John Bolton* the Elder, the Quaker I speak of, can tell you more of it; and I doubt not but that for the reproach, and worse things which would follow it, we should soon find it a general practise with the Quakers, to give visible worship to the Gods that dwell in the Temples of each others Carcases. But I proceed to further proof.

He that will worship Christ in his fulness (in the Majesty of his Glory, Dominion, and Power) must learn to bow down at the lowest appearances of his *Light* and *Spirit*, even at the feet of *Jesus*. He calls it worship, by Christ they all mean the *Light Within*, and the lowest appearances must be bowed at, which is the least measure of the *Light Within*.

Priest. 'To say that Christ is within man, is to worship Angels, and not to hold the Head Christ. This he makes the Priest to say; but whether any did so or no, it matters not to my purpose: But his answer.

f. 30

John Bolton Senior.

Pentingtons questions, &c. p. 24.

Fox great  
mystery,  
p. 55.

swer. *Answer.* 'Which none comes to witness *Christ*  
' the Head, but who witness him in them, that the  
' Angels must worship him that died and suffered at  
' *Jerusalem*; and they that worship him in them,  
' worship not the Angels; and they that are not wor-  
' shipping him in them, are worshipping Men, Devils,  
or Angels. By the *Christ* that died and suffered at  
*Jerusalem*, they intend nothing less than the Son of  
*Mary*. I have already shewed, they utterly deny him  
to be the *Christ*, and they own *Christ* suffering at *Je-*  
*rusalem* in no other sense than they say he died, suf-  
fered or was crucified in every one of themselves:  
And that you may be convinced of the truth of what  
I here affirm, mark what follows.

Smith

Prim. p. 9.

'They are false [Ministers] who preach *Christ*  
' *Without*, and bid people believe in him as he is in  
' heaven above; but they are the true Ministers that  
' preach *Christ Within*.

C. 'This is a great difference in their Doctrine,  
' for the one to pretend to preach *Christ Without*, and  
' another preacheth him *Within*.

Father. 'Yes, it doth make a great difference, and  
' hath no more fellowship together, than the East hath  
' with the West.

So that the Quakers *Christ*, the *Light Within*, is not  
only some part of the true *Christ*, who may (as *Christ*)  
be *Without* as well as *Within* them, but they are at  
such odds one with another, that they can have no  
more fellowship than East and West; and this is the  
*Christ* they worship, and to worship any other (as  
*Fox* saith) is to Worship Men, Devils, or Angels. Thus  
I have made good my second Argument, and thereby  
proved them gross Idolaters.

§. 6.

And there is somewhat in their Idolatry that is  
not common Idolatry, for it is *Apostatical Idolatry*,  
which

which is so earnestly and with such an *Emphasis* exclaimed against by the Lord: *Hath a Nation changed* 2. Jer. 11. 12 *their Gods, which are yet no Gods; but my people have change<sup>d</sup> their glory for that which doth not profit. Be astonished O ye Heavens at this, be ye horribly afraid, be ye very desolate, saith the Lord.* And it is no less aggravated, in that (while the Heathen, who had not their means to know God, yet were gross Idolaters; and as *Pen* saith true enough, worshipped (as the *Ægyptians*) an *Ape*, a *Crocodile*, yea *Herbs*, almost any thing) these Wretches (for better they are not) worship that Natural Conscience, that Spirit of Man, which is not only a Creature, an ignorant Creature, but full of darkness, error, pride, all manner of sin; and worst of all, a Blasphemer of the God of Heaven, and his Son *Jesus Christ* the dear Redeemer.

But what now doth it boot them to say, they *Worship* **s. 7.** *and own the Creator, and Christ, and the Lord, and only him*, and such like? And what folly is it, after such Evidences, for any to say, *Sure they are not so bad, their principles are of a more (tolerable at least) stamp, they are civil, zealous people for Religion in their way?* How! will nothing but drunkenness, or robbery of men in their outward goods, and such like vices, render men wicked? will not the highest affronts to Heaven? must men be believed rather than God in his Word, which hath spoken of such persons to arise, 1 *John* 2 Chap. and many other places? See how God excused those in the second of *Jer.* in the 19, 23, and 24. Verses.

*Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee: Know therefore and see, that it is an evil thing, and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord God of Hosts.*

How

## The Quakers deny the

How canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the Valley, know what thou hast done: thou art a swift Dromedary, traversing her ways.

A wild Ass used to the Wilderness, that snuffeth up the wind at her pleasure; in her occasion who can turn her away? All they that seek her will not weary themselves, in her month they shall find her.

### CHAP. XVII.

*The Quakers deny the Resurrection of the Dead.*

SECT. I. I Doubt not but all who are not infatuated with the Quakers Spirit, to a perverting the genuine sense of almost all the expressions of Principles of Faith, will understand by the Resurrection of the Dead, the raising again to life, and from the dust and corruption, the bodies of men and women, however disposed of after their natural death or dissolution. The Quakers will deny their guilt of this Charge, and come off with an Allegorical evasion. They will tell you, that they believe and own the Resurrection of the Dead, yea, of the dead body: whereas in truth their opinion and meaning is quite another thing than the ordinary acceptation of that Doctrine, as will appear by the instances following.

Smith Cat.

p. 21.

§. 2.

And hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ — and there the power kills him, and gives him life again, and so man lays down his own life, and takes up life in Christ, in which life he comes to be raised in the Resurrection of Christ. I must confess this account is like his, who though he may have too much Will, is utterly